



Wissenschaftskolleg zu Berlin

INSTITUTE FOR ADVANCED STUDY

JAHRBUCH 2019/2020

HERAUSGEGEBEN VON BARBARA STOLLBERG-RILINGER
MIT BERICHTEN UND BEITRÄGEN VON

Zaid Al-Ali ♦ Marietta Auer ♦ Xóchitl Bada ♦ Lynae M. Brayboy ♦ Nicole Brisch
Alastair M. Buchan ♦ Bryan C. Daniels ♦ Nicolas Dodier ♦ Elena Esposito
Giovanni Galizia ♦ Georgi Gospodinov ♦ Altay Goyushov ♦ Alon Harel
Dirk Helbing ♦ Marie E. Herberstein ♦ Martin Jehne ♦ Michael Karayanni
David W. Kikuchi ♦ Jeanne Kormina ♦ Felix Körner SJ ♦ Efraín Kristal
Tijana Krstić ♦ Jarosław Kuisz ♦ Krystian Lada ♦ Patrick Lelliott
Johanna Mappes ♦ Andreas Mayer ♦ David Motadel ♦ Guoxiang Peng
Alexandros Pittis ♦ Stoyan Popkirov ♦ Kimberley Prior ♦ Ulrich Rudolph
Holger Spamann ♦ David Stark ♦ Sharon Y. Strauss ♦ Marco Stroppa
Benedict Taylor ♦ Derin Terzioğlu ♦ Balázs Trencsényi ♦ Achille C. Varzi
Dror Wahrman ♦ Natasha Wheatley ♦ Karolina Wigura ♦ Zhiyi Yang

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VORWORT DER HERAUSGEBERIN

Wenn ein Fellow sein oder ihr Apartment bezieht, findet er oder sie in den ansonsten leeren Regalen die lange Reihe von Jahrbüchern sämtlicher früherer Fellowjahrgänge vor. In dem „crisp no-nonsense Bauhaus“-Ambiente der Kollegwohnungen sticht das natürlich ins Auge. So beginnt vielleicht mancher Fellow das Jahr damit, in den Jahrbüchern zu blättern, wie es Bryan Daniels in diesem Jahr von sich berichtet. Ihn hat das zu einer imaginären Borges'schen Bibliothek noch ungeschriebener Fellowbücher inspiriert. Wie immer, so finden sich auch in diesem Jahrbuch allerlei Experimente mit dem Genre des Fellowberichts, von Marietta Auers Kollegtagebuch über den Kolleg-Verfassungsartikel von Holger Spamann bis zu Marco Stoppas kleiner Kollegkomposition. Die Vorstellung angeregt blättrender neuer Fellows rechtfertigt es in meinen Augen, die schöne, altmodische Tradition von Jahrbüchern in Gestalt bedruckten Papiers gegen die totale Digitalisierung zu verteidigen.

Die Fellowberichte dokumentieren einerseits eine große Vielfalt – nicht nur der Fächer und Projekte, sondern auch der Temperamente und Vorlieben: Winterreise und Berghain, Laokoon und Mogul-Thron, Spaziergang und Langstreckenlauf. Andererseits dokumentieren die Berichte, dass (fast) alle Fellows ein und derselben globalen akademischen Kultur angehören, was bedeutet, dass sie sich auch in ihrer politischen Haltung alle ähneln. Es stimmt, wie Zaid Al-Ali bemerkt, dass man keine Trump-, Bolsonaro- oder Le-Pen-Wähler unter den Fellows finden wird. Was aber auch kein Wunder ist, denn wie könnten Wissenschaftlerinnen und Wissenschaftler eine grundsätzlich wissenschaftsfeindliche Politik unterstützen? Fellows aus Polen und Peru, Dänemark und Aserbaidschan, den USA und der Türkei konnten sich politisch relativ leicht verständigen. Der Austausch über nationale Grenzen hinweg funktioniert in mancher Hinsicht leichter als

der Austausch über die Grenzen der akademischen Kulturen hinweg. Zwischen Natural Sciences, Social Sciences und Humanities liegen womöglich größere Verständnishürden als zwischen Ost und West, Nord und Süd. Die übliche Rhetorik der Interdisziplinarität verschleiert die Verständigungsprobleme eher, als dass sie sie benennt. Auch für das Wissenschaftskolleg gilt, dass es eines Anstoßes bedarf, um die je eigenen blinden Flecke zu entdecken – so wie wir es dieses Jahr im *Fruitful Frictions Forum* versucht haben.

Das Kolleg hegt und pflegt seit jeher die Erwartung, dass Unerwartetes passiert, wie Elena Esposito es in ihrem Bericht formuliert. Was 2020 eintrat, war dann allerdings auf andere Weise unerwartet, als wir alle erwartet hatten. Die Corona-Pandemie gefährdete, worauf das Wissenschaftskolleg im Kern beruht: internationale Mobilität und persönlichen Austausch. Der Alltag des Kollegs wird bekanntlich von heiligen Ritualen strukturiert, und Rituale leben von der gleichzeitigen physischen Präsenz der Beteiligten. Fast alles, was Fellows an ihrem Aufenthalt im Grunewald schätzen, musste in diesem Jahr Schritt für Schritt eingestellt werden: Vorträge vor dem städtischen Publikum, Konzerte, Workshops, Gasteinladungen, Exkursionen, Abendempfänge, am Ende sogar die gemeinsamen Mahlzeiten. Zum Glück traf uns die Pandemie erst im letzten Drittel des akademischen Jahres, sodass vieles noch stattfinden konnte, das von der Realpräsenz lebte – zum Beispiel ein Gedicht von Georgi Gospodinov in fünferlei Sprachen zu hören oder im Garten der Wallotstraße die Taufe des Wiko-Babys Alexander zu erleben. Als der Lockdown verhängt wurde, fiel die Gruppe nicht auseinander. Selbst die wenigen Fellows, die sich zur Heimreise entschlossen, hielten uns weiterhin die Treue und verfolgten die Dienstagskolloquien zu Hause am Bildschirm, wenn nötig auch zu nachtschlafender Zeit.

Die Berichte zeigen, wie verschieden die Fellows den Einbruch der Seuche wahrnahmen. Für die einen war sie eher ein Hintergrundrauschen, während die anderen ihr einen guten Teil ihrer wissenschaftlichen Aufmerksamkeit widmeten. Das Gleiche gilt für den Umgang mit dem Risiko. Viele (mich selbst eingeschlossen) unterschätzten die Gefahr des neuen Virus noch, als Alastair Buchan schon eindringlich vor der Pandemie warnte. Auch die Einschränkungen des Alltags waren nicht für alle gleichermaßen belastend. Manche Fellows blieben unbekümmert, andere haben gelitten. Die einen mussten sich rund um die Uhr um ihre Kinder kümmern, während andere sich ganz auf ihre Projekte konzentrieren konnten. Doch alles in allem fügte sich die Gruppe wohl oder übel den Einschränkungen. Zhiyi Yang weist zwar darauf hin, dass das chinesische Zeichen für *Green Wooders*, Grunewalder, zugleich eine *band of outlaws* bezeichnet. Doch

eine Bande von Gesetzlosen wurde die Fellowgruppe am Ende nicht. Zumindest hielt sich die Devianz so weit in Grenzen, dass niemand sich mit dem Coronavirus ansteckte. Manche machten dem Kolleg das schöne Kompliment: Wenn schon Lockdown, dann hält man es besser im Wiko aus als irgendwo anders.

Die Pandemie hat Segen und Fluch der rein digitalen Kommunikation deutlicher gemacht als je zuvor. Sitzungen ohne gegenseitigen Augenkontakt, ohne informelle Kaffeepausengespräche und ohne gelegentlich anarchisches Durcheinanderreden machen keinen Spaß. Wenn die Pandemie einmal zu Ende ist – und während ich dies schreibe, ist das noch nicht abzusehen –, wird die Digitalisierung der Alltagswelt eine ganz neue Entwicklungsstufe erreicht haben. Treffen von Angesicht zu Angesicht werden dann vielleicht seltene Ausnahmen geworden sein. Umso wertvoller scheint es mir, dass das Wissenschaftskolleg im Meer der digitalen Kommunikation auch weiterhin eine Insel der Präsenzkultur bleibt.

THE EDITOR'S FOREWORD

When a Fellow moves into his or her apartment, he or she finds on the otherwise empty shelves the long row of Yearbooks from all the earlier Fellow years. They are quite conspicuous in the “crisp no-nonsense Bauhaus” ambience of the Kolleg apartments. And so, some Fellows may begin the year by browsing in the Yearbooks, as Bryan Daniels reports this year about himself. It inspired him to imagine a Borgesque library of unwritten Fellows’ books. As always, this Yearbook contains all kinds of experiments with the genre of the Fellow report, from Marietta Auer’s Kolleg diary through Holger Spamann’s Kolleg Constitution article to Marco Stroppa’s brief Kolleg composition. For me, imagining new Fellows excitedly turning pages justifies defending the lovely, old-fashioned tradition of printed-page Yearbooks against total digitalization.

The Fellow reports document, on the one hand, the great diversity – not only of disciplines and projects, but also of temperaments and predilections: Winterreise and Berghain, Laocoön and Mogul throne, a *Spaziergang* and a long-distance run. On the other hand, the reports document that (almost) all Fellows belong to one and the same global academic culture, which means their political stances all resemble each other. It is true, as Zaid Al-Ali notes, that one will find no Trump, Bolsonaro, or Le Pen voters among the Fellows. And no wonder! – because how could scientists support policies fundamentally opposed to science? Fellows from Poland and Peru, Denmark and Azerbaijan, the United States and Turkey were able to understand each other politically relatively easily. In some ways, the exchange across national borders functions much better than the exchange across the boundaries of academic cultures. There may be greater hurdles to mutual understanding between the natural sciences, the social sciences, and the humanities than between East and West, North and South. The usual rhetoric of interdisciplinarity veils more than it reveals. For the Wissenschaftskolleg, too, it requires an impetus to discover one's own blind spots – as we tried to do this year in the *Fruitful Frictions Forum*.

The Kolleg has always cultivated the expectation that the unexpected will happen, as Elena Esposito writes in her report. But what happened in 2020 was unexpected in a different way than we had expected. The Corona pandemic endangered the very foundations of the Wissenschaftskolleg: international mobility and personal exchange. As is well known, the everyday life of the Kolleg is structured by sacred rituals, and rituals live from the simultaneous physical presence of their participants. This year, almost everything that Fellows prize about their stay in Grunewald had to be shut down step by step: lectures to the city's public, concerts, workshops, inviting guests, excursions, evening receptions, and in the end even common meals. Fortunately, the pandemic did not hit us until the last third of the academic year, so that many things that live from real presence could still take place – for example, listening to a poem by Georgi Gospodinov in five languages and to experience the baptism of the Wiko baby Alexander in the garden on Wallotstraße. When the lockdown was imposed, the group did not disintegrate. Even the few Fellows who decided to go home remained loyal to us, attending the Tuesday Colloquia at home on their computer monitors – if necessary, even in the middle of the night.

The reports show how differently the Fellows perceived the incursion of the plague. For some, it was merely background noise, while others devoted a large part of their scientific attention to it. The same goes for how they dealt with the risk. Many (including me) underestimated the danger of the new virus even when Alastair Buchan was urgently

warning us about the pandemic. Nor were the limitations on everyday life equally burdensome for all. Some Fellows remained nonchalant, while others suffered. Some had to supervise their children around the clock, while others were able to concentrate entirely on their projects. But all in all, the group accepted the limitations, for better or worse. Zhiyi Yang points out that the Chinese sign for *Green Wooders*, Grunewalder, also means *band of outlaws*. But ultimately, the Fellow group was not a lawless gang. At least, deviance remained within sufficient limits that no one caught the Corona virus. Some Fellows gave the Kolleg a wonderful compliment: If one had to be locked down somewhere, Wiko was one of the best places to be.

The pandemic underscored the blessing and curse of purely digital communication more clearly than ever before. Meetings without mutual eye contact, without informal coffee break talks, and without occasionally anarchically all talking at once are no fun. When the pandemic is finally over at some point – and as I write, this is not in sight yet – the digitalization of the world of everyday life will have reached a completely new stage of development. Meeting face to face may have become a rare exception by then. So, it seems to me all the more valuable that the Wissenschaftskolleg continue to remain an island of presence culture in the sea of digital communication.

Arbeitsberichte



REFLECTIONS
ZAID AL-ALI

Zaid Al-Ali studied at Harvard (LL.M.), the University of Paris I Pantheon Sorbonne (Maitrise), and King's College London (LL.B). He has over twenty years of experience in international arbitration and litigation and fifteen years of experience supporting constitutional negotiations and implementation and more recently peace negotiations. His previous academic experience includes teaching Trade Law at Sciences-Po's School of Law, African Constitutionalism at the Central European University, and Arab Constitutionalism at Princeton University. He is the author of *The Struggle for Iraq's Future* (Yale University Press, 2014), *Arab Constitutionalism: The Coming Revolution* (Cambridge University Press, forthcoming), and many academic articles on constitutionalism in Arab countries. He is currently the senior adviser on constitution building to the International Institute for Democracy and Electoral Assistance, working on supporting peace negotiations in Yemen, constitutional negotiations in Sudan, and the implementation of Tunisia's constitution. – Address: International IDEA, 7 rue du Lac el Biban, Les Berges du Lac, 1053 Tunis, Tunisia. E-mail: zalali@idea.int.

It is probably very common for Fellows to arrive at the Institute with very clear plans for what they want to achieve and to be able to achieve only a small portion of that. Before arriving, I intended to learn German, finish my book on Arab constitutions, and start another on peace processes. As it turns out, I did not take a single class in German and only barely finished the one book, without being able to make progress on the other.

The Institute obviously provides a great setting for someone like me. Because I am not a full-time academic, I do not have access to the types of library facilities that some of my

colleagues do. Ordinarily, when I am in Cairo or Tunisia, it can be quite difficult to get access to books and primary resource materials, and I end up having to spend my own funds to gain access to materials and to do a lot of chasing around myself, which is obviously not very sustainable. In addition, during my regular professional work in Cairo, Tunisia, and elsewhere, I am under considerable stress, mainly because of the type of work that I do and the general environment that I live in (including constant travel). The main advantage that the Institute provided for me was that I could access all the materials that I wanted without difficulty and that the working environment was extremely serene in comparison with what I am used to. Obviously, the Institute's staff and leadership are what make this possible.

COVID-19 turned out to be a major problem for the work that I was planning on doing. I started writing my book in January 2020, and it occurred to me as I started drafting that I had lots of time to finish. I therefore modified the outline to make the work more comprehensive, thinking that I would be done in April or May, leaving enough time to start my second project. Instead of one survey chapter that provided a quick overview of the post-2011 transitions in a few of the countries that were affected, I decided that the book should consist of two parts, the first a comprehensive overview of eight of the countries that underwent transitions. The act of writing that first part would remind me of the many twists and turns that would then feed into and improve the analysis that I would engage in in part II. When the lockdown started, I was already deeply invested in my new expanded outline, but then suddenly found myself having to look after two young children and to do homeschooling on most days. Productivity declined massively and only picked up after my wife relented and allowed me to return to full-time work. The nursery eventually reopened full time, which contributed to the sense of normality, but by then, there was barely enough time to finish the book project. I ended up staying at the Institute for an additional month during July 2020, without which I would not have been able to finish the book. I sent it to the publisher a few days after landing back in Tunisia. My writing project on peace processes will have to wait until some other time.

The Institute's interdisciplinary environment was a major question mark for me throughout the year. I struggled to figure out how I could benefit, what it was designed to achieve, and if it was indeed working. In the end, and here I speak for myself only, it did not provide huge benefits to me, for a combination of reasons. I will try to summarize these here:

- i. I would say that I did not take sufficient advantage of the opportunities that the interdisciplinary environment offered me. Obviously there were only a small number of lawyers among the Fellows, only two of whom had detailed knowledge of constitutional law and negotiations. There were others who were not connected to my field, but who were very well placed to provide useful input into the work that I do, including for example the sociologists in the group. If I could start over, I would probably make a more concerted effort to organize a small number of these individuals specifically to ask them for feedback on specific issues on a regular basis. One possibility that occurred to me only after it was too late was to gather a small group of 4–6 of the other Fellows on a semi-regular basis throughout the year to ask them for feedback on specific ideas that I was considering.
- ii. My field of interest is somewhat particular, because it attracts some interest internationally and is deeply politicized in ways that are not particularly obvious to non-specialists. So everyone knows that there is conflict in countries like Iraq, Libya, Syria, and Yemen, but the little information that they have on the details tends to be deeply influenced by Western commentators and editors, whose views are either politicized or orientalist in nature. In practice, what that means is that, when speaking to non-specialists, I am regularly confronted with very problematic but firmly held opinions. This manifested itself very clearly during my Tuesday Colloquium and in the other events that I spoke at during the year. Very many of the comments that I received at those events were based on culturalist assumptions that there is something wrong with Arabs and Muslims. Sadly, I encounter that type of opinion very frequently. I'm not sure if there is a solution to this problem, but I offer some modest thoughts on this below.

Another issue is that the body of Fellows at the Institute was extremely Western in background. Despite the professional diversity, there was very little cultural, racial, or geographic diversity, which also meant that there was not much diversity in terms of political perspective. To give but one example, I was the only Fellow in my year who is normally based on the African continent. I don't even count as a real African, given that I was raised and educated in the West and given that my family background is Iraqi. There were tiny numbers of Asians in my year, most of whom had left Asia many years before. I don't believe there was anyone who is currently based in Latin America. I don't think there was anyone in my year who hadn't already spent a very considerable amount of time in Western institutions before they arrived at the Institute. One of the indirect

consequences of these arrangements is a lack of diversity in political perspectives. To give but one example, had any of Fellows in my year voted for Trump, Boris Johnson, Marine Le Pen, etc.? I can't say for certain, but probably not. I remember engaging in deep and heated arguments with my classmates at all three of the law schools that I attended. With age, people become more polite and tend to shy away from argument, but it is probably still notable how much people agreed with each other during my year at the Institute. It's possible of course that I simply missed all the fun arguments.

Ideally, the body of Fellows should be more diverse, but I am not sure how best to reach the type of people who were not represented in my year. To be clear, I am not arguing that the Institute should make a concerted effort to make sure that every single constituency is well represented. That wouldn't make sense for many reasons. I think what I am saying is that there are probably ways to improve the selection process, which, if implemented, would result in a more diverse group.

If there is hidden treasure out there in the world, it takes the form of scholars who are working in the developing world and who are doing cutting-edge research unknown to Western academic institutions and on issues that are likely to relieve poverty and inequality in the countries that they live in. Many publish in languages other than English. In my view, a greater effort should be made to integrate these individuals into the Institute. I'm not sure how one can find them, particularly if there are language barriers. If there is a way to find them, it obviously cannot be achieved overnight. It must involve a long-term effort to build a presence (which can be done by proxy) in countries throughout the world with a view to building relationships with local research institutions specifically for this purpose. Some Western academic institutions are already doing this – for example, Harvard, Columbia, and others have opened permanent presences in Tunisia, specifically with a view to coordinating with local research institutions. (This should not be confused with what is happening in the Gulf, where many Western universities are opening local branches.)

If I could have a second stay at the Wiko, I would try to do things differently. I would try to form a group of other Fellows from other fields who would provide me with feedback a few times during the year. I would keep to my original plans and stay modest about what I try to achieve. I would also try to identify points of disagreement with my colleagues and try to resolve them through discussion (otherwise known as “argument”).



WISSENSCHAFTSKOLLEG:
EINE WINTERREISE
MARIETTA AUER

Marietta Auer, geboren 1972, ist seit September 2020 Direktorin am Max-Planck-Institut für Rechtsgeschichte und Rechtstheorie in Frankfurt am Main und Professorin für Privatrecht und Grundlagen des Rechts an der Universität Gießen. Nach Studien der Rechtswissenschaft und der Philosophie in München und Harvard wurde sie 2003 in München zum Dr. iur. promoviert und habilitierte sich 2012 ebendort. Ebenfalls 2012 erwarb sie den Grad eines Doctor of Juridical Science (S.J.D.) an der Harvard Law School. Forschungsschwerpunkte im Bereich Privatrecht und interdisziplinäre Rechtstheorie. Veröffentlichungen u. a.: *Der privatrechtliche Diskurs der Moderne* (Tübingen: Mohr Siebeck, 2014), *Zum Erkenntnisziel der Rechtstheorie. Philosophische Grundlagen multidisziplinärer Rechtswissenschaft* (Baden-Baden: Nomos, 2018). Am Kolleg entstanden: „Selbstreflexion der Privatrechtswissenschaft: Formation, Herausforderungen, Perspektiven“, in *Selbstreflexion der Rechtswissenschaft*, herausgegeben von Eric Hilgendorf/Helmuth Schulze-Fielitz, 2. Aufl., Tübingen: Mohr Siebeck, 2021. – Adresse: Max-Planck-Institut für Rechtsgeschichte und Rechtstheorie, Hansaallee 41, 60323 Frankfurt am Main, Deutschland. E-Mail: auer@rg.mpg.de.

1.9.2019

Geschafft. Bin da. Surreal. Was für ein Spannungsabfall.

16.9.2019

Gestern in der „Götterdämmerung“ fühlbar, wie etwas in mir nachgibt und ich mich plötzlich auf diese Stadt einlassen kann.

Abends ein gemeinsames Dinner. G kocht, macht alles, zeigt sich hausmännisch. Und erzählt Erstaunliches: dass er als Mann ein ähnliches Gefühl hätte wie ich. Dass er am liebsten eine gleichaltrige Partnerin hätte. Dass es schwer sei, noch auf eine gemeinsame Harmonie zu kommen. Kinder? Ja, nein, vielleicht. Also bei Männern sei der Cut-off zwar nicht so hart, aber auch da.

26.9.2019

„Siegfried“. Leuchtende Liebe, lachender Tod!

29.9.2019

Und wieder den ganzen heimelig-herbstlichen Regentag in den Straßen dieser Stadt verbracht. Kann mich nicht sattsehen und sattfühlen. Jeder Tag voll überwältigender Poesie, mit jeder Stunde wird die Wärme dieser Stadt stärker, und ich bedauere so sehr, dass ich nicht einfach für immer in ihr verlorengehen kann.

5.10.2019

Spätabends unverhoffte Verabredung zum Swing. Ein einziges Vergnügen. Dauernd werde ich aufgefordert, jedes Mal eine neue Sensation, wunderbar der Ort, die Stimmung, die guten Tänzer, ozeanisch die süchtig machende Musik. Kein Wunder, dass das jahrzehntelang das ultimative, subversive, streng verbotene Geheimvergnügen dieser Stadt war.

6.10.2019

Mit der „Privatrechtswissenschaft“ geht es null voran. Überhaupt: Arbeit ist hier nicht zu schaffen. Die Stadt nimmt meine ganze Kraft in Anspruch.

13.10.2019

Den ganzen Vormittag bei spätsommerlich heißem Wetter mit dem kleinen Fahrrad in der Stadt herumgefahren. Erst den üblichen Weg, die Paulsborner Straße hinauf zum Olivaer Platz, dann den verlockenden Schleichweg gen Osten: Pariser-, Ludwigkirch-, Schaper-, Geisbergstraße. Weiter über den Nollendorfplatz in die Kurfürstenstraße, am Einstein vorbei Richtung Zoo, Hardenbergstraße, Steinplatz, Schiller-, Goethe-, Pestalozzistraße, Karl-August-Platz. Dieses versteckte Charlottenburg zwischen Bismarck- und Kantstraße: Was für eine unberührte, intime Gründerzeitschönheit.

6. 11. 2019

Neue soziale Verbundenheit, Offenheit, Möglichkeiten, wo vorher nur Grenzen waren. Da muss noch mehr gehen.

13. 11. 2019

Biologische Kolloquia als Schatzkästlein voller Weisheiten fürs Leben. Da geht es um „langlebige, hochspezialisierte Räuber“, die „initialen Kosten von Auffälligkeit“, die Ökonomie der sozialen Selektion und mögliche Strategien, um dabei zu überleben. Dumm, wenn man sich mit der falschen Spezies paart. Hochspezialisiert sein muss man sich leisten können.

1. 12. 2019

„Tristan und Isolde“. Der befreiende Effekt der Wagner-Musik, die dem Schmerz alle labyrinthische Stumpfheit nimmt und ihn zu Klarheit transzendiert.

5. 12. 2019

Ein „Fruitful Frictions Forum“ zu „Sex & Gender“. Bin zufrieden mit meinem Auftritt, verweile bis zum Schluss und habe keine Eile, zum letzten Zug nach Frankfurt zu kommen. Nach einem Glas Prosecco stehle ich mich leise davon, um halb acht am Südkreuz, erst nach Mitternacht in Frankfurt, todmüde.

13. 12. 2019

Gestern, zurück in Berlin, ein bizarrer Abend. Im Vortrag des Referenten taucht ein Störer auf, Typ Dealer aus dem Görlitzer Park, Handy, Ohrstöpsel, Sonnenbrille, Lederjacke. Schlendert betont langsam hinten in den Hörsaal hinein und lässt sich geräuschvoll nieder. Keine zehn Minuten vergehen, da meldet er sich zu Wort. Ob man hier nicht deutsch sprechen könne? Geraune im Publikum; nein, das sei hier auf Englisch, bitte weiter, danke. Ein paar Minuten später schlendert er gemütlich nach vorne und bleibt da wirklich auf Höhe des Referenten stehen. Der feuert sein Salvenstakkato nun doppelt so schnell ab. Derweil sich der Typ in die erste Reihe hockt und da rumflegelt. Steht auf, öffnet hinter dem Referenten ein Fenster. Und stellt noch eine direkt den Redefluss unterbrechende Frage. Mir, schräg hinter ihm, platzt da der Kragen. Ich herrsche ihn an: Er soll endlich den Redner ausreden lassen! Das macht so halb Eindruck, jedenfalls sind die Männer hinterher beeindruckt. Dann ist der Vortrag zu Ende, und draußen, als es endlich vorbei ist, tanzt schon wieder dieser Typ rum, und jetzt verfolgt er mich! Bevor ich flüchten kann, blasen die Kollegen zum Aufbruch.

14. 12. 2019

Lese noch ein bisschen. Es geht um Heidegger, Husserl, und ich habe seit Langem einmal wieder dieses Einstein-Gefühl echter Wissenschaft. Das mich hierhergebracht hat. Das letztlich die Motivation war, mich überhaupt auf diesen Weg einzulassen, 1990, 1995, 1999 usw. Hatte es schon lange nicht mehr gespürt.

15. 12. 2019

Gestern dann alles genauso gemacht wie geplant. In der Oper zur Pause gegangen; „Samson et Dalila“ ein dummes Stück, viel lustiger dann erst auf dem Weihnachtsmarkt am Gendarmenmarkt und hinterher beim Swing, und ich war plötzlich gut gelaunt, jedenfalls gut genug für all das.

24. 12. 2019

Alle sind weg, das Haus leer; nur mit N habe ich noch ein paar Worte gewechselt. Nun, da das Haus ruhig wird, kann ich plötzlich arbeiten.

Später dann in der Stadt spazieren gegangen. Fasanenstraße bis Nikolsburger Platz, von dort die Bundesallee überquert zum Prager Platz. Diese großartige Stadtanlage, auf der historischen Karte gut zu erkennen, wollte ich mir gerne ansehen, aber es ist nicht viel von der einstigen Pracht übrig. Allein zurück ins leere Haus. Draußen in der Stille die Glocken.

28. 12. 2019

Spätabends Swing in einem Tango-Schuppen im wüstesten Kreuzberg. Davor ein Döner im Hinterhof, saumäßig aus der Hand direkt neben den Mülltonnen, aus einem Little-Istanbul-Bräter ums Eck vom Kotti. Gut, dass mich keiner so gesehen hat. Dann noch viel vom Stadtgrundriss begriffen, indem ich mit dem 29er-Bus fast von Endhaltestelle zu Endhaltestelle fuhr. Den Ku'damm runter, An der Urania, dann am Schöneberger Ufer am schönen Belmonte vorbei, weiter über den Anhalter Bahnhof, Anhalter Straße, Kochstraße, Oranienstraße bis zum Oranienplatz. Dort laute Clans, pöbelnde Bettler, ich deutlich deplatziert und tatsächlich so etwas wie eingeschüchtert.

30. 12. 2019

Vorbereitung auf morgen. Genie in zwei Zeilen: Mozart, „Wo der perlende Wein im Glase blinkt“.

1. 1. 2020

Zu Silvester mit B und M Brahms- und Mendelssohn-Duette gesungen. Ein großer, berührender Spaß. Dann Essen, Trinken, intelligente Gespräche. Feuerwerksregen über der spiegelnden, dunklen Spree.

8. 1. 2020

Das Kolloquium gut gelaufen, Lob allenthalben, brauchbare Diskussion, obwohl ich nach dem gestrigen langen Abend bei M und S eigentlich zu müde war. Aber der Abend war es wert. Eine schöne Wohnung, gutes Essen, gute Gespräche. Ich war offensichtlich als eine Art Ehrengast zum Beschnuppern für die Jura studierenden Töchter eingeladen, und mit großen, ernsten Augen folgten sie meinen Erzählungen. Am Schluss fuhr S mich nach Hause statt seiner Tochter, und ich hatte ein schlechtes Gewissen.

9. 1. 2020

„Privatrechtswissenschaft“. Gestern das Stück aus drei Entwürfen noch einmal ganz neu zusammengesetzt. Heute wieder keinen Millimeter weiter.

19. 1. 2020

F fragt, ob ich in der „Winterreise“ war. Ich: Nein. Ich habe schon so viele Winterreisen gesungen. Ich habe schon so viele Winterreisen erlebt.

22. 1. 2020

Wieder von vorne an der „Privatrechtswissenschaft“. Zäh, nur nicht aufgeben.

27. 1. 2020

Gestern noch ein netter Operabend mit B. Ich brauchte lange, um bei Britten's „Midsummer Night's Dream“ zur Ruhe zu kommen. Den ganzen Tag fieberhaft an der „Privatrechtswissenschaft“ gearbeitet und wieder nix gerissen. Nur den ersten, schon geschriebenen Teil wieder gelöscht und haufenweise Quellen zu System und Methode im 19. Jahrhundert gelesen. Also alles wieder auf Anfang. Sehr lustig war es dann nachher, als wir zweimal zwischen Oper/Taxi und U-Bahn hin- und herliefen, weil keine die jeweils andere unbegleitet nach Hause fahren lassen wollte.

Heute, erschöpft, noch mehr Quellen gelesen und dann direkt nach dem Mittagessen zu J nach Bellevue und von dort bis um sechs Uhr langer Spaziergang über Moabit, Tiergarten, Zoo und Wittenbergplatz zurück.

28. 1. 2020

Um sechs Uhr früh aufgebrochen, in die gerade aufwachende, regnerische, tintenschwarze Stadt hinein, um J nochmal zu treffen. Man kennt eine Stadt erst, wenn man sie zu allen Tageszeiten kennt. Der frühe Morgen gehört unbedingt dazu.

30. 1. 2020

Beim Frühstück geht es um die Frage, ob man ehrgeizig sein soll oder nicht. Mich berührt das alles nicht mehr, ich kenne die Kosten und sage: I want a life untainted by ambition.

3. 3. 2020

Das „Hohenzollern-Forum“. Es lief gut. Danach kleines Extra: ein sehr spätes Abendessen mit C beim Italiener am Hagenplatz. Das Eis gebrochen.

4. 3. 2020

Ganz langsam wieder mit der „Privatrechtswissenschaft“ herumgespielt.

12. 3. 2020

Ins Hauptgebäude umgezogen. In die nordöstliche Dachmansarde mit Blick nach zwei Seiten über den See und die Wallotstraße. Lerne das Haus nochmal neu kennen. Die Hintertreppe von den Apartments bis hinunter zur Garderobe und weiter bis in das Souterrain, dazwischen die steil hochragende Turmtreppe zu der bezaubernden Turmküche, die ich sonst nie gesehen hätte, und die versteckte innere Wendeltreppe bis direkt vor meine Tür als privater Geheimgang.

Derweil sich draußen die Corona-Krise zuspitzt und ich mich frage, ob ich nicht einfach abreisen soll. Aber hier in diesem Zimmerchen, mit dem sich langsam herabsenkenden Frühlingsabend und den rauschenden Eichen ringsum, ist es doch zu nett.

25. 3. 2020

Ein fantastisch kreisender Habicht über dem See in der strahlenden Morgensonne.

26. 3. 2020

Um mir die Zeit zu vertreiben, frage ich U, ob sie mir Französisch-Privatunterricht erteilt. Macht sie, wir lesen passend „La Peste“.

24. 4. 2020

Flucht nach vorne mit der „Privatrechtswissenschaft“. Ich schaffe es nicht bis zum 1. Mai. Stattdessen wird es ein Riesenaufsatz, den ich jedenfalls als Langfassung anderweitig unterbringen werde. Genauso habe ich es H kommuniziert: Er kriegt eine Kurzfassung, aber nicht jetzt, sondern vielleicht im Juni.

27. 4. 2020

Geduld bringt Rosen.

13. 6. 2020

Vollkommene Pracht. Morgens um sieben an der Krummen Lanke, majestätische Stille, nur Schwäne, Blässhühner und ein Kranich um mich, das Wasser wie Samt. Einen Moment lang die Welt in perfekter Harmonie.

26. 6. 2020

Um fünf Uhr früh auf, bis zum Mittag harte Arbeit, weiter nach dem nachmittäglichen Gewitter. Abends die „Privatrechtswissenschaft“ fertig. Kaum zu glauben. Was für ein Aufwand.

27. 6. 2020

Der heißeste Tag des Jahres, wieder um sieben an der Krummen Lanke, aber eigentlich ist das Wasser jetzt schon zu warm und diese Uhrzeit zu spät. Um acht Uhr drängen die Leute herbei und ich schaue, dass ich wegkomme.

30. 6. 2020

Fünf Uhr früh. Ein letztes Mal der freie Blick auf den frühen Sonnenaufgang hoch im Nordosten. Packe. Bin heute noch weg.



MY YEAR IN A BERLIN FOREST XÓCHITL BADA

Xóchitl Bada is an Associate Professor of Latin American and Latino Studies at the University of Illinois at Chicago. She received a Doctorate in Sociology from the University of Notre Dame. Her research interests include migrant access to political and social rights, rural migration and development, migrant organizing strategies, violence and displacement, and transnational labor advocacy mobilization. Her research has appeared in *Forced Migration Review*, *Journal of Ethnic and Migration Studies*, *Journal of Agrarian Change*, and *Labor Studies Journal*. Her book *Mexican Hometown Associations in Chicagoacán: From Local to Transnational Civic Engagement* (Rutgers University Press, 2014) demonstrates how and why emergent forms of citizen participation practiced by Mexican Hometown Associations engage simultaneously with political elites. She is co-editor of the *Oxford Handbook of the Sociology of Latin America*, (Oxford University Press, 2021), *New Migration Patterns in the Americas*, (Palgrave, 2018), and *Accountability across Borders* (University of Texas Press, 2019), a cross-national book addressing migrant rights advocacy in North America. – Address: Latin American and Latino Studies Program, University of Illinois at Chicago, Suite 1519 University Hall M/C 219, 601 S. Morgan St., Chicago, IL 60607, USA. E-mail: xbada@uic.edu.

A short commute to work, excellent public transportation to explore every neighborhood in Berlin and Brandenburg, lightning-fast book deliveries, thought-provoking lunch conversations, and a lake view from my apartment: all told, the accommodations provided by the Wiko to develop my academic projects were extraordinary.

Since I began my first collaboration with German scholars from the Freie Universität Berlin in 2007, I had heard a lot about the Wiko from several colleagues at Bielefeld University, Ruhr-Universität Bochum, the Forum Transregionale Studien, and former Wiko Fellows from Chicago and New York City. The idea of living in an interdisciplinary group of scholars while enjoying the total freedom to read, write, and explore new ideas was incredibly exciting to me.

I moved to Villa Walther with my daughter in late July. Knowing that in the fall I would be devoting all my time to my book manuscript on transnational labor advocacy, I took some time to explore my new surroundings, visiting museums, *Tanz im August* performances, local swimming pools and lakes around Berlin, and the Christopher Street Day Parade. My husband joined us in late August, and I am grateful for his sacrifice of leaving behind his beloved Argonne National Laboratory, where he studies theoretical astrophysics, to spend the year with our daughter and me in Berlin. Thanks to the support of the wonderful Wiko staff, my daughter was able to attend a public bilingual school in the fall, and she also delighted in taking violin and ballet lessons and sampling the wonderful ethnic restaurants in Kreuzberg.

The intensive German classes for true beginners offered a great opportunity to form a special bond with the other Fellows in the course. I became familiar with their research interests and learned a great deal about their fascinating projects, which included the interconnectedness of different ecosystems on Earth, the post-Soviet history of Azerbaijan, the prevention of brain cell injuries, and the difficulties of setting up clinical trials for acute stroke treatments. The German language classes also helped me practice my language skills in the fabulous Berlin restaurants, and by February, I was able to read most menus and communicate with the waiters. I loved the well-organized walking tours of Prenzlauer Berg, “Kreuzkölln”-Rixdorf, Grunewald, and Oranienburger Vorstadt. These tours afforded me, as an immigration scholar, the rare opportunity of taking a closer look at different immigrant experiences in Berlin. I also enjoyed the “Believing in Berlin” tour. The visit to multiple neighborhood churches and faith-based organizations showcased the collective actions performed by different religious organizations to support local immigrants. Having a Jesuit theologian in the group encouraged me to reconnect with my Catholic roots, and I also treasured my talks with Nicole Brisch, a wonderful Assyriologist who organized the most spectacular tour of the Pergamon Museum and inspired my daughter to focus on early Egyptian food culture for a school project.

Another highlight was the film series organized by the German language instructor to better acquaint Fellows with German history and how contemporary films have addressed the memories of the Holocaust. The films thoroughly prepared me for my visits to the House of the Wannsee Conference Memorial and Educational Site. At a time when global networks allow for extensive communication between U.S.-based xenophobic White Supremacist groups and sympathizers of the far-right Alternative for Germany party, it is urgent to remember the lessons of the Holocaust and the Berlin Wall to prevent the resurgence of divisive rhetoric, towering walls, and totalitarian regimes.

The enduring legacy of the Wall affected me deeply and resonated with my own work. Learning about the lives of those who were separated by the Berlin Wall at the Berlin Wall Memorial on Bernauer Straße provided new inspiration to continue addressing the inequalities, drama, and separation created by unjust walls along the Mexico-U.S. border. During the celebrations of the 30th anniversary of the fall of the Wall, I appreciated that multiple museum exhibits in Berlin invited artists from the Americas to reflect on the contemporary meanings of borders. The *Durch Mauern gehen* exhibit at the Gropius Bau and *The Voice Before the Law* exhibit at the Hamburger Bahnhof were particularly successful in highlighting the relevance of the Berlin Wall to contemporary issues of borders, immigrants, and language identities.

I also immersed myself in other areas of German cultural life. The 100th Birthday Celebration for the Bauhaus movement included multiple events throughout 2019. On an early Sunday morning in late September, I took the S-Bahn from Grunewald to Dessau to visit the famous Walter Gropius Bauhaus building, now converted into a fantastic museum of architectural history. I marveled at the similarities to several Bauhaus-inspired residential buildings I am familiar with in Mexico City, where I went to college. Along with several Wiko Fellows, I returned to Dessau in February to listen to *Unknown, I Live with You*, an opera installation by Krystian Lada premiered during the Kurt Weill Festival. Last but not least, Germany was also celebrating the 250th birthday of Alexander von Humboldt during my stay. To honor the occasion, the Humboldt Forum in Berlin put on a brief commemorative exhibit cataloguing the connections von Humboldt established with Latin American scholars, along with a thought-provoking critical analysis of decolonizing knowledge.

In terms of my professional work, my year at the Kolleg made it possible to accept projects and invitations that I could never have agreed to while teaching and directing the graduate program at my home institution. Due to the pandemic, I was able to deliver only

one talk at the European University Viadrina in Frankfurt an der Oder in the fall, as the virus forced the cancellation of all my spring conferences. Nevertheless, being released from all teaching and administrative obligations allowed me to accept offers to edit the first *Oxford Handbook of the Sociology of Latin America*, a *Routledge Handbook of Latin American Migration*, and (in collaboration with several colleagues from Mexico and Germany) a *Routledge Handbook of Transnationalism*. During my year at the Wiko, I was able to finish the *Oxford Handbook*, which has now been published. The collection includes more than 40 essays of sociological scholarship produced in Latin America in the fields of state building, social inequalities, religion, collective action and social movements, migration, gender, violence, and health. I established a new collaboration on violence, migration, and displacement with colleagues from the Freie Universität and took advantage of my newfound time to read across many disciplinary boundaries and publish a book review in the *Journal of Latin American and Caribbean Anthropology* on the anthropology of borderlands. I published an article on rural migration in the *Journal of Peasant Studies* and published a book chapter with colleagues from Ruhr-Universität Bochum. I also accepted an invitation to serve as an associate editor for Sociology with the *Latin American Research Review*. Upon my return to Chicago, I quickly began to regret my Wiko-induced enthusiasm for saying yes to a multitude of projects.

To advance my book manuscript on transnational labor advocacy, I spent most of the fall reading the work of German immigration scholars to gain some comparative insights on how Germany and the European Union enforce the labor rights of non-EU immigrant workers. I took advantage of the multiple seminars on contemporary labor and immigration issues offered by the American Academy of Berlin and the WZB Berlin Social Science Center, as well as the excellent seminars organized at the Wiko and the Hertie School on solidarity at work in Germany and France. I also had an opportunity to meet with the migration scholars affiliated with the Berlin Institute for Integration and Migration Research (BIM) at the Humboldt-Universität. I had fruitful and illuminating conversations with staff at the German Federal Ministry of Labour and Social Affairs on immigrant labor regulations in Germany. The methodological discussions held during the Fruitful Frictions Forums compelled me to reconceptualize the introductory chapter of my book to account for the ethical dilemmas of working with vulnerable immigrant workers. After sharing the main ideas of my book project at my Wiko colloquium, I received many useful comments. I am grateful for the feedback provided by Bénédicte Zimmermann, Nicolas Dodier, and Michael Karayanni. Equally productive were the many

conversations I had with the Fellows who were developing projects related to law and society. The book is now under contract at the University of California Press.

During my year in Berlin, I came to rely on exceptional friends both old and new, especially after the pandemic confined us to our home for six weeks. My local friends always made sure that I was never too alarmed after local authorities announced updates on mitigation strategies. I was also inspired by the sense of solidarity and mutual responsibility that emerged among all Fellows and Wiko staff during the lockdown. We continued our conversations on Zoom and tried to keep each other company by scheduling long walks in Grunewald forest. I am especially grateful to Alastair M. Buchan for his unbiased assessment of the risks of COVID-19 early on during the health emergency and to his wife Angelika Kaiser for encouraging me to start a knitting project to find peace amid the chaos. Unfortunately, the spread of the virus in Germany, as in the rest of major industrial economies, uncovered the harsh consequences of entrenched labor inequalities. Unsurprisingly, the virus found its greatest opportunities among refugee homes, meat-packing plants, seasonal farmworkers, and many other places where foreign workers are disproportionately represented and basic labor standards are not always enforced. Industrial economies can now be certain that modern slavery for large groups of low-wage foreign workers, apart from being immoral, is a transnational phenomenon with devastating consequences during a pandemic.

Coming back home meant preparing for a teaching life under extraordinary circumstances. However, having to teach during unprecedented times offered an opportunity to continue my fruitful exchanges with Wiko Fellows, as we discussed how best to navigate new educational challenges at our home institutions. While the current uncertainty makes it hard to predict when academic life will go back to normal, I certainly solidified previous collaborative relationships with German colleagues and developed promising new ones with scholars from both sides of the Atlantic. I am eager to return to Berlin and once more explore its rich cultural and intellectual environment.



OOCYTE MITOCHONDRIAL ATP GENERATION
LYNAE M. BRAYBOY

Dr. Lynae Brayboy is a reproductive endocrinologist and infertility physician, Chief Medical Officer at Clue by Biowink, and grant-funded oocyte biologist. She obtained her undergraduate Biology degree at Florida Agricultural & Mechanical University in Tallahassee, Florida, USA. She was then awarded a Fulbright Fellowship in the Republic of Mali to study placental malaria. She then matriculated into medical school at Temple University School of Medicine. After medical school, Lynae Brayboy trained as an obstetrician and gynecologist, followed by subspecialization in reproductive endocrinology and infertility. Her work focuses on the role of cellular pumps called multidrug resistance transporters in oocyte mitochondria and on poor oocyte quality as a marker of overall health. – Address: Charité – Universitätsmedizin Berlin, Klinik für Pädiatrie mit Schwerpunkt Neurologie / AG Schülke, Charitéplatz 1, 10117 Berlin, Germany. E-mail: lynae@helloclue.com; lynae.brayboy@charite.de.

My time at the Wissenschaftskolleg zu Berlin as a Fellow of the College for Life Sciences was literally transformative for my career as a reproductive physician-scientist. During my five-and-a-half-month tenure, I was able to foster important connections with leaders in my field. Unbeknownst to me, I connected directly with three scientists who were on a selection committee for a substantial grant (500,000 USD over two years) that I received through the Global Consortium for Reproductive Longevity and Equality administered by the Buck Institute. The grant is attached to the Junior Faculty Award that will also permit me to use the resources and core facilities at the Buck Institute. Furthermore, it ushers me into the highly specialized group of reproductive aging scientists. I applied for

this also with the encouragement of the other physician-scientist Co-Fellow who wanted to make sure that I had heard of the request for applications. This grant will permit me to continue the work that I started at Wiko. It will specifically involve understanding the physiology and ATP production of oocyte mitochondria *in vivo*. The other “big” event that occurred was that I was able to speak with another leader in my field who recommended me to be an invited speaker at the Multidrug Resistance Transporter Gordon Conference in Galveston, TX in 2021. This is a very elite group of individuals who sit on study sections for National Institutes of Health grants. Therefore, the invitation to speak is a platform for me to apply for future funding resources and to network with potential collaborators.

During my time in Berlin, I was able to collaborate with another physician-scientist at the Charité Universitätsmedizin. The collaboration allowed me to have a place to conduct my mitochondrial research during my time at the Wissenschaftskolleg zu Berlin. Specifically, I used a virus to label the ATP produced by mitochondria, so that ATP production could be quantified from a single cell, such as an oocyte. I have now returned to continue my career in reproductive basic science at the Charité. I am also continuing my work in reproductive endocrinology and infertility as the Chief Medical Officer at the Berlin-based FemTech company called Clue by Biowink. Clue is a science-based company with 14 million users that provides period tracking and education about reproduction.

During my time at Wiko, I was also able to give several scientific talks to disseminate my research data. I gave one informal talk to all of the College for Life Science Fellows and one talk at the IRI Life Sciences at Humboldt-Universität zu Berlin. Simone Reber, Ph.D., a former Fellow at Wiko, hosted me virtually at Spain IVI in Barcelona and of course my Thursday Colloquium at the Wissenschaftskolleg, which was very well received. The questions and encouragement after the talks were extremely helpful and sparked new directions in my thinking, and they were a source of education for many who had never had any formal education about reproduction.

In terms of my productivity at Wissenschaftskolleg, I was able to publish three papers in peer-reviewed journals. The time also allowed me to prepare another manuscript that is currently in revision and a review that has been submitted for peer review but was conceptualized during my time in the College for Life Sciences Fellowship. The time away from my former job freed my mind to outline, write, and submit three grant proposals and one fellowship application and to really contemplate my future career trajectory. I was also interviewed by the author of a book called “Vulnerable Brains: The Neuropolitics

of Divided Societies”, given my lifelong experience with institutional and direct racism in the United States. I have also decided to write a book about my life as an African-American woman pursuing a career that is traditionally occupied by white males. The book will focus on racism and sexism in obstetrics and gynecology and my decision to move abroad during the Trump presidency – a phenomenon known as “Blaxit”.

I am not sure what my life would be right now without Wiko. My Co-Fellows were encouraging and some, like Dr. Giovanni Galizia, read my grant proposals and gave me suggestions. Dr. Ulrike Pannasch made sure to help me network with the Berlin Institutes of Health, the Einstein Foundation, and the Humboldt Fellowship so that I could take advantage of every possible scientific opportunity. Dr. Alastair Buchan made sure that I was introduced to every medical connection in the city and beyond. Eva von Kugelgen made sure that I was appropriately moved up to A2 level German so that I could improve my reading and writing comprehension, which has been instrumental in my smooth transition back to Germany. Wiko helped me open my bank account so I could rent an apartment and establish all the things I needed to pay for in preparation for my return. All of my career dreams have come true because of Wiko. I am forever grateful for this once-in-a-lifetime experience, and I look forward to the Berliner Abend and future Fellows’ Club announcements.



KLEINES FACH, GROSSES FORUM
NICOLE BRISCH

Nicole Brisch, geboren 1968 in Berlin; Studium der Vorderasiatischen Archäologie, Alt-orientalistik und Vor- und Frühgeschichte an der Freien Universität Berlin (M.A., 1996). Ph.D., Near Eastern Studies, University of Michigan (2003); Postdocs: Cornell University, University of Chicago. Akademische Positionen: University of Cambridge (University Lecturer); University of Copenhagen (Associate Professor). Autorin: *Tradition and the Poetics of Innovation: The Larsa Court Literature (ca. 2004–1763 BCE)* (Münster, 2007); Herausgeberschaften: *Religion and Power: Divine Kingship in the Ancient World and Beyond* (Chicago, 2008); mit E. Cancik-Kirschbaum und J. Eidem *Confederate, Constituent, and Conquered Space: The Emergence of the Mittani State* (Berlin, 2014). – Adresse: Department of Cross-Cultural and Regional Studies, University of Copenhagen, Karen Blixens Plads 8, Building 10, 2300 Copenhagen, Dänemark. E-Mail: nmbrisch@hum.ku.dk.

Die große Ehre und die schier unglaublichen Möglichkeiten, als Altorientalistin ein Jahr am Wissenschaftskolleg verbringen zu dürfen, sind mir erst nach und nach bewusst geworden. Unter sämtlichen Fellows des Wiko war ich erst die dritte Vertreterin der Alt-orientalistik (in den Fußspuren von Peter Machinist und Stefan Maul) und als solcher wurde mir ein einzigartiges Forum geboten, mich mit Wissenschaftlern anderer Disziplinen auszutauschen. An meiner Heimatuniversität sind die sogenannten „kleinen Fächer“ (dänisch: småfag) unter ständiger Bedrängnis: Wir sind Orchideenfächer, die nichts zur Gesellschaft beitragen, wir bringen keine Gelder, wir bilden zu wenig Studierende aus, und unsere ehemaligen Studierenden sind arbeitslos, um nur ein paar (unwahre) Behauptungen aufzuzählen, die gerne in politisch genehme Botschaften verwandelt werden.

Doch in Zeiten, in denen die Geisteswissenschaften, besonders im angelsächsischen Raum, unter Druck stehen, sendet die Einladung einer Altorientalistin wichtige Signale: die der absoluten Forschungsfreiheit, die leider in vielen Ländern nicht mehr gegeben ist, die der Wichtigkeit der Fächervielfalt und die der Notwendigkeit des wissenschaftlichen Dialogs, der besonders für das Überleben von kleinen Fächern von tragender Bedeutung ist.

Obwohl die Altorientalistik ein „kleines Fach“ ist, deckt sie doch eine Zivilisation ab, die länger währte als die europäische, nämlich mehr als drei Jahrtausende. Diese *longue durée* stellt auch den einzigartigen Wert der Altorientalistik für die Geschichtsforschung dar: Unsere Daten bieten ein Langzeitkorrelat für viele der Bereiche, in denen die Geschichtswissenschaften herangezogen werden müssen: Wissenschafts-, Religions- und Wirtschaftsgeschichte, aber auch politische Geschichte und Soziologie. In meinem Forschungsvorhaben, die Ernährung der Götter in Babylonien zu untersuchen, habe ich den Versuch unternommen, mehrere dieser „Geschichten“ zu kombinieren, da Religionsgeschichte nicht separat von Wirtschaft und Gesellschaft betrachtet werden kann. Ich habe durch die Betrachtung der Religionsgeschichte im alten Orient versucht aufzuzeigen, dass Religionen nicht mit Werturteilen wie z. B. „primitiv“ oder „traditionell“ gekennzeichnet werden sollten, da solche Adjektive den Blick auf den Stellenwert und die Funktion von Religion in einer Gesellschaft verzerren können. Es geht u. a. darum, durch diese Forschungen die Vielfalt menschlicher Verhaltensweisen und Religiositäten aufzeigen zu können. Dabei auf die Expertise von so vielen herausragenden Wissenschaftlerinnen und Wissenschaftlern beim Frühstück, Mittagessen oder Abendessen und nicht zuletzt beim Dienstagskolloquium zurückgreifen zu können, war eine ungeheure Inspiration und ein Geschenk. Im Gegenzug war es auch eine fantastische Möglichkeit, Kollegen aus anderen Fächern meine Expertise zur Verfügung stellen zu dürfen. Mit anderen Worten: ein lebendiger, wissenschaftlicher Austausch, von dem die Wissenschaften leben.

Wenn der Ton meines Berichtes etwas predigend geworden ist, dann liegt das vielleicht daran, dass ich zusammen mit einem Jesuiten für die letzten Monate als Sprecherin des Jahrgangs fungierte. (Unsere zuerst gewählten Sprecher waren leider aufgrund der Pandemie gezwungen, in ihre Heimatländer zurückzukehren.) Plötzlich waren wir als Sprecher für das Unterhaltungsprogramm zuständig, was in normalen Jahren aus dem Organisieren des legendären Abschiedsfestes bestand; das war ja leider in unserem Jahrgang nicht möglich. So versuchten wir also eine „social hour“ auf Zoom zu organisieren,

die leider nicht von Erfolg gekrönt war, aber auch andere Events durften wir mit der großzügigen Unterstützung des Wiko mitorganisieren. Und so wurde aus dem Abschiedsfest ein Abschiedsdinner, was aber nicht weniger „magisch“ war.

Abschließend möchte ich feststellen: Wenn man schon eine Pandemie miterleben muss, dann hat man Glück, wenn man sie am Wiko verbringen darf. Die wunderschönen Gärten der Villa Walther und des Hauptgebäudes gaben uns die Gelegenheit, uns in kleinen Gruppen im Garten mit entsprechendem Abstand zu treffen und auszutauschen. Bei einer solchen Gelegenheit, als Marietta und ich im Garten des Hauptgebäudes einen lauen Sonntagnachmittag im Gespräch verbrachten, wurden wir Zeugen einer phänomenalen Szene: Zwei männliche Amseln waren lauthals in einen Kampf verstrickt, der in der Nähe eines Baumes stattfand. Wie aus dem Nichts kam ein Habicht, der die streitenden Amseln offenbar länger beobachtet hatte, griff sich eine der Amseln und flog mit ihr fest in seinen Krallen gen See davon, um sie vermutlich in Ruhe zu verspeisen. In Berlin gibt es sicherlich nur wenige Orte, an denen sich eine solche Szene beobachten lässt. Durch das Jahr am Wiko und vielleicht auch besonders durch die gemeinsame Erfahrung der Pandemie, die uns als Fellowjahrgang vielleicht noch mehr zusammengeschweißt hat, habe ich nicht nur ein großes Forum, sondern auch viele Freundschaften gewonnen.

PS: Wer Interesse hat, sollte in der Fellowbibliothek ein Exemplar unseres „Unofficial Yearbook“ einsehen.



SEPTEMBER 1, 2019: WE WERE UNAWARE
ALASTAIR M. BUCHAN

UK-educated at Repton School, Cambridge (Natural Sciences) and Oxford (Medical School), followed internationally at Harvard, neurology training in the US/Canada, and postdoctoral fellowship (Laboratory of Cerebral Metabolism, Cornell-Weil Medical Center, NYC). *Experimentally*, showed that dropping brain temperature protects brain cells in CA-1 hippocampus and that this was translatable, following resuscitation after cardiac arrest. Showed that post-ischemic slow death in the CA-1 hippocampus as described by Ramón y Cajal has features of apoptosis or programmed cell death. Discovered that the protein hamartin, the Tsc-1 gene product, is upregulated in cells surviving stroke, that this suppresses mTOR and, like rapamycin, prevents this slow cell death, and that this is the mechanism of endogenous neuroprotection. *Clinically*, showed the time course for focal stroke, which led to the intervention with thrombolysis and early reperfusion following thrombectomy, and invented a widely used clinical scoring system called the Alberta Stroke Programme Early CT Score (ASPECTS). Now developing small molecules that could be used to provide neuroprotection in combination with neurovascular therapy. *Statutory Professor* at Oxford and Fellow of Corpus Christi, since 2004, he has been the Dean of Medicine (until 2017), Pro-Vice-Chancellor (Brexit Strategy), and for the last three years the Founding Director of “Oxford in Berlin.” – Address: Center for Stroke, Level 7, John Radcliffe Hospital, Oxford, OX3 9DU, United Kingdom.
E-mail: alastair.buchan@medsci.ox.ac.uk.

September 1, 2019, a gorgeous day in Berlin, was both the last day of swimming in the Halensee and the first day of the new academic year at the Wissenschaftskolleg zu Berlin.

Walking along Koenigsallee from the lake entrance near the Kurfürstendamm to Wallotstr. 19, I could not anticipate that the reflections I was to have at the end of my fellowship year would be so redolent of W. H. Auden's "September 1, 1939." To paraphrase the famous poem, "we were unaware."

As a result of what struck some 80 years later, a wholly unexpected pandemic, we can also repeat this thought as if it were speaking to our circumstances: We were to become "uncertain and afraid as the clever hopes expire of a low, dishonest decade." For us, too, now, "waves of anger and fear circulate." What happened during our precious 2019–2020 year at Wiko has arguably some analogies to that Fall, beginning September 1, 1939.

We, too, had no premonition of the challenges that emerged in January, unfolded in February, threatened the remainder of our academic year with the lockdown in March, and now threaten us for years to come. COVID, like a war, changed our world and undermined the ease of our international academic collaboration. It has challenged our drive for new knowledge and for truth (our expectation that "accurate scholarship can unearth the whole offence"), and has put our insistence on excellence at risk. That evening "it was sunset, and the sun of the old world was setting in a dying blaze of splendor perhaps never to be seen again."¹

So how to protect our universities, how to protect Wiko and prevent, as in September 1939 and, indeed, August 1914, the sun setting once again on international scholarship?

It was so delightful in the glorious opening days of September to have the privilege of joining the new cohort of Fellows from all disciplines and all corners of the earth for 2019–2020. To embrace our good fortune at being part of this year's cohort, allowing us to travel from all parts of the world without difficulty, without quarantine, without testing, without stigma, and without the fear of transmission of disease that was to become the hallmark of a new reality in the early days of 2020.

I came to Wiko on the back of the need to see Oxford maintain a 900-year integration with Europe in the face of the populist vote of the UK in the referendum on Europe in June of 2016, which ultimately led, on the 31st of January 2020, to the Brexit legislation confirming 'article 50' and the UK's departure from the EU. In January, I was honoured to give an *Abendkolloquium* and I talked about the need to maintain the international links, ones well-established in European scholarship dating back to monks, the monasteries, and the ways in which travel connections were made from France to Germany to Italy

1 Barbara Tuchman, *The Guns of August*.

to Spain, such as the Chemin du Saint Jacques, creating a pan-European network of universities dating back more than a millennium. I worried about how Brexit could threaten academic freedom, whilst having premonitions about the Corona virus emerging from Wuhan. As in the aftermath of World War I, national walls have gone up with Brexit. The integration of our global world is at risk of disintegrating, and we are faced, for the first time in 100 years, with a global pandemic – COVID. In the Colloquium, I concluded that there are four fundamental freedoms critical for academia: the freedom of speech; the freedom of inquiry; the freedom of collaboration; and the freedom of movement, essential in our pursuit of truth and excellence. This last freedom dates back to Bologna, to 1088, as it allowed students, scholars, and ideas to pass without hindrance and without restrictions by national borders.

I reiterated then that *Wiko is founded on the need that scholarship and ideas can travel and be international*. As Chekhov aptly put it “there is no national science just as there are no national multiplication tables. What is national is no longer science.” Brexit puts at risk access to talent, to knowledge, to collections, and to the sharing of resources. Ultimately, it will lessen not just the UK, but because of the hitherto strong contribution of UK universities, will also weaken scholarship in Europe at a time when Europe needs to compete with the Americas, India, and China.

I suggested that while the UK has always been a very popular destination for scholars, for students, and for research funding, this will sadly change on the 31st of December 2020 when the transition period ends and the UK no longer has access to Erasmus programmes, Marie Curie Fellowships, or ERC funding. The loss of access to shared data, as well as the loss of integration with regulations and agencies such as the European Space Agency, the European Medicines Agency, Eur-Atom, Copernicus, and Galileo, as well as with the ERC – all critical platforms for European science – will be weakened when the UK reinvents its own national infrastructure. Even more critically, Brexit puts UK data at risk, as it will no longer be covered and protected by GPDR. With a presidential election looming, we should all fear the loss of control for the evidence of efficacy and our access in the UK/EU to vaccines developed in the UK without European data (GDPR) and IP protection. This is but one example of the untoward risk of Brexit and the loss of EU protection for the UK.

I expressed my earnest hope that establishing an “Oxford in Berlin” Centre, (a cousin to Wiko?), in partnership with the Berlin University Alliance, will mean that Oxford will continue to be in Europe and will have future access to European collaborations and

research funding. The need for Oxford and indeed for Wiko is to understand how to maintain a future international dialogue and the essential freedom of movement and to consider how European institutions work internationally. While there have always been memoranda of understanding and collaborations to seek funding, I think it is incumbent on us to go beyond that in efforts to create serious opportunities for permanent and temporary relocation and ongoing, long-term joint appointments. Over the years, various models have seen the distribution of international access through schemes such as the Rhodes Trust bringing excellent students to Oxford, Fulbright Scholarships, the Marie Curie scheme, the Erasmus scheme. These now need to be reinvented in such a way that we form partnerships between institutions across national borders and share studentships, fellowships, and, critically, long-term professorships, creating hot spots that are in more than one location where ideas, resources, and positions are shared and establish the kind of interaction that is based on trust.

While “we and the public know” that in the UK we were dealing with Brexit, what we hadn’t foreseen was the impact of the pandemic and the global shutdown with lockdowns and the resulting loss of activity, loss of integration, and loss of travel, which of course makes Wiko all the more important for creating an environment where people can be for a year in a special place that personifies trust. I hope that a vaccine that we can trust will be forthcoming in 2020–2021, and I hope that we will then get back to normal, but I do think we need to rethink how we, *zusammen*, can protect our future internationalization against adversity, be it man-made or wholly unexpected, like COVID-19. We owe this to the generations that follow us to Wiko.



THE HIDDEN LIBRARY ANNEX
BRYAN C. DANIELS

Bryan C. Daniels investigates the logic of collective behavior in living systems, integrating empirical data with theoretical concepts from statistical physics, model selection, and information theory. During doctoral studies at Cornell University, he began work on applications of statistical physics to biological systems, including DNA supercoiling and cellular biochemistry. His post-doctoral research at the Santa Fe Institute, the University of Wisconsin–Madison, and Arizona State University expanded to include social conflict, neural decision-making, behavioral contagion in animal groups, and automated dynamical inference. He is now an Assistant Research Professor in the School of Complex Adaptive Systems within the College of Global Futures at Arizona State University. He is currently coediting a special issue of *Theory in Biosciences* titled “Quantifying Collectivity.” – Address: School of Complex Adaptive Systems, Arizona State University, Tempe, Arizona, 85281, USA. E-mail: bryan.daniels.1@asu.edu.

I know how you feel. I was there a year ago, putting off unpacking in an empty apartment, jetlagged, and dazed by a bright leafy view of the lake, an impossible dream world. Your box of desert island books shipped from home hasn’t arrived yet – and I hate to have to tell you that you are unlikely to find the time to open more than one of them during your stay – but you noticed the neatly organized line of *Jahrbuch* paperbacks on the shelf. You are skimming through these essays now, sitting on that crisp no-nonsense Bauhaus couch, with vague hope of inspiration, hope of communion with Fellows of years past, hope that you can make the best of this peculiar outpost of academia.

Can I give you a hint, then, of what you will get out of this experience? I am a scientist, used to more straightforward exposition, but in the spirit of interdisciplinarity – let me tell you a story.

It was just a few weeks before we were set to return to the US, and I was walking back from the Edeka having picked up some *Zimt* (my favorite German word at the time) for an upcoming baking contest back at the Villa Walther. As I knew well by then, among the impressive, cleanly manicured estates and embassies, in true Berlin patchwork style, there stands along the path a sudden mess of an abandoned mansion. It is near the Norwegian ambassador's house: for directions, consult your guide to Grunewald walks, also provided there on your bookshelf. Overgrown and mysterious, I had always been curious to hop the fence and see what was inside.

It was only on that particularly drizzly day that, noticing the gate unlocked and no one nearby, I found the sudden recklessness to dash through the front door. Once my eyes adjusted inside the dripping vestibule, I saw only shadows and cobwebs and döner kebab wrappers. I nearly left as quickly as I came.

Then, out of the corner of my eye, I spotted a glinting set of shelves down a hallway. Moving closer, I was surprised to find one of those clean Wiko signboards: "Fellows' Library Annex." Funny they didn't mention this on the introductory tour...

My curiosity piqued, I leafed through the dusty contents. The author names were familiar – Fellows from my cohort. With only a brief twinge of vanity, I followed the alphabetical listing to my own name and, opening up a folder, found one of my familiar recent publications. A backup copy for the enthusiastic librarians, I supposed.

But then – there were more. It seemed straight out of Borges: I found two more titles remaining whenever I took one off the shelf. The next article was dated 2024 and included someone I had met over Wiko coffee just the previous month (Daniels, B. C. and Gadagkar, R. A parsimonious theory of the collective effects of social hierarchy in *Ropalidia marginata*. *Proc. Natl. Acad. Sci. USA* 121 (14): 6249, 2024). I wanted to stop and read it, but was too distracted by the next two hefty edited volumes that popped into its place:

- Spamann, H., Daniels, B. C., and Harel, A. (eds.). *Law as collective decision-making: The crystallization of distributed morality*. New York: Oxford University Press, 2027.
- Bada, X., Helbing, D., Daniels, B. C., Kormina, J., and Wheatley, N. (eds.). *Functional social organization across scales: Troupes, Unions, Religions, Cities, Nations*. Cambridge: Cambridge University Press, 2030.

Amazing! I had had my hopes, but this seemed hard evidence that my fellowship was destined to create far-reaching collaborations! I had to see more. I was amassing a growing pile:

- Daniels, B. C. and Kristal, E. Collective tension and relaxation in wartime literature: A quantitative analysis. *J. Roy. Soc. Interface* 20:20230242, 2023.
- Daniels, B. C., Galizia, G., and Auer, M. Hierarchical versus distributed agency: The lessons of honeybee society for understanding the effects of algorithmic consumer profiling. *Aeon*, September 24, 2022.
- Kikuchi, D., Stark, D., Daniels, B. C., and Strauss, S. A computational modeling framework for innovation in social and biological evolution. *Phil. Trans. Roy. Soc. B* 384 (1892): 20280349, 2029.
- Pittis, A. and Daniels, B. C. The evolutionary design of elementary neural decision-making. *Science* 375 (343): 124–129, 2031.

After many hours of this I was bleary-eyed and late for dinner, having flipped through hundreds, maybe thousands of post-dated publications bearing my name. I started taking photos, but deep into the night even my smartphone gave up, complaining there was “not enough memory.” Scribbling the most interesting citations onto scraps of paper, I hoped that one day I would be able to recreate at least some fraction of them. There were just so many. Finally, exhausted, I gave up, climbed down from the mountain of printed materials, pocketed my notes and my *Zimt*, and headed home.

Along with other notes jotted down after colloquia, lunches, dinners, and working groups, those scraps are stacked now in my office too numerous to summarize in any reasonable amount of time or word limit here. I can offer only a few more samples:

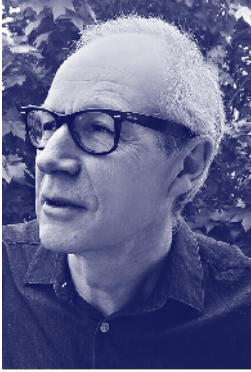
- Daniels, B. C. and Brayboy, L. Quantifying the oocyte mitochondrial DNA bottleneck. *PLOS Biology* 22 (3): e2004969, 2024.
- Herberstein, M. E., Daniels, B. C., Mappes, J. “My spidey senses are tingling!”: An educational VR experience illustrating perceptual decision-making, the spreading of traits via mimicry, and evolutionary theory. *Journal of Virtual Education* 2:0552319, 2028.
- Yang, Z. and Daniels, B. C. Crypticity in poetry and biology. *Santa Fe Institute Bulletin*, Summer, 2023.
- Daniels, B. C. and Varzi, A. C. Collective definitions of collective individuals. *Synthese* 198:4239–4258, 2021.
- Popkirov, S. and Daniels, B. C. The contributions of belief-spreading dynamics to functional disorders. *Frontiers in Psychiatry* 16:1, 2025.

Harder to categorize was an eclectic CD from the opera “Harmonia,” set to stage by Krystian Lada, which included the track “The Sorrow of Physics,” an aria with lyrics by Georgi Gospodinov, scientific direction by Bryan Daniels, and modified piano by Marco Stroppa.

And finally, a large coffee-table book (Lott, M. J. *Yarn-Bombing: A Retrospective*. Foreword by B. Daniels. Cologne: Taschen, 2019) was a special treat, as it included a number of glossy photos of a future version of the Wissenschaftskolleg campus (adorned with fiber arts alongside the newly-installed virtual reality pods), which confirmed that there was at least one possible future in which we would be back to visit.

Unfortunately for you, the above materials are among the very few that the zealous library staff will not be able to acquire during your stay. Your only option is to visit that unnatural abandoned annex yourself – but I cannot recommend it. It is all too easy to get lost in alternate realities, each of which contains a dazzling array of possibilities, leading to fast-multiplying branches that quickly become too numerous to fit in a single lifetime. It’s a tangle that you will begin to recognize for yourself as you sit down to lunch every day.

Oh, and one final word of advice: Keep your colloquium introductions short! One sentence suffices.



REDRESSING SUFFERING AND HARM.
THE CRIMINAL TRIAL
NICOLAS DODIER

Nicolas Dodier is a sociologist, researcher at the Institut de la Santé et de la Recherche Médicale, and professor at the Ecole des hautes études en sciences sociales in Paris. His current research focuses on the practices of redressing suffering and harm, at the crossroads of the main devices (legal, media, community, medical, psychological) mobilized for this purpose. He places his work in the context of the controversies surrounding the global transformation of the status of victim in different countries. His previous work focused on the transformations of work and technical activity (*Les hommes et les machines*, 1995) and on the practices and changes in medicine (*L'expertise médicale*, 1993; *Leçons politiques de l'épidémie de sida*, 2003). His approach seeks to clarify the complexity of the normative tensions generated by the transformations of the contemporary world. Among his recent publications: *Pragmatic Inquiry: Critical Concepts for Social Sciences*, 2020 (ed., with John Bowen, Jan Willem Duyvendak, and Anita Hardon); *Les objets composés: Agencements, dispositifs, assemblages*, 2018 (ed., with Anthony Stavrianakis); and "The force of *Dispositifs*," in *Annales. Histoire, Sciences sociales*, English ed., 2017 (with Janine Barbot). – Address: Centre d'étude des mouvements sociaux, EHESS, 54 boulevard Raspail, 75004 Paris, France. E-mail: dodier@ehess.fr.

It is not easy to write a report on one's residency at Wiko, as the kind of welcome one receives is quite comprehensive and combines very different facets of life, so much so that the lines of what contributes to professional life can get blurred. I will cover the various arenas of life at Wiko one by one, as well as the way each of them contributed to the progress of my work, directly or indirectly. The first of these arenas was the German course,

which I began in early August. It is one of the opportunities offered to Wiko residents to anchor the year spent at the institute within the broader context of Berlin and Germany. Although I had learned German as my first foreign language in high school, I barely practiced it afterwards. This intensive German course (four hours a day) gave me the opportunity to rediscover, years later, a linguistic universe that I had partly forgotten. During these small-group classes, I also met some colleagues with whom I would soon have regular discussions about areas of research that immediately piqued my interest: legal or political history (of Poland, in particular), cultural history (of the 18th century), the history of interreligious relations (in the Ottoman Empire), and the study of bird behavior. The soon-to-be quite close relationships, forged during these small-group classes aimed at learning a language together in the summer and before the official residency began, were important milestones in my socialization at Wiko. Visits to various parts of Berlin with an architect/city planner also helped us both familiarize ourselves with the surroundings of Wiko and start developing the sociability specific to the institution.

Meals were one of the arenas designed to combine an intense sociability among colleagues – who did not know one another beforehand (with a few rare exceptions) and who came from different countries and different disciplines – with the progress of our respective studies. In a skillfully organized way, the common lunches fostered these very particular discussions, whose topics were difficult to anticipate, given Wiko Fellows' relatively random seating arrangements at the various tables. Thus, from one day to the next, conversations about world events (often questioned through the lens of each Fellow's nationality), cultural activities, and experience of Berlin alternated with scientific discussions of subjects of shared interest. Precisely because of the great unpredictability of the topics discussed, these meals allowed me to become aware of the significance of an issue, an entire area of research, or an approach that I had not thought of before. I could suddenly see potential areas of convergence with my own work. I was somewhat used to this exercise in the meetings of the institution I work at, the *École des hautes études en sciences sociales* in Paris, owing to its multidisciplinary nature, but this experience was more intense at Wiko (given its international dimension, the daily obligations of sociability, and the random seating arrangements). Everyone was at a distance from the immediate issues of their home institutions, which reinforced the feeling that we could speak more freely. However, over time, I started making one-on-one table reservations with colleagues I knew better, which allowed us to focus the conversation on topics that we might otherwise not have been able to discuss as extensively with random seating arrangements.

Like the common meals, the Tuesday Colloquium was beneficial to me for two reasons. First, it gave me the opportunity, on a weekly basis, to step out of my research areas and open my mind. Thanks to Wiko's timesaving organization of the Tuesday Colloquium, I could thus become acquainted with what was being done in other scientific and creative fields and thereby broaden my knowledge. To do so, as with the lunches, I had to make it a point before entering the room to be receptive to all fields, which was the only way to systematically allow each session to bring out angles to explore for my own research. This method allowed me not only to expand my knowledge, but also – thanks to the discussions following the seminar – to delve deeper into some ideas about the history of religions, the relationship between environmental sciences (or biology) and politics, or the nature of literary, poetic, or musical creation, for instance. Second, the Tuesday Colloquium provided me with elements directly related to my current or planned research interests in several fields: the history, philosophy, and sociology of law; the notions of assemblage, *dispositif*, or system in the humanities and social sciences; psychoanalysis and its relationship to the social sciences; the links between violence, memory, and literature; and sociology inspired by pragmatism. In March, my participation in the "Fruitful Frictions Forum," co-organized by Barbara Stollberg-Rilinger and Daniel Schönplflug on the theme "Sokal Reloaded. On Hoaxes and What Can(t) Be Learned from Them," allowed a few colleagues and me to look into major aspects of the evaluation of scientific work at the crossroads of different sciences.

Given its link to Berlin, Wiko also offers opportunities for meetings and discussions with the city's various scientific institutions. During my residency, I was thus able to establish scholarly contacts with several colleagues from the Centre Marc Bloch, in particular during two scientific events where I gave presentations: one titled "A Sociological Approach of the Relationship between Law and Politics. The Place of Victims in Criminal Trials," which I gave in December as part of the Winter School "Politics and Law," co-organized by the Centre Marc Bloch, Humboldt-Universität, and Oxford University; the other titled "On the Force of *Dispositifs*," which I gave with Janine Barbot in May as part of a seminar at the Centre Marc Bloch.

Last but not least, another arena was the office, an everyday space for reading, analyzing fieldwork data, having in-depth discussions, and writing about research in progress. I came to Wiko with fieldwork data already collected and a rough outline for a book that my colleague and partner Janine Barbot and I were planning to write about the devices aimed at redressing harm and wrongdoings, in particular criminal trials. Being able to

live with Janine and our children at Villa Walther and having our two offices nearby, one on Koenigsallee, the other on Wallotstraße, was ideal for us. Considering the magnitude of the work required for our book, I was faced with a recurring dilemma throughout the year: participating in the many thought-provoking workshops and discussions on various topics organized at Wiko, in addition to the Tuesday Colloquium and the common meals, or focusing on my work in progress. I resolved to tip the scale in favor of the latter aspect, feeling with some sense of urgency when I arrived at Wiko the need to finish my current book project. Unfortunately, from January on, the same was true for the German course, which I had to give up despite how interesting it was. Thus, during the first months of my residency until the end of December, I focused on systematically analyzing observational data on criminal trial hearings and writing the first draft of the chapter about these hearings. The second period, until mid-March, was devoted to finalizing other chapters and thinking about how to link the different sections of the book. Thanks to its efficiency, Wiko's library provided me with the last texts that I needed to read to complete the book. My presentation on February 25 at the Tuesday Colloquium and the following discussions helped me – and came just at the right time – to develop an overall approach for the book, so it could be aimed at a wider audience. From mid-March on, Janine Barbot and I took advantage of the last few months to think about the book as a whole and write the last additions. As we go back to Paris, we still have some work to do, but I believe that we are now in the home stretch.

The year was marked by the measures to mitigate the COVID-19 pandemic, which had very contrasting effects on Wiko's various arenas. These measures put a stop to the common meals and the workshops. The Colloquium was held by videoconference. Although the presentations and discussions were quite interesting, videoconferencing limitations hindered lateral communication among colleagues. They also affected the continuity of discussions between the Colloquium and other moments of collective life. Fortunately, by the time the epidemic broke out, close relations with certain colleagues had already been established. Face-to-face discussions were still possible, and I was able to carry them on in spaces repurposed to that end, such as the garden in the spring. Book circulation was suspended. Luckily for our project, by March, we had completed our main readings. These measures did not apply to the office, and I was fortunate enough to be able to keep going there every day. Wiko offered Janine an additional office at Villa Walther, while our children, enrolled at the Berlin French High School and at Humboldt-Universität respectively, had to study in our apartment, in lockdown.

Besides Wiko, it is worth mentioning that, as a Parisian sociologist, I enjoyed discovering the immense city of Berlin, visiting its neighborhoods, and riding my bike in and around the Grunewald forest, alone or with family and Wiko's friends.



UNPREDICTABLE, UNFORGETTABLE
ELENA ESPOSITO

Elena Esposito is Professor of Sociology at Bielefeld University and the University of Bologna. Working with sociological systems theory, she has published extensively on the theory of society, media theory, memory theory, and the sociology of financial markets. She was a fellow at the Institute for Advanced Study in Humanities and Social Sciences at Zhejiang University, at the Italian Academy for Advanced Studies in America at Columbia University, at the Institute of Advanced Studies University of Warwick, at MECS at Leuphana University Lüneburg, and at IKKM Weimar. Her current research project, “The Future of Prediction. The Social Consequences of Algorithmic Forecast in Insurance, Medicine and Policing,” is supported by a five-year Advanced Grant from the European Research Council. – Address: Via San Vitale 60, 40125 Bologna, Italy. E-mail: elena.esposito@uni-bielefeld.de.

I went to Wiko in September 2019 to work on the problems of prediction in contemporary society, which on the one hand can produce much more precise and timely forms of forecasting, but on the other hand has to deal with new forms of opacity and obscurity – of the future and our ways of anticipating it. What did I predict for my time in Berlin? Obviously I did not make precise forecasts, but I had expectations, and it is curious to see how my experience confirmed and disrupted my work on prediction.

I knew, for example, that predictions tend to be disappointed by the very fact that they were made. So I expected that my experience would be different from what I expected – but this I expected. I expected surprises, but nevertheless I did not expect some of them to be so unpredictable.

I expected that the timing of my project would change – and in fact after a few weeks I found myself talking to the other Fellows about the fact that practically nobody had started their predicted research yet, even though we were all working very hard and very well. I didn't expect it to be such a pleasant feeling, this rediscovery of a freedom from schedules and programs that is deeper than the freedom from deadlines.

I expected my project to change, but not that I would work on a different project – and not because I had changed my mind. When the COVID emergency broke out and distressing data from Italy arrived every day, I realized that the freedom and time availability I could enjoy would not help me at all. Wiko kindly continued to provide us with our beautiful offices, and I could work without disturbance in the silence of my room with a view of the garden (and even with the use of an alternative coffee machine). But I simply could not stay focused on my research on algorithms and divination techniques – which also continued to interest me very much. Precisely to preserve my passion for my theme, I changed my theme and returned to the sociological foundation of my work.

For the theory of society, and in particular for sociological systems theory, which has been the frame of my studies for many years, the COVID pandemic was and still is a challenge. In the conditions of social distancing, when we are all forced to perceive society through its absence, what can a general theory of the social teach us? With the generous support of Daniel Schönflug and our Wiko contacts, I changed the theme and the title of my presentation from “Algorithmic Prediction: A Study of its Relationship to Probabilistic and Divinatory Forms” to “Systemic Integration and the Need for De-Integration in Times of Pandemic.” I started from the observation that the common response to a global emergency is a call for harmonization, close to the sociological discourse about integration. Referring to systems theory, I argued that the problem of our functionally differentiated society is not lack of integration, but rather an excess of integration. When there are difficulties in one area of society, all others are forced to make serious adjustments. In dealing with threats that come from the environment, I claimed, the opportunities for rationality in society lie in the maintenance and exploitation of differences, not in their elimination.

The new theme had the advantage, fundamental for me in that time, of allowing me to combine the pressure of daily life with the object of my work. Reading the newspapers that informed me about the course of events also gave me the material to structure my research – allowing me to stay focused and work, even when I was distracted and worried about current events.

The unexpected condition of the pandemic, which transformed our routine at Wiko, also made me focus on some aspects of the experience of the previous months – what I missed and how my expectations had changed.

I predicted that I would be sort of impatient with the structured rhythm of our days, punctuated by our common lunches and by the Thursday dinner “event”; instead, I missed that constraint on the empty and free days of the lockdown. After a few weeks, the Fellows had transformed for me from interesting and stimulating colleagues into friends – interesting and stimulating, and very pleasant. The common lunches had become a useful structure of the day, which helped me to work in a concentrated way, thanks to the distraction of an engaging and always different break.

I missed the Tuesday Colloquia, and that was predictable. Less predictable was that what I missed most weren't the presentations, but the questions. In my opinion, one of the most instructive and peculiar experiences of the fellowship at Wiko is to participate in a discussion atmosphere in which one is invited to engage with issues and problems about which in the majority of cases one is incompetent or semi-incompetent, in a group in which the same applies to the majority of the others. You can discover then, intervening in person or observing others, how it is possible to come up with questions that are often deviant, but for this very reason interesting, while the discussion takes some unexpected turns for the speaker himself. Being an expert is not necessary – being intelligent can help, but showing it is not enough – and rhetorical ability can be a disadvantage. I hope to be able to treasure this precious experience of interaction and exchange.

I expected to live in Berlin, with its concerts, theaters, Kneipen, and all the activities of a great unconventional and rich capital. After a few months, all this disappeared – but we discovered the Berlin of bicycle rides and promenades, the lakes, the half-hidden parks, and the different communities with their centers and their specific character. I didn't expect spectacular sunsets and sunrises, nor did I expect to discover the enjoyment of running on forest paths.

Everyone in our group of Fellows is aware of this: our experience at Wiko was very special and in this sense unpredictable. Not necessarily enviable, but certainly memorable. I did not foresee it, but I will definitely remember it.

Publications while at Wiko

- “Systemic Integration and the Need for De-Integration in Pandemic Times.”
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German translation in *Corona: Weltgesellschaft im Ausnahmezustand*, ed. Markus Heidingsfelder. Weilerswist: Velbrück, 2020.
- “From Pool to Profile: Social Consequences of Algorithmic Prediction in Insurance”
(with Alberto Cevolini). *Big Data & Society* 7, no. 2 (2020). <https://doi.org/10.1177/2053951720939228>.
- “What’s Observed in a Rating? Rankings as Orientation in the Face of Uncertainty” (with David Stark). In *The Performance Complex: Competition and Competitions in Social Life*, ed. David Stark, 122–143. Oxford: Oxford University Press, 2020.
- “Unpredictability.” In *Uncertain Archives*, ed. Nanna Bonde Thylstrup et al., 533–538. Cambridge, MA: MIT Press, 2021.
- “Digitale Prognose. Von statistischer Ungewissheit zur algorithmischen Vorhersage.” In *Kann Wissenschaft in die Zukunft sehen? Prognosen in den Wissenschaften*, ed. Alfons Labisch. Halle: Acta Historica Leopoldina, forthcoming.
- “A Pandemic of Prediction: On the Circulation of Contagion Models between Public Health and Public Safety” (with Maximilian Heimstädt and Simon Egbert). *Sociologica* 14, no. 3 (2020): 1–24. <https://doi.org/10.6092/issn.1971-8853/11470>.
- Artificial Communication: How Algorithms Produce Social Intelligence*. Cambridge, MA: MIT Press, forthcoming.



“LOST IN TRANSLATION:
BEES DREAM, OR DO THEY?”
GIOVANNI GALIZIA

Giovanni Galizia is a neuroscientist working with honeybee brains at the University of Konstanz in southern Germany and the Director of the Zukunfts Kolleg, an Institute of Advanced Studies for early career researchers. Born in Rome, Italy, he studied Biology at the Freie Universität in Berlin. After his Ph.D. in Zoology at the University of Cambridge, UK, he worked at the Max Planck Institute for Developmental Biology in Tübingen and at the Freie Universität in Berlin and was Associate Professor for Entomology and Entomologist at the Department of Entomology, University of California, Riverside (USA, 2003–2005). He moved to Constance in 2005. Research interests: neurobiology, olfactory system in insects, learning and memory. – Address: Zukunfts Kolleg, Universität Konstanz, Postfach 623, 78457 Konstanz. E-mail: giovanni.galizia@uni-konstanz.de.

Almost a full year, with about 40 strangers of all nations, strangers in the sense that I did not know them, strangers in the sense that I do not understand their research, their questions – and strangers in a temporary sense, because after a year, they are now all friends, their research close to me, their questions fascinating. After a year, I can relate to August of Saxony, to gods in Mesopotamia, and to multicultural entrapment. I understand the sorrow of physics and the role of mitochondria in female fertility. It felt, it still feels like a dream.

Bees dream, too, or do they? As a neuroscientist, I used the year to study brain activity in bees while they sleep. How can we interpret the brain waves of an insect, in particular during sleep? Do they dream about flying about in the landscape? What do we know about spatial maps in bee brains? And how can a discussion over lunch or at dinner get me closer to a solution? I'll report about these activities here.

Then, just past halfway through the year, came the first wave of Corona. Yes, this year was special – hopefully not as a first, but as an only one. The lockdown! What did it do? Did it kill the spirit of the Wissenschaftskolleg? Well, it did not. How the wonderful people at the Wissenschaftskolleg managed to organize an efficient lockdown of the institute, without locking down the spirit, the exchange, and the intellectual thriving, was amazing to witness. Do not desist, join the impossible, create the unthinkable, a big “*thank you!*” for this! The Fellows, in the meantime, did their own part: the intellectual exchange grew to a new level, since suddenly we all had a common worry to think about: how to cope? What does this mean? And what are the consequences? Each one of us moved in different directions, and still it was a common topic: how to balance freedom against safety? Should we develop an “avalanche” strategy of voluntary infection, or rather a “safe”, but costly rundown of society? Do we face the danger of an oppressive regime, hidden behind Corona-protection policies? What do we learn from previous epidemics? And what is the sociological effect of a common threat with a disease that we cannot (yet) control? (Last, but certainly not least, how do we organize a Catholic baptism in a group of many religions and none, and in a Corona-safe manner?). An interesting effect: we all got distracted, and at the same time more focused – both because we shared more questions than we did before and because Berlin in lockdown mode had – alas – no theater, no opera, no music to share with us.

So, I digressed from studying the dreams of the bees, thought of the long-term implication of the Corona pandemic, and came up with my own political proposal, which I presented to the group, the discussion of which I will present here:

A quick calculation revealed that, even if a person might be immune after the disease, herd immunity would take many years to achieve. That means that, once the first wave was under control, contact tracing and rapid action would be of paramount importance to keep the virus at bay. It was remarkable to see how, in the choice between freedom and security, both people and politicians have shifted rapidly in favor of security. And it was comforting to observe a strong discussion of the restriction of freedom, which gives reason for optimism about democratic societies. The value we attach to freedom in our society is once more increasing by dint of this crisis situation and the restrictions that we must endure. Such situations make us realize that freedom is not a natural asset and that we must repeatedly commit ourselves to the defense, preservation, and expansion of civil liberties. How, then, should personal freedom be organized in our society? Which freedoms can be relinquished in order to fight a pandemic? And will democracy survive a

shift from freedom to control? We can be optimistic about our country and a number of other states, but in some countries, there is the danger that totalitarian policies will expand under the pretext of the Corona crisis.

The key is: information, and how to control it. To keep the virus at bay, we need to know: who had contact with whom, when, how long, and what kind? This kind of information means: entering into everybody's private sphere, and having – centrally, or distributed, in the public hand or privately – masses of data that can be used, yes, but that can also be misused. The infrastructure that would serve as the basis for any such approach would require that governments create a massive stockpile of data about their citizens. Even if all the data were to be deleted over the longer term, in the short term such large-scale collections must be retained in order to trace prior contacts over the space of two weeks (the time of putative infective danger). That, of course, will be impossible without a massive encroachment on each person's information sovereignty. This scenario is a data-protection nightmare, even if data-protection officers stand ready to certify the "commensurability" of the encroachment, meaning that we must relinquish certain freedoms to make gains in security. The majority of politicians will demand the collection of data (because they do not want to be held responsible for the dead), and so will most of the population (because our beloved family members or we ourselves are the ones threatened by the virus).

Where will the data come from? As a matter of fact, much of it is already available, distributed among many institutions that not only collect such data, but also avail themselves of it. Many of these institutions are in private hands (Google, Facebook, telephone companies), whereas many others are state organizations (the German Federal Criminal Police Office, public utility companies, health insurance companies). Most COVID-tracking apps have distributed data schemes. New sources of data emerge on a daily basis. Data become dangerous for a free society when they are linked with other data – for instance from the national intelligence service or foreign intelligence agencies – to be exploited. The buildup of massive collections of data will open the door to misuse of this data, and the data-protection officers will be powerless in the face of it.

Corona boosts this development, but the digitalization of our lives had already moved us in that direction. As a consequence of this thinking, I proposed a new way how democratic societies should deal with the increased importance, quantity, and quality of personal data that is being generated, stored, and processed. Thinking back to Baron de Montesquieu, who in 1748 proposed to separate legislature, judiciary, and executive power

within the state, I proposed to also separate “information”. Make “information” a fourth pillar of state power!

Data is neither good nor evil – only the use to which it is put can be described in such terms – so its misuse must be duly punished. The purpose here is to create structures that make such misuse difficult. Montesquieu bestowed a wonderful gift upon future generations. If the police (the executive power) seek to wiretap a phone, then they will require a legal decision (the legislative power); if such is not at hand, then the evidence cannot be used in a court of law and the accused person must be acquitted of the charge even if they are in fact guilty. This separation of powers is a great good. The idea is that various people, i.e., various institutions, are separated from each other and have complementary powers. This arrangement can reduce the potential for misuse, for in a system with the separation of powers each entity is jealous of its own prerogatives and thus jealously protects them. The members of a certain entity are perforce loyal to it, and this psychological effect strengthens the separation and thus widens the potential for democratic control (in fact, this observation about the possessive nature of civil servants for their own branch was an important contribution from Co-Fellow Alon Harel).

What does all this mean for our information society? Data is power! If the separation of powers into three entities has hitherto been able to direct state power in an orderly manner, what we see today is that data crosscuts these entities and thus undermines their separation. It would therefore be better to apply the concept of the separation of powers also to information itself. In concrete terms, this means that the collection of data and its utilization must be separated on the institutional level. If the health authorities, as in a pandemic situation, possess a great deal of executive power, then they should not also be collecting the necessary data – this should instead be the purview of another agency. If the police require certain data, then they themselves should not be collecting it, but should be compelled to request that information from a data agency. Alongside the legislative, executive, and judicial branches, we need a new state entity that collects data without utilizing that data itself. If other agencies need data, then they must request it – this makes for transparency. It also creates a staff of officials who will vouch for the state’s honorable handling of the data and will monitor that data’s lawful use (by other agencies and officials) so as to justify and protect their own right to exist as officials with oversight.

The legislature will have to govern which data is to be collected and how long it can be retained; it will have to govern the confidentiality of data and how requests for new data should be processed – in other words, under what conditions and what data can be issued

to what authorities. This is not fundamentally different from what we have today, for example there are regulations as to who and under what conditions someone is permitted to access another person's police background check. The legislature will also have to govern how the data can be divided and distributed so that the records are not gathered in a single place and thereby made all too vulnerable a target for data theft and hacker attacks. Data-protection officers will continue to play an important role in monitoring what is actually being collected, as well as overseeing what specific data is being requested and by whom and for what reason and how it is then in fact being used.

We discussed this proposal in our seminars, and we got lost in translation. It is part of every discussion, in particular if it proposes political content, that some agree and others don't. But here it was different: there was a major division (not complete, but significant) in the understanding of my proposal, between Anglo-American and continental listeners. Part of that was cultural/political (do we trust data in the hands of a private company, say Google, more than data in the hands of the state?). But the more interesting one was cultural/linguistic. In English, the translation of Montesquieu is "branches of power". Creating a new branch for "information" implies adding a new branch, that is: giving the state more power than before. Who should control that? Who would be in charge of that power? And how to avoid misusing it? – all pertinent questions when giving the state more power than before. Not surprisingly, the dominant reading of this proposal was negative. In German, however, the same concept is not "branches of power", but "division of power". Here, adding a new branch implicates taking power away from the existing branches, thus reducing the magnitude of existing powers, and rebalancing the whole lot into four, not three pillars, without adding new competences.

Language, I learn, is so basic for human consciousness, and can so easily lead to misunderstandings, creating fascinating consequences. Working with bees is conceptually easier: their dance language is not a "language" in the human sense. There is communication, and this communication is complex and symbolic, but it is not linguistic. What, then, is the dancing? What is in the bee's mind? Does the bee dream, after all? And if so, how would we know? Even more, isn't this a topic that digs into questions about consciousness and the like – but would we really want to attribute such typically human mental capacities to these furry, flying critters?

Thomas Nagel, in an essay with the captivating title "What is it like to be a bat?", writes: "I assume we all believe that bats have experience. After all, they are mammals,

and there is no more doubt that they have experience than that mice or pigeons or whales have experience. I have chosen bats instead of wasps or flounders because if one travels too far down the phylogenetic tree, people gradually shed their faith that there is experience there at all.”

Contrary to Nagel, my hope is that, by moving away from animals that we feel related to, we may also move away from arguments such as “I assume” and into evidence-based “the data shows”. This is one of the motivations for working with insects: they have complex behavior, but are sufficiently alien to us as to preclude (to a large extent) the temptation of projecting our own mind onto them.

Therefore, I divided my research topic into three questions:

1) Do bees dream?

Several aspects need to be covered here: Do bees sleep? Does sleep show different phases? What does brain activity look like in the awake bee and in the sleeping bee, and – if the brain is active during sleep – what does that activity mean?

2) Do bees use maps to navigate?

Assume a foraging bee collects nectar. If, in a dream, she would recapitulate her visit to the flower, would that happen in an inner representation of the outer world? And, if so, would we call this a map?

3) Do bees have intentionality or consciousness?

Intentionality, like many concepts in this semantic cloud (consciousness, agency, experiences...), is ambiguous because different scholars use the word with different associations, connotations, and most often with fuzzy definitions. Going back to the original definition by Franz Brentano in 1874, we would attribute intentionality to the bee when a bee dreams (assuming the answer to question 1 is positive) or when she uses a mental map (assuming the answer to question 2 is positive) since she creates an inner (mental) representation of an outside world (to what extent that world needs to correspond to the real world is irrelevant here). The bee would have consciousness, if and only if she herself was part of that world, i.e., if she would dream not “just” a flower meadow, but also dream of herself flying within that meadow.

I am convinced that these questions are objective and scientifically tractable questions, that at the end we will have answers such as “yes, because the data shows that...” (or no, if the data refutes the assumptions), with the open ending that even those findings may be falsifiable by later experiments. I have used my time in Berlin at the Wissenschaftskolleg to develop appropriate experimental approaches to address these issues. For now, the

answers to the three questions are (1) I don't know (but there is convincing data towards yes), (2) I don't know (but there is controversial data toward yes), (3) I don't know (for consciousness, there is no convincing data, for intentionality, the picture is blurry). The experiments are in the pipeline.

A good year came to an end, and I've got plenty of things left to do. Thanks to all the Fellows, and thanks to the staff, the administration, and the leadership of the Wissenschaftskolleg, who created the basis for this productivity boost.



TIME SHELTER
GEORGI GOSPODINOV

Georgi Gospodinov (born in 1968 in Bulgaria) is a poet, writer, and playwright. His books have been translated into more than 25 languages. He became internationally known with his *Natural Novel* (1999). His second novel, *The Physics of Sorrow*, was the winner of the Central European Angelus Award (2019) and the Jan Michalski Prize (2016) and a finalist for the PEN America Translation Prize and the Brücke Berlin Preis. According to *The New Yorker*, “Georgi’s real quest in ‘The Physics of Sorrow’ is to find a way to live with sadness, to allow it to be a source of empathy and salutary hesitation...” In 2017–2018, Gospodinov was awarded the New York Public Library Fellowship at the Cullman Center. *Blind Vaysha*, a short animation (dir. Theo Ushev) based on Gospodinov’s short story, was an Academy Award nominee in 2017. Gospodinov is the author of 15 books of poetry, fiction, nonfiction, plays, several scripts for short feature films, and projects in the field of memory of the recent past, everyday life, and ideological traumas. He is affiliated with the Institute for Literature, BAS, Sofia, with a Ph.D. in literary history. His latest novel, *Time Shelter*, finished at Wiko, has just been published in Bulgaria. – Address: Mladost 1, Bl 129, Ent 1, Apt 4, Sofia 1750, Bulgaria. E-mail: g_gospodinov@yahoo.com.

We arrived from Sofia in the very beginning of August 2019. August is always the afternoon of the year, the Sunday of the world. In Grunewald it’s also always Sunday in a certain way. Yet, Berlin students started school on the fifth, and Raya, our daughter, was going to be in her first high school year here. It’s weird to be in Berlin in August. But we still had no idea how much weirder the coming 2020 would be.

We had one free month before the opening of Wiko's academic year. The endless afternoons of Grunewald and German lessons with the amazing Eva and Ludwig. I had come with enormous plans, as always happens: to finish and edit an almost-finished novel and to start a new one that I had been postponing for some time. A novel about the fears we and the century are made of, about the anxieties and dreads of several generations. Anyway, first I had to concentrate on finishing and editing the novel already in progress: a near-future dystopia about the loss of memory, personal and collective, and a character who sets up "clinics for the past". Also about a peculiar recurrence of time and a mix-up of times that would happen soon. Of course, I had checked the info about my colleagues and had planned to ask them some questions, especially those of them who dealt with neurology, brain sciences, or evolutionary biology.

The truth is that the very idea of being a writer in a community of biologists, neurologists, historians, economists, and law scholars was not discouraging for me at all. On the contrary, I found it one of the Wissenschaftskolleg's best ideas. Being a writer among scientists and scholars has at least two advantages. First, your occupation could always be an excuse for your asociality, absentmindedness, or other oddities. After all, the writer's myth is a good alibi giving you the right to be strange and immersed in your own world. In point of fact, I almost never needed that right. But the more important advantage (especially if you are a curious person, and writers should be such) is that you have almost the whole academic cavalry at hand, you just have to decide which table to pick up for lunch or dinner. And I am a good listener. Everything is interesting, everything could be useful when you write a novel. Besides, I have to admit that my childhood dream was to become a natural scientist. I even enrolled in a special biology class in high school and still consider myself a naïve naturalist. Anyway, I just want to say that this was the perfect community for me.

One of the first surprises was when Sharon, an ecologist and biologist, said she had read my *Natural Novel* and invited me to present her at her colloquium. I felt rather nervous. The naïvist games with biology in my writing would have to face real experts here. But in fact, it was wonderful to talk with them about the compound eye of the insects or whether bees had memory... Actually, we had a common topic: memory. We were able to talk about everything and feel how in the end (as I've always suspected) literature and science use one and the same instrument – the language – and have the same subjects – the human being and the world around us. Later, it was Sharon's idea to make an improvised book club and discuss my two novels. Some comments during that discussion were

among the most interesting I've heard, more inspiring than the words of many literary critics.

I will not forget my anxieties before my colloquium. All the people here were so experienced, juggling with PowerPoint, diagrams, etc. But what could be presented visually by a writer? It came to me that I could prepare a kind of time capsule and show different "objects" and lines in my writing that are connected also with natural science. I decided to involve more colleagues so that we could have more languages that were spoken around anyway. For example, a very short poem:

God is red
ripe and perfect
God is a tomato
it's not an offence
neither to God
nor to the tomato

Each of the invited colleagues read it in his or her native language. It worked great and led us to think how God was red in a different way in Spanish, in French, in German ("Gott ist rot" pointed directly to "Gott ist tot"), in Hungarian. As for Arabic, it was a completely different case: how to define Allah, how to name God and even compare Him to a tomato... we had a long correspondence with my translator and she was quite cautious. On the other hand, what would be the reaction of my Co-Fellow Felix, theologian and Jesuit priest? Wouldn't this sound like a blasphemy to him in spite of his impeccable sense of humor? He had to be absent at that time, which made it easier for me to decide on using that poem, but when I saw him in the colloquium room, I was thrilled. I didn't know you would be here, I joked, but now you have to swallow an unorthodox poem.

In fact, there were a few people coming from the field of literature. My great chance was friendship with Efraín. Already in early August, we discovered our passion for Borges. I showed him the tattered first Bulgarian edition of Borges that I always carried along with me wherever I travel. Efraín is one of the most knowledgeable and curious people I've ever met. And from the very first days, Borges was with us in Grunewald. The other big surprise connected with Efraín was the sudden visit of Mario Vargas Llosa at Wiko. 30 years later, he came to see the place where he was a Fellow once, too.

I will not forget our conversations with Wolf Lepenies, especially when I understood that he was close friend with another favorite writer of mine, Lars Gustafsson. In my evanescent collection I will keep also our conversations with David Stark and a wonderful

evening when he played the guitar and sang songs in various Balkan languages. I will also remember the talks with Thorsten Wilhelmy on the whole of world literature... They, as well as other Wiko colleagues, are mentioned in the acknowledgements at the end of my novel that came out during the lockdown.

The title of the novel is *Time Shelter*. That is what I would call Wiko if it were a novel.

P.S.

I haven't written anything here about the breakup of the year with the coming of the pandemic and the quarantine. This is another story, another novel. The saddest moment was when Sharon and Mark, after long considerations, decided to fly back to California. The US border was going to be closed soon, and they were catching literally the last plane. We gathered in the backyard of Villa Walther standing in circle, with a distance between us, trying to joke. In the middle of the circle was a pile of effervescent vitamin packs that Sharon was leaving to us. We couldn't hug to say goodbye. It was like a strange ritual, like a tribal scene with something apocalyptic about it. I felt how our goodbyes and gestures will never be the same anymore, nor our feeling for the future. And this also was part of this strange year. There's no way that I could forget you, said Barbara Stollberg at the farewell dinner. We were marked indeed, the Fellows of 2019/2020.



UNFORGETTABLE YEAR IN GRUNEWALD ALTAY GOYUSHOV

Altay Goyushov, born in Baku, Azerbaijan in 1965, is the head of Baku Research Institute. Until 2015, Altay Goyushov was a professor at Baku State University. He has held fellowships and visiting professorships in Italy, France, Germany, and the United States. His publications include: “Halted Democracy: Government Hijacking of the New Opposition in Azerbaijan” (co-authored with Ilkin Huseynli), in *Politik und Gesellschaft im Kaukasus: Eine unruhige Region zwischen Tradition und Transformation* (Wiesbaden: Springer VS, 2019), “Relations between the Soviet Union and Islam in Azerbaijan in the 1920s and 1930s” (in German), in *Repression, Anpassung, Neuorientierung: Studien zum Islam in der Sowjetunion und dem postsowjetischen Raum* (Wiesbaden: Reichert, 2013), and “The Transformation of Azerbaijani Orientalists into Islamic Thinkers after 1991” (co-authored with Naomi Caffee and Robert Denis), in *The Heritage of Soviet Oriental Studies* (London, New York: Routledge, 2011). – Address: Vidadi str. 105, ap. 10, Az-1009, Baku, Azerbaijan. E-mail: altay@bakuresearchinstitute.org.

Introduction

Let me start with the point that the year spent at the Wissenschaftskolleg zu Berlin was one of the intellectually and culturally richest times in my entire life. And this happened although the COVID-19 outbreak caused serious challenges to the whole world. Yet, the organizational skills of the Wissenschaftskolleg’s staff minimized the impact of the outbreak on my work.

The year started with me arriving in Berlin in August to attend intensive language courses provided by the Wissenschaftskolleg. The captivating beauty of Grunewald and my comfortable lodgings at the Villa Walther were the first impressions that boosted my optimism. Most importantly, the staff's perfect arrangement of our settling in, including documentation and bureaucratic procedures, made my arrival surprisingly easy and smooth.

Cultural Life

German courses, which I attended throughout the year with the two teachers Eva von Kügelgen and Ursula Kohler, are among the most important favors done for visiting Fellows by the Kolleg that I benefited immensely from. I enjoyed the classes with both of my German teachers, and I really hope that I will be able to continue to study the German language after returning home. Apart from teaching classes, both Eva and Ursula provided us with invaluable information about German culture and Berlin life. The film evenings provided by Eva were also one of the great experiences here. Baking *Flammkuchen* with Ursula and our German class, as well as our joint trip to the Turkish market in Kreuzberg, were among the hilarious experiences during our stay in Berlin.

In general, inspirational cultural opportunities here in Berlin were very skillfully enriched by the Wissenschaftskolleg's programs. Immediately upon our arrival, some other Fellows and I attended guided tours in three different parts of Berlin organized by the Kolleg. These very well-prepared, fascinating guided tours plunged us into the landscape of Berlin with its rich, uneasy history and architecture. These tours were also the first close encounter that we already-arrived Fellows had with each other, and there is no doubt that they were a very thrilling start of our cultural life in the city. And the Kolleg's boat cruise on the rivers and canals of Berlin was another unforgettable and thrilling experience.

The Dresden museum trip, guided by our Co-Fellow Dror Wahrman, was among the most memorable events of our fellowship year. Unfortunately, the heist in the Green Vault museum, which happened the next day, saddened all of us. I sincerely hope that investigation into this grave crime will be able to recover the invaluable items stolen from the museum.

We were lucky that the museum trips were guided by the best specialists in their fields – the Fellows of the Kolleg. The Laocoon lecture held by Luca Giuliani and the Mesopotamian tour in the Pergamonmuseum led by Nicole Brisch were especially charming for me – I grew up in an archeologist's family and, accompanying my late father, saw many excavations.

The last extraordinary joint cultural trip we made was our trip to Dessau. It was the last, because the coronavirus outbreak and following quarantine forced us to stop these exciting experiences. The Dessau trip was the most fruitful. We visited the Bauhaus and Masters' Houses Museum. Afterward, we went to the concert and then attended the opera performance staged by Wiko Fellow Krystian Lada (whose fellowship ended in October). That was the first time I attended this style of modern opera, an exciting finale to our Dessau trip.

One of the most memorable moments of my stay at the Wissenschaftskolleg was attending the baptism ceremony for the newborn Alexander. This was the first baptism ceremony I have ever attended; thus, it became an unforgettable event of my life.

I have to mention our dinners and parties, which immensely contributed to building confidence and friendships among Fellows; and, along with the delicious foods made by Dunia, Daniela, and Dennis and the high-quality service of the restaurant staff, they were an important and indispensable part of our cultural life. The highly efficient management of daily catering during the weeks of the quarantine deserves special praise; there are no words to describe my deepest gratitude and sympathy. Thank you very much!

Intellectual life

Amazingly, the COVID-19 outbreak, despite the unease it caused, did not interrupt the intellectual life of the Wissenschaftskolleg, particularly the crown of our intellectual activity – our Tuesday Colloquia. Skillful management of the situation provided us with an opportunity to continue holding the colloquia, as well as evening lectures and discussions, in a highly interactive and fruitful manner via Zoom meetings. And special thanks go to the IT technical personal who arranged things in very high quality. I can say without exaggeration that the interdisciplinary environment of the Tuesday Colloquia, high-quality lectures, and Q&A sessions have enormously enriched my knowledge and particularly my worldview, and they will certainly impact my future work. And this is an impression expressed by a scholar who is not a newcomer to academic life.

I delivered my Tuesday talk in January before the quarantine, so it was live. In my talk, I tried to describe the brief history of Azerbaijan from its inception as an idea in the mid-19th century to date. Then the Wissenschaftskolleg planned to hold an evening discussion on April 22, 2020, Lenin's 150th birthday, with the title "(Post-)Socialist Memories: On the Uses of History in Eastern Europe since the 1990s", where I was to be one of

the speakers, along with three other Fellows of our cohort. Unfortunately, the virus outbreak made live discussions impossible. However, again with the skillful organization of the Kolleg's leadership and staff, the event took place online. The discussions were moderated by Professor Martin Schulze Wessel. I think it was a very interesting and successful event. I liked the idea so much that I suggested to colleagues from my home institution that they organize a similar online event with the participation of local Azerbaijani scholars. My suggestion was accepted and I moderated that event and it became one of the most interesting events organized by my home institution during the coronavirus quarantine.

Introduced by the Wissenschaftskolleg, I also had a chance to visit and give a talk at its sister institution, New Europe College in Bucharest, Romania. And I hope that we will be able to launch an Institute for Advanced Study in our region as well, so that academics and literati of our region can benefit from the colossal intellectual opportunities, exchanges, and enrichment provided by a Wissenschaftskolleg-style institution and thereby contribute to worldwide scholarship.

My Personal Work

In terms of my personal work, the year I spent at the Wissenschaftskolleg was quite fruitful as well. My project here was to write the turbulent post-Soviet history of Azerbaijan: the transformation of the Soviet republic into the informal dynastic, absolutist monarchy. To the extent to which my capacities as an academic and a public intellectual allow me to do so, I tried to detach myself from my regular duties in Azerbaijan and concentrate on my project here in the Kolleg. Although I have not finished my work, I have still managed to write a big chunk of the book, thanks to the opportunities provided by the Kolleg, and I feel obliged to thank especially the library staff, who made my work much easier by providing invaluable assistance.

During my stay in Berlin, as part of my work, I attended a couple of conferences in Vilnius and Krakow and gave a lecture to the Azerbaijani students studying here in Germany. There were some other invitations, both in Germany and abroad; unfortunately, the virus outbreak interrupted plans, yet the space was filled with many Zoom conferences and webinars I was invited to attend and speak at.

After arrival in Berlin, I finished a report on the religious situation in Azerbaijan for the 11th volume of the *Yearbook of Muslims in Europe* published by Brill. The volume came out late in 2019, and I am presented in the publication as a Fellow of the Wissenschaftskolleg.

Another article of mine coauthored with my co-worker in Baku came out in November 2019 in a volume published by Springer Nature. Although delayed due to the coronavirus, a new edition of Bertelsmann Stiftung's Transformation Index BTI was published on April 2020; in it, I serve as country expert for Azerbaijan and am an author of this publication's report on Azerbaijan.

During my fellowship at the Wissenschaftskolleg, I wrote an article about the Shi'i revival in Azerbaijan in the post-Soviet period (which will be a chapter in my book) at the request of the *Journal of Religion in Europe* published by Brill, and I submitted it a couple of days ago.

In February 2020, Azerbaijan went to early parliamentary elections and I was asked by the Zentrum für Osteuropa- und internationale Studien (ZOiS) in Berlin to contribute a piece about the electoral environment in Azerbaijan and the possible outcomes. The piece was published on the ZOiS website on February 19.

In early March 2020, in cooperation with the Wissenschaftskolleg and its Fellows, ZOiS organized a workshop titled "Religious Activism between Politics and Everyday Life: Mobilizing and Mediating the Religious in Eastern Europe and in the Caucasus", and I attended and contributed a presentation to this conference.

In late 2019, a Slovenian team of filmmakers who were shooting a documentary about Azerbaijan contacted me to interview me for the film; I agreed. They came to Berlin to shoot some footage with me for their documentary in different parts of the city, including in Grunewald. In the film, I am also introduced as a Visiting Fellow of the Wissenschaftskolleg. The team is coming back to shoot my departure from the airport as well.

Conclusion

It seems I used the word coronavirus in this text many times. There is no doubt it was a challenge for both Fellows and particularly for the Kolleg's leadership and staff. And I can say with full certainty that the Kolleg's collective passed this very difficult exam with the highest grades. As a Fellow, I felt no difficulty, and this helped me to be closely acquainted with the best sides of the Kolleg's team. I am sure that despite the challenges it caused to the Wissenschaftskolleg, it will remain one of the most memorable times in its history and in the personal histories of the Fellows. Still, I wish that this will be the last of this type of challenge the lovely collective of the Wissenschaftskolleg faces.

I would like also to thank all four of our Fellow spokespersons, especially Nicole and Felix, for the amazing work they did during the virus outbreak. Let me add that I, a person of Muslim background, and Felix, a Jesuit priest and Islamic Scholar, became very close friends.

I am sure that it is not the end of my affiliation with the Wissenschaftskolleg zu Berlin. This great idea of the Fellows' Club preserves my membership in the Wissenschaftskolleg's team and opens a grand perspective for my future collaboration with its superb intellectual environment.

Thank you so much for this wonderful year!



THE LEGITIMACY OF LAW ALON HAREL

Alon Harel is a Professor of Law at the Hebrew University of Jerusalem. He is also a member of the Federmann Center for Rationality at the Hebrew University. Alon Harel has written extensively in various fields of the law, legal theory, and political theory. He has written numerous articles in political theory, philosophy of law, constitutional theory, criminal law, and law and economics. He has also written op-eds in the daily press and has been an activist in human rights organizations in Israel. Alon Harel completed his D. Phil. at Balliol College Oxford. He was a visiting professor at Columbia Law School, the University of Chicago Law School, Boston University Law School, and the University of Texas Law School and was a Fellow at the Center for Ethics and the Professions at Harvard University and at the Center for Ethics at Toronto University. In his book *Why Law Matters* (Oxford University Press, 2014) (German: *Wozu Recht? Rechte, Staat und Verfassung im Kontext moderner Gesellschaften*, 2018), Alon Harel develops a non-instrumental theory of law. He maintains that the desirability of many legal institutions and legal procedures is not contingent and does not hinge on the prospects that these institutions will be conducive to the realization of valuable ends. Instead, various legal institutions and legal procedures that are often perceived as contingent means to facilitate the realization of valuable ends matter *as such*. His project at Wiko pursued this line of thought. – Address: Faculty of Law, Hebrew University, Mount Scopus, Jerusalem, 97702, Israel. E-mail: alon.harel@mail.huji.ac.il.

The philosophical study of law concerns the nature of law, that is, what law is. An important subset of this study takes up the connection between law and morality. My project

at Wiko considers the difference law makes in moral space or, in short, law's moral difference. It defends a *standing* conception of law, according to which law's distinctive moral contribution is that of establishing a *public* entity, by which I mean an entity whose normative pronouncements could count as made in the name of (or even by) the polity. By doing so, the law aims to address the basic question every law subject confronts: How can thou (lawmaker) tell me what to do? I defend the view that part of the answer must be that the "thou" is in fact "I". I identify a certain relationship of representation in which the thou speaks and acts not merely for this *I*, but rather in all *Is'* name.

Law as standing is qualitatively different from the two most influential traditions of explaining the nature of law's interaction with morality. One tradition, most famously associated with contemporary legal positivism, suggests that it is in the nature of law to make the demands of morality more determinate and salient in order to improve conformity to them. In this conception, law can be instrumentally valuable in setting out rules and institutions that help people comply with the demands of morality and right reason that exist independently of the law. The main point of all law is to help people to do what they ought to be doing anyway, quite apart from the law. The other tradition, associated with natural rights theories of law, suggests that law does not merely render the preexisting demands of morality more salient, but rather determines these demands in the first place. Law is constitutive of the moral duties we have. In spite of their otherwise competing views about the nature of the connection between law and morality, both are of a piece insofar as they reduce the question at issue to one concerning content, namely, how do legal norms help us to identify and implement what is right or just.

By contrast, I argue that the difference law makes in moral space is not one of content. Rather, it is essentially a matter of status or standing. The moral difficulty out of which law arises is the basic freedom and equality of private persons. Free and equal persons may not create binding directives for one another. The complaint is not that a private person is incapable of identifying what norms binds us or that he or she is not effective in facilitating compliance. It is the basic equality among people, as much as it is the basic independence of each individual, that rules out private persons' power to legislate, irrespective of how this power is being employed. Basic equality among people is inimical to the idea that any private individual can determine for all of us what legal rights and obligations we have (even when he or she is effective in identifying what we ought to do and in inducing us to do so). Further, legal orders directed at us by a private person also violate our independence by turning us into this person's subjects. The problem is that a

private person cannot speak and act in our name, as he or she is not our representative and, consequently, his or her legislation is an act of illegitimate imposition as such.

Law addresses this difficulty by constructing public entities to form the requisite standing. Standing requires a certain relation between lawmakers, on the one hand, and law subjects, on the other, such that in some sense the former “represent” the latter and, therefore, can speak in their name. Understanding the nature of the connection between law and morality depends on understanding what counts as *public* institutions, institutions whose basic moral aim is to solve a problem of legitimacy, rather than justice. Under the proposed account, legal directives must be enacted by public officials, not primarily in order to guide us to do the right or the just thing, but rather for the sake of making these demands public, properly conceived. Public officials do not decide what the law is, but rather assume the different role of voicing decisions made by the polity. Accordingly, it is legitimacy (that depends on their ability to speak in the name of the public) rather than justice or desirability that explains the difference law makes in moral space.

To properly understand what law requires, one ought to understand what pronouncements count as ones that are made in the name of the polity as a whole, which is to say pronouncements that cannot be attributed to the will or to the judgment of any private person in particular. More particularly, I argue that public officials have a special kind of status or standing, which, in turn, grounds their claim to make decisions attributable to the polity as a whole. Standing requires a mechanism of representation. Representation is conceptualized here as a mechanism designed to guarantee that the decisions made by public officials are only nominally being made by public officials, as, in reality, such decisions are of those whom these officials represent. A representative, properly conceived, differs from a private person in that the former replicates in her decisions fundamental features of the represented. Her decisions are in some respect not hers but rather those of the represented.

Different theories of representation will inevitably provide different accounts of publicness. I sketch below two conceptions of representation: an agency conception under which officials are bound by what citizens consent to, want, or judge to be right or just and an essentialist conception under which officials are bound by who the citizens are, namely by natural or essential characteristics of the constituents. Let me elaborate.

Agency-based theories rest on the deference of the decision-maker to the preferences or judgments of the public. The object of the deference concerns what the public thinks, believes, or consents to. Hence, under the agency-based theories, to speak in the name of

the people, one ought first to know what the people want or judge to be just and then act in accordance with it, i.e., decide as they would have decided had they been in charge. By contrast, essentialist conceptions rest on the deference of the decision-maker to certain “natural” or “essential” features of the represented. The object of the deference concerns who the public is and what its constitutive features are. In spite of their contrasting normative underpinnings and institutional arrangements, both the agency and the essentialist views are of a piece insofar as they are structurally geared to address the difficulty of calling the demands of reason into the binding law of a society of free and equal persons.

The proposed account of the connection between law and morality deviates radically from previous views, many of which characterize the basic problem from which law arises in terms of certain shortcomings in identifying and following the demands of morality. In contrast, my arguments rest ultimately on a commitment to basic equality and to freedom. With respect to the former, the equal status of us all precludes the possibility of private lawmaking, regardless of whether the lawmaker is most capable of identifying what the demands of morality are. It also rests on freedom in the sense that being free hinges not only on whether we are constrained in certain ways, but also on who can constrain us. If the entity that does the constraining acts in our name, the constraint need not infringe on our freedom.

According to my approach, law’s moral difference does not necessarily come down to telling us what morality dictates, but rather to establishing a way of attributing decisions to all of us and not to any one of us in particular. What renders this possible is the emergence of *public* officials whose value lies in being public officials, that is, in creating a persona different from their private ones and, so, making decisions that count as being made in our name. It is, therefore, legitimacy understood as the ability to speak in the name of all that is the foundational moral contribution of law. It thereby provides an answer to a fundamental challenge to the idea of governance by law: Who made thee a prince over us?



THE STRUGGLE FOR OUR FUTURE
DIRK HELBING

Dirk Helbing is Professor for Computational Social Science at ETH Zurich since 2007 and an affiliate of its Computer Science Department. He studied Physics and Mathematics at the University of Göttingen and wrote his doctoral thesis at Stuttgart University on modeling social processes by means of game-theoretical approaches, stochastic methods, and complex systems theory. In 1996, he completed further studies on traffic dynamics and control. In 2000, he became Full Professor and Managing Director of the Institute for Transport & Economics at the TU Dresden. Helbing is an elected member of the German National Academy of Sciences Leopoldina. He worked for the World Economic Forum's Global Agenda Council on Complex Systems. He was elected a member of the External Faculty of the Santa Fe Institute and now belongs to the External Faculty of the Complexity Science Hub Vienna. He sits in the Board of the International Centre for Earth Simulation in Geneva. In 2014, Prof. Helbing received an honorary Ph.D. from Delft University of Technology. From Summer 2015 to Summer 2020, he was Affiliate Professor at its faculty of Technology, Policy and Management, where he led the Ph.D. school in Engineering Social Technologies for a Responsible Digital Future. Last but not least, he is a member of federal and academy-of-science committees addressing the digital transformation of our society. – Address: Computational Social Science, ETH Zürich, STD Building, Stampfenbachstr. 48, 8092 Zürich, Switzerland. E-mail: dirk.helbing@gess.ethz.ch.

In the Wiko fellowship year 2019/20, I set out to work on a project titled “The Digital Revolution: A Fight for the Future of Our Society”. Its outline was as follows:

In connection with the digital transformation, many imagine computers, the Internet, smartphones, and a more comfortable life. In reality, however, a perfect storm is brewing that could surpass even the impact and scale of the industrial revolution. In recent years, many new digital technologies have spread. Any of these technologies – such as Uber, AirBnB, digital currencies like BitCoin, and self-driving vehicles – could turn entire business models and business sectors upside down. Even established institutions are currently being challenged: besides traditional money, data has become a new currency. Suddenly, we live in an “attention economy”, which is fueled with personal data collected by “surveillance capitalism”. The fact that “code is law” currently allows one to sidestep the legislation of parliaments, and, with the methods developed for neuro-marketing, one tries to exert behavioral and social control. Taken together, this changes the monetary and economic system, legislation, and politics substantially. What are the opportunities and risks for businesses, democracy, and human rights? What choices are to be made to ensure that technology helps people manage the challenges of the future successfully and that we will create a trustworthy digital society that respects and protects human dignity? My planned book project will try to reconstruct the technological shifts, politics, and discourse related to digitalization, as well as the disruptive developments that have resulted from it. It also dares a look into our possible future(s).

This book has been completed and will appear in a couple of months under the title “Next Civilization”.

During the fellowship year 2019/20, I enjoyed getting connected with other Fellows interested in the digital revolution and in collective behavior. I also benefited a lot from insights into projects in the humanities. Those connected to religious subjects were of particular interest to me, because there is a movement around the previous Google engineer Anthony Levandowski that wants to establish Artificial Intelligence as a new, digital God. Not every digital visionary welcomes such developments. Elon Musk, Bill Gates, Steve Wozniak, and Stephen Hawking, for example, have warned of the dangers of artificial superintelligence.

At the Wissenschaftskolleg, I found ample opportunities to discuss the implications of the digital revolution with scholars in the social sciences, humanities, and law. This allowed me to see my research area from entirely new perspectives. At the beginning of the term, I pointed out that the world was under pressure to transform and reorganize itself for at least three reasons: first, due to climate change and lack of sustainability; second, due to the financial crisis, which is still unresolved; and third, due to the digital revolution.

The latter might deliver solutions to the first two challenges, depending on the way we use digital technologies. However, there are at least two versions: a totalitarian one and an empowering one. Unfortunately, the control-oriented version is much more developed right now.

When the Corona crisis emerged, I asked the Fellows to pay attention not only to related health risks and medical aspects of the disease. I underlined that the management of the disease would have political and societal implications, which would be even more important than the medical ones. In particular, I warned that democracy might come under pressure and indicated that this process would deserve scientific attention and analysis.

In the following month, one might say that we have all been something like laboratory rats in society-scale experiments. Different countries have responded to the threat in different ways. In the beginning, many called for an almost military-style response, as in China. Israel tried to identify infected people with mass surveillance tools that had been created to hunt down terrorists. In the end, this strategy failed miserably. In contrast, Taiwan, which is often called the prime example of a digital democracy, managed to handle the disease surprisingly well. Sweden chose a liberal way, which was often criticized, while many democratic countries decided for a lockdown, which had serious economic impacts. It is still not clear whether the lockdown was appropriate to contain societal problems or whether, overall, it made things worse.

For some time, calls for population-scale tracing prevailed. Many claimed that democracies would not be able to handle the COVID-19 pandemics and it was time to switch to a Chinese-style, data-driven, and AI-controlled governance. Eventually, however, voices prevailed that demanded that tracing had to be implemented in a way that respected privacy and informational self-determination. Moreover, it was discovered that democracies did, in fact, manage to handle the crisis and that a federal organization supported locally fitting solutions. By now, there is probably a grand majority that thinks we need to protect democracy and human rights even in times of crises. The verdicts of constitutional courts confirm this, and many countries have started to regard China critically, partly due to its handling of Hong Kong affairs, partly due to its treatment of the Uyghurs, and partly due to its mass surveillance and management of society by means of a social credit score, which many consider totalitarian.

Unfortunately, the crisis is not over yet. The world is experiencing a perfect storm, and many things will be organized differently, soon. However, neither Big Data nor Artificial Intelligence have turned out to be a panacea. Societies are instead learning by trial

and error. Trust in and support for citizens play a major role, and innovation is key. We have certainly seen that an interdisciplinary, cross-, and transdisciplinary approach as the Wissenschaftskolleg is offering it will be more important than ever.

Some further reflections can be found in *Köpfe und Ideen 2020*: “A Paradise, but Freezing Cold”, interview with Manuela Lenzen. <https://www.wiko-berlin.de/en/wikotheque/koepfe-und-ideen/issue/15/das-kalte-paradies>.

Others can be found in the FuturICT Blog: <http://futurict.blogspot.com>.

Related to the activities at the Wissenschaftskolleg, I have been involved in various

Selected Conferences, Workshops, Symposia, Meetings, and Events

6/9/2019: Salon am Schinkelplatz. Schwarmintelligenz im Tier- und Pflanzenreich: Sind Pflanzen sozial?

20/10/2019: Entrepreneurship Summit 2019, Freie Universität Berlin. Keynote “Build Digital Democracy: Decentralized Data, Controlled by Users. Opportunities for Citizen Entrepreneurs”.

14/2/2020: Wiko Berlin, workshop “The Dynamics of Collective Decisions”. Keynote “Collective Behavior and Collective Intelligence in Society: Would a Self-Organized Society Work?”

14/2/2020: Futurium. “Die berechenbare Gesellschaft”, talk with Ranga Yogeshwar. <https://futurium.de/de/gespraech/ranga-yogeshwar-1/ranga-yogeshwar-dirk-helbing-mit-musik-von-till-broenner>.

28/2/2020: Falling Walls Lab on “Circular Economy”. Keynote “The FIN4 Project: Towards a Socio-Ecological Finance System”. <https://www.youtube.com/watch?v=XnemIMW7e3c>.

Selected Media Contributions

“ETH-Forscher wollen Städte zum Handeln bewegen: Zürich startet Klima-Wettbewerb.” *Blick.ch*, September 2, 2019. <https://www.blick.ch/news/wirtschaft/eth-forscher-wollen-staedte-zum-handeln-bewegen-zuerich-startet-klima-wettbewerb-id15493479.html>.

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- “Schöne neue Arbeitswelt: ‘Demokratie digital updaten’.” *Handelszeitung*, November 7, 2019. <https://www.handelszeitung.ch/podcasts/schone-neue-arbeitswelt/schone-neue-arbeitswelt-demokratie-digital-updaten>.
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- “Master the Disaster.” *Schweizer Monat*, Dezember 2019. <https://schweizermonat.ch/master-the-disaster/>.
- “Die Zukunft der Demokratie: Mehr Teilhabe von unten wagen.” *Deutschlandfunk Kultur*, January 20, 2020. https://www.deutschlandfunkkultur.de/die-zukunft-der-demokratie-mehr-teilhabe-von-unten-wagen.976.de.html?dram:article_id=468341.
- “Panikforscher Helbing: ‘Corona ist eine Art Reifepfung’.” *Tiroler Tageszeitung*, March 1, 2020. <https://www.tt.com/artikel/16692598/panikforscher-helbing-corona-ist-eine-art-reifepfung>.
- “Es gibt gewisse Anzeichen einer Massenhysterie’.” *Heilbronner Stimme*, March 5, 2020. <https://www.stimme.de/deutschland-welt/politik/dh/Es-gibt-gewisse-Anzeichen-einer-Massenhysterie;art143115,4331077>.
- “Ethisch sterben lassen – ein moralisches Dilemma.” *NZZ*, March 23, 2020. <https://www.nzz.ch/meinung/ethisch-sterben-die-gefahr-der-moralischen-entgleisung-ld.1542682>.
- “Dirk Helbing: ‘Wir stehen vor einem Systemwechsel’.” *News.at*, March 23, 2020. <https://www.news.at/a/corona-krise-panik-11402456>.
- “Die Demokratie braucht ein solidarisches Update.” *Der Standard*, June 1, 2020. <https://apps.derstandard.at/privacywall/story/2000117764354/die-demokratie-braucht-ein-solidarisches-update>.
- “The Corona Crisis Reveals the Struggle for a Sustainable Digital Future.” *Wiko Briefs – Working Futures in Corona Times*, May 2020. <https://www.wiko-berlin.de/institution/projekte-kooperationen/projekte/working-futures/wiko-briefs-working-futures-in-corona-times/the-corona-crisis-reveals-the-struggle-for-a-sustainable-digital-future>.



WARNING SIGNALS IN INSECTS

MARIE ELISABETH (MARIELLA) HERBERSTEIN

I completed my Ph.D. at the University of Vienna, Austria and took up a post-doctoral position (Erwin Schrödinger Fellowship) at the University of Melbourne before starting a continuing position as a lecturer at Macquarie University, Sydney. I promoted to Professor in 2012 and have held a number of administrative roles, including Head of Department, Deputy Dean, Chair of Academic Senate, and now Deputy Vice-Chancellor (Academic). My research investigates the behavioural ecology of invertebrates, including spiders and insects, within an evolutionary framework. I am interested in establishing spiders as significant models in behavioural and evolutionary research. I have published over 150 papers and an edited book on the behaviour of spiders. – Address: Department of Biological Sciences, Macquarie University, NSW 2109 Sydney, Australia.

E-mail: marie.herberstein@mq.edu.au.

Many species of toxic prey advertise their distastefulness with conspicuous warning colours such as red and yellow dots or stripes. Naïve predators quickly learn to associate warning colours (aposematic signals) with an unpleasant taste, and they avoid future encounters with such prey. Stronger, more visible signals facilitate faster avoidance learning than do weaker signals. Certain colours that contrast strongly against the natural background are commonly observed in warning signals: yellow, orange, and red in combination with darker colours, such as black and blue.

While theory predicts conspicuous and invariable warning signals, surprising variation exists not only within populations, but also between populations and species. The existence of signal polymorphisms or less conspicuous warning signals in toxic prey is a

puzzling and unresolved question in evolutionary biology, despite the intense research on warning signals.

The aim of my time at the Wissenschaftskolleg was to understand global patterns of warning signals and delve into the evolutionary and ecological factors that contribute to the frequency of warning signals in a prey community. This project was part of the Focus Group together with Johanna Mappes (University of Jyväskylä), David Kikuchi (University of Arizona), and our visiting guest Bob Holt (University of Florida). While my and Johanna Mappes' time in Berlin was cut short due to the pandemic, we generated three publications and one research grant application that was submitted to the Australian Research Council.

Our first paper discusses the concept of a mimicry ring, which is a phenomenon often found in insects bearing warning signals. Mimicry rings describe a group of species that gain protection from predation by sharing similar warning signals. Early descriptions of mimicry rings focused on the colourful tropical butterflies, but more recent descriptions include catfish, nudibranchs, and millipedes. To date there is no clear definition of the term “mimicry ring” and no agreement on how to test if a species is a member of a mimicry ring. We propose a definition of “mimicry ring” with a focus on the requirement that all members must be protected from the same predator because the predator generalises between them. We describe how predator generalisation tests can be used in the context of mimicry rings and advocate their use to discover more undescribed rings and to verify the membership of established mimicry rings.

Our second paper is a broad review of the ecological limits to warning signals in populations. Despite the wide distribution of warning signals, they are relatively scarce as a proportion of the total prey available, and more so in some biomes than others. Given that warning signals are governed by positive frequency-dependent selection, i.e. they succeed better when they are more common, this scarcity is puzzling. In this review, we explore factors likely to determine the prevalence of warning signals in prey assemblages. These factors include the nature of prey defences and any constraints upon them, the behavioural interactions of predators with different kinds of prey defences, the number of responses by predators governed by movement and reproduction, the diversity and abundance of undefended alternative prey and Batesian mimics in the community, and variability in other ecological circumstances that favour warning signals.

In our third output, we apply mathematical modelling to understanding the population dynamics between predators and their prey that broadcasts warning signals. Using

ecological factors identified in our review above, we examine the effects of prey handling time, fluxes in predator populations, availability of alternative prey, and costs associated with foraging on toxic prey with warning signals.

Finally, our research proposal aims to test some of the assumptions generated by both our literature review and our mathematical model in a large field survey. Theoretically, there is no limit to the number of species with warning colours, but only about 5% are estimated to display them. This presents a fundamental and unresolved biological problem – what limits warning colours? Our project addresses this significant biological question by assessing how many butterflies have warning colours and testing three hypotheses that might limit warning colours.

In addition to the core research at the Wissenschaftskolleg, I presented a public colloquium together with Giovanni Galizia on the interactions between honeybees and their crab spider predators, “The Flower’s Dinner Guests: Bees and Spiders – Who Will Survive the Meal?”

But life in Berlin was not just about research and insect warning signals. It was also about exploring the dance clubs. From Birgit & Bier to Bohnengold, SchwuZ, SO36, and all the way to Berghain – a perfect way to unwind.



EIN WEITERER KAMPF UM ROM MARTIN JEHNE

Martin Jehne studierte Geschichte und Germanistik in Köln. Das grandiose Erlebnis einer Exkursion ins griechische Sizilien brachte ihn zur Alten Geschichte, in der er nach dem Staatsexamen mit einer Dissertation über den Staat Caesars begann. 1984 wurde er an der Universität Passau promoviert, 1990 habilitierte er sich dort mit einer Arbeit über die vergeblichen Friedensbemühungen in der griechischen Welt des 4. Jahrhunderts v. Chr. Nach Vertretung einer Professur an der Universität Münster wurde er 1992/93 an die Technische Universität Dresden berufen. Die interdisziplinäre Offenheit der Gründergeneration der Geistes- und Sozialwissenschaften in Dresden, die sich in drei Sonderforschungsbereichen niederschlug, war ein prägendes Erlebnis und hat Martin Jehnes eigene Forschungsperspektiven nachhaltig beeinflusst. Seine Arbeiten sind überwiegend der politischen Kulturgeschichte zuzurechnen. Er hat sich besonders für politische Partizipation in der römischen Republik interessiert und allgemein für Stabilität, Wandel und Zusammenbruch politischer Systeme in der Antike. Zuletzt hat er sich vor allem mit Invektivität beschäftigt, also mit Beleidigungen und Herabsetzungen in römischen Kommunikationsarenen. – Adresse: Institut für Geschichte, Technische Universität Dresden, 01062 Dresden. E-Mail: martin.jehne@tu-dresden.de.

Als ich im Februar nach Berlin in das Wissenschaftskolleg übersiedelte, war ich wohl der letzte der Fellows des Jahrgangs, der in den Tempel der Wissenschaften in der Wallotstraße einzog. Ich kam spät, aber nicht zu spät, denn ich wurde vom Leben nicht bestraft. Natürlich kannten sich die Fellows zumeist schon gut, man kooperierte, diskutierte, kochte, aß und trank zusammen, ging in Ausstellungen, ins Konzert und auf Exkursion

miteinander. Aber die Gruppe machte es dem Neuling leicht und die Wiko-Mannschaft sowieso. Bald saß ich an wechselnden Tischen zum Mittagessen und zum Donnerstagsdinner, beteiligte mich an anregenden, aber auch einfach lustigen Gesprächen, guckte Fußball auf dem Großbildschirm in der Villa Jaffé in einer fröhlichen Runde, nahm an einer hinreißenden Performance von Luca Giuliani zur Rekonstruktion der Laokoon-Gruppe teil und genoss die Dienstagskolloquien und die Abendveranstaltungen in vollen Zügen. Und sonntags ging ich bald mit Rudolphs in schöne Lokale – manchmal.

Aber ich war ja gekommen, um an meinem Buchprojekt zu arbeiten, einer „Geschichte der Antike“, über die sich ein amerikanischer Freund und Kollege, dem ich davon erzählte, spontan äußerte: „It seems to be a life sentence!“ Mir stand damals noch nicht vor Augen, dass er recht haben könnte ... Und so ging es erst einmal, wie es immer geht. Kaum saß ich unterm Dach des Haupthauses in meinem schönen Apartment, hörte die Vögel zwitschern und schaute auf die mächtigen Bäume, blickte mich ein Stapel von überfälligen Gutachten und zugesagten Texten aller Couleur tückisch von der Seite an und schien mir knurrend zu vermelden: Ich bin überfällig! Bevor du mich nicht abgearbeitet hast, läuft hier nichts! Aber bedrückender noch als die hinausgeschobenen Verpflichtungen sind die Wiedergänger. Denn die kommen aus dem Nichts! Kaum lehnt man sich zurück und will in Ruhe über das nachdenken, was vor einem liegt, ploppen die E-Mails auf und gratulieren, dass nun das Sammelwerk, zu dem man vor drei Jahren einen Beitrag beigesteuert hat, tatsächlich in Kürze erscheinen soll und man doch bitte in den nächsten drei Tagen seinen Aufsatz Korrektur zu lesen habe oder Ähnliches. Da ich das, was ich abgeliefert habe, weitgehend vergesse, ist dieser Bumerang-Effekt geradezu erschreckend. Wie im Horrorfilm! Das Monster scheint schon für immer versenkt, da kommt es plötzlich wieder hoch!

Trotz alledem habe ich bei dem wunderbaren Bibliotheksservice des Kollegs kräftig Bücher bestellt und mich schon zu Anfang wenigstens teilweise meinem Projekt gewidmet. Ich begann, aus eher zufälligen Notizen zum frühen Rom ein erstes Kapitel zu machen. Anfänge sind immer geheimnisvoll, doch bin ich mir nicht so sicher, ob ihnen stets ein Zauber innewohnt. Im Falle der römischen Frühzeit ist die Lage besonders schwierig, weil einerseits massenhaft Informationen über die ersten Jahrhunderte der römischen Geschichte in literarischen Quellen der Antike überliefert sind, aber andererseits selbst die frühesten Texte erst 300 Jahre nach den berichteten Ereignissen geschrieben wurden und es keinerlei Grund gibt zu vermuten, es habe hierfür eine Grundlage in Form von schriftlichen Aufzeichnungen von einigem Umfang gegeben. Hinzu tritt eine steigende

Zahl von archäologischen Untersuchungen, die mit enorm erweiterten und verbesserten Untersuchungsmethoden Massen von neuen Informationen zusammentragen und in hypothetische Rekonstruktionen gießen. Aber das ist das intellektuell Interessante an der Alten Geschichte als einer historischen Disziplin, die immer an großer Informationsarmut leidet: Man ist zu besonders sorgfältiger Hypothesenbildung genötigt, da man so selten aus dem Material heraus korrigiert wird. Der Konstruktcharakter der Geschichte beißt Althistoriker:innen jeden Tag in die Nase.

Wie immer führte mich das Abenteuer des Schreibens sofort von meinem Konzept weg auf Nebengleise, die viel interessanter zu sein schienen als die Hauptstränge. Konnte ich die neue Debatte der Spezialisten für Altersmessung organischer Substanzen mit Hilfe der ¹⁴C-Methode, ob denn nicht alle Kulturperioden der Mittelmeerwelt mindestens fünfzig Jahre früher zu datieren sind als bisher angenommen, infolge von Inkompetenz noch nach knappem Referat an die Laborarchäologen zurücküberweisen, so schlug mich doch unerwartet die Grundsatzfrage in den Bann, ob Geschichtsschreiber lügen. Die allgemeine Antwort ist trivial: Geschichtsschreiber sind Menschen, und alle Menschen lügen – aber nicht immer und vor allem nicht in jedem Kontext. Aber wie sieht es für die Antike konkret aus? Geschichtsschreiber wurden gerne als Lügner bezeichnet, andererseits auch gegen den Vorwurf verteidigt. Wenn ein römischer Historiker über weit vergangene Epochen eine ausführliche Darstellung verfasste, für die ihm nur wenige Informationen aus den Werken älterer Autoren vorlagen, erweiterte er dann den Stoff mit lauter Lügen? Das ist sehr unwahrscheinlich, schon weil in einem Genre, das dem Wahrheitsgebot unterlag, die Dominanz von Episoden, die die Leser für frei erfunden hielten, das Prestige des Autors empfindlich geschädigt hätte.

Wie konnten die Römer sich aus diesem Dilemma befreien? Nun ist bekanntlich nicht jede Falschinformation eine Lüge, sondern nur die, von der die Urheber wissen, dass sie falsch ist. Wie konnte jedoch ein römischer Historiker Geschichten erzählen über eine Vergangenheit, für die wir keine möglichen Quellen erkennen können, und trotzdem glauben, er verbreite keine Lügen? Nun sah man schon in der Antike, dass Historiker sich oft mit Wahrscheinlichkeit zufriedengeben müssen, aber wie kann man eine umfassendere Darstellung weit entfernter Vergangenheit, über die nur einige Grundfakten vorliegen, als wahrscheinlich ansehen? Tatsächlich scheint das den Römern nicht so schwergefallen zu sein, denn sie gingen sehr selbstverständlich von der Normalität weitgehend identischer Reproduktion aus. Wenn sie aus Familienüberlieferung oder Priesteraufzeichnungen einen Namen hatten, dessen Träger in einem der wichtigen Expansionskriege der

Vergangenheit eine Rolle gespielt hatte, dann hatten sie auch schon einen Teil der Geschichte, denn ein Mann aus dem Geschlecht der Claudier dachte und handelte genauso wie seine Nachfahren einschließlich der lebenden Vertreter. Dass diese Vorstellung nicht durch die Realität ständig infrage gestellt wurde, weil eben doch nicht jeder Sohn sich wie sein Vater verhält, wurde durch die Erwartung und Bereitschaft gesichert, dass sich die Söhne normalerweise bemühten, so wie ihre berühmten Vorfahren zu sein, und damit von alleine daran arbeiteten, ihren Vätern zu ähneln.

Wenn ich mich genug mit den Problemen der römischen Frühzeit und ihren Historiografen herumgeschlagen hatte, spielte ich Cello, oder ich zog aus, um mir Berlin zu erschließen – oder beides nacheinander. Dass ich mein Cello mitgebracht hatte, war eine glückliche Entscheidung. Meine Umwohner Felix, David und Marietta waren sehr tolerant, und es war für mich eine wundervolle Entspannung. Besonders schön war aber, dass ich schon in meinen ersten Tagen mit Benedict am Mittagstisch saß und wir darauf kamen, dass er ebenfalls Cello spielt, aber kein Instrument mitgebracht hatte. Zunächst wollte er es nur ausborgen, um seinem Baby, das unterwegs war, zu gegebener Zeit ein Ständchen zu spielen, aber später haben wir eine sehr erfolgreiche Cellonutzungsabsprache getroffen. Je nach Anwesenheit und Zeitbudget hatte der eine oder der andere das Cello und das Zubehör samt Noten. Meine allgemeine Neigung, Aufgaben auf den nächsten Tag zu verschieben, betrifft auch das Cellospielen, und so war es ein willkommener Ansporn, wenn ich wusste, dass ich das Cello in zwei Tagen an Benedict übergeben wollte. Insgesamt spielte ich im Wissenschaftskolleg mehr als zu Hause, und das tat meiner verkommenen Technik und meiner Seele erkennbar gut.

Aber ich wollte auch Berlin besser kennenlernen. Berlin ist die Stadt meiner Eltern, der zentrale Schauplatz der Geschichtenwelt meiner Familie. Trotz einiger Jahre, die ich hier als kleines Kind gelebt hatte, trotz unzähliger Besuche in West und Ost, die ich der Stadt durch alle Perioden der jüngeren deutschen Geschichte hindurch abgestattet hatte, und trotz eines Apartments in Friedenau seit einigen Jahren ist mir Berlin weitgehend unbekannt geblieben, und das wollte ich als Nebenprodukt meiner Zeit im Wiko ändern. Zunächst genoss ich die Möglichkeit, mich spontan mit meinen beiden Kindern treffen zu können, die jetzt in Berlin leben und gekommen sind, um zu bleiben. Kaum hatten wir den ersten Ausstellungsbesuch ins Auge gefasst, da kam Corona! Wie im Wissenschaftskolleg sofort zu sehen war, konnten es sich die Institutionen nicht leisten, erst einmal gelassen abzuwarten, sondern sie mussten die Vorgaben aus der Politik umsetzen und zudem die Wünsche der vorsichtigeren Fellows ernst nehmen. Als mich meine Frau

wie meistens übers Wochenende besuchen kam, sagte sie mir, sie sei eigentlich gekommen, um mich mit nach Hause zu nehmen. Ich reagierte spontan: „Nein! Warum? Es geht mir hier so gut, ich will bleiben!“ Wie immer wartete meine Frau gelassen ab, bis ich mich beruhigt hatte und allmählich begann, die Lage nüchtern zu durchdenken. Die Ausgangsbeschränkungen waren absehbar, das gemeinsame Mittagessen im Wiko würde es nicht mehr lange geben, die Museen, Konzert- und Opernhäuser machten zu und – für mich genauso wichtig – die Restaurants und Kneipen. Die gesamte Geselligkeit würde weitgehend zum Erliegen kommen, innerhalb und außerhalb des Wissenschaftskollegs. Wenn ich schon weitgehend auf meine Wohnung zurückgeworfen sein würde, dann wollte ich viel lieber mit meiner Frau zusammensitzen als alleine in Teilquarantäne. Also verließ ich das Wiko an den Iden des März. Aber ich war fest entschlossen zurückzukommen, wenn die Restriktionen wieder gelockert werden würden.

Zu Hause führte ich wehmütig meinen Kampf gegen die Widersprüche in der Überlieferung zum frühen Rom weiter. Es ging mir gut, aber mir fehlte das Wiko. Elektronische Ersatzhandlungen funktionieren für mich nicht gut, sicher eine Folge mangelnder Gewohnheit, aber auch meiner ausgeprägten Neigung zur Kommunikation unter Anwesenden. Früher schrieb ich keine Briefe, dann telefonierte ich nicht, dann schickte ich keine E-Mails, und nun nahm ich nicht an Videokonferenzen teil. Immerhin hockte ich am PC und arbeitete brav, verfolgte obsessiv die Corona-Nachrichten wie die ganze Welt, ging mit meiner Frau und Tochter im Wald spazieren wie empfohlen, las ein wenig und schaute Serien und Filme wie jedermann. Doch dann wurden die Beschränkungen allmählich gelockert und man durfte wieder die Kontaktfrequenz erhöhen! Das war der Moment zurückzukehren. Die einstmals eherne Regel des Boxsports „They never come back“ galt es erneut zu durchbrechen. Das Startsignal für die Rückkehr ins Wiko war die Restitution eines zentralen Rituals: des gemeinsamen Mittagessens, das jetzt wieder seine Vergemeinschaftungsimpulse abstrahlen konnte, auch wenn coronabedingt Zeitfenster und Abstände beachtet werden mussten. Dann kam das erste Dienstagskolloquium noch über Zoom, aber als ich selber an der Reihe war, gab es die erste Hybridveranstaltung, mit einer begrenzten Zahl von Teilnehmern im Saal und dem Rest am Bildschirm. Die Corona-Krise hatte ja sofort berechtigte Sorgen ausgelöst, die Demokratien der Welt könnten Schaden nehmen, da die anstehenden „Notverordnungen“ unvermeidlich Eingriffe in die Bürgerfreiheit implizierten und nicht auszuschließen war, dass die Exekutive nach der Besserung der Lage ihre Durchgriffsrechte auf Dauer stellen würde. Im Wiko wurde eifrig und interessant darüber diskutiert, und so habe ich mit dem

Systemwechsel von der Republik zur Monarchie ein Thema gewählt, das auf abstrakter Ebene einige Anknüpfungspunkte bot, um über Machtverschiebungen nachzudenken. Es folgte eine lebhafte Diskussion – aber die gab es im Wiko eigentlich immer.

Nach einiger Zeit kehrte sogar das Donnerstagsdinner wieder, und man saß in unterschiedlichen Besetzungen zusammen, genoss den Spaß der Tischgespräche mit intellektuellem Input und aß und trank zuviel. Am Ende des Dinners pflegte ich mit Benedict zusammensitzen, und wir unterhielten uns über Celloliteratur und Cellist:innen. Benedict weiß praktisch alles darüber! Ehe ich mich versah, waren wir im Gespräch über Emanuel Feuermann, Pierre Fournier oder Paul Tortelier und diskutierten über die Sinnhaftigkeit des Knickstachels oder über Mendelssohns Cellosonaten. In solchen Begegnungen manifestiert sich für mich das Besondere des Wissenschaftskollegs: die ständige Inspiration durch das Unerwartete. Ich bin dem Kolleg und allen seinen Mitarbeiter:innen und Fellows sehr dankbar für die schöne und ungeheuer anregende Zeit, die ich dort verbringen durfte.



EXPECTATIONS
MICHAEL KARAYANNI

Michael Karayanni was born in Kafr-Yasif – a Palestinian-Arab village located in the Western Galilee in Israel. Today he lives in a mixed Palestinian-Jewish township that aspires for coexistence and equality called Wahat al Salam – Naveh Shalom (Oasis of Peace). After obtaining his undergraduate law degree at Bar-Ilan University and being admitted to the Israeli bar, he went on to pursue graduate studies in law in the United States, as well as in Israel. His academic base is the Hebrew University of Jerusalem where he is today the Bruce W. Wayne Professor of Law. Throughout his career there, he held a number of administrative positions, among them Academic Director of the Minerva Center for Human Rights, Director of the Sacher Institute for Legislative Research and Comparative Law, Founding Director of the Center of the Study of Multiculturalism and Diversity, and Dean of the Faculty of Law. He also held visiting positions at Georgetown Law Center, Melbourne Law School, Stanford Law School, Yale Law School, and the Institute for Advanced Study in Princeton. His work focuses on issues of private international law and interreligious law, civil procedure, and multiculturalism. Among his recent publications are *Conflicts in a Conflict: A Conflict of Laws Case Study on Israel and the Palestinian Territories* (OUP, 2014) and *A Multicultural Entrapment, Religion and State Among the Palestinian-Arabs in Israel* (CUP, 2020). – Address: Faculty of Law, The Hebrew University of Jerusalem, Mount Scopus, Jerusalem 91905, Israel.
E-mail: michael.karayanni@mail.huji.ac.il.

I came to Berlin with many expectations. Arriving after serving as Dean of the Faculty of Law at the Hebrew University made me anxious to restart my research and writing. In a

matter of days, I reconnected to chapter five of my six-chapter book and was done with the book by January. It took me about three years to write the first of this chapter five and a matter of months to complete the whole manuscript. The book dealt with my project at Wiko – redefining the religion-and-state conflict in Israel, this time from the point of view of minority religions, and more specifically from the perspective of my Palestinian-Arab community, rather than from the over-studied Jewish majority point of view. I will relate about this later on in more detail. But many other adjustments had us occupied after arriving, much beyond the research: my wife was adjusting to a new work environment – working via Zoom and online (half a year later the whole world would need to adjust as well); our nine-year-old son beginning third grade in an international school with all the associated challenges; and all of us adjusting to a new vibrant city. But probably, the greatest challenge of all, is that of defining myself – at least in a way that will not deceive my interlocutors. I say this also because of what seems to be a strong urge in people, especially when they are abroad or more specifically when meeting someone from another country, to determine the identity of that person. It's identity politics at its simple best. It is not my field of expertise that defines me, at least not at first, but the country I come from. But then what will this disclose on my part when I say that I come from Israel, and even if I add that I am a professor at the Hebrew University? Actually, I am Palestinian, I will immediately add. Ah! Really! Yes indeed, I will reply – I am part of what is today a rather large minority in Israel (21 %) – that was a majority a little over 70 years ago. At this stage, and if not interrupted by other interlocutors, the conversation about my identity can take a whole hour, how am I treated as a Palestinian in Israel and carry its passport, what about occupation, discrimination, where I live, and where I grew up, what languages I speak, is my wife also a Palestinian... Imagine needing to take so much time to explain who exactly are you, relative, say, to most of the other Fellows who came from France, local Germans, and even my other Israeli colleagues. This is by no means my experience just at Wiko; it is actually my experience almost every time I find myself in an international setting. I must confess that on a number of occasions I just let my identity pass in any order my companion or audience made out of me, maybe because I was tired of the effort and maybe because I was just enjoying my drink. The thing is that I always hoped that I could be as successful in passing as an ordinary Israeli when traveling out of Ben-Gurion Airport, but to no avail.

I must admit that I cannot complain much about identity politics – this is my bread and butter in my academic work. My mother discipline is private international law. I have

long regarded this field of law to be the constitutional law of private law. It deals with private disputes in and about the whole spectrum of private law (torts, contracts, property, family relations, and a bit more) every time the dispute or the underlying legal relationship is connected to more than one country (usually independent sovereign countries, but it can also be states and provinces within a federal system). This multijurisdictional character makes us ask such basic questions as: which country can adjudicate the dispute and based on what contacts: nationality, domicile, residence, presence, the place of the act, the place of damage, the locus of the property; and what if the contact is fortuitous under the circumstances or, worse, what if two courts in two different countries want to adjudicate the same dispute at the same time, i.e., in parallel or subsequently, after the first has rendered a final judgment. On many occasions, such disputes also require the court to choose between the laws of the different connected states, making it necessary to make choice-of-law calculations and assess the regulatory and normative interests of the norms in conflict. Actually, this is why we call this same discipline the conflict of laws. Of course, these different assessments pertaining to jurisdiction, judgments, and choice of law are more than occasionally rich with national policies, sovereign territorial interests, the expectations of the parties, and in broad terms a genre of identity politics. In a considerable number of countries in the world, including Israel, such conflicts can be of an intra-state nature. That so not because the country is a federation of a sort. But because local subjects happen to belong to different religions, and depending on their religious identity they come under the jurisdiction of their respective religious community and are governed by their respective religious community norms. Today, this is unheard of in Western countries. Making the case even more unusual is that a person cannot choose his or her religious identity, at least not at first, and in most cases not even in the “end”. Religious communities are entrusted with making the choice instead and determining who is a member and who is not. In the Middle East, it was the Ottomans who organized this order in what became known as the *millet* system, and for various reasons depending on the locality, it was adopted by many Middle Eastern legal orders. The areas in which this *millet* system operates today are usually those of marriage, divorce, and other matters of family law, sometimes exclusively and sometime in parallel to civil territorial courts and norms. Though intricacies of this system can be highly complicated, in its essence it is not much different from the kind of problems that we deal with in private international law. Once again, we are in the business of determining jurisdiction and choosing the norms that were fixed in relations to persons, but because of their personal religious identity

rather than their affiliation with a territory. This is why the course I teach at the Hebrew University is actually called Private International Law and Interreligious Law.

So, identity is everywhere in my work. And if that were not enough, consider this: what if we look at this reality of private international law and interreligious law not in terms of the regular formal legal rules, but through the lens of legal theory and identity politics, namely multiculturalism (legal pluralism, liberalism, group rights, legal relativism, communitarianism, constitutional theory, nationalism and secularism, colonialism, and more). Actually, to experiment with multiculturalism and all it represents, you cannot find more raw materials than those offered by the field of private international law and certainly interreligious law. My work during my year at Wiko was to deal with Israel's rather complicated and unusual constitutional entanglement between religion and state, its still-operating *millet* system, and the theory and practice of multiculturalism. It all culminated in my book – *A Multicultural Entrapment: Religion and State Among the Palestinian-Arab Minority in Israel*. In the book, I not only give a detailed description of how the *millet* operates in today's Israel, I also try to make assessments about why Israel's religion-and-state conflict is centered so much on the Jewish majority, when in many other places in the world it is dominated by minority religions. What are the ramifications of perceiving the religious *millets* as multicultural jurisdictions and what are the ramifications of not perceiving them as such?

But my encounter with my identity, or rather with my identity as perceived by others, has a genealogy. I described how the conversation usually starts or can abruptly end. Still to describe, however, is how the conversation ends after it has taken its full course – certainly, after ten months of intense interaction, the pandemic notwithstanding. We somehow become (for better or worse, to be completely objective) just Michael (Mikhail – OK!), Felix, David, Zaid, Achille, Zhiyi, Nicole, Lynae, Efraín, Dror... And when that happens I often lament not attending medical school (Alastair any chance?) – I know that would have made my mother happy.



ECOLOGY OF COMMUNITY IN A PANDEMIC
DAVID W. KIKUCHI

David Kikuchi is an evolutionary biologist and behavioral ecologist from Elmhurst, Illinois. His early work was on the community ecology of birds in the United States and Peru. During his Ph.D. at the University of North Carolina at Chapel Hill, he studied the mechanisms that have led harmless snakes to evolve mimicry of venomous snakes. Since then, he held postdoctoral positions in Canada, Finland, Arizona, and most recently Germany, where he has worked with humans, birds, and bees. The aim of using these different systems has been to explore how the evolution of signals is shaped by the perception of animals that receive them and how the information transmitted by these signals affects ecological communities. The pursuit of social justice in the opportunity to contribute to science and mentoring students keen to understand the natural world are priorities in his academic career. – Address: Evolutionary Biology, Faculty of Biology, Bielefeld University, Konsequenz 45, 33615 Bielefeld, Germany. E-mail: dwkikuchi@gmail.com.

As a participant in the Focus Group, “Integrating Mimicry into Community Ecology,” I first learned about the Wiko in conversation with Johanna Mappes at a conference in Lisbon in 2017. She had been thinking about applying, and over the course of a long lunch of grilled *dourada* we discovered we had been thinking about similar ideas in the evolution and ecology of warning signals. After deciding to apply as a working group composed of Jonna, Marie Herberstein, and me, we were thrilled to find out that we would be spending August 2019 to June 2020 in Berlin.

Fast forward to June 30, 2020, the end of our Wiko focus year. Jonna has been in Jyväskylä since March, Mariella has been in Australia since December, and after

sequestering myself away from other Fellows for the past three months, I am starting a new postdoc position with former Wiko Fellow Klaus Reinhold in Bielefeld. A future reader who happened to flip to this page by random chance might think that we spun out of control with such force that we were flung across the globe. In fact, our Focus Group was free of drama, apart from the numerous drag motifs that featured in the Berlin night-clubs Mariella took us to, the Taylor Mac concert we attended with Sharon Strauss, and a night at a slightly edgy performance of *Dido and Aeneas*. We all had to lament the fact that we could only spend six months together before the global pandemic disrupted our harmony.

I think, then, that for me the story of the Wiko year was about how all of us tried to maintain our community across the long distances and time changes brought about by our government-imposed social isolation. The links that bind a community were made very literal by the videoconferencing software that we all used to have conversations, both public and private. When everyone gathered together for colloquia on Zoom, a little yellow box would highlight the camera feed of each individual while they spoke, providing a dynamic visualization of how our ideas moved from one person to another. With my Focus Group members, all of our collective meetings and side chats were visible in the history of my Skype window, providing a cross section of the little subgroups that spontaneously formed while our project was developing. By the time we had become veterans of video, the mainstays of my environment were apparent: our Focus Group gathered in the ephemeral hour when Florida, central Europe, and eastern Australia were all awake; I participated in Bob Holt's exciting, ecologically oriented lab meetings in Gainesville, and the Wiko colloquia reminded me of where all of our science was situated in the broader academic landscape we inhabited.

Such a pure distillation of work to the intellectual necessities risks driving you more than a touch crazy. I will forever be grateful to Sharon Strauss for handing over a small box of clay caterpillars that she had intended to use for an experiment in the Grunewald that she could not carry out because she and Mark Schwartz headed back to weather the viral storm in Davis, California. In exchange for their super-lux mattress pad from Ikea, I agreed to put out a series of transects of caterpillars to measure the attack rates that they suffered from birds. A few mornings each week, instead of continuing to wear a path in the carpet from bed to the computer, I would go out into the woods outside Villa Walther, Villa Jaffé, and the Grunewald to superglue artificial larvae to bits of foliage. It was entirely surreal to do this during the height of the pandemic when almost nobody was out, but at the same time, it did more to center me in reality than just about any other activity

I was doing at the time. Although most of my life was electronic, in the forest I had just a notebook, pen, camera, glue, clay caterpillars, green leaves, blue sky, and the dark loam of the forest floor.

The pandemic was a displacement event. Our intellectual lives were squeezed into a series of virtual tubes that connected us. But this of course couldn't meet all of our human needs for casual conversation, unstructured processing of the global catastrophe, or anything resembling fun. So in our real lives, we also found alternative pathways to connect. With a few other Fellows in similar situations, I joined a closed circle where we agreed to keep external contact to a minimum so we could enjoy each other's company. This is how we arranged a baking contest (tiramisu versus coconut cream pie – result: draw), an Easter egg hunt, and a feast of chili con carne. With this face-to-face contact, and the ability to reach out to friends and family online, it was almost like we were able to construct proxies for all the social structures that the virus had pushed away from us. I still felt caged, but a cage with plants in it is much better than one without.

As lockdown eased, it was possible to meet with larger groups of Fellows, not to stand back with hesitation when we met on the way down Winkler Straße to buy groceries. We met for gin and tonics by the lake, we got delicious Italian pizzas that we washed down with whole pint glasses of summer wine. It felt ecstatic, the way that something can only after you have been deprived of it. Without the virus, I don't know that I would have lived so powerfully the scientific fact that the human mind depends on contrast to create sensations. Without dark there is no light, and a long time in the dark only makes the light brighter. For this experience, I have the virus to thank – perhaps the farewell picnic where we took turns holding Benedict and Pamela's son Alexander, born during lockdown, would not have felt as much like the celebration of *joie de vivre* that it truly was. And so now that it is all over, if asked to summarize my thoughts on the virus, with all of its unforeseeable effects on our experience, I would say without hesitation: exterminate the little brute!



PUNKT ACHT
FELIX KÖRNER SJ

Felix Körner, geboren 1963 in Offenbach/Main, Jesuit seit 1985, ist Islamwissenschaftler. Er lehrt Dogmatik und Theologie der Religionen an der Päpstlichen Universität Gregoriana, Rom. Von 2002 bis 2008 hat er in der Türkei gelebt und forscht weiterhin zur gegenwärtigen türkisch-islamischen Theologie. Am Wissenschaftskolleg hat er jedoch ein neues Feld beackert: „Islamische Theologie im deutschsprachigen Raum. Hermeneutik und Kritik“. Inwiefern geschieht hier eine Übertragung der Grundtexte in die Problemkonstellationen der Gegenwart (Hermeneutik)? Nutzt die islamisch-theologische Forschung historische Methoden zur Aktualisierung, Relativierung und Kontextualisierung normierender Quellen – und heutiger Zugriffe auf sie (Kritik)? Er blickt dabei allerdings auch auf – hermeneutische und kritische – Haltungen *gegenüber* der islamischen Theologie: in Nachbardisziplinen, Religionsgemeinschaften, Politik und Öffentlichkeit. – Adresse: Canisius-Kolleg, Tiergartenstraße 30–31, 10785 Berlin. E-Mail: felix.koerner@jesuiten.org.

Was am Wissenschaftskolleg geschieht – und es geschieht sehr, sehr viel – ... was immer dort also fleißigerweise geschieht, hat auch einen flotten Namen. Wenn die Historikerin, der Soziologe und die Biologin ihre Mitfellows zu einem Rundgespräch über wissenschaftlichen Schwindel einladen, dann heißt das natürlich nicht „halboffiziell-offene interdisziplinäre Nachmittagsdiskussion“; sondern das ist das *Fruitful Frictions Forum*. Und wenn eine Fellow dem gesamten Jahrgang ihren derzeitigen Forschungsstand darstellt, um sich mit den dann sogleich sprudelnden Rückfragen, Einwänden, Neubeleuchtungen und Weiterführungen auseinanderzusetzen, ist das selbstverständlich kein „Präsentations- und Diskussionsvormittag zum status quaestionis sowie der eigenen Arbeit in

statu nascendi“; sondern das ist das *Dienstagskolloquium*. Muss es einmal krankheits- oder kalenderkollisionsbedingt um einen Tag verschoben werden, tauft man es schlicht um: *Mittwochskolloquium*. Und solche Veranstaltungen gibt es unzählige: von A wie „Berliner Abend“ (na gut, B) über den „Deutschtisch“ für die bewundernswürdigen Lernerinnen und Lerner der awful German language (Mark Twain; awful natürlich im Sinne von „Ehrfurcht gebietend“!) bis Z: der Zoom-Diskussionsreihe namens „Thinking the Virus“.

Aber für die beste, nämlich akademisch niveauvollste, interdisziplinär weiterführende und fraglos regelmäßigste Veranstaltung gab es keinen Namen. Erst einmal nicht. Man traf sich nämlich einfach, wenn nach sage und schreibe dreistündiger Vorbereitung die Restaurantmitarbeiterin Karin Nitsche (zumindest meistens war's sie) ihr Werk präsentierte: Punkt 8 Uhr – das Frühstücksbuffet!

Wir saßen immer am selben Tisch, und die Stammgäste waren immer dieselben. Aber klar, wir hatten auch immer neue Gäste: durchreisende Ex-Fellows aus nah und fern; Permanent Fellows, die ausnahmsweise übernachtet hatten; aufgeregte Gastreferentinnen und -referenten, deren Vortrag nahte und die sich erst bei Karins Quiche und Cappuccino beruhigten – und eben weil wir, die ständigen FrühstückserInnen, uns als so interessante und interessierte Gesprächspartner erwiesen. Wir hatten ja gleich Anfang September von der Rektorin den klugen Rat mitbekommen: „Sie müssen hier keinem unter Beweis stellen, dass Sie wissenschaftlich exzellent sind; Sie wären gar nicht ausgewählt worden, wenn Sie's nicht wären.“ Das nahm uns den Druck, ständig in geschliffenstem Englisch die intelligenteste, schlagfertigste, eindrucksvollste Bemerkung loswerden zu müssen. Und so konnten wir wirklich aufeinander eingehen, einen ganzen grünen Tee lang bei einem Thema bleiben und – zuhören.

So wurden die Debatten unter Israelis über die Nahostpolitik uns allen zu Augenöffnern; aber die jüdische Malerin wollte von mir auch alles über die Verkündigungsszene erfahren: eines ihrer Lieblingssujets. Ihre Modelle für den Erzengel Gabriel wählte sie meist unter Menschen aus, die traditionelle Grenzen der Geschlechtsidentität infrage stellen. Mit den Juristinnen und Juristen besprachen wir nicht nur Hohenzollernansprüche, sondern auch Kirchliches; etwa, wie die christliche Theologie ihre Normierung versteht: Nein, da gibt es katholischerseits durchaus nicht nur das römische Lehramt; es gibt auch eine ausdrückliche Anerkennung des „Glaubenssinnes der Gläubigen“, den *sensus fidei fidelium*: die Intuition und Rezeption im Gottesvolk, das gelegentlich auch die amtliche Entscheidung zurechtrücken muss.

Wir tauschten Erfahrungen in der Begleitung von Doktorarbeiten aus. Ein solches Gespräch führte dazu, dass ich klar sehen und sagen konnte: Was der italienische Student, der sich bei mir bewarb, vorhatte – das wird so nichts. Über den Frühstückstisch gingen kulturwissenschaftliche Lesetipps, philologisch-religionswissenschaftliche Erschließungen der politischen Theologie durch die Altorientalistin und politische Analysen zu Trump, Putin, Erdoğan. Deutlich aber wurde dort auch die Bewunderung für Angela Merkel, deren Sachlichkeit hitzegewohnte Wissenschaftler aus aller Welt kaum fassen zu können schienen. Ab halb neun mussten wir die Runde oft noch erweitern, es stießen mehr und mehr MitfrühstückterInnen dazu. Ein bisschen Gedrängel um den rituell reservierten Doppeltisch schadete nicht. Und dann saß immer häufiger der Mediziner in dieser sich erweiternden Runde, Dr. Alastair from Oxford. Er hatte längst die einschlägigen Tagesinformationen studiert und berichtete vom internationalen Infektionsgeschehen. Bis das Virus unserer Versammlung mit all ihren rituellen Vertrautheiten ein Ende bereitete.

Nach Barbara Stollberg-Rilinger ist ein Ritual eine menschliche Handlungsfolge, die durch Standardisierung der äußeren Form, Wiederholung, Aufführungscharakter, Performativität und Symbolizität gekennzeichnet ist und eine elementare sozial strukturbildende Wirkung besitzt. Das war's, unser Morgenritual! Höchsten wissenschaftlich, höchst wohltuend; der Inbegriff von Wiko.

Eine Zeitlang hatten wir sogar überlegt, ob wir uns nicht, wie all die anderen Wiko-Rituale, einen Namen geben müssten. Ich war ja für *Friends of Frühstück*. Das hätte sich doch perfekt geeignet, weil die Nichtmuttersprachler dann gleich das schön umlauthaltige Wort fürs Morgenmahl gelernt hätten; weil der Titel die obligatorische Alliteration enthält und eine ebenso notwendige Zweideutigkeit: Wir waren ja nicht nur diejenigen, die die Köstlichkeiten des Küchenteams schätzten (friends of), sondern auch diejenigen, die einander durch das kulinarisch-kommunikative Ritual immer mehr schätzen lernten (friends because of). Aber das setzte sich nicht durch. Denn die Wiko-Angestellten (war's Katarzyna Speder?) hatten uns, wie wir herausfanden, längst einen Namen gegeben: die Frühstücksfraktion. Ok, ein eingeschworener Trupp waren wir schon; aber alle, die – vielleicht nur versehentlich und ein einziges Mal – dazugestoßen waren, werden es bestätigen können: Eine Splittergruppe, ein geschlossener Zirkel, ein Konventikel waren wir nicht. Wenn ein Ritual sich durch seinen Aufführungscharakter auszeichnet, dann standen wir doch, denke ich, für das Wiko-übliche Interesse am Neuen, am Unplanbaren, am andern.

Nur mussten wir täglich irgendwann nach neun, voller spannender Einsichten und Fruchtaromen, schnellstens in unsere Büros, um unsere entstehenden Werke mit neuer Motivation anzugehen – und neuer Inspiration.



TIME FOR THINKING
JEANNE KORMINA

Jeanne Kormina is Professor of Anthropology and Religious Studies at the National Research University Higher School of Economics in St. Petersburg. She graduated from the Urals State University (Ekaterinburg) and did her Ph.D. at the European University in St. Petersburg. In her ethnographic research on post-secular transformations in Russia, she focuses on topics of historical imagination, the construction of the religious and secular self, and the desecularization of the public sphere. Her recent publications include a book *Pilgrims: Ethnography of Orthodox Nomadism* (in Russian, 2019), a co-edited volume *Invention of Religion: Desecularisation in Post-Soviet Context* (in Russian, 2015), and the articles “Social Nature of Prayer in a Church of the Unchurched: Russian Orthodox Christianity From Its Edges” (with Sonja Luehrmann, *JAAR* 86, no. 2, 2018) and “A New ‘Great Schism’? Theopolitics of Communion and Canonical Territory in the Orthodox Church” (with Vlad Naumescu, *Anthropology Today* 36, no. 1, 2020). Currently, she is leading two collaborative research projects, “Infrastructures of Pilgrimages” and “Marking Space Religiously”, and working on her new book on memory activists in Russia who are involved in debates about the authenticity of the remains of the Russian “Royal Martyrs” – Emperor Nikolas II and his family. – Address: Department of Sociology, Higher School of Economics, 16 Soyuzna Pechatnikov, 190008 St. Petersburg, Russia.
E-mail: kormina@eu.spb.ru; jkormina@hse.ru.

My and my family’s preparations for a year in Berlin started a couple of years in advance, when I received an invitation from Wiko to apply for a fellowship. I knew already that it was a great place to do academic work, as I had participated in a workshop organized at

Wiko earlier and some of my colleagues were lucky enough to be Fellows there. The reality was even greater than our expectations. The staff members at Wiko helped us a lot in organizing our routine, from choosing a school for our son to providing office space and library services not only for myself, but also for my husband (who is an academic, too). Their efforts made our time there effective and unforgettable.

I used my time at Wissenschaftskolleg mostly for reading and thinking, for revising my ideas and writing my book. The wonderful library services at Wiko played a crucial part in making this thinking time possible. Like everybody, I presented my research at the Tuesday Colloquium, a cornerstone of Wiko academic community life, and received useful comments and constructive criticism, which helps me to continue and improve my work. Usually, all of us present our work to either a narrow circle of close colleagues from our own discipline or sometimes to a broader public outside academia. At Tuesday Colloquia, Wiko Fellows are invited to explain their ideas to academics from other disciplines, from biology and medicine to ancient history and law, and have to do this in an intellectually engaging way that is not too simple and not too complicated. I really enjoyed the intensity of discussion at the colloquium and the friendly atmosphere we always had.

Workshop with ZOiS

Wiko is a wonderful place for organizing workshops and conferences. In March 2020, in collaboration with colleagues from the Zentrum für Osteuropa- und internationale Studien (ZOiS), we organized a workshop “Religious Activism between Politics and Everyday Life: Mobilizing and Mediating the Religious in Eastern Europe and in the Caucasus”, in which colleagues from both institutions and from other places in Germany and outside the country participated. Not everybody who planned to participate managed to come, as the workshop was scheduled right before the lockdown due to the coronavirus pandemic. As it happened, this workshop was the last offline academic event at Wiko in 2019–2020. The workshop, however, went very well, and now we are preparing a special journal issue based on the papers presented there.

Seminar on post-Soviet memories

After the lockdown, all academic activities went online, and this transition was made so smoothly and smartly that the bonds created within the Wiko academic community at the

beginning of the year became even stronger. One of these online events was a discussion about the memory of the Soviet times in the post-Socialist countries on April 22, the 150th birthday of Vladimir Lenin, the founder of the USSR. What became clear for us four participants and Wiko Fellows from Bulgaria, Azerbaijan, Russia, and Hungary – a writer, a historian and political activist, an anthropologist, and a specialist in the history of ideas – when we were preparing this discussion was that the post-Soviet space is not a relevant category for us anymore and that the memory of the socialist era is in no way a common ground for our contemporary geopolitical imagination, whether as citizens and or as analysts. It was fun, though. And a wonderful photo of the four of us made in a kind of Velázquez style helped to make this event memorable for us.

Cultural events

During our stay at Wiko, we had many unforgettable cultural events, from an art exhibition at Wiko to a cinephile club and from excursions into the city with the best guides imaginable to tours of art museums organized by Fellows themselves. We enjoyed Berlin's endless opportunities, with its wonderful theaters and concerts, not to mention pubs and restaurants. A very special event was the baptism of the baby Alexander born to a family of our Fellows in spring 2020. A priest and Wiko Fellow performed it on the Wiko lawn, as it was a time of quarantine and no indoor events were possible.

Extra time at Wiko

The global lockdown caused by the pandemic changed everybody's plans and restricted our movement. Because the borders of our country were closed at the time when we were supposed to leave Germany, we had to stay in Berlin longer, and Wiko helped us a lot, both in preparing our travel back home and in prolonging our stay in Berlin. We are very thankful to Wiko for this generous help. During this extra time, I managed to finish for an edited volume a chapter about the apparition of the Mother of God during the second Chechen war in the Caucasus, which I would never have written if I were not stuck in Berlin so happily. I hope my book on memory activists in Yekaterinburg will also be finished and published, thanks to my fellowship at Wiko that filled me with new ideas, knowledge, friends, and energy.



THIRTY YEARS LATER
EFRAÍN KRISTAL

Efraín Kristal, born in 1959, is Distinguished Professor and Chair of UCLA's Department of Comparative Literature. At UCLA, he is also a professor in the Department of Spanish and Portuguese and in the Department of French and Francophone Studies. Kristal specializes in Latin American literature and intellectual history in comparative contexts from the 16th century until the present. He is also interested in aesthetics and works on the role of translation in the creative process of writers who translate, as a creative process in its own right, in the transmission of culture, and as a practice with philosophical implications. He is the author of over one hundred scholarly articles and several books including *Temptation of the Word*, *The Novels of Mario Vargas Llosa* and *Invisible Work*, *Borges and Translation*. Kristal is a Fellow of the Alexander von Humboldt Foundation and an honorary professor at the Universidad del Pacífico in his native Lima, Peru. He is currently working on the philosophical dimensions in paintings by Nicolas Poussin. – Address: Department of Comparative Literature, University of California, Los Angeles, 350 Kaplan Building, Los Angeles, CA 90095–1536, USA. E-mail: kristal@ucla.edu.

My year at the Wissenschaftskolleg was transformative thanks to its ideal conditions for research, its extraordinary staff that attended to all of our practical needs, the continuous stream of inspiring interactions with Fellows and partners in formal and informal settings, and Berlin's stimulating cultural life. Even during the corona period, it was a privilege to benefit from the views of a medical authority of the stature of Alastair Buchan, as it was to hear the perspectives of specialists in other areas. And I take my hat off to Thorsten Wilhelmy for keeping us informed in uncertain times with extraordinary

precision, tact, and sensitivity. Once protocols for safer interaction among the Fellows were established, we also found ways to continue some of our main activities by virtual means and to have different kinds of experiences. Thanks to corona, for example, my partner Romy Sutherland and I discovered the wonders of the Grunewald forest, where we took regular bicycle rides on Friday mornings with Nicolas Dodier and Janine Barbot, which was as much of a joy for the experience of woods and lakes as it was for our enriching conversations.

The lion's share of my scholarly attention was directed to my research project on Jorge Luis Borges and war, which has yielded an initial publication based on my Tuesday Colloquium in an edited volume. When I came to Berlin, I had a reasonable idea of the extent to which the two world wars are central to Borges' intellectual biography and to many of his signature tales. By the time my year came to an end, I had gained a comparable sense of the role that Latin American wars play in Borges' literary world, particularly those of the 19th century. My research benefited considerably from the active and effective assistance of the staff in the Wiko library. I also worked on several side projects, including an article on Borges and Philosophy for a book on philosophy and world literature; a piece on the plague paintings by Nicolas Poussin (a draft of which was finished before the corona crisis); an essay on literary ambiguity in Mario Vargas Llosa, William Faulkner, and Thomas Mann; an essay on the impact of the first Spanish translation of Baudelaire's *Les fleurs du mal* on the poetry of César Vallejo; a preface for the French translation of a book on Dante by John Freccero. On the suggestion of Andreas Mayer – who invited me to offer a commentary on his keynote address on the history of Freud translation into English and French for the *Symposion zur Geschichte der Psychoanalyse* of the International Psychoanalytic University (IPU Berlin) – I also wrote a piece on the Spanish translations of Freud's *Traumdeutung*. Several other unexpected projects came up during the year. I was invited to offer an overview of my writings on Latin American literature in an interview for the Peruvian literary journal *Espinela*; and a lecture at the Cervantes Institute in Madrid in February (before the corona crisis) has come out in *Antipodas*, an Australian literary journal.

My first impressions of the Wiko, however, are not from the current academic year, but from 1991 when I was a Fellow of the Alexander von Humboldt Foundation, hosted by Freie Universität Professor Dietrich Briesemeister, one of the great German specialists in the Romance languages and at the time Director of the Ibero-Amerikanisches Institut. Professor Briesemeister assigned me a comfortable office to work on a research project on

Latin American intellectual history, informed me that the Peruvian novelist Mario Vargas Llosa was in Berlin as a Fellow of the Wissenschaftskolleg, and kindly arranged for us to meet. We had a coffee at the Café Einstein Stammhaus, and Mr. Vargas Llosa invited me for lunch at the Wiko a week later. What was a regular occurrence for the Fellows was an extraordinary, unforgettable experience for me. We shared a table with the Israeli essayist Amos Elon, who had recently published his celebrated book on Jerusalem, the sociologist Larissa Lomnitz, the political scientist Albert O. Hirschman, and Sarah, his brilliant partner. The lively conversation shifted from the rapid transformation of Berlin that was taking place before our very eyes to literature, music, and painting. At coffee time, we were joined briefly by then Rector and now Permanent Fellow Wolf Lepenies, who was arranging for Mr. Vargas Llosa to visit an archive on George Grosz for an essay the Peruvian novelist was writing about the German artist. As we were saying our goodbyes, Sarah Hirschman asked if I might like to join her and her husband for a rehearsal at the Berlin Philharmonic with Evgeny Kissin in a few days. On our way to the Philharmonic, Professor Hirschman mentioned that his Wiko year was also his first return to the city of his birth after fleeing the Nazi regime in the late 1930s, and this triggered in me an immediate epiphany on the origin of his seminal contributions to migration, which I had previously associated with his work on Latin America. I also saw Larissa Lomnitz several more times at the home of my friend, the literary scholar David Schidlow, son of the Chilean-Israeli composer Leon Schidlow, a good friend of Larissa's. She passed away this past April during my residency at the Wiko, and a month or so after receiving the news, I was invited to write a blurb for a family memoir by her son, the anthropologist Claudio Lomnitz. The engaging book begins with a recollection of his own experiences as a Wiko Fellow and offers fascinating insights into his family history, which was revelatory to me for personal reasons as well. The book sheds light on the experience of my parents, who, like Larissa, came from Eastern European Jewish families who immigrated to Latin America before the outbreak of World War Two.

I translated Mr. Vargas Llosa's Wiko colloquium from Spanish to English in 1991, and we spent a brief session making final adjustments to his text in his office at Wallotstr. 19. During the remainder of the year, I saw Mr. Vargas Llosa, his wife Patricia, and their elegant, cultured personal assistant Señora Rosario Bedoya on outings to museums and cultural events. I loaned Vargas Llosa my copies of his books for a public bilingual reading with Bruno Ganz, we even took a trip together to Wittenberg and Weimar to visit sites associated with Luther, Goethe, and Herder, and we visited the Buchenwald concentration camp.

Fast-forwarding almost thirty years later, I saw Mario Vargas Llosa in July of 2019 in Lima for an event in his honor, a few weeks before my arrival at the Wiko. He congratulated me on my appointment as a Fellow and made the casual remark that he'd like to attend my colloquium. I was moved by his intention, but could not imagine he could actually come to Berlin from his home in Madrid, as his impossibly busy agenda had become even busier after receiving the Nobel Prize for Literature in 2010. But in October, his personal assistant contacted me to plan his visit, and he attended the colloquium with his partner. During his two-day stay, we returned to the Einstein Café for dinner and heard a concert at the Berlin Philharmonie with a program conducted by the orchestra's new director, Kirill Petrenko. We reminisced that in 1991 we had been in Berlin for Claudio Abbado's inaugural season. Mr. Vargas Llosa wrote an article about his visit to Berlin for the Spanish journal *El País* in which he gave pride of place to the Wissenschaftskolleg, and Wolf Lepenies wrote an article for *Die Welt* inspired by Vargas Llosa's return to the Wiko.

There were many other highlights to my year, the most gratifying of which took place at the Berliner Abend for former Fellows, where I spoke about my project on Borges and war at one of the break-out sessions. The great German actor and intellectual Hanns Zischler honored us with his presence and gave a moving testimony regarding his own personal experiences with Borges. I had mentioned that Borges read Walt Whitman in German before reading him in the original English and that Whitman's first German translator was the poet Ferdinand Freiligrath. This observation inspired Mr. Zischler to mention that he had wanted to interview Borges for a volume on Borges and film, and that he made the request in person to the Argentine writer during one of his visits to Germany. When they met, Borges recited some lines of poetry in German. They happened to be by Freiligrath, Mr. Zischler identified the author and the poem, and Borges granted the interview. Hanns Zischler's generous recollection was the most magical moment of the year for me, encapsulating the kind of inspiring serendipity that can take place at the Wiko because of the splendid people associated with the institution.

Of course, the intellectual stimulation at the Wiko was constant. Towards the beginning of our stay, I had a conversation with Andreas Mayer on translation and philosophy. Andreas invited me to help him put together a daylong seminar on translation with international guests. Unfortunately, the event was cancelled because of the corona crisis. But this initial conversation led to other projects. Andreas and my partner Romy – who is a professor in Film Studies – organized a series of screenings of films inspired by psychoanalysis, which was open to our entire community.

Classical music played an important role in my stay, and it was a special privilege to hear concerts and operas with the knowledgeable and insightful Benedict Taylor, Pamela Recinella, Marietta Auer, Jeanne Kormina, Sergei Shtyrkof, and of course Marco Stroppa, our composer in residence. Marco's understanding of the limits and possibilities of instruments, the human voice, and computer-generated tones to produce sounds and express emotions profoundly transformed my understanding and appreciation of music. Indeed, my greatest regret of the year was that the COVID-19 crisis made it impossible to have the envisioned concert of Marco Stroppa's music at the Wiko, which, I'm sure, would have been a highlight of our year. I spent several weeks listening to recordings of Marco's music, starting with those available at the Wiko library, and my admiration for his brilliance, creativity, and ability to invent new means of musical expression grew considerably with every new piece of music I heard. Another regret is that Balázs Trencsényi and Oksana Sarkisova arrived at the Wiko just days before the corona lockdown was about to begin, which limited the number of conversations we could have with them. One of the unexpected benefits for me at the Wiko was gaining a sense of the state of the art in a wide range of disciplines, from new ways of understanding ancient Mesopotamia thanks to Nicole Brisch, to the changing role of Islamic theology in the academic world in the work of Felix Körner and Ulrich Rudolph, to the cutting-edge research on diversity in the work of David Stark.

Over the year, Romy and I had meaningful interactions with most if not all of the Fellows and partners, and it was also a privilege to have conversations with our Rector Barbara Stollberg-Rilinger, Daniel Schönplflug, and Thorsten Wilhelmy. We are also grateful to our wonderful, devoted language teachers, Ursula Kohler and Eva von Kügelgen.

As a literary scholar, I took special pleasure in meeting and discovering the rich and variegated work of Georgi Gospodinov, who received several richly deserved literary prizes during our stay for his novels, poetry, and essayistic work. It was also wonderful to meet his wise and perceptive partner Bilyana Kourtasheva, a professor of literature and a translator with whom Romy and I had many conversations. I'm also grateful to Zhiyi Yang, who took the generous trouble to go over with me, in minute detail, a number of Chinese references in Borges's short stories and poems. It was a privilege to meet and have conversations with Achille Varzi, whose trained philosophical mind goes hand in hand with an acute, refined sensibility and human warmth. He has a remarkable ability to explain complex philosophical problems with lucidity, even when the solutions to those problems are far from settled. Romy and I also had some memorable outings with Achille

and Friederike Oursin, whose artistic sense is infallible. She recommended we visit an art exhibition in Halle, with modernist works that had left Germany in the 1930s and were returning to the museum that housed them until the Nazi regime banned them. This visit was another highlight of our year. I also profited from conversations with Tijana Krstić and Derin Terzioğlu on the Ottoman Empire, a topic that is central to one of my future projects on the ways in which views of the Ottoman Empire in 17th-century Spain informed historical epics set in Spanish America.

Another unexpected intellectual treat was learning about spiders, bees, butterflies, fishes, and birds from our natural scientists, and it was illuminating to hear Luca Giuliani's discussion of the Laocoön at an exhibition at the Humboldt-Universität. His was both a trailblazing, persuasive reinterpretation of a momentous work of art in the Western tradition and a master class in the history of cultural reception.

Because of COVID-19, I could not deliver several lectures that had been set in my calendar, but I did manage to give a keynote address over Zoom for a conference I was supposed to have attended in Stockholm. The pandemic also prevented us from traveling to Finland to see Krystian Lada's production of *King Roger*, an opera by Szymanowski that Johanna Mappes was going to attend as well. It was clear to Romy and me, however, that we had been fortunate to be at the Wiko during the crisis, where we were treated so well, and we were always keenly aware of the suffering and hardship the pandemic was causing around the world. Romy and I returned to Los Angeles with a sense of gratitude to the Wiko and to the magnificent constellation of people with whom we had the privilege to share so many meaningful experiences.



A MEETING OF MINDS (AND DISTANCING
OF BODIES) IN THE GREEN FOREST
TIJANA KRSTIĆ

Tijana Krstić comes from Subotica, Serbia, where she finished high school before starting her undergraduate studies at the American University in Bulgaria. She subsequently obtained her Ph.D. in History (2004) at the University of Michigan, specializing in the early modern history of the Ottoman Empire. Currently, she is Associate Professor in the Department of Medieval Studies at the Central European University in Vienna, Austria. She is the author of *Contested Conversions to Islam* (Stanford University Press, 2011) and various articles on early modern Ottoman cultural and religious history. From 2015 to 2020, she headed the project titled “The Fashioning of a Sunni Orthodoxy and the Entangled Histories of Confession Building in the Ottoman Empire, 15th–17th Centuries” funded by the European Research Council, and in this context she has co-edited several forthcoming volumes of studies and sources situating religious dynamics in Ottoman confessional communities within the broader early modern Eurasian context. Now, she is working on a monograph tentatively titled *Teaching Sunni Islam in the Age of Confessional Polarization (1540s–1740s)*. – Address: Medieval Studies Department, Central European University, Quellenstraße 51, 1100 Vienna, Austria. E-mail: krstict@ceu.edu.

We arrived at Wiko in early August 2019 so that our six-and-a-half-year-old daughter could start first grade in a nearby Berlin school, full of trepidation about how this new chapter in her life and the adjustment to the new language would work out. I too had a distinct sense of “starting school” and meeting other students for the first time, as the Wiko German course put many of us Fellows aspiring to improve our language skills into a classroom and prompted us to start introducing ourselves, often in rudimentary German,

intensifying the sense of both excitement about learning and inadequacy in communication. During those early days of the German course, before the academic year officially started, I had a conversation that gave me the preview of my Wiko experience. Over lunch I tried to explain to an evolutionary biologist colleague the reasons for the growing Sunni-Shii polarization in the sixteenth-century Ottoman-Safavid context, which he, having worked on the ecology of communication, including mimicry, territorial signals, and displays of aggression between species, understood perfectly and followed with eminently pertinent questions. This was going to be a very different communicational environment, I thought to myself, one that would definitely pull me out of my disciplinary cocoon...

Indeed, as I write this at the end of our Wiko stay, the overall feeling is one of exceptional spiritual and intellectual enrichment that inevitably entailed both ups and downs, and not only because we entered the pandemic-induced lockdown at the end of March 2020. The shock to my system started with the onset of the academic year and the daily lunches with Fellows and staff. The intensity of the conversations meant that I largely had no idea what kind of food I ingested between roughly September and November. Some people are natural conversationalists, while others do not thrive in such settings, and it took me a couple of months to adjust and manage to get back to productive work after a hearty meal and intense conversation.

At the same time, the intensity and frequency of conversation was a blessing: I had come to Wiko with a plan to work together with my colleague Derin Terzioğlu on two co-edited volumes and potentially a co-written monograph ensuing from the project we had been working on for the past five years. We had never before had a chance to spend extended time in the same place and have regular discussions that would allow us to understand how we want to shape these volumes, as well as our own concluding studies within the framework of the project. Daily walks in Grunewald and post-lunch coffees at Wiko, often together with other colleagues who shared our interest in the nature of early modern confessional identities and the categories of religion and confession in general, allowed us to explain both to ourselves and to others what it was that we were doing and wanted to do, both together and individually. It helped greatly that our cohort had a number of Fellows, partners, and staff interested in Islam, religious politics, and early modernity, and I already miss conversations with all of them.

Productive discussions were not limited to Wiko Fellows, partners, and staff, and I profited immensely from conversations with various colleagues in Berlin (and beyond) affiliated with other local academic institutions and institutes. During the first semester,

I also gave talks at the Freie Universität in Berlin and Justus-Liebig-Universität Gießen. As a result of all these interactions and the help of the wonderful Wiko library staff, who obtained all the necessary secondary literature, I was able to complete an extended essay that was intended as the introduction to one of the edited volumes we were preparing but in fact represented a conceptual framework for and evaluation of the entire project (“Entangled Confessionalizations? Historiographical Considerations on the Politics of Piety, Empire and Community Building in Early Modern Eurasia”). I was now able to envision how I would write my own monograph, while Derin and I finished one edited volume (*Historicizing Sunni Islam in the Ottoman Empire, c. 1450–c. 1750*, Brill, 2020) and brought the second one close to submission. Nor was I the only productive member of my family – like many Fellow partners, my husband was able to work in peace and finish his own book manuscript, while our daughter had a great experience starting first grade in a bilingual school and eventually started to speak, read, and write German. (The support of the Preparing Your Stay team at Wiko was essential in this respect, as they guided us both to an excellent school and a wonderful German-speaking babysitter.)

Hand in hand with the increasingly sharper focus on my own work went the progressive expansion of horizons through both daily casual conversations and regular Tuesday Colloquia, when we had a chance to listen to each other and on a couple of occasions also introduce another Fellow in a few words that provided the opportunity to delve deeper into their work. The Tuesday Colloquia took us on wild intellectual field trips during which we were invited to ponder the universe from the perspective of a fruit fly, discuss whether bees have dreams, think about individual rights and autonomy in the era of digitalization, or consider the importance of poor oocyte quality for female infertility, to name just a few among many fascinating topics. One of the highlights of the fall semester was also the actual field trip to Dresden’s Grünes Gewölbe, guided by fellow historian Dror Wahrman, two days before the epic robbery of the museum’s collection! A number of us also persisted with German classes, thanks in no small measure to Eva von Kügelgen and her team’s great enthusiasm for teaching and tailoring the classes to our needs.

And then, in March, everything was suddenly brought to a standstill... The seminars, lunch conversations, classy Thursdays dinners, and socializing altogether had to stop as the lockdown set in. Wiko’s main building became eerily empty, while Fellows withdrew into their apartments and offices and onto Zoom. Those with kids suddenly found themselves having to supervise schoolwork in addition to trying to continue their own research and writing, whereby the courtyard of the Villa Walther became an indispensable and

safe outlet for kids' energies and the main "theater of operations" for their endless mischievous adventures. But we were not left to our own devices: the Wiko leadership, helmed by Barbara Stollberg-Rilinger and Thorsten Wilhelmy, and the home-bound staff all made sure that we were well-informed and safe; Daniel Schönpflug made sure that we stayed connected and familiarized ourselves with the intricacies of Zoom; while Dunia Najjar and the restaurant team retooled to deliver lunches to Villa Walther.

As the spring progressed, we came to grasp the full importance of being in Grunewald, next to one of Berlin's most extensive wooded areas – while people in other parts of the city struggled to keep physical distance in the neighborhood parks, we could take daily walks, bike rides, and jogs in the woods. These walks, as well as meetings on the deck in the courtyard of Villa Walther, while observing due physical distance, became the new setting for continuing interrupted conversations and catching up with colleagues. They also became crucial for the spirit of the cohort, especially as a number of Fellows had to leave Berlin early on in the lockdown and it looked like there might not be much of a Wiko experience to be had this year. However, while from both scholarly and personal angles, on both Zoom and in various green spaces around Grunewald, we collectively pondered the meaning of the epidemic for the world and each of us individually, we developed a feeling of closeness and camaraderie that I rarely felt with a group of people that I had known for such a short time. We were suspended in time together in the middle of the Green Forest, often feeling guilty about the contrast between the worldwide horror we saw in the news and the surreal beauty of our immediate surroundings, wondering how we would return to our respective homes and what we would encounter there.

The ten months we spent at Wiko felt much longer than that, packing a dense cluster of experiences, intellectual insights, and emotions that will take a while to process against the background of COVID and the (hopefully soon) post-COVID world. But whenever I find myself in a need of inspiration in the future, my thoughts will likely instinctively go to the invigorating walks and conversations in the Green Forest.



THE MAGIC MOUNTAIN
OF WIKO
JAROSŁAW KUISZ AND
KAROLINA WIGURA

Jarosław Kuisz, a Polish scholar and activist, was born in Warsaw, Poland in 1976. He studied Law and Philosophy at the University of Warsaw and Sciences Po in Paris. His academic interests include the international history of law, the philosophy of law, and legal propaganda during communism. He has written several books, among them *Charakter prawny porozumień sierpniowych 1980–1981* (The Legal Character of the August Agreements of 1980–1981), *Koniec pokoleń podległości: Młodzi Polacy, liberalizm i przyszłość państwa* (The End of the Occupation Generations: Young Poles, Liberalism, and The Future of The State), and most recently *Propaganda bezprawia: O “popularyzowaniu prawa” w pierwszych latach Polski Ludowej* (The Propaganda of Lawlessness: About “Popularizing Law” in the First Years of the People’s Republic of Poland). He has held visiting fellowships at the Institute for Human Sciences, Vienna; St. Antony’s College, Oxford; and Columbia College Chicago.

The Polish scholar and activist Karolina Wigura was born in Warsaw, Poland in 1980. She studied Sociology, Philosophy, and Political Science at the University of Warsaw and the Ludwig-Maximilians-Universität in Munich. Her academic interests include the political philosophy of the 20th century, the ethics of memory, and the history of ideas about emotions. She has written several books, among them *Wina narodów. Przebaczenie jako strategia prowadzenia polityki* (The Guilt of Nations: Forgiveness as a Political Strategy), which was awarded the Józef Tischner Prize in 2012, and *Wynalazek Nowoczesnego Serca. Filozoficzne źródła współczesnego myślenia o emocjach* (The Invention of the Modern Heart: Philosophical Sources of Contemporary Thinking About Emotions), which was nominated for the Tadeusz Kotarbiński Prize in 2020. She has held visiting fellowships at

the Institute for Human Sciences, Vienna; St. Antony's College, Oxford; and the Central European University, Budapest.

Since 2009, Jarosław Kuisz and Karolina Wigura have created and edited *Kultura Liberalna* (Liberal Culture), a centrist, liberal media organization that publishes an influential weekly online journal featuring articles, commentary, and debate. *Kultura Liberalna* also publishes books, organizes international events, and develops partnerships with other media outlets and intellectual networks around the globe. Also, from 2016 to 2018, Karolina Wigura and Jarosław Kuisz co-directed the Polish Programme at St. Antony's College, Oxford. They publish widely apart from that in *The New York Times*, *The Guardian*, *the Neue Zürcher Zeitung*, etc. Recently, Karolina Wigura and Jarosław Kuisz co-edited *The End of the Liberal Mind: Poland's New Politics*. – Address: *Kultura Liberalna* Foundation, ul. Chmielna 15/9, Warsaw 00-021, Poland.

E-mails: wigura@kulturaliberalna.pl; kuisz@kulturaliberalna.pl.

We arrived at the *Wissenschaftskolleg* with a disturbing experience of our country changing into an illiberal democracy and hoped to find some peace. The experience, we believed, provided a lot of information not only for our fellow Poles. In 2015, Poland became a laboratory of populism. We believed its experience offers valuable lessons for others who are also struggling with the global illiberal wave.

All liberal democracies are alike; every illiberal democracy is illiberal in its own way. This riff adapting the opening line of Tolstoy's *Anna Karenina* is meant to underscore a truth that should perhaps be obvious: Illiberal populists are not as similar to one another as their liberal opponents seem to imagine. Viewed up close, these politicians differ in their governing styles, their political strength, and, last but not least, in their agendas. In Berlin, we wanted to focus on both the macro- and the micro-picture of illiberal populism. Observing the unfolding of illiberal populism in our country has been particularly painful for us in the past few years and we needed some space to look at it from a distance.

Our friends, whom we informed about our stay at *Wiko* ahead of time, replied with congratulations, always adding the adjective “wonderful” to the name of the *Kolleg*. Soon, we realized how right they were. Our expectations were quickly surpassed. *Wiko* is the ideal to which other similar institutions may aspire, but they never quite reach it. To realize our task, we needed, first of all, lots of books. This is what *Wiko* provides in a unique style. In similar places, it is the fellows who search for literature, and the library

that provides the chosen titles. At Wiko, the Bibliothek performs extensive research on literature that might be interesting for a Fellow and brings it immediately to him or her.

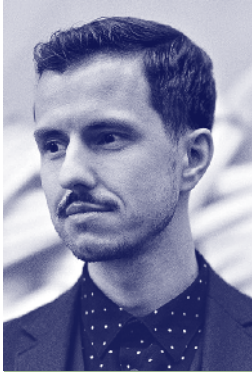
What we also urgently needed were interlocutors with whom we could exchange our ideas, aiming at proving our argumentation and looking for its weak points. This was provided to us, and more. During the Dienstagskolloquium, which is a regular seminar for all Fellows, we presented our work and received insightful questions; we also listened to the presentations of others, which enabled us to broaden our knowledge of nearly all subjects that could have been thought about, from the history of music and the meaning of borders to the importance for the global climate of sea salmon's migration from one hemisphere to another. Wiko also takes care of all its visiting and Permanent Fellows, as well as its team, to have the chance to regularly meet and chat: this role was played for us by the daily lunches and Thursday dinners. Finally, exchanges were provided also in German. We had the pleasure to take part in the German lessons organized by the forgiving and patient Eva von Kügelgen. She helped us not only to polish our Polish German, but also to delve deeply into discussions about the Nobel Prize for Olga Tokarczuk and Peter Handke awarded in 2019 and to make friendships that lasted for our stay at Wiko and beyond.

In the beautiful book by Thomas Mann, *The Magic Mountain*, tuberculosis patients come to the sanatorium in Davos to revive their damaged health in its special atmosphere. Outside, Europe is torn by revolutionary changes and war, but the Davos sanatorium remains the same forever, inviting people to rest and conduct philosophical discussions. The experience of the Wissenschaftskolleg was somehow similar for us. For several months of our stay, it was an island in the rapidly changing, emotional political landscape of Europe, and for us – a source of rest from watching the changes that are inevitably taking place in our country. This stay resulted in some written work. Publishing our essay “Reclaiming Politics of Emotions” in the *Journal of Democracy* and our book *The End of the Liberal Mind* would never be possible without the peaceful, yet intensive stay at Wiko. Some pieces in *The Guardian* and *Neue Zürcher Zeitung* followed, also conceptualized and written in the exceptional atmosphere of the Kolleg. We had the pleasure to regularly present our work also in other Berlin- and Europe- based institutions and conferences, like the WZB and the Athens Democracy Forum.

Yet, Wiko's unusual commitment to the Fellows' wellbeing did not end by helping us perform research on illiberalism. We also lacked advice about how to preserve our organization, *Kultura Liberalna*, in times of the antipluralistic politics of Poland's government.

We were fortunate to discuss this with the wonderful Rector of Wiko, Barbara Stollberg-Rilinger, as well as with Daniel Schönplflug and Thorsten Wilhelmy. Another person who greatly helped us solve the puzzle of running a liberal organization in the midst of an illiberal revolution was one of the Permanent Fellows, Wolf Lepenies.

Last but not least, we are extremely grateful to those members of the Wiko staff who simply made our everyday stay pleasant and simply possible, although we came with small children and with some extraordinary diet requirements. How to begin to thank them: Andrea, Nina, Vera, Katharina, Petria, Sophia, Dunia, and all those who organized the school, the kindergarten, the babysitters, the meals – and everything that makes Wiko such a beautiful and remarkable experience. Thank you, dear team at Wiko and dear friends, for the months spent together in good discussions, good company, and a remarkable atmosphere. It is good to have in mind at all times that wherever we are and whatever happens – the Magic Mountain of Wiko is still there.



THE DON GIOVANNI SYNDROME KRYSTIAN LADA

Krystian Lada is a Polish stage director, librettist, and opera leader currently based in Belgium and working internationally in the fields of opera, music theater, and classical music. He is the Founder and Artistic Director of The Airport Society, an international cooperative of opera professionals and social activists. Lada studied Dramaturgy and Comparative Literature at the University of Amsterdam. In his artistic practice, Lada explores alternative forms of collaboration among artists, policy-makers, and citizens. His projects are informed by the feminist and post-colonial perspective on the classical repertoire and aim at developing new intersectional platforms for exchange among diverse social and cultural groups. Lada often involves local communities in his creative process, as well as on his production stages. He believes that opera – as an art form and as an institution – can be a vital engine for the inclusive evolution of society and can give a voice to underrepresented groups. He was nominated for the prestigious Polish award, Paszporty Polityki 2019 and 2020, in the classical music category for “his faith in the vitality of the operatic form and the courage to address the burning issues of today’s world in his stagings”. – Address: Oudeleeuwenrui 19 D2, 2000 Antwerp, Belgium.

E-mail: krystian@theairportsociety.com.

As the first recipient of the Mortier Next Generation Award for exceptional talent in the fields of opera and music theater, I was welcomed to spend two months at the Wissenschaftskolleg. During this time, I invited some of my artistic collaborators – set and costume designers, architects, light artists, musicians, conductors, and dramaturges – to revisit several repertoire operas in the context of contemporary social and political debate.

The interdisciplinary nature of our collaboration allows us not only to see our respective fields of expertise and craftsmanship through other eyes, but also to challenge each other in order to investigate and transform our respective working methodologies and tools in this dialogue of differences. This process takes us to the DNA of operatic form in which all the involved disciplines intersect and the whole is greater than the sum of its parts. Very soon, I realized that this model reflects well the ambition that is at the core of Wiko's activities – an interdisciplinary debate as a strategy to accelerate the development of new ideas and new research strategies. What unites my artistic collaborators and me is the immanent desire of momentary codependence with the others and the prerequisite expectation that we are all willing to enter this interplay with other disciplines. Even though the traditional apparatus of opera production requires us to claim the sole authorship of but one of the aspects of final production (stage direction, set design, etc.), in fact our process is defined by a more fluid approach to the ownership of creative ideas. In this model, the dynamics of ecosystem and collective intelligence offer a pragmatic alternative to the monocentric concept of the individual artists-demiurges mastering their craftsmanship divorced from the collaborative context. The effect of one of the collaborative processes that took place in Grunewald between September and October 2019 is a concept of a new scenic proposal for Mozart's *Don Giovanni*, developed in collaboration with the Latvian architect Didzis Jaunzems and the Polish-Japanese designer Natalia Kitamikado.

When a lavish dinner party in the Commendatore's mansion is interrupted by the violent death of the host, the visitors and the servants find themselves mysteriously incapable of leaving the dining room. As time passes and they run out of food and water, panic and madness set in. The unsolved death of the autocratic paternal figure – the hitherto moral reference point – activates an as yet unknown force in the protagonists. Soon everyone in the room becomes infected with the *Don Giovanni syndrome* – an unlimited desire that magnifies their individual obsessions and phobias. As the masks fall off, the conditions inside the enclosure deteriorate into an apocalypse. The suddenly unbound forces of their desires consume the protagonists and compel them to abnormal mental states and compulsive behavior. Where the necessity of self-preservation overrides prudence, the true human condition unbinds: Mozart's *Don Giovanni* as a surreal thriller of the modern human condition.

In our concept, we depart from Kierkegaard's interpretation of Giovanni: not as an individual embodiment of a libertine or a punished rake, but as a *principle* – an allegory of omnipresent desire that intoxicates the other characters. We invite the audience to focus

on the dynamics among the six other protagonists on stage. They are torn between the mores of the old regime (hitherto imposed from outside) and the sudden awaking of libertinage *within* them – the main dramatic conflict of *Don Giovanni* as we read it. Therefore, the vocal part of Giovanni is shared among the soloists who portray the roles of Ottavio, Leporello, and Masetto. Don Giovanni doesn't appear as an individual protagonist – he is embodied by the music and in the behavior of the community on stage. We are aware that this strategy requires a bespoke casting for those parts and some musical adjustments in ensembles. To heighten the intimacy of spectatorship, all chorus parts are sung by the soloists.

Mozart's *Don Giovanni* lives only in his presence. His existence is a series of immediate Nows – not a story, but a catalogue. His opposition is the principle embodied by the Commendatore (and the Statue) – that of submission to the authority of linear time. The structure of Da Ponte's libretto is loose and episodic. The end of the old regime (Commendatore's death) marks the birth of a new subjectivity. Subjectivity bears freedom – freedom opens the space for ambivalence of experience and perception in its turn. The pre-French Revolution ideals are reflected in *Don Giovanni*. Departing from these premises, we construct the dramaturgy of our concept not around the causality of the events (linear time), but as a multitude of alternatives that coexist in the same symbolical time and space (subjective time). This effect is achieved by the visual repetition of stage actions and through the medium of a video screen above the stage. On the prerecorded video projections (taped with the soloists in the original set), the actions on stage receive their contradictory interpretations or descriptions from the subjective points of view of each of the protagonists (the Rashomon effect). This incongruence reveals the individual vulnerability of the characters. It allows us as well to contest and question the often misogynist perspective depicted in the libretto.

The production is to be performed in two acts, with a break between Act I and II. The hyperrealistic aesthetic of the set in the first act (dining room) morphs into an allegorical image of a claustrophobic atmosphere (cage) in the second. The symbol of societal mores – a dining room – is gradually consumed and burned by the speed of insatiate consumption that the protagonists cannot control. In the course of action, the costumes that initially define the social rank of the characters become the symbols of their long-suppressed phobias. The decay of the civilized elite leads to the triumph of the natural instincts and the prelapsarian state of animal. The acting style follows this axis – from the hyperrealistic to the allegorical.



VIEWING NETS: PERSPECTIVES FROM
PEOPLE AND MACHINES
PATRICK LELLIOTT

Patrick Michael Lelliott studies the role of neutrophil extracellular traps (NETs) in pathology and disease at Osaka University, Japan. Born in Australia, he first studied Nanotechnology at the University of New South Wales before making a shift into the field of Biology and completing his Ph.D. in Advanced Medicine at Macquarie University in 2014. His research has covered a diverse range of topics from biophysics, parasitology, malaria, and genetics to his current field of immunology and cell biology. He has been awarded three fellowships, including from the Japan Society for the Promotion of Science to support his research in Japan, which is centred on the role of neutrophils and NETs in disease. He is interested in improving the reliability, reproducibility, and throughput of cell analysis methods, a broad concern for all scientific research, but of particular importance in the relatively immature field of NET research. – Address: Biophotonics Group, Immunology Frontier Research Center (IFReC), Osaka University, 3-1 Yamadaoka, Suita, 565-0871 Osaka, Japan. E-mail: lelliottp@gmail.com.

Towards the end of 2018, like many young researchers in these times, I found myself at the end of my fellowship and completely in the dark as to where my future lay and when or if I would find my next position. I heard about the Wissenschaftskolleg College for Life Sciences fellowship from a colleague in the field of Evolutionary Biology (somehow I find that Evolutionary Biologists always seem to have a much better handle on the availability and range of opportunities for young scientists). This for me was a perfectly designed fellowship, simply for the freedom involved. So many short fellowships try to tie you down to one laboratory in the guise of learning a particular technique or quite

unrealistically aim to complete entire projects. Longer fellowships ask you to commit to a laboratory with very little understanding of what you are entering into. To me, there is a serious lack of opportunities for young scientists to explore the scientific community and directly spread their research and ideas to the right people of their choosing. Conferences are somewhat aimed toward this, but rarely give good exposure to young scientists and are limited by the selection of people attending and the short time frame. While the opportunity to take a break from wet lab research and work on new angles for my research was certainly enticing, for me the most exciting drawcard for the Wiko fellowship was the opportunity to get a foothold in Europe and visit the many relevant research labs there. This is something I took full advantage of during my stay, and I was able to make strong connections with an array of research labs that have provided invaluable advice for my current project and opportunities for future collaborations that are currently being developed.

Having finally received word that my next position was approved at Osaka University just weeks before my previous fellowship ended, I was forced into a rapid negotiation to take up my fellowship at Wiko. Despite many warnings of Japanese inflexibility, I was relieved to be able to embark on a shortened, three-month stay. My wife was perhaps even more pleased than me, having already planned for a long holiday in Europe. Due to these circumstances, I started my fellowship late and unfortunately missed the introductory events. Despite this, I was immediately made welcome and was thoroughly impressed with the extent and competence of help from the staff, particularly Vera – even down to recommendations for bicycle delivery companies. I was thrown into the deep end at the first Thursday dinner shortly after arriving, however, with great help from Ulrike, and after going through the inevitable introduction of my research area a seemingly endless amount of times, I was amazed at the variety and stature of the Fellows at the institute. This group of people was truly impressive, not just for their achievements, but also for their down-to-earth attitude and interest in subjects outside their sphere. To me, this attitude, combined with the framework of lunches and meetings provided by Wiko, is what really allowed the interdisciplinary mixing of ideas and perspectives that is ultimately the purpose of the fellowship. I was pleasantly surprised with how well I could relate to and engage in the disparate fields of study of the different Fellows. My many fruitful conversations with other Fellows reinforced the notion of effective communication in science and gave me a new appreciation of how people view NETs and how much they do (or do not) know about this field. This was truly a unique experience and one that will shape my thinking for a long time to come.

I approached my work with some trepidation; it was my plan to dive into computer deep learning, a topic at the time I knew very little about, with the eventual goal of coding a program to perform analysis on the millions of images of neutrophils and NETs I had been collecting in my research – the machine’s view of NETs. With no oversight and left to my own devices in my apartment, I thought perhaps I would struggle to be productive and I did not expect to complete the project in the short time frame. On the contrary, my time at Wiko was some of the most fruitful of my career. I put this down to the perhaps underestimated influence of the Wiko environment; simply listening and engaging with the array of inspiring and accomplished Fellows drives one to achieve more in one’s own field. So, I scanned through the vast arrays of freely available tutorials, explanations, and books related to machine and deep learning theory, and after sifting through the inevitable jargon I was able to grasp what is essentially a simple concept: make a prediction, measure its accuracy, make a slight modification in the right direction, and repeat. Following this, the perhaps harder part of the project was putting this to practical use. Having done only superficial programming during my degree a decade earlier, I was surprised how quickly I could learn a new coding language and develop a pipeline to analyze my data. Soon I was spending days stuck to my computer coding and only begrudgingly left it to attend Wiko lunches and events – although I never regretted these interruptions. In the end, I had gone from a superficial interest in exploiting the power of deep learning to a working AI program that was able to recognize and categorize my cell images almost instantaneously and with remarkable accuracy. Now, a few months later, I am using this same pipeline with only slight improvements and preparing a manuscript for publication.

This recount would not be complete without some mention of COVID-19. Although I left Wiko shortly before Germany started implementing measures to stop its spread, I was privy to the many e-mails and rearrangements at Wiko as a consequence. I was both saddened by the heavy impact this had on the remainder of the Wiko year and impressed by the foresight and flexibility of the staff to keep the institute running and viable through such a difficult time. As a researcher in the field of infectious diseases, I am ashamed to say I had very little insight into what this epidemic would become, having buried my head too deeply into the science of immunology and neglecting the practical aspects, something I’ve become more aware of for the future.

Wiko provides a unique environment not just in terms of the vast array of disciplines represented, but also in the freedom and encouragement to pursue new ideas and directions for research. There is a slight, but persistent contempt in the medical research fields’

view of other disciplines, which I frequently encountered when describing my fellowship at Wiko to my colleagues. It is refreshing and essential that places like Wiko exist to pull people out of their bubble and realize that dogged hard work is not the only key to success and progress and that all fields of research and thinking, as well as taking the time to step back and breathe, are invaluable in the development of new ideas and breakthroughs.



ECOLOGY OF MIMICRY: HOW INTERACTIONS
SHAPE INTERACTIONS
JOHANNA MAPPES

Johanna Mappes's decades-long interest is to understand how species interactions (mutualistic and antagonistic) shape traits that help individuals to fight their enemies. She finds it fascinating to experimentally solve evolutionary mysteries like how rare, initially disadvantageous traits of prey can become advantageous via natural selection. She studied Ecology and Environmental Science in Jyväskylä and Stockholm (Ph.D. 1994), had the Academy of Finland Postdoctoral Fellowship followed by the Senior Research Fellowship, and had visiting affiliations in UC Santa Cruz, UC Santa Barbara, and Australian National University. She was appointed Professor of Evolutionary Ecology (2008) at Jyväskylä followed by the Academy Professorship (2009–2013, 2019–2023) and at Helsinki University as the Professor of Ecology (2020). She led the Centre of Excellence in Biological Interactions (the research consortium between Jyväskylä and Helsinki) from 2012 to 2018. Her scholarship has been recognized with elected memberships in the Finnish Academy of Science and Letters, the American Academy of Arts and Sciences, and the Royal Physiographic Society of Lund. – Address: Organismal and Evolutionary Biology Research Programme, Faculty of Biological and Environmental Sciences, Viikki Biocenter 3 PO Box 65, 00014 Helsinki University, Finland. E-mail: johanna.mappes@helsinki.fi.

Predator-prey interactions are a strong driver of the diversification of life, promoting the evolution of a large variety of defenses in prey, including conspicuous coloration associated with unpalatability. Predators usually learn its association after several sampling events. This promotes convergence in warning signals between different chemically protected prey species from the same local community: sharing their appearance reduces individual

predation risk. Biologists call this convergence mimicry. Antipredatory mimicry is one of the most celebrated examples of Darwinian natural selection. Mimicries have been traditionally classified as Batesian when the mimicry is profitable but resembles the distasteful (or otherwise unprofitable) model's warning signals. When all mimics are distasteful, they are classified as Müllerian mimics. The crucial difference between these two types is that in Müllerian mimicry, all co-mimics are expected to educate predators mutualistically, whereas in Batesian mimicry the relationship is based on deception (parasitism). The mutualistic versus parasitic nature of the relationship between co-mimics has been debated ever since Müller's (1879) foundational paper, and the general conditions that favor mimicking remain unresolved. As an intellectual exercise for evolutionary biologists, mimicry does not lack applications. Mimicry theory has, for example, been recently used to better understand the deceptive strategies of SARS-CoV-2 and their key role in the COVID-19 pandemic!

During the Wiko fellowship, we planned to work with my colleagues Professor Marie (Mariella) Herberstein and Dr. David Kikuchi on the topic of how natural communities affect signal evolution and (rather ambitiously) to ponder how signaling between species can, in turn, affect the dynamics of their communities. Mimicry has been almost solely handled as an evolutionary paradigm, and both the theory and the empirical tests have largely lacked ecological realism. For example, whether mimetic species compete for resources, whether there are more than one predator type that attacks mimetic prey, and whether these predators move between patches of prey. It is well expected that all these ecological factors influence the outcome of the evolutionary dynamics between the model and the mimic. Professor Bob Holt from the University of Gainesville, Florida crucially influenced the project, too. Prof. Holt is one of the most influential theoretical community ecologists; his research tasks are linking ecology with evolutionary biology. So, we were a group of behavioral ecologists, evolutionary ecologists, and community ecologists who worked together. First, however, we needed to learn to work together and communicate.

Mariella, David, and I were neighbors in the Villa Walther; we shared an office and explored museums and nightclubs together. Discussions and workshops with other biology Fellows, in particular Sharon Strauss, Mark Schwartz, Kimberley Prior, and Hannes Becher, were fun and stimulating and opened new collaborations and research lines. I am a strong believer in the discussion method and a classic auditive learner, so it is not surprising that I loved Wiko and its atmosphere, seminars, colloquiums, and discussions. I also loved beautiful Grunewald and vivid, busy, crazy, fun Berlin. Although seminars,

colloquia, German lessons, and the overwhelming cultural offerings of Berlin ate a big chunk of time from work, I felt privileged to be involved in such a unique research environment. On the other hand, it was mentally hard to leave behind my lab (my moths, postdocs, and students) and it took weeks before I learned to relax and concentrate on Wiko's possibilities, like amazing librarians and their services! The extraordinary care, the friendships offered, the care delivered, and the home that was created for us Fellows will always stay with me. Thank you!

Our first achievement was to finish a paper we had started before arriving in Berlin with David. The topic of the paper is (surprise?) Müllerian mimicry in alpine *Oreina* beetles. What makes these beetles fascinating is that there are several species within the genus, they all are toxic, and they come in two colors, blue or green; but in any one location, only one color exists. A beautiful and rare example of European Mullerian convergence! Our paper analyzed the morph localities and color frequencies and analyzed an experiment that tested how birds learn to avoid differently colored beetles. We learned that birds bias their attacks on blue beetles and also generalize their learned avoidance from blues to greens, but not vice versa. We concluded that this biased predation pressure drives convergence, but also maintains diversity among beetles.

Our second goal was to get to the bottom of confusing terminology. "I thought natural scientists are less confusing," said Anja Brockmann of the library to me when I went to collect books and old articles from her office. What she said describes perfectly the confusion and obscurity around terms like "mimicry ring" or "mimicry complex."

Our main goal, however, was to produce both review and theory paper around our major topic "ecology of mimicry," which focuses on neglected factors like moving predators and the role of alternative prey on mimicry. Bob came to visit Wiko, and we spent an intensive week putting together our ideas. As usually when working with mathematical models, the biggest challenge is not to create a complicated or simple model, but a useful model!

We had so many plans for spring and my calendar was full of booked seminars to be given in Prague, Vienna, Basel, Hamburg... And so many plans for our Focus Group! First, David planned to visit Florida to clarify details of the model, and then Bob planned to visit in Berlin again in May, but then, in early March, COVID-19 hit Berlin and everything in the whole world changed. We suddenly just followed the news about the pandemic and all became frightened. When it became clear that my husband was not allowed to travel to Berlin anymore and everything was switched to online, several other Fellows

and I made a difficult decision and decided to travel home as long as there were flights available. We continued working remotely – even colloquia were online – and we managed to accomplish something, but, of course, it was not same as working at Wiko! I feel super-selfish thinking about the lost opportunities in Wiko while millions are infected, hundreds of thousands are fighting for their lives, and the economic damage is the greatest the world has experienced in decades. Still, I hope the Wiko board will consider the possibility of allowing those of us who lost a big chunk of our fellowship an opportunity to apply again for the fellowship.

Papers we produced in Wiko – the mission continues

- Kikuchi, D., S. Waldron, S. Dobler, J. Valkonen, and J. Mappes (2020). “Biased predation could promote convergence yet maintain diversity within Müllerian mimicry rings of *Oreina* leaf beetles.” *Journal of Evolutionary Biology* 33: 887–898.
- Herberstein, M. E., D. Kikuchi, and J. Mappes. “What’s in a mimicry ring – concepts and practical considerations” (in prep.).
- Kikuchi, D. W., M. E. Herberstein, M. Barfield, R. D. Holt, and J. Mappes: “Why aren’t warning signals everywhere? On the prevalence of aposematism and mimicry” (in prep. to be submitted to *Biological Reviews*).
- Mappes, J., and P. Niemelä. “Do leaves of paper mulberry (*Broussonetia papyrifera*) resemble herbivory damage? Experimental test on deceptive anti-herbivory mimicry in plants” (submitted).



SPAZIERGANGSWISSENSCHAFT
ANDREAS MAYER

Andreas Mayer, geboren 1970 in Wien, ist Directeur de recherche am Centre national de la recherche scientifique (CNRS) und lehrt an der École des hautes études en sciences sociales in Paris. Er studierte in Wien, Paris, Cambridge und Bielefeld und arbeitete nach seiner Promotion 2001 mehrere Jahre als wissenschaftlicher Mitarbeiter am Max-Planck-Institut für Wissenschaftsgeschichte in Berlin sowie als Wellcome Research Fellow am Department for the History and Philosophy of Science der University of Cambridge. Gastprofessuren führten ihn u. a. an die University of Chicago und die Universität Bremen, wo er 2013 habilitiert wurde und Heisenberg-Stipendiat war. Seine Forschungsarbeiten widmen sich der Geschichte der Humanwissenschaften und insbesondere der Psychoanalyse. Er ist der Autor zahlreicher Aufsätze und Bücher, die in mehrere Sprachen übersetzt sind, u. a. *Mikroskopie der Psyche: Die Anfänge der Psychoanalyse im Hypnose-Labor* (2002), *Träume nach Freud: Die „Traumdeutung“ und die Geschichte der psychoanalytischen Bewegung* (mit Lydia Marinelli, 2002, 3. Aufl. 2011) und *Wissenschaft vom Gehen: Die Erforschung der Bewegung im 19. Jahrhundert* (2013). Seit 2011 schreibt er regelmäßig für die Frankfurter Allgemeine Zeitung. – Adresse: Centre Alexandre-Koyré, UMR 8560, EHESS/CNRS, 27 rue Damesme, 75013 Paris, Frankreich. E-Mail: andreas.mayer@cncrs.fr.

Es ist ein Dienstag im Februar, 5 vor 11. Ich schaue aus meinem Fenster in der Villa Walther auf die Koenigsallee. Es ist das übliche Schauspiel, das sich jede Woche um dieselbe Zeit wiederholt: Auf der sonst im Winter wenig begangenen Allee bewegen sich eine Reihe von Menschen, die alle dasselbe Ziel haben: die Villa in der Wallotstraße 19, wo das Kolloquium der Fellows gefolgt vom anschließenden Mittagessen stattfindet.

Wenn auch gelegentlich zu beobachten ist, dass sich spontan kleine Gruppen bilden, die die letzten Meter gemeinsam nehmen wollen, so gehen dennoch die meisten für sich. Ein vielfältiges Spektrum der Gangarten bietet sich dem Blick des Beobachters auf diesem kurzen Stück Weg, der je nach gewähltem Tempo innerhalb von drei bis sechs Minuten zu bewältigen ist. Im Laufschrift sprintet die junge Historikerin vorbei, die meist als Letzte startet, um als Erste im Ziel zu sein, und die erstaunlicherweise manchmal noch imstande ist, in Sekundenschnelle auf der Brücke ein Foto vom Koenigssee zu knipsen. Rauchend schlendert hingegen der Philosoph über die Koenigsallee, so als würde ihn sein Spaziergang eher zufällig an den Ort unserer gemeinschaftlichen Diskussionen führen. Die Soziologen wiederum, aber auch manche der Biologen setzen selbst für das kurze Stück Weg gerne auf ein avanciertes Fortbewegungsmittel wie das Fahrrad, kommen so ohne Umwege an ihr Ziel und überholen dabei auch noch mühelos die anderen Fellows. Unweigerlich erweckt dies bei mir die Assoziation mit einem anderen Weg, den man vor langer Zeit täglich zu absolvieren hatte: dem Schulweg, auf dem man ebenfalls studieren konnte, inwiefern die Gangart der anderen Schülerinnen und Schüler bereits ihre Einstellung zum Unterricht verrät. Und auch hier stellte sich jeden Tag aufs Neue die Frage, mit wem man gehen wollte und mit wem nicht, eine Frage, die sich in ganz konkreten Entscheidungen äußerte, die das Gehtempo betrafen oder die Stelle, an der man die Straßenseite wechselte.

Diese Beobachtungen und Assoziationen erfassen nur einen rein äußerlichen Aspekt, der aber vielleicht auf mehr verweist. Die hohe Schule der Interdisziplinarität, die dieses Haus über so viele Jahrzehnte auf eindrucksvolle Weise ausgebildet hat, ist eng mit einer Reihe von Ritualen verknüpft, in die wir als Fellows schrittweise eingeführt wurden. Ob und wie der so schwierige und andernorts vielfach rituell beschworene interdisziplinäre Dialog auch tatsächlich stattfindet, lässt sich jedoch nur *in actu* nachvollziehen, wenn neue und unerwartete Verbindungen geradezu gestisch greifbar werden. In diesem Sinne wurde mir bald bewusst, dass das von mir für das Jahr gewählte Hauptthema, über Gesten und Gangarten als widerspenstige Objekte in den Humanwissenschaften zu arbeiten, mehrfach in einem reflexiven Bezug zum Ort stand. Die Rückkehr zur *Theorie des Gehens* von Balzac und das Studium ihrer kulturellen, politischen und wissenschaftlichen Kontexte, der ich schließlich einen großen Teil meines Dienstagskolloquiums widmete, fiel auf fruchtbaren Boden und führte für mich zu einer Reihe von neuen Perspektiven und Fragen.

Die wichtigste könnte allgemein so formuliert werden: Wie lässt sich die Geschichte der Wissenschaften vom Menschen schreiben, die deren spezifische Mischformen des

Wissens nicht vorab unter Ideologieverdacht stellt oder ihnen das sinnlose Etikett des Pseudowissenschaftlichen anheftet, sondern diese zunächst im Hinblick auf die Widerspenstigkeit ihrer Gegenstände analysiert? Wenn sie den Fokus auf alltägliche und scheinbar natürliche Aktivitäten richtet, so öffnet sich ein Beobachtungsraum, in dem sich die Wechselwirkungen von innerer und äußerer Bewegung, von Schritt- und Denkweisen, von Techniken des Körpers und des Geistes (um die programmatische Formulierung des Anthropologen Marcel Mauss etwas abzuwandeln) in ihren konkreten Ausprägungen studieren lassen. Ein derartiger Zugang sucht sich folglich auch jener Idealisierungen bewusst zu werden, die der Akt des Gehens seit der Aufklärung und der Romantik immer wieder erfahren hat und die auch noch durch die jüngste populärwissenschaftliche Literatur geistern: der Spaziergang als Inbegriff freien Denkens, der die Zwänge der Zivilisation abzustreifen vermag, oder neuerdings sogar als Akt des Widerstands gegen die auf Selbstoptimierung und Effizienzsteigerung ausgerichtete Welt der Fitnessstudios. (Wenn Sie den ersten Absatz nochmals lesen, werden Sie bemerken, dass auch ich davon natürlich nicht ganz frei bin. Auch mir ist ein zu großes Tempo meist verdächtig.)

Wie sehr wir allerdings alle auf die Fortbewegung auf zwei Beinen als unser letztes unveräußerliches Recht zurückgeworfen werden sollten, konnte Anfang Februar noch niemand wirklich ahnen. Einen Monat später, wenige Tage nach meinem Dienstagskolloquium (es war das letzte, das noch „in Präsenz“ stattfand, wie man seither zu sagen pflegt), geschah jedoch das Unvorhersehbare, das bald zum Aussetzen aller mittlerweile schon selbstverständlich gewordenen Rituale der Wiko-Gemeinschaft führte. Dass diese nicht, wie anfangs befürchtet, völlig zerfiel, war dem engagierten Einsatz der Rektorin, des Sekretars und des gesamten Teams zu verdanken. Da gemäß den Maßnahmen zur Verzögerung der COVID-19-Pandemie Zusammenkünfte von größeren Gruppen nicht mehr gestattet waren, verlagerte sich der Austausch zwischen Fellows zwangsläufig entweder auf virtuelle Kanäle oder ins Freie. Auch wenn manche es vorzogen, „in Einsamkeit und Freiheit“ am Schreibtisch sitzend ihre Arbeit zu verrichten, trieb es dennoch viele hinaus, um im beginnenden Frühling abgebrochene Gespräche weiterzuführen oder neue anzufangen. So schien die althergebrachte Spaziergangswissenschaft wieder aufzublühen und ersetzte einigen von uns sogar das Ritual des Mittagessens.

Die zwei Monate anhaltenden Beschränkungen in allen Bereichen des öffentlichen Lebens, inklusive der besonders schmerzlichen Schließung der Bibliotheken, führten in meinem Fall zu einer Konzentration auf eine Reihe von abzuschließenden Texten, aber auch zur Entstehung von neuen Projekten. So nahm in dieser zugleich merkwürdigen

und intensiven Zeit, der nach wie vor etwas Unwirkliches anhaftet, ein neues, mit einem befreundeten Schriftsteller unternommenes Buchprojekt zur Anthropologie der Träume in der Moderne Gestalt an. Der erzwungene Rückzug ins Private, der schon ein Gespräch über Träume zu einer fast konspirativen Aktivität werden ließ, verknüpfte sich mit einer erneuten Befassung mit den selbstanalytischen Ausgangspunkten in der *Traumdeutung* Freuds und deren weiterer Verarbeitung durch seine „zum Unglück geborenen“ Biografen. Es schien daher naheliegend, mein öffentliches Abendkolloquium – das letztlich ohne Publikum in einem leeren Saal aufgezeichnet werden musste – diesem Thema zu widmen. Dass es unter den Fellows durchaus noch leidenschaftliche Reaktionen auf die Psychoanalyse geben konnte, hatte mir früher im Jahr ein Foto aus einem Wiener Kaffeehaus gezeigt, das mir eine Biologin nach einem kontroversen Gespräch beim Mittagessen geschickt hatte: „Freud ist ein Trottel“ stand da in großen Lettern auf einem Schild zu lesen. Dem ließ sich freilich schwerlich argumentativ begegnen, doch erlaubte die Kontextualisierung des unvollständig wiedergegebenen Zitats zumindest eine klärende Einordnung: Es stammt aus einem Interview mit der ehemaligen Analysandin Margarethe Csonka-Trauteneegg, deren Fall Freud 1920 besprochen hatte, und enthält den wesentlichen Zusatz „ein Trottel mit einer schmutzigen Phantasie“. Ob man jemanden bloß einen Trottel schimpft (was in Wien schnell passieren kann) oder als einen mit schmutziger Phantasie begabten (was fast einem Kompliment gleichkommt), macht natürlich einen Unterschied und führt mitten in die Zwiespältigkeiten und Widersprüche, von denen die Auseinandersetzungen mit der Freud'schen Sexualtheorie seit über hundert Jahren geprägt sind.

Gänzlich unvollständig wäre dieser sehr partielle Bericht ohne die Erwähnung der zahlreichen nicht minder leidenschaftlich geführten Diskussionen über die jeweils jüngsten, oft gemeinsam unternommenen Konzert- und Opernbesuche, die meist bei den täglichen Mahlzeiten stattfanden und das bekannte Wort Grillparzers zu widerlegen suchten, beschriebene Musik sei „halt ein erzähltes Mittagessen“. Eingedenk dieses Wortes wird sich aber auch dieser Bericht seiner Grenzen bewusst. Auf wenige Seiten beschränkt kann er letztlich kaum etwas von der glücklichen und erfüllten Zeit dieses so reichen Jahres vermitteln und auch nichts von den daraus erwachsenen neuen Freundschaften als dem Wertvollsten und Weiterbestehenden.

Liste der am Wiko abgeschlossenen Veröffentlichungen

- The Science of Walking: Investigating Locomotion in the Long Nineteenth Century*. Chicago: University of Chicago Press, 2020.
- Introduction à Sigmund Freud*. Collection Repères. Paris: La Découverte, 2020.
- Freud und die Folgen*. Stuttgart: Metzler, im Erscheinen.
- Nachwort und Anmerkungen zu Honoré de Balzac, *Theorie des Gehens*. Berlin: Friedenauer Presse, im Erscheinen.
- „Wie schreibt man keine Freud-Biographie?“ *Zeitschrift für Ideengeschichte* 14/4 (2020): 68–84.
- „Freud übersetzen. Historische und theoretische Reflexionen zu einem frühen Übersetzungsmodell in der Psychoanalyse.“ *Geschichte der Philologien* 57–58 (2020): 84–100.
- „Briefnetzwerke der Psychoanalyse.“ In *Handbuch Brief: Von der Frühen Neuzeit bis zur Gegenwart*, herausgegeben von Marie Isabel Matthews-Schlinzig et al., 1363–1370. Berlin: de Gruyter, 2020.
- „Übersetzung und Übertragung. Zur Geschichte und Theorie des Übersetzens in der Psychoanalyse.“ In *Übersetzer-nachlässe in globalen Archiven* (marbacher schriften), herausgegeben von Franziska Humphreys et al., im Erscheinen.
- „Partager des choses oniriques.“ *Communications*, Sonderheft „La circulation des rêves“, im Erscheinen.
- „Berichte aus dem Feenreich von Geist und Unglück.“ *Frankfurter Allgemeine Zeitung*, 20. September 2019 (zu Sigmund Freud und Martha Bernays, *Die Brautbriefe*, Band 3 und 4, Frankfurt/Main 2015 und 2019).
- „Gehen als Akt des Widerstands.“ *Frankfurter Allgemeine Zeitung*, 23. Oktober 2019 (zu Rebecca Solnit, *Wanderlust: Eine Geschichte des Gehens*, Berlin 2019).
- „Mission Schrittzahl.“ *Frankfurter Allgemeine Zeitung*, 9. Juni 2020 (zu Shane O’Mara, *Das Glück des Gehens*, Hamburg 2020).
- „Mutters Heiratspläne.“ *Frankfurter Allgemeine Zeitung*, 1. Juli 2020 (zu Georg Augusta, *Unter uns hieß er der Rattenmann: Die Lebensgeschichte des Sigmund-Freud-Patienten Ernst Lanzer*, Wien 2020).
- „Lebendiger Sinn ist keine Ressource der Warenwelt.“ *Frankfurter Allgemeine Zeitung*, 1. September 2020 (zu Remo Bodei, *Das Leben der Dinge*, Berlin 2020).
- „Le silence d’Yvonne.“ *CRI-CRI. La revue du théâtre national de Marseille*, im Erscheinen.



EINE RÜCKKEHR DAVID MOTADEL

David Motadel ist Associate Professor für Internationale Geschichte an der LSE. Er studierte in Freiburg, Basel und Cambridge. 2010 promovierte er als Gates-Stipendiat an der Universität Cambridge. Seine Promotion wurde unter anderem mit dem Prince Consort Prize und der Seeley Medal der Universität Cambridge für die beste Geschichtsdissertation des Jahres ausgezeichnet. Anschließend wurde er Research Fellow für Geschichtswissenschaften am Gonville and Caius College der Universität Cambridge. Als Gastwissenschaftler hatte er Positionen in Harvard, Yale, Oxford, Sciences Po und an der Sorbonne inne. Er ist Autor von *Islam and Nazi Germany's War* (Harvard University Press, 2014; in neun Sprachen übersetzt), das mit dem Fraenkel Prize ausgezeichnet wurde, und Herausgeber von *Islam and the European Empires* (Oxford University Press, 2014). Seine Aufsätze erschienen in zahlreichen wissenschaftlichen Zeitschriften, darunter *Past & Present*, *The American Historical Review* und *The Historical Journal*. Auch schreibt er regelmäßig unter anderem für *The New York Times*, *The Guardian*, *The New York Review of Books*, *The London Review of Books* und *The Times Literary Supplement*. 2018 erhielt er den Philip Leverhulme Prize. – Adresse: London School of Economics and Political Science, Department of International History, Houghton Street, London, WC2A 2AE, Vereinigtes Königreich. E-Mail: D.Motadel@lse.ac.uk.

Mein Jahr am Wissenschaftskolleg zu Berlin war auch eine Rückkehr. Im Sommer 2005 hatte ich Deutschland nach meinem Studium in Freiburg verlassen. Nach nunmehr fast 15 Jahren in England – zehn Jahre in Cambridge, seither an der LSE – war dies nun das erste Mal, dass ich wieder längere Zeit in Deutschland verbracht habe. Es war eine

Rückkehr in meine Heimat und zu einem gewissen Grad auch eine Rückkehr in die Wissenschaftswelt Deutschlands.

Im Herbst, als ich in London ins Flugzeug stieg, tobten gerade die Verhandlungen über Großbritanniens Austritt aus der Europäischen Union. Ich war daher einigermaßen erleichtert, die Götterdämmerung ein Jahr aus der Distanz zu verfolgen. Ganz davon lösen konnte ich mich jedoch zunächst nicht. In den ersten Wochen am Wissenschaftskolleg musste ich wiederholt für meinen Antrag auf britische Staatsbürgerschaft (sicher ist sicher) nach England reisen. Während meines Jahres am Wissenschaftskolleg wurde ich so auch Brite. Und auch in der Wallotstraße konnte ich dem Brexit nicht ganz entkommen. Es war eines der Themen, das mit den anderen Fellows immer wieder diskutiert wurde.

Während meines Aufenthalts am Wissenschaftskolleg arbeitete ich vor allem an einem Buch für Oxford University Press über die Europareisen der persischen Monarchen Nasir al-Din Schah (1873, 1878 und 1889) und Muzaffar al-Din Schah (1900, 1902 und 1905) im Zeitalter des Hochimperialismus. Beide Schahs wurden in den europäischen Hauptstädten – in St. Petersburg, Istanbul, London, Berlin, Wien, Paris und Brüssel – mit dem damals bei Monarchenbesuchen üblichen Zeremoniell empfangen. Die Studie leistet einen Beitrag zur Geschichte der Beziehungen zwischen den europäischen und außereuropäischen Herrschern im imperialen Zeitalter. Sie geht unter anderem der Frage nach, wie die Monarchen ihr Land während der Staatsbesuche an den Höfen Europas repräsentierten. Sie wird dabei zeigen, inwieweit das Zeremoniell eines Staatsbesuchs – Rituale wie der Austausch von Geschenken, die Verleihung von Orden und die Teilnahme an Militärparaden – die dynastische Legitimität der außereuropäischen Monarchen und die Souveränität des von ihnen repräsentierten Landes untermauerten. Die Arbeit wird darlegen, inwieweit Staatsbesuche außereuropäischen Monarchen, die ständig um die Unabhängigkeit ihres Landes fürchten mussten, eine Möglichkeit boten, ihren Staat in eine von den europäischen Mächten dominierte Ordnung der internationalen Beziehungen zu integrieren. Da ich die Archivarbeiten bereits vor Ankunft am Wissenschaftskolleg abgeschlossen hatte, konnte ich mich hier auf das Schreiben konzentrieren. Die Studie basiert auf Quellen europäischer, osmanischer und iranischer Archive, darunter auch den Reisetagebüchern (*safarnamas*) der iranischen Monarchen.

Das Projekt stellte ich gleich zu Beginn des Jahres im Kolloquium vor, nach einer wunderbaren Einführung durch Natasha Wheatley. Die Diskussion gab mir einen ersten Eindruck von der intellektuellen Stärke unseres Jahrgangs und den Vorzügen interdisziplinären

Austausches. Wo sonst hätte ich nach einem Vortrag über mein Thema mit Islamwissenschaftlern (Derin Terzioğlu) die Frage nach dem problematischen Konzept der „Interkulturalität“, mit Musikwissenschaftlern (Benedict Taylor) die Frage, was Musik „orientalisch“ macht, und mit Historikern (Barbara Stollberg-Rilinger) die Frage, ob die symbolische von der nicht symbolischen Welt epistemologisch getrennt werden kann, erörtern können.

Ein weiteres Projekt des Jahres, das im Zusammenhang mit meiner Arbeit zu den Europareisen der Qajaren-Monarchen steht, war ein Sammelband zu den Beziehungen der nominal unabhängigen außereuropäischen Staaten und den europäischen Großmächten im langen neunzehnten Jahrhundert mit dem Titel *Struggles for Sovereignty: Europe and the Non-European Powers in the Imperial Age*. Das Buch untersucht, wie die wenigen außereuropäischen Staaten, die im Zeitalter des Imperialismus ihre Unabhängigkeit bewahrten – Abessinien, Afghanistan, China, Japan, das Osmanische Reich, Persien und Siam –, ihre staatliche Souveränität und territoriale Integrität verteidigten und wie andere Länder – darunter Hawaii, Korea, Madagaskar und Marokko – dies versuchten, aber am Ende scheiterten.

Monarchie und Macht standen auch im Mittelpunkt unserer Podiumsdiskussion zu den Kompensations- und Restitutionsansprüchen der Hohenzollern. Bei der Veranstaltung durfte ich zusammen mit dem Historiker Daniel Schönplüg und den Juristen Marietta Auer und Dieter Grimm die Frage unter historischen, juristischen und ethischen Gesichtspunkten beleuchten. Zeitgleich hatte ich zu dem Thema einen Artikel in der *New York Review of Books* veröffentlicht („What do the Hohenzollern deserve“), der zu einem breiten Echo führte. Auch der Abend selbst stieß auf viel Resonanz in der Presse.

Das Wissenschaftskolleg war für mich vor allem aber ein Ort, der es mir ermöglichte, über den eigenen Tellerrand hinauszublicken. Diese Interdisziplinarität war dabei oft eine ebenso große Herausforderung wie Bereicherung. So sollte ich an einem Tag (nicht ganz einfache) Gedichte von Georgi Gospodinov während seines Vortrags vorlesen, an einem anderen etwas zu politischen Exhumierungen für meinen Einführungskommentar für Jeanne Korminas wunderbaren Vortrag zur Kontroverse über die sterblichen Überreste der letzten Zarenfamilie sagen. Sternstunden dieses überfachlichen Austauschs bildeten unsere Methoden-Workshops „Fruitful Frictions“; in meiner Sitzung diskutierte ich mit Marie Herberstein, Wolf Lepenies und Karolina Wigura über Fragen analytischer und hermeneutischer Zugänge zur Produktion von Wissen. Besonders die gemeinsamen Mahlzeiten boten natürlich Gelegenheit für diesen fachübergreifenden Austausch.

Oft fühlte ich mich hier an den High Table in Cambridge erinnert. Und dennoch: Das Wissenschaftskolleg ist weder Cambridge College noch Zauberberg. Es ist einmalig.

Eigentlich hatte ich vor, mich während des Jahres komplett in Grunewald zurückzuziehen. Am Ende nahm ich dann doch mehr Einladungen zu Vorträgen an als geplant. Während der Monate am Wissenschaftskolleg hielt ich Vorträge unter anderem in Potsdam, Leipzig, Stockholm, Bremen, Kassel und München. Höhepunkt dieser Vorträge waren die Veranstaltungen an der LSE und am Freiburg Institute for Advanced Studies zum Erscheinen des Bandes *The Global Bourgeoisie: The Rise of the Middle Classes in the Age of Empire* (Princeton University Press, 2019), den ich zusammen mit Christof Dejung und Jürgen Osterhammel herausgegeben habe. Zeitgleich erschien in der New York Times mein Artikel zum Mythos des liberalen Bürgertums („The Myth of Middle Class Liberalism“), der nicht nur bei unseren Veranstaltungen zu einer lebhaften Debatte führte.

Und natürlich bot auch Berlin als Stadt unendliche Möglichkeiten der Zerstreuung. Selten war ich so oft aus; Giselle, Tosca und Hänsel und Gretel in der Deutschen Oper waren Highlights, ebenso wie Bundesliga im Olympiastadium (auch wenn aus Berliner Sicht oft eher deprimierend) und Lesungen, etwa Klaus Theweleit, der zum vierzigjährigen Veröffentlichungsjubiläum an der TU aus *Männerphantasien* las. Das Nachtleben. Silvester feierten wir im Borchardt, wo auch Angela Merkel vorbeischaute – illuster, bunt und fast etwas schrill. Und die Ausstellungen, vor allem die im Deutschen Historischen Museum: „Wilhelm und Alexander von Humboldt“ und „Hannah Arendt und das 20. Jahrhundert“. Lange Spaziergänge, um die Gedanken zu ordnen. Um es mit David Bowie zu sagen: „Berlin, die größte kulturelle Extravaganz, die man sich vorstellen kann.“

Berlin, als ein globales Zentrum der Geschichtswissenschaft, bot mir zudem die Gelegenheit, mich mit vielen Historikern und Historikerinnen, die hier arbeiten oder durchreisten, zu treffen. Tatsächlich gibt es wenige Städte auf der Welt mit einer solchen Dichte an klugen Köpfen. Auch ermöglichte mir das Jahr, alte Freunde aus Schul- und Studienzeiten, die in Berlin gelandet waren, wiederzutreffen.

Ich hatte gehofft, in diesem Bericht ohne Erwähnung von Corona auszukommen, da ich davon ausgehe, dass die Seuche prominent in den anderen Berichten zur Sprache kommt. Aber ganz geht dies natürlich nicht. Für uns Fellows bedeutete der Corona-Stillstand vor allem, noch mehr Zeit zum Schreiben zu haben. Dies war natürlich in erster Linie dem tollen Team vom Wissenschaftskolleg und dessen Krisenmanagement zu verdanken.

Mein Dachgeschoss-Apartment in der Wallotstraße war für mich ein wunderbarer Ort zum Lesen, Denken und Schreiben – zum intellektuellen Durchatmen. Selten habe ich so viel Zeit damit verbracht, in die Breite zu lesen. Ein großes Privileg. Die Arbeitsbedingungen, vor allem den herausragenden Bibliotheksservice, werde ich vermissen. Mein großer Dank an das Team vom Wissenschaftskolleg, an die Permanent Fellows und an Barbara Stollberg-Rilinger, Thorsten Wilhelmy und Daniel Schönplug. Es war eines der bereicherndsten Jahre meines akademischen Lebens. Die Zeit verging wie im Fluge. Es war eine kurze Rückkehr nach Deutschland. Nun kommt eine erneute Rückkehr.



A UNIQUE FELLOWSHIP AT THE
WISSENSCHAFTSKOLLEG ZU BERLIN
GUOXIANG PENG

Guoxiang Peng is a Distinguished Professor of Chinese Philosophy, History, and Religions at Zhejiang University, China. He was Professor at Tsinghua University and Peking University and a visiting professor, scholar, and research fellow at various institutions around the world, such as Harvard University, Wesleyan University, and the University of Hawaii in the United States; Ruhr-Universität Bochum (RUB), Goethe-Universität Frankfurt am Main, and Max Planck Institute for the Study of Religious and Ethnic Diversity in Germany; and the National University of Singapore, the National University of Taiwan, and the Chinese University of Hong Kong in East Asia. He serves various academic organizations and is a board member of several international academic journals. The awards he has received include the 2016 Kluge Chair in Countries and Cultures of the North (USA) and the 2009 Friedrich Wilhelm Bessel Research Award (Germany). His publications include eight books such as *The Methodology of Doing Chinese Philosophy*, *This-worldly Concern of the Wise: The Political and Social Thought of Mou Zongsan (1909–1995)*, *Revision and New Discovery: Historical Study of Pre-Modern Confucianism from Northern Song till Early Qing Dynasty*, *Confucian Tradition: Between Religion and Humanism*, *The Unfolding of the Innate Good Knowing: Wang Ji and the Yangming Learning in Mid-Late Ming*, etc., and numerous articles. – Address: Philosophy Department, Zhejiang University, 866 Yuhangtang Road, Xihu, Hangzhou, Zhejiang, 310027, PRC. E-mail: guoxiang.peng@gmail.com.

Each of the various fellowships I have received in the world is unforgettable and has its distinctiveness. My 2019–2020 fellowship at the Wissenschaftskolleg zu Berlin, I would say, is a

unique one. This uniqueness is not simply shaped by the global pandemic due to COVID-19, but also defined by the experience only a Fellow of Wiko could have. Every year, Wiko has Fellows from more or less all over the world, senior and junior, with various ethnic and disciplinary backgrounds. Beyond shared memories, however, there must be different personal feelings. So, let me make a report from my own perspective. As a record of my personal experience at Wiko, it is not only about what I did, but also about what I felt and feel.

My research proposal submitted to Wiko in the very beginning was “the entanglement of Confucianism and political culture in contemporary China.” The focus of my fellowship was accordingly on this topic. Given that it involves not only Confucian political thought and practice in history, but also the changing political culture in contemporary China, I did not plan to complete this research project by the end of my fellowship. For me, it would be successful as long as I could fully make use of my stay at Wiko to collect needed materials, specify relevant questions, and write down what I think. Besides this, my interaction with other Fellows contributed to my research. For instance, Prof. Dr. Wolf Lepenies became interested in my work after an enjoyable lunch chat. He then contacted me for an interview aimed at the political and social situations and implications of Confucianism and contemporary China. Our talk was wonderful, not long but thought-provoking. His questions were inspiring. Based on the interview, Wolf then published an article titled “Der innere Konfuzius” in *Die Welt* (December 17, 2019). In addition to some of his own observations, it conveyed ideas to German readership about what I have been thinking concerning the entanglement of Confucianism and political culture in contemporary China. Although not all of what we discussed during the interview was included, I think the ideas I expressed in the article were helpful to more or less clarify some misunderstandings or clichés about the relationship between Confucianism and political power, which unfortunately are still prevalent in the West and in China as well. Some deliberate omissions in the article were not due simply to the space limitations of the newspaper article, but to concerns for my safety. In this regard, my heartfelt gratitude goes to Wolf first of all for his well-intended considerations.

Besides working on my proposed research project, I participated in various activities organized or coordinated by Wiko. Needless to say, every Tuesday Colloquium is the core and routine program for our Fellows. Given that our Fellows are distinguished or promising scholars in various disciplines, including the humanities, social sciences, and natural sciences, participating in such colloquiums is absolutely an interesting, exciting, and challenging intellectual journey for me. In addition, what could constantly bring our Fellows

together were the weekday lunches and Thursday dinners, which, I believe, were particularly designed by the leadership of Wiko to create more chances for Fellows to be together more. Countless ideas were generated not only during the colloquium discussions, but also in the process of enjoying delicious food and fine wine well prepared by Dunia Najjar and her team in Villa Linde's cozy dining room at Wallotstraße 19. No other similar institutions in my fellowship experience so far have established this lunch-dinner gathering model as a way of fostering intellectual exchange for residential Fellows. This model, I believe, well features the uniqueness of Wiko as one of the institutions for advanced studies in the world. That Wiko allows our Fellows to invite colleagues to have lunch, dinner, or even seminars at Villa Linde is also very impressive. This policy, considerate and helpful, enables Fellows to create and accordingly enjoy a broader academic community.

The German course provided by Wiko is another distinctive benefit not easily obtained elsewhere. Unfortunately, it was terminated by COVID-19 in March and I missed a couple of classes before its completion. But I must say this wonderful program is very useful. My German teacher, Ursula, was not only responsible, but also "sehr nett zu allen Teilnehmenden."

In addition to activities for all Fellows, Wiko especially created chances for me to have intellectual exchanges, including meeting scholars related to my fields and visiting other academic institutions in Berlin. For example, I remember how Prof. Dr. Daniel Schönplflug one day contacted me about having lunch with Prof. Dr. Klaus Mühlhahn, a professor of Sinology and Chinese History and Vice President of the Freie Universität Berlin. To my knowledge, there are not many scholars in Chinese Studies in Berlin, to say nothing of scholars in Chinese Humanities. So, this special arrangement was to facilitate scholars' exchanges in Chinese humanities. Daniel not only set up the meeting, but also joined the lunch, which was truly enjoyable. Also, I remember that Daniel introduced me to the Mercator Institute for China Studies, which I had never known about before. Although I did not get a chance to meet Dr. Pieke and Dr. Shi-Kupfer, two experts in China Studies, due to our schedule conflict, I add the Mercator Institute to my inventory of China Studies in Germany. Without Daniel's introduction, this could not have happened. I appreciate what Daniel, on behalf of Wiko, has done for me.

In short, Wiko arranged various activities for our Fellows. I tried to participate in all of them, although I had to miss a couple of them. All the activities in which I participated were significant and pleasant. I am sure this feeling is shared by many of our Fellows.

Furthermore, I got a lot out of the freedom ensured by Wiko. The manageable time and comfortable environment enabled me to maximally enrich my academic life. Let me

give but two examples. During my stay at Wiko, I completed a book manuscript on the methodology of doing Chinese philosophy. As a collection and revision of my ten relevant articles and one interview published from 2003 to 2019, it is going to be published by a prestigious publisher in China. Moreover, I accepted a few invitations to deliver lectures at universities in Cambridge, Paris, and Reykjavik and went to participate in a couple of conferences at universities in Berlin and Ljubljana. I tried to limit this kind of activities to make sure the focus of my work conducted at Wiko was not disturbed. On the other hand, I know that a certain interaction with a larger intellectual community is academically productive. This balance could not be achieved without Wiko's focused yet flexible policy and schedule, which are appreciated.

Another unforgettable experience at Wiko is its library services. My research could not be well conducted without the convenience provided by the library staff. Wiko's library service is one of the best library systems I have ever experienced. I know it is not easy to get Chinese books outside the Chinese-speaking world, especially those traditional Chinese books published before the 20th century. Hence, I was trying to avoid consulting Chinese texts too much. But I still have to use some Chinese books once in a while. Impressively, almost all the Chinese books I requested were available. This means the collection of Chinese books in Berlin is rich. It is also undoubtedly a result and example of the excellent service Wiko's library team provided.

Due to the abrupt outbreak of COVID-19, our normal life at Wiko changed so much since early March 2020. The Thursday dinner had to be cancelled. The lunch get-together was then adjusted to feature small tables for fewer people and was eventually cancelled, too. All our Fellows finally had to have lunch in our apartments, separated from each other. When only two or at most three Fellows had to share a table for lunch, I took a few pictures of the peculiar scene in order to record this unfortunately historic moment. I recalled that I once told Achille and a couple of others that this situation was presumably unprecedented in Wiko's history. I did hope it was unprecedented and will never happen again in the future.

As a result of the global pandemic, not only did our communal way of life at Wiko dramatically change, but some of our Fellows even had to terminate the fellowship early in order to fulfill family obligations and meet the requirements of some international travel restrictions. I myself unfortunately became one of them. Given such a special situation and hard time, my premature departure request was kindly approved by the leadership of Wiko, especially Prof. Dr. Barbara Stollberg-Rilinger and Dr. Thorsten Wilhelmy, and well taken

care of by kind staff including Vera Pfeffer, Nina Kitsos, Daniela Wendlandt, and others. Taking this opportunity, I would also like to express my sincere gratitude to all of them.

My fellowship at Wiko was completed. Looking back, I wish I could stay there longer. Why? Because I am certain that the nearly 10-month fellowship would substantially contribute to my career and my life. It is highly rewarding. I spent a wonderful time with such brilliant minds from all over the world and cherish our shared experiences. There are quite a few vivid memories in my mind: having lunch with Altay at Landhaus Grunewald, a fine restaurant near Villa Walther where we live, and exchanging ideas about the collapse of the communist regimes and its aftermath, consequences, and possible developments in the future; sharing childhood experience, especially the experience of fear, with Georgi during lunch, in addition to playing table tennis together; consulting with Felix about Christian theology while lunching; having coffee together with Alon in response to his curiosity about Confucianism; exchanging my Chinese tea with Jeanne's that she brought from Saint Petersburg; enjoying dinner and chatting with Holger, Nicole, and Sharon at a nice restaurant in the downtown area; meeting again with Zhiyi, the only other scholar in Chinese humanities at Wiko, whom I met in Frankfurt in 2014 for the first time; chatting, exchanging ideas, and discussing with Achille, who kindly chaired my colloquium via Zoom, which presumably was the first unconventional one in Wiko's history; and chatting with almost all the other Fellows on various occasions. Every image reminds me of my associations with 2019–2020 Fellows at Wiko.

I do not need to enumerate each case in my memory and try to paint the whole landscape. Indeed, "unexpected encounters inspire new ideas." It was such diversified conversations with Fellows and staff at Wiko that made my life in Berlin rich, colorful, and inspirational. Let me add one more example. Going for a stroll after dinner or lunch is part of my daily life. It was truly an enjoyment to do that in beautiful Grunewald full of trees and lakes. In such an environment, the impulse to compose poems is irresistible. I did compose some fifteen old-style Chinese poems during my stay at Wiko. It was my new personal record. Most of them naturally came into being while I was taking a walk in the pleasant scenery of Grunewald.

The last words of the fellowship introduction at the Wissenschaftskolleg indicated on Wiko's website are: "the Wissenschaftskolleg offers a maximum of intellectual freedom, and the Fellows return the favor by making the very best of it for themselves." I believe it is indeed a pertinent depiction and epitome of my experience and feelings at Wiko and I sincerely extend my endorsement.



EVOLVING AT WIKO
ALEXANDROS PITTIS

Alexandros Pittis is an evolutionary biologist. He uses comparative genomics and computational analysis to understand how evolution has shaped cells and complexity. His interests range from the origins of eukaryotes – a main transition for cellular life on earth – to the roots of the nervous system and the molecular evolution of complex behavior. He studied Biology at the University of Athens in Greece before moving to the University of Pompeu Fabra and the Centre for Genomic Regulation (CRG) in Barcelona for his post-graduate steps. He earned his Ph.D. in CRG under the supervision of Dr. Toni Gabaldón. After seven months at the Museum of Natural History in New York working in the group of Dr. Eunsoo Kim, he moved on as an EMBO Long-Term Fellow with Prof. Patrick Keeling at the Biodiversity Research Centre of the University of British Columbia in Vancouver. At the beginning of 2020, he continued at the Berlin Institute for Advanced Study (Wissenschaftskolleg zu Berlin – Wiko) as a six-month Fellow at the College for Life Sciences (“gain time to think” program). E-mail: alexandros.pittis@gmail.com.

I started as a six-month Fellow of the College for Life Sciences at the Wissenschaftskolleg zu Berlin on a transition, moving back to Europe after three-and-a-half years in North America. Transitioning in my career stages, transitioning in my research lines. When I was first introduced to Wiko by a previous Fellow (thanks Jeremy) while still in Vancouver, I thought it could be a good opportunity to explore new topics and “gain time to think”, as the program’s name was what I thought was exactly what I needed at the time. Wiko seemed like the ideal place for me to attempt to enter the brain research world from my perspective, through microbial genetic and evolutionary lenses. To reflect also on my

future steps, establish new collaborations, and develop new ideas that I needed to keep myself stimulated towards a more independent position in academia. All these are more or less the things that happened during my stay, or seem to be happening.

I chose to start at Wiko in the second half of the year – in January – when the appointment of many of my Co-Fellows at the College was coming to an end. Before I really got to know them better, they were getting ready for their departure, which basically meant that after the first two months I was the only Fellow of the College left at Wiko. I should say that the academic setting at Wiko was strikingly different from all my previous environments and probably from the vast majority of academic environments that any biologist could find himself in. I do not remember attending a two-hour talk (colloquium) before – the second hour dedicated to questions and discussion, usually on topics largely unfamiliar to me. And I never before attended on a daily basis social lunches, not to mention lunches at which – especially as it seemed to me during the first period – most people at the table were senior academics not working on anything even remotely similar to my things, nor had I a good level of understanding of their academic background. Needless to say, both colloquia and lunches were sometimes intimidating experiences at first. And there were moments when I felt out of place academically or “lonely” in terms of my personal concerns, the majority of the Fellows holding senior professorships in prestigious universities, mostly in social sciences. The truth is, it did not take me long to realize that almost all these people were genuinely interested in supporting each other and sharing their experience in a tight-community manner. But also that I was part of a community of creative people, intellectually adaptable and flexible in interests and knowledge far beyond the standard.

My main objective was to start working on the molecular roots of the nervous system, learn more about the topic, develop ideas, and interact or collaborate with researchers in my new field. I started working together with a very good team consisting of researchers based in Heidelberg and Madrid, taking advantage of the huge independence that Wiko was providing me, which I was hoping to formalize further by organizing a meeting in Berlin with the gratefully appreciated support of Wiko and the Otto and Martha Fischbeck Foundation, which never finally happened physically. By the time my initial surprise and all my internal pressure to have an answer to the question “What comes next for you?” were taking a productive and creative turn, the COVID outbreak struck, with everything that followed. I am so glad that the first intuitive thought to repatriate, probably the first thought of everybody living abroad before thinking twice, was rapidly reconsidered. For

many reasons, I consider myself very lucky to have spent the first shocking corona period till the end of June in the Villa Walther, at Wiko, in Grunewald, in Berlin. And now, looking back, I would dare say that, strangely, there were many good moments also, interesting and emotional, creative and productive, with intense transformations on all fronts.

There are not enough words to thank the staff at Wiko with no single exception for its – unprecedented for me and I believe most others – support and understanding during the whole period and especially during the lockdown. And their kindness, and their professionalism and competence, their presence. During a storm, it is easier to feel the real essence of people. I would also like to thank the amazing community of my Co-Fellows for all the good paradigms they offered generously, for the lessons and inspiration, the friendship, for sharing the experience together. A few months later, I am still digesting the effect my Wiko experience had on me. I am already certain that my time in Berlin moved me forward in the direction I was hoping for without knowing it, professionally and personally.



THE STORIES WE LIVE
STOYAN POPKIROV

I was born in the year of Chernobyl, and things have generally been less disastrous since. After finishing Georgi Gospodinov's *Natural Novel* in 2005, I left Bulgaria for Germany to study medicine at the Ruhr-Universität Bochum, which, despite its imposing halls of concrete, turned out to be a remarkably welcoming place to learn about the human body and its inner workings. At the university hospital, I later trained to be a neurologist and became fascinated with symptoms that were not explained by brain disease, but by something else. I got to write a book about this "something else" at the Wissenschaftskolleg zu Berlin, the Wiko. – Address: Universitätsklinikum Knappschaftskrankenhaus Bochum, Klinik für Neurologie, In der Schonau 23–25, 44892 Bochum. E-mail: popkirov@gmail.com.

Looking back at my time at Wiko, or rather, looking backwards in time, the Corona-triggered silent exodus at the end of March reverses beautifully. A fantastic mix of people hesitantly come out of isolation and meet up in a large turn-of-the-century Villa in Grunewald. Georgi and I stand in the restaurant and gaze at the isolated chairs and tables, placed far apart – the next time we meet there, the furniture is rearranged into group tables, six chairs huddled around each four-person table. We all gather for daily lunches, and our ebullient chatter fills the room and ascends the stairs towards the lounge, where the newspapers report on the days ahead. After lunch, and before breakfast, we go to our offices, where we bring manuscript pages to the printers and rinse them of the ink. Then we get to writing. Rinse and repeat. As time goes by, in reverse, we slowly start to forget each other; we get lost meandering through Berlin's many neighbourhoods, like the characters in the novel Georgi unwrote at Wiko. And after six wonderful months, Natalie and I return home, where everything is as we remembered.

*

I got to write a book during my time at Wiko. It wasn't a novel or a collection of short stories, as I had hoped for as a teenager, but it was about stories in a way. Stories of anguish that neurons tell each other behind our backs. Stories based on memories and expectations, told through movements, in a tremor or a seizure. The unutterable shock of an injury that paralyses the legs; the rumour of a toxicant that makes one's head spin; the memory of a parent losing their mind, now retold in first person. Such malfunctions of the brain are not tall tales of madness, but neural scripts stuck between our thoughts, unreachable by will. This is not a myth of times past, as reports of hysteria during la Belle Époque might have you believe. It is the story of every sixth person going to a neurologist in 2020. Hopefully, my slender book will help retell the story of functional neurological disorders.

*

In March, Wiko hosted a workshop on this topic, supported by the Fritz Thyssen Foundation. Neurologists, psychotherapists, psychiatrists, and psychosomatic medicine experts from all corners of Germany came together and debated age-old questions of mind and brain in the light of modern neuroscience. In a forthcoming publication with several workshop participants, we review the clinical management and mechanisms of functional pain disorders. While pain typically arises from tissue or nerve damage, it can also emerge within the nervous system without acute injury or lesion, woven together from memory and emotion, to drive behaviour, sometimes into a deadlock. Manoeuvring the complex neural apparatus out of such painful deadlock requires the coordinated skills of physical and psychological therapists alike. Hopefully our article can contribute to the interdisciplinary collaboration and holistic understanding required to best help patients with functional pain disorders.

*

When functional paralysis, triggered by pain or panic or both, strikes suddenly, the first thought of patients and medics alike is usually "stroke". Indeed, one in twelve suspected strokes turns out to be a functional disorder, yet much uncertainty remains regarding diagnosis and treatment. Wiko Fellow Alastair Buchan, one of the world's leading stroke physicians, and I, one of the world's physicians, co-wrote (together with my mentor Jon

Stone) an article advising clinicians how to recognize and manage functional neurological disorders that look like strokes.

*

How do the stories of neurological dysfunction fit within larger social and cultural narratives? This question can be answered as broadly as one is willing to look. And if there's one thing Wiko does best, it's broadening one's view. Talking to my fellow Fellows, questions stretch almost to a breaking point, opening up new perspectives, new explanations, new questions. How does the Church decide whether an unexplainable cure constitutes a miracle, Felix? Can "speaking in tongues", related to functional speech disorders, be found among certain Slavic religious communities, Jeanne? How are the ethics of human experimentation applied in the social sciences, Xóchitl? How can patterns of symptoms across individuals be represented mathematically to quantify trends of cultural "transmission", Bryan? And would anyone like some more red wine?

*

I am not at all good at keeping in touch. I'm hesitant to reach out, as if afraid to pierce the bubble of memory, within which we still sit together at dinner on a Thursday night, talking of mitochondria, Minotaurs, and Michelangelo. Do I dare disturb the memory? It doesn't take a neurologist to know that we cannot walk backwards in time or preserve memories unblemished forever. So here's to hoping we meet again, in Berlin or elsewhere, for there are still stories to be told.



SHIFTING GEARS KIMBERLEY PRIOR

I grew up in Essex, England, where I spent many long summers sailing on the River Crouch and tramping around the Essex countryside with friends. It was my love of animals and the outdoors that led me to pursue a degree in Zoology, taking me to Wales, where I studied for three years at Bangor University. Arriving as a fan of large charismatic beasts, I left Bangor with a fascination (and appreciation) for the tiny beasties living inside them, some alarmingly capable of wreaking havoc and death. These are of course, parasites. The desire to specialise further in parasitology warranted a masters degree in Medical Parasitology, at the world-leading institute, the London School of Hygiene and Tropical Medicine. Here I furthered my knowledge of parasites and their transmission cycles and gained a key global health perspective by studying alongside medics and public health experts. A summer project on malaria led me to the University of Edinburgh, where I embarked on a Ph.D. studying how parasites behave inside their hosts, specifically exploring how parasites use cues from the host environment to maximise their survival and transmission to new hosts. I continued aspects of this project as a postdoc, while thinking about future fellowship applications, which took me to the Wissenschaftskolleg. E-mail: kimfaithprior@hotmail.co.uk.

I am a 3rd-generation Wissenschaftskolleg graduate; my Ph.D. advisor Sarah Reece and her advisor Andrew Read both attended Wiko as Fellows before me. This already emboldened me to try to continue the “family legacy”, and I was fortunate to be admitted into the College for Life Sciences coordinated by the lovely Ulrike Pannasch. I approached the Wissenschaftskolleg with ideas for an independent fellowship proposal. I wanted to

keep some aspects of my work up until this point, namely host-parasite interactions, but expand on how variation across the day (biological rhythms) affects the hosts' ability to survive infection. The ability to survive infection relies primarily on the immune response, which shows different levels of effectiveness throughout the day. It is likely that we will come into contact with various pathogens throughout the day, perhaps when at the supermarket or out running, and the time that this occurs will have some effect on how sick we become once infected. Experimental infections with the same pathogen in the mornings and evenings lead to dramatically different survival rates (in flies and mice), but it is unclear if there is a genetic component to this. Some individuals may experience a higher risk of increased sickness than others. With this mind, I set out to discuss these ideas with experts in the field of infection, immunity, and circadian rhythms.

I spent the first part of my fellowship travelling around Germany visiting lab groups (in Halle, Würzburg, and Münster, as well as Berlin) to discuss my project ideas and build my network. At each place, I was offered a chance to present my research in seminars, receiving questions and invaluable feedback. While doing this, I also had the chance to engage with other Wiko Fellows about my ideas, who were very encouraging and offered valuable input in the form of casual conversations and more formal discussion. Having this experience as a postdoc, while still only at the beginning of a potential career, was a real privilege. During this time, my project evolved and I landed on a study system – the mighty fruit fly, *Drosophila melanogaster*. This system would allow me to test multiple fly strains and search for variation in the response of flies to infection at different times of day, testing the hypothesis that there is variation in the degree that the immune baseline changes throughout the day, resulting in measurable differences in survival outcome. I also decided at this point to play around with the nighttime effect of artificial light on immune rhythms (which are supposed to become disrupted under this scenario) and whether this influences infection outcome. I decided to make a short trip back to Edinburgh to set up and perform an experiment testing whether infected fruit flies die faster when experiencing light pollution at night.

It was at around this stage of the fellowship that I really appreciated having the time to be able to step back and assess what I wanted out of life, i.e. I had “time to think”. Despite an interesting result from my Edinburgh experiment and having had many enjoyable conversations and meeting numerous wonderful people, I was not convinced that I wanted to remain in academia after all. A combination of the unstable lifestyle, the level of competition for very few grants and university positions, and the prospect of having to

constantly convince people that my research project is the research worth funding, in a sea of worthy projects, became disheartening. By the end of my time at the Wissenschaftskolleg, I had come to the conclusion that academic science was not my calling. At first I was very hesitant to discuss leaving academia with the other Fellows, but once I broached the subject I generally had very positive responses. I believe it is a difficult subject to talk about, with those who have stayed having sacrificed a lot to be there. But with many more Ph.D. students and postdocs than faculty positions, post-academia “success stories” are important to highlight. I am now working for the UK civil service as a statistician and am very happy!

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NACHDENKEN, ÖFFENTLICH
UND IM VERBORGENEN
ULRICH RUDOLPH

Studium der Islamwissenschaft, Geschichte und Philosophie in Frankfurt, Bochum und Tübingen; Assistent an der École Pratique des Hautes Études (Paris) 1985 und an der Universität Göttingen ab 1986; Hochschuldozent in Göttingen ab 1993; ordentlicher Professor an der Universität Zürich seit 1999; Gastprofessuren in Aix-en-Provence, Jerusalem, Balamand (Libanon) und Berkeley; Mitglied der Academia Europaea und der Accademia Ambrosiana (Mailand). Wichtigste Veröffentlichungen: *Al-Māturīdī und die sunnitische Theologie in Samarkand*, 1997 (engl. 2015; Übers. ins Russische, Usbekische, Türkische und Bosnische); *Islamische Philosophie: Von den Anfängen bis zur Gegenwart*, 2004 (ital. 2006, franz. 2014); *Grundriss der Geschichte der Philosophie* (Ueberweg). *Philosophie in der islamischen Welt* (Hg.): Bd. 1, 8.–10. Jahrhundert, 2012 (engl. 2017), drei weitere Bände (11.–12. Jh., 13.–18. Jh., 19.–20. Jh.) in Vorbereitung. – Adresse: Asien-Orient-Institut, Universität Zürich, Rämistr. 59, 8001 Zürich, Schweiz. E-Mail: ulrich.rudolph@aoi.uzh.ch.

Gibt es in der islamischen Welt eine Tradition des Philosophierens, die in der Frühzeit mit Autoren wie al-Kindī (gest. um 865) und Avicenna (gest. 1037) begann und sich bis in die Gegenwart fortgesetzt hat? Wenn ja, wie lässt sich diese Tradition beschreiben und begrifflich fassen – systematisch, in diachroner Perspektive, im Kontext der islamischen Wissens- und Wissenschaftsgeschichte und in Relation zu anderen Philosophietraditionen? Solche Fragen beschäftigten mich, als ich im Sommer 2019 zusammen mit meiner Frau nach Berlin aufbrach, um ein Jahr am Wissenschaftskolleg zu verbringen.

Zugegeben: Die Fragen kamen mir nicht auf dem Weg nach Berlin in den Sinn, sie beschäftigten mich schon lange. Im Grunde stehen sie all jenen vor Augen, die zur Geschichte

der Philosophie in der islamischen Welt forschen und sich darüber Rechenschaft ablegen müssen, was genau die Konstituenten und spezifischen Merkmale ihres Gegenstandes sind. Das gilt, könnte man einwenden, für jedes Forschungsobjekt. Aber in diesem Fall hat das Problem der Gegenstandsbestimmung eine besondere Note. Zum einen wissen wir noch immer wenig über die islamische Geistesgeschichte; aus bestimmten Perioden, insbesondere dem 13.–18. Jahrhundert, sind die handschriftlich erhaltenen Quellen nur zu einem Bruchteil bekannt, geschweige denn ediert und wissenschaftlich untersucht. Zum anderen hat die europäische Forschung – trotz dieses Mangels an Kenntnissen – bereits im 19. Jahrhundert quasi vorausgehend ein Bild ihres Gegenstands konstruiert; ihm zufolge erlebte die Philosophie in der islamischen Welt ab dem 9. Jahrhundert eine kurze Blütezeit, in der sie das griechische Erbe aufnahm, kommentierte und an das lateinische Mittelalter weiterleitete, um gegen 1200, als diese (für Europa) wichtige „historische Aufgabe“ erfüllt war, in Agonie zu verfallen.

Gegen diese Geschichtskonstruktion läuft die neuere Forschung seit einiger Zeit Sturm, wie die sogenannten „post-classical studies“ eindrücklich belegen. Aber das heißt nicht, dass sie inzwischen überwunden und durch eine angemessene Sicht der Dinge ersetzt wäre. Dazu werden noch viele Anstrengungen seitens der *scientific community* nötig sein, wobei jeder kleine Schritt willkommen sein dürfte. In diesem Sinn nahm ich mir vor, das Jahr am Wissenschaftskolleg diesem Themenkreis und dort insbesondere zwei Aspekten zu widmen: der Erschließung von bislang unbekanntem Quellentexten *und* der Diskussion von Kriterien, mittels derer eine Geschichte der Philosophie in der islamischen Welt in der *longue durée* entworfen werden kann.

Beide Gesichtspunkte fanden ihren Platz in unserer Berliner Zeit, wenn auch in verschiedenen Phasen und auf unterschiedliche Weise. Der erste Teil des Aufenthalts stand ganz im Zeichen des wissenschaftlichen Austauschs, was zahlreiche Gelegenheiten mit sich brachte, über sinnvolle Kriterien für eine Historiografie der islamischen Philosophie zu diskutieren. Zunächst einmal am Wissenschaftskolleg selbst, im Austausch mit Fellows oder mit dem Redakteur der *Zeitschrift für Ideengeschichte*. Darüber hinaus an verschiedenen Berliner Institutionen, deren Türen sich durch den Aufenthalt öffneten: an der FU, insbesondere im Rahmen des Masterprogramms „Intellectual Encounters of the Islamic World“, einer Kooperation mit zwei Jerusalemer Universitäten (Hebrew University und Al-Quds University), die Studierende aus Deutschland, Israel und Palästina zusammenführte; an der HU, zum Beispiel am Institut für Islamische Theologie, das unmittelbar nach unserer Ankunft in Berlin seine Arbeit aufnahm; am Max-Planck-Institut für

Wissenschaftsgeschichte, das traditionell auch zur islamischen Welt arbeitet, oder an der Katholischen Akademie, die an interkulturellen und geistesgeschichtlichen Themen ein unerwartet großes Interesse zeigte. Überall dort ergab sich die Möglichkeit, über die Historiografie zur islamischen Philosophie vorzutragen bzw. zu diskutieren. Das führte zu zahlreichen Rückmeldungen, die sehr unterschiedlich waren und diverse Haltungen und Zugänge zu diesem Fragenkreis dokumentierten: Die Masterstudierenden reagierten enthusiastisch auf das Thema (wobei mich der gemeinsame Enthusiasmus der israelischen und palästinensischen Teilnehmenden besonders freute), die islamischen Theologen setzen große Erwartungen in die Erforschung rationaler Traditionen im Islam, die Kolleg*innen am Max-Planck-Institut beobachten Erwartungen dieser Art mit skeptischem Interesse, die Katholische Akademie sieht allenthalben Dialogmöglichkeiten, und am Wissenschaftskolleg kam es zu einer ganzen Palette von Reaktionen, von teilnehmendem Interesse über kulturwissenschaftlich inspirierte Bedenken bis hin zu begriffsgeschichtlicher Begeisterung.

All das war in höchstem Maße anregend, aber es trat schnell in den Hintergrund, als die Corona-Pandemie ausbrach und (neben vielen anderen Folgen) den wissenschaftlichen Austausch marginalisierte. So kam es, dass mein zweites Vorhaben ebenfalls zu seinem Recht kam. Denn ich hatte ja nun Zeit, unbekannte Quellentexte zu studieren, mir Notizen zu machen und die Ergebnisse dieser Lektüre niederzuschreiben. Auch diese zweite Phase unseres Berlin-Aufenthalts war prägnant und ist mir in bester Erinnerung geblieben. Sie weckte Erinnerungen an längst vergangene Zeiten, als Doktorand oder als Habilitand, denn ich kann mich nicht erinnern, seither in dieser Ausschließlichkeit an Texten und Manuskripten gearbeitet zu haben. Das ungewollte „Lathé biosas“ hatte also seine Vorteile. Es ermöglichte, konzentriert zu bleiben und Arbeiten voranzutreiben, die lange begonnen und zu lange liegen geblieben waren. Eine größere Publikation konnte ich sogar abschließen und an den Verlag schicken – und damit erfüllte sich ein Zweck, der bei aller Konversation und Betriebsamkeit wohl ebenfalls zur ursprünglichen DNA des Wissenschaftskollegs gehört.

Ist Jean de La Fontaine, der große französische Literat und Fabulist des 17. Jahrhunderts, im deutschen Sprachraum heute noch von Interesse? Wenn ja, lohnt es sich, ein französisches Buch über ihn, das jüngst in Erwartung seines 400-jährigen Jubiläums (1621–2021) erschienen ist, ins Deutsche zu übersetzen und bei einem deutschen Verlag zu publizieren? Solche Fragen stellte sich meine Frau, als wir uns im Sommer 2019 auf den Weg nach Berlin machten.

Dass sie an diese Möglichkeit dachte, hing mit einer Initiative des Wissenschaftskollegs zusammen. Denn das Wiko fragt im Vorfeld nicht nur Fellows, sondern auch deren Partner*innen, ob sie während des Aufenthalts in Berlin an einem Projekt arbeiten wollen. Meine Frau nahm diese Frage ernst und entschied sich dafür, einen lang erwogenen Plan in die Tat umzusetzen: ein neu erschienenes Buch, das sich mit französischer Kultur und Literatur befasst, ins Deutsche zu übersetzen. Auch zu diesem Plan gehörten zwei Elemente. Da war zum einen die Übersetzung selbst, mit all ihren Facetten und Herausforderungen: Arbeit am Text, historische Semantik, kulturelle Kontexte, Austausch mit anderen Übersetzer*innen, Kontakte zu einschlägigen Institutionen. Und da war zweitens die Frage, ob sich ein deutscher Verlag für das Ergebnis interessieren würde und bereit wäre, die Übersetzung zu publizieren. Beide Aufgaben ließen sich im Laufe des Jahres lösen. Die Arbeit an der Übersetzung profitierte von den Bedingungen, die das Wissenschaftskolleg bereitstellte (nicht zuletzt der Bibliothek), und den Kontaktmöglichkeiten, die sich in Berlin ergaben (z. B. mit dem Übersetzerverband). Und die Verhandlungen mit Verlagen waren durchaus komplex, aber letztlich zielführend. Ihr Ergebnis ist ein Publikationsvorhaben, inklusive Erscheinungsdatum (natürlich 2021), und so kam auch dieses Projekt in der Jahresfrist, für die es geplant war, zu seinem Abschluss.

Die Zeit in Berlin wird uns also in markanter Erinnerung bleiben. Dabei habe ich die vielen persönlichen Begegnungen, die sie begleitet und mitgeprägt haben, noch gar nicht erwähnt. Sie fanden mit zahlreichen Personen am Wissenschaftskolleg statt, Fellows zumal, darunter altbekannten und neuen Freunden, auch solchen, mit denen ich künftig gemeinsame Projekte plane. Persönlichen Begegnungen aber auch mit Mitarbeiter*innen des Wiko, in welchem Zusammenhang und auf welcher Ebene auch immer. Ihr Charme und die Verve, mit denen sie noch so verwegenen Fellowwünschen nachgehen, sei es in der Bibliothek oder im Restaurant, am Empfang oder in der Leitung der Fellowdienste, sind legendär und fügen sich zu einem unvergesslichen Bild.



DIE UNVOLLLENDETE
HOLGER SPAMANN

I am a professor at Harvard Law School, where I teach corporate law, corporate finance, and related topics. My research focuses on the law and economics of corporate governance and financial markets, judicial behavior, and comparative law. Before I became an academic, I practiced with Debevoise & Plimpton in New York and clerked for two years in Europe. I have too many degrees, among them a Ph.D. in Economics from Harvard University and a French Law degree from Paris I. I am a member of the bar of New York and qualified for the German bar. – Address: Harvard Law School, 1563 Massachusetts Avenue, Cambridge, MA 02138, USA. E-mail: hspamann@law.harvard.edu.

My title (“The Unfinished”) does not refer to my Wiko project. That would be trivial. Of course my Wiko project is not finished. Academic delays are measured in years, not days; decades are not unheard of. Any academic who finishes their project during the Wiko year is a mutant or doesn’t have a serious project. I expect to finish in a few years. Our second Wiko stay will help; I’ll get back to that.

Rather, “the unfinished” refers to our Wiko year. It was aborted by the Corona lockdown in mid-March. Many Fellows left. The others were locked into their apartments and subject to “social distancing” – the antithesis of Wiko’s basic proposition. So many conversations, reflections, and friendships that were seeded in the fall and germinated in the winter were not allowed to blossom in the spring. I felt this especially acutely because my university had conditioned my Wiko stay on my teaching there in January. I didn’t think this was so bad and didn’t rush conversations in the fall because I thought I still had the full spring ahead of me. But the Wiko spring 2020 never happened.

For “work,” the lockdown had its advantages. No events meant lots of time and lots of quiet. I made much progress on three projects. I even read a lot, and even for my Wiko project. I read in a cozy armchair in a quiet villa in Grunewald with food delivered at lunch, with no calls or obligations to interrupt my day. For a short time, my existence felt like the cliché of quiet scholarly life (which probably last existed in the Middle Ages, or perhaps in the late 1990s).

My Wiko project was “A Model of Law.” One might think such a model should have been written a long time ago. It was not. It still has not been written.

Instead, what has been written are two new papers relating to the topic of my evening talk “zur Replikationskrise” (that’s German but it means what you think it does). Besides the fact that it was my first talk in German, there was nothing new in it. I basically said what “everybody” knows: it ain’t so bad, but we should tweak some institutions, because researchers have insufficient incentives to do replications, i.e., to repeat other researchers’ designs to check if one gets the same result. Replications are essential for science. But they are a catch-22 for the replicator: if the replicator confirms the initial finding, it stands stronger and the replication is a footnote; if the replicator disconfirms the initial finding, it’s worse because both will be forgotten completely. And yet, I am a serial replicator. I just can’t help it. I get too upset about prominent bad research in my field, and I can’t stand theorizing about “empirical facts” that I know or believe not to be facts at all. At Wiko, I couldn’t help continuing work on “No, Judges are Not Influenced by Temperature (Or Other Weather)” and “On Inference When Using State Corporate Laws.” The first paper’s title speaks for itself. The second paper shows that a workhorse empirical research design in my field isn’t able to sort the wheat from the chaff, i.e., to distinguish true effects from noise, with any acceptable degree of reliability; the paper then shows how to do it better.

I also worked on three experimental papers on the behavior of judges and other lawyers. In particular, I finally wrote up the results of a series of experiments conducted over the course of five years that I consider a big methodological step forward in comparative law. The Wiko workshop on “Methoden quantitativer Textanalyse” (it again translates as you think it does) was instrumental in giving the paper its final shape.

My three aforementioned experimental papers form part of the empirical foundation of my Wiko project. The project’s goal is to distill key features of legal consciousness into a model of law in which judges play the key role. I believe the model will clarify existing debates and open new perspectives on law and the legal system. Reading in my Villa Jaffé

armchair, I could see a bright future for my model. I am confident that I can achieve a breakthrough during our upcoming second stay at Wiko.

Second stay? Well, yes. Don't get me wrong. If one had to be locked down somewhere, Wiko was one of the best places to be. And it did help with the work, as I mentioned above. However, it is also clear that lockdown Wiko wasn't the Wiko we were promised. As an American lawyer, I know what to do. I hereby file the following declaration in the name of all Wiko Fellows 2019/20:

We hold these truths to be self-evident, that all Fellows are created equal, that they are endowed by their Stipend Offer with certain unalienable Rights, that among these are Wiko Life, Liberty to explore Berlin, and the pursuit of Happiness. — That through a long train of abuses and usurpations, COVID-19 deprived the 2019/20 Fellows of these rights.

We, therefore, the Fellows of 2019/20, in General Social Distancing Disassembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do solemnly publish and declare, That we of Right ought to be Re-Admitted as Fellows as soon as practicable.



A LOSS BUT NOT A DEFEAT
DAVID STARK

David Stark is Arthur Lehman Professor of Sociology at Columbia University and Professor of Social Science at the University of Warwick. His book, *The Sense of Dissonance: Accounts of Worth in Economic Life*, studies how organizations and their members search for what's valuable. A former Guggenheim Fellow, he has been a fellow at Cornell's Society for the Humanities, the Collegium Budapest/Institute for Advanced Study, the Santa Fe Institute, the Center for Advanced Study in the Behavioral Sciences, the Russell Sage Foundation, the Netherlands Institute of Advanced Study, and the Zhejiang Institute for Advanced Study (Hangzhou). Stark has been Principal Investigator for eleven major research projects funded by the National Science Foundation, using various methods including comparative historical analysis, ethnography, network analysis, and laboratory experiments. His current research is supported by a five-year Advanced Career Award from the European Research Council for a project on "Diversity and Performance: Networks of Cognition in Markets and Teams." – Address: Department of Sociology, Columbia University, 606 W. 122nd Street, New York, NY 10027, USA E-mail: dcs36@columbia.edu.

We wuz robbed! The coronavirus robbed us of our Wiko Spring. We wuz robbed of concerts, exhibits, and restaurants. Robbed of lunches together, Tuesday seminars, and Thursday dinners. Of guest rooms for family, colleagues, and co-authors. Robbed of late night, upper deck, front row seats on the M19 returning on the Ku'damm after a Berlin evening.

The term, from American sports, is not about the agony of losing to an opponent, but about the game being "stolen" by a particularly egregious bad call by a referee. Not about defeat but about something unfair. Our Fellows were now our friends, we had learned

our way around the city, and by March we were ready to enjoy friends and the city on a new level. But the virus interfered. Just not fair. So, of course, we took it personally.

Yet, also of course, in the great scheme of things, the personal disruption was of nothing in light of the sufferings and deaths of so many. Already at the time, our anxieties were mild in comparison with those of our friends and families in Northern Italy and New York City. With the lakes and forests nearby, Grunewald was among the safest and least unpleasant places to spend a lockdown in relatively relaxation compared with where we might have been. Still, to lose a Wiko Spring seemed unfair.

But although some things were lost, it was certainly not a defeat. Zooming through late March, April, and May, we continued the seminars and even started new ones – camaraderie robust and friendships deepened.

I especially appreciated the new colloquium on COVID and society, “Thinking the Virus,” that Daniel Schönpflug organized, responding to the initiative of Giovanni Galizia and others. For me, like many of us, March was a struggle. How to concentrate to do research and writing when one’s attention was on the news from our home countries and where they and Germany were located on the shape of the curve? The weekly meeting helped me realize that I could read the news *and* do my work by turning my work to the problem of the day: testing.

It was March 18; I remember it well (my 70th birthday it was). One week earlier, Angela Merkel had given her famous address to the German people about the predicted severity of the coronavirus. The *British Journal of Sociology (BJS)* was processing the manuscripts for a Special Issue that I had just edited with my friend and colleague, Noortje Marres. The theme of the special issue was “Put to the Test: The Sociology of Testing.” But not only that. It was then, while I was looking over the page proofs, that I saw again the opening sentence of the introductory essay that I had written with Noortje back in December, well before the outbreak of the pandemic: “Have you been tested?”

I immediately called Nigel Dodd, editor of the *BJS*. He, in turn, immediately embraced my suggestion that we expedite the publication of the special issue and orchestrate a social media campaign calling attention to its relevance. My next call was to my program officer at the European Research Council (ERC), notifying him that I would be making some modifications in the program of my five-year advanced research grant, specifically to devote resources to conducting video interviews with the authors of the special issue (as well as other specialists on testing) to hear their insights about the pandemic testing crisis. My third call was to Daniel, to sign me up for a slot in the special colloquium series. I got the third, for April 1.

“Have You Been Tested?” was the title of my presentation. I had worked hard in the intervening weeks, reading all I could about the pandemic, about epidemiological models, about different national regimes of testing, and about how the crisis was putting individuals, organizations, and institutions to the test. The response from the Wiko Fellows after my colloquium was encouraging, and so I threw myself even more into the work, reading the press, digesting scientific papers and policy reports, and doing zoom interviews with specialists.

A month later, I had a manuscript that was then improved by the prodding of quick-turnaround but tough reviews for *Sociologica*, where the substantial piece, “Testing and Being Tested in Pandemic Times,” was published later in May. As the title suggests, two types of testing are proliferating during the coronavirus pandemic. The first type is *testing* – medical tests to diagnose the virus as well as epidemiological models that project its course. In the second type, actors, organizations, and institutions are *being tested* in a moment of social and political crisis. This essay analyzed the similarities and differences between these two major types of tests in order to understand their entanglements in scientific and public discourse.

The paper has a strong architecture, based on the work that I had recently completed for the introductory essay for the *BJS*. However, I was not so much applying concepts from that essay as, by writing a new one, becoming aware of ideas that were not explicit in the earlier. So, the *Sociologica* paper is organized around *three aspects of testing*. First, tests are frequently proxies (or projections) that *stand for* something. Second, a test is a critical moment that *stands out* – whether because it is a moment deliberately separated out or because it is a puzzling or troublesome “situation” that disrupts the flow of social life. Third, when someone or something is put to the test, of interest is whether it *stands up* to the challenge. With those three aspects, I could examine three key issues – *representation*, *selection*, and *accountability* – related to testing and being tested in the pandemic crisis.

Guess what? There was a time before the coronavirus. It seems almost a different geological era. I was working then, too. During the fall of 2019, in addition to editing and writing for the *BJS* special issue, I also edited a book for Oxford University Press, *The Performance Complex: Competition and Competitions in Social Life* (just published in summer 2020). The underlying question of the book is: What happens when ever more activities in many domains of everyday life are evaluated and experienced in terms of performance metrics? The ratings and rankings of such systems do not have prizes but are more like the prizes of competitions. Yet, unlike organized competitions, they are ceaseless and

without formal entry. Instead of producing resolutions, their scorings create addictions. In the performance society's networks of observation, all are performing and all keeping score. I refer to this assemblage of metrics, networks, and their attendant emotional pathologies as the *performance complex*.

The book developed out of three workshops (in Copenhagen, Bologna, and London) where an extraordinary group of contributors met, presented, commented, and argued with and encouraged each other – while enjoying some extraordinary restaurants (Copenhagen! Bologna!!). The chapters in the book study discrete contests (architectural competitions, international music competitions, and world press photo competitions); show how the continuous updating of rankings (and other new forms of competition) is both a device for navigating the social world and an engine of anxiety; and examine the production of such anxiety in settings ranging from algorithmic reputation metrics to the Chinese Social Credit System and from the pedagogy of performance in business schools to struggling musicians coping with new performance metrics on online platforms.

By May 25, things at Wiko were beginning to return to normal, the restaurant was open and a week or so later we were again able to meet (partly) for the weekly seminar. But things in the United States were not normal, because the empty streets of the virus days had become the sites of mass protests all across the country in the wake of the killing of George Floyd in Minneapolis on May 25. Moreover, the movement of protest against police violence became something broader, as it provoked renewed attention to the problems of racism not only in police departments, but also in organizations and institutions of all sorts. Some of the research that I had been doing since arriving at Wiko with my geographically dispersed research team bore on this problem.

During my last month in Berlin, I completed a paper, “Who’s Paying Attention? Racial Bias Blocks Learning,” for which we had been conducting experiments and analyzing data throughout my time at Wiko. I’m particularly fond of this paper, and I hope it finds an appropriate outlet (it’s currently under review). The opening paragraph does as good a job as I could do in summarizing the argument, and so I’ll include it here:

Who’s paying attention? The question is posed in the context of sorrow and rage in the wake of recent police killings that has brought renewed attention to racism in the core institutions of American society. Science is no exception. We must pay attention. Scientists must be attentive to the experiences of minority colleagues, researchers, and students – as expressed in personal accounts and surveys – that their contributions are not receiving

the recognition they deserve. As part of this critical reflection, our research specifies the question “Who’s paying attention?” quite literally. We provide experimental evidence of a racial disparity in attention: White Americans are more likely to ignore (and hence less likely to learn from) the choices of Black peers than those of White ones, resulting in missed opportunities and lower performance. We further show that this peculiar form of racial attention deficit disorder can be remedied by practices that deliberately recognize the prior accomplishments and ongoing contributions of underrepresented minorities. Our research findings suggest that measures to establish a climate of inclusive recognition hold promise for marshaling the benefits of racial diversity in scientific activity.

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WIKO AND BERLIN ON MY MIND
SHARON Y. STRAUSS

I combine the evolutionary history of species, mostly plants, with experiments on their current ecology to learn how their roles in natural communities evolve. I was raised in New York City, the child of German-Jewish refugees from Nazi Berlin. I earned my A.B. from Harvard University in Biology and my M.Sc. at the University of Minnesota on insect communities. My Ph.D. at Florida State University was on community ecology. I spent five years as a post-doc, self-supported by National Science Foundation grants, solving the “two-body” problem, having two kids. In 1994, I became a professor at the University of California at Davis Dept. of Evolution and Ecology and served as Chair from 2015 to 2018. Mentoring diverse students and making fabulous science together is my greatest love; we have received Mercer Awards from the Ecological Society of America (2018, 2009) and published more than 100 papers. This Fall, I received the Sewall Wright Award from the American Society of Naturalists, and I am an elected fellow of AAAS (2015) and CAS (2009). I have been continuously funded since 1989 by the US National Science Foundation and am an avid researcher of natural communities around the world. – Address: 2437 Elendil Lane, Davis, CA 95616, USA. E-mail: systrauss@ucdavis.edu.

Although our time at Wiko was crippled by COVID and social distancing, I still gained so much from my time at Wiko. There was something wonderful about being surrounded by interesting people from diverse disciplines and interacting over meals and colloquia, all in the heady cultural milieu of Berlin. I study organisms in their natural habitats and attempt to piece together rules that allow natural communities to persist and function, and the forces that maintain biodiversity. I use experimental approaches in the field,

supplemented with experiments in simplified greenhouse environments that allow me to dissect elements of the complexity in the natural world. I couple these results with the evolutionary history of the organisms I work with to understand how much their roles have been set in stone through evolution, or how much these roles can evolve over time. Of course, I couldn't really do field work at Wiko, (though I did engage with Co-Fellow David Kikuchi in a small study with clay caterpillars of different colors and patterns that were placed in the yard of Villa Walther to observe their fates with bird encounters). Instead, my goal was to synthesize a number of ecological studies into a book for the lay reader. The theme is underappreciated ecological processes that link us all together around the globe. For the book, I don't want to dwell on the doom-and-gloom scenarios that folks often hear about the environment, but rather to illuminate the reader about the extent to which we are all connected via the natural world, even if we are continents apart. The book title, "Hitched", is inspired by the great naturalist and environmental activist John Muir, who wrote in his diaries "When we try to pick out anything by itself, we find it hitched to everything else in the universe." The first completed chapter is on global connections through dust storms. Saharan dust gets blown across the Atlantic Ocean and is a really important source of nutrients for the Amazonian rainforest, ocean ecosystems, and even nutrient-poor volcanic islands like Hawaii. We care about the dust fertilization of the Amazon because the forest absorbs so much of the excess CO₂ we dump into the atmosphere, and it is home to a tremendous amount of Earth's biodiversity. Darwin even collected some dust at sea during his voyage on the Beagle in the 19th century. He deduced the dust was from the Sahara and appreciated that dust might also contain living microorganisms. In fact, Darwin's dust samples are in Berlin at the Natural History Museum. I wasn't able to visit and photograph them before we left, but the samples did turn out to have a large diversity of microorganisms, and chemical analyses have confirmed a Saharan origin. So I will return to Berlin for those images of Darwin's dust samples! I benefited from discussions on style from Co-Fellow poet and writer Georgi Gospodinov, who, along with his partner Bilyana, gave me comments on my draft. In fact, I wrote two different versions of this chapter, inspired by Georgi's colloquium. The second draft I wrote from the point of view of dust particles. I am trying to decide which I will use in the final version.

Following instructions from Daniel, I focused my colloquium on the theme of "what keeps me up at night". That theme had to include some of the environmental doom and gloom that ecologists around the globe face every day. Perhaps one of my most interesting

Wiko experiences was when, after I gave my colloquium, one of my Co-Fellows, who was not a scientist, asked me, “Do all ecologists feel as discouraged as you do about the state of our ecosystems?” I replied that we all did, and this fact was a sad revelation to my colleague. In general, colloquia were revelations to me – enlightening and so stimulating. When I arrived, I thought there was no way we would use a whole hour for Q&A for each colloquium. But we always did, often with additional questions left unanswered. The questioning part was as much fun as the lecture, hearing the perspectives of such different fields on the same topics. I even attended colloquia at 2–4 a.m. California time, after we left Berlin to return home early because of COVID. One of the things we were really looking forward to was participating in the June 2020 Fellows’ meeting in a panel – “Biodiversity: Conceptual Challenges in an Era of Rapid Change” organized by Daniel and Mark. This panel got postponed until the June 2021 Fellows’ meeting and we will do everything in our power to get back to Wiko for this!

Our cohort slid naturally into great camaraderie, oddly, not through drunken dance parties, as had occurred for cohorts past, but by building self-organized trips that took advantage of the local expertise we had in the cohort and at Wiko. I had the honor to share the cohort speaker role with Dror Wahrman, and Dror and I set up a number of visits to local museums and attractions led by folks from our own cohort and their partners. We were inspired by the great tours we received on Berlin architecture and the Natural History Museum from former Fellows. We followed up with our own tours: there was a guided tour of some paintings at the Gemäldegalerie (Roni Taharlev), a tour of the Green Vault and some spectacular miniatures in Dresden (Dror Wahrman) – the day before the Vault closed because of a diamond heist (coincidence?) – a tour of the Pergamon Museum with our local Assyriologist (Nicole Brisch), who read to us from cuneiform tablets, and a trip to Dessau/Bauhaus and Opera (Krystian Lada); Luca Giuliani led not one, but two tours of the Laocoon. There was a tour of photographs with the photographer Akinbode Akinbiyi at the Gropius Bau museum, and even a Thanksgiving dinner... Unfortunately, COVID impeded the planned birding tour (Johanna, Sharon) and others we had up our sleeves. That said, we Fellows and partners had a packed schedule. It was hard to find time to work between the extra Wiko symposia, Fellow gatherings, Abendkolloquien, lunches, and Mariella-inspired dance club outings on the weekends. But it was all good.

I also carried out some science projects during my Wiko time. I started a new collaboration with Co-Fellow Johanna Mappes; the project grew out of a question I had from

Fellow Mariella Herberstein's colloquium. Mariella was part of Johanna's working group on warning coloration. Johanna and I are currently collecting data on whether there is less within-species variation in color patterns in warningly colored species than in species that use camouflage or crypsis as a defense. The prediction was that warningly colored bright insects that are toxic should be very similar among individuals to reinforce the association between color, pattern, and toxicity to predators. In contrast, prey that are trying to blend into a background and hide from birds could do so in several ways and thus might be more variable among individuals within species. We are currently using museum specimen images to test this hypothesis. I also continued ongoing work on a project on the evolution of caterpillar coloration. My graduate student and I presented this work to the Wiko Biology club – the Life Sciences Fellows, Ulrike, and the other Fellow and partner biologists; we met most weeks for a couple of hours through Christmas. While at Wiko, I also completed several projects and papers I had started before I arrived.

One cannot really separate time at Wiko from the amazing culture of Berlin. And luckily, Mark and I spent a lot of time visiting museums and going to galleries and opera before COVID restrictions eliminated these activities. These included a fine expedition to a "Dido and Aeneas" opera production with nine other Fellows. I was also lucky to catch the fourth 6-hour production of Taylor Mac with some fellow Fellows – an avant-garde production that entailed, among many other antics, same-sex close dancing audience participation on stage, and two battling Cold War blow-up phalluses of epic proportions. Although many think science and the arts are antithetical, in fact, creative science and creative arts share many aspects. I have always been an art lover, and in my arts time in Berlin, I was inspired to design a photography project linked to my book project. I contacted one photographic team that I thought would be perfect, but alas, got no reply from them. I'll keep looking...

My husband Mark and I went to every English production at the local playhouse, the Schaubühne, and loved them! We also dipped our toes into Freikörperkultur at the Teufelssee in September and spent many hours walking and biking in the Grunewald. I even rode my clunker bike to Potsdam twice! We enjoyed the Christmas markets with our kids and with our fellow Fellows.

On a more somber note, I also spent substantial time acquainting myself with the Nazi past of Germany and my parents' experiences. I was very moved by the Stolpersteine in Berlin and even tried to keep the one outside Villa Jaffé more polished. I visited the addresses of my parents' former homes in Berlin and found the Gleis 17 exhibit to be a very moving remembrance. All my visitors went to Gleis 17 as part of the Berlin tour.

Of course, no visit to Wiko can be summed up without acknowledging the staff, who are so gracious in every way. Vera and Maike patiently helped us sort out gym membership and event tickets at good prices. I went with Katarzyna to the farmer's market at ungodly early hours, where we picked out flowers for the lobby display. I loved those bright and fragrant lobby displays, especially on gray dreary Berlin days (of which there were too many for this Californian). Thorsten was understanding of our COVID-inspired early exit. Daniel was helpful and thoughtful in so many ways. And Dunia kept our spirits up literally and figuratively, in the kitchen. And of course so many others who helped us in the apartments with computing and generally navigating German rules and regulations. Finally, Barbara and Thorsten steered the ship expertly through treacherous COVID waters.

I will miss my friends and Fellows at Wiko and hope that we stay in touch (Giovanni and Marija, Holger and Cansu, Dror and Roni, David K., Johanna, Mariella, Marco, Achille and Friederike, Kim and Hannes, Georgi and Bilyana... that means you!). All colleagues and staff, you are welcome at our place if you find yourself in California (I recommend not coming in the August–September fire season.) This year will always be remembered as a special and good time for us, despite the stresses of COVID... Thanks for the memories.



NO. 94
MARCO STROPPIA

A composer, researcher, and teacher, Marco Stroppa (born in 1959 in Verona) studied music in Italy (piano, composition, electronic music) and computer science, cognitive psychology, and AI at MIT's Media Laboratory (1984–86). In 1980, he composed *Traiettorie*, which immediately met with great success. In 1982, Pierre Boulez invited him to Ircam (Paris). His uninterrupted association with it has been crucial to his musical growth. A highly respected educator, Stroppa founded the composition course at the Bartók Festival in Szombathely, Hungary, where he taught for 13 years. In 1999, he became Professor of Composition at the State University of Music and the Performing Arts in Stuttgart, the successor of Helmut Lachenmann. Often assembled in the form of thematic cycles, his works draw inspiration from a wide range of experiences: reading poetic and mythological texts, a deep engagement in ecological and socio-political issues, the study of ethnomusicology, and his personal contact with the performers, including Pierre-Laurent Aimard. He invented the term “acoustic totem” for *The Enormous Room*, a cycle of works for solo instruments and “chamber electronics” based on poems by E. E. Cummings. Stroppa has written more than 50 essays about his music research. His first opera (*Re Orso, King Bear*), on a text by Arrigo Boito, premiered with great success in May 2012 at the Opéra Comique in Paris. – Address: Staatliche Hochschule für Musik und Darstellende Kunst, Urbanstraße 25, 70182 Stuttgart, Germany. E-mail: marco.stroppa@hmdk-stuttgart.de.

In Haydn's most famous musical joke, the quiet, gentle slow movement of Symphony No. 94 is suddenly interrupted by a loud, jarring chord. The unexpected interruption comes to the listener as a “surprise,” which is why it is known as the “Surprise” symphony in English.

In German, it is known as the symphony “mit dem Paukenschlag,” or symphony with the kettledrum stroke. If I had to come up with a single word that captures the gist of my stay at Wiko, I would say “surprise” in a sense akin to Haydn’s use of the term and in the same spirit with which the unexpectedly loud sound makes you smile.

My first “surprise,” after a quiet Sunday in Berlin, was to discover that my stay at the *Remise*, that wonderfully isolated studio reserved for composers at Wiko, would be accompanied by a panoply of unexpected noises: the construction of two large multi-storey houses had just begun, one in front of the Weiße Villa, a few meters away from my studio, the other behind the Villa Jaffé.

From 7:30 in the morning until the early evening, six days a week, I was the powerless and unintentional target of construction noise: depending on the noises I heard, I could tell exactly what the workers were doing, even when I closed all the windows and doors or when I put my earplugs in. The small but heavy sand-crushing machine produced a humming sound between D and C#, just above the lowest note of the cello, reverberating through my body directly from the ground. The circular saw, with its unforgettable piercing glissandi, counterpointed the hand-held pneumatic hammer (middle G), sometimes interspersed with a passing ambulance and its characteristic fourth (A–D, A–D, A–D...), and each of the innumerable trucks charging and discharging equipment and material had its peculiar acoustic personality.

If these acoustic experiences were not enough, the street corner between Koenigsallee and Wallotstraße underwent important work for several months, with noises of digging, drilling, and pipe laying, not to mention the specialized vehicles that came and went.

Needless to say, I had to make adjustments to cope with these unusual and unpredictable circumstances.

Another, more edifying “surprise” was meeting the Fellows, attending their Tuesday Colloquia, engaging in the lively discussions at lunch, at dinner, or in the afternoons for which Wiko has become famous. Among other surprisingly captivating subjects, I learned that birds can be trained by watching TV, that there is only one vegetarian spider in the world, that bees might dream, and that a piece of jewellery can conceal layers of history and aesthetic complexity.

I particularly enjoyed talking with Johanna Mappes about how to teach creativity (a task that is just as important in composing as it is in the design of biological experiments), with Achille Varzi about the ontology of melting ice cubes, with Nicolas Dodier about sociology and music, with Giovanni Galizia about the neurology of bees, with

Elena Esposito and David Stark about urgent sociological questions, and with the writer Georgi Gospodinov about his observations on the comparative significance of flies in German and Bulgarian restrooms!

I had the privilege to chair the seminar of Bryan Daniels, whose training in theoretical physics was parlayed into modelling behaviour in living systems, and that of Andreas Mayer, whose broad knowledge spans from musicology to Freud across the sociology of gestures and the subtleties of old black-and-white films inspired by psychoanalysis.

Particularly important for me were the interchanges with musicologist Benedict Taylor and his wife Pamela Recinella, a young stage director of several classical operas. Finally, I am extremely indebted to Efraín Kristal, an immense humanist and scholar, who chaired my seminar, and to his wife, Romy Sutherland, for so many inspiring discussions about music, theatre, film, and his specialty, comparative literature. Thanks to our interactions, I acquired a totally different and deeper understanding of Jorge Luis Borges; I discovered the sublime, musical poems of Rubén Darío and the work of the German philosopher Heiner Mühlmann, whose writings on maximal stress situations resonated with conversations we had about the corona crisis. I will also treasure the conversations we had about the plays we attended together at the Schaubühne.

In May, when Geoffroy Jourdain (the conductor of the choir “Les Cris de Paris,” with whom I had already cooperated and whom I’ve greatly admired for many years), asked me to write a short “Corona piece” for an Internet performance with physical distancing (a compositional challenge I had never tackled in the past), it came very naturally to use a title inspired by Borges and to dedicate this piece to Efraín; in a couple of weeks, in spite of the surrounding environment, *A 8 voix/es qui bifurquent* came to fruition. The title (*With 8 forking voice[s]/paths*) plays with the pun “voix” (voice/voices) and “voie” (path), which have the same pronunciation in French. The piece was finally performed and video recorded on the stage of an empty theatre (<https://youtu.be/VK38wmC1Nr8>).

Among other unexpected side projects, I wrote a long essay on the concept of multiple musical forms, where I posit that a musical composition does not consist of “a” single form, but of multiple, interconnected forms. This essay was inspired by Antonio Damasio’s work on neurology. Finally, for my *Dienstagskolloquium*, I began to develop the notion of music as “sensory thought” based on my reflections on the notion of “piano d’amore,” which is related to my main Wiko project, the second book of *Miniature Estrose*, which I’m composing for the former Fellow and great pianist Pierre-Laurent Aimard.

A huit vois/es qui biffurent

Marco Stroppa

Wissenschaftskolleg zu Berlin
2019/20 - 24

To Frederic Kister, fellow of the Wissenschaftskolleg,
who invited me some of the intricate beauties of J. K. Borges
A les tiny Jourdan et aux Tis con-tin-es, mai his-es.

(A)

The musical score consists of eight staves, V.1 through V.8, each with a treble clef. The notes are written in a stylized, handwritten manner. Above the staves, there are several diagrams and annotations:

- Staff V.1:** An annotation $\boxed{1}$ with a right-pointing arrow and $(10'')$ above it.
- Staff V.2:** An annotation $\boxed{2}$ with a right-pointing arrow and $(5'')$ above it.
- Staff V.3:** An annotation $\boxed{3}$ with a right-pointing arrow and $(5'')$ above it.
- Staff V.4:** An annotation $\boxed{4}$ with a right-pointing arrow and $(5'')$ above it.
- Staff V.5:** An annotation $\boxed{5}$ with a right-pointing arrow and $(5'')$ above it.

Each staff has a dynamic marking *p* (piano) and a tempo marking *2^o ca.* (second time around). The notes are grouped into boxes, and some boxes contain the word "rituante" or "fereno".

Last, but not least, during the first two months I set up a system to digitize my stored memory (a very Borgesian theme!), all my old analogue cassettes and DATs archives, before these technologies are forever lost (how many people under 40 have worked with DATs cassettes?). Thanks to an old but sturdy and still functioning DAT machine borrowed from our Studio for Electronic Music¹ at the State University of Music and the Performing Arts in Stuttgart and to the excellent remarkable technicians at Wiko, we were able to transfer some 500 hours of recordings, samples, tryouts, materials, and experiments onto a hard disk, thereby rescuing them from inevitable oblivion and securing them for at least as long as I'll be alive!

Shortly before Christmas, an ominous rumour started to circulate among us about a possible disturbance of our life at Wiko by an unknown virus. The virus finally came. Some of the Fellows left as quickly as they could, lest they could no longer fly back to their country; meetings turned to faces in rectangles on our computer screens; and my scheduled *Gesprächskonzert*, the planned performance with guest artists, and other presentations of my music I had informally planned for the interested Fellows had to be cancelled.

Our life as an intellectual community took on a darker colour, one that none of us had anticipated on arrival. Although some of us committed Fellows tried to do what we could to keep some modicum of cultural life going during the crisis, and notwithstanding Zoom and other technologies, the cultural benefits of being a resident of Berlin came to an end for all practical purposes.

Unfortunately, my work, already affected by the environmental noises, suffered from this instable, unpredictable situation.

From an outside perspective, one might think that I had entered an ideal moment: without concerts, courses, teaching, travelling, and social interaction, one can at last spend all one's time composing! But the crisis we went through was not only a health crisis with very serious consequences for the people and the economy. It was also an environmental crisis, predictable and foreseen by many scientific reports published in recent decades. These warnings were ignored by a political class that proved incapable of imagining a model of life outside of a neoliberal economic system, a lethal financial ideology, and an

1 For further information, see <https://www.hmdk-stuttgart.de/studios-und-ensembles/studios/studio-fuer-elektronische-musik-stem/>.

8/4 (1 = 50-60 ca.)

* on the short note... open the mouth
vowel and lip.

obsolete, perverse, production-oriented organisation, rather than one that attends to the quality of human life.

Among many possible names who informed my understanding of the situation, I'd like to mention the French biologist and biodiversity specialist, Gilles Bœuf, and the American lawyer and politician, Kate Brown, whose New Yorker article was sent to our mailing list at Wiko by Natasha Wheatley (<https://www.newyorker.com/culture/annals-of-inquiry/the-pandemic-is-not-a-natural-disaster>).

My observations on how this crisis extended to most human activities led me to think about the model of society in which we live and the consequences of this model for our activity as artists. It is as if the world had resonated in me: what music will come out of this critical phase, which Heiner Mühlmann calls “Maximum Stress Cooperation”? It would be too cynical to think that, under these circumstances, nothing can be done or that the music we write is dead, because I have always thought of the musical experience – from composition to concert performance – as both an instrument of revolt and a source of hope.

I had imagined I would have composed wonders during this very special year of my life, but I had to adjust to unpredictable circumstances: the second book of my *Miniature Estrose* will have to wait a little more for its completion. I had not reckoned with the “kettledrum strokes,” (the “Paukenschläge”) that inform the surprise in the slow movement of Haydn's Symphony and that metaphorically underscored my Berliner Jahr. That being said, many other paths opened up for me, and I am deeply grateful to Wiko, which created the conditions to let them emerge in my life.



SO LATE OUR HAPPY SEAT...
BENEDICT TAYLOR

Benedict Taylor studied music at the Universities of Cambridge, King's College London, and Heidelberg, subsequently holding fellowships at Princeton University and from the Alexander von Humboldt Foundation in Berlin. Prior to his current position as Reader in Music at the University of Edinburgh, he worked as Lecturer in Music at Magdalen and Senior Research Fellow at New College, Oxford. Publications include the monographs *Mendelssohn, Time and Memory: The Romantic Conception of Cyclic Form* (Cambridge, 2011), *The Melody of Time: Music and Temporality in the Romantic Era* (Oxford, 2015), *Towards A Harmonic Grammar of Grieg's Late Piano Music* (RMA Monographs, 2016), *Arthur Sullivan: A Musical Reappraisal* (Routledge, 2017), and the edited volume *Rethinking Mendelssohn*, which appeared from Oxford in 2020. He is the recipient of the Jerome Roche Prize from the Royal Musical Association and is currently co-editor of the journal *Music & Letters*. While at the Wissenschaftskolleg, he completed the manuscript for a new monograph, *Music, Subjectivity, and Schumann*, to be published by Cambridge University Press next year, and worked on *The Cambridge Companion to Music and Romanticism*, also forthcoming from Cambridge in 2021. In between childcare duties, he is currently trying to start work on a large-scale collaborative project on sonata form in the nineteenth century. – Address: Reid School of Music, University of Edinburgh. E-mail: b.taylor@ed.ac.uk.

I am far from the first, and will almost certainly not be the last, to start my report on my time at the Wiko on a distinct note of sadness. Many Fellows look back on the ten months spent in the leafy haven of Grunewald from a perspective poised between gratitude for its brief existence and regret at its passing. Past Fellows have written far more lyrically and

eloquently than me in their own yearbook reports about the wonders of the Wiko, the joys of intellectual companionship, the friendships formed among the fellowship, the ever-helpful, ever-responsive, ever-friendly staff, the varied excursions around the lakes and villas of Grunewald, the rich pickings of Berlin's cultural life. Nevertheless, these virtues all bear reiterating. It is an oasis. We are taken care of and given opportunities that are rarely met in our normal academic lives. Few of us, I suppose, can return to anything like this level of academic freedom, scholarly support, and intellectual discovery at the end of our fellowship, if we can indeed return home at all. As the way of things, this halcyon time is inevitably transient. But to have given a taste of this then have it taken away is cruel! After Wiko, who can bear the onslaught of e-mails, a life at the beck and call of university administrators, having to go to a library for oneself to find a book? (At a stretch, I suppose, some of us might be able to cook a couple of boiled eggs for lunch...)

What makes this much harder for our year, however, is that we barely had half of our allocated time before global disaster struck. One would like to think that any previous year would have been easier to bear, for at least we would have got our full period in paradise before expulsion. I feel an undeniable twinge of envy hearing former Fellows tell of the joys of spring and summer in Grunewald, of lunches and dinners on the terrace at Wallotstraße, and of drinks well into the night in the surrounding cafés and *Kneipen*. Many of the contacts sought and developed in the surrounding Berlin environment were also cut off just as they were coming to fruition; a slew of colloquia I had scheduled for late spring all fell by the wayside. The opening out right at the end, just as most were having to think of ways of finding their way back home, was as welcome as it was unexpected, but too late to salvage much from the wreckage of the year.

I arrived in Grunewald one late afternoon towards the end of August; during that sultry evening unpacking the varied boxes that had safely arrived from Britain, I turned on the radio; surely that was the *Lulu* Suite, and Beethoven's Ninth followed. It was the opening concert of Kirill Petrenko's first season at the helm of the Berlin Philharmonic, live from the Philharmonie a couple of miles away. Quite an auspicious start. And I was immediately won over by the airy top-floor apartment at Villa Walther, the canopy of leaves and gleaming lake below, and how the Wiko staff was there to help us as much as possible (a concept almost unknown in some other places...). The following morning I must have had a grin a mile wide as I began my reading for the coming year over a leisurely treetop breakfast on the balcony; it had been years since I last felt as welcomed and privileged to be at a place. Yet by the end, I found myself packing up my boxes once again

– those few that would actually make it home – one rainy June afternoon, to the vanishing sounds of Vaughan Williams’s Sixth Symphony. Beethoven 9 to VW6 probably says something about the course of humanity’s hopes in the last two centuries; in my more pessimistic moods, it seemed strangely appropriate for the year, too.

What did I actually achieve this year? Truth be told, far less than I ever expected. One could make a list of chapters written, papers prepared, proofs corrected, though I fear it would be fairly desultory, and worse, tedious for any reader. Yes, I finished a monograph that I had needed to finish for years; I even gave a Tuesday Colloquium on it early in October, to more or less universal incomprehension. That was a clear mistake. (Recommendation to future Fellows: don’t present in the first few weeks. Unless you’re charming, charismatic, and a bit of a genius. Most colleagues fit that description much better than me.) But it seemed a surprising struggle, and since the end of the autumn, I was unable to get the time or space to write anything new, even though editing and revising soldiered on. For one thing that I did struggle with, and speaking to other Fellows reassured me I was not the only one, was getting a proper working rhythm established. The balance between the various Wiko events, work, and the demands of family is not always easy. I guiltily stopped going to my German classes (my German, indeed, probably got even worse in the year at the Wiko, owing to the universal use of English as our *lingua franca*, a deplorable tendency to which I indolently succumbed), and I missed several of the events that I would otherwise have liked to go to in a desperate attempt to get some work done (in particular, the Frictionless Fruit Forums seemed a potential banana skin it was wise to avoid slipping on). “Once the book is finished,” so I justified it to myself, “I’ll start attending all the rich intellectual life the Wiko has to offer.” That would have been from the early months of 2020, and the world had other things in store. Maybe it would never have happened anyway... As things reopened in June, I attempted to make up for all the lost time by getting the wonderful Wiko library to obtain as many of the musical scores as possible for the project I should have started months earlier, which are sitting on my computer and (so it seems) looking back at me expecting an answer that they’ll probably not get now. Still, the world continues spinning on its axis, so I don’t think any harm has really been done.

Rather more interesting would be a trawl through programmes and used tickets to see all the concerts and operas I managed to attend until that universal hiatus at the start of March. Having lived a decade ago in Berlin for two and a half years, and having gone to the Philharmonie only about ten times in that period, I soon made up for my unaccountable

omissions, doubling that tally in a few months. And I was one of the less-active concertgoers among Fellows in our year. At times I wondered whether these cultural excursions were taking too much time away from work; but given the circumstances ever since, I don't regret going to a single one. (Well, maybe one or two of Barenboim's more perfunctory efforts, though this was partly redeemed by some excellent Elgar.) As concert- and opera-going faded into a memory, we stranded Fellows used to try to placate ourselves by recalling our favourite performances of the year. (As far as I was concerned, it was Blomstedt, though there were so many to choose between.) Lunches and dinners, in the months they were operational in the Wiko cafeteria, were another topic that evoked mixed memories. The quality varied quite widely, though there were some highpoints, and Thursday dinners were always something to look forward to; I was also quite impressed that, contrary to my initial scepticism, Dunia did introduce us to one quite nice German red wine. I still have a bottle. Perhaps the achievement I was proudest of, however, was coming out of the year without developing any further on my person the infamous *Wiko-Bauch*.

I will largely pass over directly addressing the elephant in the room, the dreaded C-word, as something of which we have surely heard enough and that has affected us all for the worse, though I will note our deep gratitude to the Wiko for trying as gamely as possible to carry on when all around was falling apart. What I did notice, however, was how, despite agreeing with other Fellows within our permitted sorties into the budding Grunewald (conveyed across a healthy 1.5-metre *Abstand*, naturally, and in pairs, just like Noah's menagerie), that we really must stop discussing this interminable topic, we still carried on talking about it. Looking at the rising tide of figures for different countries took on a ghoulish glee, especially given the dubious pride one could feel at one's own country for leaping up the world league tables, and that sense of fragile *Schadenfreude* certain native English-speakers could feel observing the incompetent bungling of an already unwanted government.

Elephants, however, presumably went into the ark in pairs, and amidst life, death, and universal chaos, there was one much more joyous event in the spring that I have also not yet mentioned. I will not dwell on it at length either, suffice it to say that the cheerful reassurance of one or two other Fellows that I would become ten times more efficient after the arrival of a baby does not seem to have come to pass yet. But perhaps the abiding reflection of the year at the Wiko is of the enormous generosity and sheer happiness of the other Fellows and their families at the birth of Alexander. We were really unprepared for all the kindness and help that came unstintingly from all directions, and I would like to

take this opportunity to thank the Fellows and staff (and not least Felix) once again for everything they did. Alexander seems to like elephants – at least of the miniature soft-toy variety – and this would be a much nicer elephant to leave in the room, waiting patiently by the side of the cot for him to wake once again.



A TIME OF RESPITE, RETHINKING, SOME
CONCLUSIONS, AND SOME NEW QUESTIONS
DERIN TERZIOĞLU

Derin Terzioğlu was born and raised in Turkey, but received her higher education in the U.S., with a B.A. from Princeton and a Ph.D. from Harvard. She is an Associate Professor of History at Boğaziçi University. Terzioğlu specializes in the history of the Ottoman Empire and has published mainly on the social and political history of religion, the history of political thought, and literacy and manuscript culture during the early modern period. Since 2015, Terzioğlu has led the Boğaziçi team in the ERC-supported research project “The Fashioning of a Sunni Orthodoxy and the Entangled Histories of Confession-Building in the Ottoman Empire.” Together with the PI of the project, Tijana Krstić, she has co-edited a collection of essays titled *Historicizing Sunni Islam in the Ottoman Empire, c. 1450–c. 1750*, which came out of Brill’s IHC series in October 2020. Terzioğlu is currently writing a book that explores the changing place of Sufism in the Ottoman religio-political order from the late fifteenth to the mid-eighteenth century. – Address: Boğaziçi Üniversitesi, Tarih Bölümü, Bebek, Istanbul 34342, Turkey.
E-mail: derin.terzioglu@gmail.com.

Ever since Tijana and I embarked on the ERC-supported research project “The fashioning of a Sunni orthodoxy and the entangled histories of confession-building in the Ottoman Empire,” we had had few opportunities to get together in person and have extended conversations about the project without being distracted by other responsibilities. This is why we were especially looking forward to a time when we would be in a third place that would afford us respite from the busy schedules of our home bases. Specifically, we planned to finish editing two large collective volumes, which had been in our hands for

some time, and to co-write what we thought would be a monograph that synthesizes the results of the entire project. We both agreed that Berlin, and in Berlin, Wiko, would be the perfect place to do all this. We were, therefore, delighted when we applied and were granted the Wiko fellowship for the fifth and final year of our project.

I arrived at Wiko in mid-August with my son, who would stay with me only part of the time, as he lived in Düsseldorf with his father. As someone who had spent her sabbatical in Berlin a few years earlier, I should say that it was a true luxury to arrive in Berlin and not worry about finding a place to live, and not even to have to go in person for the *Anmeldung*, which, I knew from experience, could be quite a time-consuming and trying business. It was also luxurious to have at our disposal a whole team of librarians who magically and quickly brought us the books and articles that we needed. (My only regret is that as a result, I rarely ventured out to the Staatsbibliothek, which had been one of my favorite places during my previous stay.)

At the same time, it quickly became clear that Wiko was not just an idyllic place where one could isolate oneself from the rest of the world and simply work unperturbed. As a Wiko Fellow, one was also expected to take part in an intense intellectual community. Daily life at this venerable institution was organized in such a way that Fellows had to regularly interrupt their work to spend time with each other. In addition to the Tuesday Colloquia and occasional events like Fruitful Frictions, or the evening lectures, we had the obligatory lunches four times a week, plus the Thursday dinners. No matter how delicious the food and how engaging the conversation, I must confess that I initially found the performativity required on these occasions to be a bit too much, but luckily most of the Fellows were remarkably collegial and kind, and as I got to know everyone else, I felt more at ease and got more accustomed to the rhythm of Wiko's communal life.

Without doubt, one of the most memorable aspects of the Wiko experience for me was the colloquia. In my adult life as an academic, I had mostly attended conferences and lectures of fellow historians, or more broadly, people in the humanities and the social sciences, and had not really taken part in multi-disciplinary fora comparable to those at Wiko. I was not initially sure how much sense I would make of the presentations by the life scientists, but thanks to the helpful tips given by Daniel Schönplüg and Barbara Stollberg-Rilinger at the beginning of the year and thanks also to the communicative skills and resourcefulness of most Fellows, I actually got something out of every colloquium that I attended, no matter how remote the topic. But what truly made the colloquia memorable for me were the discussions that followed. It was truly exciting to see how Fellows

from different disciplines dissected each other's presentations and asked questions that cut to the core. I frequently learned as much or even more from the discussions than from the presentations themselves.

As stimulating as it was to be exposed to the research of Fellows from so many different disciplines, it was also great to have been at Wiko at the same time as several exceedingly good historians whose research addressed questions relevant to mine. Colloquia and lectures given by other Fellows on the politics of law in different contexts were also extremely interesting to me, because during part of my stay I was writing about the tensions between the supposedly immutable religious law and the mutable local and imperial customs in the early modern Ottoman context. I wonder whether it was pure luck or extremely good planning on the part of the selection committee (most likely, it was both) that during our year there were a significant number of Fellows whose work delved into religion from different disciplinary perspectives. I very much enjoyed the single session that Tijana, Nicole, and Jeanne organized on readings on religion. I wish we had started it earlier, since the COVID-19 pandemic brought it to an abrupt end.

Shortly after my own colloquium in March, the pace of life at Wiko changed significantly, when the whole of Germany (like many other places in the world) went into lockdown because of the COVID-19 pandemic. For me, perversely, this was not such a bad thing, since my husband and son came over to stay with me. Besides, when some of the Fellows left, I asked for and got an office all to myself, which helped my productivity. Also, we no longer had communal lunches, even though Dunia made sure that lunches were delivered to us individually, which was incredible. But by then, we had become a close-knit community, so when the communal lunches were resumed (with the requisite precautions) a few months later, we had all missed each other's company and relished the renewed opportunities to get together in person. By then, of course, we all knew we were approaching the end of our fellowship and were already feeling sad on that account.

Despite the ups and downs of my moods and the distractions of a world gone awry, I now realize that my ten months at Wiko were actually more productive than I thought. The first piece I finished was a long article on the Ottoman reception of the political thought of the Hanbali jurist and theologian Ibn Taymiyya. Specifically, I discussed how Ottoman scholars engaged with the Taymiyyan doctrine of shariah-based governance (*siyasa shar'iyya*) in the light of their own legal and administrative practices, which were based on the shariah, sultanic law, and local custom. This article will come out in the project's first edited volume. After this, I revised and finished an article discussing how

seventeenth-century Ottoman jurists reckoned with local custom and historical change in the context of the jurisprudential debates on contested forms of communal prayer. This article has also been accepted for publication in a separate collective volume devoted to the topic of change in the Ottoman world.

My interest in debates on Islamic law notwithstanding, Sufism or Islamic mysticism remained at the center of my focus. Earlier, I had written about how the growing importance of Islamic law and legal norms in learned discourse and administrative practice, together with growing Sunni confessionalism, had placed new constraints on the Sufis living under Ottoman rule in the course of the sixteenth and seventeenth centuries. Yet, I was also mindful of the fact that, despite these challenges, the Sufi brotherhoods had continued to spread deep into Ottoman society, and Sufi masters continued to be influential religious and political actors, not only through the early modern era, but also all the way until the end of the Ottoman Empire in the early twentieth century. I wanted to address this seeming contradiction in my work. I had the opportunity to present some of my thoughts on the topic in a paper I presented at the conference “Imperial Mysticism: Piety and Power in Early Modern Empires from a Global Perspective” at Central European University. My paper focused on Sufi political writings of the seventeenth and early eighteenth centuries and showed how Sufi writers were able to revitalize the discourse of mystical rulership with new inflections and use it to secure their place within the Ottoman religio-political order in a time of change. More and more, I realized that leading Sufis of the early modern Ottoman Empire turned the debate on Sufism into a debate on the Ottoman “constitution,” and I began to explore other ways of approaching that constitutional debate. One of those ways would be through a study of royal rituals, and for that, I found the work of Barbara Stollberg-Rilinger (and conversations with her) to be immensely inspirational. In this connection, I would also like to acknowledge the help and encouragement provided by Eva von Kügelgen when reading German-language scholarship. I wish I had taken greater advantage of her expertise.

By December, it had become evident that Tijana’s research and mine were evolving in rather different directions. Much of my research focused on those elements of Ottoman Islam that did not neatly fit the confessionalization model, and I felt increasingly drawn towards writing a more layered history of that tradition than one that would be more global in its reach. In the end, Tijana and I decided that, rather than try to co-write a book that would somehow “put everything together,” we might more profitably write two separate books on our respective foci of research, while remaining in conversation. Of course,

we still continued to collaborate in various ways. In January, for instance, we gave a joint talk on our project as part of a colloquium on early modern European history run by Professors Schunka and Jarzebowski at the Freie Universität. We also continued to work together on the two collective volumes.

By the end of the Wiko fellowship, the first product of our collaborative work, the collection of essays we edited under the title *Historicizing Sunni Islam in the Ottoman Empire, c. 1450–c. 1750*, was finally finished and was in press. The second collective volume, *Entangled Confessionalizations? Dialogic Perspectives on Community and Confession-Building in the Ottoman Empire, 15th–18th Centuries*, was also almost finished. It was for the second volume that I wrote the article titled “Confessional Ambiguity in the Confessional Age: Philo-Alidism, Sufism and Sunni Islam in the Ottoman Empire, 1500–1700.” I presented the gist of this paper at my Wiko colloquium and benefited greatly from the questions and comments from the other Fellows.

Of course, my stay in Berlin as a Wiko Fellow was also about much more than academic work. I know I will dearly miss the long walks that I took, sometimes alone, sometimes with Tijana, and sometimes with Deniz and Eren, along the lakes and through the Grunewald forest. The peace and quiet of the Grunewald area appealed to me so much that I did not venture out to the rest of Berlin as much as I had done during my previous stay. That said, I did see some excellent exhibits and plays, and I am grateful to Efraín and Romy for initiating me into the riches of the Schaubühne. The Pilates classes with Rebecca Rainey were also a gem. Above all, however, I owe to Wiko the privilege and pleasure of having gotten to know so many people who are not only terrific scholars, but also wonderful human beings. For all these reasons and more, I consider myself very fortunate indeed to have been at Wiko when I was. Let me end then by extending my sincerest thanks to all the people who made it possible for me and for us to be Wiko Fellows, who made that experience truly work for us, and who stood by us, also when things got rough.



THE RESEARCH THEME STRIKES BACK
BALÁZS TRENCSENYI

Balázs Trencsényi is a Professor in the History Department of Central European University and Co-Director of Pasts, Inc. Center for Historical Studies. His main field of interest is the history of modern political thought in East Central Europe. Between 2008 and 2013, he was Principal Investigator of the European Research Council project “*Negotiating Modernity*”: *History of Modern Political Thought in East Central Europe*. Among other publications, he is the author of the monograph, *The Politics of “National Character”: A Study in Interwar East European Thought* (Routledge, 2012); co-author of *A History of Modern Political Thought in East Central Europe*. Vols. I–II (Oxford UP, 2016, 2018); co-editor of *Discourses of Collective Identity in Central and Southeast Europe (1775–1945)*. Vols. I–IV (CEU Press, 2006–7, 2014); *European Regions and Boundaries: A Conceptual History* (Berghahn, 2017); *Brave New Hungary: Mapping the “System of National Cooperation”* (Rowman and Littlefield, 2019); and *The Rise of Comparative History: Perspectives on Comparative and Transnational History in East Central Europe and Beyond*. Vol. I (CEU Press, 2020). – Address: Department of History, Central European University, Nádor u. 11, 1051 Budapest, Hungary / *Quellenstr.* 51, 1100 Vienna, Austria. E-mail: trencsenyib@ceu.edu.

When introducing my research topic to the other incoming Fellows in September 2019, I reckoned that studying crisis discourses was not completely irrelevant for scholars beyond the field of intellectual history, but also that it was not that vital for them. Coming from Hungary – and from the Central European University, in particular, which the Hungarian government was forcing into exile – I have been surrounded by the rhetoric of crisis (of democracy, of liberalism, of institutions, of education, of identity, etc.). And

while especially colleagues coming from Russia or Turkey, but lately also the USA or the UK, were overdosed with this discourse if they reflected on the politics of their countries, there were still seeming loopholes (in both a geographical and an intellectual sense) where one could hope to escape from it. For me, spending some time at the Arcadian environment of Wiko in Grunewald seemed to be exactly such a temporary safe haven, after which I expected to return to the crisis-ridden context I was coming from, with reloaded intellectual and emotional batteries.

Upon my arrival in January, I acted accordingly, first of all ordering loads of books to read, which I had not had time for before or could not find in the libraries I had normally access to. With my family, Oksana and Márk, we also tried to make the best out of Berlin's cultural offerings, going to museums every weekend (enjoying that there was no rush and we could afford the luxury of viewing only parts of the exhibitions, for instance attentively studying some of our favorite halls in the Pergamon Museum), trying to get tickets to the ever-overbooked theater performances of the Schaubühne, the Berliner Ensemble, and the Deutsches Theater, visiting some of the nearby cities we have never been to before (like Quedlinburg), and meeting up with our many friends and colleagues in Germany. In addition to the three months to be spent at Wiko, I was also a guest of the Centre Marc Bloch, and we planned many common activities on comparative history and the challenges to democracy in Eastern Europe and beyond. I also hoped to organize some academic events, bringing together the two institutions.

When discussing at the lunch table in early March the mysterious virus spreading from Wuhan, most of us still felt it a distant and rather abstract danger. Then I left for Brussels for a week as an evaluation panelist of a European research grant scheme, and when I arrived at EU headquarters, the atmosphere was still completely relaxed: after debating the applications fiercely for eight hours, we went out to restaurants and, except for the reticence of most people to shake hands and hug each other, life seemed to be as usual. But when we left the office building on March 19, the whole corridor (and very soon the whole building) was closed and disinfected after us, and by the time I got back to Berlin it was a radically different city, and what is more, a radically different world...

Afterwards, whenever I mentioned to people who asked about my current research project that I worked on crisis discourses, I got a wink with the message that the topic is truly current, sometimes with the evident subtext that I might have been very quick (and slightly opportunistic) to pick up a new theme in light of the dramatic global developments. For some time, I still tried to mention, for the record, that my research topic

predated by years the first COVID case ever discovered, but usually this made it look even worse.

That said, working on my sources as the global pandemic unfolded evidently brought to particularly sharp light a central issue of the debate on the ways crisis has been conceptualized in the context of political modernity. After Reinhart Koselleck's seminal *Kritik und Krise* (1959), there has been an increasing scholarly consensus that it was not some crisis, existing "out there," that generated the crisis discourse; rather, the crisis discourse had its own internal dynamic, not necessarily reflecting the historical processes unfolding in front of the eyes of those who applied this conceptual framework. A radical take on this could even go so far as to argue that "crisis" was a – rather frequently used and abused – discursive weapon that was often completely – and sometimes intentionally – detached from the actual political and social dynamics it claimed to describe. Instead, it should be conceived as a catalyst of processes challenging and eventually even dissolving the existing political order. While Koselleck himself focused on the "pathogenesis of modernity" in the context of the Enlightenment, the main debate on the history and politics of crisis discourses has been unfolding, quite predictably, with regard to the historical image of the Weimar Republic. The classic postwar narrative described this historical context as eminently crisis-ridden and tended to take at face value the endemic statements of the various Weimar political subcultures about disorientation, disintegration, and impending catastrophe. This picture, however, was increasingly questioned by scholars (such as Rüdiger Graf) who sought to nuance the way these statements themselves were to be read, pointing to the intended illocutionary force of the representations of crisis in terms of various doomsday scenarios (i.e., rather than predictions of what was to come, they were meant to unify and mobilize their target audience to make a concerted effort to avoid the catastrophe). From another perspective (for instance, that of Tim B. Müller), there has been a growing emphasis on the open-ended horizons of Weimar politics, in the sense that radical ideological criticism could go together with de facto acceptance of the existing institutional frameworks. While democracy was heavily contested, its fall was far from predetermined.

These discussions greatly influenced me well before I came to Berlin (in fact, I even had the good luck to meet Koselleck a number of times when I was a graduate student) and sought to draw on these insights when casting out my own net of comparative intellectual history, seeking to catch various discourses stemming from Western and Eastern Europe. Nevertheless, I also had an underlying assumption (maybe linked to my own

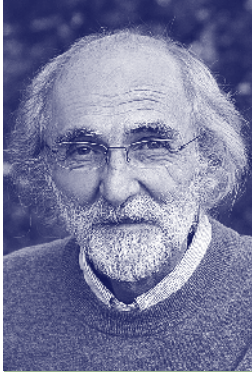
East Central European experiences) that we should try to nuance even further the way we describe the interrelationship of discourses and historical processes. It is evidently not true that the “objective” crisis creates “subjective” crisis narratives, but it is also farfetched to argue the other extreme position, namely that representations have nothing to do with what is going on in reality and are only meant as discursive weapons to subvert the political order. What I was looking for was instances of serious engagement with the social, economic, cultural, and spiritual tendencies of a given period, often relying on diverse scholarly methods (from political economics to sociology, history, and cultural philosophy) and pointing to those aspects that they identified as existential threats to the community. In a way, I was interested in efforts to make sense of the world under conditions of extreme urgency. While we should not forget that framing a social, economic, or cultural process as a threat can well be conscious manipulation, it is hard to deny that there were various ways and epistemic patterns in which reality could be constructed, and their weight was not completely equal. In this sense, following the local (i.e., German) and global discourses on COVID was extremely instructive for me, as it was quickly becoming evident that different actors (such as the federal government, the political elites of the various Bundesländer, the off-mainstream political forces, the medical experts in key state institutions, the medical experts of less central institutions, the para-experts trying to find a niche for themselves, and the adherents of various conspiracy theories) all constructed partly overlapping and partly divergent realities about what the virus was actually “doing” to society; and these divergences actually mattered. Even as a simple pedestrian, going out to walk in Grunewald during the lockdown in April, one could not just take up an equidistant position from all these representations, as one had to adjust one’s behavior (having to make impromptu decisions all the time, for instance about keeping or not keeping distance from another jogger coming along the same path), depending on which of the descriptions one regarded as most realistic, even if one could still retain a critical distance from all of them, considering them models and not “the Truth” (and tending to trust exactly those who themselves expressed their awareness of the incomplete nature of their knowledge).

Reading various intellectuals who sought to conceptualize the developments around them in the 1920s–30s (such as Pitirim Sorokin, Walter Lippmann, Mihail Manoilescu, Wilhelm Medinger, Florian Znaniecki, Ludwig von Mises, José Ortega y Gasset, Wilhelm Röpke, István Bibó, Bogdan Radica, Louis Rougier, Alfred Weber, Ferdynand Zweig, Oswald Spengler, and Alexander Rüstow – to mention just a few of them, representing different national contexts as well as extremely divergent intellectual and political positions),

one has a similar feeling about competing models of reality, which obviously should not be mistaken for Reality as such; but we should nevertheless be able to say more than just to register their divergences. Analyzing how they constructed reality and thereby engaging in a sort of dialogue with them (as an intellectual historian I can rely on some sort of toolkit to do this somewhat better than I could, for instance, decipher the depiction of the medical and social implications of COVID made out by various speakers), I hoped to learn something not only about the speakers, but also about the world they inhabited and sought – often desperately – to make sense of.

The period spent at Wiko was thus a very complex and instructive experience. Rather than an Arcadia existing outside my “normal” space and time, it functioned as an observatory on the hilltop from where certain phenomena could be seen perhaps somewhat better. It mattered a lot that in this situation, which was becoming more and more “serious,” in addition to my “dialogues with the dead,” which were only rarely satirical (à la Lucian of Samosata), there was a broader circle of Fellows and their families (Zhanna, Sergey, Zhoru, Bilyana, Efraín, Romy, Derin, Alon, Alexandros, Achille, Altay, Xóchitl, Natasha, Tijana, Tolga, David, and many more) with whom I could talk about very serious things, always with a jocular overtone – lifting at least part of the burden of insecurity and, by creating a pleasant moment, bridging the feeling of rupture between past and future. That is, we were trying to cope with the crisis.

This could not have been possible without the preservation of the functionality and ongoing hospitality of Wiko as an institution and especially its staff on all levels (let me thank especially Barbara, Thorsten, Daniel, Dunia, Vera, Andrea, Maike, Eva, and all the library team). This made it viable for all of us to continue functioning like a community of scholars, and not to feel like in the ballroom of the Titanic, but indeed preserving our existential and professional curiosity. To keep working, not as if nothing had happened, which would be a mistake and was impossible anyway, but precisely keeping our reflectivity and capacity to face the new personal and intellectual challenges posed by a set of developments that at first sight seem rather unprecedented – even though, if you ask us historians, we will surely come up with at least partially fitting parallels and analogies.



THE WOODPECKER
ACHILLE C. VARZI

Achille Varzi is Professor of Philosophy at Columbia University (New York), where he has been teaching since 1995. Born in 1958, he graduated from the University of Trento (Italy) and received master's and doctoral degrees in Philosophy from the University of Toronto (Canada). He is the author or co-author of numerous monographs and articles in the fields of philosophical logic, metaphysics, and the philosophy of language and literature. He is also a prolific writer for the general public and his books of philosophical stories have been widely translated and adapted for stage and educational purposes. In recent years he has also been teaching for the Prison Education Program sponsored by Columbia University's Justice-in-Education Initiative. All of his work is driven by Yogi Berra's motto: In theory, there is no difference between theory and practice; in practice, there is. – Address: Department of Philosophy, Columbia University, New York, NY 10027, USA. E-mail: achille.varzi@columbia.edu.

Day one. You arrive after a long trip. Along the way, you got increasingly anxious that you may not be prepared for this. You realized you forgot to pack any soap, for instance, or even your usual chocolate supply, and began to worry about all sorts of other things you might have left behind or failed to consider. Did you take the *caffettiera*? Will there be an extension cord for your laptop? What about the power adapter – did you bring one? Once again, you waited until the last minute and didn't plan things as you should have, and now you are nervous that you might not be able to last long. You even forgot to bring an umbrella! Then you enter your apartment in Villa Walther. The morning sun is shining through the windows. The living room leads to a balcony; it directly overlooks the lake,

surrounded by woods. You wander through the other rooms and smell the clean air. Of course there is soap waiting for you in the bathroom. The kitchen has a brand new coffee maker, and there are even four espresso cups and eight coffee spoons. You open the refrigerator out of instinct. There is a bottle of wine! And there's milk, orange juice, homemade bread, salmon, cookies – and chocolate. The studios have fully equipped desks, and of course there are plenty of extension cords. You go back to the balcony and sit on a chair without unpacking. You look at the ducks and the swans, and before you know it, you are already trying to locate your first woodpecker in the trees around you. Welcome to your new home. Welcome to Wiko. Let us know if there's anything you need.

The care, professionalism, generosity, and friendly anonymity with which the Wiko staff welcomed and supported our stay in Berlin is the first thing that impressed me – and the last I will forget. I am sure many other Wiko Fellows and guests would say the same. Of course it isn't just a matter of feeling at home. This was to be a year of serious work, and just as I had high expectations, I knew my prestigious host expected me to honor the unique opportunity I was offered to finally immerse myself in my research project, to discuss it with others, and to contribute to – and benefit from – the inspiring and truly interdisciplinary intellectual life that makes the Wissenschaftskolleg the extraordinary place it is. But precisely for these reasons, the feeling of home is no secondary detail. I soon learned that it extended well beyond the walls and balcony of the apartment Friederike and I had been welcomed to. It embraces every aspect and every moment of one's stay. It is the very spirit of the Wiko experience, and that first impact was a perfect taste of what was to come.

The easiness with which a large and diverse cohort of distinguished Fellows turned into a dear group of friends is perhaps just another side of the same token, and one for which I am equally thankful. I knew that in the course of the year I would learn a lot from everyone, and I also knew Wiko expects everyone to socialize and form a community with one another. The highly organized weekly schedule, with its strict meal routine (about which I had heard from many sources), is meant to achieve precisely this purpose: collegiality. But I did not anticipate this would result in the forging of genuine friendships, some of which will certainly continue long beyond the painful goodbyes that awaited us at the end of June (if not earlier). Presumably this happens every year. It surely happened this year. And it happened despite the difficulties we all had to face when the virus outbreak hit Berlin and things changed so dramatically – small difficulties, to be sure, compared with what everyone else had to go through. We have been a lucky group indeed.

The project I brought to the Wissenschaftskolleg was ambitious, though I had no doubt this would be the ideal place to pursue it. As the title was meant to suggest – *Boundaries: From Geography to Metaphysics* – it had a clear starting point and a well-defined goal, but I needed to fill the huge gulf that lies in between, and this required a good amount of interdisciplinary steps. The starting point was this. I am interested in the philosophical significance of boundaries, and geography provides us with a concrete illustration of what they are and how they work. Above all, it tells us that boundaries (or borders, frontiers, barriers, confines, etc.) appear to come in two basic types: “natural” boundaries, such as coastlines, river banks, mountain ranges, ravines, etc., and “artificial” boundaries, which is to say boundaries that are created by human decisions and conventions (if not warfare), regardless of any physical differentiations in the underlying territory, as with the frontier between Mexico and the US, the borders of Niger, or the imaginary lines separating the German portion of Lake Constance from the Swiss and Austrian portions. It is an intuitive distinction and arguably a powerful one, not least insofar as it underlies a great deal of the history and dynamics of our political culture. (Here is one aspect of the project whose articulation benefited greatly from the generous input I received from my fellow historians, sociologists, and political scientists.) Yet this is just the starting point. For boundaries are not a prerogative of geography. They are at work in articulating *every* aspect of the world around us. Boundaries stand out in *every* map we draw, and so does the natural/artificial distinction that they elicit. The boundary marking off my body from the environment, for instance, would be a natural one, like the boundary of an island; the boundary between my top half and my bottom half, by contrast, is entirely artificial. A person’s birth and death, or the instant when a ball begins to roll, would seem like temporal boundaries of the natural sort. A person’s reaching legal adulthood, or the subdivision of baseball games into innings and of innings into frames, are instead clear examples of cutoff points that are driven entirely by human conventions and purposes. (Again, in these regards I benefited enormously from the enriching discussions I had with my Wiko Fellows, especially biologists, medical doctors, and legal theorists.) Indeed, once the opposition has been recognized, it can be drawn across the board: not merely in relation to boundaries, but also in relation to those entities that *have* boundaries. If something enjoys a natural boundary, its existence and identity conditions appear to be independent of us; it is a *bona fide*, mind-independent entity of its own. By contrast, if its boundary is of the artificial sort, then the entity itself is to some degree a *fiat* entity, a construct, a product of our worldmaking. This is the metaphysical side of the project, though getting here is precisely

what required a lot of filling in and putty work. For if you see it this way, it is not an exaggeration to say that the natural/artificial distinction betokens the general opposition between what is *found* or *discovered* and what is *made* or *created*, and this takes us straight to the metaphysical debate between realism and antirealism. And the overall goal of the project, as I envisaged it, was to investigate the antirealist stance corresponding to the limit case: What if there were *no* natural boundaries? What if all boundaries – hence all entities – were on closer look and to some extent the result of *fiat* articulations reflecting our cognitive biases and our social practices and conventions?

I knew these are difficult questions, and indeed their proper treatment turned out to be way more challenging than I had anticipated. Not only did my continued conversations with the Fellows and staff result in so many more suggestions, case studies, bibliographic sources, and food for thought than I could process in a few months. That just confirmed the many-faceted pervasiveness of boundary concerns across all fields of inquiry, and I can only be thankful for being pressed to address it in ways I had not considered. That is exactly why I brought my project to Wiko in the first place. But the tragic events that hit us all in the Spring, the cataclysm that ravaged the world around us as we were watching powerlessly, the devastating effects of that minuscule killer creature that no one knew and everyone feared – that was completely unexpected. And that, too, had a huge impact on the picture I was after. The masks, the Plexiglas guards, the social distancing, the vulnerability of our immune system... How could I stick to my “ambitious” philosophical plan when the entire boundary system out there was falling apart? How could I honestly think I could march my way from geography to metaphysics if I didn’t even know how to walk and breathe properly under a simple face shield? I was fancying the natural/artificial opposition to be unwarranted, ungrounded, unreal; I suddenly found myself staring at the most tragically real inside/outside conflict.

This is not to say that I gave up. But clearly I needed to step back and pause. In his *Romane Lectures* of 1907, the first extensive treatment of my topic from a strictly geopolitical perspective, Lord Curzon said that boundaries are “the razor’s edge on which hang suspended the modern issues of war or peace, of life or death”. He knew what he was talking about. At the time of his lecture, determining the frontiers of the British Empire was a major diplomatic preoccupation, if not a source of international danger, and Curzon himself had just returned from a continent where he had been responsible for the security of a land frontier 5,700 miles in length. It was not without authority, therefore, that he would see his lecture as an opportunity to urge British foreign ministers and

ambassadors to concentrate their efforts on frontier policy, in the conviction that many sources of political discord could be removed by adjusting rival “interests and ambitions” at points where the relevant territorial borders adjoin. If I want to extend his analysis along the lines I sketched – and question the natural/artificial opposition on which it rests – I’d better do so with some comparable semblance of authority. Wiko gave me almost everything I needed. But I cannot go any further unless I find a way of converting that painful incredulous stare into the eye of scrutiny. The razor’s edge is no longer a metaphor.

Still, I can hardly overstate how lucky I feel that all this happened while I was at Wiko. And surely enough, it was a productive year after all. For as happens with many Fellows, over and above my struggling with the official project I meant to carry out, the luxury of ten uninterrupted months in my new home allowed me to make enormous progress on several other projects that I brought along from my backlog or started anew for some reason or other. I finished a book for Oxford University Press that was long due (*Mereology*, co-authored with Aaron Cotnoir from the University of St. Andrews), dealing with a topic not altogether removed from my project on boundaries: the formal theory of the relations of part to whole and of part to part within a whole. I completed the revisions of two papers, one on the philosophical foundations of point-free geometries (“Points as Higher-order Constructs”, to appear in an edited volume for Oxford University Press titled *The History of Continua: Philosophical and Mathematical Perspectives*), and one on the metaphysics of modal logic (“Counterpart Theories for Everyone”, forthcoming in the journal *Synthese*). And I wrote five brand new papers, two of which deal with the recalcitrant ontology of absences (“Ballot Ontology”, to appear in volume for Oxford University Press entitled *Non-Being: New Essay on the Metaphysics of Non-Existence*, and “A Slow Impossible Mirror Picture”, to appear in the journal *Perception*, both co-authored with Roberto Casati from the Jean Nicod Institute in Paris), while the others deal with various issues in philosophical logic (all currently under review). Looking back on it, this was an incredibly productive year indeed.

Friederike and I left Berlin at the beginning of July. On our last day, with everything packed and ready to go, we sat one last time on our balcony. The Herthasee was getting ready for the hot summer months, with its water all green with algae. Around us, the woods were not as dense as they were on the day we arrived, as some had been taken down over the winter or stripped from their thick ivy undergrowth. But the trees looked just as happy and proud as always, as did the many birds that had visited us throughout

the year. We spent a good hour contemplating the scene that welcomed us every morning. Then the time came. We gave one last look at the ducks and the swans. And as we got up to leave, before we knew it, we heard it. The woodpecker!



THE PRINCE, THE JEWELER, THE MOGUL,
AND THE VIRUS
DROR WAHRMAN

I am an Israeli cultural historian of early modern Europe, with a particular interest in expanding the archive that historians work with to include works of art. I taught for many years in the UK and the US. A decade ago, I moved back to Israel, where I took a break from writing in 2014–2018 to serve as the Dean of Humanities at the Hebrew University of Jerusalem. Having been trained as a historian of Britain, I have written in the past about topics such as why did the British from the late eighteenth century begin to believe they lived in a society with a middle class (hint: the answer in my view is not because there suddenly was one); and about the history of the ways people think about categories of identity and about personal identity, trying to show that in the eighteenth century there was an “*ancien régime of identity*” utterly different from the modern one, which then disappeared. In recent years, I have written about an idiosyncratic Dutch-English painter, Edward Collier, who used peculiar trompe l’œil paintings of printed and handwritten documents to make an extraordinary critique of a radical media revolution of the late seventeenth century; and, with Jonathan Sheehan, about how Europeans from the late seventeenth century developed new ways of thinking about the origins of order in the world when they no longer relied on divine providence for every aspect of it, new ways that we described as “self-organizing thinking”. – Address: Faculty of Humanities, The Hebrew University of Jerusalem, Mount Scopus, Jerusalem 91905, Israel. E-mail: dror.wahrman@mail.huji.ac.il.

The sojourn at Wiko was my opportunity to pick up and complete a book project that I began before I became dean, an interpretation of an object in the great palace museum in Dresden (the *Grünes Gewölbe*). This object, one of the most extraordinary works of

decorative art in early modern Europe, called the *Thron des Großmoguls* (The Throne of the Great Mogul), is an elaborate multi-piece model of the court of the Indian mogul Aurangzeb during his birthday celebrations. The Saxon prince August the Strong purchased it around 1700 for an enormous sum. It is also one of the most *puzzling* objects in early modern Europe: why did the jeweler Johann Melchior Dinglinger invest an inordinate amount of time, effort, and skill in making this piece of his own accord, with his two brothers, over a period of eight years? Why does it have this unique form and content? Why did the Saxon prince, who at the time was in a major political and financial crisis, purchase this work? Why does it include dozens of miniature elements that seem unconnected to its overall theme? What can this artwork tell us about the political circumstances of the Holy Roman Empire c. 1700, or about the imperatives of the world of art at that point, or indeed about global trends during this period?

I spent my Wiko year writing a book that tries to answer these questions. Structurally, the book progresses in what is best described as a floral pattern, in the manner that a child draws a flower. At the center stands the *Thron des Großmoguls*. Each of the twelve fast-moving chapters begins at the center and traces, in petal after petal, a movement away from the model and then back again. Each detour unpacks one element of this complex object, keeping in mind the peculiarities of form and content, and takes the analysis into a different aspect of European or global history c. 1700, be it politics, ideas, literature, art, or culture – aspects that are embodied in the model, each in its own way. Each chapter picks certain elements from the model to look at closely: mirror, crown, throne, miniature, pyramid, script, and so on. Cumulatively these chapters offer an interpretation of the historical meanings inhering in this unique object (including the significance of its uniqueness itself).

Wiko was the ideal setting for this project. The year away from work with such fantastic conditions and care (not to mention the lakes) gave me the peace of mind to write intensively and quickly. The conversation with so many fellow Fellows and staff specializing in so many different fields gave me new angles I could not have come up with myself. The chance to improve my German (as an English historian, this was my first foray into German history), with the wonderful help of Eva and her team. And above all was the library. To write this book, I needed many hundreds of references from different types of sources, as well as to track down close to a hundred illustrations, many from different and hard-to-find sources. I cannot begin to describe the effort, dedication, and professional expertise that the library team put into finding all these sources, solving difficult riddles, and placing so many resources at my disposal.

Wiko is also close to Dresden, which was of course key to doing my research. The year's group also took advantage of this and had a Wiko Fellows and staff day tour to the *Grünes Gewölbe*, which, for me at least, preparing and guiding it, was a real highlight of the year. It also became something of a loaded event, because 36 hours after our thorough visit to the Saxon treasures the museum was broken into and some of the most expensive pieces of jewelry in its collection were stolen. We were among the last people to see them in place.

In our capacity as group speakers, Sharon Strauss and I organized a series of tours for Wiko Fellows, drawing on different Fellows' specialties in different ways. My partner, Roni Taharlev, is a painter, who used her time at Wiko to paint in our Villa Walther apartment with a Berlin influence and who even presented her work at Wiko. Together we led one of our year's tours, in the Gemäldegalerie, which is a must for lovers of European old masters.

Have I forgotten something? Ah yes, the coronavirus... we are of course the year that was interrupted by the pandemic. Roni and I were affected quite immediately because Roni's model, with whom she worked closely in our Wiko apartment no. 134, was found to be COVID-19 positive (this when Germany as a whole had only some 500 cases! Go figure...). So Roni and I were placed in quarantine, separately, and thereafter took one of the very last flights back to Israel, and thus ended our year abruptly in mid-March. And yet, my Wiko year did not end: the library team came back and continued to help me from a distance, and the first-ever Wiko Zoom colloquia were also memorable. We do regret the hasty departure and the lack of closure to what was truly an amazing year, otherwise perfect in every way.



SHIPWRECK WITH FRIENDS
NATASHA WHEATLEY

Natasha Wheatley is an Assistant Professor of Modern European History at Princeton University. She received her Ph.D. from Columbia University in 2016 and was a postdoctoral fellow in the Laureate Research Program in International History at the University of Sydney before joining the Princeton faculty in 2017. Her article, “Spectral Legal Personality in Interwar International Law: On New Ways of Not Being a State,” was awarded the Surrency Prize from the American Society for Legal History in 2018. Earlier research on the League of Nations’ mandate system has appeared in *Past & Present* and elsewhere. She is the editor, together with Stefanos Geroulanos and Dan Edelstein, of *Power and Time: Temporalities in Conflict and the Making of History* (Chicago, 2020), as well as of *Remaking Central Europe: The League of Nations and the Former Habsburg Lands* (Oxford, forthcoming), with Peter Becker. She is currently at work on her first monograph, tentatively titled *The Temporal Life of States: Central Europe and the Transformation of Modern Sovereignty*. – Address: Department of History, Princeton University, 129 Dickinson Hall, Princeton, NJ 08544, USA. E-mail: nwheatley@princeton.edu.

Vous êtes embarqué – “we are embarked.” A line from Pascal, picked up by Friedrich Nietzsche in the late nineteenth century, and then again by another German philosopher, Hans Blumenberg, in the late twentieth. Blumenberg made it the epigraph of his cult classic, *Shipwreck with Spectator* – a slender little book built on a brilliant, if idiosyncratic idea. Blumenberg presented *seafaring* as a paradigmatic “metaphor for existence.” Life is a sea voyage: Blumenberg could show how this image persisted but also evolved from antiquity down to the present, with each new formulation capturing changing understandings

of what it means to be alive and in the world. The ancients warned that one risked shipwreck by forsaking the security of dry land – humanity’s natural domain – in the restless pursuit of adventure or fortune. By the time Nietzsche was quoting Pascal, however, something fundamental had shifted. Gone was the option of staying coddled in the safety of the harbor: in being alive, we were already far, far out on the high seas. “Now, little ship, look out!” Nietzsche wrote in *Die fröhliche Wissenschaft*: “there is no longer any ‘land.’” We are all always already embarked.

The little ship of my life arrived in Berlin at a moment of especially acute landlessness. An old life lay behind me, dissolved; the new was still formless. I tried to get my bearings – tried to wrangle the stars into readable constellations – but I was further out to sea than I realized. I thought a lot about the relationship between feeling and thinking. In certain moments, we sense their antagonism. But I became ever more conscious of the root they share in a fundamental awakensness or responsiveness to the world – that state in which our deep-lying sensing organs are turned outwards, exposed to the elements.

The year at Wiko was still young when Barbara asked if I would give the year’s first public lecture, attached to the meeting of the *Beirat*. I flinched. My work might not be the best suited to a public lecture, I demurred. It tends toward the conceptual. Not many pictures. “Don’t underestimate our Grunewald Publikum,” came the smiling reply. Right. Well, one potential lecture, I mooted tentatively, might grow from some work I have done on metaphor in international law. It showed how interwar jurists invoked a string of striking metaphors to conceptualize the semi-standing, or half-personhood, of a range of new subjects in international law, including minorities, mandated territories, and individuals. Could international law admit non-state subjects, subjects that might have rights but not the full capacity to wield them? Jurists reasoned through analogies to unborn children, slaves, or even – in what emerged as Thorsten’s favorite – the unfinished characters in Luigi Pirandello’s modernist drama *Six Characters in Search of an Author*. The research reflects my interest in bringing the full range and richness of humanities methodologies to bear on the study of law, not least through an attentiveness to language and to problems of time and temporality. As my conversation with Barbara drew to a close – both of us smiling now, talking about metaphor – she threw in, almost as an afterthought, “Have you read Hans Blumenberg?”

Ah, Blumenberg. Yes, I had. In my first year of graduate school we were assigned his *Legitimacy of the Modern Age*, a work as fat as *Shipwreck* is thin. I learned of *Shipwreck* then – often mentioned in the hushed tones of crush-ripe graduate students, their eyes

shining – and knew immediately that I loved it, though I had scarcely pressed back its front cover. But it languished on my reading list, neglected, a victim of the pressures of writing a dissertation and beginning one’s first teaching job. Oh, *how fitting*, I mused as I walked back to the Villa Walther, that here, now, in the first pause of that breathless, early-career scramble, it reemerged on the horizon and sailed right back to me. I thought about the books that wait for you, patiently: the books that know exactly the right moment to pounce. It arrived and scooped me up. With each page I read, I gained new companions in shipwreck – as though finding messages, sealed in bottles left bobbing in the ocean, from a long lineage of those reckoning with the landless life.

Blumenberg did not just soothe and delight. The re-encounter proved intellectually generative in unexpected ways, sending sparks flying sideways to my book project. Blumenberg’s work on metaphor was connected to his exploration of methodologies for the history of concepts. Metaphors, he felt, granted access to what could not be translated back (or forward) into pure conceptuality, what could not be reduced to abstract language – those aspects of the human life-world that were “conceptually irredeemable.” In “Prospect for a Theory of Nonconceptuality,” an essay he appended to *Shipwreck*, his interest lay in excavating precisely that buried stratum of stimulations and needs that *generated* theoretical curiosity – the life-world that sparked metaphors and that metaphors documented indirectly.

These methodological provocations spurred new ways of articulating what I was doing in my own book, currently titled *The Temporal Life of States*. It’s a book about the intellectual adventure of sovereignty in Central Europe in the hundred years after 1848. It follows attempts to square the Austro-Hungarian Empire – that complex, compound polity at Europe’s heart – with “modern” conceptions of state and sovereignty that turned on unity and singularity. How to translate the easy pluralism and particular temporality of dynastic imperium, with its many-bodied emperor-kings, into the abstract categories of nineteenth-century legal thought? The difficulties of that translation spawned bold experiments with sovereign form – both on the level of constitutional configuration (most dramatically with the creation of “dual” sovereignty in 1867) and academic theory (most famously in the thought of Hans Kelsen). Sovereignty was a problem for politics *and* for knowledge. I present a twinned history of orders of thought and orders of rule that extends through the empire’s last decades and then beyond its collapse in 1918. Those experiments with sovereignty, I show, had surprising afterlives in the domain of international law and order: Central European jurists had been wrestling with the legal beginnings and

ends of sovereignty long before decolonization turned the “birth” and “death” of states into a pressing global problem.

Blumenberg proved a happy interlocutor. Rather than take sovereignty as a particular *idea* or *thing*, I present it as a *problem*, a stimulus, eliciting ever-new attempts to solve, to theorize, to understand, and to order. I saw with new clarity that I was tracking not fixed or finished ideas, but the collective *reach* for them. Each particular constitutional configuration, like each academic theory, struggled to contain or tame its object, never quite finding coherence or fixing meaning, never quite achieving political or intellectual stability. The result was a remarkably creative archive of legal thought that still resonates today. In recovering that history, I am attentive to the affective *desire* for order and logical coherence and the *experience* of its elusiveness, treating these things not as a kind of incidental backstage to a “real” history of law or ideas, but as the meat of the story itself. Precisely the “non-arrival” of the concepts gave them their historical dynamism. My book thus moots some new ways of approaching the intellectual history of the state – as a rolling, restless project of public reasoning in which order-making and sense-making are intimately intertwined. In this connection and others, I hope it will be read not only as a contribution to Habsburg history and the history of international law, but also as an experiment in the history of concepts.

This book and its author could have sailed into no happier harbor than Wiko. Not only because of the fellowship’s unparalleled thoughtfulness and the stimulation of the other Fellows, but in the constellation of its permanent intellectual community: from the overlaps with Barbara’s work to the chance to talk to Lorraine Daston about knowledge and epistemology, to Christoph Möllers about law and intellectual history, to Stephan Schlak about *Begriffsgeschichte*, and to Franco Moretti about metaphor and analogy (and life). What a profound pleasure, to reflect on the arc of ideas and careers with Dieter Grimm and to savor his recollections of teaching law amid Bielefeld’s methodological ferment. Daniel Schönplflug and I, meanwhile, walked and talked our way, it felt, right across the world. In a broader, slightly more ineffable sense, I had the feeling of (re-)immersing myself in German intellectual life of the present *and* the past – of feeling the proximity of so many of the characters who have been significant for me. Figures like Blumenberg and Koselleck and countless others have a palpable presence on Wallotstraße not only in a shared discursive horizon, but often also in anecdote and lived experience, in the Fellows’ library, or in Wolf Lepenies’ tales of encounters on the Wiko terrace. To think with them at Wiko is an intimate experience.

Spring brought the shipwreck of the whole world. One day, the pandemic was a little wave that looked so far away; the next it crashed over us all with staggering destructive force. Grunewald grew very still, its quiet ruptured only by the occasional ambulance siren wailing softly in the distance. I lie: there were the birds. The birds who filled Villa Walther's ear-awnings with song – such full-throated, gurgling, joyous song. One grew so attentive to the spring. I began running in the woods, watching the lakes in the early light and in the last light, watching the exploding rash of green, watching the trees, flushed with new loveliness, gleaming in that crystal air. Everywhere life swelling and bursting, undeterred by the suffering consuming the human world. I drank of the spring as deeply as I could, more deeply than I ever have, because I had to. From the window of my study – on the top floor at the back of Villa Walther's *Altbau* wing – I faced a large flowering chestnut tree. I hadn't noticed it so much in the autumn. Now, day by day, I watched its tapered branches stir to life with rapt attention. Soon it was covered with a teeming mass of white flowers, smiling in the breeze – truly a wild abundance of flowers, a crown for every tip and twig. Those flowers kept me company, like five hundred necessary friends.

Blumenberg tells us that shipwreck – as seen by a spectator on dry land or experienced by a survivor – is often figured as the initial philosophical experience. In one prominent iteration, it is the spectator's distance from the distressing scene and the security of her own footing that enables the tragedy to be turned into knowledge: a parable of the philosopher's relationship to reality. Especially at the height of the pandemic's storm, it was as though the incredible Wiko team set out to stage this parable in living form. Ensnared in our villas, with lunches delivered personally to our doors, it sometimes felt like we were watching the calamity at a distance, gazing out across Grunewald's vast green sea to the wrecked world beyond from an embarrassingly safe and tranquil shore. My gratitude for the extraordinary care we received cannot be overstated. (My mother, too, is now a Wiko fan for life). Of course, the pandemic wrought sorts of damage from which no Wiko magic could save us. As the structural nature of the crisis grew ever clearer and we began to reckon with a radically changed world of many-sided loss and loneliness, there could be no such thing as distance. The world storm moved inside, even if the virus itself did not. A little more like one modern radicalization of the seafaring metaphor from Blumenberg's catalogue, born when a gloomy Jacob Burckhardt confronted the impossibility of objective knowledge and concluded that “we ourselves are the waves.”

As *Shipwreck with Spectator* moves, in its final section, into the twentieth century, the metaphor's adaptations concern the foundations of human thinking. The impossibility of

presuppositionless knowledge, of tracking back to the absolute beginnings of thought, are captured in the image of language with its syntactic rules as “a ship in which we find ourselves – on the condition that we can never enter a harbor.” Any repairs or investigations or rebuilding can be done only on the high seas, while needing to stay afloat. The pre-giveness of language, in other words, means that “knowledge cannot go back behind life.” There was something telling, I thought, as I read these last sections, in the way that Blumenberg had slid from seafaring as a metaphor for existence to seafaring as a metaphor for knowledge. But on reflection, that association hovers over the whole history. To live and to know are entangled all the way through. Or, as the philosopher Wilhelm Windelband phrased it a little more giddily in a line that appears in my own book, “the question of the nature and possibility of knowledge still carries within it all the riddles of existence.” The moments when we feel that in our bodies are little splinters of transcendence. I experienced Wiko’s gift as an invitation to spend more time than usual swimming unabashedly toward that light.



THE CONFESSION OF AN OUTLAW
ZHIYI YANG

Zhiyi Yang is Professor of Sinology at Goethe University Frankfurt. She specializes in research on classical-style Chinese poetry and investigates related questions in aesthetics, philosophy, and memory. She received a Ph.D. in East Asian Studies from Princeton University in 2012 and is the author of a monograph *Dialectics of Spontaneity: The Aesthetics and Ethics of Su Shi (1037–1101) in Poetry* (Leiden: Brill, 2015). She has been working on modern Chinese classicist poetry in the last few years. During her residency at Wiko Berlin (2019–20), she completed a monograph *The Poetics of Memory: Wang Jingwei and China's Wartime Collaboration*. She loves dancing, yoga, and hiking. Culturally speaking, she considers herself Chinese, American, and European, though not necessarily in that order. – Address: Department of Sinology, Goethe University Frankfurt, Juridicum Raum 715, Senckenberganlage 31, 60325 Frankfurt/Main. E-mail: z.yang@em.uni-frankfurt.de.

It has been two months since I left Wiko. The familiar, *bürgerlich* humming of Frankfurt – Germany's miniature Manhattan am Main – quickly rubs off the thin coat of Berlin Cool that I arduously cultivated in the sprawling *Hauptstadt*, where wild boars run. Indeed, reintegration into my social fabric was so swift and smooth, it was as if I had never been away. Some of my acquaintances barely noted my absence, partially because the pandemic has created its own kind of amnesia by eviscerating and virtualizing community life. What keeps the memory of Wiko real is my own nostalgia: for the specks of sunshine cast through leafy red oaks fringing the hydrangea gardens, for the majestic swans floating through the dense duckweeds on Koenigssee, for the steps of children dribbling down the stairs of Villa Walther, and, of course, for the candlelight dinners rich with aroma, tipsiness, and wit. At least before the pandemic struck.

In a Chinese essay that I wrote earlier this year, I jokingly translated our Grunewald establishment into *lùlín*. Literally meaning “green woods,” in old Chinese romances it was a codename for where the band of outlaws congregated. The fellowship in the Berlin “Green Woods” consists similarly of academic outlaws (hereafter “Green Wooders”) coming from all the “rivers and lakes” of the Republic of Letters, yearning to break free from norms defining the institutionalized academic life: the tyrannical cycle of teaching, administration, publication, and funding applications; the dress code and performative speech acts befitting a professor, a post-doc, or a Principle Investigator; the joyless and tasteless lunch in front of desktops. And don’t be beguiled by the meek looks of the Green Wooders. These four-eyed creatures are in fact among the most ravenous predators in the food chain of (mostly) useless knowledge. If a Green Wooder studies bees, it’s not to increase honey production, but to hold in wonder their dreams. A Russian anthropologist talks to ghosts. A Bulgarian writer contemplates the space opera of insects.

I, too, am a Green Wooder. Here, I felt at home. It was as if I were back in grad school, when the wildest theories were encouraged, when I woke up and fell asleep thinking about my book, when the only distraction was meeting brilliant minds for lunches, when spontaneous conversations sparked insight and joy. My niche project was a monograph on the poetry and memory of Wang Zhaoming (1883–1944), better known by his sobriquet Jingwei, a modern Chinese politician who gained notoriety as the “arch-traitor of the nation” when he collaborated with Japan during World War II. It was an intensely engaging project, intellectually and emotionally. To Chinese and even to many Sinologists, his is a name that still raises eyebrows, if it does not trigger outrage. At Wiko, however, I found my work welcomed with open intellectual curiosity. I presented my project at the Tuesday Colloquium in October and have since received numerous constructive comments. Luca Giuliani’s remark on the kneeling statues with the Wang couple’s likeness as *Schandmale*, in particular, has helped me to conceptualize the last chapter of my book. A number of colleagues, including Efraín Kristal, Elena Esposito, Peng Guoxiang, Daniel Schönplüg, Barbara Stollberg-Rilinger, Thorsten Wilhelmy, and in particular Friederike Oursin generously donated their precious time to read my manuscript, thereby helping to enrich the concepts and improve the essay. Thanks to them, to the dedicated library staff, and to the inspiring fellowship of Green Wooders, I completed the manuscript in April. Its destiny is now in the almighty hands of the publisher! It is safe to say that, without Wiko, this book would not have been completed so fast and in any case would not have taken the same form.

Sadly, I did not manage to celebrate the completion of the project with my fellow Green Wooders. I was in Frankfurt, at home, when the whole planet screeched to a halt. In the history of Planet Earth, 2020 would probably not be remembered as the year when Yang Zhiyi completed her book, but rather for the triumphant conquest by a little virus hailing, alas, from my homeland and eventually joining the rarefied rank of world conquerors like Genghis Khan and the Spanish Flu, partly due to human hubris and mistakes. It is a humbling reminder that the collective intellectual prowess of humanity has not made our flesh less mortal. The virus has exposed the weaknesses of every social and political system with surgical precision. After Germany eventually emerged from what would perhaps be known as the “first wave,” I came back to Wiko at the end of May to enjoy the numbered days of summer in Berlin. But Wiko was no longer the same.

In a more upbeat tone: crisis creates community. The global pandemic binds people together through isolation. The Fellows of 2019 are now veterans of social distancing and virtual communication. May the memory of the virus bind us! In this way, in the deepest of our hearts, and despite the humming rhythm of academic institutionalization, we will remain forever outlaws in the Green Woods.

WISSENSCHAFTSKOLLEG ZU BERLIN WALLOTSTRASSE 19 14193 BERLIN
TELEFON +49 30 89001-0 FAX +49 30 89001-300 WWW.WIKO-BERLIN.DE