

| First name | Last name | Title of submitted proposal | Proposal abstract (max 250 words) |
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| Ekaterina | Afanaseva | Incorporation of the Imperial Heritage into Soviet Context: Representation of Leningrad in Touristic Narratives during the Thaw | <p>The subject of my research is Incorporation of the Imperial Heritage into Soviet Context: Representation of Leningrad in Touristic Narratives during the Thaw Period. During the period of the country's leadership by Stalin, more indicative in the post-war period, it was forgotten that the Leningrad was the capital of the empire, and the emphasis of excursions was placed on the acquired Soviet present or the city, which was the centre of the revolution. But during the Thaw period everything began to change, so the mechanisms for the representation of Leningrad were changing, and the imperial past of the city has become more talked. It was reflected in excursions around the city and on their routes.</p> <p>My work is focused on the interpretation how the imperial heritage is represented in Imperial Russia in the USSR during the Thaw period or furthermore due to which tools this representation has been changing. It is showed in a case of analysing tourist narratives from 1950 to 1970.</p> <p>Also, this research based on an analysis of the literature on Leningrad sightseeing routes and the study of sources, such as city guides, to determine the incorporation of the imperial heritage into the Soviet context. Excursions in Leningrad will be considered in the context of the thaw period, since at that time the imperial legacy was gradually opened, which was not practically illuminated during the Stalinist leadership and was accentuated mainly in Leningrad as a hero city.</p> |
| Ruzgar Mehmet | Akgun | Riots and Popular Agitation in Mamluk Society: Coping with Political Crisis through Untethered Violence | <p>The Bahri Mamluk empire was unique in its system of governance, as the sultan was to be selected to reign by his peers within the military elite. This in turn lead to countless power struggles between rivaling factions who strove to put their amir onto the throne.</p> <p>We shall explore the way the patronage of different segments of society by influential amirs lead to popular uprisings in times of recurring political crisis. Segments of Mamluk society under the patronage of one faction frequently engaged in rioting, looting and desecrating the dwellings of rival amirs. Popular violence and political crisis were intrinsically linked and were in fact central to the proper functionality of the state.</p> <p>We shall focus on the nature of popular violence, especially its non-revolutionary, self-contained and organized character. Political crisis often resulted in carnivalesque displays of gore which the population voluntarily took part in, without ever really articulating particular demands from the ruling elite.</p> <p>The main objective is to explore the way in which the population willingly engaged in acts of violence and to analyze its carnivalesque nature in order to answer the broader question of how people behave when prompted to act in times of political turbulence.</p> <p>We shall argue that popular violence was not only a product of political crisis, but also a way to cope with it, and beyond that an integral part of life and relationship to the state in Mamluk society.</p> |

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| Selem | Akhmedova | Memory of the Gulag in the Period | <p>The period of Perestroika (1985-1991) was the time of clear and undeniable crisis of soviet political system and the last chapter of USSR history. The collapse started in 1953-1956 by exposing the cult of Stalin, divided power and society in their way of remembering Stalin's regime. Thousands of innocently arrested prisoners of the Gulag began to get out and openly talk about mass repressions, exposing all the horror of Stalin's terror. After several stages of trying to talk about the traumatic past with all the ups and downs, Perestroika was the last and irrevocable time in the dialogue between soviet power and society in the question of the repressions remembering. What is sufficient, how did the memory of the victims of political repressions operated and manifested itself during that period in the context of interaction between the state policy of memory and the civil memorial culture?</p> <p>In my paper I reconstruct the picture of the interaction of power and society around the problem of the memory of the repressed, highlighting the points of intersection and the main contradictions between the state and civil positions regarding to understanding and building up a policy of rehabilitation of the victims of terror. This problem carried out through analyzing political documents adopted by the leadership of the party, as well as documents of Memorial organization that allow to show the evolution of the civil initiatives in defense of the repressed. Besides, the dialog of both sides is reflected in the mass media.</p> |
| Egor | Albitskii | Coping with the crisis of religious consciousness of clergy natives (popovich) as a russian way to modernity | <p>Victor Vasnetsov is an example of the true Russian artist since the period of Empire. He visualized 'russianness' in all its complexity. His modern approach was used from painting program St. Vladimir's Cathedral in Kiev to the participation in the designing of a military uniform. Then he was forgotten till the course of Stalin to russification of Soviet Union.</p> <p>The figure of Ivan Pavlov as brilliant scientists also was used both by imperial and soviet ideology. Empire his positioned his achievements as a great contribution of Russian national science in the world context. Soviet Union as an example of 'a man of the period of progress'.</p> <p>Undoubtedly Vasnetsov and Pavlov could be considered as iconic figures of Russian culture. As a creator of the classical image of 'russianness' and as the first Nobel laureate from Russia who influenced greatly world psychological science at the time of the beginning of its greatest impact.</p> <p>Both their figures were used as an example of national success in the field of culture, yet their clergy origin had stayed neglected until recent times. It was payed too little attention to the fact that the outcome of their work was a result of reconciliation of their traditional and religious background with the reality and values of modern period. My research based on a wide range of documents, letters, diaries and recorded memoirs shows by what actually their views were influenced and in which way they tried to affect their world with their reflexive and truly modern type of consciousness.</p> |

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| Meryemelif | Argun | Criminalizing Madness at Ottoman Empire | <p>There was no central mental hospital at Ottoman Empire till 19.th century. Topbaşı Bimarhanesi was a quintessential attempt to create an ideal, central mental hospital in late Ottoman Empire. However contrary to ambitions for centralizing the empire of Ottoman bureaucrats financial power of Empire was not enough to meet needs of a central mental hospital. Furthermore, changing practises of allocation of budget between institutions of state which resulted from newly employed centralization practises were causing to chaos between municipality, central government and administration of the hospital. Although the government order provinces to send mentally disabled people into Topbaşı Bimarhanesi, it could not afford the expenses and also could not managed hospital well. In that scarcity case some of the patients must prioritize to accepted to hospital and rest of them should refused. According to which standards patients determined/chosen for hospital? The answer of this question may tell a lot on both modernizing paradigm of different elite groups of empire and how they try to cope of this crises? My thesis is that: emancipatory discourse was also important however insanity was criminalized at first place and criminal case prioritized during that period.</p> |
| Alexander | Balasis | Thessaloniki, the unknown homleand | <p>This project will revolve around the return of the Greek Jews to their homeland (Thessaloniki) after their liberation from the concentrations camps and the whole Holocaust experience. The problems they face when they get back are on their roots problems that have been born a few decades earlier. The Jewish community of the city has to deal with problems that extend to different levels. The already existing antisemitism, the aftermath of the WWII for the Greek society and the forthcoming civil war, the great loss of the Jewish properties in the city and also the dilemma of either staying in Greece or moving to the just established state of Israel, all contribute to multilevel issue that Jews have to overcome. The community managed to deal with a crisis that had never thought about. As if the experience of the Holocaust wasn't already something unheard of, the Jews return to a completely changed city, a city that they cannot recognize any more.</p> <p>I will try to expose the way the Jewish community coped with this "post war crisis" and also refer to the government's acts on this issue. The events of the WWII, the persecution of the Jewish element from Greece and most importantly the situation the survivors had to deal with played crucial role for the future of the Jewish community of Thessaloniki, which from being the majority in the beginning of the 20th century is now numbering only a few hundreds persons.</p> |

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| Elizaveta | Belyakova | Management of Urban Areas Renovation: International and Moscow Experience | <p>In 20th century cities faced with two problems in their development: the deterioration of the housing stock in the centers of large cities with a rich history and the lack of free territories for development within the boundaries of the city. Each of the developed countries has already designed their own methods of solving this problem. This research will consider the models of renewal residential areas with a large percentage of depreciation of residential buildings by means of demolition and renovation of this area.</p> <p>The research question: how, on the basis of international experience, to provide effective management of renovation processes and the optimal allocation of risks between business and public authority in the implementation of renewal projects?</p> <p>Tasks:</p> <ol style="list-style-type: none"> 1. To consider the main stages of the implementation of renovation in the cities of Israel, the USA, the Netherlands, Spain and a special case of renovation in Russia, which is being implemented since 2017 in the city of Moscow 2. To identify, on the basis of the experience of these countries, mechanisms and management models for the implementation of renovation programs. <p>Methods: case study combined with an analysis of regulatory documents. During the research, the main documents that regulate renovation programs will be analyzed and the result of application of these documents in specific projects for the renovation of territories.</p> <p>The result of the work will be a set of management models for the implementation of renovation programs, both with the use of public private partnerships, and with the help of national and municipal programs, and a review of the merits and demerits of each model (mechanism).</p> |
| Rory | Bennett | Monarchy in Crisis: Reactionary policies of Nicholas I and the development of Russian intellectualism. | <p>Tsar Nicholas I reign is a curious blend of both reform and repression. His era began in crisis, marked by the Decembrists revolt, which coloured his whole mentality. This mentality bred a vacillating atmosphere which saw legal and military reform, and harsh repressive censorship. It was in the context of this censorship that the roots of some of the most exceptional and creative intellectuals in 19th century Russia began to grow. This paper would explore the dual nature of repression and reform in Russia that saw both the development of Russian university culture, liberal thinkers, socialism, philosophy and authoritarianism. The paper intends to answer questions pertaining to Nicholas I's coping with potential threats by enlightenment ideologies such as the liberal revolutions in Europe. This paper will explore Nicholas's techniques to prevent dissenting ideas from spreading and the methods of intellectuals used to counter it. The methodology of both and the way it was articulated became motifs that would carry on the end of Tsardom. 'Orthodoxy, Autocracy and Nationality' became a battle cry for future reactionary Tsars while universities became bastions of liberal politics, reformist thought and the literary philosophical style. Crisis defined rhetoric in both camps, crises in Europe informed intellectualism in Russia, as inherently attached to early Russian philosophy is the alienated Westernisers such as Chaadaev, Herzen and later Chernechevsky. Landmark architectural projects such as the Cathedral of Christ the Saviour, were symbols of Nicholas's commitment to Russian nationalism, which contrasted with Westernisers ideologies of the time.</p> |

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| Jan | Blonski | Religion as a way of coping with crisis during 17th century wars in Polish-Lithuanian Commonwealth | <p>Middle decades of 17th century were critical for the Polish-Lithuanian Commonwealth. Wasting wars led to huge destruction, loss in housing, commodities and people. It is worth noticing that all the neighboring countries were of another religion – there was Protestant Sweden, Orthodox Russia (and Cossacks) and Muslim Turkey. People were on the daily basis exposed to incursions, robberies, fires, murders, rapes and many other cruelties.</p> <p>During my presentation I will develop on how religion was the sphere where people look for consolation and hope. I say that, contrary to Delumeau's opinion, religious beliefs didn't necessarily have to copy the horror from everyday's life but sometimes, just opposite, contrasted with the temporality by giving hope.</p> <p>I would like to focus on two different aspects of this phenomenon: the rise of Mary's cult and miraculous defences of polish cities during the Khmelnytsky Uprising (1648-1657):</p> <p>In the middle of 17th Mary became the central figure of the cult which can be seen in sermons, paintings and rituals such as coronations of her pictures and her coronation for the Queen of Polish-Lithuania Commonwealth. She was the one who was thought to protect from the God's rage or worldly enemies.</p> <p>This special protection was supposed to be seen during the Khmelnytsky Uprising - in general, when the Cossacks besieged polish cities, above some of them or on the walls appeared a divine sign (cross), a saint or the Mother of God which caused Cossacks to depart and saved the town.</p> <p>I will then propose my model of the ways in which wars and atrocities affected the culture and religious beliefs.</p> |
| Dmitry | Bochkov | The crisis of cultural memory: overcoming the 'Prague Spring' | <p>My paper explores the re-contextualization of 1968 in contemporary Czech cultural space, as well as the way the post-socialist generation of Czechs re-conceptualize the 'Prague Spring' as it becomes triggered by the discussion of their experience of 'national' self and the ways it highlights the emerging crisis of cultural memory. The field data suggests that Czechs do not generally build up their identity through the re-experience of their historical past. Since the post-world-war history of Europe is generally omitted in school curriculum, Czechs, particularly the younger generation, do not have any shared or certain conception on how to re-interpret the communist past. As soon as it was forced out of the public space of school curriculum to the private space of family, the legacy of communism transforms from a shared cultural memory to a 'private' trauma. The paper studies the field data collected in the Czech Republic in March of 2018 by means of critical discourse analysis and psychoanalysis in order to explore the mechanism of 'domestication' of trauma as a coping strategy to deal with the crisis of cultural memory. Due to the pool of informants consists of the post-1989 generation of people living both in Prague and in the rural area, comparative analysis is possible as well.</p> |

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| Iana | Bolshedvorskaya | The Movement for the Preservation of the Heritage of St. Petersburg in the Beginning of the XX century | <p>The subject of my research is Public Associations and the Movement for the Preservation of the Historical Heritage of St. Petersburg in the Beginning of the XXth Century. In the late XIX - early XX centuries there were architectural associations (Petersburg Society of Architects, Society of Architectural Artists). They discussed the issues of city improvement, the design of various buildings, participation in architectural and construction exhibitions, and paid attention to the history of Russian architecture and the protection of monuments. In 1907, the Museum of Old Petersburg was founded with the aim of collecting objects related to the history of Petersburg: its foundation, development and expansion, as well as the history of its environs. The founders of the museum also wanted to present the fullest possible picture of the life of St. Petersburg in all epochs. In this connection, the society of "Friends of Old Petersburg" appeared, which shared the ideas laid down in the foundation of the museum.</p> <p>In my work, I focus on understanding the urban space and realizing its role in the late XIX - early XX centuries. I also focus on the analysis of a concrete case: the activity of the St. Petersburg Society of Architects, their discourse on the heritage and various landscapes or the Museum of Old Petersburg (and the Friends of Old Petersburg Society), whose purpose was to study, describe and protect monuments from the time the city was founded.</p> |
| Valentina | Cola | Analyzing individual memories of a | <p>World War 2 deeply impacted the everyday life of the Italian civilian population, and my paper, which is conceived as a case study, will focus on the consequences and the impact the war had on Valeria Cola. Valeria Cola, born in Rome in 1926, was my aunt and she passed away last year. Using interviews conducted with her, this paper aims at examining the complex interplay between my aunts' personal memories and the collective memories, and how the latter can strongly influence the personal recollection of individuals. The paper's goal is to examine my aunt's way of coping with the shock the war, more specifically the bombing of St. Lorenzo, caused to her and to analyse her testimonies with the help of the concept of aesthesiology, the discipline of feelings. Adding on to that, I want to pay attention to the methods she used in combatting forgetfulness, for which I will use a study conducted by Norrick, a notorious linguist. I will also take into consideration the different approaches described by Thomson, one of the pioneers of oral history, and choose the most fitting one while also considering to narrativise the video as Portelli suggests in the concept he developed as "orality" on the benefits of oral history.</p> <p>The paper will end with a study of my aunt's reaction to several historical events, which I will relate written sources available.</p> |

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| Ksenia | Dmitrieva | An birch in Art and Identity in Russian National Landscape between the Second Half of the 19th Century and Early 20th Century | This research will examine the transformations in art and culture which appeared in Russian Empire at the turn of 19th and 20th centuries. In that period artists, painters and writers tried to transform the image of Russianness through art and literature. According to scientific researches that was an attempt to break though crisis of identity on the threshold of a new millennium. The aim of this study is to demonstrate the spreading of new ideas using the example of birch tree image and it's becoming as a part of Russian national landscape. The main sources of the research are painting and poetry which created an image of birch literary canons. For instance, the study analyses paintings of Savrasov, Levitan, Nesterov and Kuinji who often depicted birches in interaction with poetry of Esenin and Fet. More than that, this study uses commentaries and reviews on pictorial and literal novelties created by contemporary publicists. The idea is to demonstrate different attempts to construct the image of Russia based on folk history and common landscape features. The main result of the research work is the revealing of connection between social crisis and the development of national identity. In that case birch tree is an example of popularization of an image seemed to be stable and common for everyone in Russian Empire in order to overcome the crisis of transition period. |
| Mariia | Dolgova | Functioning of Ladies-in-Waiting Institution of Russian Imperial Court in the First Part of XIX Century | Absolutist monarchy is one of the main regimes of the state of the 19 century. This regime of government is expressed by the unlimited power of the ruler, the regular army, the rigid hierarchical structure of society. Court society is another way of representing the monarchy. The society at the court represents an elite group of society, a group of elected, who are close to the court, to the imperial family. Thanks to this group, a considerable distance is created between the monarch and the people. Therefore, being at the court is so prestigious and successful for representatives of the nobility. The Russian Empire is one of the most significant states in Europe in the first half of the 19 century. After the victory over Napoleon, Alexander I wanted to strengthen his power by reorganizing the court society. Further, this work continued his brother Nicholas I, during the reign of which the court department experienced a flourishing. It is especially important to investigate the special situation of court ladies and girls who are an integral part of society under the Russian Imperial Court. For the young representatives of the nobility, the imperial court was a platform for self-realization. Work at court for the ladies-in-waiting was paid. Also, the appointment to the office of the lady-in-waiting was a social elevator for the girls, as they received prestige, attention from the most enviable bridegrooms of the aristocracy and then marriage, opportunities for building a career. Service at the court was the only opportunity to represent yourself not only as a wife and mother, but also as a significant person in the state, close to the emperor. In my work I will research the structure of the court women's state, its main features, duties, the importance of having women at court for the power of the monarch. |

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| Dominik | Dworniczak | Reinterpretation of marquis de Condorcet's idea of progress | The author tries to reinterpret Condorcet's idea of progress in the light of jacobin politics (1793-1794) and early classical liberalism (especially in the writings of Benjamin Constant). The main point is that late Condorcet (after jacobin coup d'etat in June 1793) should be treated not only as an "enlightened" thinker but mainly as a liberal philosopher trying to answer the fundamental question: where are the limits of constraints created to preserve liberty? |
| Helen | Fortescue-Poo | Conversations with Chaos: Unofficial Culture after Stalin. | This paper details the ideological and cultural crisis that was precipitated by and followed Khrushchev's Thaw, following the denunciation of Stalin in 1956. Primarily the focus will be on the outpouring of unofficial cultural modes that dominated social life at the time; samizdat, magnitizdat and the culture that surrounded them. I'm interested in the dynamic redefining and subversion of the renewed emphasis on the collective and how it manifested in the friendship circles and kvartniki culture, comparatively between Leningrad and Moscow, and how the restructuring of power led to the proliferation of new cultural modes (i.e. the popularity of blatnaya pesna following the opening up of the camps). The ideological crisis illustrated by the Thaw created an unofficial culture steeped in carnivalesque irony, that reflected the disintegration and restructuring of the anatomy of power, and of the loss of singular ideological truth. Initially, it led to a search for another truth, as seen in the Thaw emphasis on 'sincerity' as precipitated by Vladimir Pomerantsev's essay On Sincerity in Literature. Ultimately, however, a movement towards a polyphonic interpretation of truth, or rather a heightened emphasis on subjectivity and the impossibility of one singular narrative can be observed, reflected in disjointed narratives, an endemic fragmentation of the psyche, and an emphasis on performance, masks and roles. This pursuit of multiple truths, and rejection of a singular narrative discourse eventually paved the way for the eruption of Russian post-modernism. |
| Jakub | Frejtag | Activities of Society of Worker's Housing Estate as an attempt to overcome residential crisis in interwar Poland. | The end of First World War started process of emerging new political order in Europe. In central-eastern part of the continent many nations gained their independence and created their own state. One of those was Poland. Reconstituted country have met many organizational obstacles. One of the most challenging ones was ensuring residential space for all its citizens, especially groups exposed for residential exclusion like labourers, wherein accommodation shortage took most severe forms. Labourer class required inexpensive and small metrage habitations maintaining modern sanitary standards. Such facilities were underrepresented in Poland. Old, 19th century housing was offering flats without basic sanitation and sometimes too expensive to labourers, furthermore new housing, realized mainly by financial support granted by state, often didn't include small and cheap flats resulting in availability only for narrow group of wealthy labourers. Separate case were residential areas built from public financialized resources near large, state-owned industry plants – few of such were established so it couldn't resolve the housing problem at the scale of whole country. In such circumstances, at the end of 1934, new state investment fund was created – Society of Worker's Housing Estate (Towarzystwo Osiedli Robotniczych). Its main role was to build and lend assets for building residential areas in the whole country which would correspond to needs of lower-class labourers. Despite difficulties, up to 1939, dozens of new areas were built under TOR initiative. Such realisations are examples of successful and far-reaching social policy of Second Polish Republic under which solving residential crisis became achievable. |

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| William | Herne | The Novgorod Veche as a unique example of a political reaction to medieval crises | <p>Although medieval politics are often described as despotic, one can observe the presence of democratic institutions and forms of political accountability even at very early stages of the state development, such as the Thing in northern Germanic societies and the Parlamentum Generale in Hungary. As societies grow and begin to face the challenges of governing larger territories and dealing with external threats, such institutes often scale back and give way to more authoritarian forms of power, however this is not always the case. In Slavic lands the will of the people was generally represented in a popular assembly usually referred to as the Veche. In the 12th century Novgorod, despite regular military conflicts and internal strife, the Veche developed into the city's main political entity. The extent of this institute's capabilities is a hotly debated issue among Russian historians, however, basing off a myriad of medieval texts, most conclude that it would elect the main political figures in the city, including the prince, bishop, posadnik and tysyatsky of Novgorod. While most Russian states coped with medieval crises, such as civil war, feudal fragmentation, the decline of the trade route from the Varangians to the Greeks, the Mongol invasion and the Great Plague, by granting their rulers more powers, Novgorod succeeded by developing the Veche into a powerful unique democratic political entity. I believe that investigating the Novgorod Veche is essential to improving our understanding of the form, extent and result of civil representation in the medieval political culture.</p> |
| Benjamin | Hunt | Crisis of Consciousness: The Mystery of Consciousness and the Legacy of Gerald Edelman's Theory of Neural Darwinism | <p>Despite huge advances in the development of medical knowledge in the twentieth century, and particularly in the post-WWII period, a full understanding of the nature of consciousness has eluded us. The formation of the highly interdisciplinary field of "neurosciences" in the 1950s represented a breakthrough in many aspects, but many competing theories of consciousness continued to emerge with no consensus. Gerald Maurice Edelman (1929-2014), an outstanding immunologist whose work won the Nobel Prize in Medicine for discoveries related to the immune system in 1972, was one researcher who changed his career trajectory in mid-life in attempt to discover the biological foundations of consciousness. His resulting theory, Neural Darwinism, suggested that the same Darwinian principles of Natural Selection in the wider natural world were at play with cognition and consciousness. This paper aims to explore three themes related to a crisis in the history of sciences in the mid-twentieth century evident in the larger context, as well as at the level of the individual researcher. First, I will highlight how theories to explain the great mystery of consciousness developed up to the mid-twentieth century when the neurosciences emerged, promising new answers. Secondly, I explore the career of Edelman as he rose in the field of immunology and then applied the principles he had observed in his abrupt shift to the question of consciousness. Finally, we will look at the ways that recent findings in the neurosciences increasingly vindicate Edelman's theory though it was overlooked when it first appeared in the 1970s.</p> |

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| Polina | Iakusheva | <p>Creating «second society»: techniques of marginalization in USSR and their impact on post-Soviet social policy</p> <p>This paper started with a completely different study, when I was recreating the image of a parasite (tuneyadets) in the Soviet public discourse. At some point it became clear, that the description language of parasite, as well as of other marginals (hooligans, speculators, drunkards, etc.) was identical to the language used to describe external ideological enemy.</p> <p>The objective of this study is to describe the methods used by the Soviet government, when making an image of the marginal/enemy, and to understand if the split created by these methods is present in modern Russia. One of the main features that the Soviet official press (inseparable from the Soviet government) endowed marginalized people was malice and organization. As if the marginals formed a kind of social network, built plans, as if they were an organized group. Marginals were opposed to a "healthy" Soviet people, they were pushed out of «normal» society.</p> <p>This attitude shaped the "second society" within the Soviet universum. «Second society» is a construct that was formed in the minds of not marginalized, "normal" citizens, and this construct did not go away with the collapse of the USSR, new government practically did not contribute to the inclusion of these categories back into society. The division into "us" and "them" even within one society remains a big problem, which post-soviet people are struggling to solve, and attempts are mainly done by volunteers and charities encouraging the inclusion processes of all sorts.</p> |
| Mohammed Dawood | Jiwani | <p>Extreme Episodes of Violence - The Crisis in Rwanda: How and Why did the Hutu's inflict such excessive sexual violence towards the Tutsi's during the Rwandan Genocide of 1994?</p> <p>The Rwandan Genocide saw up to half a million women raped, sexually mutilated, or murdered over the course of 100 days due to excessive sexual violence incited by the Hutu's. The Interahamwe - the Hutu Parliamentary Organisation, used sexual violence as a weapon to further divide the population and to wholly destroy the Tutsi group. The International Criminal Tribunal thus made the unprecedented declaration that the mass rape during the Rwandan wartime was an act of "genocidal rape". There is some debate as to why such brutal sexual violence occurred, some argue political influence through mass propaganda circulated by the government, whilst others emphasise the Hutu's social objective to dehumanise the Tutsi women, with the deliberate infection of HIV and AIDS by rape squads held greater significance. However, what is certain; as described by Drumbl, is that the perpetrators used sexual violence to inflict a "slow, inexorable death" amongst all Tutsi women. This paper seeks to evaluate the use of sexual violence by examining the views of certain historians against primary sources to understand how and why it became so excessive.</p> <p>A diverse range of factors converged towards the infliction of sexual violence on the Tutsi's during the Rwandan Genocide of 1994. This paper will assess deep rooted cultural, social and political attitudes inherent with in the government, military and civilians, which account for such excessive sexual violence. I will further assess the long-term impact of the varying degrees of sexual violence on victims, which was truly significant to the Hutu's agenda of implementing psychological, social and physical torture onto both the deceased, and survivors.</p> |

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| Jennifer | Kean | Minority Rules: Negotiating Cuman Settlement in 13th Century Hungary | This study examines two separate attempts to integrate the nomadic Cuman population into the fabric of thirteenth-century Hungarian society. The first settlement effort undertaken by King Bela IV (1235 - 1270) in 1239, just before the Mongol invasion, was unsuccessful while the second, which took place within four years of its conclusion, did result in securing a permanent Cuman presence within the kingdom. Cuman settlement of the Great Plain region was largely dependent on Bela IV's recovery strategies, and the eventual success of the settlements relied on the ability of this group to negotiate their own status within the changing social stratum of post-invasion Hungary. Analysis of extant sources, including legal documents, correspondence and an eyewitness account of the invasion demonstrates the Cumans' value to the Hungarian kings as an entity culturally and politically separate from the barons and burghers who benefited from Bela IV's recovery program. By the close of the 13th century, however, the privileges granted to them transformed them into another faction of empowered elites, overshadowing their appeal as a disinterested group that could be faithfully entrenched in royal service. |
| Vladislav | Komarov | Transport crisis in large cities as a result of the increased level of motorization | First cars on public roads began to appear at the end of 19th century. In those times nobody understood how much it will affect on ecology (noise, gas contamination and pollution of soil and groundwater), health of people and traffic congestion. For example in 1970 the number of cars per 1000 inhabitants was 5.5 pieces in Russia. In just 48 years this number has crossed the bar in 300 pieces. And in large cities of Russia there are more than 500 cars per 1,000 inhabitants. By 2020 the number of cars will be more than 700 per thousand inhabitants. Exactly the same situation is observed in many countries, which is a huge problem for mankind, as CO2 emissions from cars are most dangerous for the environment. By the negative impact on the environment, there is a transformation of city streets, including in historical buildings, which destroys the prevailing image and silhouette of cities. City authorities and developers are forced to adapt reconstruction projects and new buildings to the needs of motorists: multi-storey underground and land parking, street parking takes a place that could be used for gardening and landscaping. The aim of this project is to study the positive experience of European countries in reducing the level of motorization. Methods: analysis of statistical data, comparative analysis, systematization, cartographic analysis. |

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| Barbara | Łochowska | Grocery shopping versus shortage economy in Polish People's Republic – survival strategies | <p>Grocery shopping in Polish People's Republic between 1976 and 1989 was upsetting and time-consuming experience. Store shelves were completely empty due to an economic crisis. In front of shops there were very long queues of people waiting to buy anything. Nevertheless, Poles were trying to find a way to 'survive', despite of a lack of basic products in stores.</p> <p>The aim of this paper is to determine how the daily grocery shopping looked like between 1976 and 1989 in Polish People's Republic and what the strategies of people who had to deal with effects of the shortage economy were.</p> <p>I would like to focus on three crucial issues. First, the economic situation and crises in Polish People's Republic as reasons of empty shelves in shops. Second, the daily grocery shopping from different perspectives: customers and shop assistants because their attitudes affected people's behaviour. The last, the survival strategies which were taken by buyers and saleswomen to provide themselves and their families basics. People were trying to (often not according to the law) find a way to avoid queuing. Social networks, cunning or persistence were the necessary elements to cope with the effects of the centrally planned economy and measures taken by the authorities, such as food price rises or the rationing of certain products. It is no wonder Poles were looking forward to a fall of communism and increasing economic freedoms that came true in 1989.</p> |
| Máté | Marton | The crisis of the Roman Republic and the divine solution of Augustus | <p>By the end of the first century BC the Roman republic was in crisis. It was not only a political, economical and social crisis but cultural too. As we see form the contemporary sources (e.g. Sallust or Livy) the old Roman religion and habits (mores) had been forgotten in the troubled years of the civil wars. From the Gracchus brother's reform to Caesar's sole rule many attempts were made to solve the continuously expanding Roman state's ever growing problems. These responses were mostly political and economical but not cultural, even though the connection with the gods, with religious practices and ritulas were very important for Roman identity. The many antiquarian and summing work (e.g. Varro) that have been borned in these last century of the republic shows this cultural and religious decline very well. When Augustus came to power he put a lot of emphasis on the restution of the old Roman religion, which was an intergral aspect of the restabilisation of the Roman state at the time. Augustus recognized that the religion was an ideal ideological channel for the restution. As Eric Gruen said „religion is a response and alternative to chaos”, it provides strucure, meaning and stability. Augustus even chose Apollo as a patron god for himself, a diety whose responsibility during the republic was to provide the pax deorum (the peace of gods). In my paper I examine these aspects of August's culture-politic and how can the religion be an answer for a crisis.</p> |

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| Mordy (Mordecha | Miller | Post-Holocaust concept of Evil - The Zoharic approach | <p>I propose to discuss the Jewish Theological-Philosophical response to the Holocaust. I attempt to do so through analyzing the term of Evil as it appears in the 12th-13th century Zoharic literature – the main text of Kabbala.</p> <p>The question of evil is ancient as Judaism itself. For instance In the bible we find Abraham crying out towards God: "Shall not the Judge of all the earth do right?" (Gen. 18, 25). During the middle-ages the main solution offered to the question of Evil by Jewish Philosophers was – Influenced by the Neoplatonism – seeing the Evil as merely illusion. In Counter to that approach I will show how the Zohar - Influenced by the Gnosticism - assumed the reality of evil. Undeniable reality of evil exists in the world of the Zohar, and the horrors of history are the result of the Evil arising. In fact the Evil is even to purity: Parallel to the tenfold Sefirot of Divinity stand the Tenfold Sefirot of Impurity</p> <p>I will discuss the concept of Evil by dealing with the origin of the evil (<i>unde malum</i>) according to the Zohar (i.e. – a result of the disorder in the harmony between The sefira of Hesed-Love and Gevurah-Power, originated in a negative energy from the depths of Keter), its roll and meaning of its mythological symbols. I will then claim that pre-holocaust Judaism pushed aside the Neoplatonic concept of Evil, in favor of the Zoharic-Mythological one. I will present my arguments by analyzing main voices in modern Jewish thought.</p> |
| Mariam | Mosiashvili | Identity Crisis and Ever-Changing National Narratives in Post-Soviet Georgia | <p>Collapse of the Soviet Union is one of the most important political and economic transformations in the contemporary history. The biggest challenge for the former Soviet republics was the newly acquired independence, creating the necessity for developing and implementing completely new social, economic, political and institutional models. This still remains to be a major crisis that many of the post-Soviet states are dealing with. In this paper, I try to explain how in the official rhetoric of independent Georgia the identity narratives were changing since the collapse of the Soviet Union in the context of changes political regimes and ruling elites.</p> <p>National narratives as the basis for constructing national identity have much influence on the internal and external social, political and economic processes of the modern state, especially in the context of interrelated structural changes. The question is, to understand how the formation of an official national narrative and mobilization of collective memory after the collapse of the Soviet Empire has been orchestrated by the political elites. Answering these questions is important to understand what challenges Georgia is facing today in its identity politics.</p> |

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| Maryam | Mumladze | How the social and political crises of Soviet Union are reflected on the Architecture | <p>Soviet time left lots of heritage in Post-Soviet counties and it's not the surprise. In my paper I want to show how the social and political crises of Soviet Union are reflected on the Architecture. In the city I'm living there are lots of quartiers of three to five-storied buildings, or just "Khrushchyovkas", these apartments were strictly utilitarian – between 31 to 58 square meters in area – with storage built into the walls to use every bit of space. The ceilings were mostly 2.48-meters high, but felt lower.. They are the part of architectural heritage we have from the last century. However, rather than erasing that past, it's essential to analyse it in the context of our present.</p> <p>Moreover, some anthropologists and architects claim, that project of Khrushchyovkas were quite more than reducing costs – about power, pressure and creating the "illusion of equality" within people. But it's obvious fact that after collapsing Soviet Union, after 1991 Khrushchyovkas suddenly got so much interference and got changed by the residents themselves. People didn't mind to add these houses extra rooms, balconies, loggias, doors, windows and etc. It seemed like someone set them free and now they could do whatever they wanted. The neutral-toned, four or five-storey buildings came with no elevator, no garbage chute and, sometimes, no balcony. So, in the paper I will demonstrate the regime in architecture with my own photo stories as I live in one of these buildings.</p> |
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| Liza Karolina | Nagy | <p>How does the fall of liberalism coincide with the rise of illiberal populism?</p> <p>During the course of the past ten years, we have been witnessing a gradual political transformation in East Central Europe. This transformative process is widely referred to as, democratic backsliding. Nancy Bermeo explained, that democratic backsliding, 'in its most basic, denotes the state lead debilitation or elimination of any of the political institutions that sustain an existing democracy.' The poster children of post-communist transition, Poland and Hungary, experienced a shock wave of loss during the period of 2008-2016, which revitalized their deep rooted fears based on historical experiences. Today, Hungary and Poland are leading the emerging, new wave of European illiberal democracies. Leaders are using right-wing populist rhetoric as a set of political toolkit to transform their vision of an illiberal democratic future into reality.</p> <p>In this paper, I am going to argue, that the shift towards illiberal democracy and right-wing populism is a type of coping mechanism developed as a reaction to the crisis and fall of liberalism. It created an intense sense of insecurity, lack of continuity and shortage of vision for the future, which opened up a wide gap on the political landscape. The strongman leaders of the world are manipulating and intensifying primitive and powerful emotions like fear and anxiety to communicate and implement their political agendas.</p> <p>The four main questions I am seeking to answer are:</p> <ul style="list-style-type: none"> Why did liberalism fail? What induces democratic backsliding? What is the connection between the fall of liberalism and the rise of illiberal democracy? How do governments use populism as a toolkit to establish illiberal democracies? |
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| Mustafa | Nasar | Religious Activism and Political Opposition in Saudi Arabia | The aim of the master thesis is to understand the political activism of the Islamic opposition within Saudi Arabia. Although the Saudi leadership granted Sunni religious scholars the authority of managing societal life in the kingdom based on Islamic scriptures, it still has been keen on limiting the scope of religious activism within its boundaries in order to avoid the emergence of political Islam. The most important actor in the realm of political Islam is the <i>Şâħwa</i> (the Awakening). Due to the kingdom's oppressive politics towards the political opposition the movement acted most of all in the underground. Thus, the political scene was caught by surprise when the <i>Şâħwa</i> made their activities and demands public in the end of the 1980s. In order to understand the political understanding of the movement, the document <i>Mudakkirat an-Naṣīḥa</i> (Memorandum of Advice) published in 1992 will be analyzed in the master thesis. The 50 page memorandum has been until today one the most important sources written by the movement's leadership, in which it displays its concept of religion - which derives from the puritanical Sunni stream - and politics - which resembles the activism of the Muslim Brotherhood. The master thesis deals with the question of how the <i>Şâħwa</i> unifies their theological stand with their political activism by analyzing their demands and suggestions for political reforms. The thesis should make a beneficial contribution to the study of political Islam in Saudi Arabia. |
| Luka | Neskovic | War of the Bavarian Succession: French perspective | The purpose of this paper is to illustrate the position of France, its role, goals, missed opportunities and decisions that defined her policy towards Bavarian crisis in 1778 and 1789. The "Bavarian Question", as well as the question of Poland, will demonstrate the inability of Louis XVI to take a firm stand in the new divisions. After the death of Maximilian III Joseph, the prince elector of Bavaria, there was a conflict between Prussia and Saxony on the one hand, and the Habsburg monarchy on the other, in the view of the prince's inheritance. Louis XVI, engaged in a war in America, is not maintaining a traditional French influence among German principals. He will also be excluded from participating in the solution of the Eastern issue, which Catherine II and Josef II were planning in secret. This shows us how the French foreign policy was moving down, especially after the defeat in the Seventh War, and how, on the international plan, was losing power and prestige, and was excluded from the solution of inherited issues, such as this in Bavaria. |

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| Elizaveta | Osipova | The Earning Strategies of Theatre People in Russia during the Late Tsarist Period | <p>The research investigates the responses to the effects of growing theatre market in Russia during the late nineteenth century. Commercializing public entertainment industry and therefore popularisation of artistic professions provoked a stronger competition in the theatre world which, in its turn, facilitated the impoverishment among some artists in Moscow and St. Petersburg. The paper discusses the forms of financial difficulties and measures undertaken by actors to gain and maximise their profit. The first barrier was the lack of ticket-buying audience. The second one was unemployment, as a decreased control of the Imperial Theatres over leisure industry caused the emergence of theatre professions in a bigger quantity, thus, some actors were dislodged by their competitors. The work is divided into two parts. The one part explores individual artists' earning strategies connected to the phenomenon of benefit performances. This section analyses ticket-selling practices exercised directly by artists as self-managers. The other part focuses on the different way of increasing artists' income, that is, organising occupational groups, either state-subsidized (the Russian Theatre Society) or self-regulated - small theatre agencies and artistic unions form capital cities which toured around province. The latter groups, however, not having gained any financial support from the local municipalities, got aid from the local government in other forms. Although there were both state and self-regulatory theatre occupational groups, the specific examples show that the state sometimes helped deal with financial turmoil of artists. Therefore, occupational groups functioned as an intermediary between state and society during the late tsarist period.</p> |
| Stepan | Ovchinnikov | Scenarios of Reaction on Political and Cultural Crisis During the Era of Stagnation in USSR: Moscow Unofficial Art Circle. | <p>Contemporary Russian art scene is firmly bond with Era of Stagnation (zastoy period) by the strategies (scenarios) of reaction to the incoming signal of political and cultural crisis. Apolitical, to certain extent transcendental (escape) artistic approach of the most successful players (Ilya Kabakov in 1970s and Arseny Zhilyaev in contemporary Russian art scene) as a mainstream trend contradicts the less presented strategy of strongly marked protest even by artists who don't determine themselves as political activists (Oscar Rabin and Voina art group). The example of Bulldozer Exhibition which happened on the 15th of September, 1974 is crucial because of its consequences on official politics and interconnection within the small circle of unofficial artists in Moscow. The analysis of various strategies presented by artists who belong to different generation (three main generations according to Yuri Albert's book called "Moscow conceptualism. Beginning." (2014) with completely different social and general life experience), with different social status (membership in Artist's Union, presence of official work related to art), education and artistic identity is useful for the comparison to the situation and artistic reaction on political crisis in Countries of Warsaw Pact and the comparison by the contemporary art scene reaction to the gleams of political crisis in nowadays Russia.</p> |

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| TILAK | PAREKH | "The Akshardham Response" – Coping with Religious and Communal Crisis | <p>On 24 September 2002, the Akshardham temple in Gandhinagar, Gujarat, was besieged by terrorists, killing thirty-one victims and wounding seventy others. It was one of the worst terrorist attacks on a religious place in modern India, directly inflaming the religious sentiments of people. This crisis in recent history was significant in light of its historical and religious context. Ongoing conflict between Hindus and Muslims, perpetuated by the catastrophic Godhra riots seven months' prior, led the media and politicians to expect a violent backlash. Yet, in an exceptional turn of events, Gujarat remained calm. The coping mechanism which led to such unexpected peace forms the central thrust of my paper. Using ethnographic accounts from witnesses, media reports and secondary literature, I analyse how the creators of Akshardham (BAPS) spearheaded the dominant reaction to this attack, now famously called the "Akshardham Response". I conduct a discourse analysis of the language used by Pramukh Swami, the leader of BAPS, and examine how his words were disseminated by the media, to understand how a potentially graver crisis of tearing apart a state that was ripe for religious conflict was averted. It makes way for a much-needed conversation on contemporary violence, communalism, and pluralism.</p> |
| Veronika | Petrukhina | Russian Empire through the eyes of foreigners: the image of the Empire in the diaries and letters of German diplomats | <p>The Ministry of Foreign Affairs of the German Empire in 1871 branched out its first diplomatic missions in St. Petersburg, Vienna, London and Paris. Contacts with the Russian Empire were, first of all, established by a well-known politician and diplomat O. Bismarck. Among the imperial German ambassadors during the period of the Bismark's diplomacy in Russian-German relations were Henry VII Reins-Kostritsky (1871-1876), Hans Lothar Schweinitz (1876-1892), Hugo von Radolin (1895-1901) and Bernhard von Bulow (1884-1888 gg.). They were highly involved in strategies of constructing the image of a country.</p> <p>Focusing on the Russian environment, the German diplomats had the experience of observing the life of the Russian society under the domestic side and their everyday life. Based on their observations and also stereotypes, they formed their own image of Russia. This study focuses on the image of the Russian Empire as an intellectual product created during the period from 1871 to 1890 in the framework of the concept of "one's", "other" and "alien".</p> <p>Thus, in this work, I turn to the image of the Russian Empire, formed by diplomats during their work in Russia. As for the sources I take memoirs, diaries and notes. The research question is how German diplomats imagined the Russian empire.</p> <p>I will analyze the image of the Russian Empire in the context of historical metamorphosis, which have taken place in these two countries and explain the reasons for changing the representation of Russia.</p> |

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| Tatiana | Pichugina | Slave-owning crisis through the eye | <p>The issue of citizens' equality arose from beginning of the United States of America. It began in the colonial period, and served as a prerequisite for the Civil War of 1861 – 1865, and was completed only in the second half of the twentieth century.</p> <p>In my report, I consider the slave crisis in the US on the eve of the Civil War through the literary works of former slaves. To tell about the situation of slaves, I use the memoirs of Solomon Northup (1853), F. Douglass and B. Washington (1901)</p> <p>In 1853, the book "12 years of slavery" aroused American society, becoming a harbinger of the civil war. As for Solomon Nortap himself, for him the book became a confession about the darkest period of his life. The period when despair almost choked the hope to break out of the chains of slavery and regain the freedom and dignity that it took away.</p> <p>The most famous work of B.Washington is the autobiography "Up from slavery" (1901). B. Washington wrote an autobiography to tell about his life and about the life of his family after the adoption of the Proclamation on the independents. This work shows not only the daily life of the black population, but also characterizes the social problems faced by the black population in the South of the United States.</p> |
| Agata | Piotrowska | Twilight of traditional religious painting : the significance of the Scuole for the changes in Venetian fifteenth-century art | <p>The paper aims to answer the question about the role the Scuole played in the changes in Venetian art. It tries to prove that the creation and operation of these organisations (of seemingly religious, but in reality more secular character) was crucial for fall and rise of Venetian painting in Fifteenth Century: the Scuole induced the end of traditional religious painting, yet at the same time they provoked the development of artistic topics and techniques altogether different from the ones existing already. The abovementioned statement is supported by an analysis of pictorial cycles realised on the commission of different Scuole, which explains how these paintings show, both thematically and technically, the end of one artistic era and the beginning of another one.</p> |
| Aron | Rimanyi | Political polarization and violence - a computational model | <p>The aim of this paper is to provide a rigorous model that combines theory and computational methods to predict the amount of political violence in a polarized society. We use a bimodal distribution on a Hoteling-style preference line to indicate the level of polarization of two groups. Given this initial setup, we draw upon the existing literature on median voter theory to determine where an average policy result may lie and how it may shift if people from one or both groups are eliminated. Given these inputs, we create a one-sided analysis generating an average level of violence that each group would want to exercise on the other. Finally, we combine the one-sided analyses to determine a bilateral equilibrium of violence that can be expected if both sides have clear preferences and perfect information of each other. We find counterintuitive results on two levels. First, high rates of polarization do not necessarily equate to high willingness to eliminate opponents from the one-sided perspective of either group. Secondly, the bilateral expected equilibrium of violence varies highly with the marginal cost of exerting that violence, but not in a monotonic way. While this model is purely internal and theoretical, it makes us question the intuitive notion that political polarization results in violence. It provides a rigorous framework to which actual data from polarized countries can be matched and verified.</p> |

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| Olga | Ryzhova | Principles of renovation the territory of residential buildings dating from 1960s to 1970s: coping with modern housing crisis | <p>Large-panel residential buildings construction was conducted in many countries worldwide; its peak was in 1960-1980s. By 2020, the majority of residential buildings built in period from 1950 to 1970 will be more than 50 years old and their lifetime will be exhausted. In Russia total living space of the buildings built during the considered period makes about 10% of all housing stock in the country. Housing that was built in the considered period, has become outdated morally and physically, it generates housing crisis. In the majority of the European countries residential territory renovation has already begun. Almost all projects did not provide demolition of residential buildings. In Russia the only project that began to be realized is the renovation started in 2017 in Moscow. During the project full demolition of the existing building and new buildings construction is provided. In other cities of the country realization of similar strategy is impossible and inexpedient for a several reasons (lack of federal financing, disinterest of investors). The purpose of the study is research of positive experience in coping with a housing crisis in Germany, Denmark, France and in other European countries. Methods: systematization, typology, comparative analysis, statistical data analysis. Result of a research: housing estate renovation principles are formulated, classification and methods of realization is offered. These principles can be applied in the building renovation projects without full demolition and landscape modification and also in complex sustainable development of the built-up territories.</p> |
| Hitomi | Sato | Independent Initiatives during 'Normalization' in Czechoslovakia: Charter 77 and Reaction to the Charter in Slovakia | <p>Czechoslovakia was the state which dissolved in 1993. After dissolution of this state, it has been questioned why Czechoslovakia broke up. However, this question has been discussed in the realm of politics and economic, it seems to be necessary to examine this question in the realm of civil discourse. According to a public opinion poll which conducted in September 1992 and questioned support for dissolution of the state, the number of affirmative and negative votes for dissolution almost tied. On the one hand, this result shows the idea of "Czechoslovakia" had remained in the society immediately before 1993. However, on the other hand, it is likely the idea of "Czechoslovakia" was not too stable to sustain the state. Then, how people in Czech and Slovakian society had considered the existence of "Czechoslovakia" before dissolution?</p> <p>Upon providing the answer to this question, the discourse of dissidents during "normalization" period (1968-1989) is important. Dissidents were groups which protested against the Communist party from standing point of civilians; many of them were intellectuals and would be engaged in politics after 1989. Czech and Slovakian dissidents had published samizdat about human rights, environmental problems, religion, and their society. To examine dissident's discourse on "Czechoslovakia", at first, I will investigate the differences between Czech and Slovakian society during the Communism era. Then, I will mention what was dissident's main point in their protests and the differences of their protests by using samizdat. After that, I will try to consider how both of dissidents thought "Czechoslovakia".</p> |

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| Lydia | Schmidt | <p>The House of the Golden Sun: The Van Keerberghen Printing Dynasty, Antwerp, 1552-1629</p> <p>Despite religious conflict, rampant censorship, and war, the city of Antwerp dominated Early Modern printing. From 1552 to 1629, the van Keerberghen family and their printing house, In the Golden Sun, were at the forefront of the industry. I explore the tumultuous sixteenth and seventeenth centuries in Antwerp through the prism of the works published by the van Keerberghens, and their responses to the crises they faced.</p> <p>Peeter van Keerberghen, his son Jan I, and grandson Jan II faced considerable adversity during their careers. Peeter saw eminent printers publicly executed for their works, and was himself persecuted for distribution of forbidden literature. During the Eighty Years' War, Jan I and Jan II experienced the Spanish occupation of Antwerp and the retaliatory Dutch blockade of the Schelde river, Antwerp's primary international trade route. Nevertheless, they were respected printers and publishers, as well as collaborators - and powerful opponents - of famed printers Christoffel Plantijn and Balthasar Moretus. As pressure increased in Antwerp, the van Keerberghens turned their focus abroad, fighting Moretus for primacy on the world stage.</p> <p>The print industry was vital to Antwerp, and a frequent battleground for religious and political conflict. Its importance in economic, political, and educational infrastructure provides unique insight into the region's successes and downfalls, and the publications themselves offer essential cultural context. By following the family's rise to prominence, I show how these conflicts and challenges shaped printing as we know it today.</p> |
| Jael | Sigrist | <p>Alfred Gysin - a Swiss teacher in the Russian Empire at the beginning of the 20th century</p> <p>Alfred Gysin, a young Swiss teacher, emigrated to Russia in 1906 to work in the Donbas area as a private tutor. He travelled to a region that had been deeply shaken by the Revolution a year earlier. Alfred Gysin chose a rather unusual way to deal with an atmosphere full of political and social tensions: he danced and played the double bass.</p> |

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| Brian | Solomon | The “Good People”, Except If the People Are Black | <p>This paper contextualizes Italy's crisis of its ethnonational imagination, the result of increased immigration and EU incorporation, within DuBois's account of 20th century imperial history through the empirical lens of the immigration policies of the Five Star Movement (MS5).</p> <p>I argue that the recent influx of African immigrants brings Italy's sense of ethnonational identity into crisis, revealing the depth of Italian ethnonationalism's entanglement with its imperial history. Then, through the lens of DuBois's history of empire in the 20th Century, the paper brings together the myth "brava gente" - which legitimated Italian colonialism by suggesting Italian moral superiority - and Italy's tepid affinity with the EU, especially around immigration policy, to understand how the imperial histories of Italian ethnonational identity construct a specific present-day exclusion of black immigrants living in Italy.</p> <p>MS5's 2018 immigration platform is the primary source example through which the paper maps the conjuncture of these historical processes to understand how Italian society attempts to cope with its ethnonational identity crisis. Founded only 9 years ago, the populist MS5 won the largest share of any single party in the recent elections and is about to enter the next government, indicative of the success of its populist nationalist rhetoric. I analyze its immigration platform as a response to Italy's crisis of ethnonational identity, as it is produced by these historical processes of Italian national unification and EU integration through imperial imaginations.</p> |
| Daria | Sovetnikova | The Cooperation between the USSR and Scientists of other Countries in Polar Regions in the Period of the Cold War | <p>Studies of ice and climate were actively conducted in the XX century. The goal of my report is to show how Soviet scientists built a scientific work with scientists of other countries in the conditions of the "Iron Curtain", based on the soviet documents. The "permeability" of the "Iron Curtain" at the micro-level today does not cause doubt among historians. The work will try to reveal how the attitude toward the Cold War evolved and how the paradigm of the guilt of countries in the Cold War developed.</p> <p>The creation of drifting stations, the division of the Arctic and Antarctic territory, communication and mutual assistance of scientists in difficult weather conditions is a good example of cooperation in the scientific field in polar regions.</p> <p>Joint scientific tests and projects, scientific conferences, scientific trips around the world and many other things united scientists of the whole world, making their work diplomatic for international relations of states.</p> <p>Antarctic during the Cold War was a peaceful place, because of the treatment of the 1959, while the Arctic was a militarized zone where the weapons were tested. At the same time, we can see the cooperation of scientists not only in Antarctic, but also in Arctic. The work compares the relationship in two areas at the same period.</p> |

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| Prateek | Srivastava | Religion and Immigration | <p>Someone said “ movement is a way towards a new world ”, these movements are indeed a source of new infusion of power, energy and also a sense of world togetherness. But movement is not always of good kind, or in a way originates from a good reason. What if a person's identity leads to his movement, this is not a very uncommon thing as this particular identity aspects is there since the birth of mankind, but what if the similar identity becomes the biggest hurdle in one's movement and also acceptance, to survival,to rights, to development. What may happen to these people who are moving from one place because of a traumatic reason and the hostland is as unsafe and unaccepting as the homeland. When this very identity is a person religion it is indeed a hard way to survive any movement as this mark of religion never leaves. This paper will discuss the effects of religion on Immigration and Immigration policies in India, Pakistan and Bangladesh. How religion drives the initial movement from one nation to another and how does the host-nation reacts on accepting them. In this paper the main focus is to discuss religion related immigration from countries Bangladesh and Pakistan into India and how Indian Politics and Policies react upon the incoming people. The main aim of the discussion is to figure out the existence of religion and religious preference in Immigration Policies and Politics and can there be a solution drawn.</p> |
| Catherine | Steiner | Coping with university crisis through „University reform“? The University of Bielefeld and the German reform universities of the 1960s as a conceptual attempt to save the academia | <p>The paper will discuss Helmut Schelsky's conceptual approach as founding rector of the Bielefeld University as an answer to the academic crisis in the 1960s and as an attempt to revive the Humboldtian ideal of education in the modern university system.</p> <p>In a first chapter the paper discusses the connection of university and crisis, as well as the connection between crisis and reform, offering a perspective on the university as a social subsystem and as a replica of social tendencies.</p> <p>In the second chapter the University of Bielefeld will be observed as object of investigation. The founding ideals and their architectural realization will be compared and the (possible) failure of reform will be reviewed.</p> <p>By analyzing the realization and attempts of Helmut Schelsky as well as his frustration and resignation I hope to make visible how the Humboldtian ideal is haunting the modern academia. The goal is to open a theoretical point of view on the struggles of the university ideal and on the attempts of the modern academia to cope with the conceptual problems the university has to face.</p> |

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| Anastasia Simoni | Stergioula | The curious chemistry between Alchemy and Bitcoin | <p>By the end of the 18th century alchemy solidified into chemistry and magic transcended into modern sciences. Fantasy and imagination, which had by then marked the quest for knowledge of the world around us, diffused into precise scientific procedures. Alchemy provided the intellectual context upon which chemistry was able to develop, while it dissipated into the obscure, only to be re-recognized through historical scholarship. The mysticism of the occult practices of alchemy now echo in the insular communities and technical language of cryptocurrency markets. While experts from various fields decry the immense amounts of energy consumed in the mining of Bitcoins, those who invested their life's savings and social capital in its market value rally under cries of hodling, despite warnings of a financial bubble by economists. This paper will build on the history of alchemy in Western Europe at the end of the 18th century where its practitioners found themselves in a struggle to grasp on to social, economic and political spheres of influence within a rapidly shifting landscape of knowledge. Building on this moment of transformation, this paper will approach anxieties embodied within the bitcoin community through this lens, in an attempt to better understand its members who are looking for a space of mathematical certainty of financial gain within an ever increasingly volatile market. The two historical occurrences of Alchemy and Bitcoin mark the appeal to the curiosity of the transmutation of metal into gold, of electricity into bitcoins, and suggest two distinct political systems yet both radically invested in the fanaticism of their ideals and a desire to couple the fantastical with the cutting edge of knowledge and technology.</p> |
| Ani | Talakhadze | Vita Activa as the way of coping with social crisis and a path towards happiness | <p>Aristotle in “Nicomachean Ethics” and Hannah Arendt in “The Human Condition” highlight that Vita Activa ensures social happiness as well as individual one. For Aristotle, happiness is essentially expressed in action and activation of ethical virtues it the content of political form of life. He sees virtue as a social purpose connected with a polis – created for general welfare. Happiness, thus, is an activity which needs the involvement of the agents. Hannah Arendt straightforwardly emphasizes that the concept of activity, which is the most human characteristic of the mankind, defines being a human and is impossible to be produced without others' presence. For Aristotle, humans shall find an absolute virtue in the activity of soul. Hannah adds to the mentioned that a human is an indeterminable creature - absolutely original from the birth, who simultaneously with reasoning and making decisions can change the moment of the latter. And in her second work – “The Origins of Totalitarianism”, Hannah considers how it is possible to form a society whose individual and collective responsibility will not admit the existence of a totalitarian regime – oriented towards fear and feeding with it. The main question is how all the above mentioned stands behind the historical context of the social crisis of the whole 20th century, leading to Stalin's Russia and Hitler's Germany. The question concerns the 21st century too, as the world still sees totalitarian regimes and Vita Activa is the way for coping with such social crisis and leading a path towards happiness.</p> |

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| Lili Rebeka | Toth | <p>The Painted Textile from Riggisberg Against the Background of Hellenistic Judeo-Christian Art</p> <p>Artworks speak to the social, political and religious ambience in which they were produced. Finding connections between them and their original context have interdisciplinary effects in art history, religious studies, sociology and history. As the theme of my undergraduate thesis, I engaged with a 4th century painted textile from Egypt, representing Old Testament scenes. The textile – which is now in the collection of the Abegg-Stiftung in Riggisberg – is exceptional in its painted technique from the period, moreover, bears significant artistic values and raises questions from both art historical and religious fields.</p> <p>The figurative representations of the artwork are ideal cases for examining the common pictorial traditions of Classical, Jewish and early Christian art. The artwork has received little scholarly attention. Within the framework of my research I attempted to discover the cultural background of the textile. The case of common pictorial traditions is apparent on the scene of the ensoulment of Adam where a figure from classical myth, Psyche is represented. Therefore, I focused my research on this detail. My attempt to determine the religious context by examining only one scene of the artwork, turned out to be unsuccessful as examples of the figure of Psyche exists both in Jewish and Christian art.</p> <p>In conclusion, the textile is either an exceptional example of a Jewish figurative art or a high-quality art piece of an early Christian community. Nevertheless, the historical value of the textile is independent from its original cultural context. Due to the long-standing coexistence of Jewish, Christian and Roman civilizations, the boundaries of these cultures are hard to define in present. Coping with this crisis might serve an example for present-day intercultural awareness.</p> |
| Yulia | Tsvetkova | <p>Political propaganda as a tool for overcoming the crisis of power legitimacy of the Trastamara House in Medieval Castile</p> <p>Studying the language and techniques of writing the chronicles of the kings of Castile Pedro I and Enrique II by Pedro Lopez de Ayala, I discovered the artificial alignment of the image of the "good king" and "evil king". Winning in a dynastic war, King Enrique Trastamara is consistently represented as a king-knight, guardian of justice, ideal of nobility and, most importantly, the true heir of his father, King Alfonso XI. While the legitimate King Pedro I is demonized, and portrayed as an unworthy lord, impious, and overly cruel. The rhetoric of opposing the kings as legitimate, but non-dowry, and as illegal, but worthy, undoubtedly serves as one of the ways of legitimizing the bastard, who occupied the throne. Throughout the entire existence of the Trastamara House, Castilian society, economics, domestic and foreign policies have undergone a period of deep crisis. In such conditions, the kings needed competent political propaganda, which on the one hand asserted the legitimacy of the ruling dynasty, and on the other protected the king from a new political upheaval. Such transition to the conduct of information political struggle makes a step from the medieval society to the society of modernity.</p> |

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| Bence | Vida | Crisis and Communication in Transylvania | <p>In my paper, I address various aspects of how Miklós Bethlen (1642-1716) (re-)created and maintained his wide-ranging network of contacts during the period of crisis in the Principality of Transylvania. The expansion of the Habsburg Monarchy threatened the transylvanian sovereignty after 1685. The divided transylvanian political elite did not perceive this great risk and wasted the momentum to act uniformly against the process. Bethlen Miklós attempted to preserve the sovereignty of the principality by rethinking and re-creating his previously established personal communication network.</p> <p>First, I offer an overview of the network of his correspondence that presumably extended as far as London, alongside a discussion of how it was maintained and its main actors. I cover the consequences of the qualitative changes brought on by the Habsburg expansion in Transylvanian diplomacy as well as in Bethlen's information network. The preparation and declaration of the Diploma Leopoldinum, the creation and maintenance of an efficient information network in the Vienna court were all major elements of Miklós Bethlen's programme to save his country, whose fatal conclusion was the composition and distribution of the Columba Noe pamphlet. Bethlen did not cease his activities during his interment in Vienna, and he made every effort to keep in touch with the young generation of Transylvanian nobles to ensure that his endeavours would not come to naught.</p> |
| Jan | Wysocki | The Lebanese Civil War as a Israeli image crisis | <p>In 1975-1985 Lebanon became an arena of fighting for influences of Arabic countries with Israel. Moment to join the war by Israel constitutes the turning point in social perception of Israel in the world. Previous conflicts were perceived by Western World as a fight for survival of Israel surrounded by Arabic countries. However, invasion of Lebanon, which was only supposed to be containment of terrorist activity of Palestinian Freedom Movement. It ended in heavy fights with Syrian and Lebanese forces, where civilians suffered the most. The ethnic variety of Lebanon and the multitude of fractions fighting each other led to plenty massacres, such as the ones in Sabra and Shatil and Chouf Mountains.</p> <p>In my presentation I'm going to depict how the Lebanese crisis changed the perception of Israel both, on international arena as well as the country itself. I will shortly describe the character of the war, and explain what led to the massacre of Palestinians in refugee camps of Sabra and Shatil, the UN's response to these events, focusing on resolution 521, and what was the official Israeli's report. At the end I will describe how the narration and perception of Israel was changing within fundamental consciousness of people of western culture basing on selected examples from the leading British and American papers. 1982 was watershed as more and more critical voices appeared. Israel definitely became the aggressor which was proved by its actions during the Intifada of 1987.</p> |

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| Pavel | Yushin | How to Cope with (Copernican) Revolution through Electrification: A Note on Pavel Florensky's «Electrotechnical Materiology» | Historians of Russian modernism have long neglected Pavel Florensky's fascination with electricity, assuming his shift towards the work in electrical engineering after the Bolshevik seizure of power to be, first and foremost, a matter of survival, a mere means to live through the cultural and political crisis that deprived him of his duty as a priest. Avril Pyman, the author of Florensky's only up-to-date biography, concludes accordingly: «Almost in spite of himself, Florensky the electro-technician was proving as relentlessly successful as Florensky the Master of Theology». While it would be unreasonable to reject this view altogether, the sheer amount and exceptionally energetic character of his activity in experimental research raises the question about its overlooked ideological and intellectual causes. Close examination of Florensky's 1920s works on applied science alongside those on philosophy and theory of art, which were meant to constitute his opus magnum under the title «On the Watersheds of Thought», reveals a curious connection between his interest in electrical phenomena (particularly dielectrics) and overarching—part theological, part philosophical—project to combat encroaching spiritual chaos and challenge post-Renaissance system of thought, primarily associated with Kant's Copernican revolution. In this light, Florensky's «electrotechnical materiology», a discipline which he purportedly pioneered and considered his main area of expertise, becomes an unexpectedly compelling page in Russian intellectual history and history of science. |
| Mariya | Zapolskaya | Elizabeth Stanton's activity in the last third of the XIX century | This paper pays attention to the less considered (in comparison with the period of formation of the idea of female suffrage since 1848) period of activity of USA female suffrage leader and ideologist Elizabeth Cady Stanton. The upper time limit of the paper is drawn by the adoption of the XV amendment to the US Constitution, the last of the amendments in the post-war "reconstruction of the South", and the lower time range falls on the death of Elizabeth Stanton. The importance of this time period is in the union of two warring female suffrage associations into one, and their future joint actions for a common goal. Elizabeth Stanton, during this time, is less regarded as one of the founders of the suffrage movement due to her radical views, provocative publications, and her tactics and strategies, especially during her position as president of the newly formed suffrage association, which did not directly relate to the acquisition of women's voting rights. |

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| Evgeniya | Zaretskaya | Soviet Masculinity and the Great Patriotic War: the Issues of Boys Upbringing in Leningrad of the Early 1940s. | <p>One of the aspects of the performative approach to gender is to oppose the idea of identity as a matter of “eternal truth”. This concept includes the construct of a real man popular in soviet and post-soviet gender discourse. Ironically the belief in the “eternal” nature of a real man seems historically stable, however, the images related to what does it take to be one are quite dynamic. How, why and which ways does the representation of masculinity change? In this paper I approach this problem from the perspective of children upbringing and school education in the context of diversified cultural transformations and transformations of soviet identity in particular.</p> <p>Based on the materials of didactic literature for soviet schoolchildren and pedagogical conferences which took place in Leningrad Pioneers Palace in the beginning of 1940s this paper will concern the specificity of nurture of a soviet man, and the dynamics of its ideological transformation due to the war realities. Who were the soviet pioneers? Which social role were they expected to play and what was actually their everyday life before, during the war and after its formal end? Addressing these questions to the teachers as a community which in a certain way produces and manages childhood this paper represents the problematics of the professional approach to children upbringing and organizing their everyday activities in times of Stalinism and the Great Patriotic war that had been dynamically changing individual and collective soviet identities and the formations of Leningrad social life.</p> |
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