



Institut für die Wissenschaften vom Menschen
Institute for Human Sciences

Neuankommende Visiting Fellows des IWM im Dezember 2025

Im Dezember nehmen sechs Fellows ihre Arbeit am Institut für die Wissenschaften vom Menschen auf. Während ihres Aufenthalts am IWM verfolgen sie die untenstehenden Forschungs- und Übersetzungsprojekte. Bitte kontaktieren Sie iwm-pr@iwm.at für eventuelle Anfragen.



Adam Bence Balazs

Andrássy University Budapest
December 2025 – January 2026

The Politics of Weakness

Why do the Western Balkans matter for Europe's future? Because global players easily exploit their multilayered weaknesses. What is the Hungarian ruler's source of power? It is the systematic exploitation of the weaknesses of Hungary and the European Union. What are the exact correlations between the explicit pride taken in hurting the weak (the poor, the homeless, minorities, or asylum-seekers) and the instrumentalization of weakness as a source of power?



Olesya Khromeychuk

Ukrainian Institute London
December 2025 – February 2026

Displaced

During her Lesia Ukraïнка Senior Visiting Fellowship at the IWM, Olesya Khromeychuk will aim to rethink the concept of displacement not as a story of loss and defeat, but as a condition that has, paradoxically, contributed to the forging of Ukraine as a resilient political nation. Drawing on evidence from the 20th century and Russia's ongoing war against Ukraine, Khromeychuk will explore how repeated waves of imperial aggression have forced Ukrainians to transform exile into a cultural and political asset.



Jacob Mikanowski

University of California, Berkeley

December 2025 – March 2026

**Czesław Miłosz, ‘Kultura,’ and Ketman:
Dissimulation and Dissidence Across the Polish
Diaspora**

Czesław Miłosz’s 1953 book *The Captive Mind* made *Ketman*—a term originally derived from Islamic law, describing the duty of believers to conceal their true beliefs when threatened with persecution—a byword for the myriad strategies of self-effacement used by the inhabitants of the Soviet bloc. However,

Miłosz did not come to this era-defining idea alone; a whole web of interlocutors and correspondents in the Polish diaspora helped him to formulate the concept, while a related network of readers, publishers, and government agencies spread his work across Cold War Europe.



Paolo Novak

Centre for Migration and Diaspora Studies (SOAS),
University of London

December 2025 – January 2026

Migration Infrastructure as a House of Mirrors

Buildings communicate. They reflect architectural intent and function, but also their transformations and reuses over time. Their spatial organization and interfaces with the outside world structure and reproduce gendered and racialized social relations. As markers of social landscapes, buildings embody intersecting development trajectories and host life

projects. This project investigates what is communicated by buildings repurposed as migration infrastructure—places where migrants, refugees, and asylum seekers are housed, often against their will.



Milica Rašić

Independent translator

December 2025 – February 2026

**Paulin Ismard: Le Miroir d’Œdipe: Penser
l’esclavage [The Mirror of Oedipus: Reflections on
Slavery] (FRE > SRP)**

In *The Mirror of Oedipus: Reflections on Slavery* (*Le miroir d’Œdipe. Penser l’esclavage*, Seuil, 2023), Paulin Ismard investigates a paradox of ancient Greek society, particularly in Athens, where slavery was deeply embedded in the political and social order, yet rarely questioned in philosophical or political texts. Rather

than a simple absence, Ismard interprets this silence as a revealing symptom of how societies construct invisibility. Drawing on the figure of the slave in the Oedipus myth—the character who knows the truth about Oedipus’s origins—Ismard explores how the marginalization of slaves was central to the formation of Greek civic identity.



Uldis Tironis

Philosopher, writer, and editor

December 2025 – February 2026

**Zygmunt Bauman: Modernity and the Holocaust
(ENG > LAV)**

In his influential book *Modernity and the Holocaust*, Polish-British sociologist Zygmunt Bauman draws attention to the Holocaust as a possibility that still exists in European society: “The Holocaust is a by-product of the modern drive to a fully designed, fully controlled world, once the drive is getting out of control and running wild.” The functional division of

labor in modern industrial society has almost completely eradicated any moral judgment from human action; action and its consequences are mediated by a seemingly infinite series of causal links, narrowing the scope of human moral responsibility to an extreme.

Rückfragehinweis:

Institut für die Wissenschaften vom Menschen

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