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INSTITUTE FOR ADVANCED STUDY

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VORWORT DES HERAUSGEBERS

Am Anfang steht der Deutschkurs. Drei Wochen dauert der intensive Sprachunterricht, der jedes Jahr vor Beginn der akademischen Aktivitäten im Angebot steht für all diejenigen Fellows, die ihre Deutschkenntnisse aufbessern oder dazu überhaupt ein erstes Fundament legen wollen. Daniel Weary beschreibt den Kurs als überwältigendes Initiationsritual: „Now it may seem innocent enough to want the Fellows to learn a bit of German so that they can better appreciate all that Berlin has to offer, but I suspect that this goal is only secondary. Hazing – a form of shared, public humiliation – breaks down social barriers and brings together individuals to form a close-knit group. So what could be better than to take a group of proud, independent (perhaps even ornery) academics, who pride themselves on their fluidity and clarity of expression, and make them babble in a foreign tongue, collectively reduced to infantile pups (and sometimes tears). Of course this is done in the nicest possible way“, aber nichtsdestotrotz: „Shared humiliation is the glue that bonds us together. And from this start, all is possible“ (215). Tatsächlich: Der Deutschkurs (den ich selbst nur vom Hörensagen kenne, denn ich habe nie daran teilgenommen) schweißt eine Gruppe von Fellows zusammen, die fortan den inneren Kern der Jahrgangskohorte bildet und oft deren kollektiven Charakter prägt. Hat diese Gruppe den Sprachunterricht überstanden, wird sie auch weitere Herausforderungen meistern.

Die „allergrößte Herausforderung“, so bringt es Christoph Menke auf den philosophischen Punkt, „bedeutet: etwas zu tun, was man nicht tun kann.“ Und genau das, meint er, sei „die Definition des Dienstagskolloquiums. Jede und jeder der Teilnehmenden kann zweierlei: Wir können zu anderen Forschern unserer Disziplin sprechen und im Ausgang von einem geteilten ‚Forschungsstand‘ unsere angeblich neuen Argumente präsentieren; und wir können (... mehr oder weniger gut) zu Studierenden sprechen und

versuchen, sie in die eigentümliche Sicht und Denkweise unserer jeweiligen Disziplin einzuführen ... Aber eine ganz andere Schwierigkeit ist es, das eigene Denken *nicht* einfühend, aber zugleich *ohne* die Voraussetzung einer geteilten Disziplin zu präsentieren; seine Zuhörer, die Co-Fellows, also nicht als eine Gruppe zu Belehrender ..., sondern als schon Belehrt, als Experten zu behandeln – Experten aber von etwas ganz anderem. Wie aber spricht man zu Experten, die zugleich Laien sind, oder aber zu Laien, die zugleich keine Anfänger sind? Das Dienstagskolloquium ist das Experimentierfeld für die Lösung dieser unlösbaren Aufgabe“ (136).

Das Problem resultiert aus der fachlichen Heterogenität der Fellowkohorte. Wie und auf welcher Ebene sollen bzw. können *scientists* und *humanists* miteinander kommunizieren? Die Klage über das Auseinanderdriften unterschiedlicher Wissenskulturen ist alt: C. P. Snow sprach 1959 von *the two cultures*; Wolf Lepenies brachte die Sozialwissenschaften mit ins Spiel und entwickelte daraus ein trinitäres Modell mangelnder Kommunikation. Philippe Mongin verweist sowohl auf Snow wie auf Lepenies, möchte aber dessen drei Kulturen (1985) noch eine vierte an die Seite stellen, die seines eigenen Faches – der Ökonomie. Deren Status empfindet er – gerade in vergleichender Perspektive – als problematisch: „Les économistes se sont portés vers la science, mais d’une certaine manière seulement, par la décision collective de constituer un vaste appareil théorique, alors même qu’ils n’avaient pas réussi à stabiliser leur relation au monde réel. Il résulte de ce mouvement inachevé une tension qui habite encore la discipline ... Elle est comme une , quatrième culture ‘ bien distincte de la troisième, et d’ailleurs en opposition fréquente avec elle. Il reste à en faire le diagnostic plus complètement, et c’est à quoi j’espère m’employer dans les années qui viennent“ (148). Wie so häufig, scheint das Jahr am Kolleg nicht nur Antworten sondern auch und vor allem neue Fragen hervorgebracht zu haben. Peter Gärdenfors zitiert ebenfalls Snow, dessen Diagnose er für die Gegenwart eher noch verschärfen möchte: „Given the ever more pragmatic, fragmented and politically controlled organisation of science, the chasm between the cultures has widened since then“ (82); zugleich hält er fest: „Wiko works against the division.“

Kommunikationsschwierigkeiten sollte man freilich nicht nur beklagen. Sie können sich, sobald man sich ihnen aussetzt, auch als produktiv erweisen. „Confrontation with opposing ideas and methodologies should rupture the complacent calm of success in our chosen field of study. Occasionally it is good to be confused about which direction to take“ (Paula Droeg: 74). In der Tat haben Fellows vermutlich nicht häufig Gelegenheit dazu, die Windstille einer „complacent calm of success“ auszukosten; allzu oft wird diese

konterkariert durch ein Gemeinschaftsleben, das Jane Burbank als „rambunctious interaction“ charakterisiert (39). Jane schließt die Frage an, was sich daraus für die eigene Forschung ergebe: „A great deal, as it turns out. Wiko offers time ... to mull things over: to wonder if what someone said at lunch about ‚history‘ or ‚method‘ or ‚proof‘ was worth pursuing, to see one’s own work from another angle, and to worry about the limits of inquiry and how to overcome at least some of them“ (a. O.).

Der Blick über den Tellerrand, zu dem jede/r einzelne durch ihre/seine fellow Fellows systematisch verführt bzw. genötigt wird, geht unvermeidlich mit Irritationen einher, kann aber letzten Endes sogar die Konzentration auf die eigene Arbeit fördern. So lautet die Bilanz von Barbara Stollberg-Rilinger: „Es kling paradox, aber es war so: Nie habe ich so konzentriert an einem Thema gearbeitet und zugleich so viele erstaunliche Erfahrungen gemacht, so viel überraschend Neues gelernt“ (186). Dem hat der Herausgeber dieses Jahrbuchs nichts hinzuzufügen.

Luca Giuliani

Arbeitsberichte



GROWTH AND REFLECTION
AT THE WIKO
LAITH AL-SHAWAF

Laith Al-Shawaf was born in 1988 and spent his childhood and teenage years in Europe and Lebanon. Laith completed his undergraduate studies as a Merit Scholar in Psychology, Philosophy, and Cognitive Science at the American University of Beirut, where he graduated with the Penrose Award, the university's highest award for graduating students. Laith then moved to the University of Texas at Austin, where he completed his Ph.D. in Evolutionary Psychology along with an additional specialization in Applied Statistical Modeling. He has taught and conducted research in the United States, Lebanon, Germany, and Turkey, and during this time he also worked as a statistical consultant and as an instructor of gifted teenagers at Johns Hopkins University's Center for Talented Youth. He is currently an Assistant Professor of Psychology at Bilkent University in Turkey and a member of AGYA, the Arab-German Young Academy of Sciences and Humanities. His research focuses on human cognition and emotion. – Address: Department of Psychology, Bilkent University, 06800 Bilkent, Ankara, Turkey.
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Thoughts and Reflections

The Wiko describes a College for Life Sciences Fellowship as “a break from the lab, but not from the excitement of science”. This is apt, but too modest. We ought to describe it instead as “a break from the lab and a *rejuvenation* of your interest in science”. Early-career life scientists spend too much time in the lab, too much time cranking out

peer-reviewed papers, and too much time worrying about minute methodological details. Seldom do we have the time to step back, reflect, and consider innovative new directions. And seldom do we have a space that gives us the opportunity to fall in love with science all over again. The Wiko provided this opportunity in spades – an opportunity that was so beneficial it's nearly impossible to do it justice with a short written description.

To my mind, the benefits flow to the College for Life Sciences Fellow on three levels, each enough to recommend the Wiko on its own: 1) time to keep pursuing your ongoing projects, resulting in new publications, 2) time to read, think, and write, resulting in novel ideas for new research programs that are more innovative and creative than what your research-inertia rut had you doing before, and 3) a feeling of decreased pressure and enhanced well-being owing to the lack of daily requirements and the absence of the academic rat race (not to mention the lush, verdant surroundings and the serene lakes). The Wiko is a dual-function anxiolytic and power source for the early-career life scientist – join, relax, and recharge!

Accomplishments

During my tenure at the Wiko, I had two main projects: my long-term philosophical book project, and my ongoing primary career in psychological science. I'm happy to say I made substantial progress in both domains.

My scientific work thrived on the wonderful freedom accorded to us by the Wiko: during my five-and-a-half months here in Berlin, I submitted six peer-reviewed scientific manuscripts, four of which are first authorships or sole authorships and two of which are second authorships. Of these six, three have already been accepted for publication and three are under review.

Freedom and time both contributed immensely to my book project in philosophy. I used this time to read broadly and think deeply, and the result was three kinds of beneficial change. The first: the substantive content of the book improved as my arguments matured and my treatment of key issues deepened. The second: the structure of the book became more meaningful, as well as more tightly and logically organized. And the third: I have begun to better understand where my ideas fit in – if this is not too grand a phrase to use about one's own work – in the history of philosophy. I haven't begun writing, but I did not plan or expect to begin writing. I am in the reading-and-thinking phase, a most enjoyable phase and an intellectually exciting time that I will forever associate with the

Wiko. These few months have, I think, successfully laid the foundation for my next few years of thinking and research. I owe this progress and this intellectual enjoyment to the freedom of this environment and the relaxed, encouraging atmosphere at the Wiko.

I should mention one other fortunate development that took place during my stay at the Wissenschaftskolleg. I submitted an application to be elected a member of the selective Arab-German Young Academy of Sciences and Humanities (AGYA), was shortlisted for the position, and was chosen to be one of AGYA's newest members. I'm honored to have been selected and look forward to the work I'll be doing: improving science and philosophy education in the Arab world and using principles from psychological research to improve teaching practices in Lebanon and Germany. This, too, was made possible by the free and stimulating nature of the intellectual environment at the Wiko. I'm grateful for this dual gift of time and intellectual freedom, and I will always remember it as a most beneficial launching pad for my early career.

Personal Growth

My time in Berlin has also been a time of personal growth and quiet reflection. The physical and mental freedom we have at the Wiko has provided a natural opportunity to reflect on career direction and life satisfaction. In many areas, my thinking is still ongoing and my questions are still unanswered, but the contemplation has been undoubtedly beneficial. I've reoriented my career trajectory somewhat as a result, and the change is both comforting and exciting. I've also given a lot of thought to non-content issues surrounding my book: how and when and in what manner to proceed and to what extent it should be geared toward popular or scholarly audiences. It hasn't all been solo contemplation, though: I'm happy to say I've made new friends and developed what I hope will be lifelong correspondences. From the outside, then, this "personal growth" section may look like a loosely connected hodgepodge of items, but to the author it feels coherent and unified: I'm leaving Berlin having learned new things about myself, my career, and other people – and I have grown as a result. I'd like to extend a huge, heartfelt thank you to the Wissenschaftskolleg for making all of this possible.



IT TAKES A VILLA
DORIT BAR-ON

Dorit Bar-On was born in Israel. She studied Philosophy and Linguistics at Tel Aviv University (B.A.) and at the University of California, Los Angeles (Ph.D.). She worked as a translator of literature and poetry, served in the military (as a radio producer of arts & entertainment programs). Currently she teaches as Professor of Philosophy at the University of Connecticut, Storrs. Her main research interests are in philosophy of language and mind, epistemology, and metaethics. She has published articles on Quine, Davidson, Dummett, Grice, meaning and interpretation, conceptual relativism, deflationism, skepticism, self-knowledge, introspection, and ethical expressivism, in *The Journal of Philosophy*, *Mind & Language*, *Philosophy and Phenomenological Research*, *Nous*, *Synthese*, *Dialectica*, *Philosophical Studies*, *The Canadian Journal of Philosophy*, and *Pacific Philosophical Quarterly*, *Philosophical Explorations*, and *Inquiry*, among others. – Address: Philosophy Department, University of Connecticut, 101 Manchester Hall, 344 Mansfield Rd, Storrs, CT 06269-1054, USA. E-mail: dorit.bar-on@uconn.edu.

I am a philosopher, interested in the nature of mind and language. Here at Wiko, I was part of a Focus Group on Language Evolution. This was a very stimulating and productive year for me, with lots of presentations given – at our focus group workshops and meetings, at departments around Germany, and beyond – and several papers/chapters written. Instead of detailing the academic aspects of my life here or reiterating astute observations about Wiko made in the numerous reports collected in the yearly volumes to date, I provide a more lighthearted contribution. The story below is one I presented as part of the entertainment at our final party, where it was accompanied by slides, photos,

and sounds (omitted here). The story can serve to provide a (fictionalized) glimpse of a Fellow's life during a year at Wiko.¹

Berlin, Koenigslot Straße² 10/20

For nearly eleven months, German classes have been an important part of life at Wiko for many of us. Under the patient guidance of Eva von Kügelgen, several of us read through a charming little book, *Berlin, Meyerbeer 26*. The book is set in Berlin-Weißensee and is narrated by one Josefine König, who comes to know the neighbors in her apartment building by listening to the various sounds and noises they make. Below is a Wiko version of the story, set in Grunewald, Villa Jaffters, Koenigslot Straße 10/20.

Our Villa Jaffters

Hello, my name is Josephine, and I have lived this year in Berlin. I like living here, in Grunewald, in Villa Jaffters, along with a number of lovely and distinguished people. I live on the third floor. It's the apartment with the light that stays on late every night.

Every day I tell myself: Jo, tonight you must go to bed early or you won't be able to finish that paper. And you'll miss the Fellows' morning walk again. But then I get a call, or an e-mail, or a knock on the door: 6 p.m., meet you downstairs, going Salsa; or: apartment 312, drinks and dinner, 7 p.m.; or: Serbian movie, 8 p.m. tonight, White Villa, bring snacks. Before I know it, it's the middle of the night!

When all goes quiet, I begin to listen. I like listening to my Fellow neighbors. I've come to know when they are coming and going. I know when they are exercising, especially when they drop their dumbbells on the floor. I know when they are having a party. Or coming back from a trip to Abu Dhabi, or Kazakhstan, or Zaire, rolling their suitcases. And I certainly know when their damn dog is barking!

1 Although any resemblance between the characters in the story and some of the 2015/2016 Fellows is probably not coincidental, it's best not to try to guess ...

2 A fictional amalgam of two villas where most Fellows are housed: Villa Walther, Koenigsallee 20 and Villa Jaffé, Wallotstraße 10.

Our villa is quite old. Not very old. But pretty old. Right now the villa is between renovations. Many things have been replaced or fixed in the last ten years. But not the elevator. (Although I hear it's just been fixed!!) Or the heating system. Our maintenance chief says the heating valves on our radiators are very old. That's why they keep shutting down. That's why the neighbors at #152 had to buy a special gadget called *Entlüftungsschlüssel*. I've learned to like the sound of the *Entlüftungsschlüssel*. I find it oddly soothing. It somehow means that everything is under control in our villa.

In the last few months I have begun to collect noises. I've decided to become a noise collector. I know that noise collecting isn't much of a profession. But I confess I get fed up with my own profession, atomic chemistry. Unlike atoms and molecules, sounds and noises always make sense. They emerge, live, and die. They have a *history* and they tell *stories*. I listen and record them.

Tsss-tsss

Many of the noises I hear in the course of a day become very clear. Steps, for example. Or birds. Or children playing in the yard. Cars tearing down our otherwise quiet road. Or the sound of a just-missed M19. And there's always the sound of our BELOVED coffee machine. These are all ordinary sounds.

But then there are the extraordinary sounds that never become clear. For weeks now I've been hearing one such sound when I am at my desk at night reading a book.

The strange sound I hear comes on suddenly. It's a light, soft hissing-sizzling sound. Tsss-tsss. I almost think I produce it myself by turning the pages. But no.

Quiet. Then again. Then quiet again. I sit and hear. Nothing. Quiet. Then Tss-tss. A not-yet-stolen bicycle is squeaking below my window. Ben is back from an evening game of Badminton at Tempelhof. I can tell it was a good game, by the energetic squeak. Then I hear the two Dutch cognitive scientists, Ilse and Rex; they are back from their weekly group-discussion-over-beer at the local pub, Floh. I am guessing three, maybe four beers each? I don't hear another Tsss.

The next day I can think of nothing else. I go through all the possibilities. But nothing makes sense.

I decide to launch a systematic investigation, floor by floor.

Top Floor: Yusuf Bailes and Deidre Champignon

In the apartment closest to our roof live two astrologers, Yusuf and Deidre. I'm certain they were placed in the roof apartment on purpose. I imagine them standing on their balcony looking at the sky on clear nights. Actually, they don't. They sit by their computers, just like me; well, I don't actually sit; I stand at my desk. I ALWAYS stand. Anyway, Yusuf and Deidre don't look at all at the stars. They just plot their charts.

I know that because my partner, Raul, himself an astrophysicist here with me this year as a LUCKY SPOUSE, with a LOT of time on his hands, regularly goes to their apartment for a drink, while I slave over my papers.

"Don't you ever talk about stars?" I ask Raul. "Don't you ever go out on the balcony and look at the heavens?"

"Not if we are sober ..." says Raul. "We have rather different views on the stars, you see. They don't approve of the astrophysics narrative. And I think they have too much of a narrative going." So what DO they do? Well, at least sometimes they go watch football with other Fellows.

But I digress. Yusuf and Deidre have a cat. The cat is sometimes out on the balcony. She *is* gazing at the stars, and softly scratches the railing. Tsss-tsss? Nope.

Third Floor, Right: Giorgio Aguta the Photographer

On the third floor, right, lives Giorgio Aguta, one of the more colorful among the Fellows, son of a famous Italian painter and an important Kenyan historian. Giorgio himself is a Pulitzer prize-winning photographer, fluent in seven languages. Years ago, he had taken a photo of another Fellow, Nelles, during one of his trips. Handsome guy, Nelles. This was before they knew each other. What a coincidence!

Giorgio likes to play tricks on other Fellows. Knowing how much we all like our wine, he sometimes pours cheap wine into bottles with expensive labels and then likes to watch the reaction of the connoisseurs among us. He has tricked me several times. *Was für Kopfschmerzen.*

In his spare time, Giorgio likes to practice some small percussion instruments that he has picked up during his travels. I stand outside Giorgio's door and listen. Tsss-tsss?

Wrong again.

Second Floor, Left: the Artists

On our second floor, in a very large apartment, with wooden floors, a grand piano, and dance bar, live our resident composer, Reinhardt, and her partner, Ines, a dancer. A rather unlikely couple: Ines comes from a Catholic family in rural France, whereas Reinhardt is a daughter of Bohemian atheists from Berlin. Reinhardt and Ines are usually able to work through their differences, but not right now. The Euro 2016 semi-final has been too much of a challenge for them.

Reinhardt's project this year is to compose a piece for Ines to dance to. Inspired by the multiplying swans in the lake behind our villa, Reinhardt has decided to create a contemporary riff on Tchaikovsky. About a month ago, Reinhardt and Ines decided to give a party. Almost everyone was invited (except those Fellows who had been asking nasty questions at our weekly presentations). After some appetizers and drinks, we gather to watch a preview of the piece Reinhardt and Ines have been working on, which they have titled "SCHWANENSEE TAKE II". Maybe Tsss-tss is the sound Ines's dance slippers make as she slides across the wooden floor? I watch, and listen very carefully.

No luck again. The sound is all wrong.

First Floor, Middle: Bela Partosh

I have a new idea. On the first floor lives a Hungarian wildlife biologist, Bela Partosh. He studies animal morphology. He's especially interested in the European bison. Bella often travels to wildlife preserves, which can be found across the border, in Poland, much to the disapproval of our academic supervisor, who wants the Fellows to do their work here, at the Institute. Bela comes back with hours of videotapes to watch in his office. He is trying to determine WHY the European bison has a beard, unlike the American buffalo. Could the mystery sound be coming from the bison on his videos? I must be losing my mind. This sounds NOTHING like Tsss-tsss!

This noise. What could it possibly be? Any ideas? Anyone? My time in Berlin is almost up. I MUST find out where this sound is coming from.

At a Fellow's birthday party in our garden last Saturday, I learn that my Fellow neighbors have placed a bet on whether or not I'd be able to discover the source of the mystery sound. A BET!! I'm not sure whether to be flattered or insulted, amused or hurt. But the stakes are getting higher.

At night, I stand by my window and think about my Fellow neighbors, whom I have come to love and admire so much in the past few months. For a change, I reflect on all the sounds I am UNLIKELY to hear at our villa:

the sound of a complex explanation coming to a grinding halt;

the sound of a polemical argument collapsing;

the sound of a clever hypothesis crumbling in the face of evidence;

the sound of a sharp analysis getting twisted in a nasty knot;

OR: the sound of a grand theory deflated.

But what *about* Tss-tss??

An Artist's Brew

It's my last week. I have already checked all the floors in our villa. But I forgot: our villa has a basement level. On that level, right next to the storage room, there is an office where one of our Fellows, Jean-Luc, works. I tiptoe outside the window. I see a light. I crouch so as not to be seen. I know Jean-Luc *hates* it when people walk by and look in. Suddenly I hear it, loud and clear. Well, soft but still very clear. I peak in, feeling quite guilty. EUREKA! I finally discovered where Tsss-tsss is coming from!

I should have thought of it. I myself AM, after all, a chemist. Though I only worry about atoms and molecules and how they combine. Jean-Luc, on the other hand, has spent all his life figuring out how to *grow* things; how to make invisible natural structures and processes visible, using live microorganisms to *fabricate* new materials.

Tsss-tsss is the sound one of Jean-Luc's special brews makes when it begins to sizzle, as it reaches *just* below boiling temperature, and when it's time to cool it off a bit, so that it coalesces, forming a thin gelatinous layer.

Jean-Luc's Fellowship Project for the year has been to create an intelligent Guerilla Beehive – a functional and organic shelter for swarming bee colonies. As Jean-Luc explained in his presentation to us last week.

“Once the colony decides to leave the hive, the shelter will decompose completely. It is a cradle-to-cradle design.”

Oder?

Jean-Luc's work epitomizes for me the bright, bubbling, sizzling spirit of our little community. It combines science, art and philosophy, sound and image, micro and macro, the raw and the cooked, the natural and the fabricated, the reactive and the creative, the descriptive and the prescriptive, the found and the invented, the analytic and the synthetic, and much else that falls in between.

I am oh so relieved I was able to identify the mystery sound that has haunted me for so long. Now I can leave Berlin in peace.

And here are some of the things I managed to do, between listening to sounds.

Publications: completed and appeared, or written and submitted during my Wiko year:

“Knowing Our Own Beliefs” (with Kate Nolfi). *Oxford Handbook Online*, 2016.

“Sociality, Expression, and This Thing Called Language.” *Inquiry* (special issue), 2016.

“Emotions and Their Expressions” (with Jim Sias). *Emotional Expression* (Abell and Smith, eds.), Cambridge UP, 2015.

“Transparency, Expression, and Self-Knowledge.” *Philosophical Explorations* (special issue), 2015.

“Pragmatic Interpretation and Signaler-Receiver Asymmetries in Animal Communication” (with Richard Moore). In *Routledge Companion to the Philosophy of Animal Minds*. Andrews and Beck, eds., forthcoming.

“Gricean Intentions, Expressive Communication, and Origins of Meaning.” In *Routledge Companion to the Philosophy of Animal Minds*. Andrews and Beck, eds., forthcoming.

Papers written and presented around Germany (and beyond) during my Wiko year (which will form parts of two books I have been working on – one on origins of meaning, one on self-knowledge):

“The Distinctive Security of Avowals.” Chapter 2 of a jointly authored book in progress (with Crispin Wright) for the *Great Debates* series from Wiley (40 pp.).

“Expression and Meaning: Acts, Products, and ‘Linguistic Fossils.’” Goethe University, Frankfurt, June 7, 2016.

- “Crude Meaning, Brute Thought; or: What Are They Thinking?” Language and Thought workshop, Salzburg, Austria, May 19–20, 2016.
- “Expression, Communication, and Origins of Meaning: A Philosophical Perspective.” Invited Mind-Brain Lecture, Humboldt University, April 21, 2016.
- “Speaking *and* Knowing My Mind.” Self-Knowledge workshop, Harvard University, March 11, 2016.
- “Pragmatic Interpretation and Signaler-Receiver Asymmetries in Animal Communication” (with Richard Moore). Berlin School of Mind and Brain Reading Club, Humboldt University, April 10, 2016; Wissenschaftskolleg workshop on Meaning in Animal Communication, April 12, 2016.
- “Expression and Meaning: Acts, Products, and ‘Normative Language’.” Department of Philosophy, Stockholm University, October 22, 2015, Leipzig University Philosophy colloquium, April 13, 2016, Potsdam University, April 26, 2016.
- “Origins of Symbolic Meaning: Philosophical Issues.” Workshop on Origins of Symbolic Gestures. Wissenschaftskolleg, October 20, 2015.
- “Expressive Communication and Origins of Meaning.” Session on Origins of Gricean Communication. *Protolanguage* 4, Rome, September 23–25, 2015.

In addition, I participated in several seminars and workshops on my work at Humboldt University (December, February, and April 2016), MIT (November 2015), Freiburg University (February 2016), Harvard University (March 2016), and the University of Szczecin (June 2016).



IS THERE LIFE AFTER WIKO?
TATIANA BORISOVA

Tatiana Borisova is Associate Professor of History at the Higher School of Economics National Research University, Saint Petersburg. She studied History and Law in Saint Petersburg, Tampere, Leiden, and Turku and defended her doctoral thesis at the Saint Petersburg Institute of History of the Russian Academy of Sciences in 2005 (“The Digest of Laws of the Russian Empire in 1905–1917: Ideological and Political Struggle for Codification”). Her Ph.D. in Law on “Legitimacy, Law, and Politics in Late Imperial and Early Soviet Russia” (defended at the University of Turku, Finland, in 2016) explores the process of the professionalization of Russian law and its political meaning. Her scholarly interests include political, legal, and social history of late imperial to early Soviet Russia and comparative legal history of the 19th and 20th centuries. She has written on the development of Russian legal tradition, elitist concepts of legality, and the transformation of the language of law in the revolutionary period of 1905–1918. Her articles have been published in *Law and History Review*, *Review of Central and East European Law*, *Comparative Legal History*, and *Russian History*. – Address: Higher School of Economics, National Research University, 16 Soiuz Pechatnokov str., 190008 Saint Petersburg, Russia. E-mail: borisova@hse.spb.ru.

Coming to Wiko was a great honor for me. I realized this already before I arrived, gradually, when I saw how colleagues of mine in law, history, and legal history all over the world reacted to the news that I had been selected as a Fellow. It was precisely their reaction that made me nervous: Do I really deserve it? I noticed that for some of my colleagues my theme became much more exciting after they learned that it had been “approved” for

a Wiko Fellowship. And thinking back after this year, I must admit that after the Fellowship my theme became much more exciting for me. This is an absolutely great result of my Wiko year for my research and I am very thankful for this.

Since work-life balance is always hard to manage, especially with kids, I need to underline how wonderful it was that Wiko did everything possible to accommodate my family, who came with me. I had three boys aged from 5 to 38 to take care of in a new country. Wiko assistance in terms of family support was absolutely excellent: school, kindergarten, and even sports activities were taken care of by wonderful Andrea Bergmann. Our family's landing in Berlin was very easy, thanks to the staff. Afterward, doctors, visas, and every possible issue were handled easily with the help of Vera Pfeffer, Nina Kitsos, Funda Erdogan, Lena Witkowski, and Yonca Erdogan.

Our family routine started smoothly in Berlin and so did my academic life. Jane Burbank, who was a leader of our Focus Group "Russia: The Rule of Law in Question", was already a good colleague and friend of mine. We discussed our activities within the project a long time in advance, so everything was planned and scheduled. Working with Jane meant that the project was under control, and it was so enjoyable. The deadlines were self-imposed upon discussion; they were workable and we met all of them and did everything that we planned within the project.

Looking back, I must fairly admit that we did a lot. Wiko's organizational and intellectual support was an essential prerequisite for the success of our activities. Katharina Biegger, Thorsten Wilhelmy, Daniel Schönplflug, and Vera Kempa, without your support we would not have been able to do so much. First, we hosted four workshops, with very packed and ambitious programs. Second, we held an open reading seminar. Third, we organized a work-in-progress seminar meeting for the members of our broader Focus Group, Naoko Matsumoto, Masha Shklyaruk, Constanța Vintilă-Ghițulescu, and Botakoz Kassymbekova, who enriched our project with regional and disciplinary diversity. Over the course of four international workshops, a regular seminar, and numerous informal meetings, our project brought together interdisciplinary scholars of Russian law from all over the world.

Below I will summarize some insights that our project brought to my research. Before doing this, I would like to acknowledge the contribution of wonderful colleagues and friends who voluntarily joined our discussions on a regular basis: Daniel Schönplflug, Gertrude Lübbe-Wolff, Dieter Grimm, Hassan Jabareen, Thorsten Wilhelmy, Rina Rosenberg, Christoph Menke, and Andrii Portnov, along with the aforementioned

members of the working group and our non-Wiko seminar participants Alex Oberländer and Nancy Ries. Their interest in a challenging field of Russian law and their openness to testing new ideas were very encouraging in our search for a new agenda of studies in Russian law. Last but not least, I need to emphasize the input of my dear colleague and friend Jane Burbank. Many insights from my Wiko year appeared in my discussions with Jane. I will use “I” in the following sections, while in many cases I actually think of “we”. I look forward to when our co-authored article is finalized and published.

An important part of the project was the idea to think of Russian law in terms of long-term trajectories. We aimed to determine continuities and breaks in the development of what can be called the Russian legal tradition. This approach was new to me, since my work to date has ranged widely across 19th- and early 20th-century Russian urban legal traditions. My previous work has focused particularly on the history of making and using law during reforms and revolutions in late Imperial and early Soviet Russia.

The project made it clear to me that my timeframe should be reconsidered; and the longer the scope of a researched period is – the more interesting the results are. This was the most inspiring result of our four workshops, which we decided to organize thematically, not chronologically. By bringing together scholars of the last four centuries of Russian legal history, we had great discussions on continuities in legal ideas and practices from a long-term perspective.

The variety of perspectives presented at our workshops and seminar made us think about our own approach. If there should be a tag for it, I think our approach can be called the cultural history of Russian law. In my view, a cultural perspective on Russian law must encompass the legal imagination of elites, the political structures of the state and its leadership, and the usages of law by ordinary people. It was during my Wiko year that I realized that, in my work, I actually examine all three of these dimensions.

My Russian Ph.D. dissertation in History (2005) was devoted to the poorly researched theme of how Russian law was made in the last years of the Russian Empire, 1905–1917. In particular, I examined the books of laws that guided the daily life of public officials and laypeople. My research questioned the “expert opinions” of eminent Russian law professors and legal practitioners of that time on the defects of Russian law and courts. I showed that professional discussions on legal practices in late Imperial Russia were influenced by the political aspirations of the actors. For generations, Russian legal scholars emphasized the autonomy of Russian law. My research shows something quite different,

namely that political ideas and language borrowed from Europe transformed the legal imagination of Russian elites.

At Wiko, I revised my perspective on the “originality” of Russian law. It was extremely fruitful to discuss Russian law in Germany, where, for historical reasons, discussions of law are highly normative. The issue of normativity and the “missing” parts of Russian law, as highlighted by some scholars in our discussions, made me think that the “legal imagination” of the elites should be considered a special field of the Russian legal tradition. This insight was very important for completing my Ph.D. in Law (in English), in which I considered the process of the professionalization of Russian law in 1800–1918. I defended it at the University of Turku, Finland, in December 2016.

At Wiko, I decided to transform the two dissertations into a book, *The Taming of Russian Law, 1800–1918*. The idea of the book is to concentrate on features that made imperial legal practices sustainable across moments of radical political change. The most important of these features were, on the one hand, the legislator’s adherence to existing rules and, on the other hand, easy access to the sources of law and inclusive legal procedures that allowed laypeople to make use of the legal system. The book will argue that easy access to justice was an essential part of the political regime in Imperial Russia and one that survived even the revolutionary changes of the new Soviet state.

In addition to my work on this book, I also read for my new project inspired by my interest in the revolutionary break of 1917 in the Russian legal tradition. The project is devoted to the history of the private ownership of firearms in Russia from the early 19th century through Stalin’s purges. In this book, I explore the radical shift from the permissive mode of tsarist regulations of private arms to their radical ban by the Bolsheviks. I aim to go beyond the political and legal issues and to consider the technological and economic aspects of arms availability, as well. The central research question is how (and whether) people in rural and urban Russia actually complied with the law on private firearms. This is a project I will need a long time to work on, but I am happy that I have made some steps in this direction too.

Coming to Wiko, I was hoping to hide in my study in order to read and write. I am happy that in addition to this I met fantastic people from whom I learned a lot. Our Fellows in the arts, Anda Rottenberg and Michael Jarrell, were generous in sharing their arts with us. I am very grateful to you for your enlightening friendship. Also, meeting Fellows in science was amazing and challenging in the sense that their pioneering work questions the basic concepts operating in social science and the humanities. Victoria Braithwaite,

Paula Droege, Daniel M. Weary, Tim Caro, Richard O. Prum, and Tina Kretschmer made me think of concepts of suffering, the lie, and beauty. In terms of the borders of language, cognition, and the mind, Peter Gärdenfors, Dorit Bar-On, Luc Steels, and Holger Diessel were so insightful.

I particularly enjoyed that we had a wonderful group of fellow historians, who were just absolutely great to talk and listen to: Jane Burbank, Lauren Clay, Fred Cooper, Lorraine Daston, Ibrahima Diop, Luca Giuliani, Michael D. Gordin, Barry Flood, Leor Halevi, Daniel Jütte, Naoko Matsumoto, Erika Milam, Andrii Portnov, Jonathan Sheehan, Daniel Schönplflug, Michael P. Steinberg, Barbara Stollberg-Rilinger, Felicita Tramontana, Ralph Ubl, and Constanța Vintilă-Ghițulescu. I owe all of you a debt of gratitude for your examples and support. Erika Milam has to be mentioned twice here, since our “writing group”, which was actually just two of us, was really inspiring for me in many respects.

Our happy Wiko year would have been impossible without the friends that my family and I made: Martin and Johanna von Koppenfels and their children Charlotte, Heinrich, and Moritz; Anda Rottenberg; Michael D. Gordin and Erika Milam; Daniel Cefai and his daughter Salomea; Michael and Pia Jarrell and their daughters Chiara and Saskia; Constanța Vintilă-Ghițulescu, Ion Ghițulescu, and their daughter Ilinca; Victoria Braithwaite and her son Mathew Reed; Daniel Weary and Johanne Mongrain; Barry Flood and Srinu Padmanabhan; Leor Halevi and Lauren Clay and their children Joshua, Nathaniel, and Naomi; Dorit Bar-On and Keith Simmons; Jonathan Sheehan and Cynthia De Nardi; Peter Gärdenfors; Barbara Vinken and Anselm Haverkamp; Christoph Menke and Petra Eggers; Hassan Jabareen and Rina Rosenberg; and, certainly, Jane Burbank and Fred Cooper – you all made our Wiko year so special!

Coming back to my title question “Is there life after Wiko?”, I am glad to admit: yes, there is life after Wiko. Moreover, it is significantly better than before-Wiko life. But the best life a scholar may dream about is *in* Wiko. I will finish with my congratulations to current Fellows and heartfelt thanks to all the people and institutions whose work and goodwill make it possible for Wiko to function on an everyday basis.

Selected publications of 2015–2016

“Public Meaning of the Zaslulich Trial 1878: Law, Politics, and Gender.” *Russian History*. 43, 4 (2016): 24–47.

“Neobkhdimaia oborona obshchestva: iazyk suda nad Zaslulich.” (The necessary defense of society: the language of the Zaslulich trial.) *Novoe Literaturnoe Obozrenie* (New Literary Observer) 135 (2015): 101–119.

“Michael David-Fox: Crossing Borders: Modernity, Ideology, and Culture in Russia and the Soviet Union.” *Laboratorium: Russian Review of Social Research* 8 (2016): 188–191.

Selected presentations of 2015–2016

“Taming the Laws and Legislators in Late Imperial Russia.” Humboldt-Universität zu Berlin, May 11, 2016.

“The Taming of Law in the Autocratic Empire.” Tuesday Seminar, Wissenschaftskolleg zu Berlin, May 3, 2016.

“Codification of Law and Political Challenges of 1905 Revolution.” Workshop “Law-making and Law-interpreting: Russia, 17th to 21st Centuries”, Wissenschaftszentrum Berlin für Sozialforschung/Wissenschaftskolleg zu Berlin, February 4–5, 2016.

“The Public Meaning of the Zaslulich Trial, 1878.” Workshop “Everyday Law in Russia: 17th to 21st Centuries”, Wissenschaftskolleg zu Berlin, October 1, 2015.



OF PARADOXES AND IMMORTAL
JELLYFISH
VICTORIA BRAITHWAITE

Victoria Braithwaite is a Professor of Fisheries and Biology at Penn State University, USA. She gained her B.A. in Zoology and a D.Phil. in Animal Behaviour at the University of Oxford. She trained as a post-doc at the University of Glasgow and then migrated a short distance to the east for her first faculty position at the University of Edinburgh. In 2007, she moved further afield and across the Atlantic to Penn State, but she kept her mainland European ties by accepting Professor II positions at the University of Bergen, Norway and UniResearch Norway. She has a special interest in animal cognition and what promotes individual differences in the way animals learn and remember information. Part of her research program tackles perception, in particular the experience of pain and which animals feel their hurt. – Address: Department of Ecosystem Science & Management, Penn State University, 410 Forest Resources Building, University Park, PA 16802, USA. E-mail: v.braithwaite@psu.edu.

When the invitation for a sojourn in the Grunewald, Berlin arrived, I didn't hesitate, I knew my reply would be positive. This is a place that colleagues speak to you about in hushed, reverent tones. In fact, the mere mention of the Wissenschaftskolleg zu Berlin is enough to produce a misty-eyed gaze as former Fellows wistfully reminisce about their time at Wiko. And now, as my own year has drawn to a close, it is time to pause and reflect on what has been a quite extraordinary time in a most delightful place.

I have spent much of the past ten months considering paradoxes, and it strikes me now that this noun is quite an apt way to think of my Wiko Fellowship; the year is full and fast-paced, and yet, time seems to suspend itself so that you have the luxury of

pondering the whys and wherefores – proto-questions that previously simmered under the surface, just out of reach, never quite capturing hold of their full form. Such is the cost of day-to-day university life with its many distractions and countless administrative chores that steal our attention and leave ideas floating. The academic world is a paradox all of its own; most of us find ourselves in this business because we are creative thinkers – ideas and thoughts are our currency – but, trapped inside the walls of a university where we have so many other roles and responsibilities, that the opportunity to flex our minds and brains becomes constrained by our environment.

As I look back on my year here, a tiny, delicate jellyfish (*Turritopsis dohrnii*) found in the deep blue seas off the coast of Japan comes to mind. This curious creature holds a remarkable secret; it has discovered immortality. Somehow it sidesteps senescence and seamlessly transitions time and again from an adult back into a juvenile – it casts off its old habits and begins its life anew. My time at Wiko felt a little like this. Wiko afforded me the opportunity to renew myself, to feel ready to go back out into the world and grow once more. I don't know if, like the jellyfish, I will be able to repeat the process, but what I do know is that to have achieved this even once is a privilege.

My time at Wiko created a space that allowed an enormously productive year in terms of writing. Certainly, 2015/16 has been one of the most productive years of my career to date. During my time at Wiko I wrote eleven peer-reviewed papers that are now published or in revision in a range of scientific journals. I also completed two book chapters for edited volumes, and there are two more that I am trying to complete before I am sucked back into a new semester with its ever-present teaching, advising and participating in committee work. Such productivity was made possible only by the peaceful workspace that a Wiko Fellowship affords. The proximity of home to workplace also underpinned my efficiency. The short walk from the Villa Walther to my office in the Villa Jaffé was often broken with the glimpse of a red squirrel disappearing into a sea of green pine-tree needles, or I would be treated to the graceful swim-by from the cob and hen swans with their bevy of cygnets. And sometimes, my commute would involve a stop in at the Weiße Villa to drop off or pick up a book – a library that rivals any other that I have known and that is home to a team of committed and delightful librarians willing to find the most obscure books and articles. I will miss their skill and assistance greatly.

Papers and writing are one way to measure what can be achieved when given the space and time, but harder by far to evaluate is one's intellectual growth and how this develops into specific research plans. I am leaving Wiko with a new set of ideas for

experiments, a new program of work, if you will. These have been thought about, re-shaped and refined through many discussions with Dan Weary and Paula Droege, my two Focus Group collaborators. Their knowledge and curiosity made interactions both stimulating and inspiring. Then there were the unanticipated benefits of having other Fellows with highly relevant expertise and interests; here I'd like to thank Peter Gärdenfors, Laith Al-Shawaf and Dorit Bar-On for some wonderfully stimulating discussions. The Pain Focus Group also benefitted from the guests that Wiko so generously helped us to bring in for short stays. The free exchange of ideas was particularly refreshing – something about the calm Wiko atmosphere greatly facilitates the ease with which conversations begin and then grow. Here, I thank Wiko for allowing us to bring in Jeff Rushen, Anne Marie de Pasille, Sue Healy, Dave Shuker, Mike Mendl, Liz Paul, Adam Shriver and Walter Suarez, and I thank all of them for being gracious visitors willing to share their time and thoughts with us.

The goal of the Focus Group was to address why and when pain hurts. Not just in ourselves, but in other animals. When does an animal experience the hurt associated with an injury, and how can we tell? Pain itself is a paradox all of its own – can an animal respond to something causing an injury and not feel pain? But if the awareness of pain demands a degree of consciousness, does it then follow that all animals that respond to noxious stimuli are conscious? These kinds of question and discussion played out over lunches time and again – and I recognize that some of these ideas rattled a number of my fellow Fellows. I was surprised by this at first, but hearing their objections, or their reasons for wanting to protect consciousness as an exclusively human phenomenon, forced me to be clearer in my explanations about why this cannot be the case – I also learned that sometimes it is OK to agree to disagree!

Fairly early on in the discussions within the Focus Group it became clear that we were interested in understanding when emotions are felt. And here another paradox presents itself – is there such a thing as an unfelt emotion? My fellow Focus Group participants and I believe there is, and it is the capacity to be conscious of emotional states that underlies an awareness of pain and hurt that sometimes, by extension, leads to suffering. Being able to distinguish between felt and unfelt emotions was something we discussed a great deal, and then thinking about how to demonstrate animals have felt emotions absorbed even more of our time. One of the joint papers that we have written this year tackles exactly these issues.

In addition to hosting short-term visitors, Wiko also helped us to carry out two workshops. The first, “Beyond Analogy – Comparative Research on Pain”, was an extremely interesting, and at times tense, debate that highlighted the difference between human pain researchers’ concepts of what can or cannot occur in animals. For me, this was one of the most challenging parts of the year; trying to convince human pain neuroscientists that other animals have the capacity to hurt from their pain was much harder than any of us anticipated – I consider this to be yet another example of a paradox. The second workshop covered the thorny topic of “Animal Experimentation”. I was invited to co-host this with an old friend and colleague – and former Wiko Fellow – Mark Viney. We addressed a number of key questions about how we decide whether different kinds of animal experiments are justified. Paradoxically (I did warn that this would be recurrent theme ...), the discussions around vivisection, which one might expect to be more fraught than the first workshop, turned out to be an exceptionally frank and productive look at what we do in animal research. The participants were from diverse backgrounds, but all provided excellent insights and offered carefully argued opinions. By the end of three days of eloquent discussions, we realized that we were still only scratching the surface of this multifaceted, perplexing topic. But what was discussed clearly had several of the participants thinking in ways that would not have been possible before.

And then, of course, there is Berlin. When not at lunch, in a colloquium, a German lesson or my office, there were the delightful distractions that only this city can offer. I was lucky enough to spend the year with my youngest son, who, having just finished high school, decided to have a gap year in Europe. Together, we explored museums and the Grunewald woods, we went to theatres and listened to concerts, and he was even brave enough to join me at Clärchens Ballhaus more than once! Watching him find his own feet and thrive as an intern working for an NGO was very special, and not something we could have shared so easily anywhere else. I thank Wiko and the other Fellows for inviting Matthew into their worlds. While a little uncertain at first, he soon grew to relish Thursday night dinners for their stimulating and provocative discussions – and he truly delighted in the high-spirited post-dinner table tennis. At Christmas, my eldest son, James, arrived fresh from his fifth semester as an undergraduate at Penn State. Together we ventured into a wintry Berlin, sampling the *Glühwein* and browsing various *Weihnachtsmarkt* stalls. It was good to be together again, even though it was just for the few short weeks of his vacation. And I was glad he had the opportunity to meet several of the Fellows who, like us, had decided to stay in Berlin for the season’s festivities.

A curious trick I learned from one of my more creative graduate students is that looking back at your Google search history from time to time can be an amusing way to gain insights into what has been happening. So I took note of my Google searches at different times in the year; I won't list them here, but I will summarize that the early searches devoted a great deal of time to the BVG web pages searching for the best routes to get from here to there and there to here. And the *Google Translate English to German* option featured heavily in the beginning. By the end of the year, the searches were focused on opera performances, concerts at the Philharmonie and making reservations at restaurants that we had grown fond of as we tried to squeeze in as much as we could into the last few weeks. I was still rather dependent on *Google Translate*, but the search order was now reversed – *German to English*, as I tried to understand newspaper articles or text from the German book I was reading.

Starting the year with the *Deutsch Intensivkurs* was a wonderful way to begin the Wiko experience. For me, some of the closest friendships that developed were forged in our joint frustrations as we wrestled with the Akkusativ and Dativ, with reflexive verbs and prepositions. But there was also much laughter amongst us, and even shared jubilation when one of us mastered a truly spectacular sentence mistake-free – one that could even raise a rewarding smile from Eva von Kügelgen! Here, I wish to recognize Eva for her kind, sincere encouragement and her unending patience. I am extremely happy with how my understanding and my conversation skills grew over the course of the year, and having the support of a caring, considerate mentor makes such a difference. I particularly valued my weekly individual lessons in the Weiße Villa and the fact that it gave me an excuse to pause and greet the wonderful team of Wiko staff on the second floor; thank you for being so welcoming, Vera 1, Vera 2, Andrea, Sophia, Corina and Nina!

When I arrived in Berlin at the very end of August 2015, I was a weary soul who desperately needed to be reminded what it feels like to nurture one's intellectual spirit. I needed to be able to raise my head above water and breathe slowly and deeply. Wiko gave me this in a truly life-changing way and in an environment enhanced by the staff who seem genuinely happy to see you, so willing to help you and never once wince as you struggle to find the right verb order and word endings as you practice your German! I am, and will continue to be, eternally grateful for the year that I spent as a Wiko Fellow.



A HOME FOR HIGH FOREHEADS JANE BURBANK

Jane Burbank's research, teaching, and studies have ranged widely over disciplines, methods, and topics. Graduating from Reed College in Russian Literature in 1967, she completed an M.A. in interdisciplinary Soviet Studies at Harvard University and received a Ph.D. in History from Harvard in 1981. Her first academic post was at Harvard University in the Department of History and the Program in History and Literature. Later she taught at the University of California at Santa Barbara and the University of Michigan, where she directed the Center for Russian and East European Studies during the turbulent transformations of the 1990s. Since 2002, Jane has been a professor at New York University in both History and Russian and Slavic Studies. She has lectured and conducted seminars in Russia and has been a visiting professor at the *École des Hautes Études en Sciences Sociales*, Paris; the *École Normale Supérieure de Cachan*; and the Humboldt University, Berlin. Her publications include: *Empires in World History: Power and the Politics of Difference* (Princeton University Press, 2010 with Frederick Cooper); *Russian Peasants Go to Court: Legal Culture in the Countryside, 1905–1917* (Indiana University Press, 2004); and *Intelligentsia and Revolution: Russian Views of Bolshevism, 1917–1922* (Oxford University Press, 1986). – Address: Department of History, New York University, 52 Washington Square South, New York, NY 10012-1098, USA.
E-mail: jane.burbank@nyu.edu.

When the Fellows gathered for our introductory meeting in September 2015, I couldn't help noticing the number of high foreheads. I always worried about my own: shouldn't I cover it up with bangs, hats, scarves, or bandanas? Here among my future colleagues I

saw a lot of space over the eyebrows, on both men and women, even those with stylish shocks of hair above. I felt at home.

There's a world of difference between high foreheads and eggheads; this was borne out by our year together. Our "class" was full of clear-thinking free spirits who liked to share their ideas and their fun. We sustained long-term arguments more or less productively but always with good will; watched movies at our "film club"; consumed many communal meals and drained many bottles; walked in the Grunewald on Mondays and other days; jumped German-style into lakes; enjoyed art exhibits, city explorations, operas, concerts, and dance halls; returned many a late night on the M19 bus; and near the end picnicked almost nightly at the Villa Walther "terrace" on the Herthasee.

What does all this rambunctious interaction mean for science? A great deal, as it turns out. Wiko offers time for the mind behind the forehead to mull things over: to wonder if what someone said at lunch about "history" or "method" or "proof" was worth pursuing, to see one's own work from another angle, and to worry about the limits of inquiry and how to overcome at least some of them. Measured in pages, I did not make that much progress on my manuscript on Russian sovereignty in imperial Kazan, but I am sure that this book, when it emerges, will be both different and better because of my time and my colleagues at Wiko.

As for my second project – a Focus Group on Russian law – here Wiko's generous and effective support for collective work has had immediate and far-reaching results. My colleague Tatiana Borisova from Saint Petersburg and I were able to design and carry out a year-long exploration of our intentionally provocative proposal, "Russia: the Rule of Law in Question". Many of our colleagues were puzzled by our putting Russia and rule of law in the same sentence. Scholars and social commentators alike are unfamiliar with Russia's legal tradition, and even historians of Russia tend to be poorly informed about how law worked before or after the times that they study. We addressed these challenges by organizing two kinds of discussions that brought specialists from many disciplines and regions into a series of conversations about Russian law.

One forum was the workshop, each based on contributions by scholars and activists directly involved in the study of Russian law from the 17th century to the present. Over the course of the year, we conducted four international workshops, attended by a total of 73 scholars. One quarter of our specialists came from Russia, one quarter from the United States, one fifth from Germany, the rest from other countries in Europe or Japan. Their disciplines were history, law, sociology, and anthropology.

The workshops' themes were the "everyday" law of small crimes and civil suits, the roles of legal "intermediaries" of all kinds, the making and interpreting of law, and the connection of law to governance and sovereignty. For each topic, we brought together specialists who worked on different periods of Russian history. Our goal was to familiarize participants with each other's work and to explore the long-term developments in Russian law. The discussions at the workshops enabled us to sketch out the lines of a "Russian legal tradition", to identify strong continuities in legal practice and legal culture, and to identify breaks and shifts in the way law functioned over the centuries of Russia's configuration as a polity.

In addition to the workshops, we conducted a year-long series of seminars, open to all Wiko Fellows and partners as well as to Berlin scholars working on Russia or on law. These were real seminars – discussions based on circulated papers and articles, introduced by commentators. The idea was to expose the participants to the lively scholarship on Russian law and to try out our analyses on experts who work on other regions and disciplines. To our delight and I think to everyone's surprise, this open-ended forum worked very well. The seminar was attended by a shifting cast of lawyers, anthropologists, historians, political activists, legal theorists, and judges, and each time the discussion was wide-ranging, high-pitched, and, we hope, informative.

What came of all this? I can point to some immediate results and also to what I hope will happen later. One short-term result is that we convinced everyone at Wiko and most of those who attended the seminar that there *is* such a thing as a Russian legal tradition. Our colleagues themselves will be able to challenge the recurrent claim that Russia has always been a lawless and anti-law state.

Another result affects us, the convenors. When we planned the project, we hoped that it would serve to enhance the field of legal studies through the inclusion of systems that are not "Western". But during our meetings with colleagues who were not Russian specialists, we kept encountering resistance to the very notion of a legal system that did not conform to political practices that Europeans assume to be universal and desirable. Of course the "rule of law" is nowhere the same, even in Europe, and the concept itself has a particular history, but we still find ourselves puzzling over how to pluralize legal studies convincingly and usefully. Is it possible to break with the normative conception of rule of law and to recognize instead the historical and present-day existence of distinctive, if sometimes overlapping, legal traditions? This is a challenge for Tatiana and me as we

continue our work together. We've started an article, have four conferences coming up, and later, we hope, there will be a book.

Now for a plan that did get fulfilled. Probably most Fellows at Wiko have never been the worst in the class, but I always wanted to go to school with students who were better than I was. I achieved this goal when I was placed in the advanced German course, the vaunted C1, where everyone else was way ahead of me. We had a great deal of fun in this group all year long, and I learned a lot of German. But I also learned what people do (covering up, tuning out, etc.) when they are last in the class. This experience will make me a better teacher, especially in my NYU classes, where English is not everyone's first language.

Finally, let's not forget the forest and the city. As a girl who grew up in the country and loves opera, I found living on the edge of the Grunewald and on the route to three opera companies exhilarating. Birdsong and great music just outside our door: it was paradise.



A YEAR OF BIOGRAPHIES
ANNA MARIA BUSSE BERGER

Anna Maria Busse Berger is Distinguished Professor of Medieval and Renaissance History and Theory at the University of California, Davis. Her books include *Mensuration and Proportion Signs* (1993) and *Medieval Music and the Art of Memory* (2005, Italian translation, 2008), which won the ASCAP Deems Taylor Award and the Wallace Berry Award from the Society of Music Theory for 2005. Her article “Spreading the Gospel of *Singbewegung*: An Ethnomusicologist-Missionary in Tanganyika of the 1930s” won both the Colin Slim Award for best article by a senior scholar from the American Musicological Society and the Bruno Nettl Prize from the Society for Ethnomusicology in 2014. In May, 2015 Busse Berger gave the Faculty Research Lecture at UC Davis, the Academic Senate’s highest honor. Throughout her scholarly career, she has worked on various aspects of the interface between orality and literacy in early European music. While in her previous books she has concentrated on notation, improvisation, and memory in the Middle Ages and Renaissance, she has now enlarged the scope to see what happens when literate European missionaries are introducing East African oral societies to writing and Western music. – Address: Department of Music, University of California at Davis, One Shields Ave., Davis, CA 95616-8701, USA. E-mail: amberger@ucdavis.edu.

My year at Wiko was one of the most wonderful years of my life. The stimulation I received from other scholars took my research in completely unexpected directions. I made many remarkable new friends, among both the Fellows and the staff. And the cultural attractions of Berlin are simply unsurpassed.

At no other institution have I ever encountered such a helpful and friendly staff. They anticipate your wishes and make everything possible. When I arrived on my first day at Wiko, I was surprised that every single member of the staff addressed me by my name. (I am ashamed to say that it took me months to learn their names.) During the first breakfast I happened to sit at the German-class table and met the extraordinary German teacher Eva von Kügelgen together with Fellows Jonathan Sheehan and Michael Gordin, whose German was already excellent at that point. It became immediately clear to me that this class was going to be tremendous fun. So I persuaded my husband, Karol Berger, to join this group, and he enjoyed himself greatly. The kitchen staff, led by Dunia Naijar, is generous and helpful, and the food is really good.

I teach at the University of California, so I am used to excellent library services. But what I found at Wiko is in a class of its own. I had heard from earlier Fellows that they would get you books quickly. What I did not expect is that the staff would help me in my research. When I asked for an article dealing with Gregorian Chant in Africa, Stefan Gellner found additional articles I had never heard of on the subject. Some of the books I needed, especially those printed in Nazi Germany, were difficult to find. I needed articles from completely unknown small mission societies, and I was sure the staff would not be able to get them, but they did. Not only were they helpful in providing the materials, they were also curious about what I was discovering.

I did not manage to finish my book, but I did write more than two-thirds of it. What is more important, I think my book will be a very different one from the one I had planned. The first part of my book deals with the founders of comparative musicology, which later developed into ethnomusicology, and its relationship to historical musicology. I believe I have managed to untangle the various strands of scholarship from the beginning of the last century and arrived at a coherent picture of our discipline. All comparative musicologists of that time were active at the Friedrich-Wilhelms-Universität, so Berlin was an ideal location for doing research on these scholars. Erich Moritz von Hornbostel and Carl Stumpf established the Phonogramm-Archiv in Berlin (now in the Ethnological Museum in Dahlem, but soon to be relocated to the Humboldt Forum) in order to collect, analyze, compare, and classify recordings of orally transmitted music from all over the world. They were convinced that music in “primitive” cultures was similar to medieval music, and they often drew far-reaching conclusions about medieval music based on what they observed in other cultures. What was little known until I started my research is that missionaries played an important role in providing Hornbostel

with material for his research, since he hardly traveled. He contacted them and regularly asked them not only for recordings, but for information on the music.

I already knew when I came to Berlin that Comparative Musicology was modeled on comparative linguistics. But I did not know that I would find here a research group on the origins of language (led by Luc Steels) with the excellent linguist, Holger Diessel. During the first Thursday dinner, Holger and I happened to sit next to each other and quickly discovered many common interests. He provided me with advice and readings throughout the year. The connections between comparative linguistics and comparative musicology turned out to be much more interesting than I had expected, with Wilhelm von Humboldt, who had also interacted extensively with missionaries, playing a central role.

Similarly, historical musicology had its beginning around 1900 at Strasbourg and Göttingen with the great medievalist Friedrich Ludwig. While Hornbostel focused exclusively on recordings, Ludwig concentrated on manuscripts of medieval polyphony, because he wanted to know where Palestrina and Bach come from. Hornbostel and Ludwig essentially ignored each other's work, and yet, they shared a number of students and had many overlapping interests. Both were similarly obsessed with authenticity; Ludwig tried to find the original version of pieces, while Hornbostel looked for music uncontaminated by Western influences. I am happy to report that this part of my work is finished and very different from what I had originally planned, thanks to my Wiko friends.

The last section of my book presents a detailed study of the scholarship done by German missionaries in East Africa, virtually all of whom were influenced or educated by either comparative or historical musicologists. Most were in touch with Hornbostel or his successor Marius Schneider and sent their phonogram recordings to Berlin. Note that the music they describe is now essentially extinct. As a result of my archival research in the various mission societies, in which I looked at letters, reports, and journals, I was able to reconstruct much of their music. But the stories I was able to tell turn out to be much more complicated than I had expected. Let me just give two examples: I discovered that a Sierra Leonean composer and musician named Nicholas Ballanta, who had studied at Julliard in New York and received two Guggenheim Fellowships to study and record West African music in the 1920s, was sent to study with Hornbostel, probably on the recommendation of Boas. During his stay in Berlin he read a paper at the International Missionary Society Meeting in LeZoute in Belgium in 1926. Ballanta's presentation was highly original; he was the only one who did not find that medieval music was similar to

African music, and he advocated that missionaries must use African music in churches, and not medieval music. He gave his talk two years before Hornbostel published his famous article on African music in 1928. Ballanta's presentation was heard by the director of a small German mission society, the Bethel Mission, close to Bielefeld. The mission director was so impressed with Ballanta's talk that he changed his musical agenda from one day to the next: all of his missionaries were instructed to preserve and record local music. And it is in these notes that I discovered important information on local music.

Similarly, I found that the comparative musicologist Marius Schneider was in close contact with the Catholic missionary and anthropologist Meinulf Küsters in Peramiho, in what is now Tanzania, who had also made recordings of local music for the Berlin archive. Schneider sent Küsters the two volumes of his 1934 book *Geschichte der Mehrstimmigkeit*, which included many transcriptions of recordings made by missionaries. Küsters left the book in the Peramiho library. In the late 1930s, another missionary, Johann Baptist Wolf, happened to find Schneider's book in the library, saw Schneider's transcriptions of Ngoni music, and promptly introduced them with a religious text into the service. Thus, Ngoni music was introduced in a version "cleaned-up" from Schneider's transcription, and not through the local transmission.

Many of my fellow Fellows took interest in my work, and many made valuable contributions. Hassan Jabareen reminded me to look for the African voice and was very pleased when I told him about Ballanta. Ralph Ubl always had the most penetrating comments and questions, and thanks to his prodding, I was able to connect Ballanta with Boas in New York. Right before the very last lunch in July, Ralph gave me valuable information on art historians who had approached "primitive" art in a way similar to Hornbostel. Ina Hartwig was fascinated by my missionary biographies, probably because she was also writing a biography (but of a much more famous person, Ingeborg Bachmann).

Tuesday colloquia were often interesting: how will I ever forget Rick Prum's on bird songs or Victoria Braithwaite's on fish pain? I had never thought of Ingeborg Bachmann as a major poet, but after Ina's presentations, I started to read her poetry and letters. Who will ever forget the screening of Ina's film "Die Geträumten" at the Berlinale, where most of us were present?

And then there were so many interesting people who passed through Wiko. Valentina Sandu-Dediu, Director of the New Europe College in Bucharest, visited with her husband, the composer Dan Dediu, and we became instant friends. Karol and I were

fortunate to be invited to give talks at the New Europe College in Bucharest, a truly remarkable experience.

The conversations over meals at Wiko were intense and sometimes left me exhausted at the end of the day. I will miss my morning teas with Jonathan; it is a good thing he lives in Berkeley. Nothing made me happier than when Ibrahima Diop regularly called me “meine afrikanische Schwester”. And perhaps a fitting end to our year at Wiko was a visit by a whole group of Fellows to see and hear the entire Wagner *Ring* at the Staatsoper, with lots of good food in between and afterwards. All came well prepared and had penetrating questions. I have never enjoyed a *Ring* as much as I did when seeing it with my Wiko friends. I have been very fortunate, indeed, to spend a year in the company of such remarkable colleagues and friends.



LYRICAL ADVICE TO FUTURE FELLOWS TIM CARO

Professor of Wildlife Biology, University of California at Davis, USA. Born in 1951, London. Studied Behavioural Ecology at Cambridge University and University of California at Davis. Areas of expertise: Evolution of mammal colouration, conservation strategies in the tropics, relationship between conservation and behaviour, predator-prey interactions. Publications. *Zebra Stripes* (Chicago 2016); *Conservation by Proxy* (Island Press 2010); *Anti-predator Defenses in Birds and Mammals* (Chicago 2005); *Cheetahs of the Serengeti Plains* (Chicago 1994). – Address: Department of Wildlife, Fish and Conservation Biology, University of California at Davis, 1 Shields Avenue, Davis, CA 95616, USA.
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I convened a group of scientists who study different aspects of animal colouration. During the year, we profited from many interesting conversations over lunches and at the Floh at Grunewald S-Bahn station. We ran a single enjoyable large workshop from which we expect to publish a 20-chapter special journal edition and review article on many aspects of animal colouration. This was a very productive year for me, and I can provide some advice for future Fellows who want to make the most out of their stay at the Wissenschaftskolleg.

When one first arrives and meets about 40 new Fellows from all walks of academia, it is inspiring, interesting and a little daunting. A realization quickly sets in that one knows rather little about other disciplines and even one's own. Sam Cooke's (1960) song springs to mind.

Don't know much about history
Don't know much about biology
Don't know much about a science book
Don't know much about the French I took

But Wiko is a wonderful place in which to work, and after long hours reading and writing, lunchtime breaks with colleagues often lead to discussion as to what one is working on, and it soon dawns upon you that everyone has an opinion – about even your own work! There are so many ways of viewing the world intellectually:

It's a restless hungry feeling
That don't mean no one no good
When ev'rything I'm a-sayin'
You can say it just as good
You're right from your side
I'm right from mine
We're both just one too many mornings
An' a thousand miles behind

(Bob Dylan 1964)

And as time goes on you realize you are changing intellectually – just a little, in that you are willing to consider other people's perspectives, points of view you may not have known existed:

You've been with the professors
And they've all liked your looks
With great lawyers you have
Discussed lepers and crooks
You've been through all of
F. Scott Fitzgerald's books
You're very well read
It's well known.

But something is happening here
And you don't know what it is
Do you, Mister Jones?

(Bob Dylan 1965)

But whatever you do, don't work all the time, and do get out of Wiko into real Berlin.
There are other things to do (I played squash – a lot):

Hey what else can we do now?
Except roll down the window
And let the wind blow
Back your hair
Well the night's busting open
These two lanes will take us anywhere
We got one last chance to make it real
To trade in these wings on some wheels
Climb in back
Heaven's waiting on down the tracks
Oh-oh, come take my hand
We're riding out tonight to case the promised land
Oh-oh Thunder Road oh Thunder Road
Lying out there like a killer in the sun
Hey I know it's late, we can make it if we run
Oh Thunder Road sit tight take hold
Thunder Road

(Bruce Springsteen 1975)

Then it is all over far too soon, and as the thought of returning to one's own institution after a year looms ever larger, one realizes that things have moved on, back at your university, and you certainly won't be as well looked after there as you have been at Wiko:

You don't know what's going on
You've been away for far too long

You can't come back and think you are still mine
You're out of touch, my baby
My poor discarded baby
I said, baby, baby, baby, you're out of time
Well, baby, baby, baby, you're out of time
I said, baby, baby, baby, you're out of time
You are all left out
Out of there without a doubt
Cause baby, baby, baby, you're out of time
(Mick Jagger and Keith Richards 1966).

As for my own situation, I can only extend an invitation to the friends that I made at Wiko:

Welcome to the Hotel California
Such a lovely place (such a lovely place)
Such a lovely face
They're livin' it up at the Hotel California
What a nice surprise (what a nice surprise)
Bring your alibis

(Don Felder, Don Henley and Glenn Frey 1977).

Lyrics aside, I am most grateful for the opportunity to talk hard science with colleagues whom I would normally only meet briefly at conferences, to make new friendships, and to live in a wonderful city.



GESCHENKTE ZEIT
BARBARA CASPERS

Barbara Caspers, geboren am 25. April 1975 in Wiedenbrück; Biologin an der Universität Bielefeld. 1995–1997 Grundstudium der Biologie an der Johannes Gutenberg Universität in Mainz; 1998–2002 Hauptstudium an der Universität Bielefeld; 2011 Promotion am Leibniz-Institut für Zoo- und Wildtierforschung, Berlin, Thema: „Geruchliche Kommunikation von Sackflügelfledermäusen“. Studienreisen zur Datenaufnahme nach Costa Rica und Panama und an die Cornell University, Ithaca. Nach der Promotion Rückkehr nach Bielefeld. Forschungsarbeit an Feuersalamandern und der Frage, welche Rolle Geruch bei der Partnerwahl und der Artbildung spielt. Gleichzeitig Forschung am Geruchssinn von Zebrafinken, vor allem, wie Verwandtschaft riecht und welche Rolle die Verwandtenerkennung bei der Eltern-Kind-Kommunikation und der Partnerwahl spielt. – Adresse: Fakultät für Biologie/Verhaltensforschung, Universität Bielefeld, Morgenbreede 45, 33615 Bielefeld. E-Mail: barbara.caspers@uni-bielefeld.de.

Der Geruchssinn spielt in meinem wissenschaftlichen Leben eine entscheidende Rolle. Inspiriert durch die Arbeit an den Zebrafinken kamen mir Fragen in den Sinn, denen ich aus zeitlichen Gründen nie wirklich nachgehen konnte. Warum kümmern sich Eltern um nicht verwandten Nachwuchs? Wie häufig kommt das im Tierreich überhaupt vor? Und gibt es bzw. warum gibt es taxonomische Erklärungsunterschiede für dieses Phänomen?

Auch wenn diese Fragen meinen Kopf nicht wieder loslassen wollten, war es für mich zunächst unvorstellbar, dass es eine Zeit geben würde, in der ich mich ausgiebig in ein

solch neues Thema einarbeiten könnte. Der Unialltag füllte die Tage auf mysteriöse Art und Weise von ganz alleine. Im Winter 2014 stieß ich dann auf einen Aufruf in einem der E-Mail-Verteiler: „Gain Time to Think. The College for Life Sciences offers short-term Fellowships“. Was für eine tolle Vorstellung, einfach Zeit geschenkt zu bekommen! Zeit, die einfach zusätzlich da ist, die ich nicht umwidmen muss, und die dann einem anderen wichtigen Projekt nicht zur Verfügung steht. Geschenkte Zeit, so verstand ich die Ausschreibung, sollte es also tatsächlich geben. Im März 2016 bewarb ich mich und schon im Mai 2016 erhielt ich die Zusage. Tatsächlich, ich werde nach Berlin gehen. Ein halbes Jahr, nur ich, nur meine Gedanken und ein neues Thema, dem ich mich vollends widmen kann. Die Vorstellung war grandios.

Im Oktober 2016 war es dann soweit. Ich kam am Wissenschaftskolleg an und betrat Apartment 101 in der Villa Walther. Mein Zuhause auf Zeit für die nächsten sechs Monate. Und in der Tat fühlte es sich vom ersten Moment wie mein Zuhause an. Die schon auf mich wartende hausgemachte Marmelade, der Rotwein und die anderen Dinge aus dem „Survivalpaket“ der Küche taten das ihre dazu. Überhaupt wurde mir in jedem Moment das Gefühl gegeben, willkommen zu sein. Auch wenn ich zu den Fellows gehörte, die leider nicht von Anfang an dabei sein konnten, so hat mich doch jeder mit offenen Armen empfangen. Jeden Moment habe ich an meinem Schreibtisch mit Fenster zur Straße genossen. Ich habe gelesen, gesucht, recherchiert, gefunden und geschrieben. Spätestens um 12:30 Uhr haben mein Magen und ich uns auf das Mittagessen gefreut. Die willkommene Pause aus der Ruhe. Die unglaublich schönen und horizonterweiternden Gespräche. Jeden Mittag kam es mir vor, als wäre ich auf unzähligen Orten gleichzeitig und das mit unglaublich netten und interessanten Menschen, ja sogar Freunden.

Nein, es wurde wirklich kein Wunsch offen gelassen, was diese Zeit unvergesslich macht. Nur meine Bewegungsuhr hat in dieser Zeit mehrfach gestreikt und Alarm ausgelöst. Ebenfalls eine absolut neue Erkenntnis, aber man kann einen Tag mit nur 500 Schritten bestreiten. Die empfohlenen 10.000 Schritte pro Tag habe ich mehrfach unterschritten bzw. eigentlich kaum erreicht. Den Weg vom Schlafzimmer zum Schreibtisch und von der Villa Walther zum Haupthaus kann man mit 278 Schritten schaffen. Aber, wie sollte es auch anders sein, auch dafür gab es eine Lösung. Donnerstag war Sporttag, an dem wir zu sportlichen Meisterleistungen herausgefordert wurden. Wahlweise an der Tischtennisplatte oder auf der Tanzfläche. Ich habe gleich beide Disziplinen bestritten. Herrlich und unvergesslich. Ich habe jetzt noch ein Schmunzeln auf den Lippen, wenn ich daran denke. Die Tatsache, dass sowohl die Tischtennisplatte als auch die

Tanzfläche immer gut besucht waren, weckt in mir den Verdacht, dass auch noch andere Bewegungsmelder Alarm geschlagen haben könnten ...

Danke, Wissenschaftskolleg, für diesen tollen Aufenthalt, der mich in jeglicher Hinsicht viele Schritte weiter gebracht hat. Danke für die Zeit, die mir geschenkt wurde – Zeit für Gedanken, Zeit, Neues zu lernen, Zeit, unglaubliche Menschen und Fachdisziplinen kennenzulernen, Zeit, nachmittags um 14:00 Uhr Tischtennis zu spielen, und Zeit, Freunde zu finden. Aber ein großer Dank geht auch an Euch, liebe Fellows des Jahrgangs 2016/2017. Wir werden als käseessender, tanzender und (fast) geschlechterbalancierter Jahrgang in die Geschichte des Wissenschaftskollegs eingehen. Es war toll mit Euch.



LE WIKO EST UN MIRAGE ...
DANIEL CEFAI

Daniel Cefai est directeur d'études à l'École des Hautes études en sciences sociales, Paris. Ses principaux centres d'intérêt sont la sociologie des mouvements sociaux et des problèmes publics, l'histoire des sciences sociales aux États-Unis et la pratique de l'enquête ethnographique. Son dernier livre relatait un travail de terrain sur une ONG qui prend soin de personnes à la rue (*L'Urgence sociale en action : Ethnographie du Samusocial de Paris*. Paris, 2011, avec E. Gardella). Il a récemment coordonné une série de collectifs sur l'ethnographie politique (*Du civil au politique : Ethnographies du vivre ensemble*. Bruxelles, 2011, avec M. Berger et C. Gayet-Viaud), sur des organisations civiques (*Arenas públicas : Por uma etnografia da vida associativa*. Rio de Janeiro, 2011, avec M. Mello) et sur des problèmes publics (*L'Expérience des problèmes publics : Perspectives pragmatistes*. Paris, 2012, avec C. Terzi). Il a aussi traduit, édité et postfacé *Behavior in Public Places* d'Erving Goffman (1963/2013) et coédité deux numéros de revues : « Sociology of Valuation and Evaluation » (*Human Studies*, 2015, notamment avec B. Zimmermann) et « Pragmatisme et sciences sociales: explorations, enquêtes, expérimentations » (*Sociologies*, 2015). – Adresse: Institut Marcel Mauss / Centre d'étude des mouvements sociaux, EHESS, 190 Avenue de France, 75013 Paris, France. Courriel : cefai@ehess.fr, danielcefai@hotmail.com.

Vu depuis Rio de Janeiro, rejointe après Berlin, le Wiko est un mirage. Il est difficile d'en parler sans tomber dans l'hyperbole et sans se mettre à douter ... tout cela a-t-il vraiment eu lieu ? Jamais je n'ai connu d'institution aussi accueillante, dont tous les membres se plient en quatre pour rendre le séjour agréable aux *fellows* et leur permettre de travailler de façon efficace. Ça commence dès le premier jour où l'on est reçu avec une formidable

gentillesse, ça ne se dément pas jusqu'à la fin ... il faudrait remercier les deux Vera, Corina, Katharina, Angelika, Andrea, Katarzyna, Funda et toutes les filles de la réception. Et puis Dunia, Daniela et le personnel du restaurant, à qui nous devons une partie de notre embonpoint. Et puis Daniel Schönplflug, avec son érudition tous terrains et sa connaissance sans faille de Berlin. Et puis les recteurs, l'actuel et les anciens, fidèles au poste ! Mais on nous a interdit toute manifestation (excessive) de gratitude ...

Mon appartement au second étage de la Villa Jaffé était calme, spacieux, lumineux. Les fenêtres donnaient sur de grands sapins et à l'aube comme au crépuscule, laissaient entrer le chant des oiseaux. J'alternais ainsi entre le bureau « chez moi », base de repli le matin et le soir, la Stabi, où j'avais mes habitudes deux jours par semaine, et la bibliothèque de la Weiße Villa, qui aura été le principal lieu de mon séjour. La bibliothèque est le fleuron du Wiko. Ouverte 24 heures sur 24, elle assure l'accès à tous les ouvrages et articles dont on peut rêver. Sur une année et des dizaines et des dizaines de commandes, il n'y a eu que deux ou trois cas où nous avons décidé de laisser tomber – procédure trop compliquée ou trop coûteuse ... Sinon la plupart des livres arrivent dès le lendemain, parfois même dans l'après-midi, tandis que les articles non accessibles sur les plateformes de la bibliothèque et sur les banques de données électroniques auxquelles j'avais accès étaient scannés et livrés avec une régularité miraculeuse. On ne sera jamais assez reconnaissant pour Sonja, Anja et Stefan – la *frontline* de Weiße Villa ! – et tous les autres, œuvrant en coulisses, pour leur aide. À Paris, il me faut circuler entre les fonds des bibliothèques de la Maison des sciences de l'homme, de Sciences Po et de la Sorbonne, et malgré tout, préparer des listes d'ouvrages inaccessibles, à consulter lors de voyages annuels aux États-Unis ! Le Wiko est un mirage et sa bibliothèque en est la quintessence. Elle m'a permis de stocker une énorme documentation dans mon laptop, et de lire en continu pour mes deux projets, celui concernant l'histoire de la sociologie à l'Université de Chicago en 1945–1960 et celui, réactivé en cours d'année, concernant l'histoire des études sur la déviance aux États-Unis. On y croise parfois, la nuit, des insomniaques ...

Mais le Wiko a d'autres qualités. Il brasse des chercheurs de toutes disciplines – peu de sciences sociales, hélas – et les conférences du mardi ont donné l'occasion de circuler entre le camouflage des zèbres, l'odorat des coucous et la douleur des homards, les subtilités de la justice en Russie et les mystères de l'évolution du langage, les controverses autour de prescriptions coraniques ou le sens du droit dans des cas d'adultère, l'éthique de la libération dans *Breaking Bad* ou la fin de la cruauté dans l'industrie agroalimentaire, le pluralisme juridique, la sélection naturelle, l'invention musicale, *Talking Heads* et les robots, les

droits de l'homme en Palestine, *Soumission* de Houellebecq et les images narratives sur le vase Chigi ! Chaque conférence donne lieu à des discussions animées pendant le repas qui suit et connaît des rebondissements tout au long de l'année – entre les disputes qui ont égayé les repas et qui me viennent à l'esprit, celle très sophistiquée sur la victoire des Grecs à la bataille de Marathon, celle sur le sens à donner à la Charte du Mandé du XII^e siècle et celle sur la naissance de l'esthétique dans l'histoire naturelle des oiseaux ... Ou alors ce sont des bavardages plus tranquilles : un exercice de micro-histoire érudite, agrémenté de conseils touristiques sur les promenades à Prague dans les pas d'Einstein ; une dissertation au pied levé sur la forme et la taille des chapeaux dans la Roumanie du XVIII^e siècle ; une improvisation lyrique sur le travail de l'imagination dans la composition musicale ; ou un échange avec Philip Kitcher venu nous rendre visite depuis l'American Academy, après que nous étions allés l'écouter sur le thème de « Pragmatism and Progress » ... On peut imaginer que tout cela se passe sur un ton badin et mondain, mais pas seulement : on a pu assister à de vraies prises de bec, et l'année entière a été scandée par les échanges d'idées, les circulations de textes, les conseils de lecture ... Le cerveau n'est jamais en relâche au Wiko, on ne cesse d'y apprendre et de s'interroger. Pour ma part, j'ai par-dessus tout découvert un ensemble de travaux à cheval sur la biologie, les sciences cognitives, la psychologie et la linguistique, à côté desquels j'étais complètement passé – l'effet pervers de la division des disciplines. J'ai beaucoup lu, au début de mon séjour, sur l'histoire de l'écologie à la fin du XIX^e et au début du XX^e siècle, sur des entreprises d'anthropologie écologique et d'écologie culturelle, sur des débats récents d'éthique environnementale, de « mésopolitique » et de « cosmopolitique ». J'ai aussi entr'aperçu le type de travaux qui sont aujourd'hui menés en écologie du comportement et en histoire de l'évolution sociale et culturelle, et malgré les remarques dissuasives de Tim et Monique, je vais continuer de creuser des hypothèses d'écologie humaine dans l'héritage de la philosophie pragmatiste, appliquée aux sciences sociales.

Être au Wiko, c'est être plongé dans ce bouillonnement de rencontres, d'événements, de workshops, de discussions. C'est aussi aller assister à des conférences à l'American Academy ou au Max-Planck-Institut, à la Humboldt-Universität ou à la Freie Universität. Développer une sociabilité faite de longues promenades dans la forêt de Grunewald – à emboîter le pas athlétique de Dorit Bar-On ! Passer des soirées au Deutsche Oper ou à la Philharmonie. Expérimenter les adresses de restaurants que se repassent les uns les autres – j'ai fini par élire Lusíadas, le restaurant portugais du bas du Ku'damm, à deux pas du Wiko, comme ma cantine préférée. Aller dîner chez les uns ou les autres, avec

parfois de plus gros repas collectifs dans l'*attic* de la Weiße Villa ou dans le *clubroom* de la Villa Jaffé. Ce dernier a aussi accueilli tout au long de l'année les projections du Ciné-Club, sous la responsabilité alternée de Paula Droege et, en son absence, de moi-même. Nous avons centré la programmation sur les films allemands tournés à Berlin et nous y sommes tenus un bon temps : *Wings of Desire*, *One Two Three*, *Cabaret*, *Run Lola Run*, *The Lives of Others*, *Everyone Dies Alone*, *Barbara* ... Et puis le désir des uns et des autres de faire voir des films qui leur tenaient à cœur l'a emporté. Les meilleures règles sont celles que l'on prend la liberté de transgresser et nous avons d'un commun accord – le « commun » de la petite communauté de 7–8 personnes qui avait fini par se stabiliser comme le noyau de notre auditoire – visionné le tchèque *Larks on a String* de Menzel, le roumain *Aferim* de Jude, le polonais *Hiszpanka* de Barczyk, le géorgien *Repentance* d'Abuladze et le russe *Leviathan* de Zvyagintsev (lié au Russian Law Schwerpunkt). Et puis il faut encore se rappeler les sorties au Theater am Schiffbauerdamm voir des pièces de Brecht et un spectacle de Nina Hagen avec Eva, Ursula et Nadja, nos profs d'allemand ; l'exposition de Pia Jarrell, Annemarie Maes et Luc Steels, scandée par les chants de Chiara ; ou les concerts de Michael Jarrell dans la salle de conférences du Wallotstraße 10, à Gendarmenmarkt et sans doute l'un des plus émouvants spectacles qu'il m'aura été donné de voir cette année, la mise en musique de *Cassandre* par Michael, avec Fanny Ardant déclamant le texte, dans la Philharmonie de Berlin ! J'en oublie !

Mais on travaille, aussi, au Wiko ! Beaucoup ! La situation n'a pas été toujours simple parce que j'ai dû continuer à suivre mes doctorants parisiens et participer à un certain nombre de soutenances de thèse, et parce que j'ai dû revenir pour différents événements à l'organisation desquels j'ai contribué, comme les Rencontres d'ethnographie de l'EHESS ou les journées d'étude de mon laboratoire. Paris est trop proche de Berlin ! En marge de mes projets principaux, j'ai achevé un long article de synthèse sur la question de la sphère publique dans une perspective pragmatiste et écrit deux autres articles, sur la micropolitique de l'ordre public selon Goffman et sur le handicap visible tel qu'il a été traité par la sociologie de la déviance et du stigmaté au début des années 1960. Avec Bénédicte Zimmermann, *permanent fellow* au Wiko, et avec Roberto Frega, résident à l'Institut für Sozialforschung à Frankfurt, nous avons co-organisé les 21 et 22 avril un colloque sur « Pragmatism and Capabilities ». Ce colloque a été soutenu financièrement par le Wiko, par l'EHESS et par le CNRS, ainsi que par des groupements de recherche sur le rapport entre pragmatisme et sciences sociales que nous avons créé à Paris. L'idée est de redévelopper un concept de « *capability* » qui ne se réduise pas à celui de capacité comme habileté

ou disposition, mais qui prenne en compte les transactions qu'une personne entretient avec son environnement et les ressources, points d'appui et de soutien que cet environnement lui procure. La philosophie pragmatiste de John Dewey et George Herbert Mead fournit un certain nombre de repères pour penser les « capacités » autrement qu'elles ont été élaborées par les héritiers d'Amartya Sen ou Martha Nussbaum. Au-delà des décomptes statistiques, à l'échelle nationale, des raisonnements économiques, pour modéliser des situations locales, ou des listes de critères fixés à l'avance, destinés au travail d'évaluation, il s'agit de mener des enquêtes rapprochées, qui décrivent des trajectoires d'*empowerment* personnel, dont les valeurs et les finalités sont ce qui compte pour les personnes concernées et non pour les chercheurs, trajectoires qui ouvrent des possibilités de réalisation de soi en relation à des dynamiques environnementales. L'enquête sur les capacités implique alors de prendre en compte des institutions sociales, des formations pédagogiques, des dispositifs d'aménagement des espaces et des temps de vie, des distributions de biens et de services, mais aussi de droits et de responsabilités. Ce qui se dessine alors est une écologie des capacités. Il aura fallu lire pour préparer ce colloque international, mais le gros de ma recherche aura été de septembre à février de compléter une base de données prosopographiques sur les 200 docteurs du département de sociologie de l'Université de Chicago entre 1945 et 1960 et de reconstruire les différentes « niches écologiques » (projets, départements et *Committees*, réseaux disciplinaires, associations professionnelles, revues et congrès ...) dans lesquelles la recherche était menée – en particulier dans trois domaines : la sociologie des activités professionnelles, l'étude des relations raciales et l'étude des rapports de classe. La tranquillité du Wiko m'a permis de dépouiller une partie des archives conservées dans mon ordinateur et d'avancer dans ce travail au long cours qui recroise une micro-histoire intellectuelle, institutionnelle et politique de la sociologie de Chicago. Puis de mars à juillet, j'ai enchaîné sur un autre projet, excroissance de ce premier projet : une histoire des *deviance studies* aux États-Unis, qui remonte à la naissance des enquêtes sur la délinquance à Chicago au début du XX^e siècle et qui court jusqu'aux débats autour de la *labelling theory* dans les années 1970. Nous écrivons avec mon vieux compère Howard Becker et il y a de bonnes chances pour que nous tenions une première version du manuscrit au cours de l'année à venir.

C'était une année intense, revigorante, stimulante, bruisante d'amitiés, enivrante d'idées. Un mirage ? Une île de liberté et de bonheur, à Grunewald, Berlin.



BRILLIANT
INNES CUTHILL

Innes has been Professor of Behavioural Ecology at the University of Bristol since 1998. After a first degree in Zoology at Cambridge and a D.Phil. at Oxford, he held a Junior Research Fellowship at Brasenose College Oxford, then moved to a lectureship in Bristol in 1989. Most of his work is strongly interdisciplinary, in the last decade collaborating closely with perceptual psychologists and computational neuroscientists to develop and test models of animal colour vision and animal colouration. In 1998, he won the Scientific Medal of the Zoological Society of London and, in 2005, the Nature (Nature Publishing Group) and NESTA (the National Endowment for Science, Technology and the Arts) award for mentoring in science; he was President of the Association for the Study of Animal Behaviour from 2007 to 2010 and is currently one of the senior editors of *Proceedings of the Royal Society Series B, Biological Sciences*. – Address: School of Biological Sciences, University of Bristol, 24 Tyndall Avenue, Bristol, BS8 1TQ, United Kingdom. E-mail: i.cuthill@bristol.ac.uk.

One does not normally associate Berlin in mid-winter with colour, but this year for a small (but perfectly formed) group of Wiko scholars, colour was everything. Are the shimmering blue, gold and green eyespots of a peacock an evolutionary response to a sense of beauty in peahens? How do some birds of paradise create a black that is blacker than the blackest pigment? Do the patterns on a bird's eggs help it distinguish its own from that of a cuckoo? What are the consequences of being brown or white (if you are a barn owl, that is)? And why do zebras have stripes? Answering that last question has

been the personal quest of our Focus Group leader, Tim Caro, for some decades but I'm not going to give the game away; for an answer you had better read his report.

I am extremely grateful to Tim for including me in the Focus Group on *Animal Colouration*, and for putting together such an exceptional mix of scientists. Only Tim was present throughout the year, the rest of the group coming and going as academic and family commitments allowed. I was part of the first wave, staying from the beginning of November to the end of February, overlapping Rick Prum and Alex Roulin before Christmas, Daniel Osorio, Devi Stuart-Fox and, for a brief visit, Cassie Stoddard after the New Year. Although I was very familiar with all of their work, the only one I knew as a person was Daniel; now we are all friends, with research collaborations established. Do I regret not staying the whole year? Of course; indeed my wife and daughters, visiting before Christmas and again in February half term, announced that I really should have come for the whole year. They'd have happily traded in, respectively, job, school commitments and friends for a year in Berlin. A shame that they didn't realise this when I was planning my sabbatical! However, I have a sneaking suspicion that if I'd come for the whole year, the trauma of returning from Wiko's pampered intellectual freedom to the normal routine and pressures of academic life in the UK would have been too hard to bear.

So, why was my Wiko time so stimulating? First, having time to think and think widely. Second, being surrounded by clever people. And not just in the "colour group". I feel very fortunate that, by chance, two of the other Focus Groups at Wiko were on topics that have always fascinated me: the evolution of human language, and animal sentience and the perception of pain. In particular, Peter Gärdenfors and Dorit Bar-On from the "language group" were very generous with their time (and very patient, given my naivety about deep issues in philosophy, linguistics and cognitive science). I consider my discussions with them among the highlights of my stay and it was mind- and horizon-expanding to sit in on the workshops they organised with Luc Steels and Holger Diessel. It was also wonderful to catch up with a trio from "deep time": Dan Weary and Victoria Braithwaite, both graduate students in John Krebs' research group in Oxford when I was a post-doc, and Dan's wife Johanne Mongrain. Very clever, very nice, people whom I should never have let slip out of contact. These were my immediate intellectual and social companions, but these were just the closest stars in the wider firmament of scholars that I met at Wiko. I cannot overstate the privilege of not merely being exposed to topics that I would never encounter in the intellectual silo of biology, but also to different approaches

to scholarship. Last, but not least, Wiko was (and is) special because of the support the institution offers. Everything from the friendly, efficient, bureaucracy-light administration to the varied delicious meals from Dunia Najjar and her team, to the hugely patient and inspiring Ursula Kohler in German classes. It is this attention to detail across the board that is the recipe for Wiko's success: a happy scholar is a productive scholar.

Did I achieve my goals for the four months? All of them and more. My main research area is camouflage, in particular how it evolves in response to the eye and brain of the species being fooled. Wiko gave me time and facilities to explore a new and somewhat counterintuitive possibility: that iridescent colours, those that change hue with viewing or illumination angle, could function as defences rather than conspicuous signals. There can be no doubt that a peacock's tail and a hummingbird's throat patch are designed to attract attention (although not necessarily always: in shade or at many angles, the colours can be subdued). However, there are many shimmering iridescent insects in which both sexes are the same colour, and even caterpillars and pupae with metallic, changing hues, so the possibility exists that these act as camouflage: the changing colour boundaries and intensities fooling object recognition, distracting attention or misdirecting attack. While at Wiko, I educated myself in the mechanisms of structural colouration, the perceptual mechanisms involved in object recognition and target tracking, and the natural history of iridescent insects. This literature spans modern applied physics and 19th-century German natural history, so great library facilities and mental space are essential! Now, thanks to Wiko, I have a £760,000 research grant to test my ideas.

The primary aim achieved, I had the chance to chase up new objectives, unthought-of until arriving in Berlin. First was, with Tim and the rest of the colour group, organising a workshop for May to bring together not only the various people who had joined Tim at Wiko for various periods, but also a selection of the world's best biologists studying colouration. Twenty-four talks in a day was an intense experience, but nothing like that of the second day, when Tim tasked us to write a review paper in one day! Now I am editing the result, for submission to a top journal. The workshop also resulted in a special edition of *Philosophical Transactions of the Royal Society*, in which will appear two papers that I am a co-author of. Many thanks to Wiko for funding a visit by two of my co-authors, Sami Merilaita from Åbo Akademi University, Finland, and Nick Scott-Samuel from Experimental Psychology in Bristol. From that two-day visit, we think we have come up with a new framework for studying camouflage. Other papers completed while in Berlin included ones in *Current Biology* ["3D camouflage in an ornithischian dinosaur." 26, 18 (2016)],

Biology Letters ["Aposematism: Balancing salience and camouflage." 12, 8 (2016)], *Royal Society Open Science* ["Contrast, contours, and the confusion effect in dazzle camouflage." 3, 7 (2016)], *Behavioral Ecology* ["Dazzle camouflage, target tracking and the confusion effect." 123 (2017)], *PLoS ONE* ["Dynamic dazzle distorts speed perception." 11, 5 (2016)], *Proceedings of the Royal Society B* ["Background complexity and the detectability of camouflaged targets by birds and humans." 20161527 (2016)], *Proceedings of the National Academy of Sciences, USA* ["Optimizing countershading camouflage." 113, 46 (2016)], *Behavioral Ecology* ["Stripes for warning and stripes for hiding: spatial frequency and detection distance." doi: 10.1093/beheco/arw168 (2016)], *Animal Behaviour* ["Dazzle camouflage and the confusion effect: The influence of varying speed on target tracking." 123 (2017)], *Royal Society Open Science* ["The confusion effect when attacking simulated 3D starling flocks." doi/10.1098/rsos.160564 (2017)], *Philosophical Transactions of the Royal Society, London B* ("How camouflage works." In press) and *Philosophical Transactions of the Royal Society, London B* ("Cultural evolution of military camouflage." In press). Twelve papers represent a remarkably productive four months; in my field, four in a year is considered good going.

There is one final new direction to report. In February, I visited the University of Ghent to meet an architecture and design student whom I had contacted on a whim at the end of 2015. Willem Beckers is interested in "dazzle camouflage", the bold geometric designs used by both sides on ships in WWI to (allegedly) interfere with targeting by enemy gunners or submarine commanders. Willem is interested in using computer-aided design to apply the historical patterns to accurate, computer-generated ship models and then apply Deep Learning algorithms (the Artificial Intelligence method that hit the news this year for defeating a "Go" master four times in five games) to see whether the colour patterns have the effects on identification, speed and trajectory judgement that were claimed at the time. I work on "dazzle colouration" in terms of how perceptual mechanisms are fooled, and I know how to tease apart the different effects with experiments. We met, we talked, we realised that we had complementary skills, and now we have a grant in submission to the Flanders Research Council.

It was an unforgettable four months, both intense and liberating. I also fell in love with Berlin itself, grateful for the opportunity to explore it as a resident rather than as a fleeting tourist. Will I return? Definitely. *Bis später!*



A ROOM OF ONE'S OWN CLÉMENTINE DELISS

Dr. Clémentine Deliss is a curator and cultural historian. She studied contemporary art and social anthropology in Vienna, Paris, and London and holds a Ph.D. from the School of Oriental and African Studies, University of London. Between 2015 and 2016, Deliss was Senior Curator of IDEa Foundation in Armenia, where she curated the “Dilijan Arts Observatory”, an international creative think-tank in the historical town of Dilijan. She is currently working as a consultant for the Goethe Institute and as a co-curator of the forthcoming exhibition at the Hamburger Bahnhof – Museum für Gegenwart in Berlin (“Globale Resonanzen”, opening November 2017). She is a board member of the Scientific Council of the Musée du quai Branly in Paris. Between 2010 and 2015, she directed the Weltkulturen Museum in Frankfurt, developing a new methodology for research and exhibitions based on historical collections. From 2002 to 2009 she ran the transdisciplinary research lab “Future Academy” with research cells in London, Edinburgh, Dakar, Mumbai, Bangalore, Melbourne, Tokyo, and Yamaguchi. She was the editor and publisher of the itinerant artists’ and writers’ organ “Metronome” (1996–2007), which was presented at Documenta X and Documenta 12 in Kassel. Deliss has held guest professorships at the Städelschule in Frankfurt, the Academy of the Arts in Oslo, and Edinburgh College of Art. She has been a consultant for the European Union and is a member of Theatrum Mundi, the urban lab directed by Richard Sennett. She lives in Berlin.

“I was airlifted into the Wissenschaftskolleg.” This may be an exaggeration, but that is how I felt in the late summer of 2015. I had left Frankfurt for good, packed up my life’s belongings, and after a short trip to Istanbul flew into Berlin to discover the luxury of the

“Remise”, a bungalow in the leafy gardens of the White Villa. There, awaiting me, was an excellent bottle of Bordeaux, select food in the fridge and a warm and welcoming environment. I will never forget the sense of recognition and trust conveyed to me by this invitation. As a curator, I had organised many residencies and think tanks since 1998. This was the first time that I could benefit from one of these retreats myself. During the next six months I was to write a book about the methodology I had implemented over five years as director of the Weltkulturen Museum in Frankfurt.

On the advice of a friend from Paris, I began reading Virginia Woolf’s *A Room of One’s Own*, drawing up plans for the book to be written over the course of the next six months. In the first pages of this remarkable extended essay, Woolf writes, “At any rate, when a subject is highly controversial – and any question about sex is that [please read ethnography here, CD] – one cannot hope to tell the truth. One can only show how one came to hold whatever opinion one does hold.” That was my objective: to write about the subjectivity of ethnographic research, its relation to advanced art practice and the controversies surrounding current museology.

As those memorable days in early autumn passed by, I adapted to the structure of the Wissenschaftskolleg with its weekly seminars, lunches and raucous Thursday dinners. I built a framework for myself, characterised by physical discipline and intellectual freedom. I enjoyed the Tuesday seminars, avidly waiting for those moments when the speaker’s content impacted on the construction of my own thoughts.

We were a highly heterogeneous group, consisting of historians, biologists, philosophers, psychologists, composers and writers. From the first presentation, I was fascinated by the modalities of address employed by those different and brilliant minds from the sciences and the humanities. The question always came back to how best to engineer communication *between* our fields. Could we engage with a form of signal scrambling and create synthetic alliances? What would it take to recognise the limits of our independence as thinkers or researchers and would this process help us to collaborate more successfully? Would researchers be able to travel beyond the specialisms of their own professional discourse and speak to one another? How many of us would be actually willing to exchange ideas, formulae and even unfinished blueprints? The potential for interdisciplinary experimentation at the Wissenschaftskolleg was huge, but would it be embarked upon?

As I listened to the biologists speak about animal behaviour, the historians analyse 19th-century Russian law and the linguists deconstruct the minutiae of communication, I

wondered whether this dialogical platform might not require a specific *mise-en-scène*. I began to note the differing registers of rhetorical presentation. Sometimes it was possible to penetrate an alien discourse, other times it would remain lodged in a parallel, distant code. Did the problem of cross-pollination lie in speech forms (or polemically speaking, jargon), in the specificity of individual thematics or might it be that differences in methodologies of research were rarely used as departure points from which to articulate a new, hybrid conversation?

I believe that to engage in an interdisciplinary situation, one has to problematize the actual tropes of dialogical encounter and open up the gates to what remains vulnerable and unresolved. A historian who reproduces a lecture written for the university context may lose the potential for heterodoxy if he or she is not willing to manipulate a form of intermediary language. What is needed is a revelatory technique, something that successfully transmits the subjectivity contained within each person's research and, through this tangent, communicates different know-hows.

Between these moments of reflection, I came back to my book-writing. I used my notes written during the five years of my directorship of the Weltkulturen Museum in Frankfurt to reconstruct a diary, to remember initial thoughts and tap into side lines that had nurtured the development of this new methodology. Bicephalous is a strange term perhaps, but it corresponds to my background, educated both in contemporary art practice and social anthropology. In effect, I had fought to connect the two for many years, eventually abandoning anthropology because of its predominantly text-based representation and returning to work with artists. Through this book I wanted to come to terms with this dual education, unearthing parts of my Ph.D. research from the mid-1980s in which I had sought to connect the experimentation of a wild group of proto-anthropologists in Paris in the 1920s with the dissident surrealist crowd that fuelled artistic discourse at the time. This same attempt to marry ethnographic concerns with research in advanced art practice was the foundation of my work in Frankfurt between 2010 and 2015. I decided that the book to be written at the Wissenschaftskolleg would be a work on detail that tried to capture decisions made and dialogues engendered, from how to re-think the anthropological library in the museum, to setting up residencies in museums, opening studios and seminar spaces in areas usually used for exhibitions and, above all, instituting a laboratory for interdisciplinary investigations.

Whilst I wrote hard and long, I was not able to complete the book in six months. I tried to cover all the ground, but needed to secure my future and embark on a new curatorial

project in Armenia that began right after the residency in Grunewald. I will always remember the Wissenschaftskolleg for providing conditions in which I was able to recharge my psyche after the traumatic experience I received in Frankfurt's political environment. The book will be finished soon, and shorter elements have already appeared in Documenta 14's *South* publication, written with the mix of diligence and pleasure that characterised the remarkable residency at the Wissenschaftskolleg.



WO IST DIE ZEIT GEBLIEBEN HOLGER DIESEL

Geboren in Hildesheim 1964. Studium der germanistischen Sprach- und Literaturwissenschaft an der Universität Braunschweig (1985–1987) und der Universität Hamburg (1987–1992). Danach M.A. und Promotionsstudium im Bereich der Allgemeinen und Vergleichenden Sprachwissenschaft an der University at Buffalo, New York (1993–1998). Promotion zu raumdeiktischen Ausdrücken aus typologischer und diachroner Perspektive (1998). Postdoc am Max-Planck-Institut für evolutionäre Anthropologie in Leipzig in der Abteilung für vergleichende Entwicklungspsychologie (1998–2004). Habilitation zur Entwicklung komplexer Satzkonstruktionen im Erstspracherwerb an der Universität Leipzig (2002). Seit 2004 Lehrstuhl für anglistische Sprachwissenschaft (Sprache und Kognition) an der Friedrich-Schiller-Universität Jena. Buchveröffentlichungen: *Demonstratives: Form, Function, and Grammaticalization* (1999); *The Acquisition of Complex Sentences* (2004); *Clause Linkage in Cross-Linguistic Perspective* (2012, hrsg. zusammen mit Volker Gast). Artikel u. a. in *Language, Linguistics, Cognitive Linguistics, Journal of Child Language, Language and Cognition* und *Linguistic Typology*. – Adresse: Friedrich-Schiller-Universität Jena, Institut für Anglistik, Ernst-Abbe-Platz 8, 07743 Jena.
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Zehn Monate am Wissenschaftskolleg. Wo ist die Zeit geblieben? Als ich kam, letztes Jahr im September, hatte ich *ein* Ziel: Ich wollte ein Buch schreiben, zur sogenannten gebrauchsbasierten Grammatik. Mit dem Thema hatte ich mich seit langem beschäftigt – alles gelesen, was dafür relevant ist, Daten gesammelt und ausgewertet, mehrere kleine Artikel geschrieben und zahlreiche Vorträge gehalten. Jetzt sollte alles zu einem

Gesamtbild zusammengefügt werden. Endlich hatte ich die Zeit und den Freiraum, den man braucht, um ein Buch zu schreiben. Aber es kam dann doch etwas anders.

Schnell wurde mir klar, dass das Wiko sehr viel mehr zu bieten hat, als Ruhe und Rückzug vom Alltag an der Universität. Als Mitglied der Schwerpunktgruppe *Die Ursprünge von Sprache in Biologie, Kultur und Gesellschaft* war ich von Beginn an in einen Gesprächskreis eingebunden, in dem ich mit neuen Ideen und Perspektiven konfrontiert wurde, die mich, das kann ich im Nachhinein sagen, dazu veranlassten, bestimmte Aspekte meines Buchprojekts noch einmal sorgfältig zu überdenken.

Entsprechend dem Thema der Schwerpunktgruppe hatte Luc Steels zusammen mit der Wiko-Leitung eine stark interdisziplinäre Gruppe zusammengestellt: ein Computerlinguist, ein Kognitionswissenschaftler, eine Philosophin und ein Sprachwissenschaftler. Ich hatte schon mehrfach in interdisziplinären Gruppen gearbeitet und davon immer sehr profitiert. Diese Gruppe war jedoch in ganz besonderer Weise anregend und unmittelbar hilfreich für meine eigene Arbeit, denn bei den regelmäßig stattfindenden Gruppentreffen haben wir nicht nur die aktuelle Forschung aus den verschiedenen Disziplinen diskutiert, sondern auch unsere eigenen Manuskripte, die am Wiko entstanden, gelesen und kommentiert.

Luc Steels kannte ich schon vor Beginn unserer Arbeitsgruppe und war fasziniert von seiner Forschung zur Simulation von sprachlichen Entwicklungsprozessen und seinen Arbeiten zur Sprachevolution. Peter Gärdenfors und Dorit Bar-On hatte ich vorher noch nicht getroffen; Peter hatte mir aber bereits im April letzten Jahres sein gerade erschienenes Buch *The Geometry of Meaning: Semantics Based on Conceptual Spaces* geschickt. Als ich das Buch kurz vor meiner Abreise nach Berlin las, war ich fasziniert und sehr gespannt auf den Autor, mit dem ich dann auch sofort sehr intensive Gespräche hatte – über die kognitiven Grundlagen der Semantik, das Verhältnis von Bedeutung und Sprachgebrauch, und die Entwicklung semantischer Konzepte.

Besonders hervorheben möchte ich die vier Workshops, die unsere Gruppe mit großer Unterstützung von Vera Kempa und anderen Wiko-Mitarbeiterinnen im Laufe des Jahres organisiert und durchgeführt hat. Von ihnen gingen nicht nur inhaltliche Anregungen und Motivationen aus, diese Veranstaltungen boten mir auch die Gelegenheit, Wissenschaftler aus verschiedenen Disziplinen kennenzulernen, denen ich in einem rein sprachwissenschaftlichen Kontext wohl kaum begegnet wäre. Besonders in Erinnerung ist mir die Begegnung mit Michael Arbib, mit dem ich an einem Sonntagmorgen vor unserem ersten Workshop in einem Café im Grunewald stundenlang über den Begriff

der Sprachevolution und die kognitiven und biologischen Voraussetzungen der Sprache gesprochen habe.

Ähnlich interdisziplinär wie die Workshops der Schwerpunktgruppe waren die vielen Veranstaltungen, die für alle Fellows obligatorisch sind, allen voran das Dienstagskolloquium. Als ich kam, empfand ich den Termin zunächst als Belastung. Ich wollte mich ganz auf meine Arbeit konzentrieren und hatte das Gefühl, ich werde ständig unterbrochen, nicht nur durch das Kolloquium, sondern auch durch die gemeinsamen Mittagessen und diverse andere Veranstaltungen. Der innere Druck, das geplante Buchprojekt, in den zehn kostbaren Monaten, die einem vom Wiko geschenkt werden, abzuschließen, war für mich vor allem am Anfang außerordentlich groß. Aber nach einiger Zeit ließ der Druck etwas nach, denn meine Einstellung zum Wiko begann sich zu verändern. Mir wurde klar, dass man sich auf das Leben am Wissenschaftskolleg einlassen muss, auch um arbeiten zu können.

Das Dienstagskolloquium liefert, perfekt organisiert, einen Rahmen, um Perspektiven und Methoden anderer Fächer kennenzulernen und um sich über die Fachgrenzen hinweg mit den anderen Fellows auszutauschen. Das Gleiche gilt für alle anderen Veranstaltungen und die vielen Gespräche beim täglichen Mittagessen, beim gemeinsamen Essen am Donnerstagabend oder bei privat organisierten Treffen in der Villa Walther. Natürlich sind diese Aktivitäten nicht immer unmittelbar relevant für das eigene Forschungsprojekt; aber ohne sie wäre das Wiko nicht denkbar und würde seinen Zweck als interdisziplinäre Forschungseinrichtung nicht erfüllen. Im Rückblick bin ich dankbar, dass mich das Wiko nicht hat machen lassen, was ich eigentlich wollte – mich zurückziehen und allein mit meinem Buch beschäftigen.

Nach zehn Monaten verlasse ich das Wiko mit einem nicht fertigen Buchmanuskript. Es ist schwer zu sagen, wie weit ich gekommen bin. Einige Kapitel sind fertig, andere Kapitel müssen noch einmal gründlich überarbeitet werden, und für einige Kapitel habe ich bisher nur ein Konzept und einige wenige Textfragmente. (Abgesehen von den Arbeiten an dem Buch habe ich während meiner Zeit am Wiko zwei Handbuchartikel geschrieben und zwei weitere Artikel zur Publikation überarbeitet.)

Das Buch beschäftigt sich mit dem Verhältnis von Grammatik und Sprachgebrauch. In der linguistischen und sprachphilosophischen Forschung gibt es eine lange Tradition, grammatische Strukturen ohne jede Berücksichtigung von Aspekten des Sprachgebrauchs und der Sprachentwicklung zu analysieren. Diese Tradition spiegelt sich in Chomskys Trennung von *Competence* und *Performance* und in Saussures Unterscheidung

von *Langue* und *Parole*, die die sprachwissenschaftliche Forschung seit Beginn des zwanzigsten Jahrhunderts geprägt haben. In der Chomskyschen Theorie ist Grammatik ein in sich geschlossenes System, das aus diskreten Kategorien und Regeln besteht, die genetisch determiniert vom Sprachgebrauch unbeeinflusst sind.

In den letzten Jahren wurde dieser Ansatz von verschiedenen Seiten infrage gestellt und es wurde argumentiert, dass die Entwicklung und Organisation sprachlicher Strukturen in fundamentaler Weise durch Aspekte der Kommunikation, Konzeptualisierung und Prozessierung geformt werden. In diesen Arbeiten wird Grammatik zumeist als ein dynamisches und sich selbst organisierendes System charakterisiert, in dem sich linguistische Kategorien und Regeln permanent unter dem Einfluss von allgemeinen kognitiven Prozessen des Sprachgebrauchs verändern.

Das Buch versucht, die verschiedenen Forschungsstränge, die einer solchen dynamischen und gebrauchsbasierten Sicht der Grammatik zugrunde liegen, zusammenzuführen. Als ich ans Wiko kam, hatte ich eine ziemlich genaue Vorstellung davon, wie das Buch aussehen sollte; doch beim Schreiben bin ich immer wieder auf ungeklärte Fragen gestoßen und habe teilweise auch Widersprüche in der Literatur entdeckt, die mir vorher nicht aufgefallen waren.

Das wohl grundlegendste Problem der Sprachwissenschaft betrifft die Definition linguistischer Kategorien und deren Funktion in der Sprachanalyse. Traditionell werden linguistische Kategorien als Instrumente der sprachwissenschaftlichen Forschung betrachtet, die vor der eigentlichen Analyse definiert werden müssen, um dann zum Beispiel zu erklären, wie Sätze syntaktisch aufgebaut sind, wie sich die Strukturen verschiedener Sprachen voneinander unterscheiden, oder wie sich Sprachen diachron verändern. Versteht man Grammatik jedoch als ein dynamisches System, sind selbst die grundlegendsten Kategorien, wie zum Beispiel die Kategorien Satz und Wort, nicht einfach gegeben, sondern emergent, und es ist die zentrale Aufgabe der Sprachwissenschaft zu erklären, wo diese Kategorien herkommen und wie sie sich unter dem Einfluss des Sprachgebrauchs verändern, um zu verstehen, wie Sprache funktioniert.

Ich habe viel Zeit in meinem Wiko-Apartment damit verbracht, über diese Fragen nachzudenken und dabei ist eine Idee immer stärker in das Zentrum meiner Überlegungen gerückt: die Idee, dass Grammatik ein hierarchisch organisiertes Netzwerk bildet, in dem linguistische Kategorien auf routinisierten Verknüpfungen verschiedener Aspekte des sprachlichen Wissens beruhen. Das hatte ich schon in dem Gespräch mit Michael Arbib erörtert, dem diese Idee als Neurowissenschaftler sofort plausibel erschien und der

mir riet, mich ganz auf die Organisation des Grammatiknetzwerks zu konzentrieren. Das war im Oktober und damals war ich mir noch nicht sicher, ob das wirklich eine gute Idee ist; aber inzwischen habe ich das Buch noch einmal neu konzipiert und die Netzwerkmetapher zum zentralen Gegenstand der Darstellung gemacht.

Auch wenn ich mein Ziel, das Wiko mit einem druckfertigen Buchmanuskript zu verlassen, nicht erreicht habe, bin ich doch nicht unzufrieden. Im Gegenteil, das Wiko hat mich aus meinen Bahnen herausgerissen und viele neue Perspektiven und Anregungen vermittelt, die, da bin ich mir ganz sicher, noch lange nachwirken werden. Ich habe viele interessante Menschen kennengelernt, neue Erfahrungen gesammelt und mich manchmal wie zu meiner Studienzeit gefühlt, als man noch Zeit hatte, Ideen und Gedanken zu verfolgen, die nicht unmittelbar für die nächste Publikation oder den nächsten Vortrag relevant sind. Der Umgang der Fellows miteinander war ausgesprochen freundschaftlich und rücksichtsvoll und die Wiko-Mitarbeiter und -Mitarbeiterinnen sind einfach phänomenal. Sie tun alles, wirklich alles, um die Fellows bei ihrer Arbeit zu unterstützen und ihren Aufenthalt so angenehm wie möglich zu machen. Dafür möchte ich mich ganz herzlich bedanken!



LOOPS
PAULA DROEGE

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I spent my time at the Wissenschaftskolleg walking in the Grunewald. Nearly every day after a delicious, soporific lunch, I took off for an hour or two in the woods.

On my first trip, I set off down the main path just to see where it took me. When I spotted the tattered remains of the Teufelsberg station, I decided that odd structure should be my destination. But when I got to Teufelsseechaussee, the trees blocked my view of the station, so I couldn't see where to go.

On my next trip, I consulted the entrance map and planned my route. Somehow I ended up too far north and had to turn back. After that I found myself wandering south of the Sandgrube. Definitely a wrong turn. Once I got lost in the maze of switchback

trails at the base of the Teufelsberg. After several trials, I hit upon the simple and straight path that leads directly to the goal.

At one point it occurred to me to look online to see if others had tracked paths for me to follow. Various sites were helpful but not quite right – some were designed for bikes, some gave only vague directions. The Grunewald map from Dussmann, while an excellent resource, often left me puzzling about where on the map I was at a particular juncture.

So I decided to make my own maps of walking loops with various lengths through different areas of the Grunewald, all of which begin at Villa Walther, of course. As I began taking pictures and recording walking times, it occurred to me that my walks were very much like my research at the Wiko.

At the beginning of the research year, the path ahead was unknown. Everything was possible. As I began to explore the state space of possibility, however, I soon found myself frustrated at the lack of progress. Each article I read, lecture I heard, conversation I had was fascinating and gave me a new perspective on my project. But I wasn't making much headway on the book I wanted to write. I was learning the territory, but had not yet found the straight path to my goal.

There were goals achieved along the way – a response written, a workshop organized, an article drafted. Slowly my looping paths have begun to give me a sense of the whole. Crossroads are more familiar and relations between paths have formed a network connecting previously distinct areas into a comprehensible structure.

Here are some of the loops my mind travelled at the Wiko:

The most significant loops circled around my research topic: consciousness (a strange loop in itself). During the intense initial weeks of conversation, I realized that most people really don't reflect much on the nature of consciousness. We spend all our waking lives being conscious, but it's like the glasses many of us need to see clearly – we use consciousness without examining what it is and how it functions. So one big loop was phenomenological, including more descriptions in my explanation to make vivid the essential features of consciousness to be explained.

Time is the key element to conscious experience, in my view. Consciousness represents the world as it is *now*. An animal needs to be conscious when it has the capacity to choose its goals and actions, because it needs to know how things are now in order to decide how to proceed. Decisions, of course, are motivated by emotions. The evaluation of something as pleasant or painful and the level of urgency to move toward or away from that thing

determine effective response. Much of my work with the *Pain* Focus Group looped around and through relations among emotion, pain, learning, and consciousness.

Loops in and out of German were a delightful and distracting part of my time. Though I have had a fair amount of conversational practice in German over the years, my formal training ended in 1985. The opportunity to engage in German culture and academics in a more literate way was a wonderful bonus of the Kolleg. Eva was by turns encouraging and forgiving; my classmates exhibited great tolerance for error; the staff was gracious and patient. Gradually my verb conjugations became more consistent and my vocabulary broader. The most important lesson I learned from Eva was that language learning is loopy. With each advance in ability comes a renewed feeling of insecurity and incompetence. Previously habitual associations become open to scrutiny from a higher level of understanding.

Come to think of it, all learning should unsettle confidence a bit. New conceptual vistas should reveal unanticipated patterns and mistaken assumptions. Confrontation with opposing ideas and methodologies should rupture the complacent calm of success in our chosen fields of study. Occasionally it is good to be confused about which direction to take. It is even better to share the journey with a group of brilliant, curious, kindhearted friends.

Wiko friends were great companions while looping around Berlin. The proximity of Fellows meant it was relatively easy to find someone to go to the movies, out to dinner, or to see a concert, opera, or museum. As with German, these distractions were delightful, even though I wondered whether I should be following the scholarly path more faithfully.

Now at the end of my Berlin travels, both of my projects, the book and the set of maps, are unfinished. My hope is that the habits of thought and step formed at the Wiko will continue to move me forward. I would like to remember the value of mapping a territory by walking its byways and the joy of walking in the company of others. Time for such deep and circuitous exploration is a rare gift.



THE FELLOWSHIP OF THE FOREST
FINBARR BARRY FLOOD

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Arriving in Grunewald in early September was something of a culture shock. Moving from New York to Berlin for a year, I had somehow imagined gritty urban landscapes, bustling multicultural neighborhoods, street noise, and intermittent sirens. Having arrived in the city in August to teach at a summer school at the Humboldt University, I spent most of that month living in Mitte district, which (for better or worse) fulfilled many of these expectations. Despite having made one brief previous visit to the

Wissenschaftskolleg, the process of establishing a home in the sylvan seclusion and villa life of Grunewald required significant adjustment, especially in the first few days and weeks.

Those were filled with learning and internalizing the culture of a complex but welcoming institution. Inculcating the rituals and routines (both explicit and implicit) that would structure life for the cohort of neophytes during the coming year required a partial surrender of autonomy, and further readjustments. Among them was a terrifying return to the other side of the classroom for the first time in years under the guidance of the always encouraging and ever-patient Ursula.

As we began to settle into the preordained rhythm of colloquia, dinners, and lunches, a residual unease at the absence of urban life persisted. The turning point, when it came, was abrupt and potentially calamitous. Cycling back from Kaiser's supermarket one afternoon, a red squirrel ran across my path. Although native to Ireland, where I grew up, there red squirrels had long since succumbed to their more aggressive and successful grey cousins. As a result, they remained elusive, creatures known from photographs or nature documentaries. To have a first glimpse of such a mythical creature as it darted across one's path was almost a mystical experience. Absorbed in the elegant details of the autumn forager, its small, pointed ears and fog of fine red hairs clouding into a tail, I took my eyes off the bike path and sailed straight into the trunk of a roadside tree.

There were to be many sightings of these enchanting creatures over the coming months; although common, they never became commonplace. This first encounter with nature was soon followed by a host of other wildlife experiences, including routine encounters with the many foxes of Grunewald, a brief glimpse of a beaver, and the, ultimately unrealized, promise (or threat) of glimpsing a wild boar. In retrospect, it is clear that the trajectory of the year was marked as much by the natural rhythms of the forest, lakes, and their inhabitants as it was by the welcome rituals of daily lunches, Tuesday colloquia, and Thursday dinners.

In the first weeks, I established a working space in the Villa Walther that provided a spectacular vantage point overlooking the Herthasee. By October, the entire room was suffused with a fine yellow light, filtered through the dying leaves at the treetop level outside my desk. By November, the trees were almost bare, their thin trunks and branches populated by tree creepers and woodpeckers. As the days grew shorter and grayer, days at the laptop passed with the regular and welcome interruptions of small, colorful birds whose increasingly assertive and noisy appearances at the bird feeder outside my window

often drew my attention to the living world beyond the text and footnote. Soon, the days only felt complete when the passage of the swans along the canal under the window was glimpsed, graceful gliders whose domains shrank pathetically as the waters froze and when the first winter ice and snow transformed the Grunewald landscape. As winter set in, 2016 was welcomed watching over the foggy dampness of a wintery Berlin from a perch at the windows of an apartment high in Villa Walther while the bells tolled the end of the old year.

As is often the case in academic institutions, it was the informal meetings and unplanned coffees, the dinner table conversations and random encounters at the copier or scanner that offered the greatest opportunities for productive exchange. The frequency and intensity of such conversations mirrored the growing sense of collegiality, closely allied to the pleasures of commensality. The highly developed culinary skills of many Fellows were offered generously and repeatedly, especially by those with homes in Berlin, whose perpetual open-door hospitality did much to cement the bonds of fellowship and open horizons onto aspects of the city that lay beyond institutional life.

That city was not left unexplored. Outside the world of Wiko, new friendships were made, academic collaborations plotted, conferences and workshops attended, exhibitions and museums visited, objects studied, and full advantage taken of Berlin's rich musical offerings in both canonical and non-canonical forms. Early in the year, Clärchens Ballhaus in Mitte emerged as a favorite haunt for meeting with both Fellows and civilian friends, at least those willing to brave the dedicated and highly competitive milieu of the dance floor on a Tuesday night, Tango night.

As the year progressed, fellowship and friendship also mapped increasingly onto the topography of the Grunewald and its environs. Elective affinity and shared intellectual interests combined to forge bonds inseparable from the experience of ideas shared during long walks in nature. Damp winter walks to the Jagdschloss Grunewald followed by spells in cozy café haunts. Leisurely strolls to the compelling if sinister lure of the Teufelsberg and its eerie Cold War ruins. An outing to the palaces of Potsdam just as the leaves were returning and spring lilies were appearing around the banks of the lakes in Grunewald. A sultry summer excursion to the exotic world of the Pfaueninsel, with its whiff of alchemical histories, live peacocks, and neo-Gothic fantasies. These memorable excursions taught much about the history of the city in its most compelling and disturbing aspects, an ongoing process of personal enlightenment dependent on the patient willingness of colleagues to educate one remarkably ill-versed in the finer details of German history.

Among the many boons of the year, the opportunity to explore something of Germany, Switzerland, and Central Europe from a point of remarkable proximity was particularly welcome. Such explorations accompanied invitations to speak in venues such as the University of Basel or the Institute for Advanced Study in Budapest and to advance small research projects on topics such as marble in modernism, which necessitated several visits to the Czech Republic. The year was also punctuated by several short trips to the Middle East, India, and West Africa to deliver lectures or attend conferences, among them an exhilarating first visit to Beirut in April to deliver a series of seminars to a group of contemporary artists from the Middle East and beyond.

On these excursions, I began to anticipate rejoining a world of calm seclusion in Grunewald that at some indeterminate point had come to feel like home. This sense of sanctuary was heightened by the unfolding of a serious family illness through the course of the year, necessitating regular weekend visits to Dublin. After weekends spent in hospital wards, returning to Berlin and to the calm of the lakes and woods on Sunday nights was a balm that I came to relish.

This constant movement between poles of abjection and privilege invariably raised larger existential questions about what exactly we do, why it matters, and to whom. Similar questions arose from the accident of being present in Germany at a moment when the civil war in Syria reached new levels of cruelty, precipitating a mass migration of refugees whose pathetic passage across a hostile Europe was tracked day by day by an increasingly unsympathetic media. At times, it seemed that the transnational implications and humanitarian dimensions of Europe's greatest refugee crisis since 1945 were sidelined in favor of rather scholastic debates on the finer points of German immigration law.

The unfolding of these events led to unanticipated detours away from the major project that I had come to Wiko to work on. This was a critical rethinking of the so-called *Bilderverbot*, a *longue durée* study of material and textual sources that might help historicize the development of normative attitudes toward figurative imagery in the Islamic world and their relation to material practice. While a Fellow, I completed a long historiographic section of the book that surveys etic representations of Islamic attitudes toward images from the time of the Prophet Muhammad to the present day; this formed the basis of an *Abendkolloquium* at the Wissenschaftskolleg in May. The project was initially conceived as a response to the destruction of the Bamiyan Buddhas by the Taliban regime of Afghanistan in 2001. As events in the Middle East took their course during the academic

year, I undertook the writing of a short essay analyzing the role of images and iconoclasm in the propaganda of the Islamic State/Daesh in Iraq and Syria.

As this suggests, throughout the year I indulged in what I gather is a common failing among Wiko Fellows: juggling multiple projects simultaneously. This was an “error” that proved especially fruitful for – along with my major book project, which advanced by leaps and bounds thanks to the extraordinary helpfulness of the Wiko librarians – I was able to gather materials for two subsidiary projects, one on medieval Ethiopian architecture as an index of early globalism, the other on magic, healing, and talismanic practices in the Late Antique and early Islamic world. In addition, having access to such extraordinary library resources enabled me to complete a number of articles on topics ranging from the adoption of Turkic dress by medieval Georgian and Tibetan elites to the materiality of Qur’anic inscriptions in mosques as understood by medieval Islamic jurists.

The latter project reflects a long-term interest in the relationship between Islamic law and material culture. This is an emergent field of interdisciplinary study with few practitioners, and one of the great pleasures of the year was the presence of Leor Halevi, a pioneer, as another Wiko Fellow. Thanks to the generous support of the Wissenschaftskolleg, in June we were able to co-organize a workshop in Islamic law and material culture, bringing together for the first time a small group of international scholars drawn from the disciplines of Art History and Islamic Law for two days of exploratory discussion and exchange.

By then, however, the end was already in sight. In fact, it could even be scented in the sudden intensity of the Linden blossoms, a new aroma that sweetened the final weeks, as if in compensation for the looming melancholy of approaching departure.



A NEW RENAISSANCE
PETER GÄRDENFORS

Peter Gärdenfors is Professor of Cognitive Science at Lund University and Adjunct Professor at the University of Technology, Sydney. His main current research interests are concept formation, cognitive semantics and the evolution of cognition and language. His publications include *Knowledge in Flux: Modeling the Dynamics of Epistemic States* (1988); *Conceptual Spaces* (2000); *How Homo Became Sapiens: On the Evolution of Thinking* (2003, translated into six languages); *The Dynamics of Thought* (2005); and *Geometry of Meaning: Semantics Based on Conceptual Spaces* (2014). He is a member of The Royal Swedish Academy of Sciences; The Royal Swedish Academy of Letters, History and Antiquities; Deutsche Akademie der Naturforscher Leopoldina; Academia Europaea; and a Fellow of the Cognitive Science Society. He is also a member of the Prize Committee for the Prize in Economic Sciences in Memory of Alfred Nobel, and Vice Chairman of the Natur & Kultur Foundation. – Address: Cognitive Science, Department of Philosophy, Lund University, Box 192, S-22100 Lund, Sweden. E-mail: Peter.Gardenfors@lucs.lu.se.

Who gave us the sponge to wipe away the entire horizon?
Friedrich Nietzsche

The Wissenschaftskolleg is a paradise for a researcher. The services provided to the Fellows are so incredible that we have absolutely no excuse not to work (well, Berlin is seductive). The only complaint I have is that I cannot stay longer.

I have been a member of the Focus Group *Biological, Cultural and Social Origins of Language* together with Luc Steels, Holger Diessel and Dorit Bar-On. Our interactions

have been friendly and constructive. I have truly enjoyed our interdisciplinary and intensive discussion (that included a bit of Chomsky-bashing). The workshops that we organized have been very fruitful and via them I have established a number of new contacts that are useful for my research purposes. I have broadened my perspective on the evolution of language and I have learned a lot about construction grammar. Since I have been a wannabe linguist for some years now, I have benefitted a lot from Holger, who has helped me come closer to my goal by directing me to the most relevant readings and answering my sometimes naïve questions about language structures.

In terms of writing, it has been a productive year for me. I did not achieve all of what I wanted (who did?), but wrote other things instead. My objective was to write articles about the coevolution of cognition, communication and cooperation, with the long-term goal of writing a book on the topic. I completed some papers in the area that I had started writing before the Wiko period, and I began reading and planning for new articles. Then I received a couple of invitations I could not refuse, so I ended up writing more about the semantics of language instead (albeit with evolutionary connections).

The biggest intellectual surprise for me during the Wiko year was my broad and sometimes intensive interaction with the biologists. I became more engaged in the activities of the Focus Groups on *Pain* and *Colouration in Animals* than I expected and took part in their workshops with great interest. Again, I have been a wannabe biologist for many years, but now I have new friends who can help me develop these interests in directions that connect to my work on the evolution of cognition.

In the German class (thanks Eva) many of us have read the book *Berlin, Meyerbeer 26*, in which the author collects the sounds of the house where she is living. I collect smells. The muddy odour of the Koenigssee after the ice has broken. The smell of detergent from the stairs of Villa Walther. The stench from the old sewers in Mitte district. The freshness of the pines in Grunewald. The intriguing combination of sandalwood and book dust in the library of the Weiße Villa. The scent of the coffee machine in the Fellows' restaurant and of Dunja's Lebanese food. The fortified tonic water and the grill on the terrace by the Herthasee. The redolence of the robinias outside my balcony and then the sweet linden flowers ("Unter den Linden" now has richer meaning for me). And after Hassan's revolution, the cheeses!

A previous Fellow quoted a poem by Fernando Pessoa that includes the following lines:

Newton's binomial is as beautiful as the Venus de Milo.

The problem is that very few people notice.

Wiko is a place where you learn to notice – if you have not done it before. C. P. Snow argued in the 1950s that there are two cultures – the sciences and the humanities. Given the ever more pragmatic, fragmented and politically controlled organisation of science, the chasm between the cultures has widened since then. Wiko works against the division. The lunches where you, for example, end up in an intensive discussion with a biologist, a historian of science and a composer about a legal topic that has just been presented at a Tuesday colloquium are more valuable than you may realize at first. They lead to new connections between intellectual themes that would not be achieved in normal academic life. Wilhelm von Humboldt, a Berliner who emphasized the importance of *Bildung* (no proper English translation is possible), would have strongly approved of Wiko's mission. By including writers, composers and artists among the Fellows, our horizons are broadened even more.

Maybe naïvely optimistic, I believe that we will see a new renaissance where the gaps between sciences, humanities and the arts disappear. (Note that in German both sciences and humanities have always been called *Wissenschaften*.) Wiko is one of the few places that prepare the world for such a unification. If Leonardo da Vinci had been alive, he would have been a Wiko Fellow.

Now during the last weeks of the Wiko year, the Fellows are entering a stage of melancholia that will soon turn into nostalgia. Maybe without noticing it, they are sent out from Wiko as apostles for a new renaissance.



LEBENS-ANSICHTEN DES KATERS HUXLEY
NEBST FRAGMENTARISCHER BIOGRAPHIE
DES FELLOWS MICHAEL GORDIN IN
ZUFÄLLIGEN MAKULATURBLÄTTERN
(WITH APOLOGIES TO E. T. A. HOFFMANN)
MICHAEL D. GORDIN

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I, Huxley, am not the most extraordinary cat. Like every cat, I am literate and bilingual – all cats know German; the only question is what their other language is – although the vast majority do not put paw to keyboard, preferring instead the elegant charm of quill on parchment. I live in a delightful villa with lots of windows that Human 1 and Human 2 moved me into with my sister Wilber (the less said about her the better), and I spend most of my days sleeping, eating, thinking about eating, thinking about sleeping, and watching birds and the occasional squirrel flitting around the trees surrounding our domicile. This is fine as far as it goes, but I do have a hankering to compose my autobiography. The problem is that neither Human 1 nor Human 2 left any paper sitting around for me to use. This past week, however, Human 2 has been writing a report about his year at someplace called “the Wissenschaftskolleg” – or maybe the place is named

“Wiko”, since he talks about that place too – and in an unguarded moment he left a stack of this ostensible report lying about. I’d prefer to have my own pristine paper, but I remain unfamiliar with the M19 and thus cannot obtain my own. The backs of these pages are the canvas upon which I will paint my saga, since the Wi-Fi connection here is quite reliable and the printers well supplied with toner. Or, rather, I’ll use the fronts of the papers; Human 2’s jottings should now rightly be described as the “backs”. I have not bothered to keep them in any sort of order, as you really don’t need to read them. Stick to the fronts.

I will begin, as countless other writers have taught us one should, at the beginning. The beginning was extremely loud.

people say about the library at Wiko is true. Aside from the pleasantness of the main room as a workspace, the holdings are fascinating and idiosyncratic (in the best sense). I used the actual Wiko library to probe through classic novels. The library kindly purchased a Czech-English dictionary for their permanent collection and then allowed me to keep it in my office on long-term loan. (They reasoned, Who else would need it? As it happened, the Prague network traced by Einstein was so German-centric that – aside from isolated forays into specific secondary literature – the dictionary was less useful than I had anticipated.) Used bookstores played their part as well. Following a stray recommendation by Thorsten Wilhelmy that I might want to read the novels of the Prague-born author Leo Perutz, his yellow-bound volumes became an obsession and a leitmotif of my Grunewald year.

But the real treasure at Wiko isn’t the library: it’s the librarians. I will gladly concede that my requests weren’t always predictable or easy to obtain, but time and again the librarians went well beyond the call of duty (or reason) in attempting to locate whatever I had asked for. There’s Soviet historiography easily obtainable from former GDR collections; then the massive German- and English-language Einstein literature, available in Berlin in copious quantities; then the archival documents from Prague, Graz, and Jerusalem that the library team managed to track down. Often I would show up in the office in the morning and submit some requests. Or I would submit them in the middle of the night, on the weekend – I submitted a lot of requests. Many days I would return from lunch and encounter the happy e-mail announcing that books were waiting for me in the Weiße Villa, books I had only become aware of hours earlier. They were waiting for me, but not half as much as I was waiting for them. As with many Fellows, I

leave the Grunewald with more PDFs than I had imagined existed, let alone were obtainable with a smile.

The White Villa contains its own set of mysteries, naturally, and I specifically recall one

I only in retrospect came to realize that the noise was temporary, but my goodness there was a lot of it! Back in the Ancestral Home, Human 1 and Human 2 tricked us with tasty food pellets, seized our necks using Vulcan death grips, attached vests and leashes to us, and confined us in prison-boxes – well, tricked *me*; my sister is beyond gullible and would have fallen for it without the added subterfuge. Then, we moved a bunch of times. First we moved to a bumpy small room that smelled a lot like petrol. Then we moved to a noisy, cavernous place with beeping and announcements and lots of people lugging around lots of wheeled prisons. (Most of these seemed to contain clothing, a bizarre affectation of humans; a rare few held similarly imprisoned cats or absurd non-cat entities.) Then we moved to a bumpy noisy tubular apartment, which experienced bizarre and unexplained pressure changes. I really did not care for this new residence and voiced my concerns quite forcefully. Then, we moved to another bumpy petrol home. I don't think that lasted long, but I am not sure as I fell asleep and lost track of time. Finally, we ended up here. I believed this to be the final move, as the Humans seemed relieved to arrive at this residence.

Once I generously overcame my justified resentment at this coerced and inexplicable treatment, I could see why they were pleased. It is spacious. There is light. (Birds and squirrels I already mentioned, but later one saw swans, and also mini-swans. A swan is a kind of water vehicle that looks like a bird.) The place is immaculate, and had lots of areas to sit and do the thing that the Humans call “work” – mostly reading and typing and talking about ideas, which seems a lot more fun than my understanding of the usual usage of the English term. And there are lots of people around: coming up and down the stairs, laughing and chatting beyond the door into the Infinite Beyond, sometimes coming in and chatting and eating with the Humans substances that are not as aromatic as tasty food pellets. Initially it seemed, in short, like a vacation, but it has become a vacation with a regular structure, as I would learn.

unexpected conversations. That was the realization that slowly settled in during the first few months: that Wiko was designed to put you in the way of discussions and encounters you wouldn't have planned on. Of course, not every conversation produced a new perspective on a puzzle that had tormented me in the confines of my Neubau office, but an amazing proportion did. Those tended to come in two variants. The first set were the random exchanges that come from being in close proximity to lots of intelligent people – this aspect of Wiko is deliberate and surprisingly effective. The second set were consequences of the Tuesday colloquia, which often sparked the most animated and unusual lunchtime discussions immediately afterward.

I came to Wiko seeking those kinds of conversations, even if their specific content was unexpected. What I hadn't anticipated was my extensive academic travel around Germany. A few months before I arrived at the Wissenschaftskolleg, I had published a history of the dynamics of language choice in the natural sciences, beginning with Latin and ending with English. Most of the book, though, covered the way in which Russian and especially German functioned and then declined as vehicles of scientific communication. As a result of this, I found myself in Essen, Mannheim, Hannover, Greifswald, Frankfurt, Gießen, Leipzig, and across town in Berlin, speaking to German academics from a variety of disciplines about language choice and use. All this happened, to my surprise and delight, in German. (The language courses sponsored by Wiko were a true gem.) Both in and out of Berlin, the year became – pleasantly – much more German than former Fellows had led me to anticipate.

The German-centric quality extended into politics, of course, especially after the rise of

Some events in life are predictable. Human 2 is usually not home for the midday food-consumption activity. He has to go to Wiko for that, which is confusing, since apparently my apartment (benevolently shared with my sister and the Humans) is also Wiko, and he surely isn't leaving the apartment to come to the apartment. Then again, logic has never been his strong suit. Sometimes both Humans leave, and some other person (called "a Fellow") comes by and provides the all-important daily food tribute to me (and as an afterthought also to my sister). The Humans regularly take such trips within a place called Europe, which surrounds our building. It sounds nice.

The most important regularity – and I mention it only as a warning to all future cats who might move here – is that once a week a person comes and unleashes tremendous ruckus and violence in order to render the apartment “clean”. Like clockwork, she is. Other people come and go keeping the building (for the Humans mentioned that this apartment was indeed stacked among a bunch of other ones, with identical furniture arranged in slightly different configurations) functioning. That is the surprising thing: not that things go wrong, because that is the nature of entropy, but that these malfunctions at “Wiko” are so quickly put back in the normal order of things. Cats, with their exquisite command of the German language, appreciate order.

And that is why I never plan to move again. I’m certain I’m going to be here at this Wiko forever, enjoying the life to which I have become accustomed.

begin at the beginning, with the research project that brought me to the Wissenschaftskolleg. I arrived with an idea and a resolution. The idea was to explore the three semesters that Albert Einstein spent at the German University in Prague, from April 1911 to the summer of 1912. Considering that Einstein was not only the most famous scientist of the modern era but also the best-documented, it surprised me that this specific moment – his first full professorship, sandwiched between the enormous success of his development of the special theory of relativity and of early quantum theory, and the world fame he would reach in 1919 as a consequence of his gravitational theory, known as general relativity – was almost universally treated in the scholarship as little more than an “intermezzo” during the “Swiss period” before his 1914 move to Berlin. Then again, one reason why some topics don’t show up in the literature is that they are not, in the end, terribly interesting. I had, however, a series of tantalizing leads that suggested otherwise, stories drawn from the overlap of Albert Einstein and the city of Prague in that year: the long-term ramifications of the split of the university along linguistic lines in 1882; the emergent community of Jewish Germanophone literary figures, such as Max Brod (Franz Kafka did not yet register during Einstein’s Bohemian moment); the rise of Prague Zionism; debates over the philosophy of science among disciples of Franz Brentano, logical positivists, and dialectical materialists; and so on. When I came to Wiko, I had the starting points of several stories, but no idea whether they would cohere as a book or instead become a series of related, but ultimately separate, articles.

That's where the resolution came in: I would not write anything during my year in Berlin. My colleagues and friends thought I would not be able to adhere to this constraint, but – aside from a few book reviews – I did. This proved to be the best part of the year, intellectually speaking. I read, broke for lunch with the Fellows, and read some more. And the more I read,



READINGS IN THE GRUNEWALD:
FROM ALLERGY WARNINGS IN GERMAN TO
TECHNOLOGICAL JUDGMENTS IN ARABIC
LEOR HALEVI

I received my training in the history of Islam and the Middle East at Princeton (B.A. 1994), Yale (M.A. 1996) and Harvard (Ph.D. 2002). Upon graduation, I began teaching at Texas A&M University as an Assistant Professor of History. In 2008, I transferred to Vanderbilt University, where I am currently employed at the associate rank. As a historian of Islam, I explore the interrelationship between religious laws and social practices in various contexts. I am the author of *Muhammad's Grave: Death Rites and the Making of Islamic Society* (Columbia University Press, 2007). This book examines the role that funerary rituals and beliefs about the afterlife played in shaping the earliest Islamic societies. Upon completing *Muhammad's Grave*, I began to research Islamic laws on non-Muslim goods and cross-cultural trade. This project led me to publish articles about the relationship between economic and religious interests in various contexts, medieval and modern. It also led me to collaborate with a group of historians to produce *Religion and Trade: Cross-Cultural Exchanges in World History, 1000–1900* (Oxford University Press, 2014). – Address: Department of History, Vanderbilt University, 2301 Vanderbilt Place, 119 Benson Hall, Nashville, TN 37235-1802, USA. E-mail: leor.halevi@vanderbilt.edu.

I arrived in Berlin in early August, together with my family, in order to figure out how to survive in the forest before the official start of the Wiko Fellowship. Our first challenge involved procuring food. Since hunting boars in Grunewald seemed too scary, we decided to venture into a local grocery store equipped with five suitcases and a German-English wordlist. Normally, in Nashville, Tennessee, where we live, we drive with our car to the grocery store to buy enough food to last us – a family of five – for a week. We wanted to

continue this practice in Berlin with one minor adjustment: the extra exercise required to transport the food without a car. Each of us, including our five-year old daughter, had to contribute to this goal by taking charge of – at the very least – a small suitcase on wheels. The wordlist was necessary because our middle son has life-threatening allergies to eggs, peanuts, and tree nuts; our German vocabulary was limited but we needed to read ingredient panels obsessively.

Somehow or other we managed to pack our suitcases with twelve liters of milk, a heavy loaf of wonderfully dark, grainy bread, a bundle of bananas, etc., and to walk the mile back to the Villa Walther, only to discover that we would need to master one aspect of the German language to survive in the Grunewald: the impossibly long compound words. Germany has strict rules for food labels, which is vital for persons with food allergies. We had made every effort to learn all the words for the varieties of nuts, assuming correctly that factories would disclose the possible presence of *Mandeln*, almonds, and such without explaining that they were *Baumnüsse* or *Schalenfrüchte*, tree nuts. But we failed to anticipate the complexity of compound words. After feeding our son crackers that we had considered safe for him, we discovered that the deceptively simple word for eggs, *Eier*, had been cleverly transformed to the maddeningly precise term “flüssiges Hühnervollei”, which apparently means “liquid chicken’s whole egg”. The term appeared in bold letters, but our brains failed to register the warning. Circumstances forced us, at any rate, to learn quickly a specialized vocabulary for allergic persons.

Before long, we moved from basic needs to higher pursuits. My wife and I began German lessons with Ursula Kohler, who was warm, welcoming, and patient: a wonderful introduction into German language and culture. With Andrea Bergmann’s assistance, we had enrolled our children at the John F. Kennedy School, a bilingual public school. Classes started, and they embarked on the challenge of making new friends and figuring out how to succeed in a different culture. (The first surprise came with my son’s discovery that it was possible to fail a sports exam while making an effort to run faster and farther than ever before.) To keep the kids busy and entertained, we found teachers for cello, violin, gymnastics, ballet, and swimming. My wife joined a choir; I found a tennis coach, and I convinced two JFKS parents and Bénédicte Zimmermann’s husband, Emmanuel Quetin, to play tennis with me once a week, under a great big bubble, during the winter season. We made an effort to do something fun every weekend. This meant visits to the Technikmuseum; the Museum für Naturkunde; the zoo, with its wonderful playground; the sand dune in Grunewald; and, near the end of our stay, the Kletterwald in Wuhlheide,

a creative and challenging assembly of zip lines and ropes courses. All of these child-oriented activities kept us fairly busy. Halfway through the year my wife and I decided that we needed to make the time to enjoy Berlin's superb musical offerings, too – without the kids. With Empfang's assistance, we made reservations for a few events. One of the year's highlights for us was a moving, unstaged performance of Wagner's *Tristan und Isolde* by the Berlin Philharmonic Orchestra, conducted by Simon Rattle, which we attended in the company of dear friends visiting from Oxford.

My main occupation at the Wiko, the reason for our sojourn, was my research project on the relationship between Islamic law and modern things in the twentieth century. This project concerns fatwas, or legal opinions, about diverse technological innovations, imported commodities, and new commercial entanglements between Muslims and others. Before the start of my Fellowship, I decided to divide it into two parts, each forming a separate book: the first dealing with the early twentieth century, when cross-cultural trade took place mainly under European imperial dominance; the second dealing with the late twentieth century, when globalization on a different scale gave rise to a different set of legal and religious concerns. I spent the year working on the first of these book projects. I began the year with drafts and sketches of several chapters of this book manuscript, amounting to roughly 60,000 words; I ended the year with a manuscript of 160,000 words. The introduction is far too long; a few chapters still require significant revisions; and the conclusion is only halfway drafted. I wish that I had completed this work before the end of the fellowship term, but I am pleased that I made significant progress.

My research and writing agenda took a few unexpected turns during the year. Before the Wiko Fellowship began, I had noticed that many of the requests for fatwas presented to Rashid Rida, a prominent jurist based in Cairo, originated overseas. But I had only an impressionistic idea of this dimension of Islamic legal communications. I decided to study it systematically. So I analyzed statistically the provenance of more than one thousand fatwas; and I then worked with a cartographer to design a map to illustrate these communications within and across European empires. The historical analysis of trends and patterns, as well as the map, gives a key measure of the extent to which Islam was "globalized" in the early twentieth century. Another example of an unexpected turn in my agenda came when I discovered a fatwa that forced me to adjust the standard geopolitical framework for assessing the transfer of technologies into Muslim polities. It was normal for jurists to make distinctions between "the abode of Islam" and "the abode of war" when ruling about the adoption of new things. But when examining a 1909 fatwa about

the Ottoman Empire's railway project, which aimed to connect Damascus to Mecca, I found a legal rationale for banning non-Muslim engineers from entering the Hijaz. In an era when fatwas generally favored the spread of technological innovations from Europe to the colonies, protectorates, and states where Muslims lived, the Hijaz emerged as a special, exalted space that was subject to a unique set of restrictions. The third example of an unexpected turn came while analyzing fatwas on telegraphy. I discovered that the key question concerned the acceptability of telegrams as legal evidence in a court of law. This led to my writing a new chapter about the status of material evidence in Islamic legal proceedings.

The Library Team did wonders to facilitate my research. I submitted multiple requests for sources that were extremely difficult to find and procure. Again and again, the librarians at Wiko thanked me for giving them what they called "nice challenges". And again and again, they succeeded in delivering to me rare materials in multiple languages, not infrequently obtained from special archives or overseas collections. I have never enjoyed such formidable assistance, and I am especially grateful for it.

The workshop that I co-organized, with Barry Flood, was very stimulating. Both of us have an interest in the relationship between Islamic law and artifacts, which we approach from different disciplines. So we decided to use the fortuitous coincidence of our coming to Wiko the same year to initiate a broader, pioneering dialogue on the topic. The result was an international workshop where a select group of art historians and legal experts, who rarely if ever talk to each other, traveled from the United Kingdom, Israel, the United States, and Canada to present papers. Several historians of Islam from Freie Universität as well as curators of Berlin's Islamic art collections joined us, too, as commentators or participants. The event was successful in that it helped everyone present to understand the promise of venturing, whether as experts on Islamic law or as experts on the material cultures of Muslim societies, across a disciplinary divide. Daniel Schönplflug's support and Vera Kempa's assistance were instrumental to the success of this event.

Multiple exchanges with Fellows during and after my colloquium were extremely helpful. I benefitted especially from an informal presentation that I gave to the Russian Law group, over lunch, a few days later. I discussed with them a fatwa about the juridical status of Russia as an empire that accommodated Islam and funded Muslim institutions. A lively discussion ensued, and I obtained a couple of reading suggestions that helped me to understand better the historical context that gave rise to the fatwa.

Informal conversations with Fellows, especially over lunch following one of the Tuesday colloquia, were very stimulating, too. I learned so much about the beauty of bird coloration, Einstein's disappointments in Prague, robots coining new words to communicate with other robots, the compromises of constitutional courts, nightmarish plays, blood sacrifices, the theses that Luther did not hammer on the Schlosskirche's door, and many other fascinating topics. Once I sat at a French table together with a sociologist, where for an hour an economist asked a classical archaeologist to entertain one after another theory relating to military strategy during the Battle of Marathon. Each inspired theory was quickly dismissed with facts. Now that I am back home in Nashville, fixing the toilet and unpacking the attic, I have caught myself thinking back on this and other amusing conversations that took place during the year of my Fellowship and realizing, with some nostalgia, how much I miss the enlightening exchanges that could only have taken place at the Wiko.



DIE K-FRAGE
INA HARTWIG

Dr. phil., geboren 1963 in Hamburg, studierte Romanistik und Germanistik in Avignon und Berlin. Nach vielen Jahren als verantwortliche Literaturredakteurin der *Frankfurter Rundschau* (1997–2009) und Herausgeberin des *Kursbuch* (2002–2005) schrieb sie vor allem für die *Süddeutsche Zeitung* und *Die Zeit*. Gastprofessuren in St. Louis (USA), Göttingen und Leipzig. 2011 wurde sie mit dem Alfred-Kerr-Preis für Literaturkritik ausgezeichnet. Im S. Fischer Verlag erschien ihre Essaysammlung *Das Geheimfach ist offen: Über Literatur* (2012). Für den Film *Die Geträumten* (Österreich 2016) verfasste sie zusammen mit der Regisseurin Ruth Beckermann das Drehbuch. Die Premiere auf der Berlinale fiel in ihre Zeit als Fellow am Wissenschaftskolleg zu Berlin. Am 14. Juli 2016 wurde sie zur Dezernentin für Kultur und Wissenschaft der Stadt Frankfurt am Main gewählt. – Adresse: Dezernat VII – Kultur und Wissenschaft, Brückenstraße 3–7, 60594 Frankfurt am Main. E-Mail: ina.hartwig@stadt-frankfurt.de.

Als ich zusammen mit meinem Ehemann Ulf Erdmann Ziegler an einem prachtvollen Septembertag unsere vorübergehende Bleibe in der Koenigsallee bezog, hatte ich vor, ein biografisches Buch über Ingeborg Bachmann fertig zu stellen. Eine konventionelle Biografie konnte das nach Lage der Dinge nicht werden, sprich: wegen meiner strikt strukturalistischen Skepsis gegenüber der Gattung. Aber eine Anti-Biografie wollte ich ebenfalls nicht schreiben. Das Abenteuer sollte vielmehr gerade darin bestehen, die während meiner Studienjahre aufgetürmten Zweifel an der Gattung Biografie zu überwinden und, nun ja, etwas Neues zu finden, zu erfinden.

Wie aufgeregt war ich, in der Broschüre, die unseren Fellow-Jahrgang vorstellte, auf zwei Verbündete in der Sache zu stoßen: Michael Gordin und Barbara Stollberg-Rilinger wollten ebenfalls Biografien schreiben. „Einstein in Prag“ und „Maria Theresia“ waren die Sujets der beiden renommierten Historiker. Und weil das Wissenschaftskolleg seiner eigenen Libido folgt, kam recht bald die Anfrage des Rektors Luca Giuliani an Barbara und mich, ob wir nicht gemeinsam ein Abendkolloquium bestreiten könnten. Barbara und ich, die wir uns vorher nicht gekannt hatten, aber sofort sympathisierten (und bald toll zusammenarbeiten würden), zögerten nicht lange und sagten zu. Wir hielten unseren Vortrag noch vor Weihnachten als Diashow in acht Kapiteln unter dem etwas größenwahnsinnigen Titel „Grausamkeit, Mode und Verzweiflung. Maria Theresia und Ingeborg Bachmann – Über biografisches Schreiben“. Das Modell der Duett-Soirée war damit für unseren Jahrgang etabliert.

Von Michael Gordins unerschöpflichem Wissen sollte ich profitieren, als ich dabei war, Ingeborg Bachmann als zeitgeschichtliche Figur der Nachkriegsordnung zu entdecken. Die Zeitgeschichte war für mich Neuland; und da Henry Kissinger und der Kalte Krieg hier eine Rolle spielten, dachte ich: Es könnte nicht schaden, wenn ein Historiker aus Princeton, der in Harvard studiert hatte und unter anderem ein Buch über Atomwaffen verfasst hat, sich mein Kissinger-Kapitel einmal durchlesen würde. Der Brief, den Michael mir nach Lektüre des Kapitels schrieb, war voller Neugier und Empathie und kombiniert mit hochkarätigen Hinweisen – ein Geschenk und Zeugnis wissenschaftlicher Generosität.

Die Wiko-Monate standen, wie ich im Nachhinein feststellen muss, im Zeichen der K-Frage, der Kissinger-Frage. Dieser in späteren Jahren so gnadenlose, vielgehasste Machtpolitiker hatte IB im Jahr 1955, als damals zweiunddreißigjähriger Programmleiter, zur Summer School des Internationalen Seminars der Harvard University eingeladen. Zwei Monate lang war Ingeborg Bachmann als Stipendiatin an der Ostküste gewesen, hatte Seminare zu politischen Themen besucht, sich mit Siegfried Unseld angefreundet (Unseld war ebenfalls Stipendiat gewesen), und: Sie hatte in diesen Sommerwochen eine, sagen wir es vorsichtig, sehr intensive Beziehung zu Kissinger. Nicht, dass ihre Teilnahme an der legendären Summer School unbekannt gewesen wäre. Aber richtig nachgebohrt hatte meines Wissens bisher noch niemand.

Tatsächlich wurde die transatlantische Kulturpolitik des Kalten Kriegs für den Fortgang meiner Arbeit zunehmend wichtiger und drängender. Froh bin ich, gleich zu Beginn mit Kirsten Graupner ins Gespräch gekommen zu sein, einer der Bibliothekarinnen

aus Sonja Grunds fantastischem Team. Wir begegneten uns im Erdgeschoss der Weißen Villa, wo ich mit dem Scanner kämpfte. Kirsten Graupner bot ihre Hilfe an, wir kamen ins Plaudern. Ein Glücksfall! Sie spitzte die Ohren, als ich ihr von der Kissinger-Connection Ingeborg Bachmanns erzählte, und: dass Bachmanns Name in allen Kissinger-Biografien konsequent fehle. Ist man erst einmal auf der Spur, kann man von ihr nicht lassen; Kirsten Graupner war ebenfalls angesteckt. Sie war, wie ich bald erfuhr, in West-Berlin aufgewachsen, kannte aus Kindheit und Jugend die Zeit, über die ich forschte. Denn, dies kommt noch hinzu: Auch in West-Berlin profitierte Bachmann von der Kulturpolitik des Kalten Kriegs.

Von 1963 bis 1965 hielt die österreichische Schriftstellerin sich in der Mauerstadt auf, finanziert durch ein üppiges Stipendium der Ford Foundation. Und wo wohnte sie? Ausgerechnet in der Koenigsallee Nr. 35, just dreihundert Meter Luftlinie von unserer Wohnung in der Villa Walther entfernt. In meinem Bibliotheksfach fanden sich ein: der Polyglott-Reiseführer „West-Berlin“ von 1965, die Unterlagen der Ford Foundation von 1963/64, darunter der Antrag des Programmdirektors Kissinger auf Förderung durch die Stiftung, Bücher über die sowjetischen und amerikanischen Geheimdienste in Berlin, den Regierenden Bürgermeister Willy Brandt, die Nachkriegsarchitektur, und vieles mehr. Das Tableau verdichtete sich.

Nach Berlin mitgebracht hatte ich Skizzen, Archivfunde, Lektürenotizen, angefangene Kapitel und etliche Gesprächsprotokolle mit Zeitzeugen, darunter Hans Magnus Enzensberger, Martin Walser, Klaus Reichert, Marianne Frisch oder Renate von Mangoldt. Günter Grass hatte einem Besuch schon zugestimmt, dann starb er. Ein Wettlauf gegen die Zeit waren diese Gespräche. Noch war Henry Kissinger am Leben. Je mehr ich über die ganze Harvard-Sache las, desto intensiver wurde mein Wunsch, ihn einmal befragen zu können: Würde er sich an Bachmann noch erinnern? Und wenn ja, wie würde er sich erinnern? Auch hier hatte ich wieder wunderbare Helfer. Co-Fellow Anna Maria Busse Berger (als gebürtige Hamburgerinnen hatten wir ohnehin einen besonderen Draht zueinander) und der frühere Rektor Dieter Grimm, der das aktuelle Wiko-Geschehen aufmerksam begleitete, aktivierten mit Geschick und Diskretion ihre Kontakte. Es dauerte alles in allem ein gutes halbes Jahr, bis es gelang, ein Date mit Henry Kissinger zu bekommen. Und zwar in Berlin.

Eines schönen Junimorgens – abends hatte er in der American Academy zu tun – konnte ich ihn im Hotel Adlon treffen. Eine Stunde lang saßen wir in der Lobby beisammen, der Springbrunnen plätscherte, am Nebentisch spielte der Sicherheits-Boy mit

seinem Smartphone. Der dreiundneunzigjährige Kissinger versuchte gar nicht erst zu verbergen, wie sehr „Ingeborg“ ihn fasziniert hatte. Er wirkte bewegt, als er von ihr sprach, hatte offenbar nichts vergessen in den sechzig Jahren, die seitdem vergangen sind. Zuhause setzte ich mich hin und protokollierte das Gespräch, und mir war sofort klar: Dies war mein letzter Zeitzeuge.

Das Manuskript, das ich aus Berlin mitnehme, entspricht natürlich nicht dem Buch, das zu schreiben ich vorgehabt hatte (ein Wiko-Klischee). Es ist kürzer geworden als geplant, konzentriert auf eine Epoche, es zeigt IB als Intellektuelle, als Medienprofi und Figur der Zeitgeschichte, was dazu führt, dass ihr bis zum Gehtnichtmehr beschworenes Diventum, ihre Preziosität, doch sehr relativiert werden. „Meine“ Ingeborg Bachmann ist eine geerdete Person, kompliziert ja, schwierig natürlich, gefährdet (ihre Drogensucht), aber auch witzig, klug, praktisch, dem Alltag zugewandt und erstaunlich politisch denkend.

Eine persönlichere Bemerkung noch. Im Spätsommer 2015 nach Berlin zu kommen, bedeutete für Ulf und mich eine Rückkehr an den Ort unseres Kennenlernens, unseres Studiums, unserer Heirat. Und es war irgendwie auch eine Rückkehr ans Wissenschaftskolleg. Anfang der neunziger Jahre hatte Ulf nämlich Svetlana Alpers kennengelernt, als sie (zusammen mit Michael Baxandall) Fellow gewesen war. Ulf, damals junger Kunstredakteur bei der *taz*, suchte jemanden, der über die große Picasso-Ausstellung in der Neuen Nationalgalerie schreiben könnte, und erhielt den Hinweis auf die berühmte Kunsthistorikerin. Er rief also Svetlana im Wiko an. Die sagte: „No.“ Schreiben wolle sie nicht, aber ein Interview würde sie ihm geben. Das Interview fand statt und erschien, doppelseitig, in der *taz*. Seitdem ist sie eine Freundin.

In Berlin aber war sie nie wieder gewesen. Bis sie uns jetzt, im Monat Mai, am Wiko besucht hat, was aus zwei Gründen zum Abschluss erwähnt sei. Erstens, weil sie uns vorher immerzu einreden wollte, das Niveau dieser Berliner Institution habe seit ihrer eigenen Zeit deutlich nachgelassen, und zweitens, weil sie es dann ganz herrlich fand.

Und so war es ja auch.

Ein Kreis schließt sich zwischen alten und neuen Anfängen. Dankbar reise ich ab, dankbar für die vielen Gespräche und die Unterstützung (Katharina Wiedemann, Luca Giuliani, Christoph Möllers und Thorsten Wilhelmy wissen, was ich meine), dankbar für die vielen herzlichen, verrückten und streitlustigen Begegnungen, für die Einblicke in die großartigen Köpfe und Ideen meiner Mitfellows, *not to forget their partners*. Auf ein Wiedersehen in der Zukunft!



JULY AT VILLA WALTHER
HASSAN JABAREEN

Hassan Jabareen is a Palestinian citizen of Israel, a lawyer, and the founder and General Director of Adalah – The Legal Center for Arab Minority Rights in Israel, established in 1996. He has over 20 years of experience in litigating scores of landmark constitutional law cases before the Israeli Supreme Court on issues of discrimination, political rights, land rights, and economic and social rights on behalf of Palestinian citizens of Israel as well as humanitarian cases involving the protection of Palestinian civilians living under occupation in the 1967 Occupied Territories. He is an Adjunct Lecturer for courses that he initiated on the legal status of the Palestinians in Israel in the Faculties of Law at Tel Aviv, Hebrew, and Haifa Universities. He has received several awards for outstanding public interest lawyering and top human rights law prizes. He has also published several academic articles in edited books and law reviews on the citizenship status of the Palestinians. Hassan was a Yale World Fellow in 2005/2006 and a Senior Robina Law Fellow at Yale Law School in 2012–2014. – Address: Adalah: The Legal Center for Arab Minority Rights in Israel, PO Box 8921, Haifa, 31090, Israel. E-mail: hassan@adalah.org.

July is an unforgettable month at the Villa Walther. It is the month with the longest hours of sunlight. The sunlight is a gift in a city in which the darkness falls in the early afternoon much of the year. In July, the Fellows and their partners began meeting in the evening to enjoy the garden of the Villa Walther, instead of gathering indoors in our apartments. But unlike our dinner parties and social gatherings during the rest of the year, in July, we started to say goodbye.

Fellows love to complain. In the beginning, many of us complained that we would have to meet daily for lunch at 13:00. It is at that time of day, many of us argued, that we find ourselves at our most productive.

I remember our lunchtime discussions and our Thursday dinners very vividly. Our year was filled with stunning events that raised many issues. For example, during the Cold War, each state or nation had to choose its allies: either they were with the capitalists or with the communists. There was nothing “in between”. We knew then what was left and what was right. Are we sure today about the distinction between war and peace, or left and right, or the norm and the exception? Was there a place during the Cold War for groups like ISIS? Could the US attack Iraq during the Cold War? Is there a link between the US attack on Iraq and the rise of ISIS? Could the Syrian war occur during the Cold War for such a long time without serious international intervention? What about the Brexit, what did it signal? Is it an anti-globalization/anti-capitalist decision or a racist, anti-refugee choice? Does the rise of Donald Trump raise the same questions as those raised by Brexit; does it challenge our old political thinking?

Beside evaluating the previous century, we also enriched each other in different subjects. Do you know that women in Tanzania are polygamous, that they may choose and marry more than one man? Some of our expert colleagues in this field argued that polygamy in general is good for women, as the research indicates that it saves many women from a life of poverty. Maybe this is exactly the point, that we cannot let scientific research decide our life choices. Polygamy puts women in a second-class citizenship status. Each table that discussed such issues opened a new subject daily. In July, as we were happily barbecuing together in the garden, with our American colleagues professionally cooking over the grill, we also realized – mournfully – that we were toward the end of our time at Wiko, and then I told my friends: “Give me back our lunches with Dunia.”

When I first arrived, I wondered what I would do during our Tuesday seminars, as almost half of the Fellows were scientists. Some of the scientists also asked what they would do during the presentations of the humanities scholars. But after a short time, we discovered that the mixture of the sciences and the humanities was itself part of the challenge. Our first semester was almost all about animals, with the coloration group among the most dominant. We learned that the color of an animal’s skin is a matter of its life and survival. Among the big puzzles were: Why does a zebra have stripes? Does a fish have consciousness? Does a fish feel pain? Still, we, the civil rights lawyers, advocate daily before courts that discrimination based on color, race, gender, ethnicity, and other categories

is illegitimate. We think that the color of skin should not be a matter of judgment and evaluation. Like the science regarding polygamy, here the science of coloration may clash with the study of the humanities. Any way, one talk was missing in our seminars: Can we articulate a philosophy about the rights of animals? Such a talk would be a challenge to both disciplines: science and the humanities.

An unanswered phenomenon at Wiko was that most Fellows got nervous and excited about their Tuesday seminars. And so we even created a new social habit: the post-talk dinner. Following a friend's talk, we would invite him or her for dinner to say: now you can relax; you made it; you were great and let us have a toast for you. Each of us had delivered hundreds or thousands of talks during his or her career, including as keynote speakers. Why did this talk at Wiko become like the talk of a lifetime, with long preparation and conceptualization? My career as a lawyer is about the art of speech, and here in Berlin, I delivered during the year several talks at the Forum Transregionale Studien (EUME), the University of Potsdam, Humboldt University, the Stiftung Wissenschaft und Politik (SWP) think-tank, and the Barenboim-Said Akademie. Each presentation was about a different subject of law and society; however, none of them required such diligent preparation as my talk at Wiko. In addition, we had the great support of the best librarian team. If I ordered a book, not only would I get it within 24–48 hours, but the librarian team also often asked if they should also invite the book's author. Indeed, this service, together with the super-efficient services of the other staff and the great location, allowed me to easily accomplish deep writings toward my project during this year, which, I estimate, equals the work of three years outside of Wiko. Still, I have no answer to what makes the Tuesday talk different.

In July, the lights of Villa Walther gradually turn off with each departure of the Fellows and their families. Rina and I stayed in our apartment until the last day of July. We had the opportunity to say goodbye to all of the families. When we left, the Villa became dark during the sunniest month. It was a sad moment. However, we immediately also thought about the future. We could not imagine that at our age, we would make new, close friends – but we did. We decided with some of the Fellows and their families to meet again very soon, and we gathered in New York City in September and continued our conversations. We agreed in NYC that we had an amazing experience at Wiko, and it was just a new beginning for us.



CHAMBRE AVEC VUE
MICHAEL JARRELL

Né à Genève en 1958, Michael Jarrell étudie d'abord les arts visuels, parallèlement à la musique. Ayant décidé de se consacrer à la composition, il entre dans la classe d'Eric Gaudibert au Conservatoire de Genève et suit divers stages de composition (notamment Tanglewood en 1979). Il se forme ensuite à la Staatliche Hochschule für Musik Freiburg (Breisgau) auprès de Klaus Huber. D'octobre 1991 à juin 1993, il est compositeur résident à l'Orchestre de Lyon, puis en 1996 au festival de Lucerne. Le festival Musica Nova Helsinki lui est dédié en mars 2000. Depuis 1993, il enseigne à la Hochschule für Musik de Vienne et en 2004 il est nommé professeur de composition à la Haute école de musique de Genève. Deux œuvres dramatiques importantes marquent d'ailleurs sa carrière : l'opéra *Cassandra* (1994) intègre l'univers électronique au monde de l'orchestre traditionnel et *Galilei*, d'après *La Vie de Galilée* de Brecht, commande du Grand Théâtre de Genève, créé en janvier 2006. Une nouvelle œuvre de théâtre musical, *Le père*, sur une nouvelle de Heiner Müller, a vu le jour en juin 2010 au festival de Schwetzingen et en 2014 *Siegfried-Nocturne* fut créé avec Bo Skovhus dans le rôle principal. Son prochain opéra « Bérénice » sera créé en ouverture de saison 2018 à l'opéra de Paris par Philippe Jordan. – Adresse: Département de Musique Contemporaine, Editions Henry Lemoine, 27, boulevard Beaumarchais, 75004 Paris, France.

Ce matin, j'ai décidé de me lever tôt pour aller travailler à mon atelier. Je trouve que je ne suis pas assez avancé avec un de mes projets – le concerto pour alto pour Tabea Zimmermann.

Pour aller depuis la Villa Walther à mon atelier dans la Villa Jaffé je passe devant le Koenigssee. Comme toujours, je m'arrête un instant pour observer les reflets dans l'eau et comme toujours, je me dis : quel bel endroit, quelle chance d'être là ...

Mon bureau se trouve au sous-sol (en fait un demi sous-sol) et mes fenêtres donnent sur le chemin qui mène à l'entrée de la Villa.

Je me mets au travail et au bout d'un certain temps, j'entends des pas. Je reconnais la vitesse et le son de ces pas. Je ne peux m'empêcher de lever la tête – c'est bien Eva von Kügelgen qui arrive tôt pour donner ses cours d'allemand. Un peu plus tard, j'entends d'autres pas, plus rapprochés, mais rapide, c'est bien Naoko. Pendant un certain temps, je suis tellement concentré par mon travail que j'en oublie « *toutes ces jambes qui passent* ». D'un coup, des pas, rapides et un peu raides, me font lever la tête – et oui, c'est bien Philippe Mongin qui arrive juste à temps pour ce cours d'allemand.

D'un coup, cela me rappelle un passage de *Cassandra* de Christa Wolf : « Fermer les yeux, cela ne m'est plus possible. Mais cela le fut. Je les entrouvais, juste une petite fente, et enregistrais les jambes des hommes. Des dizaines de jambes d'hommes en sandales, combien différentes. En un jour j'eus assez de jambes d'hommes pour ma vie entière. »

Je me suis dit, qu'il me serait impossible de réagir ainsi. Tous les propriétaires de ces jambes, j'ai appris à les connaître et à les respecter. Beaucoup sont devenu des amis et, ce qui, je crois, est particulier au Wiko, nous sommes devenus « une communauté ». Une communauté très diverse, constituée de personnes ayant des passés et des horizons très différents, qui se respectent et qui partagent leur passion.

Pour moi, cela fut une année très particulière. J'ai l'impression d'avoir appris et découvert tellement de choses, d'avoir pu échanger et affiner des idées qui m'ont ouvert des horizons nouveaux.

Finalement, j'ai intitulé le concerto d'alto « émergences-résurgences » ... ce titre est une référence à l'art picturale d'Henri Michaux.

Courbes, couleurs, clairs-obscur ou traits appuyés, j'ai essayé d'intégrer une dimension picturale dans le projet de cette pièce et dans sa réalisation. Pour autant, je ne crois pas que ceci n'en fasse une œuvre contemplative. La musique, qui est avant tout un art du temps, utilise ici toutes les possibilités dynamiques, l'énergie de la partie soliste y étant, dès le début, très présente.

Particulièrement sensible à la continuité de l'écoute, j'ai essayé de travailler les phrases musicales comme, me semble-t-il, un écrivain travaille la langue, attentif à la grande courbe comme aux petites inflexions.

La forme tend vers la recherche d'un équilibre, et cet équilibre est d'autant plus précieux qu'il est toujours instable, fragile même parfois.

L'utilisation de notes pivots, points fixes vers lequel sont attirées ou d'où sont repoussées des figures caractéristiques, est présente dès le tout début de la pièce.

Les figures s'étirent, se démultiplient, se réfractent ou se resserrent, sortes de miroitements, et les enchaînements sont quelquefois fondés sur des échos, des résonances, des bifurcations ou des oppositions brusques.

J'ai essayé de ne pas détacher les éléments strictement compositionnels du sens général.

Les processus se déploient toujours à l'intérieur d'un cadre donné et il existe des liens entre les différents moments de l'œuvre. Certaines figurations sont disloquées, utilisées quelquefois sous forme de fragments.

J'ai l'impression d'avoir essayé d'écrire une musique qui sépare la profondeur du passé de l'abîme du futur. Probablement, car je fais partie d'une génération dominée par l'essor des médias du disque et de la télévision et à mes yeux la situation et le rôle de la musique et donc du compositeur se sont radicalement transformés.

De même qu'il y a une banalisation du mythe de l'image, il y en a aussi une du phénomène du concert et de la musique en général.

Nous devons aux médias un véritable raz-de-marée culturel. Jamais auparavant n'y a-t-il eu une telle offre de musique venant de tout les coins du monde et de toutes variétés. Et de fait, il faudrait s'en réjouir, mais c'est aussi de cette expansion que découle cette transformation profonde. De plus, parallèlement ces médias nous imposent, d'une certaine manière, une musique – celle du rock/pop. Liée à des impératifs commerciaux, elle est impliquée dans toutes les transformations de notre art de vivre et sert de fond sonore à toute une génération et, chose plus complexe, à exprimer une appartenance sociale.

L'art, comme la science, est une manière d'assimiler le monde et donc aussi de tout cela. Elle s'organise en système clos et trouve en elle-même ses propres lois et moyens de les modifier. Subjectivement perçue à chaque fois et par chaque individu comme neuve, comme un pas en avant, la recherche ainsi que l'expérience éthique de la connaissance de soi-même est probablement un des buts de notre vie et pour ce faire il nous est

indispensable de marquer notre évolution, de pouvoir employer la somme de connaissance accumulée par l'humanité.

On le sait, on peut expliquer, décrire l'essence d'une œuvre, mais cela ne suffit pas. Il faut un certain état d'esprit, une ouverture (spirituelle) pour être sensible à l'art. Certes, c'est le dialogue subtil entre l'analyse rationnelle et cet état d'esprit qui va nous permettre de traverser la barrière de l'incompréhension qui peut nous séparer de l'émotion poétique. La profondeur, la qualité de la perception dépend entièrement de ce dialogue.

Plusieurs fois, cette année, je me suis dit que l'intuition existait, pas seulement en musique, mais également en science. Finalement, j'ai l'impression qu'il s'agit, d'une certaine manière, d'un état d'esprit et non d'une manière de penser.

C'est pour cette raison que la pratique quotidienne de l'écriture me paraît essentielle. C'est un contact – non pas un automatisme – qui permet d'entretenir constamment en éveil une capacité d'invention et « d'intuition ».

C'est également pour cela que je suis infiniment reconnaissant au Wiko.

Le Wissenschaftskolleg m'a permis cela. De pouvoir me concentrer loin des aléas du quotidien, de me concentrer pleinement sur mon travail et même, de temps en temps, d'avoir pu observer des « jambes qui passent ». Cela est un cadeau inestimable.

Pour que les *fellows* puissent ainsi travailler et se concentrer, il faut toute une infrastructure.

Cela est également la particularité du Wiko.

Une chaleur et un calme s'y développent, et la gentillesse et les sourires des personnes, que ce soit à la réception, à la bibliothèque, au restaurant, ou aux instances d'organisation et de direction, contribuent à rendre ce séjour « incroyable » (dans le vrai sens du terme).

Il n'est possible que d'être reconnaissant pour tout cela.



(V)ERGANGENES – PROMENADE DURCH
ZEHN MONATE WISSENSCHAFTSKOLLEG
DANIEL JÜTTE

Daniel Jütte (geb. Tel Aviv, 1984). Studium der Geschichte und Musikwissenschaft in Zürich und Heidelberg; 2010 Promotion in Heidelberg. 2011–2016 Junior Fellow an der Harvard Society of Fellows sowie Lecturer am dortigen History Department. 2016–2017 Eurias Fellow, University of Cambridge. Seit 2016 Associate Professor am Department of History der New York University. Forschungsschwerpunkte in der europäischen Geschichte der Frühen Neuzeit und Neuzeit, speziell in der allgemeinen Kulturgeschichte, Stadt und Raum, Alltagsgeschichte, Wissensgeschichte sowie jüdische Geschichte. Monografien: *The Age of Secrecy: Jews, Christians, and the Economy of Secrets, 1400–1800* (Yale University Press, 2015; deutsche Ausgabe 2011); *The Strait Gate: Thresholds and Power in Western History* (Yale University Press, 2015). – Adresse: Department of History, New York University, 53 Washington Square South, New York, NY 10012. USA. E-mail: daniel.juette@gmail.com.

In *Götzen-Dämmerung* zitiert Nietzsche den Zeitgenossen Flaubert mit den Worten: „On ne peut penser et écrire qu’assis.“ – um gleich darauf polemisch zu erwidern: „Damit habe ich dich, Nihilist! Das Sitzfleisch ist gerade die Sünde wider den heiligen Geist. Nur die ergangenen Gedanken haben Wert.“ In diesem Aperçu liegt manch Bedenkenswertes – auch für den Wiko-Fellow, der diesen Bericht schreibt, während das Fellow-Jahr seinem Ende entgegendämmert. Doch der Reihe nach.

Sitzfleisch: für Nietzsche eine Sünde wider den heiligen Geist, doch am Wissenschaftskolleg zweifellos eine nützliche Tugend. Der Fellow sitzt viel; ja, man darf Nietzsche getrost widersprechen: so manchen Gedanken am Wiko hat man sich fleißig

ersessen. Das Bibliothekskonto weist (in meinem Fall) 359 Bestellungen in zehn Monaten aus – und hinter jeder einzelnen steht ein Bibliotheksteam, das keine Mühen scheut, um die Literaturwünsche des Fellows zu erfüllen. Es ist in den Jahrbüchern des Wiko oft – und von berufeneren Köpfen als mir – gesagt worden, aber es muss auch an dieser Stelle mit Dankbarkeit bezeugt werden: eine solche Bibliothek ist ein ausgesprochener Glücksfall. Ich verdanke ihr Funde, von denen ich noch auf Jahre hinaus zehren werde.

Ideen ersitzt man am Wiko aber auch anderweitig: beim wöchentlichen Kolloquium ebenso wie bei der täglichen Tafelrunde. Die Fülle der Themen, die hier teils angeschnitten, teils vertieft wurden, lässt sich im Rahmen eines individuellen Berichts kaum angemessen beschreiben; der Leser mag sie aber errahnen beim Blick auf die überaus heterogene Liste der versammelten Fellows und Fächer. Auch hier kann ich den Dank nicht unterschlagen: er gilt allen Mitarbeitern, die in täglicher Arbeit vor und hinter den Kulissen diese kostbare Gesprächsatmosphäre ermöglicht haben; und natürlich ganz besonders den leitenden wissenschaftlichen Mitarbeitern des Hauses, die von Anfang an (aber nie auf forcierte Weise) zum interdisziplinären Gespräch ermutigt – und beigetragen – haben.

Doch zurück zu Nietzsches Aperçu, wonach nur die „ergangenen“ Gedanken Wert haben. Ob der Wiko-Fellow sich nun tiefe Gedanken „ergehen“ will oder nicht – *gehen* muss er: ohne Wanderlust kommt man schließlich nicht weit im Grunewald. Von Berlin ganz zu schweigen. Ich persönlich habe diese Erkundungen zu Fuß außerordentlich genossen. Sie waren zugegebenermaßen auch therapeutisch wichtig: des Fellows Geist war zwar willig, das (Sitz-)Fleisch auch (s. o.), aber die Knochen morsch – der Autor dieser Zeilen kam mit einem Bandscheibenschaden in Berlin an. Tägliches Gehen ist in solchen Situationen das Gebot der Stunde, doch auch akademisch haben die Streifzüge viel Gutes bewirkt, zumal meine eigenen Forschungsinteressen momentan vor allem um die Kulturgeschichte des (urbanen) Raumes und der Architektur kreisen. Gaston Bachelard hat – in seinem feinen Buch über die *Poetik des Raumes* – bemerkt, dass das Haus ein „Instrument für die Analyse der menschlichen Seele“ sei. Inwieweit dies allgemein zutrifft, muss hier nicht geklärt werden; allemal aber lässt sich sagen, dass man an den Häusern in der Villenkolonie Grunewald viel über die Mentalität – und damit auch die inneren Widersprüche – des großbürgerlichen Berlins um 1900 lernen kann.

Mein Forschungsinteresse galt im Kollegjahr vor allem einem Thema: der Geschichte der Transparenz. Es ging und geht mir also um ein Kapitel der europäischen Kulturgeschichte, das in vielerlei Hinsicht von einschneidender Bedeutung war, aber von

Historikern bisher noch kaum systematisch erforscht worden ist, nämlich das Aufkommen von Verglasung und die mannigfaltigen Auswirkungen dieses Prozesses auf Alltag und Ideenwelt. Besonders interessieren mich dabei die Wechselwirkungen zwischen der Geschichte des Werkstoffs Glas und der Genese des Konzepts Transparenz – ein Konzept, das gerade in jüngerer Zeit den Status einer gesellschaftlichen Leitkategorie gewonnen hat. Dies manifestiert sich natürlich auch in der Sphäre der Politik – und an kaum einem Ort kann man dies besser studieren als in Berlin. Der Reichstag mit seiner gläsernen Kuppel steht – ebenso wie die Glasfassaden der angrenzenden parlamentarischen Gebäude – symbolhaft für die in der Bundesrepublik tief verankerte Erwartungshaltung, dass der großzügige architektonische Gebrauch von Glas zu einem demokratischen, transparenten Innenleben dieser Institutionen beitragen werde. Ob die Glasarchitektur diesen Anspruch in der Praxis immer einzulösen vermag, sei dahingestellt. Der idealistische Zug in der modernen Glasarchitektur ist nach 1945 jedenfalls unverkennbar (man konnte ihn bereits an den beiden ersten Bundestagsbauten in Bonn beobachten), seine Wurzeln reichen freilich in die Vorkriegszeit zurück – und konkret nach Berlin. Berlin: das ist schließlich auch die Stadt, in der am Vorabend des Ersten Weltkriegs der exzentrische Publizist Paul Scheerbart das Zeitalter der Glasarchitektur ausrief: „Das neue Glas-Milieu“, so Scheerbart, „wird den Menschen vollkommen umwandeln.“ Scheerbarts Appelle – so enigmatisch sie mitunter auch anmuten mögen – fielen auf fruchtbaren Boden: in der Zwischenkriegszeit wurde Berlin zum Zentrum der „Gläsernen Kette“, einer Gruppe um den hier tätigen Architekten Bruno Taut, der nach Wegen suchte, die utopisch-mystische Dimension von Scheerbarts Vision in die Praxis umzusetzen. Deutlich nüchterner, aber auf ihre Weise ebenfalls revolutionär waren Mies van der Rohes Experimente mit glasverkleideten Fassaden – die unrealisiert gebliebenen Entwürfe für ein Glashochhaus an der Friedrichsstraße fehlen bis heute in keiner Architekturgeschichte. Ohne derlei Traditionslinien, denen ich im Kollegjahr angefangen habe nachzugehen (und dies auch im Sinne von Ortsbesichtigungen), wäre die Glasarchitektur der Nachkriegszeit nicht denkbar. Der utopische Wunsch, mittels Glas den Gegensatz zwischen Innen und Außen, zwischen umbautem Raum und Natur, aufzuheben – er liegt übrigens auch einem der reizvollsten Gebäude des Grunewalds zugrunde: dem Eternit-Gästehaus (1955–1956) des in der Zwischenkriegszeit geschulten (und von der Neuen Sachlichkeit beeinflussten) Architekten Paul Baumgarten. Der kleine Wohnpavillon liegt (nur wenige Minuten vom Wiko entfernt) in der Winkler Straße und öffnet sich mit einem imposanten Panoramafenster hin zum Koenigsee. Zur Straßenseite ist der Bau recht unscheinbar –

dass ich auf ihn aufmerksam wurde, verdanke ich einer der vielen glücklichen Fügungen des Kollegsjahres, die hier rasch erzählt sei, da sie für den Charakter des Wiko beispielhaft ist: ein mittägliches Gespräch mit Dieter Grimm hatte uns auf die Architektur des Karlsruher Bundesverfassungsgerichts geführt – auch dies ein Gebäude, dessen großzügige Verglasung ein (politisches) Zeichen setzen soll, und ebenfalls entworfen von Paul Baumgarten. Mit uns am Mittagstisch saß Sonja Grund und hörte zu. Ob sie sich gewundert hat, was mich an derlei Fensterscheiben so sehr fasziniert, weiß ich nicht. Was ich indes mit Gewissheit sagen kann: am nächsten Tag fand ich mehrere Bücher zu Paul Baumgarten in meinem Bibliotheksfach – bestellt hatte ich sie nicht, willkommen waren sie mir freilich sehr. Der gedankenlesende, ja Bestellwünsche vorwegnehmende Bibliothekar – man muss ans Wissenschaftskolleg kommen, um zu erleben, dass derlei Verheißungen nicht dem Himmelreich vorbehalten sind.

Aber genug durch die Erinnerungen flaniert. Man nimmt sie in großer Dankbarkeit mit auf die nächsten Etappen, zusammen mit vielen Ideen. Welches der vielen hundert Exzerpte und Notizen aus zehn Monaten Früchte tragen wird, muss die Zukunft weisen. Eine Einsicht allerdings steht dem Fellow schon jetzt deutlich vor Augen – und sie führt mich zurück zu Flaubert und Nietzsche: ob man Gedanken ersitzt oder ergeht, das ist letztlich ein müßiger Streit. Im Wiko offenbart sich tiefste Weisheit: die großen Augenblicke – man *erspielt* sie! An der Tischtennisplatte natürlich. Die legendäre „Platte“ ist im Grunewald, was der Zarathustra-Stein für Sils ist. Wer hier mit den „Übermenschen“ des SV Wiko – ich nenne nur: Sonja Grund, Franco Moretti, Dennis Pache und Thorsten Wilhelmy – nach dem Lunch gespielt hat, der beginnt zu ahnen, was Nietzsche mit dem „großen Mittag“ meinte. Prüfe ein jeder zukünftige Fellow sorgsam, ob er derlei Duelle wagen mag oder sich lieber mit Normalsterblichen misst. Ein Rat aber an alle, frei nach Nietzsche: „Wenn du zum Wiko gehst, vergiss den Schläger nicht!“



RAPID EYE MOVEMENT AM HALENSEE
MARTIN VON KOPPENFELS

Martin von Koppenfels ist Professor für Allgemeine und Vergleichende Literaturwissenschaft mit Schwerpunkt Romanistik an der Ludwig-Maximilians-Universität München. Geboren 1967, Promotion in Allgemeiner und Vergleichender Literaturwissenschaft am Peter-Szondi-Institut der FU Berlin (1996), Habilitation am gleichen Institut (2007). Leiter der Nachwuchsgruppe „Rhetorik der Immunität“ (2003–2008), Professor für Literaturwissenschaft an der Universität Bielefeld (2007–2010). Paul-Scheerbart-Preis für Lyrikübersetzung der Ernst Maria Ledig Rowohlt-Stiftung für die Übersetzung von F. García Lorca, *Dichter in New York* (2001), Anna Krüger-Preis des Wissenschaftskollegs (2009), Mitglied der Jungen Akademie an der Berlin-Brandenburgischen Akademie der Wissenschaften/BBAW (2004–2009), seit 2009 Ordentliches Mitglied der BBAW. Veröffentlichungen: *Einführung in den Tod: Garcia Lorcás New Yorker Dichtung und die Trauer der modernen Lyrik* (1998); *Immune Erzähler: Flaubert und die Affektpolitik des modernen Romans* (2007); *Schwarzer Peter: Der Fall Littell, die Leser und die Täter* (2012); *Infame Perspektiven* (hrsg. mit Julian Klein, Marion Hirte und Thomas Jacobsen, 2015); *Handbuch Literatur und Emotionen* (hrsg. mit Cornelia Zumbusch, 2016). – Adresse: Institut für Allgemeine und Vergleichende Literaturwissenschaft, Ludwig-Maximilians-Universität München, Schellingstraße 3, 80799 München. E-Mail: koppenfels@lrz.uni-muenchen.de.

Aus der Stadtplan-Perspektive erscheint das Wissenschaftskolleg eingeklemt zwischen traumatischen Markierungen: unten die Kreuzung, an der 1922 Walther Rathenau von rechtsradikalen Studenten ermordet wurde, oben der See, in dem sich 1971 der

bedeutendste deutschsprachige Literaturwissenschaftler der Nachkriegszeit ertränkte, dazwischen eine Villa, die aus dem Räubernachlass des fetten Hermann Göring stammt – beste Lage, Gleis 17 fußläufig erreichbar – kann es einen passenderen Ort geben, um über Alpträume nachzudenken? Allerdings müssten es wohl deutsche Alpträume, es müsste der Alptraum Deutschland sein, über den hier geforscht wird. – Doch schon die Stadtplan-Perspektive wirft gewisse Fragen auf, die allein auf ihrer Grundlage nicht zu beantworten sind: Liegt dieser Ort überhaupt in Deutschland? Liegt er auch nur in Berlin? Wer würde ernsthaft behaupten, dass der Bezirk Grunewald ein Teil des heutigen Berlin sei? Und dann noch dieses Grunewald: Irgendwo im Jemandland, unter altem Baumbestand, umzwischert von einer Artenvielfalt, die selbst hartgesottene amerikanische Ornithologen blass werden lässt, umsummt von einer Sprachvielfalt von unverkennbar zauberbergischer Qualität, inklusive Russentisch, *table francophone* und – Gipfel der Exotik – dem Deutschtisch, an dem sich die Konsonanten ballen wie Spelzen im Vollkornbrot. Dazu eine legendär angenehme Arbeitsatmosphäre und eine Familienpolitik, die einmal nicht leere Worthülse, sondern vorbildlich umgesetzt ist: Nein, das kann unmöglich Deutschland und schon gar nicht akademisches Deutschland sein!

Kein Zweifel, es hat uns an einen dieser Keinorte Nirgends verschlagen, an denen die Realität in eine traumhafte Distanz gerückt ist und gerade dadurch eine Ruhe der Betrachtung zulässt, wie sie unter dem Namen Wissenschaft vielleicht einmal gedacht war. Gediogene Paneele, effizienter Bibliotheksservice, auf- und abschwellendes Fellowgemuhr erzeugen in ausgelaugten Professorenhirnen eine milde Trance, die das hektische Geschiebe mehr oder minder projektförmiger Gedanken wieder durchsichtig macht – beispielsweise auf politische Wirklichkeiten. Tatsächlich ist eine derart internationale Zusammenballung von Intellektuellen ein Spinnennetz mit Signalfäden in viele verschiedene Richtungen – viele verschiedene politische Welten. Und das akademische Jahr 2015/2016 war ein höchst politisches Jahr. Es begann pünktlich am 4. September mit der Öffnung der deutsch-österreichischen Grenze für Flüchtlinge der Balkanroute, ging – immer begleitet vom dumpfen Hintergrundgewummer des Trump'schen Vorwahlkampfes – über die Anschläge in Paris und Brüssel fort und schien einen würdigen Abschluss im britischen Brexit-Referendum am 23. Juni zu finden; allerdings nur, um im Juli nach kurzer Verschnaufpause und ohne Rücksicht auf den akademischen Kalender der Grunewald-Enklave, noch einmal böse Fahrt aufzunehmen. Im Energiezentrum des Kollegs – dem Refektorium der Wallotstraße 19 – überkreuzten sich die mit diesen Ereignissen verknüpften britischen, französischen, russischen, kanadischen, israelischen,

türkischen etc. Signalfäden in permanenter Vibration. Der Zauberberg ist eben auch ein Teufelsberg mit in alle Richtungen gespitzten Radarohren.

All dies – der schwankende geschichtliche Untergrund, die innige Distanz zur wirklichen Welt, das vibrierende Netz – erwies sich als tragfähige Basis für ein Arbeitsvorhaben mit dem Titel *Annäherung an eine Poetik des Alpträums* – gerade weil der Kontrast nicht größer sein könnte zwischen der laubigen, sonnigen Rahmung und der mitgebrachten Dunkelheit des Projekts. Aus folgendem Grund schien das Wissenschaftskolleg der richtige Ort, um dieses Vorhaben voranzutreiben: Dessen Gegenstand bringt gewisse Anforderungen mit sich, die nicht primär methodischer Art sind, jedoch methodische Konsequenzen nach sich ziehen. Ohne die Bereitschaft, sich ernsthaft und persönlich – d. h. ohne den Schutzvorbau einer empirischen Forschungsapparatur – auf die Frage nach der Funktion negativer Gefühle in Texten einzulassen, hätte es gar nicht begonnen werden können. Sich in die Struktur von Alpträumen und ihrer literarischen Äquivalente zu vertiefen, ist mehr als nur eine intellektuelle Belastung. Diese Belastung schloss es meiner Einschätzung nach aus, das Vorhaben anders als in Gestalt eines individuellen Forschungs- und Schreibprojekts anzugehen. Ein „sicherer Ort“ (Ernest Hartmann) wie das Wissenschaftskolleg konnte als Basislager für eine derartige Exkursion jedenfalls nicht schaden.

Ebenso wenig wie ein Umfeld, in dem es von ästhetisch affizierten Ornithologen und objektverliebten *historians of material culture* wimmelte, die mir täglich vor Augen führten, dass Forscherglück auch aus anderem gewonnen werden kann als aus der gelungenen Erhellung von Dunklem – beispielsweise aus der Schönheit des Gegenstandes selbst: ganz gleich ob es sich um *club-winged manakins* handelt (Keulenschwingenpipras, die bekanntlich zu den Schnurrvögeln gezählt werden) oder um *frillfin gobies* bzw. Krausflossengrundeln, um Zebrastreifen oder differentielle Mottencamouflage, um den Werkzeugkasten der *Oldowan tools*, um die Praxis des *kyliqegorein* oder „Über-den-Becher-Redens“, um römisches Fensterrecht oder um phanariotische Trachten aus der Walachei. Der latente Rechtfertigungsdruck gegenüber den mit fröhlicheren Gegenständen gesegneten, vielleicht auch einer fröhlicheren Wissenschaft huldigenden Fellows wirkte dabei als Produktivkraft: Man muss erklären können, warum man sich mit Angstträumen befasst – gerade als Vertreter einer Disziplin, die so viel mit Wunschträumen zu tun hat wie die Literaturwissenschaft. Hingegen verbietet es sich meines Erachtens bei diesem Gegenstand das Prinzip Teamwork: die Nähe zum Trauma ist zu groß, als dass man Mitarbeiter hineinziehen möchte. In der Tat: Der einsame Schreibtisch in

der Wallotstraße war genau der richtige Ort, um sich ins imaginäre Schlaflabor der Literatur zu begeben und sich dem *rapid eye movement* des Lesens auszusetzen.

Wenn man wie der Verfasser dieser Zeilen ans Wissenschaftskolleg kommt, nicht um ein Buch abzuschließen, sondern um es anzufangen, dann kann man einerseits die offenen Horizonte, die das Kolleg bietet, voll auskosten, man ist andererseits den unvorhersehbaren Kräften des Fellowgesprächs auf andere Weise ausgesetzt als ein Forscher, der die Zeit im Grunewald nutzt, um weit Gediehenes dem Ende entgegenzuführen. Das gilt zumal für ein Projekt, das sich im derzeit verwaisten methodischen Grenzgebiet zwischen Literaturwissenschaft und Psychologie/Psychoanalyse bewegt (nicht einmal der letzte Schrägstrich versteht sich von selbst) und darauf angewiesen ist, Tragödientheorie, Emotionsforschung, Traumpsychologie und Traumaforschung zusammenzuführen. In einem intellektuellen Umfeld, in dem in diesem Jahr die Historiker dominierten, war es eine besondere Herausforderung, einen anthropologischen Bezugspunkt wie den Angst- oder Alptraum für die Arbeit an einem durch und durch historischen Gegenstand wie dem literarischen Text oder der dramatischen Aufführung zu rechtfertigen: einen Bezugspunkt, der sich einerseits durch seinen prekären epistemischen Status (der Traum ist ein „unmöglicher Gegenstand“, schreibt Petra Gehring), andererseits durch seine disruptive psychische Gewalt der sprachlichen Symbolisierung immer wieder entzieht; damit aber auch seiner Historisierung widerstrebt, scheinbar als immer gleiche Störung aus einem anthropologischen Außenraum in den Traum – und in den am Traum orientierten Text – einbricht.

Ich begann meine Arbeit am Wissenschaftskolleg auf Grundlage vorausgegangener Studien zur psychoanalytischen und psychologischen Traumforschung sowie zur Psychologie des Traumas (der Alptraum ist das Phänomen, das die bloß lexikalische Nachbarschaft der Begriffe *Traum* und *Trauma* auf unheimliche Weise realisiert). Sehr schnell wurde klar, dass die Tragödie als Kernzone der Interaktion zwischen dramatischem Text und Alptraum im geplanten Buch eine zentrale Stelle einnehmen wird, weil sie am ehesten Aufschluss über den gesuchten anthropologischen Zusammenhang verspricht. Die ersten Monate des Aufenthalts dienten daher vor allem der Erarbeitung einer festen Grundlage im Bereich Tragödientheorie (das Zusammentreffen mit Christoph Menke erwies sich in dieser Hinsicht als besonderer Glücksfall). Eine Skizze der Konzeption konnte ich im Januar im Rahmen des „Berliner Abends“ mit ehemaligen Fellows, u. a. mit Barbara Hahn, Lothar Müller und Ottmar Ette diskutieren. Das Kolloquium im März bot dann Gelegenheit, die konzeptuellen Grundlagen des Projekts erstmals im

Ganzen im Kreis der Fellows zu diskutieren. In dieser Diskussion wurde mir u. a. klar, wie stark das Vorhaben auf eine Infragestellung „hedonischer“, also auf der Vorstellung ästhetischen Lustgewinns dienender Poetiken zielt, zu denen *a limine* auch die aristotelische Katharsis-Theorie (also die wie auch immer genauer zu bestimmende Vorstellung einer therapeutischen Funktion unlustvoller Affekte in der tragischen Kunst) zu zählen ist. Mir wurde ferner deutlich, dass eine Poetik, die vom anthropologischen Datum der Symbolisierung von Angst in Alpträumen ausgeht, auf eine Alternative zum aristotelischen Katharsis-Begriff abzielt und wohl auch nur als solche formulierbar ist. Zugleich führten mir diverse Missverständnisse in der Diskussion vor Augen, wie stark die Vorstellung einer wie auch immer zu denkenden „Reinigung“ durch künstlerisch erzeugte Erregung im ästhetischen Bewusstsein von Kunst- und Literaturinteressierten verankert – mit anderen Worten: wie groß die Macht des aristotelischen Paradigmas ist. Dieses Paradigma fasst zum einen den Begriff der „tragischen Affekte“ sehr eng, es erkennt zum anderen diesen Affekten keine andere Funktion zu, als ‚abgeführt‘, zum Verschwinden gebracht zu werden. Eine Poetik, die stattdessen negativen Emotionen einen eigenen Erkenntnis- und Erfahrungswert zugesteht, muss sich ausdrücklich gegen dieses Paradigma behaupten, wenn sie nicht missverstanden werden will.

Parallel zur Auseinandersetzung mit der Theorie der Tragödie – und seit dem Frühjahr ausschließlich – arbeitete ich am ersten Drama Shakespeares. Bald stellte sich heraus, dass dieses in noch höherem Maß als die antike Tragödie zum Testfall des Vorhabens werden musste. Zwei Dramen standen im Zentrum meines Interesses: *Hamlet* mit der eschatologischen Entgrenzung des Alptraums („Oh God, I could be bounded in a nutshell, and count myself king of infinite space, were it not that I have bad dreams ...“) und *Richard III* mit der atemberaubenden Engführung von Alptraum und Geschichte („Dream on, dream on, of bloody deeds and death / Fainting, despair: despairing, yield thy breath“). Dieses letzte Stück erlaubt tiefe Einblicke in die (Wieder-)Entstehung des ersten Dramas in der frühen Neuzeit, konkret: ins Verhältnis von Tragödie und Historie. Eine Studie zur Temporalität des Alptraums in *Richard III* war das letzte größere Schreibprojekt, das ich Ende Juni am Wissenschaftskolleg abschließen konnte.

Ich darf eigentlich nicht schließen ohne eine Liste der Fellows und Partner meines Jahrgangs, aber auch der ehemaligen und ständigen Fellows, sowie der Mitarbeiter des Kollegs, deren Anregungen, Erinnerungen, Traumberichte, deren wohlwollende, ungläubige, kritische Fragen oder auch bloß stumm skeptische Blicke beim Mittagessen, im Kolloquium, an der Kaffeemaschine, an der Tischtennisplatte mir Inspiration,

Wunscherfüllung, Denkanstoß, Stachel im Fleisch waren. Diese Liste könnte langatmig erscheinen und wäre doch nur ein schwacher Trost im Moment des Abschieds. Sie darf daher entfallen. An ihrer Stelle kann ein Satz stehen, den meine Kollegin Victoria Braithwaite einer Gutachterkommission mit auf den Weg gab und der allen weiteren Evaluatoren des Wissenschaftskollegs ins Stammbuch geschrieben sei: *If you find anything wrong, please don't fix it!*



MY WIKO WINTER
TINA KRETSCHMER

I am a psychologist with a strong interest in the interplay between social and (epi)genetic determinants of mental health and human development. My initial training at the Freie Universität Berlin (2001–2006) was in Pedagogy, Psychology and Sociology and, following this, I completed my Ph.D. in Developmental Psychology at the University of Sussex in the UK (2010). Since then I have worked at the Institute of Psychiatry at King’s College London (2009–2011) and the University Medical Centre Groningen, the Netherlands, where I focussed on trying to understand biosocial explanations of adolescent behavioural development and mental health. Specifically, I ask whether, which, and how the interplay of social and genetic factors explain why bullying/victimization can go “under the skin” and “into the mind”. Since April 2016, I have been working as an assistant professor (tenure track) in the Department of Pedagogical and Educational Sciences at the University of Groningen, where I teach subjects related to youth as a social phenomenon. My research continues to focus on young people’s development and explores outcomes of social stress. – Address: Faculty of Behavioral and Social Sciences, Department of Pedagogical and Educational Sciences, University of Groningen, Grote Rozenstraat 38, 9712 TJ Groningen, The Netherlands. E-mail: t.kretschmer@rug.nl.

I was in the middle of a postdoctoral project concerning biological and social determinants of individual development from late childhood through early adulthood at the University Medical Centre in Groningen, a mid-sized town in the northeast of the Netherlands, when I came across the College for Life Sciences advert inviting applications for a short-term fellowship in Berlin to reconsider and think about one’s research. Berlin is

familiar to me, as I had studied at the Freie Universität, and the prospect of returning to this very special city was more than attractive. The possibility to ponder research questions and scientific ideas far from my day-to-day life sounded extremely inviting, especially as I had been jotting down and discussing ideas for a bigger project for quite some time already, always waiting for a long vacation or holiday period to get a proper project plan in shape and think about the next steps. Taking this unique chance, I based my application to the College for Life Sciences on developing a project plan that would serve as a European Union funding proposal.

Quite unexpectedly, my application was selected; the Skype interview was successful, and in May 2015 I got the happy news that I was invited to the Wiko as a College for Life Sciences Fellow. In the following academic year, I moved all my teaching duties to the first few months and was due to relocate to Berlin in November. In September, I was offered a tenure-track position at the University of Groningen, which I was fortunate to be able to defer until spring 2016. The four months I spent at the Wiko thus marked my transition from being a postdoc to becoming an independent researcher, and I could not have wished for a place better suited to spend this time. After initially trying frantically to finish off as many projects as possible, I began to realize that to truly benefit from the Wiko experience I had to let go of to-do lists, plans and projects.

Indeed, I did not work on the EU funding proposal as I had planned; it still exists largely only in my head and on countless bits of paper taped into two notebooks. Instead, I wrote an empirical and a review paper that will eventually support the planned EU proposal and submitted two smaller funding applications that would allow me to collect pilot data. I reconnected with a former colleague, and together we revitalised a project that we began three years ago and put on the back burner when he moved to Oxford in 2014. I finally found the time to engross myself in some long-cherished scientific interests and read a lot about feminism and gender issues. Had I not come to the Wiko and enjoyed my time out from everyday routine, I would likely not have allowed myself to spend time on these things.

While I am grateful to have found the calmness to focus on other interests, being part of the Wiko community afforded me so much more. I grew academically and personally through conversations with non-experts who asked questions about my research that had never entered my mind, who interpreted my findings from perspectives that social scientists do not often take, with whom I compared teenagers to birds and fish and who patiently explained the biological and molecular aspects of my work, which for someone

without formal training in the natural sciences are sometimes not easy to grasp fully. The curiosity and friendly, thoughtful feedback from incredibly intelligent, open-minded and educated Fellows encouraged me to take a step back and explore my work from a healthy distance. Have I found new answers? I think I have begun to ask new questions, which without a doubt will enrich my research.

The Tuesday colloquia and their intellectual input and the hours spent discussing with other Fellows American politics, women's role in science, criminal court practices and growing up in different political systems and its consequences were at least as valuable as the uninterrupted hours spent reading and writing. The multidisciplinary Wiko community means that many of life's questions are now connected to the people who work to answer them and that topics have familiar faces. I am only just beginning to realize how the intellectual community left its marks in my thinking.

I arrived at the Wiko later than most other Fellows but was very warmly welcomed. My most obvious immediate peers – Barbara Caspers and Hannah Schmidt-Glenewinkel, like me Fellows of the College for Life Sciences and at the beginning of their academic careers – quickly became friends and were excellent company for coffee, wine and chats about work (sometimes) and life more generally (mostly). With them I discussed what it means to be a young female academic, shared my concerns about the rising of the far right in eastern Germany and my disbelief at the events in Cologne on New Years Eve and danced the night away at the Christmas party and in memoriam of David Bowie.

Having studied in Berlin but left ten years prior to my winter at the Wiko meant that there were quite a few people I hoped to spend time with, to reconnect with and to re-establish friendships with. We all have changed and many old study friends are now parents. Being in Berlin allowed me to sneak back into and be part of their lives once again. The change in my friends' personal circumstances is mirrored in the transformation Berlin has experienced in the last ten years. Back then, not many people were keen on meeting me in "my Kiez" Neukölln, known back then as a rough neighbourhood. Nowadays, it seems to be the place to be, certainly for foodies and those who fancy an organic rhubarb spritzer or matcha tea at the "Flowmarkt".

The other Fellows and the city of Berlin were two strong pillars of making my Wiko time such a rewarding experience; the third was the Wiko itself. Ulrike Pannasch, just a little less new than I was but willing and able to organise our College for Life Sciences trip to the KLI Vienna, Daniel Schönflug's impressive translations of French and tips on where to get the best Schnitzel around Grunewald, Thorsten Wilhemy's scientific and

organisational oversight (and not so secret love of football), made me feel incredibly well looked after. My bird's-nest room in the main building with its cosy, light-flooded kitchen in the tower filled me with tranquillity. The amazing hospitality of the Wiko staff, everyone's constant cordiality and of course the delicious food meant that I remember my time in Berlin as a perfect, joyous time for which I am incredibly grateful.



DAS ÜBERREICHE JAHR GERTRUDE LÜBBE-WOLFF

Studium der Rechtswissenschaft in Bielefeld, Freiburg und an der Harvard Law School (LL.M. 1975). Juristische Staatsprüfungen 1974 und 1977. Promotion 1980, Habilitation 1987. 1982–1992 Leiterin des Umweltamtes bei der Stadt Bielefeld. Seit 1992 Professorin für Öffentliches Recht an der Universität Bielefeld. 2002–2014 Richterin des Bundesverfassungsgerichts. 2000 Leibniz-Preis der Deutschen Forschungsgemeinschaft; 2012 Hegel-Preis der Stadt Stuttgart. Mitgliedschaften/Funktionen u. a.: Berlin-Brandenburgische Akademie der Wissenschaften (Mitglied); The Honourable Society of the Middle Temple (Honorary Bencher); 2003–2009 Vorsitzende des Wissenschaftlichen Beirats des Wissenschaftskollegs zu Berlin; 1998–2002 Mitglied des Vorstands der Arbeitsgemeinschaft für Umweltfragen e. V.; 1996–2002 Geschäftsführende Direktorin, Zentrum für interdisziplinäre Forschung der Universität Bielefeld; 1994–2002 Mitglied des Vorstands der Gesellschaft für Umweltrecht e. V. – Adresse: Fakultät für Rechtswissenschaft, Universität Bielefeld, Postfach 10 01 31, 33501 Bielefeld.
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Ich hatte mich auf ein Jahr in klösterlicher Arbeitsruhe eingestellt. Über diese Vorstellung muss ich heute lachen. Weit über vierzig Fellows, größtenteils mit Partnern, größtenteils das ganze Jahr über präsent, die man an jedem Wochentag mindestens bei einer Mahlzeit trifft, die außerdem innerhalb und außerhalb des Wissenschaftskollegs Vorträge halten, Seminare und Ausstellungen veranstalten, Konzerte aufführen, interessante Gäste anziehen, auf nette Abende einladen und vieles andere mehr, dazu eine Stadt voller alter Freunde und geschätzter Kollegen, eine Stadt, in der drei unserer Kinder, unsere

Enkel und viele weitere Verwandte wohnen, die gleichfalls alles Mögliche veranstalten, eine Stadt, in der ebenso viele Freunde, Verwandte, Kollegen im Laufe des Jahres mal dienstlich zu tun haben oder privat zu Besuch sind, sodass die Gelegenheit, sich zu treffen, günstig ist, eine Stadt, die die besten Voraussetzungen für die Pflege eines lange vernachlässigten Hobbys bietet, eine Stadt voller Institutionen, die das politisch Aufregende des zurückliegenden Jahres – Flüchtlingszustrom, weiterschwelende Euro-Krise, Brexit, um nur das Hervorstechendste zu nennen – zu be- und verarbeiten haben, dadurch bedingte „Nachfragen“, und unabhängig davon das Bedürfnis, in furchtbar komplizierten Angelegenheiten rechtlich klar zu sehen und politisch auf dem Laufenden zu bleiben ... also das Jahr war so überfüllt wie dieser Satz, zumal, ach ja, auch noch die ganz reguläre Arbeit eines Wiko-Fellows anlag.

Mit dem Arbeitsprojekt, mit dem ich mich beworben hatte (Vergleich der Beratungskulturen höchster Gerichte), bin ich gut vorangekommen. Dank des umwerfenden Bibliotheksdienstes lag Lesenswertes über die Supreme Courts von Indien oder Bangladesh so schnell bereit wie Lesenswertes über die Geschichte des Reichskammergerichts. Interviews mit Richtern wollte ich, um nicht regelwidrig einen großen Teil der Fellow-Zeit auf Reisen verbringen zu müssen, lieber in Berlin als am Standort der jeweiligen Gerichte führen. Ich hatte deshalb angefragt, ob alternativ zu der den Fellows eingeräumten Möglichkeit, einen Workshop zu organisieren, auch die Möglichkeit besteht, Interviewpartner einzeln einzuladen. Mit Mitteln der Otto und Martha Fischbeck-Stiftung, der ich dafür herzlich danke, wurde das möglich gemacht. Es stellte sich dann heraus, dass mehr amtierende und ehemalige Richter nationaler und internationaler Höchstgerichte, als ich erwartet hatte, in Berlin leben oder im Laufe von zehn Monaten dort vorbeikommen. In allen Fällen, von denen ich erfuhr, konnte ich Verabredungen treffen und intensive, fruchtbare Gespräche führen. Die bereitgestellten Mittel für Einladungen mussten daher nur zu einem verhältnismäßig kleinen Teil in Anspruch genommen werden. Der geplante Text ist, von Bruchstücken abgesehen, noch nicht geschrieben, aber auf der Grundlage einer riesigen feingegliederten Materialdatei, die ich in den zurückliegenden Monaten angelegt habe, wird er sich nach einigen noch fälligen Ergänzungen zügig fertigstellen lassen.

Fertiggeschrieben habe ich während des Wiko-Jahres einen kleinen Beitrag für den *Merkur* („Rechtskolumne: Die Verfassung als Wertordnung.“ Heft 2, 2016). Fällig waren auch noch Abschlussarbeiten an einem Beitrag zur Demokratiekompatibilität der Verfassungsgerichtsbarkeit („Constitutional Courts and Democracy: Facets of an Ambivalent

Relationship.“ In *Rational Lawmaking under Review: Legisprudence According to the German Federal Constitutional Court*, herausgegeben von Klaus Meßerschmidt und A. Daniel Oliver-Lalana. Springer, 2016). Einen Vortrag über Rechtsfragen der Geheimhaltung bei internationalen Vertragsverhandlungen am Beispiel von TTIP habe ich während des Wiko-Jahres vorbereitet, gehalten und zu einem Aufsatz erweitert („Democracy, Separation of Powers and International Treaty-Making: The Example of TTIP.“ In *Current Legal Problems* 69, 2016; eine kurze Betrachtung zum selben Thema ist unter dem Titel „Geheimniskrämerei bei TTIP“ im Augustheft 2016 des *Merkur* erschienen).

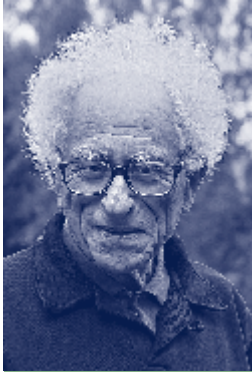
Über längere Zeit hat mich ein eher rechtsphilosophisches Problem beschäftigt: der Zielkonflikt zwischen der Strenge, die unter dem Gesichtspunkt der mittelbaren Steuerungswirkungen des Rechts notwendig sein kann, und der Milde, die man in jedem Einzelfall gern walten lassen möchte. Die ausgiebige Abschweifung zu diesem Thema, zu der ich mich durch eine Vortragsverpflichtung gezwungen hatte, habe ich mir, obwohl sie auf Kosten der für das Hauptprojekt verfügbaren Zeit ging, erlaubt, weil die Sache mir schon länger im Kopf herumschwirrte, der Sammeltrieb dazu endlich einmal stillgestellt werden musste und die Arbeitsbedingungen dafür ideal waren. Für die vielen rechtshistorischen und rechtsvergleichenden Lektüren, die den Sinn für die Bedingungen schärfen, die Fortschritte zu milderem Recht *ohne* gravierende Verluste an Steuerungswirksamkeit hindern oder ermöglichen, gibt es wohl keinen besseren Platz als das Wissenschaftskolleg. Die Arbeit an diesem Projekt (*Das Dilemma des Rechts: Über Härte, Milde und Fortschritt im Recht*. Schwabe, 2017, im Erscheinen) hat nicht nur von dem konkurrenzlosen Bibliotheksservice und der traumhaften Freistellung von Selbstversorgungslasten im Kolleg profitiert, sondern – noch mehr als die Arbeit am Hauptprojekt – auch von den Gesprächen, die am Rande der Kolloquien und bei Tisch, auf den Fluren und im Clubraum, zwischen Tür und Angel und beim Montagmorgen-Grünwaldwalking geführt wurden. Als Juristin würde ich deshalb über die Abschweifung, die ich mir herausgenommen habe, sagen, dass sie teleologisch, nach Sinn und Zweck des Kollegs, gerechtfertigt war.

Zu den Erträgen des Jahres gehört auch ein ganzer Sack voller neuer Arbeitspläne, für die ich mir viele Notizen gemacht habe. Nein, ein Kampf mit der Hydra war das Arbeiten trotzdem nicht, eher eine schöne Wanderung in den Bergen, die ständig neue Ausblicke auf neue lohnende Ziele eröffnet.

Teils obwohl, teils weil ich viel über die Unterschiede zwischen Hauptstadt und Provinz gelernt habe, kehre ich nun gern wieder in die Provinz zurück – ohne das Gefühl

eines endgültigen Abschieds. Glücklicherweise ist es von Bielefeld nach Berlin, vom Teuto zum Grunewald ja nicht weit. Und eben kam die Liste mit den Mail-Adressen aller Fellows des so freundschaftlichen Jahrgangs :-)

Dem fabelhaften Wiko-Team großen Dank für alles!!!



WIKO-THÉLÈME
CHARLES MALAMOUD

Charles Malamoud, né en 1929, a fait ses études supérieures à Paris, dans ce qui était encore la Sorbonne unique : lettres classiques (littérature française, latin, grec), linguistique, russe. C'est également à la Sorbonne et à l'École pratique des hautes études qu'il s'est formé au sanscrit et à la civilisation indienne, sous la direction de Louis Renou. Il a été assistant de sanscrit et philologie classique à l'Université de Lyon (1957–1962), maître de conférences de sanscrit et civilisation indienne à l'Université de Strasbourg (1962–1972), puis directeur d'études pour les religions de l'Inde à l'École pratique des hautes études, section des sciences religieuses (1972–1999). Membre, depuis sa fondation par Louis Dumont, Madeleine Biardeau et Daniel Thorner, du Centre d'études de l'Inde et de l'Asie du Sud, il a fait de nombreux séjours en Inde, notamment à Poona, où il a bénéficié de l'enseignement de savants traditionnels (pandits). Il s'est spécialisé dans la partie la plus ancienne de la littérature sanscrite, le vaste corpus du Veda. Ses écrits portent principalement sur la doctrine védique du rituel. – Adresse: Directeur d'études honoraire, Centre d'Études de l'Inde et de l'Asie du Sud, UMR 8564, CNRS / EHESS, 190-198 avenue de France, 75013 Paris, France. E-mail : charles.malamoud@orange.fr.

Printemps 2016 à Grunewald, lumineux ; les tilleuls embaument. Je suis au Wiko, pour un séjour de dix semaines, avec un programme de travail à la fois ample et précis, dont je m'apercevrai vite qu'il est irréaliste, pour cette raison d'abord que je dois m'acquitter de tâches encombrantes et urgentes : finir des articles que j'espérais, à tort, pouvoir expédier avant de quitter Paris. Ce n'est que dans la deuxième partie de mon séjour que je pourrai

me remettre au chantier, entrepris depuis longtemps et plusieurs fois interrompu, du rituel védique des « briques d'eau ».

Le Wiko ne m'est pas inconnu : j'y étais venu en avril 2010, invité par Sunil Khilnani pour un colloque qu'il y avait organisé sur l'idée de « politique » dans la pensée de l'Inde. Et tant de mes amis et collègues avaient été « fellows » et m'avaient parlé de leur séjour à Grunewald en des termes qui m'ont donné le désir de pénétrer à mon tour dans ce paradis studieux: Sarah et Guy Stroumsa, David Shulman, Sanjay Subrahmanian et, bien sûr, Alain Supiot.

Je sais bien que c'est au prestige et la force de persuasion d'Alain Supiot, qui a recommandé ma candidature, que je dois d'être admis parmi les « fellows » de cette année. Car il se trouve que j'ai quatre-vingt-six ans. So what ? Eh bien, je découvre, dès mon arrivée, que ma surdité s'est aggravée au cours de ces derniers mois, et que l'anglais, langue dans laquelle pourtant j'ai enseigné, pour de brèves périodes, il est vrai, aux États-Unis, en Grande-Bretagne et en Inde, ne m'est compréhensible désormais que si on s'adresse à moi directement : une grande partie de ce qui se dit dans les conférences publiques et dans le brouhaha du restaurant m'échappe. Et comme je suis le plus vieux, tous mes compagnons me paraissent jeunes, appartenir à un monde qui déjà n'est plus le mien, dont je ne connais pas bien les usages, ni les techniques, ni le folklore. En outre, je suis le seul indianiste du groupe et mes compagnons, arrivés bien avant moi, sont pour la plupart insérés dans des équipes qui se sont constituées autour de Schwerpunkte auxquels je ne peux me rattacher. En revanche, ce qui intéresse plusieurs de mes interlocuteurs, qui me questionnent, c'est le fait que je sois né à Chisinau/Kichinev, dans cette Bessarabie/Moldavie dont l'histoire politique a été si tourmentée et dont les composantes culturelles sont si complexes. Je suis amené ainsi à convoquer des souvenirs fuyants, et le Berlin que je découvre, au cours de longues promenades solitaires, c'est la ville que Karl Schlögel (dont j'apprends qu'il est un ancien du Wiko) a définie comme l'Ostbahnhof de l'Europe. Mais il y a eu aussi les déambulations au bord de la Sprée et des canaux, les merveilleuses soirées à la Philharmonique et à la Deutsche Oper, et l'exposition du Siècle d'or espagnol à la Gemäldegalerie, et les randonnées vagabondes dans la forêt de Grunewald. Mon séjour au Wiko a été aussi l'occasion de reprendre contact avec des amis de longue date, en visite pour quelques jours, Baber Johansen et Maria Pia Di Bella, puis Sunil Khilnani et Katherine Boo, et, bonne surprise à la veille de mon départ, Carlo Ginzburg. De mon côté je suis allé à Leipzig pour retrouver mon ancien étudiant Eli Franco, maintenant professeur à l'Université de Leipzig où il dirige l'Institut für Indologie und Zentralasienwissenschaften.

Et le travail? Les articles (brefs, pour la plupart) que j'ai terminés pendant mon séjour au Wiko sont : 1) « The negation of violence in Vedic sacrifice », à paraître dans un volume sur la « non violence » dirigé par Sudhir Chandra, Oxford University Press, India ; 2) « Mots, nostalgies, textures », dans les actes du colloque « Penser à partir de l'Inde » (Paris, novembre 2014), à paraître, sous la direction de Laetitia Zecchini, dans la revue *Littératures* ; 3) « Le reste de la parole et l'ombre de l'amour », actes du colloque « Langues imaginaires et imaginaire de la langue », Genève, décembre 2008 (!), à paraître aux éditions du Seuil, sous la direction d'Olivier Pot; 4) « La grâce et le gratuit dans la pensée de l'Inde ancienne », pour un volume de mélanges offert à Baldine Saint-Girons. D'autre part j'ai remanié et amplifié, en vue d'un recueil à paraître aux éditions du Seuil, ma contribution à un colloque sur « le travail dans l'antiquité » (Paris, avril 2009, sous la direction de John Scheid) : « labeur sacrificiel et fabrication poétique, deux aspects du travail dans l'Inde védique ».

Quant à la recherche à laquelle j'étais censé consacrer l'essentiel de mes efforts et de mon temps au Wiko, je l'ai avancée quelque peu en travaillant à ma traduction de la portion du *Taittiriya-Aranyaka*, livre I, qui porte sur les « briques saisonnières » : dans l'édification de cet étrange autel qui consiste en une sorte de fosse, les éléments de construction, les « briques », sont en fait des quantités d'eau qui ne gardent leur individualité que tant qu'elles sont contenues dans le récipient qui sert à les verser ; chacune d'elles est néanmoins caractérisée par les strophes que l'on doit réciter au moment où on la verse. Certaines de ces « briques » sont censées représenter les saisons. La mise en place de chacune des « briques saisonnières » est donc accompagnée de la récitation de strophes qui décrivent la saison en question. Une analogie explicative est énoncée, non pas entre le temps qui passe et l'eau qui coule, mais entre le rapport du tout aux parties que l'on constate dans l'eau et celui qui vaut pour le temps : dans l'un et l'autre cas, les parties proviennent de la fragmentation d'un tout qui leur préexiste, mais d'un autre côté, le tout est fait de la conjonction de parties (TA I 1, 3 ; 2, 3–8). Le tout dont les saisons sont des parties constitutives, c'est l'année. Je tente d'interpréter les rituels des « briques d'eau » comme une forme de « déréalisation » du rite : l'eau est certes une matière, tout comme l'argile ; mais dans le cas de l'eau, il faut le secours de l'imagination et du langage pour y distinguer des éléments contigus dont chacun est individualisé par la « signification » qui lui est attribuée : va-et-vient entre le « compact » et le « discret », pour reprendre la terminologie du linguiste Antoine Culioli. Je me propose aussi de mettre en rapport la démarche mentale qui permet la notion de « briques d'eau » à celle que l'on voit à l'œuvre

dans le rituel des « oblations de vent » (vatahoma) décrit en Satapathabrahmana IX 4, 2, 5 : l'officiant « prend » des poignées d'air en divers points du terrain sacrificiel et fait le geste de les « verser » dans le feu, comme il le ferait d'une offrande de matière solide ou liquide.

Quelques mots, pour finir, sur le souvenir que je garderai de ces semaines passées au Wiko : avant tout la Bibliothèque, ce monde magique où les vœux, à peine formulés, se réalisent, et le sentiment de légèreté et de toute-puissance en même temps que l'on éprouve à circuler à toute heure du jour et surtout de la nuit devant ces rayonnages chargés d'encyclopédies et d'œuvres complètes. Abbaye de Thélème, utopie imaginée par Rabelais : des esprits choisis sont réunis en un lieu où, libres de tout souci, de toute contrainte, ils passent leur temps à cultiver les arts et les lettres ; ils font ce qu'ils veulent, et les choses sont ainsi faites qu'ils ne veulent que le bien.



DAS WISSENSCHAFTSKOLLEG – EIN
ZAUBERBERG DER WISSENSCHAFT?
NAOKO MATSUMOTO

Naoko Matsumoto ist Professorin für deutsche Rechtsgeschichte. Nach dem Studium der Rechtswissenschaft in Tokio ging sie nach Deutschland und erwarb mit der Dissertation „Polizeibegriff im Umbruch: Staatszwecklehre und Gewaltenteilungspraxis in der Reichs- und Rheinbundpublizistik“ den Doktorgrad der Universität Frankfurt/Main. Nach Lehrtätigkeit an der Universität Hokkaido folgte sie 2002 dem Ruf an die Sophia-Universität, Tokio, an der sie bis heute den Lehrstuhl für europäische Rechtsgeschichte und deutsches Recht bekleidet. Im akademischen Jahr 2006/2007 war sie Gast am Max-Planck-Institut für europäische Rechtsgeschichte in Frankfurt/Main. – Adresse: Sophia-Universität, Yotsuya Campus, 7-1 Kioi-cho, Chiyoda-ku, Tokyo, 102-8554, Japan. E-Mail: n-matsum@sophia.ac.jp.

Mitte September 2015, beim allerersten Treffen der neuen Fellows im großen Kolloquiumssaal, verglich Thorsten Wilhelmy in seiner humorvollen Einführung ins Wiko-Leben für uns wohl meist ahnungslose Fellows das Institut mit dem „Zauberberg“ Thomas Manns, also mit einem Sanatoriumsaufenthalt und mahnte scherzhaft: *Bitte verlassen Sie das Institut nicht, ohne sich abgemeldet zu haben!* Bald stellte ich jedoch fest, dass das Wiko-Alltagsleben – mit Ausnahme des täglichen gemeinsamen Mittagessens – meilenweit entfernt war von einem Sanatoriumsleben, bei dem man, auf die eigene Gesundheit achtend, damit beschäftigt ist, gegen die Langeweile und das Verlassensein von der Welt zu kämpfen. Aber Langeweile und Verlassensein waren angesichts der rund fünfzig äußerst gesunden Fellows und der kulturellen und sozialen Attraktivität Berlins kaum möglich, so dachte ich mir.

Das Wiko-Jahr war für mich ein großzügiges Geschenk, allerdings war es kein leichtes Jahr. Meine Vorstellungen vom Institut waren zwar weder die eines Sanatoriums noch eines Urlaubsortes gewesen, aber ich ahnte im Voraus nicht, in welcher Art und Weise das Leben und die Arbeit hier eine Herausforderung werden könnten. Der vorliegende Bericht konzentriert sich darauf, den Kontrast zwischen meinen ursprünglichen Vorstellungen und den tatsächlichen Erfahrungen am Wiko mit einigen Beispielen zu schildern. Dabei lasse ich allerdings viele schöne Begegnungen und Erfahrungen, die meinen ursprünglichen Vorstellungen über das Wiko sehr wohl entsprachen, unerwähnt.

Mein rechtshistorisches Forschungsprojekt für das Jahr 2015/2016 am Wiko bestand in dem Versuch, deutsche und japanische Schlichtungsorgane im ausgehenden 19. Jahrhundert kulturhistorisch zu vergleichen. Diese Phase ist für die Justizgeschichte der beiden Staaten wichtig, weil gerade in dieser Zeit die modernen und hierarchisch-vereinheitlichten Gerichtssysteme durch Kodifizierung der Gerichtsverfassung und der Prozessordnungen entstanden. Kein Wunder, dass es darüber bereits etliche historisch-vergleichende Forschungen gibt. Die innerhalb dieser Entwicklung parallel entstandenen Schlichtungsorgane wurden, wie Statistiken zeigen, sehr gut genutzt, führten aber bisher in der Gerichtsforschung ein Schattendasein. Mit meinem Projekt wollte ich zwei konkrete Schlichtungsinstitutionen als Beispiele außergerichtlicher Konfliktlösungsmittel vergleichen: Die preußisch/deutschen Schiedsmänner und die japanischen Kankai.

Als Basis des Projekts verwendete ich neun Protokollbücher mit 670 Fällen, die ich vor einigen Jahren im Staatsarchiv Wolfenbüttel gefunden hatte. Auf der Basis einer empirischen Untersuchung wollte ich mich am Wiko mit methodisch-theoretischen Fragen beschäftigen und klären, was man mit einer vergleichenden Perspektive erreichen kann und wo die Gefahren – von Anachronismus über Etatismus bis Eurozentrismus, um nur einige Stichwörter zu nennen – liegen. Die Forschung am Wiko hatte ich mir ungefähr so vorgestellt, dass ich einschlägige Literatur in aller Ruhe durchlese und exzerpiere, dabei hoffentlich ein paar Gesprächspartner finde, die sich unter anderem für die obige Frage interessieren und mit mir darüber diskutieren wollen.

Der Wunsch nach interdisziplinären Gesprächen ging bald in Erfüllung. Vergleiche anzustellen war zu meiner Freude tatsächlich auch für einige andere Fellows ein Bestandteil ihrer Forschung. Resonanz fand ich sogar – oder gerade deshalb – in der islamischen Kunstgeschichte mit Finbarr Barry Flood, der islamische und europäische Standpunkte diachronisch und synchronisch zu betrachten wusste. Die Schwierigkeit lag leider immer darin, dass mein Englisch nicht ganz ausreichte, um die subtilen Nuancen der

Problematik je nach Disziplin formulieren zu können. Auf Deutsch ging das relativ glatt, und so half mir Bénédicte Zimmermann auf großartige Weise mit ihrem Forschungskonzept *Histoire croisée*, die Kontur meines Projekts mithilfe der Ansätze der Rezeptions- und Verflechtungsgeschichte theoretisch klarer zu machen.

Mein Dank gilt auch Daniel Schönplugh, der als Historiker stets seinen üppigen Wortschatz bereitstellte und weitere Ideen und Anregungen zu meinem Projekt angeboten hat.

Was ich jedoch vorher nicht erahnen konnte, war die großartige Unterstützung des Bibliotheksteams. Gleich nach meinem Dienstagskolloquium im Februar erhielt ich eine freundliche Mail von Sonja Grund, der Bibliotheksleiterin, übrigens einer hervorragenden Tischtennispielerin in den Mittwoch-Mittagspausen, die nachfragte, ob ihr Team bei der Suche nach den weiteren Quellen zum Schiedsmannswesen behilflich sein könne. Durch die gleich in Gang gesetzte gründliche Recherche durch Thomas Reimer stellte sich heraus, dass die Schiedsmannsprotokollbücher zu einer Quellengattung gehören, die nicht nur bis dahin unbekannt und unerforscht war, sondern auch noch wächst: Diverse Archive verzeichnen immer noch neu hinzukommende Protokollbücher und stellen ihre Bestandsinformation im Internet für die Forschung zur Verfügung. Bis jetzt sind mir Überlieferungen der Protokollbücher von über 86 Schiedsmannsbezirken für den Zeitraum 1879–1920 bekannt geworden. Wunderbar. Daraus ergab sich für mich eine ganz neue Situation der Quellenforschung, an die ich vor meinem Aufenthalt in Berlin nie gedacht hätte.

Neben dem eigenen Projekt war ich in der Schwerpunktgruppe für russische Rechtsgeschichte („Russland: Rechtsstaatlichkeit auf dem Prüfstand“) von Jane Burbank und Tatiana Borisova tätig. Als Rechtshistorikerin hatte ich daran ohnehin Interesse, aber vor Beginn des Forschungsjahres ahnte ich nicht, dass ich daran so regelmäßig teilnehmen würde. Hier erlebte ich die energische und doch flexible Organisationskunst von Jane und Tatiana. Sie veranstalteten vier sehr anspruchsvolle Workshops und mehrere kleinere Seminare. Anspruchsvoll waren sie für mich in dem Sinne, dass von den Teilnehmern erwartet wurde, die ca. zehn Beiträge bis zum Workshop alle gelesen zu haben, während die Referenten ihre Beiträge in radikal gekürzter Form präsentieren sollten. Dieser Stil war für mich neu und erschien mir anfangs spartanisch, im Endeffekt lernte ich aber unerwartet viel über die Vielfältigkeit russischer Rechtsgeschichte zwischen dem 17. und 21. Jahrhundert, von „Everyday-Law“ über „Lawmaking and Law-interpretation“ bis zu „Trajectories of Law and Sovereignty“. Andererseits stellte ich mit Überraschung fest,

dass es zwischen dem Englischen und dem Deutschen immer noch Schwierigkeiten gibt, geschichtliche Begriffe beider Sprachen klar gegenüberzustellen. Der Unterschied zwischen „Rechtsstaat“ und „Rule of Law“ z. B. wird in der *International Encyclopedia of the Social & Behavioral Sciences* kaum historisch verständlich erklärt. Wie ich damit umgehe, bleibt eine Aufgabe für die Zukunft.

Meine Ernte aus der Schwerpunktgruppe bestand ferner darin, die Forschungsarbeit der Mitfellows kennenzulernen und auf das eigene Projekt beziehen zu können. Janes Mikrogeschichten der prozessierenden Bevölkerung mit ihrer gewaltigen Untersuchung über Township Courts im imperialen Russland („Russian Peasants Go To Court“) und Constanța Vintilă-Ghițulescus feine Fallstudie rumänischer Strafprozesse im 18. Jahrhundert stimulierte mein Projekt so, dass der Wunsch in mir wuchs, meine vergleichenden Studien eines Tages auf Russland und Osteuropa auszuweiten. Maria Shklyaruk nahm mich an einem winterlichen Tag mit zu strafrechtlichen Verhandlungen vor dem Amts- und Landgericht in Moabit, wo sie für ihre rechtssoziologischen Untersuchungen im deutsch-russischen Vergleich mehrere dutzend Verhandlungen besuchte. Dass sie angewandtes Recht dort vor Ort analysieren konnte, machte mich als Historikerin ganz schön neidisch. Tatianas Arbeit zur Gesetzgebungspolitik und -kunst im frühmodernen Russland und ihre Auseinandersetzung mit der Frage, was so speziell am russischen Recht ist, weckte erneut mein früheres Interesse an den „Policyordnungen“ im Heiligen Römischen Reich und der Diskussion in Japan über „das moderne Recht“. Ich freue mich auf die Zeit, wenn wir diese Thematik – wohl in anderer Form – hoffentlich wieder auf den Tisch bringen können.

Auch der Deutschkurs des Wiko war jenseits meiner ursprünglichen Vorstellung. Die Leiterin des Kurses, Eva von Kügelgen, hat uns nicht nur mit unterschiedlichen Lektüren wie *Die Physiker* von Dürrenmatt, *Wittgensteins Neffe* von Bernhard oder *Furcht und Elend des Dritten Reiches* von Brecht „gefüttert“, sondern sie hat uns auch eine Vertiefung unseres Verständnisses der Arbeiten deutscher Mitfellows ermöglicht, indem sie einige von ihnen gleich nach ihren Dienstagsvorträgen in den Deutschunterricht einlud. So durften wir etwa mit Holger Diessel (Gebrauchsbasierte Grammatiktheorie), Ina Hartwig (Biografie Ingeborg Bachmanns) und Daniel Jütte (Geschichte des Fensterblicks) noch einmal im kleineren Kreis auf Deutsch diskutieren.

Die Vorbereitung für den Unterricht nahm für mich viel Zeit in Anspruch, aber durch die Beschäftigung mit den gemeinsamen Aufgaben entstanden über die fachliche Nähe und die Mittagsgespräche hinaus eine Vernetzung und Freundschaften, die mein

Forschungsjahr bunt machten und mich bereicherten. Manchmal spielte ich sogar mit der Idee, ob es für die Nichtmuttersprachler ohne bzw. mit wenig Aufenthaltserfahrung im englischsprachigen Raum in der Zukunft nicht sinnvoll wäre, einen kleinen Englischkurs einzurichten. Ein Vorteil wäre, dass die Auswahl an potenziellen Fellow-Kandidaten, vor allem bei jüngeren Wissenschaftlern, noch vielfältiger werden könnte. Denn, soweit ich mitbekommen habe, ist etwa für Historiker und Juristen aus vielen Ländern Englisch nicht unbedingt eine gängige Sprache.

Letztendlich hatte Thorsten Wilhelmy aber mit seiner Metapher vom Zauberberg in einem Punkt vollkommen recht: Im Wiko prägte sich schnell eine Stimmung aus, die wohl nur in einer geschlossenen Gesellschaft ähnlich dem Zauberberg entstehen konnte: Man wechselte schnell zum Du und auch unter den hartnäckig beim „Sie“ bleibenden Fellows und Mitarbeitern sprach man sich häufig mit dem Vornamen an. Trotz der vielfältigen kulturellen Attraktivität der Stadt Berlin blieben manche oft unter sich im Grunewald, nicht nur zu den schönen Abendkolloquien, sondern auch zu anderen spontanen Treffen, wie z. B. anlässlich der Fußball-Europameisterschaft. Auch den musikalischen Höhepunkt des Jahres, „Cassandra“ von Michael Jarrell mit der Orchester-Akademie der Berliner Philharmoniker, konnte ich mit Fellows und deren Familien erleben. Außerdem gab es noch regelmäßige selbstorganisierte Spaziergänge, lange Diskussionen, gemeinsame Essen mit gesundem und verführerischem Essen. Berlin Mitte blieb mir insofern fremd.

Doch komme ich zum Schluss zu einer kleinen Episode, die meine Vorstellung über Berlin gewissermaßen geprägt hat. An einem Abend Ende Juni bummelten wir, meine Tochter, eine Freundin aus Frankfurt und ich, nach einem Abendessen in der Nähe des Savignyplatzes mit einem Eisbecher in der Hand die Niebuhrstraße entlang. Unsere Freundin machte uns auf eine Jugendstilhaustüre aufmerksam, die in schwarz-weißem Kassettenmuster bemalt war. Wir studierten die auffallend schön lackierte Tür, die von der orangenen Straßenbeleuchtung beschienen wurde. Da kamen ein Mann und eine Frau mittleren Alters mit Fahrrädern angefahren, schlossen diese am Zaun an und wollten ins Haus – natürlich durch die Tür. Der Mann mit dem Schlüssel in der Hand, offenbar ein Bewohner, meinte zu uns: „Wollen Sie rein?“

Während wir die Innenausstattung der Eingangshalle mit offenen Mündern bewunderten, erzählte er, dieses Haus sei das allererste Jugendstilhaus in Berlin, das schon in den zwanziger Jahren gebaut wurde. „Quatsch“, meinte die Frau neben ihm, wohl seine Partnerin, „das Haus ist doch viel früher gebaut worden. Das steht doch hier an der Wand: 1906.“ „So?“ meinte er, ohne sich von dem Wort „Quatsch“ aus der Ruhe bringen

zu lassen und fügte hinzu: „Jetzt schmeißen wir Sie aber raus.“ Er wollte wohl in seine Wohnung. Wir dankten und gingen gut gelaunt. Die Situation war so entspannt, dass wir von dem Wort „rausschmeißen“ überhaupt nicht irritiert waren.

Ich weiß nicht, ob es hier in Berlin üblich ist, dass Bewohner drei Fremde einfach ins Haus hineinlassen. Für mich bleibt diese Erfahrung jedoch als ein Beispiel der groben Herzlichkeit der Berliner in Erinnerung, die, auch angesichts von Terrorattacken einerseits und Ausländerhass andererseits, in einer international längst gemischten Gesellschaft in ihrer jetzigen Form hoffentlich erhalten bleiben wird.

Ich wünsche den zukünftigen Fellows ein ebenso bereicherndes und entdeckungsreiches Jahr, wie wir es dank der großzügigen Unterstützung der Wiko-Mitarbeiter erleben konnten.



*I DID IT FOR ME. I LIKED IT. I WAS GOOD
AT IT. I WAS ALIVE.*

CHRISTOPH MENKE

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Ein Jahr am Wissenschaftskolleg ist ein Jahr außerhalb der Routinen der universitären Existenz, die durch den immer selben Kalender von Lehrveranstaltungen, Sitzungen, Institutsvorträgen, Jahrestagungen, Gasteinladungen, Konferenzen bestimmt wird. Da diese universitären Routinen im Zeichen der Reform so eingerichtet wurden, dass sie durch gelassen routiniertes Verhalten gerade nicht mehr erfüllt werden können, sondern mehr verlangen, als geleistet werden kann, bringen sie einen Zustand beständiger Anspannung hervor, der die bekannten Symptome zeitigt: eine Hektik und eine Selbstüberforderung, mit der die deutsche Universität nur zeigt, dass sie in der Gegenwart der Kontrollgesellschaft angekommen ist. Seit Margaret Thatchers berühmtem Dialog mit sich selbst – Frage: „Who is society?“; Antwort: „There is no such thing!“, denn es gibt nur Individuen, die gefälligst Verantwortung für ihr Leben (im Ganzen, auch dafür,

worin es gar nicht „ihres“ ist) übernehmen sollen – ist dies die Verfassung unserer gesellschaftlichen Institutionen: die Selbstüberforderung durch Selbstverantwortung auch für das, was niemand verantworten kann (weil er oder sie es nicht *kann*). Darauf antworten die deutschen Professorinnen und Professoren mit der Klage über ihr schweres Leben.

Ein Jahr am Wissenschaftskolleg lässt die Normalität des Sozialen hervortreten, weil es der Ort und die Zeit im akademischen System ist, die sich dieser Normalität entziehen. (Wie oft haben wir uns an den kollektiven Seufzer der Erleichterung erinnert, der beim ersten Zusammentreffen der Fellows zu hören war, als der Rektor sagte, dass es während dieses Jahres einmal nicht darum gehe, ein „Projekt“ erfolgreich zum Abschluss zu bringen.) Wie das der Kunst, so kann anscheinend auch das akademische System nur funktionieren, wenn es sein normales Funktionieren unterbrechen, temporär suspendieren kann. Und während das vielleicht für alle sozialen Praktiken und Zusammenhänge gilt, so ist es das Privileg des akademischen Systems, diese Selbstunterbrechung seiner Normalität an einigen wenigen Stellen institutionalisiert zu haben. Das akademische System *darf* das (was vielleicht alle soziale Einrichtungen bräuchten): Es darf sich suspendieren. Eine der Institutionen dieser Selbstsuspension ist: ein Jahr am Wissenschaftskolleg.

Schiller hat den ästhetischen Zustand, das „dritte Reich“ des Schönen, dadurch bestimmt, dass in ihm die Triebe, die unser Leben bestimmen, der Stoff- und der Formtrieb, „abgespannt“ werden. Man mag daher das Jahr am Wissenschaftskolleg als einen temporären Aufenthalt in diesem Reich und also die Suspension der akademischen Normalität als „ästhetisch“ bezeichnen. Aber diese ästhetische Abspannung ist etwas ganz anderes als eine Zeit bloßer Entspannung – mit der sie von außen verwechselt werden mag.

Das gilt nicht nur, weil sich auch hier wieder bestätigt, dass man nichts so sehr liebt wie die Knechtschaft der Gewohnheit, der man gerade entkommen ist (oder dass man gar kein anderes Begehren hat als das nach den Gegenständen und in der Weise, die durch die Gewohnheit bestimmt sind: ein Begehren nach ihren kleinen Erfüllungen und Anerkennungen). Das heißt, es ist nicht nur der beständige Rückfall in die Normalität der Selbstüberforderung – durch Termine, Vorträge, Beiträge usw. –, der aus dem Jahr am Wissenschaftskolleg alles andere als eine Zeit bloßer Entspannung macht. Es sind vielmehr die besonderen und neuen Anforderungen, die der Existenz am Wissenschaftskolleg ihre eigentümlich andere Anspannung verschaffen. Denn auch die (ästhetische) Suspension der akademischen Normalität kann es nur geben, wenn sie wieder eine Form, eine Lebensform, bildet. Und so sehr diese Form durch die Strukturen des Wissenschaftskollegs vorbereitet, abgestützt und gesichert wird – und nichts funktioniert

ja besser als das Wissenschaftskolleg: Es ist die perfekte Institution –, so sehr muss sich diese Form erst bilden. Gebildet wird sie nur durch diejenigen, die an ihr teilnehmen (oder sie teilen). Die Anspannung im Zustand der ästhetischen Abspannung besteht in der beständigen (Mit-)Arbeit an der Formbildung.

Diese Form, die die Fellows nur zusammen (häufig mit- und manchmal gegeneinander) hervorbringen können, ist die soziale Form: eine Form, die aus nichts als Kommunikation besteht. Das gemeinsame Mittagessen dient nicht der Ernährung, sondern der Sozialisierung und damit ebenso der Individualisierung. Man kommt in einen Raum der Un- oder Halbbestimmtheit: Man kennt niemanden, sieht aber sofort alles Mögliche, das einen vermuten, ahnen, mögen und nicht mögen lässt. Dann macht man einen ersten Zug, man wendet sich zu oder ab, sagt etwas oder nicht – und beobachtet, was passiert. Das ist die Anstrengung: die Anstrengung ständiger Beobachtung. Und zwar immer beider Seiten: Beobachtung der anderen, Beobachtung seiner selbst. Dann bilden sich aus den einzelnen Zügen und Gegenzügen erste Formen, das heißt, erste Ähnlichkeiten, erste Kohärenzen und Attraktionen, erste Wiederholungen und Stabilitäten. Der ästhetische Zustand kippt – in neue Gewohnheiten, deren Ökonomie (man muss nicht mehr über alles oder vieles zugleich nachdenken: welche Tischnachbarn, welche Sprache, welche Disziplin, welche Interessen usw.) ebenso entlastet wie beschränkt.

Ein wesentlicher Teil der kommunikativen Anstrengung mit ihrer beständigen Fremd- und Selbstbeobachtung gilt selbstverständlich der Frage, wie man über das sprechen kann, was man in der akademischen Welt ist und macht, aus der (fast!) jeder, der hier ist, kommt. Auch dabei ist der Ausgangspunkt wieder, dass es keinen Ausgangspunkt gibt: Man weiß so gut wie nichts voneinander. Da fast alle aus verschiedenen, häufig gegeneinander abgeschotteten akademischen Kontexten, also Disziplinen, kommen, sind alle füreinander unbeschriebene Blätter, auf denen allenfalls die vage Erinnerung an die Kurzinformation steht, mit der die Einzelnen sich beschriftet haben, als sie – nun also doch – das „Projekt“ formulierten, das sie in diesem Jahr realisieren wollten (oder realisieren wollen zu müssen meinten). Alte Verdienste, auf die man in seinem jeweiligen institutionellen und disziplinären Herkunftskontext zumeist setzen kann, zählen hier nichts: Sie sind unbekannt (und werden teilweise mit Erstaunen zur Kenntnis genommen, wenn sie bei der Vorstellung im Dienstagskolloquium mehr oder weniger ausführlich verlesen werden: Der oder die – die man vom Mittagessen kennt – soll all das gemacht haben, ja *sein*?). Es ist keine kleine Kränkung des akademischen Narzissmus, die durch jahrelange Arbeit erworbene Identität nicht etwa in Frage gestellt, gar zerstört,

sondern schlicht ignoriert zu sehen. Es ist aber auch eine Befreiung, bei Null, ja, als Null, als ein Selbst ohne Eigenschaften (deren Kenntnis man bei den anderen voraussetzen könnte) anfangen zu müssen.

Eine Befreiung, die die allergrößte Herausforderung bedeutet: etwas zu tun, was man nicht tun kann. Das ist die Definition des Dienstagskolloquiums. Jede und jeder der Teilnehmenden kann zweierlei: Wir können zu anderen Forschern unserer Disziplin sprechen und im Ausgang von einem geteilten „Forschungsstand“ unsere angeblich neuen Argumente präsentieren, und wir können (nun gut: mehr oder weniger gut) zu Studierenden sprechen und versuchen, sie in die eigentümliche Sicht- und Denkweise unserer jeweiligen Disziplin einzuführen, ja einzuüben. Aber eine ganz andere Schwierigkeit ist es, das eigene Denken *nicht* einführend, aber zugleich *ohne* die Voraussetzung einer geteilten Disziplin zu präsentieren; seine Zuhörer, die Co-Fellows, also nicht als eine Gruppe zu Belehrender und Einzuübender, sondern als schon Belehrte, als Experten zu behandeln – Experten aber von etwas ganz anderem. Wie aber spricht man zu Experten, die zugleich Laien sind, oder aber zu Laien, die zugleich keine Anfänger sind? Das Dienstagskolloquium des Wissenschaftskollegs ist das Experimentierfeld für die Lösung dieser unlösbaren Aufgabe. Darin liegt eine der – im wörtlichen Sinn – spannendsten, also *anspannendsten* Erfahrungen und Herausforderungen, man könnte sagen: die Prüfung, die das Jahr am Wissenschaftskolleg bereit hält: wie die Einzelnen sich dieser unlösbaren Aufgabe gewidmet haben, ja bereits, ob sie sie überhaupt *wahrgenommen* haben.

Habe ich schon erwähnt, dass ich versucht habe, mein Jahr am Wissenschaftskolleg dazu zu nutzen, um ein wenig genauer über das Problem der Befreiung, der Befreiung aus der Gewohnheit der Knechtschaft oder der Knechtschaft der Gewohnheit, nachzudenken? Einer der Gegenstände dieses Nachdenkens war die Fernsehserie *Breaking Bad*, die mit der zweiten Befreiung Walter Whites endet. Walter White befreit sich, indem er sich erkennt – indem er erkennt, was er und wie er es getan hat. Er befreit sich in dem Moment, in dem er sagen kann: „I did it for me. I liked it. I was good at it. I ... I was alive.“ Was Walter White über die zwei Jahre sagt, in denen er die illegale Produktion und Distribution der Droge Methamphetamin perfektioniert hat, gilt auch für das eine Jahr am Wissenschaftskolleg, das zumeist dem Herstellen und Konsumieren harmloserer Substanzen gewidmet war.



LIVE AS IF YOU WERE TO DIE TOMORROW,
LEARN AS IF YOU WERE TO LIVE FOREVER
ANIRUDDHA MITRA

Aniruddha Mitra is a biologist interested in the behavior, physiology, and ecology of insects. His education was in zoology, and for his Ph.D. (Indian Institute of Science, Bangalore) he worked on how the queen of a species of social wasp (*Ropalidia marginata*) maintains control over the workers of her colony. Afterward, he worked for one year at Washington University, St. Louis, Missouri, looking at the neurotransmitters, neuroanatomy, and behavior of the fruit fly *Drosophila*. Then he worked for two years at CNRS, Gif sur Yvette, France, looking at the neurophysiology and behavior of chemosensation in *Drosophila*. He spent six months at the College for Life Sciences at Wissenschaftskolleg, reading about chemosensory systems in different organisms and exploring artificial chemosensors. Presently he is working as an Assistant Professor in Zoology at Shoolini University, Solan. Along with teaching, he has started working in areas related to chemosensation in insects, biodiversity, and applied entomology. – Address: Shoolini University of Biotechnology and Management Sciences, Block A, Room no. 405-A, Bajhol, PO Sultanpur, Solan 173229, Himachal Pradesh, India. E-mail: mitra.aniruddha@gmail.com.

I had been hearing about the Wissenschaftskolleg for the past few years from people associated with this institute, also having had the chance to meet and interact with some of them, like the present rector, while pursuing my Ph.D. at IISc, Bangalore. The impressions I got always stimulated my interest in and imagination about life at the Wissenschaftskolleg and how such a life is conducive to any kind of intellectual pursuit. I had not heard about any other institute of a similar kind. Hence, it was a great pleasure and

privilege to receive a Fellowship from the College for Life Sciences to spend a few months at the Wissenschaftskolleg.

It was a cold day at the beginning of January 2016 when I arrived at Berlin, but the warm, welcoming response I received immediately on arriving at Wiko enthused me with positive energy! As I started getting used to the new life, within a week it started snowing. Excited to see a big lake completely frozen over, I tried walking over the frozen lake and, not very far from the edge, broke through the ice and submerged one leg in the freezing waters of the Dianasee! During the first three months, I was confined mostly indoors due to the cold, and that gave me a good opportunity to focus on reading on my review topic of comparing chemosensation in different groups of organisms. It was also a lovely experience to watch the snowflakes and the grey surroundings through my window while I could sit comfortably at my work inside the room. Over the course of the next few months, I progressed well on my quest to study and acquire a broad knowledge of chemosensation, and the excellent library facilities at Wiko helped me immensely in my quest. Although I had some background of working on chemosensory systems in some insects on the level of behavior and neurophysiology, I did not have good knowledge of chemosensory systems in other kinds of organisms. So it was intellectually satisfying to get the chance to learn about and contemplate for long hours the different kinds of chemosensory systems used by different groups of organisms. It was also interesting to learn about the different kinds of chemosensory receptors present in different groups of organisms, which gave me some understanding of the evolution of chemosensation through the evolution of the receptors that detect different chemicals. Based on the detailed information I could gather during my stay at Wiko, I expect to complete a comprehensive review article looking at chemosensation over a wide range of taxa in the near future. I also read about and explored the idea of developing man-made chemosensors using the principles of biological chemosensation. This helped to clear many doubts I had in this area and made me realize the difficulties and pitfalls of trying to materialize such an idea in reality.

Apart from gathering knowledge and making notes on my specific topic of interest, I also completed a manuscript based on my previous work, and I wrote and submitted a grant application. I was also able to connect with other researchers working in the area of insect chemosensation, visit the Biozentrum at the University of Würzburg to give a talk on my work, and explore possibilities for future collaboration. I also prepared and submitted numerous job applications, as I was looking for a faculty position, preferably in my

own country, and finally I was able to get one, which brought a sense of relief by reducing the uncertainty about my future! Of course, apart from working at my own academic pursuit, it was a fascinating experience to interact with the other Fellows of the College for Life Sciences, all young researchers connected to biology, and gain many interesting insights about a variety of topics connected to animal behavior, evolution, and human psychology. It was good that we, the Fellows of the College, were able to present our work to the entire Wiko audience and to receive both critical and encouraging feedback on our presentations. The general discussions with the other Fellows at Wiko and the weekly morning seminars where different Fellows presented their own work were inspiring and invigorating. I could well appreciate the underlying philosophy of Wiko, where participating in discussions with people from disciplines very different from one's own helps to open one's mind to the broader picture of the different ways of pursuing knowledge and intellectuality and enriches one's thoughts with the plethora of different perspectives on the same thing. Even listening to others expounding on a topic helped me a lot to better understand the broad philosophy of how the collective human pursuit of knowing different things helps to advance our collective consciousness and enrich human culture. There were also many biologists at Wiko, there being two Focus Groups, one on animal coloration and another one on pain, and it was an added privilege to get to interact with other experienced biologists and to attend some of the seminars and symposia they organized.

An interesting and useful experience was a visit to the Konrad Lorenz Institute in Vienna organized by the College for Life Sciences for the Fellows of the College. I found the Konrad Lorenz Institute to be like a small version of Wiko specializing in evolutionary biology. It has a very stimulating environment, and we had many interesting discussions with the fellows of the institute. We also had a formal discussion exercise, where we proposed different questions and then, based on popular choice, a few questions or topics were selected for discussion over a whole day. Luckily, the topic I had proposed was selected, and it was a great experience to discuss with everyone the different kinds of biases that affect the human mind and that may influence the quest for objective scientific truth about how things work in this universe in general. Based on the different kinds of feedback received in the discussion session, I expect to write an essay on this topic, as it should be of general interest to anyone connected to the pursuit of knowledge in science. The take-home message was that it might sometimes be good to have differences of opinion and different "biased" ways of investigating phenomena, to understand the complete

picture of the structure and function of everything in the universe. The importance of institutes of advanced study, which help to bring together people with different biases to reach a collective improvement of the perception of truth, was thereby highlighted. We also had another short workshop on the ways of communication in humans, and it was interesting to learn about the various nuances of communication in a formal way. The added advantage was to get to see the beautiful city of Vienna!

As spring came up, the fresh green leaves added exquisite beauty to Grunewald and its surroundings. I could venture outdoors more often and enjoyed walking through the woods near Wiko. It is indeed very nice that Wiko is located in Grunewald and not in the central part of Berlin. This gives the added advantage of being surrounded by an abundance of natural beauty, which I think is helpful for adding tranquility to the mind and maybe tends to inspire the philosopher inside everyone! My apartment in the Villa Walther was also located in a scenic spot, next to a big pond, and it was lovely to enjoy the view of the trees surrounding the pond, all through spring and summer. I could also watch swans and other waterbirds swimming on the pond, and sometimes I could observe the antics of a fox that used to roam about near the pond, maybe looking for an opportunity to hunt a bird! All this rekindled the passion for the visual arts that I used to have when I was younger, and I was happy after a long time to get to devote some time to art and photography. The combination of nature and academic freedom, along with good living arrangements, stimulating discussions with the Fellows and, of course, the good food served during lunch, and especially the fine food and drinks during the weekly dinner, makes Wiko the best place for academic work! The only thing I sometimes missed was laboratory work, as I had mostly been involved in experimental biology before. But the things gained certainly were far more than enough to make up for any sense of loss. I also got to explore Berlin and its many museums, learning about German history and how it relates to various changes in European and world history. I could also visit some other cities in Germany, which helped me to better appreciate the history, architecture, and culture of this country. We also had a guided tour of the Natural History Museum by a former Wiko Fellow, and this helped me remember some of the comparative anatomy aspects I had studied more than a decade back as a student of zoology. Along with this enjoyment of extracurricular and co-curricular activities, my studies of chemosensation also progressed well, and I started pulling together my threads of thought on how to organize a review article on this topic.

Six months were soon over, and it was time to leave. In the end, I could only wish that perhaps I could have had some more time to spend in Wiko, so that I could attain more academically and enjoy life to the fullest for a little more time! Surrounded by the beautiful environment of Grunewald, the intensely stimulating intellectual environment in the beautiful buildings of Wiko makes the institute one of a kind. I could not find any negative aspect of Wiko worth mentioning. The only thing one might mention is that some of the seminars were a bit too esoteric, and so maybe there needs to be a mechanism to give formal feedback (anonymously if necessary) to the speaker about how well the talk could be understood by people from other disciplines.

One of the goals of the Wiko is to foster cross-disciplinary thought and engagement, and I can definitely say that my stay at Wiko brought out to some extent the philosopher lurking in my mind! My Wiko experience broadened my attitude toward life. Academics nowadays, especially those in science, often keep bothering about the impact of their work. During my stay at Wiko, it dawned on me how all such things are meaningless, and even the success one attains in life is to some extent meaningless. How many people will cite a scientist's work, say, one hundred years after the scientist is dead? It is only a very few who can do seminal work that will be remembered for centuries, and whether one can make a really path-breaking or paradigm-shifting contribution depends on luck. So instead, if one just enjoys what one is doing and tries to improve the quality of the work, irrespective of how much impact it makes, that could be a much more happier and satisfying way of doing justice to one's profession. Such thoughts have already been expressed many times by academicians, but one really has to feel it from the inside to realize that they are not empty words.

I think Wiko should remain as it is, a haven for academicians and intellectuals. Along with enjoying life greatly, one gets the opportunity to advance one's knowledge as much as one wants. I think the anonymous quote I have put as the title of this article summarizes the philosophy of life one can experience in Wiko – "Live as if you were to die tomorrow, learn as if you were to live forever."



NON PAS DEUX, NON PAS TROIS,
MAIS QUATRE CULTURES
PHILIPPE MONGIN

Après avoir étudié la philosophie et les sciences politiques à l'École normale supérieure et à l'Institut d'études politiques de Paris, puis l'économie théorique à l'Université de Cambridge (G.B.), Philippe Mongin s'est tourné vers cette dernière spécialité. Il l'a pratiquée en alternance avec une réflexion philosophique et historique portant sur les limites de sa discipline et, plus généralement, les questions de méthode en sciences sociales. Il est l'auteur d'une centaine d'articles et d'une dizaine de monographies ou recueils, en français ou en anglais, qui portent notamment sur la théorie des choix collectifs, la théorie de la décision en situation d'incertitude, les logiques de la connaissance interactive, et, sur le plan réflexif, l'histoire et la méthodologie de l'économie théorique au XX^e siècle. Sa carrière s'est principalement déroulée au Centre National de la Recherche Scientifique, où il a été chargé de recherche, puis directeur de recherche. Depuis 2006, il est simultanément rattaché à l'école de commerce HEC Paris. – Adresse: Ecole des Hautes Etudes Commerciales (HEC), GREGHEC, 1 rue de la Libération, 78350 Jouy-en-Josas, France.
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Le Wissenschaftskolleg m'aura fait l'honneur et le plaisir de m'attirer à lui en me dispensant des affres d'une candidature. Il m'aura ensuite accueilli avec une générosité incomparable. Tout aura été fait pour que mon long séjour pût être non seulement fécond, mais plaisant, et chacun des nombreux avantages dont il s'est accompagné – conférences et ateliers, cours de langue, services de bibliothèque, logement, appui technique et administratif – aura été, comme la proposition initiale, une offre faite sans contrepartie demandée, un don. Quelle expérience remarquable pour celui qui, seul parmi les *fellows* de ces

dernières années, relève de l'étrange corporation des économistes ! Certes, une branche de la corporation récuse l'hypothèse de *l'homo œconomicus* et conteste les bienfaits de la concurrence, tandis qu'une autre, plus nombreuse, juge l'hypothèse inévitable et les bienfaits peu douteux, mais dans le contexte mondialisé où cette corporation opère désormais, la pratique du métier sépare de moins en moins les deux branches. Amis ou ennemis des grandes fictions de l'économie théorique, tous se retrouvent dans la même course, souvent effrénée, aux publications renommées, aux chaires en vue, aux prix, primes, crédits européens, nominations dans les comités d'Etat ou les conseils d'administration, et à tout autre symbole tangible de la réussite personnelle. Par cohérence pragmatique, les écoles de commerce exaltent l'avidité et l'esprit de compétition de leur corps enseignant, et c'est précisément dans l'une d'entre elles que des hasards de carrière m'ont durablement fixé. Que le Wiko fonctionne sur le mode du don, et non pas de l'échange, suivant le schéma de Mauss et non pas celui de Smith, c'est une évidence que, si je dois en juger par les rapports de travail antérieurs, les autres *fellows* n'ont pas trouvé nécessaire de relever. La raison pourrait en être que, sages humanistes ou vrais savants, ils sont plus désintéressés que les économistes, et qu'il leur manque ce que les expérimentateurs appellent un *contrast case*.

La singularité disciplinaire de l'économie, tel était précisément le sujet d'étude que j'avais proposé au Wiko. Une fois que j'eus commencé à saisir certaines règles non écrites de l'institution, je m'en voulus d'avoir défini mon sujet trop techniquement. Qu'elle soit en dernier lieu satisfaisante ou désolante, l'économie orthodoxe, celle des idéalizations léguées par Smith, Ricardo, Walras et leurs successeurs mathématiques du XX^e siècle, est, pour l'historien et le philosophe des sciences que j'entendais être durant mon année berlinoise, plus résistante, donc plus digne d'intérêt, que les variantes hétérodoxes, qui aident au renouveau de la discipline, mais demeurent vagues ou programmatiques, ou que la variante comportementale plus récente, qui n'a pas encore trouvé sa forme dernière. Je m'étais donc fixé sur un corpus aride, qui résume deux siècles de labeur, auquel chaque génération a rajouté sa dose de complexité ; il se trouve être d'ailleurs celui dont j'ai la moins mauvaise connaissance, grâce à de modestes contributions antérieures. Ce choix techniciste s'est avéré malencontreux lors de l'épreuve originale que constitue le *Kolloquium*. Il faut alors faire la preuve d'une capacité professionnelle spécialisée tout en étant compréhensible et, si possible, intéressant, auprès d'un public attentif, bienveillant, mais en général ignorant des bases élémentaires de ce que l'on expose, et je n'ai pas su répondre à cette délicate exigence.

Je tentai de faire comprendre à mes auditeurs que la singularité intellectuelle de l'économie tient moins au contenu de ses idéalizations qu'au fait épistémologique, sans équivalent ailleurs dans les sciences sociales, que ces idéalizations figurent dans une *théorie* comprise au sens élevé où les sciences dites exactes prennent ce mot : un ensemble de concepts abstraits, volontairement dégagés de l'expérience, organisés suivant des niveaux de généralité variables, en grande partie mathématisés, et cela moins pour les quantifier que pour en formaliser les relations logiques. La pointe de l'exposé du *Kolloquium* était que, sans être le moins du monde une *science*, car elle échoue suivant les critères de scientificité ordinaires, l'économie dispose paradoxalement de *théories* comme on n'en rencontre que dans des disciplines, ainsi la physique et ses satellites, qui, elles, passent le test de scientificité. Je voulais déboucher sur quelques hypothèses, encore trop floues, visant à expliquer pourquoi il pouvait y avoir lieu de développer des théories conçues de manière aussi exigeante hors d'un cadre proprement scientifique. Une de ces hypothèses veut que l'économie théorique s'incorpore dans le monde réel, au travers d'institutions et d'artefacts qu'elle suscite, au lieu de s'y rapporter extérieurement, pour être confirmée ou infirmée suivant la logique ordinaire du test. Une autre hypothèse, déjà esquissée ailleurs, veut que l'économie théorique fonctionne comme une réserve d'arguments normatifs, que les utilisateurs, notamment au sein de l'Etat, vont recueillir, adapter et distordre pour orienter leurs décisions concrètes. Or si j'excepte les historiens des sciences et quelques biologistes, avec lesquels je n'aurai pas cessé de dialoguer pendant l'année berlinoise, la pointe de l'exposé a échappé aux auditeurs ou, du moins, ne leur a pas convenu. Je prends la responsabilité de cet échec et le vois rétrospectivement comme fructueux, car il m'a fait mieux saisir la difficulté rhétorique d'une entreprise qui butte exactement sur ce qui la motive – la singularité de l'économie étant à la fois l'objet à transmettre et l'obstacle à la transmission. Au Wiko, on apprend beaucoup non seulement du savoir des collègues, mais des résistances qu'ils savent opposer à votre propre savoir.

La leçon ayant porté, je me suis tourné vers un projet connexe qui, pour n'avoir pas été soumis comme le précédent au Wissenschaftskolleg, ne m'en tenait pas moins à cœur, et qui laissait espérer des échanges plus constructifs avec mes pairs. L'objectif était cette fois, dépassant l'isolement réciproque des sciences sociales, d'en hybrider les procédés apparemment spécifiques, de manière à faire surgir de nouvelles réponses à d'anciennes questions. En particulier, ne serait-il pas bénéfique à l'histoire de combiner le récit, qui est son mode d'exposition privilégié, avec la modélisation mathématique du choix rationnel, comme la pratiquent l'économie et la science politique? L'idée n'est pas nouvelle, car les

spécialistes de relations internationales savent depuis longtemps que la théorie des jeux facilite l'intelligence des crises diplomatiques du passé, mais elle vient de connaître un regain avec l'école américaine du « récit analytique », *analytic narrative*, qui applique cette théorie à des sujets mal compris d'histoire institutionnelle. Pourquoi et comment, dans la Gènes médiévale, le marchandage ordinaire du pouvoir entre les clans donna-t-il naissance à la magistrature indépendante qu'était la *podesteria* ? Pourquoi et comment, au XIX^e siècle, les démocraties qui avaient préféré la conscription à l'armée de métier progressèrent-elles d'un même pas vers le service militaire universel, en écartant les nombreuses exemptions dont elles s'étaient tout d'abord accommodées ? Ayant découvert, non sans quelque stupeur, que l'histoire des campagnes militaires, à la différence de celle des crises diplomatiques, ne recourait presque jamais à la théorie des jeux, j'avais, pour ma part, revisité la campagne de Waterloo en m'aidant de ses bons services. Aussi ancienne que la célèbre bataille, et divisant toujours les historiens, la question directrice était celle-ci : pourquoi donc Napoléon s'était-il privé du corps d'armée de Grouchy au moment d'attaquer Wellington ? Quel sens rationnel donnait-il à cette décision qui, rétrospectivement, s'avéra désastreuse ?

Mon travail avait paru dans la revue *Annales*, et ce que l'année berlinoise aura permis de lui ajouter consiste, d'une part, en une version anglaise plus dense et quelque peu révisée, et, d'autre part, en une adjonction méthodologique qui vise à couvrir, aussi et surtout, les études américaines, « What Are Analytic Narratives? ». Le nouveau texte a déjà paru, car il a été présenté à Cracovie en juillet, lors d'un colloque d'informaticiens spécialisés dans le traitement du récit, et ceux-ci, conformément aux usages de leur profession, en demandaient la publication préalable (Seventh International Workshop on Computational Models of Narratives, CMN 2016). Ce dernier texte emprunte non seulement à la philosophie de l'histoire, comme il se doit, mais à un genre dont j'ai fraîchement découvert l'intérêt, qui est la *narratologie*. Je dois à mon année berlinoise d'avoir pu mener un périple bibliographique dans une littérature quelque peu abstruse, qui m'aurait rebuté en d'autres circonstances. Avant le colloque de Cracovie, la narratologie avait contribué à fixer l'orientation d'un atelier interne, « The Limits and Possibilities of Narrative Explanations » (17–18 mars 2016), qui représente l'un des temps forts de mon passage au Wiko. L'idée de cet atelier avait surgi lors de conversations avec un autre *fellow*, Michael Gordin, historien des sciences à l'université de Princeton. C'est avec lui, avec Lorraine Daston, historienne des sciences au Max-Planck-Institut et *permanent fellow*, et avec Daniel Schönplüg, notre directeur scientifique, que j'ai eu le plaisir d'organiser ce petit

événement. La participation aux travaux de Franco Moretti, théoricien de la littérature et autre *permanent fellow*, a renforcé la liaison que nous souhaitions instaurer entre philosophie de l'histoire et narratologie.

Le bilan paraîtrait court s'il n'incluait pas aussi des travaux engagés antérieurement, parfois de longue date, et que les bonnes conditions de travail du Wiko m'ont enfin permis d'achever. C'est un autre trait notable de l'économie que le travail théorique y dépende fortement des collaborations. Il s'agit moins de diviser et d'assembler ce travail, comme on ferait dans un laboratoire, que d'en soumettre chaque étape à une vérification mutuelle de conformité. Les concepts doivent s'ordonner selon certaines règles fixées par la théorie, les mathématiques qui les formalisent doivent être correctes, et l'on peut espérer que ces conditions seront mieux remplies si l'on mutualise les ressources intellectuelles. Il résulte de cette pratique raisonnable que le calendrier échappe : il dépend de collaborateurs qui eux-mêmes ne le maîtrisent pas. Je subodore que cette conséquence terre-à-terre est pour quelque chose dans la difficulté que, me dit-on, les invitations du Wiko rencontrent auprès des économistes. Elle a imposé plusieurs interruptions fâcheuses dans le mouvement que j'entendais effectuer vers l'histoire et la philosophie des sciences, mais elle me permet aujourd'hui de faire état d'autres articles terminés. Le premier, « Choice Based Cardinal Utility », composé avec mon doctorant Jean Baccelli, est sur le point de paraître au *Journal of Economic Methodology*, et le second, « Social Preference Under Twofold Uncertainty », fruit de longues réflexions menées avec mon collègue Marcus Pivato, vient d'entamer sa longue marche vers la publication. Un autre texte de cette année, « Bref addendum sur la < conception expérimentale de la rationalité > », celui-là par moi seul, va paraître à la *Revue économique* (il répond à des objections dirigées contre un article plus substantiel que j'avais donné à cette revue en 2014).

Dans une conférence de Cambridge en 1959 qui est restée célèbre, le chimiste touche-à-tout Snow condamnait les antagonismes des « deux cultures », la « littéraire » et la « scientifique », chacune étant frappée de cécité à l'égard de l'autre, et transformant ses ignorances en polémiques agressives. Tout bien inspirée qu'elle fût, la dénonciation de Snow partait d'une cartographie trop simple de la vie intellectuelle, et il aura fallu, pour s'y retrouver mieux, attendre de lire un ouvrage de Wolf Lepenies en 1985, *Die drei Kulturen*. Le futur recteur du Wissenschaftskolleg y faisait la genèse européenne, au XIX^e siècle, de l'opposition que Snow se contentait de déplorer, et il en compliquait le schéma en affirmant l'existence d'une « troisième culture », celle de la sociologie, dont il suivait la progressive affirmation, du XIX^e au XX^e siècle, *zwischen Literatur und*

Wissenschaft. Enrichies par l'année précédente, mes réflexions sur l'économie et la difficulté à expliquer ce qu'elle est me conduiraient à penser qu'un schéma ternaire n'est pas encore suffisant. Antérieure à celle de la sociologie, l'affirmation disciplinaire de l'économie est passée par des étapes différentes : elle s'est faite, si j'ose dire, *zwischen Wissenschaft und Wissenschaft*. Il n'est pas question, ici, d'un arrachement à la littérature ; si l'on excepte les polémistes romantiques et les critiques marxistes, les écrivains ne se sont guère penchés sur l'économie, et pour leur part, les économistes ont témoigné une indifférence presque totale à la littérature. En revanche, les économistes se sont portés vers la science, mais d'une certaine manière seulement, par la décision collective de constituer un vaste appareil théorique, alors même qu'ils n'avaient pas réussi à stabiliser leur relation au monde réel. Il résulte de ce mouvement inachevé une tension qui habite encore la discipline et explique bien des malentendus qu'elle suscite. Elle est comme une « quatrième culture » bien distincte de la troisième, et d'ailleurs en opposition fréquente avec elle. Il reste à en faire le diagnostic plus complètement, et c'est à quoi j'espère m'employer dans les années qui viennent.



THE EVOLUTION OF BEAUTY
RICHARD OWEN PRUM

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I was a rather late addition to the Animal Coloration Focus Group at Wiko this year. But I was gratified that the working group organizer, Tim Caro, eagerly supported my last-minute application and that my application was accepted by Wiko. Unfortunately, I was only able to come for the Fall semester, but I was happy to start with German classes in mid-August. Ursula Kohler was an excellent language instructor and marvelous at introducing the class to German culture.

The Animal Coloration Focus Group was as intellectually diverse as the challenge that brought us together. I very much enjoyed our many discussions at Wiko and at the “Floh”. Happily, I was able to return to Wiko in May to participate in a conference sponsored by the Focus Group, which brought together a few dozen colleagues from around the world to discuss the trends in and challenges to our field. I think the collected papers from the conference to be submitted to the *Philosophical Transactions of the Linnean Society* will be a landmark for our discipline.

In addition to the delightful interactions with my scientific colleagues in the Animal Coloration group, my semester at Wiko provided me with an excellent opportunity to complete an ongoing book project on *The Evolution of Beauty*. My life at Wiko was a marvelous mix of monastic intellectual isolation punctuated by marvelous conversations, food, wine, and music! The mix was perfect for me, and I was able to complete the final revisions of my book and to submit it my publisher, Doubleday, in early January. The book will be published by Doubleday in May 2017.

At Yale, I have been fortunate enough to be a fellow at the Whitney Humanities Center, where I play the role of the token scientist. Our luncheon colloquia are my “liberal arts” moment of the week. My interactions at the Whitney were an excellent template for my time at Wiko. The diversity of intellectual viewpoints and approaches, the open conversations, and the shared critical insights were always stimulating, encouraging, and rewarding to me. I was especially gratified by the openness of my humanist colleagues at Wiko to engage with new perspectives from the natural sciences and to teach me more about their disciplines and world views.

Of course, some of my most vivid memories of my semester at Wiko are of musical performances in the city of Berlin, of new friends, and of late evening gatherings after Thursday dinners! For these many opportunities and memories, I remain really grateful.



SMOKING SYNDROME
ANDA ROTTENBERG

Exhibition curator, art historian, art critic, and writer, graduated from the University of Warsaw. Employed in the Polish Academy of Sciences 1973–1986. Founder of the EGIT Art Foundation, 1986; Warsaw Soros Center of Contemporary Art, 1992; Institute of Art Promotion Foundation, 1997. Director of the “Zachęta” National Art Gallery in Warsaw 1993–2001; Visiting Consultant in the Museum of Modern Art, New York 2001–2002; President of the Program Advisory Board and Program Director of the Warsaw Museum of Modern Art 2005–2007. Board member of: *Manifesta 1* Foundation; Sztuki Museum, Łódź; Museum of Modern Art and National Museum and Chopin Museum in Warsaw; State Museum Auschwitz-Birkenau; MOCAK Museum Kraków. Recent publications: *Przeciąg: teksty o sztuce polskiej lat 80* [Draft – texts on Polish art of the 80s] (2009); biographical book *Proszę bardzo* [Here you are] (2009); *Let it be. Talks with Anda Rottenberg* by Dorota Jarecka (2014). As of 1980, active as a curator of art exhibitions worldwide. Curator (1993–1995) and commissioner of the Polish Pavilion at the Venice Biennale 1993–2001 and the São Paulo Biennale 1997–2007. – Address: Biala 3 m. 28, 00-895 Warsaw, Poland. E-mail: arottenberg@msn.com.

Yes, my plans were different. I thought I would spend all the time sitting quietly in my studio, writing my book. And eventually learn German. I even started. But you know, I am a smoker. Each time the sentence didn't go smoothly, I jumped up from my desk and ran to the balcony for a cigarette. Knowing my habits, my daughter-in-law gave me a very thick and warm dressing gown so that I wouldn't suffer the cold while smoking outside. She made something very personal out of it: on a light grey surface of this elegant

piece of cloth she attached the bright orange “AR” right in the middle of the back. I felt I was marked with it the same way the Jews were “stamped” with the yellow Star of David several decades ago. Maybe I exaggerated. That means I might have had an obsession about the subject. Now I see it more clearly. I realize that most of my recent studies and texts have had something in common with war trauma. Or at least with war memory. Like the texts for books of photos by two different authors, one the Polish-Israeli-American Loli Kantor, whom I presented at Wiko in October ’15, and the other, the Polish senior photographer Tadeusz Rolke. Both printed just before I came to Wiko. Or the album of drawings made by the Hungarian painter Laszlo Feher, published in 2016. The memory of WWII was a subject of my lecture in the Berlin Deutsches Historisches Museum (February 2016); its consequences became the point of departure for my text “Negotiating Freedom. Polish Art 1944–1970”, published in the catalogue to accompany the international exhibition *Art in Europe 1945–1968. Facing the Future*, which opened on June 23rd in the Bozar, Brussels. And it was hidden between the lines of my essay for the book on the almost-abstract paintings of Stanisław Fijałkowski, which came out in Berlin at the end of April 2016. It is also visible in my recent essay on the sculpture installations and monuments by the Israeli artist Dani Karavan, written for the catalogue of his new exhibition in Katowice, Poland that I am currently curating.

Yes, it might have been an obsession. Only now, thinking of this, I realize that many of my previous exhibitions were also tinged with the same subject. I started in 1995 with the “Where is Abel, thy Brother?” show (Warsaw). This biblical question that is always asked too late, after Abel is already gone, was repeated there by many great artists from the whole world. In 2000, I conceived “Amnesia – Die Gegenwart des Vergessens” (Bremen), referring to the ability to forget that lets us, the human species, repeat the same mistakes over and over. In 2004, I curated the Art Salon “Continental Breakfast” (Belgrade), in which I raised the subject of long and short collective memories that still serve as a trigger for acts of revenge based on the classic, tribal reflex that repetitively powers social and political aggression. In the same year, I happened to realize “Warsaw–Moscow/Moscow–Warsaw”, originally meant to illustrate the common Polish-Russian achievements in art and culture in the course of the last hundred years. In its Warsaw venue, I did my best to display all possible fields of conflicts caused by history and politics; my Russian partners didn’t follow me when arranging the Moscow venue of the same show. Their version was about beauty. In my exhibition “Tür an Tür. Polen–Deutschland. 1000 Jahre Kunst und Geschichte” (Berlin 2011) covering a thousand years

of our neighborhood, the 20th-century problems occupied half of the whole exhibition space; the four biggest rooms focused only on WWII and its consequences up to the year 1989.

It seems that I have not been able to get rid out of this traumatic historical experience. Not mine, as personally I have never witnessed any war, but ours, as the “family of man”, so to speak. I have been turning it over and over in my mind and each time discovering new aspects. Like the postwar changes in the population structure in most Polish cities and towns from multinational, multicultural, and multi-religious into homogeneous, hence xenophobic. I conceived and displayed two different exhibitions that approached this specific aspect: in Nowy Sącz (“Void”, 2012) and Lublin (“Uni-Ja/Uni-On”, 2013). The latter also touched upon the everlasting question of “better” and “worse” citizen of the given states or political structures, like the EU, in reference to the well-known concept of “Europe of two speeds”. Finally, looking at the rising waves of nationalism and religious fundamentalism clearly visible all around Euro-Atlantic and Middle Eastern territories, I decided to recollect the brief history of racism, starting with the “modern” idea of hygiene and eugenics and moving to the current situation of immigrants and passing by the quickly forgotten notions of racial hygiene, social Darwinism, the practice of forced sterilizations, “euthanasia”, and the “final solution” that accompanied the “race-improving” programs of the “Lebensborn” centers.

The exhibition “Progress and Hygiene” opened in November 2014. I felt I contributed to the process of preventing people from repeating this kind of history. At least in Poland. In May 2015, Polish society elected the new president of the republic, who started by breaking the existing constitution; instead, he promised to keep the state free of strangers. The same promise paved the way for the power of the newly elected government (October 2016). I was already based in Wiko, but I went to Warsaw to vote against this program. It didn’t help, of course.

I know that all these exhibitions and articles also don’t help. Nobody listens to artists and intellectuals when it comes to social or political mass movements, as we could witness watching the process of Brexit. But what has been done in the field of art and writings stays longer than some regimes. “Manuscripts don’t burn,” wrote Mikhail Bulgakov in his novel *The Master and Margarita*. I decided to come back to the subject of WWII one more time and write a book about artists’ attitudes toward it. While doing this, I was taking my cigarette breaks every now and then. Leaning out from my balcony, I inevitably turned my attention to all those busy birds picking invisible insects, seeds, and red fruits of the

yew tree growing right at my fingertips. Or squirrels jumping from one branch to another for their secret purposes. Listening to the regular drumbeat of acorns falling from the huge oak tree on the flat roof of my next-door neighbor's house, I guessed at the age of this tree. And many others. Were they planted before or after *that* time? And who planted them? The yew tree grows very slowly, I thought; if it's so tall, it could have been planted by the Brauns, whose "Stolpersteine" pave the way to the Villa Jaffé and whose history my neighbor Daniel Cefaï traced. I tried to compare the height of this yew tree with the one that grows in front of my flat in Warsaw. That apartment building was erected some three years ago to replace the older one, built in the early 1950s on the ruins of the Warsaw ghetto. This means my Warsaw yew tree, which is shorter than my Berlin one, is something like 65 years of age. The same as many other trees growing in the backyard of the house and partly blocking the view from my Warsaw balcony to the side wall of the only still existing pre-war tenement building in the neighborhood. That house, called "Under the clock", was inhabited by the head of the Warsaw Ghetto Judenrat, Adam Czerniaków, for a short period before his suicide on July 23, 1942. No "Stolpersteine" in front.

Being frank, I should confess that the question of the age of trees used to come to my mind also when I smoked my cigarettes just outside the back door of our main Wiko building. I mean the door that leads to the restaurant. But gradually, week after week, my attention shifted from their age to their beauty. Especially the magnificent shapes and colors of the red beech trees, growing in different gardens in Grunewald. I wouldn't dare to say that my thoughts about our Fellows underwent a very similar process: from evaluating their age (and enquiring whether I am still the oldest) to recognizing their charm. You know how it is when all of a sudden you are surrounded by dozens of unknown people. The proper recognition of who is who takes some time. Especially in my case, since I didn't belong to any group, neither to the "Pain", nor to the "Coloration" one; "Recht im Kontext" was not my specialty and I got a bit lost in Middle or Far Eastern art. Not to even mention economics.

During all the Wiko seminars, each on a different subject, I dug through the archeological layers of my memory trying to reach the proper strata in which I could possibly find some forgotten knowledge. For example, I was searching for the Latin *Divide et impera* but instead I came across mysterious *horda dorsalis* from the time of my biology school lessons; listening to a talk about Einstein in Prague, I was torn apart between $e=mc^2$ and two spectacular Prague defenestrations. By the way, the same references, but in the opposite order, came to my mind also a bit later, during the Jonathan Sheehan talk. Despite

this sort of intellectual deficiency, I could eagerly agree that color serves as a factor in sexual attraction in many species, but could not believe they have any understanding of formal aesthetics. On the other hand, I was amazed to learn how intelligent the colonies of one-cell protozoans are and felt a deep compassion for suffering fish and other animals. I followed the secret codes of mammals' communication (especially dogs) discussed by Dorit Bar-On and learned the notion of the Rumanian word *dreptate* and the reasons why some Muslims converted to Catholicism in 17th-century Jerusalem. Luca Giuliani confirmed my conviction that everyone sees what he already knows, especially on ancient Greek vases. Telling her story about Ingeborg Bachmann, Ina Hartwig helped me to understand the real meaning of Paul Celan's "Mohn und Gedächtnis"; Hassan Jabareen convinced me that justice really exists, even if it concerns Palestinians in the state of Israel; Jane Burbank and Tatiana Borisova proved that we are able to understand the clauses of Russian law, while Maria Shklyaruk let me believe that she would improve the Russian trial procedures. I hope they will become as transparent as the building of the German Constitutional Tribunal as shown by Gertrude Lübke-Wolff. Barbara Stollberg-Rilinger showed me a new face of Maria Theresia; Ralph Ubl revealed to me the secret life of gloves, especially the left one. And Daniel Jütte pointed out an uncountable number of windows glittering on the distant horizon of art sciences. I learned a lot. I even tried to understand the paradox of liberation in purely philosophical terms. However, I still don't know what zebras did to have such attractive stripes.

Thus, from one seminar to the other, I have gradually become acquainted with our Fellows, the fields they work in, and the way they think, although their private features such as their temperaments, senses of humor, and taste in wine and cheese were easier to learn during common lunches and dinners. Especially dinners. Long and unforgettable. And during some side parties, organized on many occasions here and there. But still, I have spent a lot of time all alone. Days became shorter and shorter. Passing every day by the illuminated window of Michael Jarrell's studio in Villa Jaffé and seeing him working, I thought about my low productivity, my politically incorrect obsessions, and, finally, my slightly suspicious position in this campus. Neither an artist nor a serious writer, not even a real scholar, I have been trying to develop a concept that I would not be able to defend or prove scientifically, as most of my conclusions are based rather on the intuitive interpretations of art. On top of all this, I have not been able to cut off my mind from the political and social changes in my country. One dark autumn afternoon, smoking a cigarette on the balcony of my luxury studio and feeling torn apart between Polish affairs and

orderly Wiko habits, I decided to start a sort of Berlin diary. Not instead of my book, but as a side activity.

My main task has resulted in two chapters, so far. I diminished my speed when I realized that I would probably not have a chance to publish this book in my country, as each publisher would need to get the additional public funds in this purpose. But the diary grew to some two hundred pages. Curious about what I had been writing during all those months, I tried to read it yesterday, but found it very boring. All about the same: Berlin-Warsaw, Germany-Poland. And myself torn apart between these two.

It always ends up differently than previously planned. Not in general, but in my case. At least I made friends with many bright people and hope to keep in touch with them in the future, whatever it brings to each of us and to this world.



THE SIGNALING VALUE OF COLORATION:
A ROLE FOR PLEIOTROPY
ALEXANDRE ROULIN

Born in 1968 in Payerne, Switzerland. Studied Biology at the University of Bern. Now full professor at the University of Lausanne. As an evolutionary biologist, my aim is to understand the adaptive function of variation in behaviour, morphology and physiology. Major research interests include the adaptive function, evolution and maintenance of melanin-based coloration and interactions prevailing between family members, using the barn owl, a cosmopolitan bird, as model organism. – Address: University of Lausanne, Department of Ecology and Evolution, Building Biophore, 1015 Lausanne, Switzerland. E-mail: Alexandre.Roulin@unil.ch.

My three-month stay at the Wissenschaftskolleg (Wiko) in Berlin was very fruitful and pleasant. It was an amazing experience of contact with so many brilliant people working in a full array of fields including historians, musicians, biologists, jurists and philosophers. So many fields that usually do not cross paths. The diversity of viewpoints revealed at lunches, Tuesday talks and Thursday dinners was memorable. Wiko helped me realise that our universities are made of all these disciplines that, in contrast to the old times, do not mix anymore. Since my stay at Wiko, I am trying to implement this approach at my home university.

A second very important aspect of my stay was meeting and interacting with colleagues working in the same field as me but from different perspectives. Although all these colleagues are famous and respected, I had never met most of them, which further emphasises the key federative role of Wiko. I am thus very thankful to Wiko and to Tim Caro, who organized the “colour team”, for having united all these people. This ended up

with a fantastic workshop bringing together 25 researchers and leading to the writing of several papers!

Finally, my stay in Berlin offered me the opportunity to start writing a book. Being away from my home university, I could concentrate on this undertaking.

Last but not least, I have to warmly thank all the personnel of Wiko: secretaries, cooks, people who clean the buildings, librarians, people who organize the Fellows' stay etc. They were all very kind and highly professional! This was totally amazing and I felt I was treated like a king. Thank you all.



HEFE UND WEITERE ARTEN, DAS LEBEN
ZU VERSTEHEN
HANNAH SCHMIDT-GLENEWINKEL

Geboren 1980 in Frankfurt/Main. Studium der Mathematik, Informatik und Biologie in Greifswald und New York. 2003–2004 Graduiertenstudium in Bioinformatik an der Rockefeller University New York zum Thema Gen-Promoter-Sequenzen. 2004 Diplom in Biomathematik. 2005–2011 Promotionsstudium am Deutschen Krebsforschungszentrum zur automatischen Bildanalyse (Computer Vision) und der mathematischen Modellierung der Signalwege von Wachstumsfaktoren bei Krebs (Dr. rer. nat. 2008). 2011–2015 Postdoc am Weizmann Institut in Israel. Weiterarbeit an der automatisierten Bilderkennung; Mikrofluide; Anwendung von Mikrofluidiksystemen um Zellwachstum in Realzeit zu untersuchen. Seit 2016 wissenschaftliche Beraterin bei hfp Consulting. – Adresse: hfp consulting, Steigerweg 55, 69115 Heidelberg.
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Die Zeit am Wissenschaftskolleg gehört zu den schönsten meines bisherigen Berufslebens. Damit meine ich nicht den Komfort. Natürlich ist es wunderbar, welche Unterstützung und Annehmlichkeiten das Wiko den Fellows bereitstellt. Diese allein tragen schon dazu bei, dass man sich in einem bestmöglichen Zustand befindet, in dem dann auch gute Arbeit und gute Ideen zustande kommen. Die Räumlichkeiten sind inspirierend, wir wurden bestens versorgt, die Bibliothek erfüllt jeden Wunsch. Es muss der Traum eines jeden Wissenschaftlers oder kreativ Schaffenden sein, hier einige Zeit verbringen zu dürfen.

Das Entscheidende aber, der ‚Glücksfaktor‘, war die Gemeinschaft. Am Anfang war ich noch etwas nervös. Wer sind wohl die anderen? Sind sie auch nett? Werde ich verste-

hen, wovon sie reden? Werden sie mich verstehen? Wie wird es überhaupt möglich sein, sich fachlich auszutauschen? Auch wenn nicht immer Austausch stattfand, dann zumindest Annäherung. Dazu später mehr.

Das Wissenschaftskolleg empfing uns mit offenen Armen und nach spätestens zwei Wochen fühlte ich mich heimisch. Berlin tat sein Übriges. Eine große Freude für viele von uns waren die Musikerlebnisse, die die Stadt uns schenkte. Die Zeit am Wiko war für mich auch eine Zeit, in der ich Kunst anders in mein Leben ließ, als ich das bisher getan hatte – vielleicht weil ich nun mit Künstlern zusammenlebte und arbeitete. Ich habe natürlich auch früher schon große Konzertsäle besucht, aber dennoch war die (Wieder-)Entdeckung der Philharmonie sicherlich ein Ereignis in meinem Leben. Die Liebe zur Musik war etwas, das viele Fellows verband. Es war schön, gemeinsam zu Konzerten zu gehen und an den folgenden Tagen lange und ausgiebig darüber zu sprechen, was den Genuss noch erhöhte. Ich hielt mich einfach an die ‚Experten‘, und, nachdem ich herausgefunden hatte, wer sich ‚auskannte‘, kaufte ich stur die gleichen Konzerttickets wie sie und wurde nie enttäuscht.

Einer meiner liebsten Dienstagsvorträge war dann auch einer über Musik und insbesondere den Klang von verschiedenen Akkordkombinationen zu hören und die Bilder, die diese heraufbeschwören. Ich ‚sah‘ Musik vor meinem inneren Auge und habe die Bilder bis jetzt nicht vergessen, welche ein Akkord, bestehend aus einer Dissonanz sowie ihrer Auflösung, hervorrief.

Ich denke, dies sind Erfahrungen, die man schwer machen kann, wenn man in seinem Institut (in meinem Fall das der Biologie) sitzt und vielleicht hin und wieder zu einem Vortrag aus einer anderen Disziplin geht. Dieser mehrmonatige Aufenthalt in der Fellow-Gemeinschaft erlaubte es mir, mich aus meiner Nische heraus zu bewegen und eine ganz andere Ideenwelt kennenzulernen. Der Komfort und die Sicherheit der Umgebung erleichterten dies. Wenn man sich aus seiner sicheren Ecke (Ich BIN Mathematiker, ich BIN Künstler) weg bewegen will, von der Identität die man sich so stolz erarbeitet hat, wenn man die Zeit und die Chance nutzen will, davon etwas aufzugeben, dann ist dieser Prozess des Loslassens und des neu Kennenlernens nur dann möglich, wenn auf der anderen Seite Menschen sind, die einem entgegenkommen und freundlich aufnehmen, die einem ihre Sicht der Dinge erklären. Diese Erfahrung von freundlichem Erklären des ‚anderen Blickwinkels‘, die ich durch meine Co-Fellows erfuhr, meine ich, wenn ich sage, dass die Zeit am Wiko zu den glücklichsten Erfahrungen meines Lebens gehört.

Ich kam an das Wiko nach einem vierjährigen Aufenthalt am Weizmann Institut of Science, Rehovot, einem rein naturwissenschaftlichen Institut. Davor war ich mehrere Jahre in der Krebsforschung tätig und habe eigentlich mein ganzes Berufsleben in naturwissenschaftlichen Kreisen verbracht. Es war sehr beglückend für mich, dass ich – nach einer gewissen Zeit – die Fragestellungen aus den anderen geisteswissenschaftlichen Disziplinen sehr gut verstehen konnte. Ich meine damit mehr, als nur das Forschungsthema zu verstehen oder den jeweiligen Seminaren folgen zu können. Was mich froh machte, war, dass ich erkennen konnte, was der Beweggrund für eine bestimmte Fragestellung ist. In den allermeisten Fällen hatte ich, wenn ich mich lange genug hineindachte und zuhörte, das Gefühl, dass ich verstehen konnte, warum die Person bei einer bestimmten Problemformulierung angelangt war.

Als experimentell arbeitende Naturwissenschaftlerin landet man dann meist bei einem sehr einfachen Modellorganismus. Ich selber hatte jahrelang den Zuckerhaushalt von Hefezellen erforscht. Dies, könnte ich mir vorstellen, klingt nicht so wahnsinnig spannend für einen Fachfremden. Er mag sich fragen: Warum um Himmels willen forschst sie an Hefe?

Für mich ist klar, wie und warum ich bei meinem Forschungsgebiet der mathematischen Molekularbiologie angekommen bin: Ich will die Grundlage des Lebens verstehen!

Ich hatte irgendwann mal einen Moment – vielleicht übertreibe ich meiner romantischen Ader entsprechend etwas, aber es ist ein schöner Gedanke –, da dachte ich: Die meisten Fellows haben alle genau diese Frage. Sie wollen alle verstehen, was die Grundlage des Lebens ist, nur macht das jeder auf seine Art, und das sieht dann nur scheinbar nach etwas ganz anderem aus. Ich bin bei den Hefezellen gelandet, ein anderer untersucht ein bestimmtes literarisches Motiv, oder schafft Kunst, damit die Menschen sich spüren. Wieder ein anderer fragt anhand eines Dekorationsmotivs, wie Menschen miteinander leben. Oder wie Menschen in Gruppen Entscheidungen treffen; wie soziale Hackordnungen bei Kindern entstehen; wie menschliche Sprache überhaupt entstanden ist. Es war eigentlich immer wieder die Frage: was ist die Grundlage unseres (Zusammen-)Lebens, das in den verschiedenen Themen wiederhallte. In diesem Sinne half mir die Zeit am Wiko, mich etwas von den sehr lieb gewonnenen Hefezellen zu distanzieren. Ich verstand: sie sind nicht meine einzige Möglichkeit, dem Leben auf den Grund zu gehen.

Für das Wissenschaftskolleg wünsche ich mir, dass es weiterhin für gesellschaftlich relevante Fragen offenbleibt und fragt: Was kann Wissenschaft für die Gesellschaft tun? Die Welt steht vor so vielen Herausforderungen, es wäre nicht gut, wenn Wissenschaftler sich in ein Schneckenhaus zurückzögen und sie nur aus der Ferne betrachteten. Wir haben viel zu geben, und ich denke, wir stehen auch in der Pflicht, dafür zu sorgen, dass unsere feinsinnigen Arbeiten nicht bloß zum Selbstzweck dienen, sondern auf irgendeine Weise klärend und friedensfördernd wirken. Dies gilt besonders in Zeiten, in denen auch der Wissenschaftsapparat immer mehr der neoliberalen Vermarktungslogik unterworfen zu werden scheint. Das Wiko kann hier ein Gegengewicht sein.

Abschließend noch ein Kommentar zur Diversität der Fellows: Mir fiel auf, dass unter den zehn deutschen Vollzeitfellows meines Jahrgangs nur ein Ostdeutscher vertreten war. Auch gab es in der Geschichte des Wiko noch keine Rektorin, und in den meisten Jahrgängen gibt es viel weniger Frauen als Männer. In meinem Jahrgang gab es wohl ein Rekordhoch an weiblichen Fellows, und ich kann nur sagen: ich kann es empfehlen.



A LEMON PEEL
JONATHAN SHEEHAN

Jonathan Sheehan received his Ph.D. from the University of California, Berkeley in 1999. Since then he has taught at Indiana University (2000–2005); the University of Michigan (2005–2007), and the University of California, Berkeley (2007–present). He is founder and director of the Berkeley Center for the Study of Religion (2012–present). Major fellowships include: the Frederick Burkhardt fellowship for recently tenured scholars from the American Council of Learned Societies; the National Endowment for the Humanities grant for collaborative research; a research fellowship from the Center for the Study of Religion, Princeton University; the Andrew Mellon postdoctoral fellowship at the University of California, Los Angeles. Recent Publications: *Invisible Hands: Self-Organization and the Eighteenth Century* (University of Chicago, 2015, with Dror Wahrman); “The Sacrificing King: Ancients, Moderns, and the Politics of Religion.” In *For the Sake of Learning: Essays in Honor of Anthony Grafton*, ed. Ann Blair and Anja-Silvia Goering (Brill, 2016). “Suffering Job: Christianity Beyond Metaphysics.” In *God in the Enlightenment*, ed. William Bulman and Robert G. Ingram (Oxford University Press, 2016). “Thomas Hobbes, D. D.: Theology, Orthodoxy, and History.” *The Journal of Modern History* (June 2016). – Address: Department of History, University of California at Berkeley, 3229 Dwinelle Hall, Berkeley, CA 94720-2550, USA. E-mail: sheehan@berkeley.edu.

On his island retreat of St. Pierre in 1765, Jean Jacques Rousseau imagined an endless time of reflection, “two years ... two centuries, and the whole of eternity”, an idle time for thought and creativity. My time at Wissenschaftskolleg was shorter, but no less precious for all that. And unlike the Swiss misanthropic lover-of-mankind, who spent his days

alone on the beach or walking the hills, I spent my days in delightful and learned company. The spaces of creativity are also social (and culinary!) ones, it turns out, and my thoughts were formed by unexpected intellectual discoveries. Polyphonic music, peacock tails, digitized Korans, talking robots, Romanian curses: startling features of a shared landscape that help break habits and open new possibilities for thought.

“It is said that a German did a book about a lemon peel,” Rousseau commented while resting on his island and suggested that he might well like to write one about every type of hay in the meadow. My own lemon peel this past year was the long and convoluted history of Christian sacrifice. This history travels from the early Church into our own modern world, traversing many places and following the thread of controversies in a religion so ambivalent about what kind of thing it should take sacrifice to be.

These controversies ebbed and flowed over the centuries. Acutely felt in the early Church, they settled into uneasy quiet for the longer Middle Ages, when the Western Church developed its robust sacrificial liturgy and theology. The Reformation re-opened the question of sacrifice, though, and every Christian confession in its wake was forced to determine anew what kind of thing a Christian sacrifice was and should be. The struggle to understand what Christianity *is* was conducted as a struggle to understand what Christianity *was*, the early Church reanimated for new uses. Liturgy, theology, ecclesiastical history, patristics: these were just a few of the domains in which these controversies unfolded, crossing Christian communities of every sort. From these religious controversies would grow robust theories of sacrifice and religion that shape the modern human sciences.

In a sense, then, the book is a history of unexpected consequences. Things that seemed ordinary to one age became burdens for the next, and each effort to relieve these burdens created new challenges, but also possibilities for thought. A minor story about Pope Gregory the Great in the ninth century became a vibrant source for later medieval sacrificial piety and an example of impossible Christian superstition in the sixteenth century. Frames of reference shifted, and suddenly what was ordinary came to seem strange and terrible. But in the effort to manage this strangeness, new possibilities for thinking about human affairs emerge, ones that we live with even now.

In my experience, writing – especially writing that traces complex and strange terrain – takes both time and languor. If you want to open yourself up to the world, Rousseau remarked in his *Promenades of a Solitary Walker*, you need a measure of idleness, a “precious *far niente*” ungoverned by particular cares and concerns. Noticing the lemon peel,

paying attention to the hay in the field, tracing the strange fortunes of sacrifice: these are possible only when you set aside the instrumental habits so important to our ordinary navigation of the world and allow your thoughts to settle down.

The Wissenschaftskolleg was a space for settling down. The island in the Grunewald dampened the daily noise, and my rhythms became slower and more measured, extending over days. Seasons marked the time, a brilliant fall shading to a long grey winter, ending in a burst of green. Books rolled into and out of my office, conversations had time to develop over lunches and walks. One day's thought could be carried into the next, fragile ideas given time to settle into firmer shapes.

Around this island and offering an altogether different world of distractions, however, was Berlin. I fell for this city, for its curious mix of laziness and industry, efficiency and grime, cultures high and low. It is a city that wears its history on the outside, its violent expansion, violent collapse, decades of decay, and current renewal marked in corner monuments, grand buildings, abandoned lots, magnificent art, and glowing street life. This past year added another Berlin, a refugee city, people fleeing war and taking up impromptu residence in convention halls and airplane hangars. This new Berlin made itself felt even at the Wissenschaftskolleg, a moment of historical acceleration felt in the hallways, on the lecture rooms, and in the streets outside. Tumultuous and disorganized days, terrifying for those displaced and confusing for their hosts. They were also a marvelous thing to witness and a reminder of what can punctuate history: an unexpected guest suddenly arriving on the threshold and asking for hospitality.

Between my refuge for writing and thought and the refuge offered to thousands fleeing war; between the calmness of historical reflection and the violence of historical events: this was a year of startling contrasts. But instructive contrasts as well. Our island in the Grunewald was, in the end, not as isolated as all that. A precious *far niente*, yes, but also tied to peoples and politics, porous to the world. And fortunately so: after all, neither lemon peels nor books simply grow on their own.



DIE REISE IN DEN GRUNEWALD MARIA SHKLYARUK

Maria Shklyaruk, geboren am 5. März 1980 in Sankt Petersburg, ist Juristin. Sie arbeitete bis 2011 als Ermittlerin bei der russischen Staatsanwaltschaft. 2008 begann sie Deutsch zu lernen und sich für die ökonomische Analyse des Rechts zu interessieren. 2011–2012 Studium in Hamburg (LL.M.). 2013 Promotion in Ökonomie an der Staatlichen Polytechnischen Universität Sankt Petersburg („Die Methodik der Auswahl von ökonomischen Instrumenten zur Förderung erneuerbarer Energien“). Seit 2012 forscht sie zum Thema „Probleme der Rechtsanwendung“ am Institute for the Rule of Law der Europäischen Universität in Sankt Petersburg, einem vom Staat unabhängigen rechtsoziologischen Zentrum. Ihre Forschungsprojekte sind: Strafverfolgungssystem, Polizei und Kriminalstatistik in Russland sowie Reformvorschläge für diese Bereiche. Sie schreibt Kolumnen für *Vedomosti* und *RBK*. – Adresse: Research Institute for the Rule of Law, European University at Sankt Petersburg, Gagarinskaya st. 3a, 191187 Sankt Petersburg, Russland. E-mail: maria.shklyaruk1980@gmail.com.

Die Geschichte meiner Reise in den Grunewald begann für mich vor vier Jahren, nämlich 2012. Nach vielen Berufsjahren bei der russischen Staatsanwaltschaft und einem halbjährigen Studium in Hamburg wechselte ich in die Wissenschaft und trat eine neue Stelle am Institute for the Rule of Law an der Europäischen Universität Sankt Petersburg an.

Das war eine Wende in meinem Leben.¹ Vadim Volkov, der Direktor des Instituts, war im Jahr 2005/2006 Fellow des Wissenschaftskollegs zu Berlin. Deswegen erhalten wir jedes Jahr das Jahrbuch des Wissenschaftskollegs, in dem die Fellows über ihren Forschungsaufenthalt in Berlin berichten. Es war für mich immer sehr reizvoll, darin zu blättern, wobei ich zunächst nur ganz entfernt daran gedacht habe, als Post Doc wissenschaftlich zu arbeiten oder als Gastwissenschaftlerin ins Ausland zu gehen ...

Im Mai 2014 hatte sich meine Einstellung dazu vollkommen verändert. Die ersten beiden Jahre an meinem neuen Arbeitsplatz lagen hinter mir, meine Dissertation hatte ich vor einem Jahr verteidigt und ich wünschte mir eine neue Herausforderung. In dieser Zeit erfuhr ich vom EURIAS-Stipendium und beschloss, mich zu bewerben. Ich sah das Stipendium als eine Möglichkeit an, Forschung zu betreiben, wie ich sie in Russland nicht hätte ausüben können, nämlich mit empirischen Methoden die Anwendung des Rechts in einem anderen Land zu erforschen. Schon seit vielen Jahren hatte ich ein Interesse an der Art der Strafverfolgung in Deutschland. Berlin, so dachte ich, würde mir genau die Möglichkeit eröffnen, dieses Interesse zu vertiefen und gleichzeitig die Anwendung empirischer Methoden zu erlernen. Ich entwarf spontan einen Forschungsplan, der in meinem Kopf schon lange existiert hatte, schickte die Bewerbungsunterlagen ab ... und war am Ende doch sehr überrascht, als ich nach einem halben Jahr über den Erfolg meiner Bewerbung informiert wurde.

Im Dezember 2014 stand fest: Im September 2015 reise ich nach Deutschland. Meine damaligen Projekte in Russland waren vor allem zwischen Wissenschaft und gesellschaftlichen Aktivitäten angesiedelt: Ich organisierte eine Diskussion für das Russland-Forum für Zivilgesellschaft (www.civil-forum.ru) – das große Treffen nicht-staatlicher Organisationen und Aktivisten; koordinierte ein Projekt über die Transparenz der Polizeiarbeit in Russland (openpolice.ru) und arbeitete noch an drei weiteren wissenschaftlichen Projekten. Da gab es richtig viel zu tun. Obwohl ich alles daran setzte, konnte ich nicht alle Projekte bis September 2015, dem Beginn meiner Fellowship am Wissenschaftskolleg, abschließen. Deshalb musste ich zwischen Mitte November und

1 Mein Studium (2011/2012) wurde von der Handelskammer Hamburg unterstützt. Ich bin bis heute sehr dankbar für diese Gelegenheit, die mein Leben radikal veränderte und mir ermöglichte, ganz neue Wege zu gehen. Die Kontakte aus dieser Zeit in Hamburg sowie der Kurs „Internationales Wirtschaftsrecht“ in Sankt Petersburg sind für mich bis heute sehr wichtig und nützlich und voller angenehmer Erinnerungen.

Mitte Dezember mehrere Male für ein bis zwei Tage nach Moskau fliegen, um die restlichen Arbeiten zu erledigen.

Das war zu der Zeit, als ich schon in Berlin oder genauer: im Grunewald wohnte. In den ersten beiden Wochen war es noch richtig, von „Berlin“ zu sprechen, weil einige Freunde von mir Dienstreisen nach Berlin unternahmen und wir uns häufig im Zentrum Berlins trafen. Dann aber kam der Herbst im Grunewald. Ich arbeitete mit einer Statistik zur Strafverfolgung in Deutschland und las das Buch von Johannes Feest *Die Definitionsmacht der Polizei: Strategien der Strafverfolgung und soziale Selektion* über die Polizei in Deutschland in den 1960er- und 1970er-Jahren des vorigen Jahrhunderts. Johannes Feest hatte ich vor drei Jahren in Sankt Petersburg kennengelernt. Neben der Unterstützung meiner Forschung durch Johannes war besonders der interessante Workshop „Das Strafverfolgungssystem in Russland und Deutschland – Versuch eines empirischen Vergleichs“ im Mai 2016 für mich sehr hilfreich.

Zu dieser Zeit war das Ende des akademischen Jahres am Wissenschaftskolleg schon abzusehen und die Zeit wurde knapp, aber angespornt durch Vorträge, Gespräche und das Seminar im Mai gelang es mir, das fast Unmögliche zu erreichen: in nur zwei Monaten die wichtigsten Befunde meiner empirischen Forschungen schriftlich zu formulieren. Im Mai 2016 wusste ich schon, dass ich nicht an meinen alten Arbeitsplatz zurückkehren, sondern nach Moskau zum „Zentrum für Strategischen Entwicklung“ wechseln würde. Das hieß, alles, was ich nicht während meiner Zeit am Wissenschaftskolleg aufschreibe, würde nicht mehr geschrieben werden. Ich arbeitete tagelang mit Kollegen in der wunderbaren Atmosphäre der Villa Jaffé, genoss die Sonne in den Kaffeepausen, konnte über meine Ergebnisse sprechen und schreiben und erlebte, wie mein Artikel Form annahm. Diese Tage im Mai sind meine besten Erinnerungen an das Wissenschaftskolleg.

Aber zurück zur Geschichte meiner Reise in den Grunewald und meiner Forschungen. Berlin setzt sich in meiner Erinnerung vor allem aus drei Orten zusammen: An erster Stelle steht der Grunewald. Ich ging sehr oft im Grunewald spazieren. Dabei genoss ich den Wald, ich verliebte mich in die schönen Villen und fand Wege am Herthasee entlang oder zum Grunewaldsee. Das Wissenschaftskolleg wurde für mich zu einem Synonym für Grunewald. Die Ruhe, die unglaublich frische Luft und die Freundschaft der Menschen am Wissenschaftskolleg gaben mir viel Kraft.

An zweiter Stelle ist das Amtsgericht Tiergarten in Alt-Moabit, der Ort meiner Forschung, zu nennen. Von morgens (erste Sitzung um 9:15 Uhr) bis abends verbrachte ich dort viele Tage. Jede Sitzung war für mich eine Lehrstunde über die Menschen, den

Staat, die Regeln, die Gesetze und oft auch über Gerechtigkeit. Vielleicht schreibe ich einmal ein ganzes Buch darüber und nicht nur einen Artikel ...

Und drittens steht Berlin für zwei Orte, wo ich immer Freunde traf: Das Grill Restaurant Buffalo am Adenauerplatz und das Steakhouse Buffalo am Hackeschen Markt. Beide Orte verbindet der Name Buffalo. Ich denke, dass ich mindestens die Hälfte aller meiner Abendessen dort eingenommen habe!

Vor meiner Fellowship am Wissenschaftskolleg hatte ich meine Heimat nur einmal für längere Zeit verlassen, als ich in Hamburg studierte. Aber damals hatte ich keine anderen Aufgaben oder Projekte; ich konnte mich absolut auf das Studium konzentrieren, musste nicht nach Russland fliegen und bekam auch keine Arbeitsaufträge aus Russland. Irrtümlicherweise erhoffte ich mir auch dieses Mal solch eine Auszeit vom Alltag. Aber dem war nicht so, höchstens für ein paar Wochen. Ich musste immer zwischen Deutschland und Russland, zwischen Deutsch und Russisch (und auch Englisch) hin- und herschalten. Es war schwierig für mich, da ich nicht darauf vorbereitet war, in zwei Welten zu leben, obwohl es auch seine guten Seiten hatte. Wahrscheinlich habe ich deswegen nicht alles erreicht, was ich in meiner Zeit in Berlin schaffen wollte.

Beim „Berliner Empfang“, der Auftaktveranstaltung am Wissenschaftskolleg, lernte ich Maria Mammeri kennen, was ein echtes Glück war. Von ihr lernte ich viel Interessantes über das Gerichtssystem in Berlin und sie ermöglichte mir, Kontakte zum Amtsgericht Tiergarten zu knüpfen. Es ist schwierig, mir vorzustellen, wie ich meine Forschung künftig ohne ihre Hilfe ausüben werde. Auf einer Dienstreise nach Hannover traf ich Rainer Keller, der schon in Hamburg und Sankt Petersburg mein Lehrer war. Es war ein richtig gutes Gefühl, sich nach vielen Jahren in einem anderen Land wiederzutreffen und lange unterhalten zu können. Am Wissenschaftskolleg führte ich meine besten Gespräche mit Alexander Verlinsky und ich hoffe, dass wir uns bald in Sankt Petersburg treffen werden.

Ich hatte leider nicht genügend Zeit, viel zu der Schwerpunktgruppe „Russland: Rechtsstaatlichkeit auf dem Prüfstand“ beizutragen, aber sowohl der Film „Leviathan“, den wir gemeinsam mit Jane Burbank und Tatiana Borisova angesehen und dann in einem Seminar besprochen haben, als auch der tolle Workshop „The Middle Level of the Law: Russia, 17th to 21st Centuries“ in Nantes haben mir richtig viel gegeben. Ich bewundere noch immer Jane Burbanks und Tatjana Borisovas Fähigkeiten, historische Parallelen und Tendenzen zu erkennen und zu analysieren.

Wie gut die Zeit in Berlin war, kam mir am vorletzten Tag erst wirklich zu Bewusstsein. Es gab eine Abschiedsparty während der ich plötzlich das Gefühl hatte, dass alle Menschen hier in diesem Haus zu engen Freunden geworden sind. In Wirklichkeit war das natürlich schon während des Jahres passiert ...

Nun ist der Moment, Danke zu sagen. Eigentlich müsste ich alle Menschen aus diesem Buch und alle Mitarbeiter des Wissenschaftskollegs einzeln aufzählen. Stattdessen möchte ich ein ganz großes Dankeschön an das Wissenschaftskolleg, die Fellows und die Mitarbeiter richten. Auch meine Begegnungen mit Menschen außerhalb des Wissenschaftskollegs waren mir eine besondere Freude.

Am Ende meines Berichts über meine Erinnerung an den Grunewald wird mir bewusst, dass es ein echtes Glück war, diese Reise in eine andere Wirklichkeit zu unternehmen. Ich schätze diese Erfahrungen, die nun meine Erinnerung prägen werden und hoffe, dass daraus bald ein Buch entstehen wird. Vielleicht kommt sogar die Zeit, noch weitere Kapitel über eine andere Reise in den Grunewald hinzuzufügen ...



THE WIKO REVISITED
LUC STEELS

Luc Steels studied linguistics at the University of Antwerp (Belgium) and computer science at the Massachusetts Institute of Technology (USA). His main research field is Artificial Intelligence covering a wide range of intelligent abilities, including vision, robotic behavior, conceptual representations and language. In 1983 he became a professor of computer science at the University of Brussels (VUB). He has been co-founder and chairman (from 1990 until 1995) of the VUB Computer Science Department. He founded the Sony Computer Science Laboratory in Paris in 1996 and became its first director. Currently he is ICREA research professor at the Institute for Evolutionary Biology (CSIC, UPF). Steels has produced over 200 articles and edited 15 books directly related to his research. During the past decade he has focused on theories for the origins and evolution of language using computer simulations and robotic experiments to discover and test them. – Address: AI Laboratorium – IOG720, Vrije Universiteit Brussel, Pleinlaan 2, 1050 Brussels, Belgium. E-mail: steels@arti.vub.ac.be.

My stay at the Wiko was a wonderful and highly productive experience. I admit, it was my second time, which means that I already knew how the system worked. I knew the amazing efficiency and friendliness of the Wiko staff, the incredible wonders of Berlin, and the deep friendships that are created at the Wiko. I also knew that the Wiko creates optimal conditions for profound thinking and productive writing. But I also knew that the time goes enormously quickly and Fellows seldom entirely finish the projects they plan. This second time, I was determined to focus with the highest possible energy on my scientific work, shaping my thinking on the evolution of language into a more coherent

framework, devising new experiments that would keep my team focused over the coming decade, and above all attempting to write a book for a broader audience.

The Focus Group on Language Evolution

I was the leader of a Focus Group on language evolution that included Peter Gärdenfors (Lund University), Holger Diessel (University of Jena), Dorit Bar-On (University of Connecticut), and Susan Goldin-Meadow (University of Chicago), who unfortunately had to pull out at the last minute due to sad events in her family. Even though there is more than a century of work in historical linguistics, with an important tradition in Berlin during the 19th century, research into language evolution is a relatively new, still very controversial field. It wants to understand how the language faculty could have evolved given currently accepted theories in evolutionary biology, and how human languages can originate, spread, collapse, or continuously change in a process of cultural evolution. These two topics are highly interrelated because cultural change is canalized by the biologically given language faculty and by auditory and cognitive capacities, and this language faculty is itself shaped and reshaped by the need to sustain the process of the origins, transmission, and usage of language.

Language is an extraordinarily complex system that requires the utmost from the human brain. But it is also a social phenomenon in which a very large collection of individuals without any central organization or mutual telepathy among its members can somehow invent and share conventions for expressing rich, open-ended meanings. Given this complexity, many different fields have taken a stake in language evolution research: archaeologists and anthropologists, ethologists, philosophers of language, psycholinguists, neurolinguists and historical linguists, social scientists, computer scientists, complex systems researchers, and a growing group of theoretical linguists, for whom the topic of language evolution was not central to their preoccupations in the 20th and early 21st century. At this point, there is no generally agreed-upon theory of language evolution, and there is not even a consensus on what such a theory would look like. Even the fundamental hypothesis that human languages exhibit true cultural evolution is being debated intensely.

The Focus Group was designed to cover significant ground within this complex research landscape by bringing in multiple perspectives. My own perspective is that of the computational linguist. I have training both in linguistics and in computer science and

have worked for decades building very sophisticated models of many aspects of cognition, from visual perception, through audition and motor behavior, to knowledge representation, reasoning, and language processing. About two decades ago, I decided to pull all my background and skill together and make operational models of language evolution in the form of “linguistic agents” that interact with each other in consecutive series of language games and that autonomously build up and share an artificial communication system with properties similar to those found in human natural languages. This methodology, adopted from similar “agent-based” simulations commonly developed in biology and sociology (illustrated, for example, by the prisoner’s dilemma game) is a reproducible, objective way to test scientific proposals for language evolution. Although many experiments have since been set up (see Steels 2015) and, in my opinion, very significant progress has been made, the methodology is not yet understood and hence not yet accepted or practiced widely by the language evolution community, undoubtedly because it requires very sophisticated computational skills to put to work.

Peter Gärdenfors came on board as the semanticist. His work on “conceptual spaces”, a broad framework for modeling human cognitive semantics using concepts gleaned from geometry, is well known and has played a key role in several of our language evolution experiments. Peter is also keenly interested in more fundamental questions about the origins of symbols and the historical evolution of our species in relation to the emergence of language. Susan Goldin-Meadow had the role of the psycholinguist. She has done ground-breaking work on the origins of gestural communication, particularly in deaf communities. Holger Diessel was our expert grammarian. He is a well-known authority in usage-based linguistics and construction grammar, which is a particular way of describing and formalizing language that supports better empirical data on child language learning and cultural language change. Finally, Dorit Bar-On represented the viewpoint of the philosopher of language. She brought not only her encyclopedic knowledge of the debates in that field, but also her philosophical scalpel, which was helpful to critically examine and sharpen the arguments and conceptual frameworks we are trying to develop.

To say that the Focus Group played a big role in my work at the Wiko is an understatement. We gave each other almost daily advice and encouragement, exchanged well-meant but nevertheless very sharp comments, went out together, played together in our band at the *Abschiedsfest*, and in general became very good friends for life. There are still plans for a joint paper that is still in the pipeline.

The Workshops

We decided early on that our Focus Group would work by having regular lunch discussions, a weekly journal club where we read each other's work and relevant work of other scholars, and a series of "salons", open to all members of the Wiko, that would cover the *four key areas* in language evolution research that coincided with the interests of the different members of the Focus Group: (i) The origins of symbolic gestures, (ii) the origins and evolution of semantics, (iii) the origins of communication, particularly in relation to animal communication, and (iv) the origins and evolution of grammar.

On that basis four workshops were organised, which were of tremendous importance, partly because they allowed the presentation of the emerging views to a critical small audience, but also because they helped to push our individual research agendas significantly forward. We are very grateful to Wiko for financial support and to Vera Kempa, whose capable organizational help was crucial. It is worthwhile to discuss the contents of these workshops in some detail.

(i) *Origins of Symbolic Gesture* (October 19–20, 2015). Many scholars believe that gestural communication may have preceded language, basing their arguments on observations of child language acquisition, in which symbolic gestures clearly precede verbal communication, and ethological observations of non-human primates. The goal of this first "salon" was to discuss concrete scenarios (such as ontogenetic ritualization) for the origins of symbolic gesture in animals, robots, and humans, from the viewpoints of neurobiology, cognitive science, and language. The different attendants came from very different perspectives, ranging among neurobiology, animal communication, robotic modeling of sensorimotor behavior and gesture, and language.

This workshop had contributions by Michael Arbib (University of Southern California) on "How communication emerges from action: A dyadic brain model of ape ontogenetic ritualization as related to the gestural origins of the human brain's readiness for language", Federico Rossano (University of San Diego) and Katja Liebal (Freie Universität Berlin) on "Origins of animal and infant symbolic gesture", Manfred Hild (Beuth Hochschule für Technik Berlin) and Luc Steels (Fellow) on "Robotic models for symbolic gesture and its origins", Holger Diessel (Fellow) on "Demonstratives", Peter Gärdenfors (Fellow) on "Coevolution of cognition, cooperation and communication", and Dorit

Bar-On (Fellow) and Richard Moore (Berlin School of Mind and Brain) on “Philosophical issues and conclusions”.

(ii) *The Evolution of Meaning*. Most theories of language evolution focus on the evolution of linguistic form. But before there are words, there must be meanings to communicate. This raises questions about conceptualization, deciding what to say, and interpretation, which means using semantic structures obtained from parsing an utterance to make sense of what the speaker intends. Concretely, we need to answer the question how the conceptual building blocks required for conceptualization originate and become shared in the population in interaction with an emergent language. The workshop discussed the evolution of semantics, the relations between language and culture, and the relation between linguistic meaning and other forms of meaning. Also, problems related to how meanings develop in children and how the evolution of meaning can be modeled and simulated in artificial systems were intensely debated.

The workshop had contributions by Peter Gärdenfors on “The evolution of semantics to achieve shared conceptual domains”, Merlin Donald (Swedish Collegium for Advanced Study, Uppsala) on “Meaning evolved in the representational interface between brain and culture”, Michael Tomasello (Max Planck Institute for Evolutionary Anthropology, Leipzig) on “Communication without conventions”, Luc Steels (Fellow) on “Grounded evolutionary semantics”, Gerhard Jäger (Universität Tübingen) on “The phylogeny of word meanings: Inferring the directionality of semantic change from word lists”, Dorit Bar-On (Fellow) on “Expression, communication, and origins of meaning: A philosophical perspective”, and Massimo Warglien (Università Ca’Foscari, Venice) on “Projective games: Partial representations, cultural evolution and meaning”. Manfred Bierwisch (Fellow 1991/1992 and member of the former Akademie der Wissenschaften der DDR, Berlin) also participated in the discussions.

(iii) *Rethinking Animal Minds and Meanings: Toward an Interdisciplinary Understanding of Nonlinguistic Thought and Communication* (May 12–13, 2016). Recent decades have seen important changes in the way we understand animal communication. The view that animal signals consisted essentially of affective, reflex-like stimuli and responses was replaced by a view of animal communication as flexible and considerably “cognitive”. Primates and other species demonstrated apparent referential understanding of vocal signals, and studies with apes suggested communicative intentionality in their use of gestures.

However, it was never clear what sort of knowledge and understanding of reference and intentionality was being attributed to animals, and recent years have seen attempts at revisiting the initial interpretations. What sort of meaning is animal meaning? Hasn't the cognitive side of animal signals been exaggerated at the expense of the affective and emotional sides? Is affective/emotional communication necessarily less complex and non-referential? And what is the relation between animal communication and human language evolution? This interdisciplinary workshop explored ways of rethinking animal meaning and communication in the wider context of rethinking our understanding of the minds of nonverbal creatures.

The workshop had contributions by Juan-Carlos Gomez, Derek Ball, Verena Kersken, and Amanda Seed (University of St. Andrews), followed by contributions from Klaus Zuberbühler (Fellow 2009/2010, Université de Neuchâtel and University of St. Andrews) on "Vocal communication in primates: Is there really reference and intention?", Julia Fischer (German Primate Center, Göttingen) on "What does it all mean? Revisiting the alarm calls of vervet monkeys", Cat Hobaiter (University of St. Andrews) on "Without words: Investigating meaning in great ape gesture", Ulf Liszkowski (Universität Hamburg) on "Complexities and origins of prelinguistic communication", Peter Gärdenfors (Fellow) and Anders Högberg (Uppsala University) on "Under the evolution of teaching", Manuel Bohn and Josep Call (Max Planck Institute for Evolutionary Anthropology, Leipzig) on "Non-linguistic reference to absent entities", and Dorit Bar-On (Fellow) and Richard Moore (Berlin School of Mind and Brain) on "Pragmatic interpretation, signaler-receiver asymmetries, and the evolution of language". This workshop was co-organized with Juan-Carlos Gomez (University of St. Andrews) and partly funded by the University of St. Andrews through the AHRC Science in Culture Project "Rethinking Mind and Meaning".

(iv) *Mechanisms of Grammatical Change* (June 2–3, 2016). Traditionally, grammatical representations are analyzed in terms of a few primitive categories and combinatorial rules that are (largely) independent of usage and development; but there is now a large body of research arguing that linguistic structure is emergent and that grammar should be analyzed as a dynamic system consisting of fluid categories and flexible constraints that are shaped by general cognitive processes. It was the purpose of this workshop to explore the mechanisms that "drive" the emergence of linguistic structure in the process of diachronic language change. Grammatical phenomena to be investigated include (for instance) the

emergence of grammatical markers and constructions, the development of morphological paradigms and syntactic categories, the interaction between lexemes and constructions over time, and change in word order. We will explore these phenomena in light of general cognitive processes such as conceptualization (i.e., the cognitive structuring of experience and the way this affects semantically driven grammatical change), analogy and structural priming (i.e., the mapping of relations across categories and construction and its effect on the development of linguistic paradigms), automatization and chunking (i.e., the rise of linguistic sequences and the weakening or loss of linguistic structure), the flow of consciousness (i.e., the constantly moving focus of attention in the unfolding stream of speech and the consequences this has for the organization and development of linguistic units), and, of course, social interaction (i.e., cognitive processes that concern the coordination of the language users' shared knowledge and the way this influences the "packaging" of information in language use and language development).

The workshop had contributions by Martin Haspelmath (Max Planck Institute for the Science of Human History, Jena) on "Grammatical change and grammatical universals", Luc Steels (Fellow) on "Can we build agent-based models for the complete grammar cycle? And what would we learn from that?", Martin Hilpert (Université de Neuchâtel) on "Asymmetric priming as a mechanism of grammatical development", Katrien Beuls (Vrije Universiteit Brussel) on "Simulating resemanticization processes in Dutch pronominal gender agreement", Freek Van de Velde (University of Leuven) on "Language change is a function of historical demography", Sonia Cristofaro (Università di Pavia) on "Grammatical change and the emergence of recurrent cross-linguistic patterns", Remi van Trijp (Sony Computer Science Lab Paris) on "Transparency vs. processing efficiency: A case study on German declension", and Holger Diessel (Fellow) on "Word order correlations: Grammaticalization, nominalization, and analogy".

These workshops together painted a rich tapestry of ideas, viewpoints, experiments, and observations that are relevant for understanding language evolution. No clear framework has emerged yet and each discipline, naturally, seeks its own type of explanation. Personally, I felt that the final workshop (on grammatical change) held the highest promise. Although historical linguists do not consider themselves to be working on language evolution and are weary of computer simulations of any kind, it is clear to me that they have amassed the empirical foundations necessary to tackle and ground research in the causal mechanisms that explain the remarkable change in human languages. These mechanisms include the cognitive mechanisms available to the human mind, the social

dynamics of human populations, and the cultural and economic contexts that generate the expressive demands on language. Understanding the cognitive mechanisms required for the usage, acquisition, and innovation of language give us clues to the nature of the language faculty and put us on a path to understanding how these mechanisms are implemented in human neurobiology and could have evolved through biological evolution.

My Life at the Wiko

There is a pattern. Fellows arrive like young children at a new boarding school. They discover a new wonderful world far away from the daily, often silly pressures that beset academics, particularly in experimental fields like my own, which require the maintenance of a technical group and hence never-ending writing of proposals and dealing with annoying accounting issues, uncooperative reviewers, students, departmental fights for resources, etc. A Fellow's first months are typically spent settling into new daily routines, cleaning up old work, and finishing papers that were half-written or not yet completely published. At the same time, preliminary work on the book project starts with collecting materials, venturing out in neighboring fields, and discussing ideas with other Fellows.

This is also what happened for me. I did not attack my book project right away, but first finished some publications (in particular Steels 2016a, b and Steels et al. 2016) and wrote a few commentaries and discussion notes, often as a reaction to discussions with other members of the Focus Group or workshop discussions. One of these had the unusual title "I'm gonna have to science the shit out of this" and was published in the *Physics of Life Journal* (Steels 2016a). It analyzes a famous sentence uttered by Matt Damon in the film "The Martian" and illustrates nicely the creative grammaticalization processes that underlie language change: the noun "science" has become recruited as a verb, "the shit out of", which is a noun phrase, has become a modifier of "this", and "I'm gonna" illustrates how an expression "I am going to X" was recruited for the expression of future. The auxiliary "am" became compacted and eroded into an affix of the subject and "going to" compacted into "gonna". Moreover, there is further evidence from language use data that "gonna" is beginning to behave like an auxiliary, as in "You gonna make this meeting?" The discussion note then goes on in response to the talk that Michael Arbib gave at the first colloquium, arguing that the human capacity to handle unusual and creative language use must be an essential component of any model of language. It requires a kind of meta-level on which diagnostics are triggered (such as the use of a noun where a verb is

expected) and repairs are enacted to resolve flagged issues (such as coercing the noun to act as a verb).

I also started writing some sections and ideas for the first chapters of my book. None of them turned out to be a sufficiently productive track, even though they provided material for other (subsequently published) discussion notes arguing that a human language is an evolutionary system in its own right (see Steels 2016c and 2016d). The most important paper I wrote and revised as my Wiko stay unfolded was for the *Philosophical Transactions of the Royal Society B* (Steels 2016e). It sketches a general framework for studying cultural language evolution, makes a link to historical linguistics, and introduces the methodology of agent-based modeling. This paper profited greatly from discussions with other members of the Focus Group, who read and commented on earlier drafts.

The beginning of January is a turning point for many Fellows. The honeymoon period is over. The days get darker and shorter. Ferocious winds are blowing and rain is streaming down. After the Christmas holiday, many Fellows realize that they cannot keep wandering around in the candy store of science, writing papers, reading, and discussing all the other fascinating topics that other Fellows bring to the Wiko. They realize that they have to focus more on their project if they want to succeed.

This happened also to me. I retracted almost completely to my office for writing and thinking. I renounced all the great musical, theatrical, and operatic performances happening in Berlin and only took time off for bicycle rides in Grunewald, which remained possible all year thanks to an exceptionally mild winter. I also admit that I had to scale down my social interactions with the other Fellows, maintaining participation in lunches and Tuesday colloquia, of course, but sadly renouncing the weekly Monday morning walks, late night parties, and other social occasions. However, this paid off.

Ideas began to flow. I hit upon a key literary device that would help to organize the whole book, namely to view research into language origins as climbing a treacherous mountain. I imagined this mountain to be in the Pyrenees, namely the Pico de la Maladeta. Although I never visited this region, I found enough geographic and tourist information, as well as information for mountain climbers, on the web to see the beginning of a fascinating story, in which other mountaineering teams represented other groups doing language evolution research. Instead of a dry scientific treatise, alternative views and debates could be represented as dialogs between the key protagonists who were all trying to climb the mountain. By April, I had the first five chapters and hesitantly showed it to the other members of our Focus Group. (Actually, if Peter Gärdenfors had not forced me, I would

not have dared to do it.) To my relief, they were all enthusiastic and encouraged me greatly. I want to stress here the importance of the Wiko in this respect. Fellows help each other. Particularly experienced writers help novices, and this support is essential to keep up the stamina and concentration and not fall prey to the inevitable states of depression when things are not moving forward at all.

In May, there is another change in the dynamics of the Wiko community, possibly triggered by a marked improvement in the weather. You have one group that has more or less given up on finishing their book projects. They concentrate instead on building a stronger network with other Fellows and other research groups in Berlin. They have clearly decided to fully enjoy the cultural richness of the city and the great natural environment of Grunewald. There is another group that digs in deeper and works with greater dedication to try to reach enough momentum so that their book project, even though it will not get finished, will at least continue to roll on during the summer and beyond. I was a member of the second group, still hoping to make more headway with my book. But sadly, I had to switch gears to work on proposals.

A year without proposal writing would mean the end of my research group and so I had to start responding to calls. Writing a proposal, particularly for European grants, is a big undertaking that requires forming a consortium and constructing a 70-page document with a fully elaborated work plan and budget. The chances that the proposal will be accepted are small. For the calls relevant to my topic, they are close to 1 %, but still, the best researchers in the field compete because there are few alternatives. During the month of May, I participated in two consortia. They were both application-oriented. The first one used the computational construction grammar formalism that I developed with my team for applications in tutoring – we were particularly interested in building apps that immigrants could use to acquire the local language of the community they live in. The second one, equally important from a societal point of view, used our grammar formalism to analyze texts on social media with the explicit goal of mapping belief dynamics on contentious issues such as climate change, immigration, or Brexit. Both proposals were submitted, and I am happy to report that the second one was accepted. This was without a doubt due to the total concentration that I could manage while being at the Wiko.

As the final months set in, I kept working on my book project and even got an important publisher interested, but also spent considerable time preparing my Tuesday colloquium, which was the last one in the series at the end of June.

When I look back, I am happy to have had a very productive period of thinking and writing. I laid the foundation for the future work of my group both financially and in terms of clear guidance about which experiments we should now do. I certainly spent less time enjoying Berlin (although I did see a fair share of operas, including Wagner's full *Ring* at the Staatsoper) and less time with other Fellows than I would have liked. It is clear to me that the Wiko plays a tremendously important role in the advancement of science. I can testify to this with respect to my own work, but I see it also for other Fellows. My gratitude to all those who make this opportunity a reality is indescribable.

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THE SCHOOL OF LISTENING
MICHAEL P. STEINBERG

Michael P. Steinberg is President of the American Academy in Berlin. He was previously Vice Provost for the Arts, the Barnaby Conrad and Mary Critchfield Keeney Professor of History, and Professor of Music and German Studies at Brown University. He is a member of the Executive Board of the Consortium of Humanities Centers and Institutes (CHCI) and served as Founding Director of the Cogut Center for the Humanities at Brown from 2005 to 2015. Between 2009 and 2013, he served as dramaturge on a joint production of Wagner's *Ring of the Nibelungs* for the Staatsoper Berlin and the Teatro alla Scala, Milan. Educated at Princeton University and the University of Chicago, he has been a visiting professor at these two schools as well as at the École des Hautes Études en Sciences Sociales in Paris and National Tsing-hua University in Taiwan. He was a member of the Cornell University Department of History between 1988 and 2005. He has received fellowships from the American Council of Learned Societies, National Endowment for the Humanities, John Simon Guggenheim Memorial Foundation as well as the Berlin Prize from the American Academy in Berlin. Publications include: *Judaism Musical and Unmusical* (University of Chicago Press, 2007); *Listening to Reason: Culture, Subjectivity, and 19th Century Music* (Princeton University Press, 2004); and "Music and Melancholy." *Critical Inquiry* 40 (2014). – Address: President, The American Academy in Berlin, Am Sandwerder 17-19, 14109 Berlin. E-mail: mps@americanacademy.de.

I am forced to open my report with a lament. Though the ten months of the Wiko Fellowship end up being too short for all its lucky recipients – so hospitable is the institution, so enabling of serious productivity enhanced by community, collegiality, and the city of

Berlin – I was able to take advantage of this treasured opportunity for only two and a half months, from May 2 to July 15, 2016. (I had taken on a position in the senior administration of my university and in late summer 2015 was asked by the university president to postpone my scheduled sabbatical year.) Then another change in plans: in March 2016, I accepted the position of President of the American Academy in Berlin, as of August 15, 2016.

On arriving in Berlin, my principal scholarly goal was to make up quickly some of the time lost for two book projects as a result of my administratively heavy academic year. One of these was my announced Wiko project, a book called “The School of Listening”, focused on the global reception and reconfiguration of key legacies in the European musical tradition. This project remains in its early stages; however, the period at Wiko was invaluable in advancing its conceptualization, scope, and organization. On June 28, I was able to present this project to Ute Frevert’s “History of Emotions” seminar at the Max Planck Institute for Human Development, a very productive and rewarding event for me.

This project involves communication and collaboration with several ongoing initiatives. Chief among these is the new Barenboim-Said Academy in Berlin, and I was pleased to be able to invite the Academy’s new dean, Mena Mark Hanna, to the Wiko in the hope of seeding an ongoing institutional dialogue. Thanks to the generous and intellectually meaningful Wiko hospitality, I was also able to invite Pamela Rosenberg, former *Intendantin* of the Berlin Philharmonie and now the director of several important projects of music education for refugee adolescents in Berlin, as well as Saleem Abboud Ashkar, Berlin-based concert pianist and the co-founder of a new orchestra academy for refugee youth, which will begin its programming in October 2016. I am hopeful that these introductions will be meaningful and productive not only for Wiko but also for several of this year’s Fellows, including for example Anna Maria Busse Berger, as well as Ina Hartwig, the latter in her new post as City Councilor for Culture of the city of Frankfurt.

My scholarly docket also included work on a nearly completed short book called “The Trouble with Wagner”: an argument for the inseparability of aesthetic indispensability and political dubiousness in the music dramas of Richard Wagner, with attention mostly to the “Ring of the Nibelungs”. This project, whose completion is overdue, stems from my work as dramaturge on the joint Teatro alla Scala/Staatsoper Berlin production of the “Ring” between 2010 and 2013. The timing proved serendipitous, as the Staatsoper offered revivals of the cycle in June 2016. Rehearsals were scheduled in May and early

June, with the result that I was able to retest some of my arguments against the actualities of the stage. In addition, thanks to the generosity of the Staatsoper, I was able to invite some 25 Wiko Fellows and staff to an early stage and orchestra rehearsal of “Das Rheingold” on May 27, an event I introduced with an informal lecture on the production and its history.

Finally, my appointment to the American Academy occasioned several fruitful conversations with Wiko leadership that herald multiple avenues of collaboration in the future. The Wiko continues to set the example for Berlin and globally of intellectual hospitality and the elusive combination of stimulation and tranquility. I am profoundly grateful to have been part of it during spring 2016.



KONZENTRATION UND ZERSTREUUNG
BARBARA STOLLBERG-RILINGER

Barbara Stollberg-Rilinger, geboren 1955, ist Professorin für Geschichte der Frühen Neuzeit an der Westfälischen Wilhelms-Universität Münster. Studium der Geschichte, Germanistik und Kunstgeschichte an der Universität zu Köln, Promotion 1985 mit der Arbeit „Der Staat als Maschine: Zur politischen Metaphorik des absoluten Fürstenstaats“. Habilitation 1994 mit dem Buch *Vormünder des Volkes? Konzepte landständischer Repräsentation in der Spätphase des Alten Reiches*. 1985 und 1988 Geburt der Söhne Georg und Richard. 1997 Berufung nach Münster. Dort Mitbegründerin und später Sprecherin des Sonderforschungsbereichs „Symbolische Kommunikation und gesellschaftliche Wertesysteme“ (2000–2013), des Exzellenzclusters „Religion und Politik in den Kulturen der Vormoderne und der Moderne“ (seit 2007) und des Sonderforschungsbereichs „Kulturen des Entscheidens“ (seit 2015). 2005 Leibniz-Preis der DFG; 2013 Preis des Historischen Kollegs. Forschungsschwerpunkt der vergangenen Jahre ist die politische Kultur des vormodernen Europa mit ihren Ritualen und Entscheidungsverfahren. Letzte Publikationen: *Des Kaisers alte Kleider: Verfassungsgeschichte und Symbolsprache des Alten Reiches* (Beck 2008, frz. Übers. 2013, engl. Übers. 2015); *Rituale* (Campus 2013). – Adresse: Historisches Seminar, Universität Münster, Domplatz 20–22, 48143 Münster. E-Mail: stollb@uni-muenster.de.

Eine Biografie der Kaiserin Maria Theresia war das Projekt, mit dem ich nach Berlin gekommen bin – eine Biografie, die diese Schlüsselfigur des österreichischen Nationalmythos in einem anderen Licht erscheinen lässt. Das Material war gesammelt und drei Kapitel waren geschrieben, als mein Jahr am Wissenschaftskolleg begann, dreizehn

Kapitel waren fertig, als es zu Ende war. Das war nur möglich dank der paradiesischen Arbeitsbedingungen im Grunewald jenseits der Zumutungen des alltäglichen Universitätsbetriebs. Was ich am allermeisten geschätzt habe, war die maximale Konzentration auf ein und wirklich nur ein Arbeitsthema einerseits, verbunden mit den vielfältigsten und wunderbarsten Möglichkeiten der Zerstreuung andererseits. Es klingt paradox, aber es war so: Nie habe ich so konzentriert an einem Thema gearbeitet und zugleich so viele erstaunliche Erfahrungen gemacht, so viel überraschend Neues gelernt. Ich bin mit dem Buch allerdings immer noch nicht ganz fertig (zwei Kapitel stehen noch aus). Deshalb fasse ich mich kurz und schreibe hier nur auf, was ich – jenseits meines Faches Geschichte – gelernt habe, zum Beispiel:

... von Dieter Grimm, warum man die EU-Verträge nicht lieben muss, um sie zu schätzen.

... von Gertrude Lübke-Wolff, warum Bundesverfassungsrichter keine Popstars sein müssen, um von den Deutschen geliebt zu werden.

... von Holger Diessel, wie eine neue Klasse von Wörtern entsteht.

... von Luca Giuliani, wie man auf Vasen Geschichte erzählt.

... von Victoria Braithwaite und ihrer Gruppe, was in einem Hummer vorgeht, den man ins heiße Wasser wirft.

... von Anna Maria Busse Berger, wie man im Mittelalter auch ohne Noten wunderbare Lieder überliefern konnte.

... von Michael Jarell, was es mit Neuer Musik eigentlich auf sich hat (zumindest eine entfernte Ahnung davon).

... von Constanța Vintilă-Ghițulescu, wie der Alltag im Rumänien der 1980er-Jahre aussah.

... von Ina Hartwig, dass Ingeborg Bachmann und Maria Theresia mehr gemeinsam haben, als man meinen könnte.

... von Barbara Vinken, dass Michel Houellebecq und Theodor Fontane mehr gemeinsam haben, als man meinen könnte.

... von Anselm Haverkamp, dass Shakespeare und Hegel mehr gemeinsam haben, als man meinen könnte.

... von Naoko Matsumoto, dass Orcas mit Haien und Schiedsgerichte in Deutschland mit solchen in Japan mehr gemeinsam haben, als man meinen könnte.

... von Maria Shklyaruk, dass ein russischer Strafrichter seine Pflicht nicht ordentlich erfüllt, wenn er einen Angeklagten freispricht.

... von Ibrahima Diop, warum die Senegalesen Willy Brandt schätzen.
... von Christoph Menke, dass ein einzelner Mensch zu jedem erdenklichen Vortrag eine kluge Frage stellen kann.
... von Hassan Jabareen, dass es sinnvoll ist, auch aussichtslose Prozesse zu führen.
... von Barry Flood, wieso manche arabischen Ampelmännchen keine Köpfe haben.
... und nicht zuletzt von Tim Caro, warum Zebras gestreift sind.

Was mir fehlen wird:

... das Engagement von Sonja Grunds Bibliotheksteam, auch aussichtslose Bestellungen zu besorgen.
... die Geduld des IT-Teams auch bei ahnungslosen Fragen.
... die Hilfsbereitschaft von Dennis Grimm, wenn ich mich zum wiederholten Mal (um Mitternacht) aus meinem Appartement ausgesperrt hatte.
... die delikatsten Desserts von Dunia Najjars Restaurantteam.

Was ich außerdem vermissen werde:

... den Risotto von Felicita Tramontana, das Apple Crumble von Victoria Braithwaite und die japanischen Teigtaschen von Naoko und Momo Matsumoto.

Was ich bedauere:

... ist nur, an Pia Jarrells Montagmorgen-Märschen im Grunewald nicht teilgenommen zu haben.

Woran ich mich in zehn Jahren noch erinnern werde:

... dass in dem dramatischen Jahr der Flüchtlingskrise, des Brexit-Referendums und eines US-Präsidentenskandidaten Donald Trump das Wissenschaftskolleg mir wie eine tröstliche Insel der Vernunft, Besonnenheit und Liberalität erschienen ist.



NEW IDEAS, NEW DIRECTIONS,
CUTTING-EDGE SCIENCE
DEVI STUART-FOX

Devi Stuart-Fox is an Associate Professor at the School of Biosciences at the University of Melbourne, Australia. Her research focuses on the evolution of animal colouration and colour change, and she has published extensively on macro-evolutionary patterns of diversity in animal colouration, mechanisms and function of colour change, and the evolution of colour polymorphism. She has worked on a wide variety of species in different parts of the world, including chameleons in South Africa, gliding lizards in Malaysia, numerous species across Australia, and most recently, colour-changing lizards in India. Stuart-Fox obtained her Ph.D. at the University of Queensland, Australia in 2003 before spending four years at the University of the Witwatersrand in South Africa pursuing postdoctoral research on colour change in chameleons. She was an Australian Research Council Postdoctoral Fellow from 2007–2009 and an Australian Research Fellow from 2010–2015. She won the L'Oréal-UNESCO “In the footsteps of Marie Curie” Special Fellowship for 2013. – Address: School of Biosciences, Royal Parade, bldg. Biosciences 4, The University of Melbourne, Victoria 3010, Australia.
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The pace of progress in science is rapid – new discoveries constantly change our ideas about how the world works and about the exciting questions that need to be answered in our disciplines. It is imperative that scientists keep abreast of new developments and new technologies in their fields, but often this is challenging because of the demands of our professional and personal lives. My five-month Fellowship at the Wissenschaftskolleg provided one thing that I valued above all others: the opportunity to learn. And what I

learnt has imbued me with enormous energy and excitement about the promise and potential of research in my field: explaining the diversity and adaptive significance of colour in nature.

I was fortunate to be invited to participate in a focus group on animal colouration at the Wissenschaftskolleg in 2015/2016. I wrote a research proposal for a five-month fellowship almost two years before I arrived in Berlin. By the time I arrived, my ideas had changed direction, and by the time I left, my ideas had matured and developed in a way that will shape my research program for several years to come.

The Wiko enabled me to learn both from other Fellows and from my own research. I learnt a great deal about animal vision and visual physiology from Daniel Osorio: what we do and do not know about how animals perceive colour (at the levels of photoreceptors in the eye and of cognition) and how this influences their decisions. From Innes Cuthill I learnt about the challenges of understanding how animals perceive patterns and entire visual scenes. From Tim Caro, I learnt about the historical foundations of our discipline and to never lose sight of ecological context. From Cassie Stoddard, I learned about new approaches to quantifying colour patterns, drawing on machine-learning algorithms. All these people I now consider personal and intellectual mentors and friends, thanks to my time at Wiko.

My time at Wiko also catalysed and consolidated my increasing interest in the adaptive significance of near-infrared reflectance in animals. The near-infrared cannot be seen by any animal that we know of, but it comprises more than half of the radiant energy in direct sunlight hitting an animal's surface. How skin, fur, feathers, and scales reflect near-infrared light influences their heat load and how they regulate body temperature. And yet we have almost no empirical data on variation in near-infrared reflectance for any animal group. Colouration research has focussed almost exclusively on visible colour (including colours invisible to humans but visible to other animals). The near-infrared part of the spectrum of sunlight has been largely ignored. This is the knowledge gap I plan to redress, both through opinion pieces highlighting the potential importance of near-infrared and through empirical data using near-infrared photography and spectrometry. This is also the area of research I focussed on while at Wiko. The time to learn at Wiko was critical, because understanding the causes and consequences of near-infrared reflectance required me to delve into entirely different disciplines, particularly biophysics.

A highlight of my time at Wiko was the Animal Colouration Workshop in May 2016. This workshop was attended by 25 of the top international researchers in the field – a

“who’s who” of animal colouration research. The attendance was remarkable because the workshop was linked to a special issue on animal colouration, to be published in *Philosophical Transactions of the Royal Society*, also an outcome of the Wiko Focus Group. Those who attended the workshop are all contributing to this special issue. We had the opportunity to “brainstorm” on the structure of the two-day workshop amongst the Wiko Animal Colouration Fellows, and we decided on a rather radical structure: to limit talks to ten minutes each, with all talks on the first day, and to devote the second day to breaking into themed sub-groups, each of which was tasked with writing a section of a major review. Remarkably, we achieved this ambitious goal, and before the second day was over, we had a working draft of a manuscript. We have strong hopes that this review will be published in a major scientific journal and reach a wide audience. This would not have been possible without the support of the Wiko and its wonderful staff.

The review and workshop structure were inspired by weekly conversations among the Animal Colouration Fellows at the “Floh”, near Grunewald station. Lubricated with good German beer, we discussed the “big questions” of our discipline. Why is animal colouration an important field of research? Why NOW in particular? How is our field being transformed by advances other disciplines? What can animal colouration research contribute in other disciplines? How is this field of inquiry relevant to society more broadly? These are the questions we are addressing through the special issue and review.

A Fellowship at Wiko is a remarkable privilege. I am keenly aware of that privilege. Such an institution, motivated by the altruistic goal of contributing to human knowledge, with no expectation of immediate financial return, is globally rare and, to my knowledge, non-existent in my home country, Australia. With privilege comes a responsibility to “give back” to the society that has generously supported us. And so I ask myself regularly how my research contributes to society. My research does not aim to solve a specific human or environmental problem. My research is driven by fundamental curiosity about the natural world, its beauty and diversity. I hope to increase people’s awareness of the science behind that beauty and diversity, and by doing so, convince them of its intrinsic value to humanity.

I only have one regret about my time at Wiko: five months were not long enough. I wish I had stayed for the full year. I am a mid-career researcher and celebrated my 40th birthday while in Berlin. I am looking forward to the next 20 years of my research career. I hope that, during that time, I have another opportunity for learning, re-energising, and rejuvenation like the one I had the privilege of experiencing at Wiko.



SNAPSHOTS OF WIKO
FELICITA TRAMONTANA

Felicita Tramontana is currently Marie Skłodowska-Curie Fellow at the University of Warwick (UK). She has worked at the Martin-Luther-Universität, Halle-Wittenberg and in Italy at the University of Enna “Kore” and the University of Palermo, where she has co-directed a national project on Muslim-Christian interactions in the Early Modern Mediterranean. Her main research field is Middle Eastern and Mediterranean early modern history. More specifically, she has written on land tenure, loans, religious conversions and migration. She is now working on the circulation of objects and people across the early modern Mediterranean. – Address: Centre for the Study of the Renaissance, The University of Warwick, Coventry, CV47AL, United Kingdom.
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Abfahrt/Ankunft

The moment I entered my flat in Villa Jaffé, I knew it would be hard to leave it. This turned out to be true. Besides the beautiful spots, the lovely garden and the stylish sitting rooms, what makes living at Wiko a unique experience is the communal rituals: the Tuesday colloquium, the Thursday dinner and the chance just to sit and read an amazing collection of newspapers in the sitting room.

Deutsch lernen: “Diese Klasse ist ein Bahnhof!”

Learning German is a painful spot for many of us, as time was never enough to focus on it. Eva and Ursula, however, were amazing teachers, always encouraging and sympathetic and most importantly PATIENT. When I apologized for the 100th delay, Eva reassured me answering: “Diese Klasse ist ein Bahnhof!” My class will long be remembered also for establishing the habit of the coffee break, which was often enriched by cakes and chocolate brought by all of us and Daniel “French’s” espresso. At the very beginning, the German class helped me to get to know the other Fellows, and during the year it became a constant source of fun and laughs with Tatiana, Srini, Victoria – who became one of the people closest to me at Wiko – and all the others.

Dealing With Daily Problems

One of the most amazing aspects of Wiko is the presence of a staff that is willing to help in all small daily problems. Vera Pfeffer and the other ladies from the reception helped me find the *Änderungsschneiderei* (needless to say, I did not know the term back then), a *Zahnarzt* and even sport facilities.

Special thanks go to Frau Lehmann, who very patiently took care of my messy flat and whom I miss a lot.

Lunches and Dinners: Chatting and Eating, Eating and More Eating ...

Dunia and the kitchen staff were always nice and helpful, guessing my wishes even before I had the chance to express them.

Thursday evenings were an enjoyable event I was always looking forward to, especially summer barbecues in the garden. They also provided a comfortable environment to start conversations with other Fellows and the staff, not only centred on work.

One of the things that I appreciated the most at Wiko was the opportunity to have informal conversation on politics and history with great scholars and bright intellectuals.

Thorsten Wilhelmy deserves a special mention not only for his work as Secretary of the Wiko, but also for what he taught me about German politics and history.

... and Working.

I realized how productive I had been at Wiko when I wrote my EURIAS report in late June. I was able to work on a different topic, thanks mainly to the great library service.

The preparation of my colloquium was very challenging at first and then turned into a very important moment of reflection on my work and its wider meaning. This, thanks to Hassan Jabareen, Rina Rosenberg – with whom I held a “rehearsal” – and especially Jane Burbank, who very kindly agreed to introduce me and did it in a very nice way.

In fact, the conversations with Jane were one of the most fruitful aspects of my work at Wiko. I had already read and loved her book *Russian Peasants Go to Court*, which had been a source of inspiration for my work on Palestinian peasants. In spite of the career-level difference between us, she was always available to discuss my research and she gave me very fruitful advice and insights.

Wiko also gave me the chance to talk about my work with other historians and to establish fruitful collaboration with some of them, such as Barbara Stollberg-Rilinger, Finbarr Barry Flood and Leor Halevi. Constanța Vintilă-Ghițulescu – who has also become a good friend – is the one with whom I interacted the most, and at the very beginning we decided to organize a workshop together. This was made possible thanks to Daniel Schönflug, who is a great scholar and was also very encouraging and helpful in finding funds and practical solutions for the organization of the workshop. I can never thank him enough also for the very interesting conversation on history that we had.

Finally, being at Wiko allowed me to discuss my work with specialists in other fields, such as Tim Caro, who gave me a lot of insights and helped me to look at my research from a new perspective.

The Survivors

After the end of our year at Wiko, some of us stayed a week or even longer in Berlin. I moved to a flat in the city, but those who were still in the Villa Walther organized a couple more “Wiko survivors’ dinners”. It was lovely to see them again, as much as it was strange not to go back to my flat in Villa Jaffé and to see that at Wiko everything was being prepared to welcome the new Fellows.

Last Thursday Dinner

To conclude, I want to quote what one of the most amazing people I met at Wiko – Hassan Jabareen – told me at the last Thursday dinner. On that occasion there were already only a few of us left and he said: What I will miss is not the individuals, because I am sure I will see again most of them, but the “group”, as we will probably never have the chance to be together again.



IM VERBORGENEN
RALPH UBL

Ralph Ubl, geboren 1969 in Wien, ist seit 2010 Professor für Neuere Kunstgeschichte und seit 2012 Direktor des NFS Bildkritik/eikones an der Universität Basel. Nach Promotion in Wien und Assistenzzeit an der Universität der Künste Berlin kam er 2003 als Laurenz-Professor für zeitgenössische Kunst erstmals nach Basel, wurde 2006 an die Staatliche Akademie der Künste Karlsruhe und 2007 an die University of Chicago berufen. Gastprofessuren und Fellowships führten ihn u. a. an die Kunstakademie Hangzhou (China), Johns Hopkins University, Baltimore und die EHESS, Paris. Seine Forschungsinteressen liegen in der europäischen und amerikanischen Kunst und Kunsttheorie des 19. und 20. Jahrhunderts sowie in der allgemeinen Bildtheorie. Er hat sich in kunsthistorischen Studien u. a. mit Théodore Géricault, Édouard Manet, Giorgio de Chirico, Max Ernst, Dieter Roth und Willem de Kooning beschäftigt. Er schließt zurzeit ein Buchprojekt über Eugène Delacroix ab und arbeitet an einem zweiten über räumliche Orientierung in den Bildkünsten der Moderne. – Adresse: Kunsthistorisches Seminar, Im Laurenz-Bau, Universität Basel, St. Alban-Graben 8, 4051 Basel, Schweiz.
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Ein erster Blick aus dem Fenster bestätigte, dass die Entscheidung richtig war, die Wohnung im Erdgeschoß zu nehmen. Der vernachlässigte Garten, in den unsere Kinder direkt aus dem Wohnzimmer gelangen konnten, sollte sich in den kommenden zehn Monaten als ein Abenteuerspielplatz bewähren, der diesen Namen wirklich verdiente, da ein Fuchs ihn bereits als sein Revier in Besitz genommen hatte. Wäre das Raubtier bereits am Tag unserer Ankunft über die Terrasse gestreift, so hätte ich es gern als mein

Jahressymbol für 2015/2016 begrüßt. Denn von dem temporären Wohnsitzwechsel von Baselland nach Berlin erhoffte ich, was dieser gut etablierte Zuzügler aus dem ländlichen Raum schon längst erreicht hatte: ein Plätzchen in der anonymen Großstadt, um ungestört meinen Interessen nachzugehen. Dass unsere Wohnung in Form und Lage einem Fuchs- oder Dachsbau glich, war ein gutes Omen. Als mir am Tag nach unserer Ankunft mein Büro in der Wallotstraße gezeigt wurde, das ebenfalls aus dem Erdgeschoss auf ein schattiges Stück Grün ging, war ich mir sicher, am Ort meiner Wünsche angekommen zu sein.

Wünsche: Das Wissenschaftskolleg macht sie wahr und bietet zugleich den idealen Rahmen, um mit den Folgen ihrer Erfüllung zurechtzukommen. Eine Schwierigkeit bestand zunächst darin, das Geschenk, ein Jahr ungestört arbeiten zu dürfen, überhaupt annehmen zu können. Die Vorstellung, an der eigenen Institution unersetzlich zu sein, ist unschwer als selbstgefällige Illusion durchschaubar. Ich konnte mich ihr jedoch nicht so rasch entwöhnen, wie es das Beispiel des Fuchses, der das „natürliche“ Milieu seiner Vorfahren offenbar längst hinter sich gelassen hatte, verlangte. Eine andere Schwierigkeit lag in dem Wunsch, ein zurückgezogenes Leben zu führen, selbst begründet. Man muss nicht die Verachtung der Platoniker für die Lehren Epikurs teilen, um die moralischen Schatten- und Nachtseiten der Existenz im Verborgenen zu erkennen. Wer sich versteckt, mag die Menschen wohl nicht, ist sich selbst genug, nährt seinen Dünkel, hat gar etwas zu verbergen. Diese moralischen Abgründe, die Plutarch in Epikurs Garten aufklaffen sah, müssen Fellows nicht allein überwinden. Das Wissenschaftskolleg sorgt sich nicht nur um fast alle Dinge des praktischen Lebens – vom Umzug über den Gang zu den Berliner Behörden bis zur Bereitstellung von Wohnung, Kindergartenplätzen und nicht zuletzt Büchern –, sondern auch um eine geregelte und gesellige Lebensführung. Die Unterbrechung um 13 Uhr kommt mitunter ungelegen, aber wer möchte schon allein vor seinem Bildschirm hocken, wenn eine Institution zu Tisch bittet, deren Geist beim gemeinsamen Essen jedes Jahr neu geschaffen wird?

Die Mahlzeiten warfen indes eine weitere schwierige Frage auf: Sind es die Früchte der eigenen Arbeit überhaupt wert, auf die intellektuelle Nahrung zu verzichten, die jedes zusätzliche Frühstück, Abendessen oder Kaffeegespräch mit meinen Mitfellows zweifellos bringen würde? Ob das eine Buchmanuskript über Eugène Delacroix oder das andere über links und rechts in der Kunst der Moderne eine vernünftige Entwicklung genommen haben, ob die kleineren Arbeiten über Édouard Manets „Bal à l’Opéra“ (1874) oder Giorgio de Chiricos „L’Énigme de la fatalité“ (1914) für lesenswert befunden werden,

kann und soll der Autor nicht selbst beurteilen. Festhalten kann ich allerdings, dass sich die Klausur im Wissenschaftskolleg als hilfreich erwiesen hat, um mich einer Falle zu entwinden, die ich mir selbst gestellt hatte.

Das Projekt, das ich am Wissenschaftskolleg endlich in Gang bringen – oder definitiv aufgeben – wollte, krankte von Anfang an unter dem überzogenen Ehrgeiz, das ebenso allgemeine wie vielseitige Thema der lateralen Orientierung des modernen Bildes anhand eines kaum noch überschaubaren Materialcorpus zu untersuchen. An der Links-Rechts-Unterscheidung kristallisierten sich in den vergangenen zwei Jahrhunderten so verschiedenartige künstlerische Probleme wie die Koordination der beiden unterschiedlich orientierten und unterschiedlich geschickten Hände, die anthropomorphe Form des Kunstwerks als vertikal ausgerichtetem Artefakt, die Unterscheidung von subjekt- und werkzentrierter Ausrichtung des Bildes oder die Seitenverkehrung in Druckverfahren und Spiegelungen.

Ich habe lange Zeit nicht gewusst, wohin diese verschiedenen Wege führen, und mich eigentlich schon damit zufriedengeben wollen, den einen oder anderen Aufsatz zu diesem Thema zu publizieren. Erst nachdem ich eine starke Vereinfachung vorgenommen habe, zu der ich mich wohl nur im Schutz meines Verstecks in der Wallotstraße durchringen konnte, sind mir Plan und Argument eines Buches klar geworden. Ich wusste nun, dass in seinem Zentrum ein unscheinbares Motiv stehen würde, das seit dem 19. Jahrhundert von Künstler zu Künstler, von Künstlerin zu Künstlerin – von Van Gogh und Max Klinger über Giorgio de Chirico und Meret Oppenheim bis zu Francesca Woodmann und Maria Lassnig – weitergegeben wurde, um eine ästhetische Unterscheidung zwischen links und rechts zu treffen. Dieses Motiv legt von sich aus nahe, weitergereicht zu werden, zumal von Künstlerinnen und Künstlern, die ihre Werke auf die eine oder andere Weise mit der Hand herstellen, die sich außerdem fragen, was die Einheit oder Vollständigkeit eines Kunstwerks ausmacht und wodurch es sich von anderen Gegenständen, die Lust bereiten – von Körperteilen, Konsumartikeln oder sexuellen Fetischen – unterscheidet; es ist darüber hinaus ein Motiv, das seit Kant auch als Objekt philosophischer Reflexion über die Orientierung im Raum eingeführt ist; und es ist nicht zuletzt eines, das dem spröden Arbeitstitel „Links und rechts in der modernen Kunst“ einen gewissen sinnlichen Reiz verleihen könnte, der sich unter Umständen auch auf meine Studien überträgt.

Ich meine das Motiv des Handschuhs. Dem modischen Accessoire, das wir Bloßhändigen leicht übersehen, wurde in der Kunst der Moderne vereinzelt eine tiefsinnige Symbolik zugeschrieben, die an seine Bedeutung in der vormodernen Herrscher- und

Liebesikonografie anschließt. Die künstlerische Attraktivität des *einen* Handschuhs für die genannten Künstlerinnen und Künstler rührte aber vielmehr von der aufdringlichen Präsenz, die der Hälfte eines Paares zuwachsen kann, nachdem sie von ihrem Gegenstück getrennt wurde. So gesehen, ist es durchaus berechtigt, der Vorliebe für Verborgenes misstrauisch zu begegnen. Anstatt in der *folie à deux* mit dem einen Handschuh dessen tiefere Bedeutung zu suchen, verlangt dieses Motiv vielmehr, die Geschichte der modernen Kunst unter dem Gesichtspunkt von Operationen ihrer Formgenese wie Trennen, Spiegeln, Umstülpen, Einpassen, Abziehen oder Verschränken zu untersuchen. Die Erwartung an kunsthistorische Deutungen, den im Werk verhüllten Sinn zu entschleiern, engt das Ziel dieser Tätigkeit vorschnell ein. Meine Hoffnung wäre vielmehr, dass sich auch und gerade in einer Studie, die ein Motiv zum Ausgangspunkt nimmt, zeigen ließe, dass die Form des Kunstwerks der vorrangige Gegenstand der kunsthistorischen Forschung ist.

Schließen die zehn Monate, an deren Anfang mein Wunsch nach einem Schlupfloch in Erfüllung ging, also mit einer Warnung vor der Suche nach Verborgenen? Keineswegs, denn Vieles, ja das Meiste, was auf diesen Seiten hätte erwähnt und gerühmt werden müssen, soll ungesagt bleiben: zum einen, weil dem Verbot des Rektors, die Mitarbeiterinnen und Mitarbeiter des Wissenschaftskollegs mit Danksagungen in Verlegenheit zu bringen, ein umfangreicher Teil dieses Berichts zum Opfer fällt; zum anderen, weil die zahlreichen Gespräche, die mich heute noch beschäftigen, und vor allem die Freundschaften, die in diesen Monaten entstanden sind, glücklicherweise nach keinem offiziellen Abschluss verlangen, den das Jahr des Fuchses mit diesem Bericht leider finden muss.



THE ORIGIN OF LANGUAGE –
ACTUAL AND USEFUL
ALEXANDER VERLINSKY

Alexander Verlinsky (born in 1959) has been teaching since 1990 at the Department of Classics, State University of Saint Petersburg, since 2010 as a full professor. He is also Director of the Bibliotheca Classica, an independent institute for the promotion of classical studies in Saint Petersburg, and Coeditor of *Hyperboreus*, which is edited by the Bibliotheca Classica. He has published on various subjects in the field of ancient philosophy and on the history of classical scholarship. His current projects are “Epicurus on the origin of language and culture” and “Magna Moralia as Aristotle’s ethics”. Visiting appointments include: Alexander von Humboldt Fellowship (1998–2000, Freie Universität Berlin); junior fellowship, Center for Hellenic Studies, Washington, DC (2002–2003); Member of the School of Historical Studies, Institute for Advanced Study, Princeton, NJ (2008); Wissenschaftskolleg, Guest of the Rector (2010). Some recent publications: “Lysias’ Chronology and the Dramatic Date of Plato’s Republic.” *Hyperboreus* 20 (2014 [2015]); “Mentor of Rhodes and Aristotle’s Magna Moralia.” *Philologia Classica* 10 (2015, in Russian); “The Golden Age and Crisis of Classical Scholarship in Europe and Russia – People, Institutions, Ideas (1870–1930).” *Hyperboreus* 21, 2 (2015) (editor). – Address: Bibliotheca Classica, Mal’yi pr. P.S. 9/6, 197198 Saint Petersburg, Russia.
E-mail: verlinsky@mail.ru.

It was both an impressive and a challenging semester. From the still life of the narrow *Fach* of classical philologists, I found myself in the company of the people at the forefront of science and scholarship. It was a unique opportunity to learn more about the colouration of animals, their suffering of pain (do they suffer?), the philosophical and scientific

impact of Bohemia in Einstein's career, the role of sacrifice in Christian mentality, Maria Theresia from the perspective of her close, non-elite circle and so on. All was exciting and provided food for thought, and certainly changed and enriched my mind.

My small "official" project was related to the *Magna Moralia*, the shortest of three ethical treatises of the Corpus Aristotelicum, which, as I try to show, is an authentic Aristotelian ethics, contrary to the view prevailing today. But I was able to complete a piece on this subject before my arrival at the Wiko, and here I turned instead to an older work, an essay on Epicurus' theory of the origin of language, a shortened and updated version of my older writings on the subject – the work I abandoned five years ago, during my previous stay in Berlin. Due to a lucky chance, one of the Focus Groups this year worked on "The Origins of Language", and this invited me not only to re-consider the difficult fragments of Epicurus' theory, but also to think about similarities and differences between the ancient and modern approaches to the problem of the origin of language and, also from this angle, about what use (if any) a historical study has for contemporary attacks on the same problem.

Now it is clear that the ancient theories of the origin of language (the first traces of an evolutionary approach to human language are attested in the mid-fifth century BC) maintained some fundamental elements of language evolution: first, the development from inarticulate, animal-like sounds to articulated ones; second, the parallel semantic transformation of the initial sounds, which had purely emotional character and were involuntary, into words that are assigned to "things" and are used intentionally for reference; third, it has been supposed (due to observation of gesticulation by people whose organs of speech are damaged) that gestures were a natural tool of reference used by human beings before vocal speech developed.

Plato's *Cratylus* belongs to another vein of ancient linguistic thought that is alien to evolutionism. Although it is often asserted that the discussion of the dialogue does not bear on the question of the origin of language, but only on the relation of words and things within existing language, this is true only in the sense that Plato shows no interest in the pre-linguistic state of human beings or in the development of sound articulation. But the whole discussion of the *Cratylus* is relevant for the origin of language from the points of view of the original semantics of words, of the intellectual attitudes of the creators of language and also of the epistemological value of language (the latter subject is of course Plato's main interest).

The main collision in the dialogue is the opposition between conventionalist and naturalist views, which for the first time becomes distinctive. In the view of one of the interlocutors, Hermogenes, words are assigned to things arbitrarily, by agreement, and the things can be renamed again at any moment; moreover, nothing prevents us from naming a thing with one word in the official field and with another in private, provided that the reference of the word is clear to the participants in communication (this is a conventionalist view). According to this position, words have no epistemological value; they are made from any elements at hand by ordinary people and there is no need to investigate such words.

In the view of the second interlocutor, Cratylus, words should be assigned to things appropriately, i.e. made according to the features of things, according to their nature; from this position stems our concept of linguistic naturalism. Cratylus does not want to reveal what sort of appropriateness he has in view, and this allows Socrates to develop his own naturalist theory: the appropriateness of the word is primarily its etymological appropriateness; the words are encoded descriptions or definitions of the things they refer to, and such words were made accordingly by the wise legislators of language in remote antiquity; since words are our primary tools in philosophically distinguishing things, they should not be made by people on the street, but by wise persons under the supervision of the most important users of language, the philosopher-dialecticians.

Socrates' speech contains the earliest known argument against the conventionalist thesis based on the differences of languages, which Hermogenes brought forward earlier in the dialogue (Crat. 385 d). Socrates' answer (389 a 5–390 a 10), is that the craftsman of names, having in mind the general type of name for a thing, will produce an appropriate name for each thing, which can have variable elements (syllables); such names will be appropriate, no matter what elements they are made of, and the varying names for one and the same thing will accordingly be appropriate in different languages (390 d 9–e 5). One thing that remains puzzling is why the creators of language in different countries should make words for the same things from different elements. There is an important hint at an answer in the analogy that Socrates uses: the smith producing the drill *even for one and the same purpose* does not always use the same kind of iron for it, but it remains nevertheless the right drill, provided that the generally appropriate form of a drill is preserved, no matter whether this drill has been produced among the Greeks or among the Barbarians. By the same token, the word can be made from different phonetic material, but it remains a correct word for the thing if it reproduces the generally appropriate type

of the word for this thing and if the creator of such a word in one language is not less competent than the creator in another language. This implies that the creators of words have no other option but to employ the material they have at their disposal or, in other words, that words are composed of the elements that exist before the act of forming words start and that these elements are not identical among different peoples.

Hermogenes is convinced by this argument and switches from his conventionalist stance to naturalism. But Socrates moves forward in his development of the naturalist view. The appropriateness of words can be pushed beyond etymological appropriateness, since we come inevitably to words that cannot be etymologized. Socrates demonstrates that these can be analysed into sounds that imitate the particular features of things such as smoothness, harshness, etc. by the corresponding work of speech organs. Now, if we look at this theory from the perspective of the name-tool analogy, it becomes clear that the previous argument against conventionalism fails. If every element of the most primitive word imitates some feature of the nominatum, and together in combination they imitate all its essential features, then there simply cannot be various words for one and the same nominatum, and the differences between languages cannot be explained on naturalist lines.

This difficulty for the naturalist theory is implicit, but in his following conversation, now with Cratylus, Socrates points explicitly to other difficulties for it. First, already mentioned, is that Socrates shows that one of the two horns of the dilemma should be rejected: either the names in different languages were made of different phonetic material but reproduce in equal measure the essence of things, or there is a strict one-to-one correspondence between each particular sound and particular features of things, which rules out the existence of various languages that are all “natural”. Second, that extreme naturalism is self-refuting, since the words that designate physical features, like *sklerotes*, harshness, contain sounds corresponding with the opposite features: -r- corresponds to harshness, and -l- to something liquid. Third, that, contrary to Cratylus’ view, it is unsafe to use words to learn the nature of things, at least in a philosophical sense, since the etymology of some words implies that all things are in constant flux, while the etymology of others implies that they are, on the contrary, permanent; and last but not least, if one assumes that the names of things are the single or the most important source of knowledge of things, how could the first name-givers create the names that incorporate their wise knowledge of things, if they did not yet have names at their disposal to acquire this knowledge? The result is that there is another, more reliable source of knowledge of

things – through things themselves, or more precisely through the Forms (Ideas), the metaphysical substances, rather than their sensual particulars.

Epicurus' innovative theory of the origin of language is rightly regarded as the culmination of the ancient evolutionary approach. According to the earlier views, human language developed from inarticulate, animal-like emotional sounds through the learning of the skill of articulation, the composing of words and their assigning to things. Epicurus modifies this, assuming that the initial emotive utterances are from the beginning linked with the certain things that evoked these emotions, and that these utterances were phonetically distinctive enough to correspond to the variety of objects, thus to a certain degree *naturally* articulated. Nevertheless, the Epicurean theory did not admit that vocal communication existed from the beginning of humankind. According to one passage of Lucretius (5.1028–90), specifically human language arose through the combination of two inborn human capacities: 1) uttering emotional sounds in response to things and 2) pointing to things with one's finger. But another passage of Lucretius' (5.1019–23) shows that the Epicurean theory acknowledges a stage at which sounds were not sufficiently articulated and at which gestures were used, if not as the sole, then at least as the most important means of communication. Thus the transformation of emotional sounds into the means of reference took a lot of time, a whole historical epoch during which the sounds gradually took on the referential function from gestures. The moving forces of this process were the development of social organization, emotional development and the development of sound articulation resulting from the advance in emotional development.

Epicurus' innovative theory is usually rightly regarded as the development of the evolutionary ideas of the Greek Enlightenment, but, as I try to show in my paper written at Wiko, it was also a response to the problems raised in the *Cratylus*.

First of all, Epicurus effectively rejects both alternatives at the heart of the discussion in Plato's *Cratylus* – that language was created by accidental and conventional imposition or that it was created by an imposition that penetrates deeply into the nature of things. Epicurus argues that “the names did not originally come into being by imposition”, thus rejecting the view that was held before him, no matter how this imposition had been understood. The main Epicurean argument against imposition is as follows (see *Lucretius* 5.1046–49): if people had not yet used sounds for communication, nobody could have foreknowledge that they would be useful; accordingly, the hypothetical name-giver could neither be aware of the utility of assigning words to things nor understand how to do this. The argument is based on the fundamental Epicurean assumption that it is impossible to

invent something for which there is no analogy in our experience. But the argument holds against Plato to the degree that the latter did not explain who came up with the idea of imposing names for things and how this was primarily done.

But in another respect, Epicurus seems to owe much to Plato both in the negative sense and in aspects of linguistic naturalism that are specific to Epicurus' own theory. As has been said, the *Cratylus*, in my view, contains two incompatible versions of linguistic naturalism: one, of the soft kind, the name-tool analogy, which is used to demonstrate that the variety of languages does not contradict linguistic naturalism, granted that the words were created in various lands correspondingly to the essential features of things but from various linguistic material; another, of the hard kind, that there is a strict correspondence between sounds and the elementary properties of things, which excludes any variety. The second option is finally rejected in its strict form, and the interlocutors yield to admitting a bit of conventionality in words; the fortune of the first remains obscure, but it is clearly incompatible with the second, even in the latter's modified form.

Epicurus' solution to the problem of the variety of languages shows that he endorses naturalism of the first, "soft" kind: words stem from utterances provoked in the earliest human beings; but these utterances vary from language to language because a) the same things trigger different specific visual representations and different specific emotions in different places, presumably because things of the same type have different specific features in different lands, and because b) there are, additionally, differences among nations themselves, in accordance with differences in their locations; this possibly implies some physiological peculiarities that influence the utterances. This answer differs fundamentally from Plato's (spontaneous utterances versus purposefully created words), but it shares with it the important assumption that similar things should produce fundamentally identical words. That Epicurus assumes this is also shown by Lucretius' argument from the various sounds of animals: in spite of their variety, there is one fundamental type of utterance that corresponds to a certain situation and a certain emotion; in a similar way, due to the more considerable variety of human sounds (and also of emotions), these can correspond to the whole multiplicity of things of the external world. Moreover, contrary to Plato, who provides no explanation for the differences in the original "matter" from which his name-givers coin the word, Epicurus effectively explains this differences by local varieties of the things themselves and by differences in the physiology of nations.

But Epicurus' debt to Plato is greater than is usually assumed. When Epicurus rejects Plato's imposition of names in favour of the spontaneous origins of words, he not only

proposes a more plausible explanation of the origin of language, which escapes the danger of the a priori invention, but also opts for linguistic naturalism: according to him, words are linked with things by necessary, objective bonds, and there are good reasons to suppose that “the first meanings” of words, which can be recognized as immediately obvious by all language bearers (Ep. Hdt. 37–38), correspond to the objects that evoked the words initially through perceptions and accompanying emotions. These “first meanings” have a high cognitive value: they are identical to *prolepseis*, empirically attained concepts, which are formed through infallible perceptions without the help of reason and henceforth are themselves infallible and serve as criteria of truth, along with emotions and perceptions. Language is thus the channel through which one can attain veridical concepts that can be unattainable through limited personal experience. Epicurus thus seems to give his answer to the dilemma of the *Cratylus* – whether words are accidental labels that have nothing to do with essential features of things or they are encoded descriptions and definitions of things created by wise name-givers: according to Epicurus, the cognitive value of words consists in their origin from non-rational, emotional reactions to perceived objects, from utterances that demarcated the objects of the external word without the help of fallible reason.

Many aspects of Epicurus’ theory remain obscure and debatable, and my interpretation, which owes a lot to current scholarship, most of all to David Sedley (I give here a shortened and simplified conspectus of my view), is still incomplete and leaves many questions open, for instance whether Epicurus regarded language today as being learned or naturally acquired (my tentative answer is: both). What I would stress at this point is that the inspiring presence of specialists on the origin of language at Wiko made me more sensitive to the difficulties of Epicurus’ theory. Moreover, it made me rethink both the relation of the ancient theories on the subject to the current attempts to solve this problem and the value of our historical study (in a broad sense) for contemporary science. Now it is obvious that the ancient approach was inevitably limited by a lack of knowledge of human evolution and by very poor information about animal languages and child psychology; there was no comparative study of language, and the study of native grammar did not bear (largely) on the ideas about the origin of language. It may be even more important that ancient theories were not a part of empirically based science, but were heavily burdened by philosophical and ideological assumptions; Epicurus’ theory, the highest point of evolutionary approach in this field, is not an exception.

The value of ancient theories for modern science, in the sense of directly appropriating ideas and methods, is thus very questionable. If one asks what use there is, then, in studying these theories and in trying to fill gaps in tradition by means of better interpretation of texts and better understanding of ideas in their context (so we hope), my answer would be that we study history and that this is of great value, provided that we do this methodologically correctly and honestly. Whether the results of this could be used by science, scholarship, moral etc., is not irrelevant but secondary: it does not depend on historical disciplines, but on these branches of modern culture and what they find useful in their own and our common past. The historical disciplines have their field of research and their methods. The occasional interventions of contemporary interests, terminology and the methods and interests of other sciences can be fruitful, as well as harmful. They are secondary to the internal logic of the development of scholarship: its most current problems are those that the past could not solve and that are important for understanding the general processes and minutia of history and that we are able to solve. Thanks to Wiko, its staff and Fellows for another occasion to live and work in an environment where “current” and “useful” are not required tickets for entrance. This may turn out to be current and useful on occasion.



FINGERSPITZENGEFÜHL
BARBARA VINKEN

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Das Experiment des Wissenschaftskollegs würde ich in die Lebensreformbewegungen einordnen, wie sie die letzte Jahrhundertwende bestimmten. Für ein Jahr kehrt man dem bürgerlichen Leben und seinem Rhythmus, seinen Einladungen, seinen Gepflogenheiten, der Trennung von privater und öffentlicher Sphäre, den regelmäßigen Reisen, die den Alltag unterbrechen, den Bildern, dem Tafelsilber und Porzellan, den Teppichen, der

Bibliothek, den von den Jahren polierten Möbel, um mit Baudelaire zu reden, den Rücken, um in Raufasertapete mit vierzig Leuten aus aller Herren Länder und aus allen Forschungsgebieten ein Jahr zusammenzuleben – mit Leuten, die man sich nicht selber ausgesucht hat und die aus Forschungsgebieten kommen, für die man sich nicht zwingend brennend interessiert. In amerikanischen Termini könnte man von einer Art *fresh-man year* in vorgerücktem Alter sprechen, vielleicht auch einem Jungbrunnen.

Die private, die intellektuelle Persona hat in diesem Jahr auf dieser Bühne zu spielen. Man isst jeden Tag zusammen, man wohnt im Regelfall nicht allzu weit voneinander, man läuft sich in der Bibliothek, in Museen und Konzerten über den Weg, man feiert Feste zusammen, sieht sich zusammen Filme an, hört jeder und jedem auf seinem Gebiet zu und diskutiert ein Jahr lang zusammen – über Curating, Objekte, Bilderverbote, Farben und Formen der Vogelfedern, Lockrufe, Roboter, Gepflogenheiten der Rechtsfindung. Alles in so vielen Sprachen, wie man eben kann. Eine Anmutung von Kuriositätenkabinett kommt einen hin und wieder an. Alles hängt also an der Alchimie der Gruppe, an dem Fingerspitzengefühl der Leute, die diese Gruppe, die ein Jahr zusammenleben wird, zusammenstellen.

In unserem Jahr war diese Alchimie – was selten vorkommt und einen Glücksfall *par excellence* darstellt – im Himmel gemacht. Das Jahr war vergnüglich, neue Freundschaften fürs Leben wurden geschlossen, alte gefestigt, viele amüsante und heitere Gespräche geführt, die einen Anflug der Pariser Salonkultur des 18. Jahrhunderts, der romantischen Berliner Salons des 19. Jahrhunderts gehabt haben mögen. Auch konnte ich jedenfalls punktuell in die Berliner Szene zwischen FU, ZfL und Humboldt-Universität eintauchen. Meine Kollegin Michèle Lowrie, mit der ich mein Projekt zum Bürgerkrieg verfolge, verbrachte ihr Sabbatical in der American Academy, so dass ich einen feudalen Außenstützpunkt mit Blick über den im Winter melancholischen See – nicht weit von der Stelle, wo Kleist sich das Leben nahm – und im Sommer einen Schwimmsteg hatte; den Sorgen des Alltags enthoben, konnten wir in fast klösterlicher Disziplin, unterstützt von einem wunderbaren Bibliotheksteam und wunderbaren Köchen, zusammen schreiben.

Beugt man sich dem Anspruch, sein bisheriges Leben für ein Jahr hinter sich zu lassen, dann erfährt man vielleicht das Glück, jenseits von eng getaktetem Produktionsdruck, fernab vom Fetischismus der positiven Wissenschaften, Zeit für die *serendipity* des Lebens und der Wissenschaft zu finden. Das ist das Geschenk dieses Jahres.



« C'ÉTAIT UN RÊVE, N'EST-CE PAS ? »
CONSTANȚA VINTILĂ-GHIȚULESCU

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Je suis arrivée à Berlin vers la fin d'août, accompagnée de ma famille et angoissée par l'idée d'un échec, plutôt prête à envisager le retour que de devoir m'accommoder. Ma peur était liée à ma petite fille, Ilinca, qui devait rentrer à l'école primaire, sans connaître la langue allemande, sans avoir été à l'école maternelle. Ma tête vibrait de toutes sortes de conjectures formulées par des amis et connaissances sur « l'incapacité d'un enfant à apprendre une langue étrangère sans faire référence à sa langue maternelle » ou sur le fait que « l'école allemande est si dure que la petite ne s'y fera pas ». Des stéréotypes, bien entendu, mais répétés à l'infini, même une historienne arrive à y croire ...

Andrea Bergmann nous a reçu avec un grand sourire et nous a guidées avec patience et confiance dans le système scolaire allemande, trouvant la meilleure solution. La Grunewald Grundschule s'est avérée à être le meilleur endroit pour faire les premiers pas dans l'apprentissage de la langue et de la vie scolaire. Entourée par des jeunes et belles Frauen, par d'effervescentes enfants, Ilinca a sauté sans aucune angoisse dans sa nouvelle vie, devenant vite une parmi d'autres « petits et petites allemand(e)s » ...

Et je commençais à mon tour à vivre ma vie simple dans le rythme donné par Grunewald ... C'est par les yeux de ma fille que j'ai découvert la beauté de la simplicité de la vie et de l'amitié ...

Mes intentions pour l'année Wiko étaient liées à la lecture: lecture de mes archives (que j'ai emportées avec moi), lecture de tous les livres académiques, lecture d'une littérature pour le plaisir, lecture de contes de fées, lecture simple ... Un jour je suis tombée sur Kasimir, le héros d'un livre allemand pour les enfants ; il est devenu une aide indispensable pour préparer mes cours d'allemand en compagnie de cette délicate Ursula et de mes agréables collègues. Les leçons des lundis étaient en fait un parfait prétexte pour glisser dans l'histoire d'une langue et d'une civilisation à travers la découverte des multiples sens d'un mot ... Et Ursula nous étonnait toujours avec toutes ses explications qui mettent ensemble l'histoire, la philosophie, la littérature et l'expérience pratique ...

J'ai vécu les dernières années dans une folie travailleuse à tel point que l'idée d'avoir un répit juste pour lire me paraissait une utopie. J'en ai profité, j'ai plongé dans cette utopie, interrompue assez souvent par les activités d'une vie quotidienne partagée entre Villa Walther et le Kolleg ; une fois Ilinca partie à l'école, j'avais toute la journée pour moi, pour découvrir le plaisir de la lecture dans mon beau et solitaire bureau ; croiser mes collègues à la recherche d'une tisane ; bavarder avec tout le monde sur la beauté des saisons ; s'enflammer sur des sujets scientifiques tous les mardis ; se réunir autour des repas si bien « dessinés » par Dunia ; se perdre parmi les livres arrivés avant de faire partir une nouvelle commande ; écouter les bons concerts de Michael, Chiara ou Saskia Jarrell ; être simplement part d'une communauté agréable.

Le staff Wiko a joué un rôle primordial dans la construction d'une vie simple où la confiance dans le chercheur et le respect pour toute recherche stimulent et obligent ... C'est si important qu'un tel endroit existe, une cage d'or bâtie pour préserver la normalité de la recherche dans un monde rendu fou par la course aux « *deliverables* », comme je le disais un jour à Victoria.

C'est aussi au Wiko que j'ai découvert le plaisir de pédaler. Découvrir Grunewald et les environs en bicyclette a été la récréation des beaux jours qui nous a amenés jusqu'à Potsdam et Sanssouci ... parce que notre vie a été simple et sans soucis ...

La convivialité de tous les jeudis soir a enrichi nos esprits. Ilinca est une bonne vivante ; elle attendait avec impatience tous ces moments, comptait les jours, préparait ses habits en avance, se hâtait pour être la première ; elle aimait être avec ses petites copines, les adorables Ina, Hannah et Katie ... J'étais étonnée comme un enfant de six ans qui n'a jamais parlé que sa langue maternelle (le roumain) pouvait s'exprimer avec désinvolture en anglais (grâce aux cartoons) et en allemand (grâce à l'école). Et elle se faisait naturellement des amis parmi mes collègues à l'aide de son sourire et de son innocence : « Hello Dorit », elle criait quand Dorit se promenait dans le jardin avec le chien ... « Hello sweetie », répondait Dorit et la conversation s'enchaînait tout d'un coup; ou elle descendait dans le jardin avec un livre sous ses bras pour rejoindre Barbara, mais c'était en fait pour la détourner de la lecture pour lui montrer « notre petit jardin avec des jaunes tulipes » ou lui raconter en allemand ses expériences scolaires; elle a aussi connu le bonheur de bricoler avec Pia qui l'introduisait dans le monde magnifique des couleurs ; ou la curiosité de pénétrer dans les secrets de l'alchimie dévoilée par Anne-Marie ...

Le Wiko c'était aussi l'amitié et le plaisir de débattre autour d'un déjeuner prolongé sur des thèmes parfois « recherchés », mais assez souvent « banaux », l'occasion de connaître de gens magnifiques et de se perdre dans les émotions de la vie. Mais rien n'est comparable aux jeux amicaux et pétillants vécus dans le jardin de Villa Walther : « l'amitié historique russo-roumaine » a écrit de magnifiques pages dans ce jardin parmi les orties, les magnolias, les ballons, les déclarations de guerre et les lettres d'entente postées sur les portes, les gâteaux et les bonbons livrés pour faire la paix, les gros sourires d'Arseni, Klim et Ilinca ... mais aussi les jeux des pirates qui rapprochaient Ilinca de Franz et Paul, l'Autriche de la Roumanie : si le petit Paul était le capitaine, Franz acceptait d'être le matelot et Ilinca dirigeait l'équipe en jetant un œil aux casseroles qui bouillaient dans leur imagination pleines d'herbes vénéneuses ... ; l'Australie avec « les petites biologistes Uma et Kira » dévastait la maison pour jouer à cache-cache, toujours à la limite des frontières fragiles de l'entente et la mésentente, se disputant la position de leader ... ; les États-Unis avec les si gentils Joshua, Nathaniel et Naomi ... et le Japon avec la gracieuse et délicate Momo qui s'adonnait au jeu juste pour faire plaisir à une petite copine ...

La préparation de mon colloque a été l'expérience la plus révélatrice de toute mon année au Wiko. Le désir de bien préparer ce colloque m'a donné le courage d'interagir

avec mes collègues : demander à Jonathan Sheehan de me présenter et puis de travailler ensemble sur l'introduction de ma recherche et sur le texte de la présentation ; bénéficier d'une lecture critique de mon texte par Daniel Schönplflug ; être toujours encouragée et stimulée par Anna Maria Busse Berger ; débattre et saisir le sens des mots avec Ralph Ubl et Barbara Stollberg-Rilinger ; offrir des réponses et parfois reformuler mes idées pour Naoko Matsumoto ; simuler un « faux colloque » avec l'aide de Hassan Jabareen et Rina Rosenberg ; parler sur les expériences historiographies du bloc communiste avec Michael Gordin ; faire des plans de travail avec Felicita Tramontana ; se lamenter amicalement sur l'évolution de la recherche dans le monde avec Daniel Cefaï. Autour de cette intense préparation académique, j'ai vécu le plaisir de l'amitié et de la recherche.

Un autre moment important qui a enrichi mon expérience au Wiko a été la préparation de la fête finale. Par hasard, je suis arrivée dans l'équipe de Danny Weary, Victoria Braithwaite et Dorit Bar-On, des personnes admirables et extrêmement plaisantes. Travailler avec Erika Milam à la préparation de notre année Wiko en photos a été un cadeau magnifique. Avec son élégance, sa patience et son esprit, Erika et son amitié m'ont énormément touchée.

Maintenant que nous avons regagné la Roumanie, la vie à Berlin et la recherche au Wiko prennent peu à peu les contours d'un rêve ... S'éloigner jour après jour et se laisser prendre dans le tumulte et la complexité du quotidien : la simplicité de la vie se cache dans un lieu de mémoire ... Ilinca me demande de temps en temps : « Maman, Berlin était un rêve, n'est-ce pas », avec l'espoir de le revivre un jour ...

Pour avoir fait de ce rêve une réalité, j'adresse toute ma reconnaissance à l'équipe du Wiko.



FINDING PAIN
DANIEL M. WEARY

Daniel Weary spent his childhood in Quebec, the West Indies, Africa, and the Middle East. He studied Biology at McGill and Zoology at Oxford. After working for Agriculture and Agri-Food Canada for five years, Dan was appointed as a NSERC Research Chair and moved to the University of British Columbia to co-found the University's Animal Welfare Program. Dan's research focuses on animal behaviour and how animals perceive their environment. Much of his work involves applying this knowledge to improve how we care for animals. While at the Wissenschaftskolleg zu Berlin, Dan worked with the *Pain* Focus Group, developing better ways of recognizing and alleviating pain in non-human animals. – Address: Faculty of Land and Food Systems, The University of British Columbia, 2357 Main Mall, Vancouver, B.C., V6T 1Z4, Canada.

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A typical day pre-Wiko: A hundred e-mails. Meetings. Deadlines. Phone calls. Frantic students. Marking. More marking. More meetings. Report to Dean. Report to granting agency. More meetings. Student in tears. Late for class. Ring, ring, ring. Knock, knock, knock. Late again. A hundred more e-mails. Knock, ring, e-mail, meeting, repeat.

I write this final report on the last day of the best (academic) year of my life, alone in my quiet office in Villa Jaffé. Here the phone never rings, students never knock on my door and endless meetings are only a distant memory. The e-mails still manage to filter through the wonderful cone of stillness that fortifies the Villa, but the Great Firewall of Wiko (together with a nine-hour time difference) somehow robs these of any sense of urgency.

This quiet room, looking out over the abandoned villa next door and an oak tree inhabited by great tits and red squirrels, has been my paradise for the year. I sip slowly from my cup of tea and browse through the piles of papers and inexhaustible books furnished by the library. I have time to daydream; my mind wanders with little sense of direction and no sense of urgency.

Even with the daydreaming, or maybe because of it, I feel that this is the first time in years that I have been allowed to be a scholar. To have time to think, to read broadly and to discuss the finer points with colleagues who also have the time and energy to engage with me.

And time to write. Writing cannot happen (or at least not very well) if it takes place in the dribs and drabs of time that are left in the daily life of the modern academic. Answer an e-mail, make a call, grade a paper, maybe even provide critical feedback on a student thesis – this I could do with the broken hours left to me in my old pre-Wiko life. But at Wiko I have had time to THINK! To happily bathe in “... the quiet still air of delightful studies.”¹

At Wiko, the days do not suffer from ordinary disruptions, in part because of the extraordinary efforts of the Wiko staff, who manage to remove from us the chores of day-to-day life (where to live – check; what to eat – check; travel plans – check; finding the hard-to-find book – check; organizing workshops, inviting colleagues, even booking opera tickets – check, check, check). Unlike other academic bureaucracies, where the administration seems to exist only to punish the academic with reams of forms, the friendly and efficient staff at Wiko seem to believe that their mission is to free us from the distractions and annoyances that otherwise fill our days. We arrive to a perfect apartment, furnished with even the breakfast items for our first meal in Berlin. They arrange our bank accounts, our visas, our residency permits, our insurance, our shipping items, etc. In addition to taking away the drudgery, they actually seek to enrich our stay by putting us in touch with previous Fellows and relevant scholars here in Berlin, by creating new linkages that open up new ideas and perspectives.

In coming to Wiko, I was expecting and found an academic haven (made bitter only by the expulsion from paradise that is now imminent). I was also expecting, and found,

1 From the inscription upon McGill University's Redpath Library. I'm not sure that I took advantage of this as an undergraduate, but at Wiko I have been making up for lost time.

smart colleagues who enjoyed talking with others outside of their own research area. But I was not expecting that these colleagues would also become good friends. I now see that it is no accident that close bonds are forged at the College, as much effort goes into bringing people together. Some of the approaches are as expected, including welcome parties and other social mixers. Other approaches are more subtle, yet brutally effective. A case in point is Wiko's very own hazing ritual, also known as the *Deutschkurs*. Now it may seem innocent enough to want the Fellows to learn a bit of German so that they can better appreciate all that Berlin has to offer, but I suspect that this goal is only secondary. Hazing – a form of shared, public humiliation – breaks down social barriers and brings together individuals to form a close-knit group. So what could be better than to take a group of proud, independent (perhaps even ornery) academics, who pride themselves on their fluidity and clarity of expression, and make them babble in a foreign tongue, collectively reduced to infantile pups (and sometimes tears). Of course all of this is done in the nicest possible way. Our capable and supportive *Lehrerinnen* are so positive that for a moment the more optimistic among us might think that we are actually beginning to get the hang of this, but soon reality hits and we realize that, in German at least, we are pathetic. Shared humiliation² is the glue that bonds us together.

And from this start, all is possible. No question is too daft to ask during the Tuesday colloquium (and apparently no question is too long to ask either, but that is another story). We are suddenly uninhibited about sitting with anyone at lunch, making new friends, inviting people to dinner. Never have I seen friendships blossom so quickly and deeply among a group of academics.

Regrets? I've had a few. One is that it took me many months to get a bike and once I did, I realized that Berlin is a most wonderful city to explore on two wheels. The paths are safe, green, and oh so direct. On a bike you get a completely different feel for this wonderful city. Berlin also offers a tempting jumping off point for travel to the rest of Europe and beyond, but to this temptation just say: no. A day away from Wiko can never be replaced. Paris, Amsterdam, Copenhagen, Warsaw, Edinburgh, Dublin, Vilnius, Istanbul, Tehran – these will still be there when your Fellowship is over. And you will appreciate the time away from your regular life.

2 Another inexhaustible source of humiliation comes at the Ping-Pong table during and after dinner on Thursdays.

I feel a chill in the air. The light begins to fade from my office window at Villa Jaffé (earlier this week than even the week before). The distant and threatening hum of the approaching chaos can be felt more keenly. Meetings are scheduled, e-mails have become more desperate, and somehow I know that I will have crying students in my office when I return to UBC on Monday morning. I will stop at Kaiser's for tissues; these will come in helpful when I shed a tear of my own, closing the door to my office one last time.

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