

UNIVERSITY OF CALIFORNIA, BERKELEY

INSTITUTE OF EUROPEAN STUDIES

FALL 2020 NEWSLETTER



FROM THE DIRECTOR

Dear Friends of the Institute of European Studies,

As many of you know, 2020 has been an important year in the history of our Institute. Thirty years ago, the government of the Federal Republic of Germany chose the University of California, Berkeley as one of the original three “Centers of Excellence” in the United States, along with Harvard and Georgetown, with the mission to foster American understanding of contemporary developments in Europe. The establishment of the “University of California Center for German and European Studies”(CGES), inaugurated in the presence of German Chancellor Helmut Kohl, led the basis of what, in 1999, was to become the Institute of European Studies. For months, my colleagues and I had been working on preparations to celebrate this milestone at the Consulate General of Germany in San Francisco when we suddenly saw ourselves confronted with the coronavirus outbreak. This forced us to reconsider our plans and pivot to an online event, which many of you attended. Starting with a warm welcome by Chancellor Christ, our manager Gia White guided us in her splendid role as master of ceremonies through a joyful program that highlighted our research activities, students, cultural programs, community outreach, and international partnerships. It was a truly unforgettable event, the success of which we hope to repeat next fall when, hopefully, our in-person celebration at the German Consulate will finally be able to take place.

Due to the pandemic, all fall events took place online. I am proud to present you with a recap of these activities, made with the assistance of our team of undergraduate reporters led by Evan Gong and Melina Kompella. Our Fall 2020 programming was heavily marked by the Black Lives Matter movement, which we discussed in a number of events on blackness in Europe, including a panel series on “Racism in History and Context” that, in cooperation with the German Historical Institute, brought together American and European scholars to discuss historical memory and examine how current debates construct and represent this history.



Among the other highlights was the discussion on Brexit with Matt Beech, Director of the Center for British Politics at the University of Hull, and Mark Bevir, Director of the Center for British Studies at IES. In cooperation with our fellow North American centers for Austrian Studies, IES also organized a lecture series that included topics such as the connection between South Tirol and Austria, Silesian identity, as well as “deglobalization” and fantasies of autarky in Interwar Austria. If you regret to have missed these or other events, please check out the IES YouTube Channel where you will find a selection of our lectures.

I would also like to announce a few exciting new developments at IES. In cooperation with the Botstiber Institute for Austrian-American Studies (BIAAS), we recently launched the Botstiber Compact Seminar in Austrian Studies that will bring a distinguished visiting professor from Austria to the Berkeley campus to teach a seminar related to Austrian literature, history, or culture. Moreover, in cooperation with our affiliated faculty members Christine Philliou, Maria Mavroudi and other Berkeley colleagues, IES is taking first steps toward the creation of a new program, dedicated to Modern Greek Studies. We are proud to announce that the Modern Greek Studies Foundation supported this initiative with a new scholarship for Berkeley graduate students wishing to do research at the Institute for Mediterranean Studies, based in Crete, Greece. IES

has also taken over responsibility for the UC Berkeley exchange program with the Freie Universität Berlin, which will allow us to send Berkeley faculty, staff, and graduate students to Berlin for teaching and research opportunities and to welcome scholars and students from Berlin to our Institute.

None of our initiatives would be possible without the support of the US Ministry of Education Title VI Program, the DAAD, the France-Berkeley Fund, the EU Jean Monnet Program, the Austrian Marshall Foundation and BMBWF, as well as our partner organization, the Pacific Regional Office of the German Historical Institute. I thank my colleagues Gia White, Deolinda Adão, Duarte Pinheiro, Akasemi Newsome, Julia Nelsen, as well as Heike Friedman from the German Historical Institute for their support. Special thanks go to our Program Directors, in particular Mark Bevir, Catherine Flynn, Mia Fuller, and Larry Hyman for their assistance in organizing events during the semester. I am also grateful to our team of Undergraduate Research Apprentice students.

We have many more virtual events planned for next semester and are proud to offer those to you at no charge. As always, we appreciate any support you can give to help us sustain our high quality interdisciplinary programming on Europe. To donate, please consult our website or contact me personally and I will be pleased to tell you more about the Institute’s funding opportunities.

I hope you will all stay safe and, more than ever, I hope to welcome you again to one of our events at IES in the next year.

With warm regards and my very best wishes for the holidays,

Jeroen Dewulf

IES 30TH ANNIVERSARY



IES Commemorates 30 Years with Virtual Celebration

by Kim Pape

Wednesday, September 23, 2020 marked the date of the virtual program put on by the Institute of European Studies to celebrate thirty years as a presence on UC Berkeley's campus. Although the in-person festivities have been postponed until 2021 due to the COVID-19 pandemic, the virtual gathering boasted the attendance of over one hundred speakers, students, faculty, and alumni.

In his introductory remarks, IES Director Jeroen Dewulf shared the Institute's roots as one of three Centers of German and European Studies (CGES) established by the German government in the United States in 1990. IES as we know it today was formed later by bringing together CGES and other European cultural and language programs on campus.

Administrative director Gia White served

as MC, setting the tone for the festivities with a special video message by UC Berkeley's own Chancellor, Carol T. Christ. The Chancellor recalled her attendance at German Chancellor Helmut Kohl's visit to the Berkeley campus, when CGES was launched, and congratulated IES on becoming the vibrant center of collaborative study and outreach it is now.

Panel conversations addressed the past, present, and future of IES. In the first panel, former IES Associate Director Beverly Crawford shared memories of the Institute's early days with graduate alumnus John Leslie, founding director Richard Buxbaum, and senior fellow David Large. The panel fondly recalled the late Professor Gerald D. Feldman, a dedicated mentor and prolific scholar who served as director of IES from 1994 to 2006.

IES Program manager Julia Nelsen continued the discussion with three students who shared their appreciation for IES. Berkeley senior Davit Gasparyan credited his time as an undergraduate research apprentice as a deeply enriching experience, while alumna Annika Van Galder (Class of 2018) noted that the lectures she attended at IES "sparked my curiosity like nothing else at Berkeley" and led her to pursue a Masters in European Studies at Georgetown. PhD candidate in Architecture Alberto Sanchez thanked the Institute for supporting his research and allowing him to make productive connections with students and professors working on European issues.

A third panel, led by IES Associate Director Akasemi Newsome, detailed the research conducted by senior fellows Marianne Riddervold and Carla Shapreau. In a video

greeting, Berkeley Law professor Katerina Linos also introduced her recent IES-supported research project on refugees in Europe.

The ceremonies came to a close with a conversation on IES partnerships, featuring Simone Lässig (Director of the German Historical Institute in Washington, D.C.), Elsa Henriques (Director of the Luso-American Development Foundation), and German Consul General Hans Ulrich Suedbeck. As the German Consul noted, "IES is more important now than ever" to help us cope with global challenges and foster renewed international cooperation and democracy, by ensuring that the next generation of leaders learns about Europe and transatlantic relations.

The celebration was rounded out with a round of IES trivia, led by Center for Portuguese Studies coordinator Duarte Pinheiro, and a festive thank-you message from our current undergraduate research apprentices. Finally, Berkeley MFA student and artist Biz Rasam unveiled the live illustration piece that he created especially for this occasion to commemorate the Institute's 30th anniversary: a brilliantly graphic explosion of color.

Throughout the celebration, the engagement of over a hundred students, speakers, and guests alike was clear from the lively discussion in the virtual chat, and the cheerful atmosphere was by no means dampened by the lack of face-to-face interaction. We hope to see everyone back in 2021 for the in-person celebration!

IES RESEARCH SPOTLIGHT

A new series of conversations showcasing the work of our affiliated faculty and researchers

David Oppenheimer on Anti-Discrimination Law and the #MeToo Movement

by Nikki Schroeder

David Oppenheimer is a clinical professor at Berkeley Law and Director of the Berkeley Center on Comparative Equality and Anti-Discrimination Law. We spoke with him to learn more about his recent projects related to the #MeToo movement around the world.

While his research interests are extensive, Oppenheimer's primary focus includes comparing how inequality materializes and functions in a variety of social and legal settings in Europe and the United States. He also explores how the application of law can be helpful in addressing the overarching issue of inequality.

The Center on Comparative Equality and Anti-Discrimination Law unites hundreds of scholars, officials, and activists from around the globe to explore inequality and its manifestations on an international level. One of Oppenheimer's paramount projects with the Center has been the publication of *The Global #MeToo Movement*, as both the volume's co-editor and one of its 48 co-authors.

Spanning an impressive 28 countries, the book highlights social media's role in bolstering



Professor David Oppenheimer (Berkeley Law)

the #MeToo movement and how global legal systems have acted as barriers for those who speak out against sexual harassment. In his chapter titled "Defamation Law Is Being Weaponized to Destroy the Global #MeToo Movement: Can Free Speech Protections Help Counter the Impact?," Oppenheimer explains how women who come forward about sexual harassment may be sued, fined, or imprisoned for defamation in certain countries. In these scenarios, women face great difficulty in providing evidence of sexual harassment, sometimes an impossible feat. Though this is not the case in the US, the practice is still prevalent in a number of countries.

In addition to the book, the Global #MeToo working group has also organized online conferences where collaborators have developed a number of practical applications for the research, including a toolkit for reforming sexual harassment laws. Oppenheimer mentioned that another conference concerning sexual harassment in school settings and universities will make its debut in January 2021.

"It was an exciting and engaging experience," Oppenheimer reflected, explaining what he learned from his project collaborators. The

main takeaway he shared was this: "There are many approaches to addressing the problem of inequality and none of them work very well." Oppenheimer believes that the solution lies in building social empathy, deeming discrimination socially unacceptable, and dissolving white male privilege.

As for what is next on his research radar, Oppenheimer stated that the Center on Comparative Equality and Anti-Discrimination Law has assembled 200 scholars from around world to examine the implications of COVID-19 and inequality. He hopes that a book on the subject will come into fruition in the near future. You can download a copy of *The Global #MeToo Movement* at globalmetooobook.com

Lotta Weckström on Finnish Identity

By Ayne Aguilos and Samantha Miller

Lotta Weckström is a lecturer in Berkeley's Department of Scandinavian and an area studies program affiliate for the Institute of European Studies. Since 2007, Dr. Weckstrom has taught coursework at Berkeley in Finnish language, culture, and history. IES URAP students had the privilege of speaking with Professor Weckström about her work with IES, past research, and her current beginning and intermediate Finnish courses.

How did you get connected to IES? What kind of collaborative opportunities have you had with and through the Institute?

IES has been in the picture from the very beginning. I was already in my thirties when I

came to Berkeley, so it felt really nice to keep in touch with what happens on the [European] political scene, and talk about arts and culture as well. I then became more affiliated with the Nordic Studies program and organized talks myself. Since 2017, I have been employed full-time at Berkeley and I've had much more contact with IES. We have worked to build the Nordic Studies program speaker series, though it's been quite quiet right now, with the pandemic.

*Could you speak about the experiences and research that led to your book, *Representations of Finnishness in Sweden*?*

I grew up in Finland speaking Finnish and Swedish. Sweden Finns are a recognized national minority and the Finnish language is a recognized national minority language, which I myself speak. When I began my studies, I became particularly interested in sociolinguistics - questions of language and dialects, language and culture. As I narrowed down a research topic, I did an internship at the Institute of Migration in Finland, which had just begun conducting similar research with the Finnish Academy of Science and the Academy of Science in Sweden. I started a project of my own and did field work near Stockholm, an area where Finnish immigrants worked as manual laborers after the Second World War. Now the Finnish language and people of Finnish descent are a national minority in Sweden. That is a huge change in status and how you write history - who lives in Sweden, who is a Swede, how is the nation built.

How did these questions emerge in the interviews collected in the book?



My book includes conversations about what language means and why it matters. Among the Finns I interviewed, many described facing instances of discrimination, limited opportunities, and even violence if they didn't speak Finnish or their names weren't strikingly Finnish-sounding. Whiteness also enters the picture because Finns are not visually any different from Swedes so there is this kind of invisible second rank of being a Swede when you are not Sweden-born, ethnically Sweden, white Swede. In my research, I focused on identity and its representations, as well as on how power operates in the context of language.

To follow up on the concept of “Finnishness,” especially in the context of socio-linguistics: Do you think a shared culture or a shared identity is mainly informed by language, or is there something more to it?

I never found the diamond, what Finnishness is. I really thought language would be the thing, but I think there is much more to it. Though language does hold symbolic value

for all the people I interviewed, whether they spoke Finnish or not, it's just one aspect of their identity. All of them said that they are Swedes, because they were born in Sweden and lived their whole lives there. But they also identify as Finnish. There is this wonderful metaphor, by an author who talks about “traveling roots.” You are like lilies in a pond - they are not connected to the bottom, they float, they can adapt to being in streams and rivers. I find it a very empowering metaphor. There are identities that don't cancel one another out, but just are. You are many things, or both things at the same time.

How, if at all, has your idea of ethnicity changed or evolved since publishing your book? In terms of Finnish ethnicity, but also ethnicity in general.

I think it has evolved. Social media also plays a role. One of my colleagues, Tuire Liimatainen, is actually finishing her dissertation at the University of Helsinki about social media and identity-building among a new politicized Finnish minority in Sweden. In this era, we forget how dramatically social media has changed how we present ourselves and how ideas about representation are shared among groups. I think Sweden as a society has also changed from the early 2000s; today, it is unfortunately much more “black and white,” in the sense that there is a lot more sentiment expressing that “you are not from here,” especially towards people whose skin is not pink or pale. I think the time is very much overdue for Scandinavian countries to face that fact and step away from the narrative of “we are color-blind, we are a welfare society, everyone is equal.” This is very much not the case.

Finally, is there any new research that you are currently working on, or new topics that you are interested in?

Now that I am a full-time language instructor, I haven't had as many opportunities to pursue new research aside from language instruction. I did a digital pedagogy fellowship at Berkeley two years ago, which served me well. In our current moment, I am also interested in trauma-based pedagogy--whether it's teaching students, colleagues, or people you have to train if you are in supervising positions--because these are not normal times. We can't expect that a student's performance, learning, or even coping would be anywhere near what we could typically expect in the classroom. This situation, when people don't even share the same air between one another, calls for a very different approach.

To learn more about Dr. Weckström's work with the Nordic Studies Program, read about past events *Navigating Afro-Swedish Identity: A Drop of Midnight* and *Challenging Coloniality through Art*, or watch the lecture recordings on the IES YouTube Channel.

G. Mathias Kondolf on River Management and Restoration

by Samantha Miller and William Roddy



The IES recently interviewed G. Mathias Kondolf, Professor in the College of Environmental Design and recipient of a 2019 DAAD (German Academic Exchange Service) grant for the project River Management and Restoration in Germany and the US: Germany as Model. Kondolf is also a member of the Executive Committee for the Center of Portuguese Studies. He spoke with us about international water politics and ecological implications, as well as the importance of comparative research in the context of his ongoing DAAD research and workshops.

Kondolf's research primarily addresses the question of how to manage floods and improve the ecological quality of rivers at the same time. Conventional approaches to flood management commonly make things worse, he explained, historicizing solutions such as building concrete channels to prevent flooding and constructing dams to hold floodwater. But Kondolf noted that: "even if a dam traps a flood, it turns the river off downstream. It's as though you never left sitting in a chair in front of your computer screen - if you never got out and got any exercise. For a river to never have a flood, to never

have the flowing water move the gravel on the bed, that's the same thing. It just atrophies." The impact of flood control tactics also complicates things, he pointed out, as the establishment of flood dikes creates the ecological dilemma of suppressed flow and soil fertilization. Kondolf explained the tension between the human assessment of flood risk/management and the necessity of maintaining natural processes. His work focuses on integrating ecosystem restoration into river management projects to reduce flood risk.

Kondolf emphasized the importance of collaboration and the integration of multiple perspectives. He expressed appreciation for how IES and other programs facilitate these creative possibilities through projects such as the joint conference on German-U.S. Innovations in River Management, hosted at Berkeley in October 2019. In his words, as a researcher in both the United States and Europe: "You can learn a lot by seeing how people in a different context deal with the same problem you're dealing with."

You can learn more about the innovative work being done by Professor Kondolf and his team at <http://riverlab.berkeley.edu/>

Matthew Stenberg on European Politics

by Alex Kaplan



Matthew Stenberg (PhD Candidate in Political Science)

Matthew Stenberg is a Ph.D. candidate in comparative politics in the Travers Department of Political Science at the University of California, Berkeley. He is also pursuing Berkeley's interdisciplinary designated emphasis in Global Metropolitan Studies. At Berkeley, he founded the European Politics Working Group in the Institute for European Studies and is affiliated with the Berkeley Program in Eurasian and East European Studies at the Institute of Slavic, East European, and Eurasian Studies. IES URAP student Alex Kaplan spoke with Matthew to discuss his research interests which cover democracy and democratic institutions, urban and subnational politics, European multi-level governance and the European Union, post-Socialism, administrative capacity, and Central Europe.

What is your connection to Europe and European Studies?

Europe is something I've been researching for the past 15 years since I started out as a

European History major during my undergraduate studies. When I studied abroad in Freiburg, Germany, during my last semester of college, I became more interested in contemporary things like the EU as an institution and how it works.

What are your specific research interests?

I am interested in how multi-level politics in Europe affects democratic backsliding (i.e. regions where there is democratic decline). I study two different sets of things. One is looking at municipal politics in backsliding countries like Hungary and Poland to see how dominant, right-wing parties use local politics to help solidify their control. The other part I look at is the role of the European Parliament and its oversight related to the rise of euroscepticism and the ability of national governments to be held accountable by opposition parties.

What are some of the past projects you have worked on? What were you investigating?

A recent paper I co-authored (Everyday Illiberalism: How Hungarian Subnational Politics Propel Single Party Dominance) looks at the ways Fidesz (a national-conservative, right-wing political party in Hungary) uses the local government level to reinforce its control of national politics. Fidesz does this primarily by making it more difficult for opposition parties to use local politics to gain credibility and challenge the regime. Such subnational mechanisms include changing city councils' rules to make it difficult for the opposition to fairly contest elections and exert oversight.

My dissertation project looks at mayor-

al elections from 2002-2019 in Hungary. I look at how Fidesz performs in these elections and where they are especially likely to have candidates contest (and win) those elections. I find that Fidesz has been winning at a very high rate in sub-national capitals, akin to county seats in the U.S. These seats essentially let Fidesz control administrative procedures and let Fidesz distribute resources which are used to solidify their control.

Why do you think democratic backsliding is so pervasive in Eastern Europe?

Existing literature suggests that political parties in Eastern Europe like Fidesz are less programmatic than in Western Europe and that they are less focused on ideological policymaking. This might make them more susceptible to being "captured" by interests who want to use those parties for political gains, but this is not universally true. For example, PiS (a national conservative and right-wing political party in Poland) is very dogmatic, and their dogma is pushing them to undermine democratic institutions because they see those institutions as challenging their worldview.

What impact have these projects had on your career and teaching?

My research has given me the ability to talk about abstract concepts in more concrete ways. I certainly try to draw upon the aspects of my research that tie into the broader concepts that need to be covered in class. And a lot of my research does come up in my classes; my research on backsliding and the European Parliament are very relevant to my European Union

course (POLSCI 122A).

Do you see any parallels between democratic backsliding in Europe and what we have seen in the U.S. under the Trump administration?

There are very clear parallels and I think it's not at all a coincidence to have seen the Trump Administration talk about [Hungarian Prime Minister Viktor] Orban in a positive light and vice-versa. There is some affinity between the U.S. and regimes that are pushing forward democratic backsliding, especially (but not exclusively) over the past 4 years. Looking at the state level in the U.S., we have seen major efforts to disenfranchise voters and limit the ability of opposition parties to fairly contest elections.

What is your forecast about transatlantic E.U.-U.S. cooperation under the Biden Administration?

I think Europe is going to have a feeling in the back of their mind of how credible they will find the U.S. position over the next four to eight years. Trump was very consciously dismissive of NATO, while Biden is pro-NATO, but this is coming on the heels of a schism between the U.S. and Europe that emerged under the Bush administration. The U.S. can only burn Europe so many times before they start to realize what happens when they touch the pot. Europe is going to be perfectly happy to repair relations with the U.S., but I also don't think they are going to go completely all in.

What are the most salient political trends in Europe that should be on our radar?

It's clear that the E.U. has struggled

institutionally to respond to bad actors. Much like many other countries, the laws and treaties that fundamentally undergird the E.U. weren't designed to take into account a member state that doesn't inherently believe in democracy. The E.U. wasn't designed to deal with one bad actor, and now there are multiple. While the E.U. has created mechanisms that could theoretically respond to this, it doesn't have a clear path forward about how to address it.

To learn more about Matthew's research and read his published papers, visit his website (<http://www.matthewstenberg.com>). In Spring 2021, Matthew will be teaching POLSCI 149P: The History and Politics of Germany.

IES FACULTY RESEARCH

2020 Faculty Projects Funded by the DAAD Grant

Comparison of Counterterrorism and Security in Germany, Europe and Australia

Mark Bevir, Political Science

Digital Refuge 2.0 Launch

Katerina Linos, Berkeley Law School

German Perspectives on Anti-Discrimination Law Equality

David Oppenheimer, Berkeley Law School

2020 Faculty Projects Funded by the Jean Monnet Center of Excellence Grant

Community Governance and Counterterrorism in the EU

Mark Bevir, Political Science

Anti-Corruption and Money Laundering in the EU and the US

Stavros Gadnis, Berkeley Law School



**CONGRATULATIONS TO OUR 2020-21
FOREIGN LANGUAGE AND AREA STUDIES (FLAS) FELLOWS**

ACADEMIC YEAR RECIPIENTS, 2020-21

Evan James Vance (Graduate Group in Ancient History & Mediterranean Archaeology), Modern Greek

Benjamin Anthony (Ben) Derico (Graduate School of Journalism), Portuguese

Yesenia Blanco (Department of Spanish & Portuguese), Catalan

Tiffany Nicole White (Department of Scandinavian), Icelandic Fourth Year

Areidy Aracely Beltrán (Department of Environmental Science, Policy & Management), Italian

SUMMER 2020 RECIPIENTS

Mindy Price (Department of Environmental Science, Policy & Management), Norwegian

Hannah Katznelson (Department of Comparative Literature), Italian

Jessica Johnson (Department of Near Eastern Studies), German

Marcus Jimenez (3rd year undergraduate), Catalan



FALL 2020 LECTURES AND EVENTS

Rethinking Memory and Knowledge During Times of Crisis

by Davit Gasparyan and Victoria Struys

On September 15, 2020, IES in partnership with the Pacific Regional Office of the German Historical Institute and the German Historical Association was pleased to host the first of two panels on “Racism in History and Context,” bringing together American and European scholars to discuss historical memory and examine how current debates construct and represent this history. The summer of 2020 saw protests against racial injustice reverberate throughout cities across the world, highlighting the need to address the systemic racism that is still embedded in many countries. This conversation thus offered insight into the historical pasts of different countries as a framework for action. Panelists included Ana Lucia Araujo (Howard University), Manuela Bauch (Freie Universität Berlin), Norbet Frei (Universität Jena), and Michael Rothberg (UCLA).

Frei began the discussion by explaining how the issue of colonization only recently became part of public discourse in Germany due to the powerful centrality of the Nazi past, which served as a “negative anchor” in German cultural identity. Today, Frei noted, Germany is taking significant steps to revisit its colonial past, which would have been difficult to imagine 15 years ago.

Bauch followed by explaining how Ger-



man society has begun to confront its colonial history, with much of this work being undertaken in museums and universities. Bauch emphasized that although the debate is present in society, the political establishment has been slow to react and reluctant to acknowledge the colonial narrative.

Taking the discussion in a slightly different direction, Michael Rothberg argued that decolonization happens on two levels: that of a particular historical period, wherein colonized peoples resisted and overthrew colonial power; and that of an ongoing process for decolonizing knowledge and memory. This second process is longer, according to Rothberg, as it takes time for countries to include historical crimes in their national narrative and collective memory.

Ana Lucia Araujo concluded with a discussion of Black activists after World War II who used the Holocaust as a base for claiming reparations for slavery. Such movements have grown all around the world, also in Europe. Indeed, colonial history is an unfinished history.

The event concluded with an insightful Q&A with over 100 virtual guests in attendance. Questions primarily addressed German support for anti-colonial revolutions across the world in the 1960s and 1970s. Frei noted that such movements, largely led by student activists, drew

inspiration from a reckoning with Germany's Nazi past. Finally, Bauch noted links between the student movements of the '60s and decolonization movements in the former colonies that shed light on the history of national socialism.

Deglobalization and Fantasies of Autarky in Interwar Austria

by William Roddy

On September 21, the IES Austrian Studies Program was pleased to co-sponsor the first in its Fall 2020 joint lecture series on “Austrian Identities,” organized in cooperation with the three other North American Austria Centers. Hosted by the Center for Austrian Studies at the University of Minnesota, the 36th Annual Kann Memorial Lecture by Professor Tara Zahra (University of Chicago) was titled “Against the World: The Collapse of Empire and the Deglobalization of Interwar Austria.” Zahra's talk focused on the period after World War I when Austria was a hub for anti-globalization and a variety of grassroots social movements that strived for greater self-sufficiency. Bringing in a truly international audience -- from India to the United States to Belarus -- Zahra spoke to almost 200 participants.

Zahra began with an explanation of historical precedents and the political climate of interwar Austria, which became increasingly unequal and unstable. Zahra examined the motivations behind grassroots movements for Autarky (economic independence) that became prevalent in the interwar period, contributing to anti-globalist sentiments. Both sides of the political spectrum imagined this issue in different



From top: Tara Zahra (University of Chicago) and Howard Louthan (Director, Center for Austrian Studies, University of Minnesota)

ways, however, with the left depicting workers as victims and the right depicting the nation as the victim instead.

This drive for self-sufficiency ended up being a driver of imperialism, Zahra explained, as fantasies of autarky became motivations for internal settler colonialism. This movement precipitated a return to more traditional gender roles relying on unpaid labor of women and children. And although more crops were being produced, many Austrians were shown the disappointing and exhausting reality of settler life as many went hungry and became dependent on alcohol.

The talk concluded with an insightful Q&A, in which Zahra drew insightful parallels between post-1914 Austria and contemporary events such as the Covid-19 pandemic, Brexit, and the refugee crisis, all of which have sparked a resurgence of anti-globalist sentiments around the world.

Brexit in Transition

by Viktoriya Carpio and Alex Kaplan

On September 30, in partnership with the Center for British Studies and Anglo-American Law and Policy Program, IES hosted a panel to discuss a range of timely topics pertaining to Brexit. Speakers included Matt Beech, an IES Senior Fellow and founding director of the Center for British Politics at the University of Hull, as well as Mark Bevir, Professor of Political Science and Director of the Center for British Studies. The event was moderated by IES Director Jeroen Dewulf and Terri Bimes, Associate Teaching Professor of Political Science at UC Berkeley.

The discussion began with two pressing questions: Where is the UK in terms of a Brexit trade agreement? Does the UK's Internal Market Bill with Northern Ireland break the EU's international law? Beech speculated that the British government would be willing to walk away from a trade deal. Addressing the possibility that the Internal Market Bill might break EU law, Beech argued that the EU has broken laws in the past (for example, the Eurozone crisis). As such, the UK will act in its interest to advocate for a favorable trade deal; if it does not achieve such an outcome, the UK will leave without a trade deal.

Bevir also argued that the UK may walk away from a trade deal, judging from the unpredictable nature of EU-UK relations. The UK's Withdrawal Agreement defined several points on the smooth transition process out of the EU; however, it did not outline the future UK relations with the EU, leaving room for discussions on trade, regulations of business and industry, and operations and security. If, on the

other hand, an agreement on these topics is not reached by December 31, the UK and the EU will trade in accordance with World Trade Organization rules.

The discussion concluded with a fruitful Q&A session with the 70+ virtual attendees. Questions addressed a host of issue areas the UK must grapple with once the transition period ends at the end of 2020. Such areas include the UK's flexibility to negotiate new trade agreements, the labor rights of Britons working in the EU, the future of UK-Northern Ireland relations, and the aptitude of PM Boris Johnson. The way these hot-button topics will be addressed will be influenced, to an extent, by whether or not a withdrawal agreement is reached between the UK and European Union.



Clockwise from top: Mark Bevir, Matt Beech, moderator Jeroen Dewulf, and Terri Bimes

Identity Politics and Armed Civil Conflict in the Former Yugoslavia

By Davit Gasparyan, Evan Gong, and Victoria Struys

On October 6, the IES was pleased to welcome Ambassador Wolfgang Petritsch, who delivered a lecture on identity politics and armed conflict in the aftermath of the fall of Yugoslavia. The event was part of the “Austrian Identities” virtual series co-organized by the Austrian Studies Program and the North American Austria Centers as well as the UC Berkeley Institute of Slavic, Eastern European, and Eurasian Studies.

Petritsch is currently the President of the Austrian Marshall Plan Foundation. He previously served as the EU’s Special Envoy for Kosovo (1998-1999), EU chief negotiator at the Kosovo peace talks in Rambouillet and Paris (1999), and then High Representative for Bosnia and Herzegovina (1999-2002).

Petritsch began by recognizing the recent interest of identity in politics, particularly U.S. presidential nominee Joe Biden’s selection of Senator Kamala Harris as his running mate. For Petritsch, Biden’s choice of Harris represented a recognition of diversity and the need to appeal to a broader swath of voters. Referencing Francis Fukuyama’s 2014 book *Identity*, Petritsch warned, however, that identity markers were at risk of overtaking liberal democratic criteria of competence in the realm of politics, leading to increasing resentment.

Transitioning to Yugoslavia and the Balkans, Petritsch outlined a difference between the American concept of identity and the Balkan concept of identity. Namely, there has been a shift of identity from individual to collective.



Ambassador Wolfgang Petritsch (President of the Austrian Marshall Plan Foundation)

Individual identity, argued Petritsch, both echoes and complements group identity. Heritage, traditionally a reference to an individual’s possession, has transformed into a group identity. And the concept of memory has moved from individual to collective, replacing the meaning of history.

As Petritsch explained, a multitude of factors influenced the origin of the war in Yugoslavia, including the unpopular economic reforms of the 1990s, currency devaluation, and ever-increasing disputes among the Yugoslav republics. But shifting geopolitics at the end of the Cold War also played a role, he argued. In the eyes of the West, the non-aligned Yugoslavia was rendered irrelevant as Soviet republics fell and transitioned into free-market-style capitalism.

However, Petritsch emphasized that ethnic tensions between Croats and Serbs turned into outright hatred as the war progressed. Politicians fanned the flames of the fixed, innate and intransient ethnic identities that each group allegedly possessed as Tito’s multiethnic and multilingual Yugoslavia fell apart. Petritsch argued that these rigid ethnic identities, exacerbated by the existing economic and social difficulties, gave rise to the sheer brutality and rampant destruc-

tion of other groups’ cultural heritage.

While there is no simple solution to the conflict, Petritsch noted that the geopolitical forces have greatly changed today compared to the era of the Yugoslav wars. He argued for the need of continued European Union engagement and US support, but noted the increasing influence of China in the region. The conflict in the Balkans is a European story, he stressed, and the post-war history indicates that deep-seated hatreds can be overcome if leaders bridge the ethnic and cultural differences through integration and reconciliation.

Following the lecture Petritsch engaged in a Q&A with the virtual audience of 90. Questions touched on the Dayton accords, the segregated education system and the consequences of the trial in the Hague to achieve justice, pacification, and progress in Bosnia.

Ireneusz Walczak and the Complexities of Silesian Identity

By Samantha Miller

On Thursday, October 15, Ewa Wylężek was welcomed by the Wirth Institute for Austrian and Central European Studies at the University of Alberta, for the third event in the Fall 2020 virtual series co-presented by IES and our fellow North American Austria Centers. Dr. Wylężek (Assistant Professor at the University of Silesia in Poland) gave the lecture “Lux et Silesia: Silesian Identity in the Art of Ireneusz Walczak.”

To introduce her talk, Wylężek offered a framework and vocabulary through which to understand the history and present realities of Silesia. Wylężek first explained the concept of

hajmat, a Silesian term that can be translated as “private homeland,” which addresses the tension between explicit and implicit markers that seek to delineate the Silesian region. She then introduced the word used to describe non-Silesians, *gorals*, which is often defined as someone exterior to the linguistic identity of Silesia. These labels communicate the ways in which Silesian identity is often presented as closed-off or unknown, reserved only to those who speak the language.

Wylęzek then provided analysis of four works by Walczak, part of his cycle “My House is My Language.” These four pieces speak to the diversity and cultural significance of Silesia in vibrant and interesting ways, while amplifying “stories of individuals trapped within community, confined by bad luck, underlying circumstances, and random acts of terror, a part of Silesian history.” These pieces serve as a meditation on private and collective identity in Silesia, centered on Silesian language.

In the first piece, *My House is My Castle*, Walczak envisions Silesian language as bound within the blueprint of the tenement home where he currently resides, in tension with the outside world and forces that work to make Silesian language or Silesians an “other.” Wylęzek pointed out that this is his only work that examines Silesia as a limiting space, and reminds us that “secret language is a double-edged sword.”

In the second piece, *In Defense*, four unidentifiable figures exist among words written in Silesian, Polish, Slovak, and English. Wylęzek emphasized that the linguistic contrast proves individual identity as multidimensional, “[resembling] a linguistic mosaic or an online translator

that triggers communication or allows a glimpse into what is outside hajmat.”

In the third piece, *Don’t Worry Guys it Will Be Fine*, we are presented with a stark view of the Silesian coal industry, where people’s deaths have become lost and anonymous, and Wylęzek urges us to acknowledge the complexity of Silesia.

The fourth *Walczak* piece, *To Speak in Dialect Equals to Speak*, highlights, as Wylęzek explains, how the indigenous language of Silesian still retains its importance as it becomes increasingly surrounded by or met with official languages.

Wylęzek concluded that the strength and impact of Walczak’s art is that it works to transcend the linguistic and geographic boundaries of Silesia to translate the deeply personal experiences of Silesian language into collective experience and increased understanding.



Ewa Wylęzek explains the work of Silesian artist Ireneusz Walczak

The Righteous Murderers: A Conversation with Author Ingo Schulze

by Evan Gong and Kim Pape



On October 19, the IES was honored to welcome the German author Ingo Schulze for a reading from his latest novel, *Die rechtschaffenen Mörder* (The Righteous Murderers). This virtual event, organized by the German Historical Institute Washington DC (GHI) and its Pacific Regional Office, was followed by a moderated discussion with historian Richard F. Wetzell (GHI) and UC Berkeley professor of German Lilla Balint.

Schulze is one of Germany’s most prominent authors, and his works have been highly influential to the discourse in contemporary German society. On its surface, *The Righteous Murderers* tells the story of a used book seller in Dresden, but more broadly it is a story about reading and writing in East Germany and in unified Germany, and about the relationship that reading and writing have to society and politics. The passages Schulze read illustrated the difficulties of transition from the time of socialism to a new reunified Germany after the fall of the

Berlin Wall in 1989.

Following the reading, Wetzell asked Schulze to discuss the role of books, the used bookstore, and readers in East Germany and how these elements differed in West. Schulze noted that books were the primary way to express differences of opinions in East Germany because freedom of speech was not allowed. Censors determined which books could appear and which could not, so every visit to a used bookstore could be life-changing, especially in smaller cities where certain books were more easily accessible. In addition, earlier works of literature and philosophy that conflicted with Marxist-Leninist values could only be found in used bookstores.

Balint followed up, noting that the book, as an object, served as a symbol of education and thought; she asked what about this appealed to him. Finally, Wetzell asked about the challenges Schulze faced in the present-day as an author who grew up in East Germany. The virtual audience of over 100 also sent questions in advance, engaging in a lively discussion with the author.

#blackIrish: Notes on an Evolving Ireland

by Ayne Aguilos and Nikki Schroeder

On Wednesday, October 21, the IES Irish Studies Program welcomed sociologist Kimberly DaCosta (NYU Gallatin) to speak about emergent public discussion among those who identify as Black and Irish, and how these conversations help illuminate contemporary racial dynamics in Ireland and the United States.

Da Costa's research focused primarily on



the recent evolution of the social media hashtag #blackIrish. Originally, the hashtag was posted in association with people who had “black hair and blue eyes.” However, in the wake of the murder of George Floyd and the salience of the Black Lives Matter movement, it has since shifted gears and evolved to link to posts of experiences of those who identify as Black and Irish. Through the hashtag, Black and Irish youth have found an accessible and far-reaching platform to recount incidences of racial discrimination, microaggressions and verbal abuse.

To contextualize her presentation, DaCosta recounted her own experience of growing up as a Black and Irish individual in a heavily Irish suburb just outside of Boston, Massachusetts. In her youth, Da Costa explained, to be Irish was synonymous with being white, thereby excluding individuals such as herself from the Irish narrative. Growing up in this context sparked DaCosta's curiosity about the intersections of Blackness and Irish-ness that she now studies. While saddened by the myriad of stories similar to her own, DaCosta also emphasized positive social movements for Irish mixed-race individuals, such as the lamIrish movement based in Ireland, in spite of contemporary manifestations of microaggressions shared via the

hashtag.

DaCosta also highlighted how the #blackIrish trend must be understood against the backdrop of an Irish population that has become increasingly defined by an immigrant presence. While the emergence of a new meaning for the hashtag enables the opportunity to explore the network of the Black diaspora, DaCosta noted that celebrating Black and Irish diversity also risks masking the complicated history of the Black-Irish identity.

To close the enlightening event, DaCosta engaged the 50 virtual participants in a discussion of the broad scope of the Black-Irish identity, specifically how it pertains to groups and individuals located in the U.S. and the Caribbean. The conversation illuminated the complex intersection of ethnic and racial identity and its political implications.

This lecture was co-sponsored by the Department of African American & African Diaspora Studies, and the Department of English.

Catholics, Protestants, and the Origins of Europe's Harsh Religious Pluralism

by Viktoriya Carpio and Alex Kaplan

On October 27, IES and the Center for German and European Studies hosted Professor Udi Greenberg (Dartmouth College) who presented on the origins of Europe's contemporary thinking about religious pluralism and freedom. The lecture addressed the contentious relationship and recent peace between Catholics and Protestants, Europe's treatment of religious minorities, and the historical context from which these developments emerged. The event was

moderated by Stefan-Ludwig Hoffmann of the UC Berkeley History department. Greenberg opened his lecture by discussing the nature of religious freedoms and how increasing religious discrimination has been influenced by growing nationalism beginning in 2008. The very notion of religious freedom bred discrimination, he argued, since these liberties were primarily addressing Catholics and Protestants. As a result, Greenberg claims that the current climate of religious discrimination against Muslims and other religious minorities in Europe should be considered in the context of Catholic and Protestant struggles.

Greenberg then explored the history of anti-Catholicism through the eyes of Catholic participation in European politics, which helped explain how inter-Christian animosities pervaded well into nineteenth century European thought and culture. Greenberg also discussed the change from animosity to “brotherhood” of Catholics and Protestants in the context of exclusionary and antiliberal ideologies of religious unity under Nazism. According to Greenberg, the Nazi regime developed new forms of religious



Professor Udi Greenberg (Dartmouth)

tolerance to reaffirm its political and religious hierarchies. Greenberg argued that Catholics and Protestants continued their commitment to cooperate after the war in their united goal to fight Marxism and Communism, with the effect that other minority religions and needs were left out. Thus, he claims, the way that religious freedom came to Europe did not influence compassion toward Jews or Muslims; rather, it was solely framed on the basis of Catholic and Protestant needs.

Following the lecture, the Q&A sparked conversation surrounding topics such as the impact of colonialism on the divide between Catholics and Protestants, and the connection between political dynamics and religious dimensions in post-

Staging Colonization: Blackness in Fascist Italy

by Davit Gasparyan and Nikki Schroeder

On Wednesday, October 28, the IES was pleased to welcome Eileen Ryan, Professor of History at Temple University, who presented a lecture titled “Exhibiting Blackness in Fascist Italy.” The event, hosted in partnership with the Italian Studies department and the UC Berkeley Center for African Studies, was presented to introduce Ryan’s new book project, “Black Italy.”

The focal point of Ryan’s presentation was the Mostra d’Oltremare, an exhibition space situated on the outskirts of Naples. Built in 1940, the Mostra d’Oltremare opened around the same time the first racial laws were passed in Italy, which strictly controlled interracial relations in order to preserve Italian ideals of “whiteness” and “white purity.” The laws also prevented



Professor Eileen Ryan (Temple University)

mixed-race individuals from claiming Italian citizenship.

The Mostra, Ryan noted, “emphasized east Africa as the center of imperialist fascism” in Italy. This was exemplified by the reconstruction of an east African village, where over 60 men, women, and children were brought from Eritrea to perform “native” tasks and dances. A spectacle for Italian citizens and visitors alike, these “villagers” were kept under strict control by the Ministry of Italian Africa, banished to living in barracks surrounded by barbed wire fencing. Additionally, the authorities of the exhibition/camp created a social hierarchy by means of a scaled-pay system that devalued women, especially those who were unmarried.

The nature of the exhibition took a sharp turn in 1942 when its funding was cut (given the context of WW2 and colonial losses) and living conditions in the camp quickly deteriorated. Italian authorities, however, still exercised strict control over the “villagers,” moving them to a safer Villa in 1943. In spite of heavy surveillance and still inhumane living conditions, many of the “villagers” turned prisoners were able to escape. Despite the losses, Italian authorities insisted on

keeping (and controlling) the former workers as a validation of Italian colonial reality, while simultaneously having ambitions to use them for advertising purposes and colonial propaganda. Ryan highlighted that the Mostra reproduced the ideals of Italian colonial rule, while at the same time revealing the struggles and dehumanizing treatment of colonized people.

The event concluded with an insightful Q&A in which Ryan addressed themes such as Italian colonization, the performance of primitivity in the exhibition, the debate surrounding citizenship for immigrants and their children in Italy, and the role of Blackness in Italian art.

Historical Understandings of Racism and Public Health

by Kim Pape and William Roddy

On October 29, in cooperation with the German Historical Institute and the German Historical Association, the IES was pleased to host the second of two panels on “Racism in History and Context.” This fascinating conversation, titled “Rethinking Health and Power During Times of Crisis,” was moderated by Elisabeth Engel (GHI Washington) & Leti Volpp (UC Berkeley), and panelists included Manuela Boatcă, (University of Freiburg), Teresa Koloma Beck (Bundeswehr University Munich), Monica Muñoz Martinez (UT Austin), and Kathryn Olivarius (Stanford).

Following a brief introduction to the urgency of such issues in relation to the current global pandemic by Leti Volpp, Elisabeth Engel invited the panelists to describe their sense of the central issues in relation to their current

work. Manuela Boatcă, who researches global capitalism in relation to enslavement and health, pointed out the German perception that racism is a thing of the past - a belief that contrasted harshly to her experiences as a Romanian immigrant. Specialising in the study of those going through everyday life under a constant threat of violence, Teresa Koloma Beck noted how her ethnographic fieldwork has shown her that such confrontational and existential dangers are similar to living through a pandemic. Monica Muñoz Martinez traced connections between anti-Latinx and immigrant sentiment to the policing of border regions in Texas - so-called “boundaries of belonging” that define the biases and morals of many in the area. Finally, Kathryn Olivarius related her studies of Yellow Fever in the American South to the similar relationship between disease and racial anxieties evident today.

Many salient points were discussed regarding considerations of public health, racism, and state violence. Beck elucidated the insecurities of those who believe that individuals such as minorities and the homeless population are perceived as “dirty” and therefore pose a personal threat, which has historically shaped discriminatory and racist policy. Martinez then considered health in relation to America’s carceral system, showing how policing has been valued over public health and how many people have died while in police custody. Boatcă considered colonization and former rationalizations of slavery to see how these systems of discrimination in health have been naturalized, including both hierarchies as well as vulnerabilities. Expanding on this, Olivarius explained responses to Yellow Fever in the American South and how discourses of disease



were weaponized for the benefit of slaveholding white individuals.

These examples and numerous more demonstrated the intersections of race and public health and how they have manifested across historical and geographic contexts. In illuminating various historical precedents and contemporary practices regarding health and race, the panel proved eye-opening and engaging for the 80 attendees and the panelists and moderators themselves.

The Identity Crisis of South Tyrol

By Samantha Miller and Nikki Schroeder

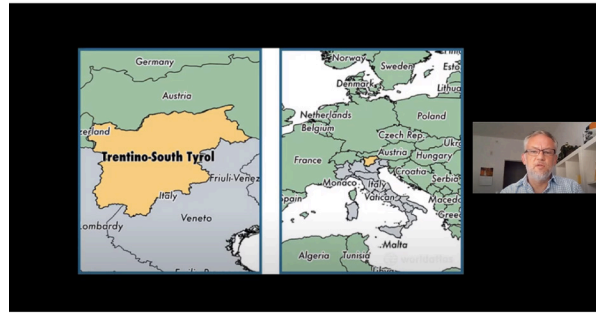
To conclude the Austrian Studies Fall 2020 event series on “Austrian Identities,” co-presented by the North American Austria Centers, Professor Gerald Steinacher (University of Nebraska) delivered a lecture on the South Tyrol and its complex identity, history, and relation to Europe. Himself a native of Tyrol, Steinacher framed his presentation with a reference to a song composed by Gail Climenti in 1989:

“Amore Mio.” Though the song’s mixture of languages was a sign of hope for unity, political tensions in South Tyrol revealed the region’s division along ethnolinguistic lines.

In 1920, Steinacher explained, the “South Tyrol problem” emerged when the Habsburg empire was dethroned, Tyrol was split in two, and South Tyrol was formally annexed by Italy. The rise of fascism stoked tensions as ethnic minorities were forced to assimilate, or become Italian. Many Tyroleans chose to orient themselves with Munich, some even claiming that the region could only be helped by a powerful Germany. However, Hitler was willing to claim South Tyrol in exchange for an allyship with Italy, contradicting the idea of unifying all German speaking countries under his rule.

Following WWII, the “South Tyrol problem” was still ever-present: South Tyroleans were condemned to lose their land and national identity, and the 1960s were haunted by terror from both Austrian and Italian nationalist groups. Tensions persisted until the fall of the Berlin wall. In 1992, the ongoing disagreement over South Tyrol’s autonomy was brought to an end with an official peace declaration, which was seen as a fulfillment of the 1946 promise of an autonomous designation for Tyroleans.

Steinacher explained South Tyrol’s formation and existence as a triad of “dependence, ethnic division, and delay”: reliance on outside forces for development in South Tyrol, splintering of communal identity among ethnolinguistic lines, and delay in adopting democratic policies and practices. Steinacher argued that ethnic division has remained prominent in the region for the past 200 years, since Napoleon introduced



Professor Gerald Steinacher (University of Nebraska)

the idea of the “nation” as a shared ancestry and language, splitting the “Tyroleans” into groups labeled either “German” or “Italian.” To this day, many are still confused by the state of South Tyrol and whether its inhabitants are Italian or German. The ethnic identity of Tyroleans proves to be both a personal question and a product of structure, as institutions inform Tyroleans’ own conception of identity. Steinacher pointed out, however, that the terms “South Tyrolean” or “European” rarely emerge amongst this confusion of division.

The past 30 years in South Tyrol have proven successful, Steinacher pointed out, noting the release of the region’s first shared history textbook in 2011 as a small victory amidst a history of division. Still, Steinacher emphasized that South Tyrol is still best characterized as a peaceful coexistence, or “nebeneinander,” rather than togetherness, “miteinander.” Furthermore, he fears that the present rise of ethnonationalism, among other issues, could still pose a threat to the notion of future unity.

The Emperor and the Executioner: Capital Punishment in the Late Habsburg Monarchy

On November 10, IES, the Center for German and European Studies, and the Pacific Regional Office of the German Historical Institute welcomed Alison Frank Johnson, Harvard Professor of History, for a lecture on capital punishment under the Habsburg monarchy.

From 1848 to 1918, the emperor-king of Austria-Hungary reviewed over 5000 death sentences. In each case, he was presented with a summary describing the crime, the victim, and the character of the convict. These case summaries offer telling details about how the emperor and his advisors allocated responsibility for the most extreme reactions to extreme crises: to poverty, violence, ignorance, emotion, sexuality, impulse, piety, indulgence.

Johnson argued that these reports represent a microcosm of the monarchy’s hopes for an ordered society and their image of imperial rule as the exercise of near divine insight.

A Reading with Mike McCormack

by Nikki Schroeder

“These talks are great for organizing the furniture in my head,” chuckled author Mike McCormack at the book chat co-hosted by the Berkeley Irish Studies Program and English department on Wednesday, November 18. McCormack is an award-winning novelist and short story writer from the West of Ireland. His acclaimed novel *Solar Bones* won the Goldsmiths Prize for innovative fiction in 2016 and was nominated

for the 2017 Booker Prize. McCormack indulged readers with passages from his recent works, offered insights into the genre of science fiction, and reflected on his writing process. Irish Studies Director Catherine Flynn moderated the lively conversation and Q&A.

McCormack began by reading from *Solar Bones*, a story that chronicles the life of a small-town engineer named Marcus Conway. Conway conforms to the mold of the many declensions of masculinity: a father, a husband, and a son. Beyond these roles, Conway “must step up into himself” and transform into someone entirely new. Along the way, he reaches a new height of intimacy with his wife. McCormack read from a passage in which Conway returns home to find that his wife is ill—an episode borne out of a real incident that occurred in 2008-2009 when the water supply of McCormack’s hometown was contaminated. This scene, filled with chilling imagery of the sickness, demonstrated the main character’s attempt to “strike the right note of care and compassion.” McCormack also shared a bit of his latest science fiction project with the virtual audience. “Is an Irish science fiction possible?” he mused, “I don’t know what that is, but I’m trying to write it.”

Following the reading, McCormack welcomed questions on his journey as a writer and his unique process, noting: “I write the books that come to me, whatever they are.” He also remarked that a challenge in writing is how to thread together the chiseled, accurate sentences of philosophical disciplines with the contradictory messiness of life. Reflecting on his influences, McCormack noted that American novelist Louis L’Amour “was the first author who convinced

me that landscape was a character,” as he has sought to replicate.

McCormack closed the conversation on an optimistic note, stating that now is the best time to be a writer and the best time to be experimental, a quality that is especially evident in his own work.

Italy’s Sea: Empire and Nation in the Mediterranean (1895-1945)

by Ayne Aguilos and Viktoriya Carpio

On Thursday, November 19, the IES in conjunction with the Department of Italian Studies was pleased to host Valerie McGuire (University of St Andrews, Scotland) for a discussion of her new book, *Italy’s Sea: Empire and Nation in the Mediterranean (1895-1945)*, with UC Berkeley professors Mia Fuller and Christine Philliou.

McGuire’s book examined Italy’s colonial past in the Mediterranean and how, within and through the sea, Italians navigated issues of race, national belonging, sovereignty, and migration, in the context of the decline and collapse of the Ottoman empire. The book was inspired by the question she encountered through dissertation research: What does Italy’s colonial project in the Mediterranean and Aegean sea tell us about

colonialism in Africa? From that starting point, McGuire attempted to decipher the status of the Mediterranean and its relationship to Italy up until the present day.

McGuire discussed the concept of “Una Faccia, Una Razza” (one face, one race) to interrogate the idea of a shared Mediterranean identity. This shared stereotypical linkage between the Greeks and the Romans largely denies other influences from other groups in the Mediterranean, such as the Turkish during the Ottoman Empire. The conversation intersected with the topic of racial hierarchy under the fascist period, with the North linked to “superior” White Aryan races, and the South with the Black and Brown races considered “inferior.” Turning to contemporary questions of who may be classified as “Italian” or not, McGuire noted that the legal status of Italian citizenship—one of Italy’s most powerful colonial instruments—comes with

certain benefits even today.

In the Q&A session with the 100+ virtual audience members, McGuire responded to questions about the influence of Roman mythologies and architecture in post-colonial Italy, as well as political and geographical issues in the Dodecanese islands.

Sixties Europe: A Book Chat with Timothy Scott Brown

by Evan Gong

On December 3, the IES was delighted to welcome back Timothy Scott Brown, who presented his new book titled *Sixties Europe*. Brown is Professor of History at Northeastern University and serves as a senior fellow at the IES. The event, which drew a virtual audience of approximately fifty people, was moderated by Director Jeroen Dewulf.

Sixties Europe attempts to challenge the traditional historical interpretation of the 1960s. Whereas today's scholars tend to disconnect the radical events of the 1960s from events in the preceding and succeeding decades, Brown argued that these events should instead be framed within the long sweep of revolutionary history. His book examines the border-crossing uprisings during this decade in Europe on both sides of the Cold War divide. Placing these events within a global context formed by Third World liberation struggles and Cold War geopolitics, Brown demonstrates the importance of transnational exchanges across bloc boundaries.

While New Left ideas and cultural practices easily crossed the West and East blocs, the 1960s in Europe did not simply unfold according



to a normative Western model. One example that Brown highlighted was the explosion in media activism, which arose from concerns that the conservative mass media had corrupted popular discourse, negatively influenced people's minds, and distributed false information. This activism engendered the creation of counter-media and counter-publishing, which was crucial to the momentum of 1960s radicalism. As activists became increasingly attracted to socialist thought and explored ways to its realization, they attempted to address unresolved questions about human social organization. In particular, they offered critical perspectives of the transgressions committed by the past generation that were previously ignored as innovations in the arts and popular culture combined with radical politics.

Tracing the development of cultural and political activism across diverse national settings,

Sixties Europe offers an original history of Europe and connects the 1960s to the long arc of history that continues to remain relevant.

The event concluded with an insightful Q&A, in which Brown addressed numerous topics, including the process of writing this book, the relationship between the 1960s and current events, and environmentalism.

Museum Futures beyond the 2020 Crises: A Transatlantic Conversation

by William Roddy

On December 3rd, IES and the German Historical Institute were pleased to co-sponsor a panel discussion titled "Museum Futures beyond the 2020 Crises: A Transatlantic Conversation."

The event was moderated by Anna-Carolin Augustin (GHI Washington) and Monique Scheer (Universität Tübingen) and included as panelists: Sharon Macdonald (CARMAH, Berlin), Emily Bilski (Writer & Curator), Christoph Heinrich (Denver Art Museum), and Stephanie Stebich (Smithsonian American Art Museum).

The panelists were first asked to consider how the pandemic has shifted both their own work and the operations within the institutions where they work. Sharon Macdonald focused on digital media and the increased impact of social media, while Christoph Heinrich spoke about having to close large exhibits. Emily Bilski and Stephanie Stebich commented on the importance of virtual conferences. They noted that virtual platforms have enabled them to continue learning about the work of other academics across the world. All of the panelists emphasized contemporary social issues, such as decoloniza-

tion, rising populism and racial inequity as they discussed how to make museums more sustainable.

The conversation then turned to the relationship between objects and people and what the future of museums might look like. While the panelists differed in their responses, they all agreed that objects are the “lifeblood” of a museum and should not be sold to pay off deficits. Furthermore, they spoke about changes to the way in which museums engage with the public. Stebich noted that because audiences are becoming younger and more diverse, museums should put everyday perspectives into the exhibits and echoed the other panelists in the need to keep museums relevant.

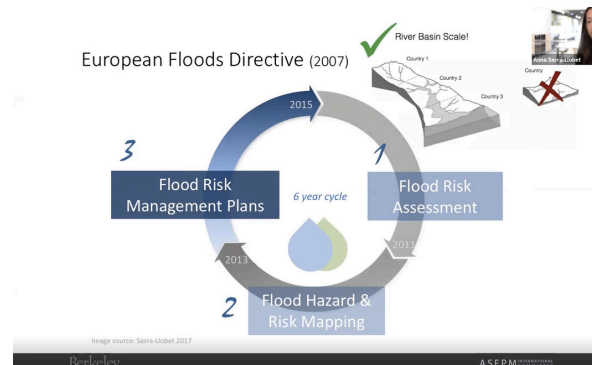
Concluding with brief remarks in response to a few audience questions, the panelists and moderators alike expressed how museums of the future are likely to be collaborative, perhaps serve new purposes, and strive to be more transparent and accessible.

Mapping and Managing Floods in Europe

by Anna Serra-Llobet and David Powers

Floods are the most common natural disaster both in Europe and in the United States, and the damage they cause will increase with climate change and current trends of urbanization in floodplains. Since the EU Floods Directive was implemented in 2007, there has been tremendous innovation in Flood Risk Management across Europe. This European Law has brought together all the Member States to create an unprecedented transnational framework to manage flood risk across administrative boundaries.

In this webinar, co-organized by the Institute of European Studies and the American Association of State Floodplain Managers, presenters Ioannis Kavvadas (European Commission), Kymo Slager (Deltares, The Netherlands), Mark Adamson (Office of Public Works, Ireland), Clemens Neuhold (Federal Ministry of Agriculture, Regions and Tourism, Austria) talked about the lessons learned after two cycles of implementation of the Floods Directive and various national tools developed since then. Presenters highlighted how this legislation is not only fostering scientific and technical advances on better understanding floods, e.g., how to integrate climate change into models, how to analyze residual risk behind levees, and how to integrate nature-based solutions into flood risk management, but it is also improving governance aspects, promoting international coordination and collaboration among European countries and facilitating knowledge exchange among them.



Graduate Research and COVID-19: A Workshop Series

COVID-19 has upended the experience of being a graduate student in fundamental ways. With support from the DAAD, IES was pleased to host a series of multidisciplinary roundtables in December 2020 organized by and for graduate students to discuss their work and exchange ideas amid the pandemic. The first discussion, on December 4, brought together participants from around the world working in and on Europe, who shared approaches to dealing with research challenges, including travel restrictions and limited access to fieldwork sites and archives. The second session, on December 11, focused on networking, the job market, and postdocs in uncertain (post-)COVID times. The series concluded on December 17 with a discussion of how the pandemic has impacted writing practices and experience of the academic community. Students shared ideas and strategies for structuring the writing process and fostering dialogue among colleagues. IES is grateful to the DAAD for the opportunity to host these roundtables, which we hope will foster solidarity across disciplines and distances, and lead to greater clarity and informed perspectives on the difficulties that graduate students face in this moment.

EU-US Relations in the Wake of the 2020 Elections

Over the past four years, the transatlantic relationship has been under duress. U.S. President Trump and members of his administration have taken oppositional positions to our European allies. Yet, cracks in EU-US relations were apparent under the Bush, Clinton and Obama administrations with each admonishing Europe for low investment in regional security more broadly and in NATO in particular.

In this panel discussion, hosted by IES on December 15, experts based in Germany, France, and Portugal discussed the potential impact of an incoming Biden administration on Europe and transatlantic relations. Joining the panel were Jean-Claude Beaujour (Vice President, France-Amériques), Sudha David-Wilp (Deputy Director, Berlin Office, German Marshall Fund of the United States), and Rita Faden (President of the Luso-American Development Foundation). The conversation was moderated by IES Director Jeroen Dewulf, Associate Director Akasemi Newsome, and Deolinda Adao, Executive Director of the Center for Portuguese Studies.

The panel touched on key issues including climate change, a newly resurgent Russia, the Iran nuclear deal, trade, and the still unfolding Covid-19 pandemic.



From top: Panelists Jean-Claude Beaujour, Sudha David-Wilp, and Rita Faden



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207 Moses Hall
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