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CENTER FOR THE HUMANITIES UC BERKELEY

November/
December 2006



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TOWNSEND NEWSLETTER

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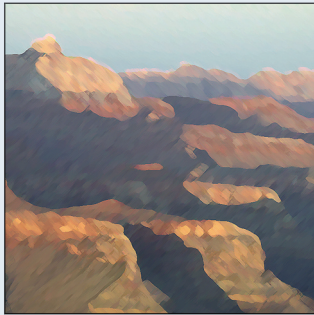
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Evolution vs. Intelligent Design in Classical Antiquity

by Anthony Long



No one can miss the current hype over evolution and creation. It made the front page of the *New York Times* for October 6, 2005,

when the paper displayed a picture of two rafting trips proceeding side by side through the Grand Canyon, one finding evidence there for the great flood of Genesis, the other signs of gradual geological erosion. The previous week the same paper published an essay headed “Agreeing only to disagree on God’s place in science”, and a few days later, an op-ed piece entitled “Evolution as Zero-sum game” with the sub-heading: “Science and religion don’t have to cancel each other out.”

None of this publicity gives the slightest hint that we have been anywhere like this before, I mean before Darwin and the fundamentalist backlash he continues to provoke in this country. Actually, much that divides the two sides in the modern United States was already a major source of debate in classical antiquity, pitting theistic and teleological Platonists and Stoics against anti-teleological Epicurean atomists. This is not to say, of course, that the modern debate is an exact rerun of ancient Greek philosophical controversy. Also, far more is at stake today in terms of educational policy, scientific research, potential legislative action, and the sheer heat and mutual dislike the two sides generate. Nonetheless, it is possible and worthwhile to compare the two cultures on this issue.

When we speak of God, we normally use this expression as the proper name of the Judeo-Christian maker of heaven and earth. Greek philosophers did not have this strongly monotheistic conception. Instead, they tended to speak indifferently of god or gods. Their notions of divinity (the term I shall use here) varied greatly, in accordance with their highly divergent cosmologies and systems of value. Yet, no ancient philosopher of the leading schools was atheist or even agnostic. All posited the existence of divinity, and all accepted the following quartet as divinity’s essential properties: (1) everlasting, (2) blissful, (3) supremely intelligent, and (4) paradigmatically excellent, meaning living a life that serves as the ideal standard for human beings to emulate.

Plato’s demiurge, for example, is transcendent and non-physical, the maker of the best of all possible worlds, motivated by providential goodness, and directly interested in human behavior. Moreover, Plato’s human world is going somewhere, in the sense that he supposes us to have further lives after our present ones, the quality of which, as in traditional Christianity, is divinely determined by how well or badly we are living here and now. If such a prospect makes your life more meaningful, you will presumably be attracted to a corresponding conception of divinity and hence to a science that can accommodate that. By contrast, Aristotle’s divinity, though also transcendent and non-physical, is neither a world creator nor a god that takes an interest in humanity. This supreme being functions as the eternal actuality on whose thinking all other life forms ultimately depend. Aristotle’s world is going nowhere beyond the present life cycle of each species member and the perpetual replication of every species. His non-personal divinity and everlasting cosmology suit this “here and now” conception.

I jump forward to the Epicurean and Stoic schools of philosophy, which dominated the Greco-Roman

philosophical scene from 300 BCE to 200 CE. Here too, as with Plato and Aristotle, we find two conceptions of divinity that vary radically while also agreeing in their endorsement of the four basic properties I have emphasized. As with Plato and Aristotle again, we find that these differences depend crucially on the kind of divinity these later schools deem appropriate to their cosmologies and to the best kind of life they posit for human beings.

The Epicureans even today are the unsung heroes of ancient science if you are looking for significant anticipations of a modern rationalistic outlook. They are unsung mainly because popular culture has preferred the theistic outlook of Plato with its Biblical affinity. Epicurus and his school do not, of course, anticipate a mathematical physics based on experiment and controlled observation. What aligns them with our science is the following set of methodologies and assumptions:

- 1) The starting point for understanding the world is rigorous empiricism.
- 2) We have reason to think that everything we experience is ultimately explicable by reference to physical facts and causes.
- 3) The building blocks of the world are uncreated and everlasting atomic particles incessantly in motion.
- 4) Science has no use for inherent purposiveness or mind in matter.
- 5) Apparent evidence for design in nature (e.g. the complexity of organisms and organs) is due not to an invisible guiding hand but to the determinate ways matter organizes itself according to strict causal laws.
- 6) Life and mind are not basic to the world, but emergent properties of particular types of atomic conglomerates.

If propositions five and six were unsupported, they would be a mere act of faith and thus inadequate to refute a theory such as Platonic creationism. In fact, the Epicureans were at great pains to defend these propositions and to rebut the evidence Platonists advanced in favor of intelligent design.

The positive arguments for an undesigned universe depend primarily on taking space, time and the number of atomic particles to be literally infinite, though limiting the range of particle shapes and sizes. There is not one world but an infinite number of worlds, each of them with its own limited duration. Given such infinity, though any particular world is an outcome of accident (the composition of mindless particles), it is not accidental but mathematically inevitable that a world like ours with inhabitants like ours will arise, however rarely, from time to time; and there is always enough time and material for that contingency to occur. We should not be impressed by the fact that we happen to be such inhabitants. That is an unpurposed outcome of the way things are in an infinite universe where all possibilities will at some date, no matter how distant, be realized.

As for biological evolution, evidence suggests that our earth was very different in its early history from what it is today, and, in particular, more fertile. At that time it spontaneously generated life forms some of which were able to propagate and others not, some of which were able to survive as viable species and others not. The theory, though vague about how the first human beings happened to emerge, presumes that they were pre-cultural hunter-gatherers with different body types than people of today. Civilization has developed by trial and error, as human beings pit their wits against the environment in the effort to survive and improve their material conditions. As for intelligent design, if you say that the world is too well structured to be explained in this purposeless way you beg the question by selecting the evidence that favors your case. We can conceive of a world that is more orderly than this one and more conducive to happiness. Disease and natural disaster provide decisive counter-evidence to the belief in a benevolently guiding hand.

Epicurean science allows the universe to contain divinity, in the form of beings that are everlasting, blissful, supremely intelligent, and ideals for human happiness. What it excludes is the notion that these superior beings (supposedly constructed out of especially fine atomic particles) have any interest in running the world or attending to our lives. An intelligent, designing divinity

is not needed in order to supplement the science. What the blissful Epicurean divinity provides, in its non-interference, is the model for a humanly ideal life of pleasurable tranquility and peace.

Those who are committed to revealed religion and intelligent design will probably find the Epicurean world not only godless in effect but also ethically impoverished or dangerously freewheeling. The reply to this charge trades on the values of enlightenment and friendship. Epicureans find it supremely liberating to be free from divine intervention. They also think that everyone's natural desires for pleasure and freedom from pain can provide all that a social group needs to live well if those desires are shaped by intelligence.

Like the Epicurean universe and the universe of modern physics, the world of the Stoic philosophers is most basically matter in motion. In their case, however, the motion is not mindless but the outcome of matter's constant conjunction with a physical force called "god" (theos). Hence mind—the mind of divinity—is basic to the structure of the universe. It is not an emergent property of matter, as in Epicureanism, but also, contra Plato and Aristotle, it is immanent or omnipresent. Though lacking a precise concept of physical force, the Stoics proposed that divinity acts in and throughout matter by energizing it with a motion that is "simultaneously inward and outward", and hence roughly analogous to a wave. Stoic divinity permeates everywhere, making the world a dynamic continuum. You may think of this theology as a form of physical pantheism whereby divinity is the causal power in everything, and quintessentially in the human intellect.

Physical though it is, the Stoic divinity resembles Plato's immaterial demiurge in also being a providential and benevolent intellect. Unimpressed by Epicurean mechanism, the Stoics elaborated a cosmology which is also a teleology and an ethics. Their world is no unplanned accident of matter in motion. It is the result of a rational plan that divinity thinks up and fulfills by energizing and organizing matter in the ways I have described, and by designing us to be its intelligent partners in the great scheme of things. As in Genesis

and as in Plato, our universe had a beginning; and it will eventually end in a mighty conflagration. But that is not the end of everything. Divinity sees to it that the universe will begin again and repeat itself in every tiniest detail down to the next conflagration. As it was before, so it will be again in everlasting recurrence.

In one respect the Stoic divinity anticipates the 17th-century conception of a divine clock-maker, whose world clock ticks away according to the strict causal laws it has laid down. In another respect it adumbrates a notion of genetics; for the Stoic world proceeds according to the "seminal principles" with which divinity "seeds" matter at the beginning, and by which it determines subsequent cosmology and biology, serving as the world's DNA so to speak. Refusing to get trammled by arguments about the primacy of matter over mind, the Stoics offered an intriguing synthesis for those whose temperaments incline them to a holistic sense of the way things are.

In classical antiquity, then, philosophers were theologically divided in fascinatingly complex ways. The greatest division, as today, was between those who thought that the world is due to a creative, providential and morally directive divinity and the view that it results from undirected and mindless matter in motion. Yet, in spite of such similarity to the modern debate, we should notice four big respects in which all the ancients, notwithstanding their profound differences, were quite united. First, they saw no incompatibility between science and theology. Second, they grounded their theology in reason as distinct from revelation or tradition. Third, they paid no heed to supernatural agency or miracles. And fourth, while rigorously arguing for their respective positions, they completely tolerated each other's differences. No ancient philosopher could have imagined the wars and violent disputes over theology and religion from which the world has continually suffered since their time.

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Re-Mapping Romanticism: The Scottish Question

by Ian Duncan



What happens to our notion of Romanticism when Scotland is part of the picture? The question calls for a disciplinary

conception of the humanities rather different from the one that prevails in the institutions of English literary history.

What makes a work or author Scottish, in more than a contingent sense? Can a project that claims to be completing the abolition of Scotland as an independent sovereign entity—like Walter Scott’s *Waverley*—be said to be genuinely Scottish? The question was more vexing, at least for Scots, before the resumption of a Scottish parliament in 1999, almost three centuries after the Treaty of Union, and Scottish intellectuals can now consider more calmly Scott’s achievement in terms other than nationalist betrayal. The question resonates, of course, beyond the local case. My English Department colleague Marcial González has just completed a book on the Chicano novel which considers works by a non-Chicano author who passed as one (Danny James a.k.a. Santiago) as well as novels by a Chicana author (Cecile Pineda) that treat times and spaces very far afield, much as Scott did in *Ivanhoe* or *Count Robert of Paris*. Jiwon Shin, in *East Asian Languages and Cultures*, tells me that 18th-century Korean fiction—passing as Chinese—offers strategies intriguingly analogous to Scott’s in *Ivanhoe*.

English-language literary histories still identify Romanticism with “English,” if no longer so exclusively with lyric poetry and a Coleridgean or Keatsian aesthetics. Scotland remains associated with another pseudo-historical category—that is, an ideological category disguised as an historical one: the Enlightenment. The antithesis between Scottish/Enlightenment and English/Romanticism was fixed quite early, from the Wordsworth-bashing of the *Edinburgh Review*, which itself systematized Scottish thought into an ideological program of political economy, as well as Wordsworth’s reciprocal scorn for “Scotch philosophers”—even as his own poetry richly engages “Enlightenment” topics and concerns. There is no equivalent in Scotland to the watershed or paradigm-shift of Wordsworth’s and Coleridge’s *Lyrical Ballads* (1798, with a manifesto to follow, 1800). James Macpherson’s “Poems of Ossian,” reviled as inauthentic but arguably the founding texts of a global or at any rate North Atlantic Romanticism in the 1760s, appeared at the same time as the great Scottish projects of the human sciences; indeed, Scottish philosophers subsidized Macpherson’s mission to locate and translate an ancient highland epic. Scottish and English periodizations simply do not fit; in the former case it makes more sense to think of a century-long “period,” from Hume’s *Treatise* to Thomas Carlyle’s *The French Revolution*, than a distinct phase of Romanticism (divided between generations of lyric poets) starting in 1798.

What happens to Romanticism when Enlightenment is part of the picture? Hume's *Treatise of Human Nature* provided a theory of the imagination, and of fiction, as producing and produced by, rather than radically alien to, "common life," which would be fully realized in Scott's historical novels and passed on through them to the realist fiction that dominated 19th-century European literature.

Although shrunk to the margins of an English literary history, Scottish philosophy, poetry, novels, and periodicals had a massive impact outside the British Isles. Hugh Blair's *Rhetoric* and Archibald Allison's *Aesthetics* informed the academies of the New World. Smith's *Wealth of Nations* provided the decisive philosophical argument against slavery as well as protectionism. Thomas Jefferson and Napoleon were devotees of Ossian, while American poets from Freneau to Whitman took their cue from Burns, as Robert Crawford has recently argued. Scott's novels, as Franco Moretti put it, were arguably the most influential body of work in the history of the genre; their planetary diffusion coincided with the expansion of British imperial military and commercial networks that were in large part managed by Scots. What kind of a "world" was it that Scottish Romanticism helped shape? A continental European, North Atlantic, and (more diffused throughout the 19th century) settler-colonial world, with Scotland at its center. You could map this world—one where the "tidal wave of modernization" provoked a look back at the pre-modern past, materialized in "primitive" regional societies in the process of being overwhelmed—much as Eric Hobsbawm mapped the 19th-century global diffusion of opera-houses (in *The Age of Capital*). Nor did it all work one way. The Ossian epics set the pattern of an indigenous

high culture for a counter-imperialist national imaginary, while Scott's historical novels spawned anti-colonial as well as colonial mutations: *Ivanhoe* was Ho Chi Minh's favorite novel as well as Tony Blair's.

And what about literature? Current disciplinary history holds that the modern category of literature in English, meaning fictional genres, or writing loosened from factual or instrumental reference whether verse, prose or drama, emerged conceptually in the Romantic period, as it disaggregated from a larger field comprising all kinds of written discourse—the domain that Enlightenment intellectuals called "the Republic of Letters." The Republic of Letters was, at least nominally, a cosmopolitan domain—restricted to gentlemen—and the disaggregation of literature brought a compensatory investment with nationalist associations as well as with a "deep" appeal to "the people," including women. Scotland provides an exceptionally clear view of this general transformation, in part because of the infrastructural shift from the university curriculum, matrix of the projects of Enlightenment, to an industrializing literary marketplace—in an Edinburgh publishing boom—after 1800.

Adam Smith supplies an exemplary case for reading the prehistory of literature among the disciplinary welter of subjects and discourses that comprised, in the 18th-century Scottish curriculum, the grand project that his mentor Hume called "the science of man." Smith, best known today (if often inaccurately) as the prophet of free-market capitalism in his great prose georgic or one-man encyclopedia *The Wealth of Nations*, was also the author of *The Theory of Moral Sentiments*, a groundbreaking treatise on the ethical psychology of modern civil society; he developed these books from his lecture courses on jurisprudence and moral philosophy,

since the Scottish universities primarily trained lawyers and ministers of the Church of Scotland. Smith also lectured on “Rhetoric and Belles Lettres” and the history of science, and for him—at that fascinating moment when the modern fields of humanist and social-science inquiry were emerging in the English-language university, in Scotland, yet before their hard-and-fast separation into separate disciplines—all these projects were interconnected, all spoke to and inflected each other. After the chilling of the Enlightenment project in the universities (thanks to counter-revolutionary pressure through the patronage system that controlled academic appointments and careers), it resumed in the marketplace and in the bookseller’s genres of periodicals and fiction: so that Smith’s and Hume’s project, the science of man, would be carried forward—more powerfully and comprehensively than in, for example, the Edinburgh Review—in the novels of Scott. In literature.

Scottish Romanticism, to abide with that title for the present, shows us a place and time, and a changing institutional terrain, when the humanities were a human science. It helps us imagine for ourselves an intellectual matrix in which conversations among disciplines and sub-disciplines might not be constrained by a distinction between “the humanities” and those (presumptively inhuman) other fields. I don’t for a moment wish to suggest that we should return to that 18th-century moment of disciplinary emergence, even if we could, still less that we should try to fabricate some contemporary simulacrum or even equivalent of it. We’re better off where we are, even as that moment helped bring us here. Still, and apart from its rich resources of intrinsic interest, the case of Scottish literature circa 1740-1840 may open up an awareness of alternative ways of imagining literary

history and the genre system in its relation to other fields of discourse and modes of knowledge-work. It may help us bear in mind the plurality of the term “humanities” so eloquently addressed by Celeste Langan in the September edition of the Townsend newsletter.

Ian Duncan is Professor and Chair of English at UC Berkeley. He and Murray Pittock, Professor of Scottish and Romantic Literature at the University of Manchester, co-organized the “Scottish Romanticism in World Literatures” conference held at Berkeley last September 7-10. The Townsend Center was a co-sponsor of the event.

The Limits of Thinking in Decolonial Strategies

by Pheng Cheah

Pheng Cheah and Walter Mignolo



The text of Walter Mignolo's Avenali lecture "Delinking: The Rhetoric

of Modernity, the Logic of Coloniality and the Grammar of Decoloniality" can be read as a manifesto that announces an extremely imaginative and ambitious project.¹

Mignolo announces nothing less than a radical critique of modernity that seeks to situate it within what he calls "coloniality." By the term "coloniality," he seems to designate something that is much wider than the related historical projects of imperialism and colonialism. It refers to an epochal condition and an epistemological frame that binds these historical projects to modernity in an inseparable manner. Mignolo suggests that a totalitarian idea of totality is a key feature of modernity. Modernity conserves itself as a totality by positing an "outside" of Europe and the North Atlantic that is excluded from modernity through a discourse of racism. The rhetoric of modernity therefore leads inevitably to a logic of coloniality. This frame also engulfs the present and underwrites much radical thought that occurs under the rubric of "emancipation," including Marx's idea of a proletarian revolution as well as Toni Negri and Michael Hardt's idea of the multitude, but also varieties of post-structuralism, postmodernism, and postcolonial theory.

What Mignolo counterposes to this entire formation is a project of liberation that involves delinking from coloniality and modernity. He calls this project "decoloniality" and it involves generalizing the experiences of decolonization and anticolonial struggles in Asia, Africa and Latin America as well

as the experiences of the *damnés*, the wretched of the earth, into a new epistemic frame. The project of decoloniality therefore involves a double gesture: first, the re-embodiment and relocation of thought in order to unmask the limited situation of modern knowledges and their link to coloniality, and second, an-other thinking that calls for plurality and intercultural dialogue, especially within the South. Mignolo's manifesto is syncretically rich and wide-ranging in its scope and polemical reach. It traverses the discourses of philosophy and various social sciences and the humanities and also draws on radical activist discourse. But more importantly, it is so uplifting in its spirit of demagogic optimism that it is difficult to disagree with most of its exhortations.

I would like to begin by focusing on a rhetorical gesture that runs throughout Professor Mignolo's text. The single word title of the text, "delinking," is identical to a book written by the Marxist political economist, Samir Amin, *Delinking: Towards a Polycentric World*. Yet, Mignolo repeatedly distances his project from that of Amin (and all dependency theory) for at least two reasons. First, Amin only conceived of political and economic delinking, i.e. delinking in the sphere of political economy. He did not understand the urgent need for delinking at the epistemic level, the more fundamental level of thought. Hence, Amin's project fails to break with the modern concept of totality. Second, and as a consequence of this failure to engage in epistemic delinking, Amin remains caught up in the modern disembodied universalistic project of Marxism. It is thus not really a radical delinking but only "radical emancipation within the rhetoric of modernity and the logic of coloniality."

A different polemical critique is directed at the postcolonial theory of Edward Said, Gayatri Spivak and Homi Bhabha. Postcolonial theory may engage in the epistemic questioning of the concept of totality and may also be critical of modernity. However, since it is grounded on the poststructuralism of Foucault, Lacan and Derrida, it is still "a project of scholarly

transformation within the academy” that remains internal to Europe. Unlike decoloniality, the postcolonial is not attuned to what Mignolo calls “other sources”: the critique and activism (“radical political and epistemological shifts”) of various important figures from Asia, Africa and Latin America such as Gandhi, Cabral, Fanon, etc.

What unites these two polemical gestures is a sense of the primacy of the epistemic in undoing coloniality. However, Mignolo also has a rather unusual understanding of the epistemic that gives it a special affinity to the *damnés*. On the one hand, a Marxist political-economic approach to delinking is not conceptual enough since it does not broach the fundamental level of thought. It fails to take over “epistemic power.” On the other hand, however, the intensely epistemic reflections of postcolonial theory remain too abstract and rarefied. “The epistemic locations for delinking,” Mignolo believes, “come from the emergence of the geo- and body-politics of knowledge.” In other words, the epistemic has to have a material dimension. But its materiality is not that of the structures of political economy but of the corporeal experiences of those who have been excluded from the production of knowledge by modernity.

What I would like to focus on are not the details of Mignolo’s polemical criticisms, but instead the account of power implied by his understanding of the epistemic. What is put forward here is a logocentrism of power. For Mignolo, power, whether it is oppressive or liberatory, has a logic that we can chart, decipher, and ultimately correct. There is a logic of coloniality and it has to be counteracted by a logic of decoloniality. Delinking from the colonial matrix of power does not seek to reject modernity and its conceptual system because this is so widespread. It requires instead, Mignolo believes, “border thinking or border epistemology in the precise sense that the Western foundation of modernity and of knowledge is on the one hand unavoidable and on the other highly limited and dangerous.” Coloniality is ultimately always a failure of thought, of knowledge or of a logic that is dangerous. This is also in many respects a top-down theory of power, where power is repressive and emanates from a totalizing source according to a logical design or plan. Events and occurrences up to and including the present are grounded in a logic that is

dangerous or mistaken and that needs to be corrected by the intervention of other logics that emanate from the various subjects that have been excluded and subjugated by coloniality.

It is at this point that the question of the re-embodiment and relocation of knowledge becomes crucial. For Mignolo admits that the project of epistemic delinking may sound “somewhat messianic.” I would say perhaps “idealistic” in the colloquial sense. However, he immediately asserts that it is “an orientation that in the first decade of the 21st century has shown its potential and its viability,” for example, in the various World Social Forums. Many historical examples of liberation are also adduced: the Amaru rising in Peru, the Hatian revolution and decolonization in Asia and Africa. As opposed to the false other that modernity has invented as its exteriority or outside, the outside that it has excluded in order to create itself, these truly other voices introduce “other cosmologies into the dominance and hegemony of Western cosmological variations within the same rhetoric of modernity and logic of coloniality.”

The logic of decoloniality was then explicitly thematized in the thought of radical Arabo-Islamic thinkers in the sixties and seventies such as Ayatollah Khomeini and by philosophy of liberation in Latin America and by first-nation intellectuals. The stress is placed on the importance of “other” languages that have been negated by colonial modernity. The argument here is similar to the epistemology of location in feminist theory and critical race theory (e.g. Luce Irigaray).

I would like to end by posing two questions concerning the two main limbs of Mignolo’s argument—the primacy of the epistemic and the urgency of embodying and locating knowledge. First, does power in fact operate according to a logic and from a totalizing source that represses and subjugates those it has excluded in contemporary globalization? Is the link between modernity and coloniality primarily epistemic in character? It is interesting to note from this perspective that when Mignolo attempts to establish the epistemic link between modernity and coloniality, he relies on a historical biography and the fiction of a collective will or intention to dominate and colonize: “the rhetoric of modernity has been predominantly put forward by European men of letters, philosophers, intellectuals,

officers of the state. The modern/colonial power differential was, of course, structured at all levels (economic, political, epistemological, militarily), but it was at the epistemological level that the rhetoric of modernity gained currency. If we had time to go into the biography of the main voices that conceived ‘modernity’ as the series of historical events....all of them would originate in one of the six European countries leading the Renaissance, the colonial expansion and capitalist formation, and the European Enlightenment.” In this view, development in the postcolonial world would be an ideological ruse of the logic of coloniality that forecloses the voices of marginalized peoples.

Yet, one might argue that exploitative development in contemporary globalization operates not by racist techniques of exclusion and marginalization, but precisely by including, integrating and assimilating every being into the circuit of the international division of labor. This is done by transforming them into reserve labor power through techniques of what Foucault called biopower. But we would here need to understand biopower in a different way from Mignolo’s understanding of biopolitics or body-politics, a difference that he also acknowledges. This different understanding of power as productive as opposed to repressive seems especially important in contemporary globalization where the flows of transnational capital fabricate the economic well-being of nation-states and their individual citizens. First, at the macrological level of global political economy, states undertake aggressive policy initiatives to open up their markets and attract foreign capital. Second, at the level of the biopolitical production of the individual and the population, techniques of discipline and government craft the bodies of individuals as bodies capable of work and create their needs and interests as members of a population. Third, at the level of social reproduction, global mass consumer culture also leads to the proliferation of sophisticated consumer needs and desires. These processes constitute the conditions of possibility of the political and economic self-determination and sovereignty of collective subjects and the self-mastery and security of individual subjects. In other words, the current state of power relations is an effect of multiple processes that are dynamic, heterogeneous and unstable, processes that cannot be reduced to a single logic of coloniality,

although the latter can emerge as their effect. What is the relation between these two different conceptions of biopolitics? Do they contradict each other? How would the wretched of the earth fit into this alternative cartography of global power that I have sketched?

This leads me to my second question. The focus on re-embodiment knowledges and knowledges in other languages can very easily lead to an idealization of bodily experiences and the concrete and the linguistic other. First, do concrete corporeal experiences offer a genuinely other perspective if the concrete bodily needs of individuals are crafted by the techniques of biopower as they are incorporated into the international division of labor? Second, indigenous languages are not inherently egalitarian or liberating just because they are non-European. Non-European languages can have hierarchical, conservative or reactionary forms of address. Third, how are we to account for the startling similarity between Mignolo’s account of pluriversality and intercultural communication and the kind of cultural pluralism espoused by UNESCO? Here, one should also note the importance of language learning and multiculturalism to the operations of multinational capital. These are all forms of bio-power in the Foucauldian sense. How does one distinguish this from Mignolo’s sense of bio- or body-politics? The problem might well be that we cannot do so.

One would need to look at the true heterogeneity of the outside and the complex and multifarious technologies that fabricate these various outsides, not just at the level of a racist rhetoric of exclusion, but at the most concrete level of the production of the bodily needs and interests of subjects claiming alterity.

Pheng Cheah is Associate Professor of Rhetoric. Walter Mignolo delivered the Avenali Lecture at Berkeley on October 17, 2006.

¹ Walter Mignolo’s original text and comments are available at <http://townsendcenter.berkeley.edu>.

Introductions



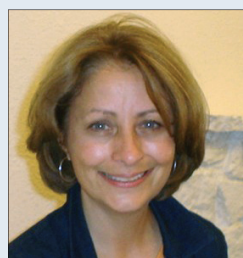
One of my initial goals for the Townsend Center was to build a staff that would allow us to serve our constituents in all respects: in financial transactions with individuals and departments, in scheduling, in the area of communications and development, and in proposal and project reviews, to mention just a few. With the indispensable help of Associate Director **Teresa Stojkov** (who joined the Center just last January), I am delighted to report that we have hired **Ahva Davis** as our chief financial assistant and that we have added **Harris Kornstein** to a new position as the Center's receptionist and office assistant. They join **Aileen Paterson**, who is in charge of programs and communications for the Center. Along with Associate Professor **Celeste Langan**, who directs the Discovery Fellows Program, our aim is to create a Center that is "open for business" full-time and ready to serve faculty, students, and departments on a daily basis. For your convenience, the website (<http://townsendcenter.berkeley.edu>) gives the email and contact phone numbers for all the staff, along with a description of their principal areas of responsibility. Phone messages for any of us can be transmitted through Harris at the front desk (510/643-9670).

I hope you will take a minute to read the attached bios of the Center's staff. They are an extremely talented and committed group, and I am very pleased to be working with them.

Together, we hope to be as responsive as possible to the ways in which the Center can serve faculty and students in the humanities and related fields.

Anthony J. Cascardi, Director

Teresa Stojkov, Associate Director



Teresa has principal responsibility for the implementation of all current programs as well as long range goals at the Townsend Center. She facilitates special initiatives set by the Director and serves as the Center's liaison with individual faculty, groups, and departments engaged in humanities and humanities-related projects both on and off campus. Teresa's Ph.D. is in Romance Languages and Literatures, where her scholarly work focuses mainly on Latin American poetry. Teresa has also been a Carnegie Fellow at the Graduate School of Journalism while at the Townsend Center.

Celeste Langan, Faculty Director of Programs



Celeste is Associate Professor in the Department of English and works in the fields of 19th-century British literature, poetry, media theory, and disability studies. She is currently working on a book-length project called *Post-Napoleonism: Imagining Sovereignty After 1799*. She is involved in a number of special programs at the Townsend Center and has primary responsibility for running the Discovery Fellows program, which brings together graduate students from a variety of disciplines in collaborative projects.

Ahva Davis, Financial and Program Coordinator

Ahva has responsibility for financial reporting and accounts management at the Center, including all interdepartmental transfers and transactions.

She also coordinates financial arrangements for center staff, Townsend Fellows, affiliated faculty, visiting artists, scholars, and guest speakers. Ahva received her BA in Political Science in 1994 from the University of Massachusetts, Amherst. She brings to the Townsend Center five years experience in cash management and accounting at Harvard University.

Harris Kornstein, Office and Program Assistant

Harris has just recently joined the staff in what is a new position at the Center. As the primary receptionist, Harris will often be the first point of contact with questions about upcoming

events, room reservations, application deadlines, and other related inquiries. He also provides administrative support to the center's staff and myriad programs. Harris graduated from Swarthmore College in 2006 with a BA in Sociology and Anthropology, and has a particular interest in film, media, and cultural studies.

Aileen Paterson, Fellowships and Publications Coordinator

Aileen coordinates fellowship and grant competitions and programs. She also manages the Center's website, designs and implements publicity, produces the Townsend Center Newsletter

and coordinates the weekly e-newsletter. Aileen graduated from UC Berkeley in 1988 with a BA in English and, before joining the Center in 2002 worked in the corporate sector as an editor and project manager. She is studying for a second career as a veterinarian and in her spare time she likes to travel.

DEADLINES

Details about the center's fellowships and grants and how to apply are available on the Center's website: <http://townsendcenter.berkeley.edu>.

November 20, 2006

Townsend Fellowships. Support research of individual recipients. Recipients form a fellowship group together with several tenured faculty. Eligibility: Ph.D. students advanced to candidacy by June 2007; Assistant Professors.

GROUP Courses. Grants for the development of interdisciplinary undergraduate courses by ladder faculty.

Strategic Working Groups – Stage I. Provide a framework for interdisciplinary thinking about curricular innovations in new research areas. Proposals for groups are invited from any two ladder-faculty members, normally from separate departments.

Departmental Residencies. Intended to target persons who can enrich academic programs but who may not necessarily be academics. Humanities and related departments can nominate writers or artists in the earlier stages of their careers, promising journalists, or persons with careers in public service.

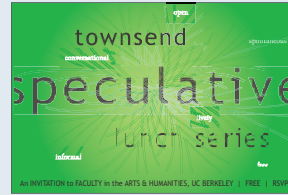
February 6, 2007

Conference and Lecture Grants. Support lectures, conferences or other larger-budget activities taking place at UC Berkeley.

Discovery Pre-Dissertation Fellowships. Bring together students from a variety of disciplines at the early stages of their graduate careers. Each department in Arts and Humanities, the Social Sciences, and Law may nominate one prospective incoming graduate student for the three-year program.

SPECULATIVE LUNCH SERIES

An Invitation to Faculty in the Arts and Humanities



Many of the ideas that underlie our modern societies were developed in open conversation and discussion.

It is in that tradition that the Townsend Center for the Humanities launches a lunchtime forum, The Speculative Lunch Series, with the goal of bringing colleagues together in a free exchange of ideas on a series of broadly defined topics.

Remaining Fall 2006 lunches:

Humanities and Human Rights

November 15, 2006

Why Does Religion Refuse to Go Away?

December 6, 2006

The series is open to faculty in the Arts and Humanities. Please RSVP to townsend_center@ls.berkeley.edu.

CALL FOR UNA'S NOMINATIONS

Every year for one week, the Townsend Center hosts a distinguished scholar as Una's Lecturer in the Humanities. The Una's Lecturer delivers one or more public lectures and meets with faculty and students.

A list of past Una's Lecturers is available at <http://townsendcenter.berkeley.edu/una.shtml>.

The Center welcomes suggestions for Una's Lecturer in the Humanities for 2007-2008. Please send nominations along with biographical information to townsend_center@ls.berkeley.edu.

Working Groups



The Townsend Center Working Groups bring together faculty and graduate students from various fields and departments with shared research interests.

For updates on the groups' activities please contact each group individually.

American and Postcolonial Studies

Contact Kelvin Black, kcblack@berkeley.edu, or Edrik Lopez, aiseop@yahoo.com.

Ancient Philosophy

Contact Joe Karbowski, philjoesus@yahoo.com, or Joseph Barnes, plush@berkeley.edu.

Armenian Studies

Contact Stephen Astourian, astour@berkeley.edu.

Arts and Community Development

Contact Karen Chapple, chapple@berkeley.edu, or Heather Hood, hhood@berkeley.edu.

Asian Art and Visual Cultures

Contact Yueni Zhong, yuenizhong@berkeley.edu.

Asian Cultural Studies

Contact: Amy Lee, amyklee@berkeley.edu.

Asian Pacific American Studies

Contact Marguerite Nguyen, mbnguyen@berkeley.edu, or Janice Tanemura, jannaoko@berkeley.edu.

Berkeley and Bay Area Early Modern Studies

Contact Joy Crosby, joycrosby@berkeley.edu, or Margo Meyer, margo_meyer@berkeley.edu.

Berkeley Film Seminar

Contact Kristen Whissel, kwhissel@berkeley.edu.

Berkeley New Music Project

Contact Robert Yamasato, yamasato@berkeley.edu, or Loretta Notareschi, notaresc@yahoo.com.

Berkeley-Stanford British Studies

Contact Desmond Fitz-Gibbon, desmond_fitzgibbon@berkeley.edu, or Thomas Laqueur, laqueur@berkeley.edu.

BTWH: The Emergence of German Modernity

Contact Michael Huffmaster, mhuffm@berkeley.edu, or Russell Bucher, rjbucher@berkeley.edu.

California Studies Dinner

Contact Richard Walker, walker@berkeley.edu, or Delores Dillard, deloresd@berkeley.edu.

Chicana/o Cultural Studies

Contact Marcelle Maese-Cohen, mmaesecohen@berkeley.edu, or Gabriele Erandi Rico, erandi_rico@berkeley.edu.

Children's Literature

Contact Catherine Cronquist, cronquist@berkeley.edu, or Natalia Aki Cecire, cecire@berkeley.edu.

Chronicle of the University of California (journal)

Contact Carroll Brentano, cbrentano@berkeley.edu.

Clio's Scroll

Contact Natalie Mourra, naty810@berkeley.edu, or Albert Wu, albywuwu@berkeley.edu.

Cognitive Science and Religion

Contact Mark Graves, mark_graves@comcast.net, or John Kihlstrom, jfkihlstrom@berkeley.edu.

Consortium on the Novel

Contact Karen Leibowitz, kdl@berkeley.edu, or Orna Shaughnessy, oes@berkeley.edu.

Contemporary Poetry and Poetics

Contact Charles Legere, clegere@berkeley.edu, or Chris Chien, unclachen@msn.com.

Critical Filipina/o Studies

Contact Ethel Regis, ethelregis@berkeley.edu, or Ligaya Domingo, ligayadomingo@gmail.com.

Critical Sense (journal)

Contact Ben Krupicka, btkrupicka@berkeley.edu, or Hans Sagan, hanssagan@berkeley.edu.

Critical Theory: Vocabulary and Schools of Thought

Contact Kfir Cohen, kfir_cohen@berkeley.edu.

Cultural Analysis: An Interdisciplinary Forum on Folklore and Popular Culture

Contact Jean Bascom, jeanbascom@berkeley.edu, or Anthony Buccitelli, abbuccitelli@berkeley.edu.

Culture and History of East Central Europe

Contact John Connelly, jfconnel@berkeley.edu, or Michael Dean, mwd@berkeley.edu.

Dance Studies

Contact Lisa Wymore, lisawymore@berkeley.edu, or Katherine Mezur, kmezur@sbcglobal.net.

Eighteenth Century Studies

Contact Bradford Boyd, bqboyd@berkeley.edu.

Folklore Roundtable

Contact Jean Bascom, witcracker@hotmail.com or Michelle Hwang, michelley@berkeley.edu.

Frankfurt School of Aesthetics and Political Theory

Contact Monika Gehlawat, monika7@berkeley.edu, or Charles Sumner, charlessumner@hotmail.com.

Gender in German Studies

Contact Doug Spencer, dougspencer@berkeley.edu, or Jennifer Zahrt, jzahrt@berkeley.edu.

Graduate Film Seminar

Contact Erica Levin, ericalevin@berkeley.edu, or Amy Rust, arust@berkeley.edu.

Graduate Medievalists at Berkeley

Contact Karen Williams, karenwilliams@berkeley.edu, or Charity Urbanski, urbanski@berkeley.edu.

Hip-Hop Studies

Contact Michael Barnes, mpbarnes@berkeley.edu, or Ryan Rideau, r_rideau@hotmail.com.

History and Philosophy of Logic, Mathematics and Science

Contact Fabrizio Cariani, fcariani@berkeley.edu, or Paolo Mancosu, mancosu@socrates.berkeley.edu.

History and Social Studies of Medicine and the Body, aka MedHeads

Contact Thomas Laqueur, tlaqueur@berkeley.edu.

Identity Formation and Material Outcomes

Contact Kemi Balogun, balogun@berkeley.edu, or Tamera Lee Stover, tamera@berkeley.edu.

Identity in Central Asia

Contact Sener Akturk, sakturk@berkeley.edu, or Pietro Calogero, pietro@berkeley.edu.

Intercultural Theory and Performance

Contact Emine Fisek, emine@berkeley.edu, or Catherine Ling T'ien Duffly, kate_duffly@berkeley.edu.

Interdisciplinary Legal Studies

Contact Hamsa Murthy, hmmurthy@berkeley.edu, or Sara Kendall, skendall@berkeley.edu.

Interdisciplinary Marxist Working Group

Contact Satyel Larson, satyel@berkeley.edu, or Annie McClanahan, ajmcc@berkeley.edu.

Interdisciplinary Study of Food and Drink

Contact Joseph Bohling, jbohling@berkeley.edu, or Alex Toledano, toledano@berkeley.edu.

James Joyce

Contact Sarah Townsend, sltownse@berkeley.edu.

Joseph Conrad

Contact Tiffany Tsao, ttsao@berkeley.edu, or Paul Kerschen, kerschen@berkeley.edu.

Journal of Associated Graduates in Near Eastern Studies (JAGNES)

Contact Cyrus Zargar, czargar@berkeley.edu, or Catherine Painter, cpainter@berkeley.edu.

Late Antique Religions et Society (LARES)

Contact Emily Haug, ejmunro@berkeley.edu, or Brendan Haug, bhaug@berkeley.edu.

Latin American Colonial Studies

Contact Brian Madigan, bmadigan@berkeley.edu, or Melissa Galvan, mgalvan@berkeley.edu.

Linguistic Anthropology

Contact E. Mara Green, emaragreen@berkeley.edu, or Nathaniel Dumas, ndumas@berkeley.edu.

Linguistics and the Language Arts

Contact Jeremy Ecke, jsecke@berkeley.edu, or Zachary Gordon, zgordon@berkeley.edu.

Literary Theory and French Literature

Contact Sonja Bertucci, sonjamilka@berkeley.edu, or Neil Landers, neil2land@gmail.com.

Literary Translation

Contact Rebekah Collins, collinsr@berkeley.edu, or Marlon Jones, greffe@graffiti.net.

Literature and Psychoanalysis

Contact Alvin Henry, ajh@berkeley.edu, or Julia McAnallen, julia8@berkeley.edu.

Lucero (journal)

Contact Monica Gonzalez or Cesar Melo, gspa@berkeley.edu.

MALCS - Women Active in Letters and Social Change

Contact Carolina Morales, kro4activism@gmail.com, or Heidi Sarabia, hsarabia@berkeley.edu.

Memory

Contact Christine Bare, cmbare@berkeley.edu, or Rachel Giraud, memorywg@gmail.com.

Muslim Identities and Cultures

Contact Huma Dar, simurgh@gmail.com, or Fouzieyha Towghi, ftowghi@berkeley.edu.

Nahuatl

Contact Heather McMichael, hmem@berkeley.edu, or Martha Moran, mcmoran@berkeley.edu.

New Media

Contact Irene Chien, ichien@berkeley.edu, or Brooke Belisle, bbelisle@berkeley.edu.

Nineteenth Century and Beyond British Cultural Studies

Contact Mark Allison, mallison@berkeley.edu, or Marisa Knox, mknnox@berkeley.edu.

Philosophy of Mind

Contact John Schwenkler, jls@berkeley.edu, or Emily Jacobs, emily.jacobs@gmail.com.

Police and Penalty Studies

Contact Kevin Karpiak, karpiak@berkeley.edu, or Paul Hathazy, hathazy@berkeley.edu.

qui parle (journal)

Contact Peter Skafish, skafish@berkeley.edu, or Nima Bassiri, bassiri@berkeley.edu.

repercussions (journal)

Contact Hannah Greene, hgreene@berkeley.edu, or Camille Peters, cpeters@berkeley.edu.

Russian History, "kruzhok"

Contact Eleonory Gilburd, egilburd@berkeley.edu, or Yuri Slezkine, slezkine@berkeley.edu.

Study of Everyday Life

Contact Kate Mason, kate.mason@berkeley.edu, or Trinh Tran, ttran1@berkeley.edu.

Tourism Studies

Contact Stephanie Hom Cary, shcary@berkeley.edu, or Naomi Leite, leite@berkeley.edu.

Transatlantic Early American Studies

Contact Cody Marrs, cmarrs@berkeley.edu, or Megan Pugh, mpugh@berkeley.edu.

Transit (journal)

Contact Jennifer Zahrt, jzahrt@berkeley.edu, or Rob Schechtman, schecht@berkeley.edu.

Visual Cultures

Contact Anne Nesbet, nesbet@berkeley.edu.

Visuality and Alterity

Contact Dalida Maria Benfield, dalidamariabenfield@berkeley.edu, or Laura Perez, leperez@berkeley.edu.

Yucatec Maya Language

Contact Beatriz Reyes-Cortes, mireya18@berkeley.edu, or Timoteo Rodriguez, iknal@berkeley.edu.

CALENDAR OF EVENTS



November 2 Diversity in an International Context Conference

REGIONAL ORAL HISTORY OFFICE

this page

WEDNESDAY, NOVEMBER 1

C 54th Annual Noon Concert Series MUSIC

“Composer’s Spotlight,” works from the Graduate Composition seminar, directed by John Thow

Noon | Hertz Hall

L *Otros, ellos, antes podían: Juan José Saer, el cine, y el fracaso de la literatura* SPANISH AND PORTUGUESE

David Oubiña, Universidad de Buenos Aires/
Fundación Universidad del Cine

Noon | 5125 Dwinelle Hall

Co-sponsored by the **Townsend Center**, the Center for Latin American Studies, and the Office of the Dean of Arts & Humanities.

THURSDAY, NOVEMBER 2

CS Diversity in an International Context WORKING GROUP ON MEMORY AND NARRATIVE

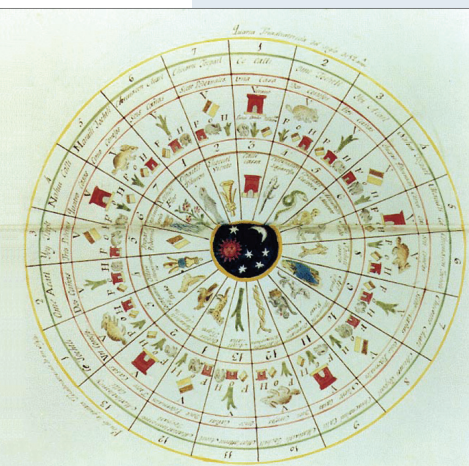
9am – 5pm | Geballe Room, Townsend Center,
220 Stephens Hall

The theme for the conference is the conception of “diversity” as understood in the United States in relation to analogous efforts in other parts of the world to address long-standing patterns of exclusion.

SESSIONS:

Internationalizing Hybridity (9am) | **Richard S. Kim** (Asian American Studies, UC Davis), **Alessandra Miklavcic** (Anthropology, University of Toronto), **Michael Dear** (Geography, USC), **Pilar Riaño-Alcalá** (Social Work and Family Studies, University of British Columbia)

HIGHLIGHTS



November 21 Mesoamerican Time Before and After the Spanish Invasion

Colloquium

SPANISH AND PORTUGUESE

see p.23

EVENT KEY

C	CONCERTS
E	EXHIBITIONS
P	PERFORMANCES AND FILMS
CS	CONFERENCES AND SYMPOSIA
L	LECTURES, COLLOQUIA AND READINGS

Mediating Identities (10:45am) | **Kimberly Alidio** (History and Asian American Studies, University of Texas at Austin), **Ana Maria Mauad** (History, Universidade Federal Fluminense), **Liz Stanley** (Sociology, University of Edinburgh), **Tyler Stovall** (History)

Diversity and Activism (1:30pm) | **Lauren Araiza** (History, Denison University), **Elizabeth Castle** (Native American Studies, University of South Dakota), **Horacio Roque Ramírez** (Chicano Studies, UC Santa Barbara), **Lisa Rubens** (Regional Oral History Office)

Gender, Sexuality, and Citizenship Rights (3:30pm) | **Pilar Folguera** (Contemporary History, Universidad Autónoma de Madrid), **Martin Meeker** (Regional Oral History Office), **Daniela Koleva** (Sociology, Sofia University)

The conference is co-sponsored by the **Townsend Center for the Humanities**, the Bancroft Library, the Regional Oral History Office, and from SFSU: the College of Ethnic Studies, ARMMS, Project Connect, and ROMC.

The conference begins on November 1 at San Francisco State University and continues at UC Berkeley through November 3. For further details, visit <http://bancroft.berkeley.edu/ROHO/wgmn.html>.

L Lunch Poems

Will Alexander

Noon | Morrison Library in Doe Library
Coined the *Césaire* of America, Will Alexander's poetry is full of imagistic and intelligent unraveling.

Support for the series is provided by the **Townsend Center for the Humanities**, Mrs. William Main, the Library, The Morrison Library Fund, the College of Letters and Science, and Poets & Writers, Inc.

More information about the Lunch Poems series is available at <http://lunchpoems.berkeley.edu/>.

L Race and the Law

CENTER FOR RACE AND GENDER

David Sklansky (Boalt School of Law), "Making Sense of the New Demographics of American Law Enforcement"

Hamsa Murthy (Rhetoric), "Justice and the Foreigner: Undocumented Migrants and Dilemmas of Law and Government in Modern America"

4pm | 691 Barrows Hall

L An Iraqi Revolutionary: A Portrait of Sayid Muhsin Abu Tabikh

CENTER FOR MIDDLE EASTERN STUDIES

Abbas Kadhim, School of International Graduate Studies, Navy Postgraduate School, Monterey

5pm | Center for Middle Eastern Studies, 340 Stephens Hall

L The Interplay of Buddhism and Law in Pre-Communist Mongolia

CENTER FOR BUDDHIST STUDIES

Vesna Wallace, Religious Studies, UC Santa Barbara

5pm | IEAS Conference Room, 2223 Fulton Street, 6th Floor

C Music in the Galleries

BERKELEY ART MUSEUM

Music by Pierre de la Rue

UC Chamber Chorus

7pm | Berkeley Art Museum, Gallery B

FRIDAY, NOVEMBER 3

CS Deleuze: Media and Movement

ANTHROPOLOGY

9am – 5pm | Howard Room, Faculty Club
Speakers will include: **Trinh Minh-ha**, **Jean-Paul Cauvin**, **Richard Doyle**, **Sha Xin Wei**, **Chris Salter**, **Dorothea Olkowski**, **Gregg Lambert**, and **Alphonso Lingis**.

Panels include: "Vitalism," "Interactive Performance Spaces," "Politics," and "Expression."

The conference is co-sponsored by the **Townsend Center for the Humanities**, the Dean of Arts and Humanities, French, Comparative Literature, Rhetoric, English, Philosophy, Theater, Dance and Performance Studies, Gender and Women's Studies, and the Graduate Theological Union.

For more information visit <http://gavinwit.googlepages.com/deleuzeconference>.

CS Diversity in an International Context

WORKING GROUP ON MEMORY AND NARRATIVE

9am – 5pm | Geballe Room, Townsend Center, 220 Stephens Hall

SESSIONS:

Conversation on Diversity and Public Education in the United States (9am) | **Russ Ellis** (Urban Planning, Vice Chancellor Emeritus, UC Berkeley), and a video presentation from the Regional Oral History Office

In the Aftermath of Revolution and Dictatorship (10:30am) | **Marieta de Moraes Ferreira** (History, Fundação Getúlio Vargas and Universidade Federal do Rio de Janeiro), **Ruben Flores** (American Studies, University of Kansas), **Selma Leydesdorff** (History, University of Amsterdam), **Andrea Peto** (Gender Studies, Central European University and University of Miskolc)

Oral History, Participation, and Empowerment (1:30pm) | **Rina Benmayor** (Community Studies, CSU Monterey Bay), **Federico Lorenz** (Centro de Pedagogías de Anticipación, Universidad Nacional de Luján), **Nancy Raquel Mirabal** (Raza Studies, SFSU), **Andre Perreira Neto** (Casa de Oswaldo Cruz, Rio de Janeiro), **Antonio Montenegro** (History, Universidade Federal Pernambuco).

For further information, visit <http://bancroft.berkeley.edu/ROHO/wgmn.html>.

L From Moral Economy to the World Economy: Revisiting Vietnamese Peasants in a Globalizing Era
CENTER FOR SOUTHEAST ASIAN STUDIES

Pamela McElwee, Global Studies, Arizona State University

Noon | 223 Moses Hall

L Bancroft Library Centennial Exhibition: A Celebration 1906-2006
BERKELEY ART MUSEUM

Gray Brechin and Richard Walker (Geography)

3pm | Museum Theater

L Claire Kramsch and the BLC
BERKELEY LANGUAGE CENTER

Lisa Little (East Asian Languages and Cultures), Karen Møller (Scandinavian), Herminia Kerr (Spanish and Portuguese), Nikolaus Euba (German), Seda Chavdarian (French), and Rutie Adler (Near Eastern Studies)

3pm | 370 Dwinelle Hall (Level G)

L The Butcher, the Baker, and the Carpenter: Chinese Sojourners in the Spanish Philippines
CENTER FOR CHINESE STUDIES

Lucille Chia, History, UC Riverside

4pm | IEAS Conference Room, 2223 Fulton Street, 6th Floor

C L Myra Melford Quintet

Informal demonstration/dialogue with the Myra Melford Quintet, featuring Myra Melford, Ben Goldberg, Cuong Vu, Stomu Takeishi, and Alex Cline

6pm | 125 Morrison Hall

EVENT KEY

- C CONCERTS**
- E EXHIBITIONS**
- P PERFORMANCES AND FILMS**
- CS CONFERENCES AND SYMPOSIA**
- L LECTURES, COLLOQUIA AND READINGS**

MONDAY, NOVEMBER 6

L When All Intellectual Property was Theft: The 19th-Century Assault on Patenting and Copyright

THE SCIENCE, TECHNOLOGY AND SOCIETY CENTER

Adrian Johns, University of Chicago

4pm | 140 Barrows Hall

The STSC lecture series is co-sponsored by the Townsend Center for the Humanities.

L Miniature Maneuvers: Tradition and Subversion in Pakistani Contemporary Art

HISTORY OF ART

Virginia Whiles, University of the Arts, London

5pm | 308J Doe Library

TUESDAY, NOVEMBER 7

L Race, Gender, and Sexuality: Transnational Feminism as Radical Praxis

CENTER FOR RACE AND GENDER

M. Jacqui Alexander, University of Toronto

5pm | Bancroft Hotel, 2680 Bancroft Way

WEDNESDAY, NOVEMBER 8

C 54th Annual Noon Concert Series
MUSIC

Program: “Takahashi and Imbrie,” a celebration for Professor Emeritus Andrew Imbrie

Once Upon A Time (Mukashi Mukashi), *To My Son* and *Duet for Two Friends* (Andrew Imbrie), *Crystal Drops* (Hi-Kyung Kim), *Piano Distance* (Toru Takemitsu), and *When Houses Were Alive* (Michio Mamiya)

Aki Takahashi (piano), Rae Imamura (piano), John Sackett (bass clarinet), and Jean-Michel Fonteneau (cello)

Noon | Hertz Hall

CS Bridging Richmond and UC Berkeley

ARTS RESEARCH CENTER

6pm | Wurster Hall Lobby Gallery

Who is Richmond? This is a question being asked by Shannon Flattery, artistic director of Touchable Stories and artist-in-residence at the Arts Research Center at UC Berkeley.

At this potluck dinner, Richmond residents, faculty, students, and professional artists participating in the Touchable Stories project will discuss the city of Richmond as a site of development, art, activism, and research. The discussion coincides with the opening of *The Bridge*, an art/oral history installation at the Free Speech Movement Café created by Shannon Flattery and a team of UC Berkeley students. A larger installation will open in Richmond in spring 2007.

Shannon Flattery’s visit is co-sponsored by the Townsend Center for the Humanities, the Center for Community Innovation, the Walter & Elise Haas Fund, the Potrero Nuevo Fund, and the City of Richmond Art & Culture Commission.

For more information contact the Arts Research Center at ucb_arts@berkeley.edu or 510/642-7784.

THURSDAY, NOVEMBER 9

L History, Historian, and Conservatism

CENTER FOR BRITISH STUDIES/HISTORY

Reba Sofer, CSU Northridge

4pm | 201 Moses Hall

L An Interview with Ratan Thiyam of Chorus Repertory Theatre

THEATER, DANCE AND PERFORMANCE STUDIES

Ratan Thiyam and Sudipto Chatterjee (Theater, Dance and Performance Studies)

4pm | Geballe Room, Townsend Center, 220 Stephens Hall

Co-sponsored by the Townsend Center for the Humanities, Cal Performances and the Center for Southeast Asia Studies.

L Comparing the Buddhisms of East and Southeast Asia: A World Historical Perspective

CENTER FOR BUDDHIST STUDIES

Vesna Wallace, Religious Studies, UC Santa Barbara

5pm | IEAS Conference Room, 2223 Fulton Street, 6th Floor

FRIDAY, NOVEMBER 10

CS Corneille and the Discourses of Empire

FRENCH

8am – 5pm | 3335 Dwinelle Hall

The conference will explore the intersection between Corneille's drama and the cultural politics of imperialism, from the classical Roman sources upon which he drew for much of his material, to the great "imperial" moment of 17th-century France, to contemporary theories of post-coloniality.

The conference is co-sponsored by the **Townsend Center for the Humanities**.

For more information contact Professor N. Paige at npaige@berkeley.edu.

P Suburban Motel: A Festival of One-Act Plays by George F. Walker
THEATER, DANCE AND PERFORMANCE STUDIES

8pm | Zellerbach Playhouse

Featuring *Loretta*, directed by Kelly Rafferty, and *The End of Civilization*, directed by Jessica Holt.

The plays run November 10-12 and November 17-19. Tickets are required. For event information contact tdps@berkeley.edu or 510/642-9925.

SATURDAY, NOVEMBER 11

P Suburban Motel: A Festival of One-Act Plays by George F. Walker
THEATER, DANCE AND PERFORMANCE STUDIES

8pm | Zellerbach Playhouse

For details see the listing on November 10.

SUNDAY, NOVEMBER 12

L Semina Culture: Wallace Berman and His Circle

BERKELEY ART MUSEUM

Poetry reading by Diane DiPrima, Michael McClure, and David Meltzer, with Ron Loewinsohn

2pm | Museum Theater

P Suburban Motel: A Festival of One-Act Plays by George F. Walker
THEATER, DANCE AND PERFORMANCE STUDIES

2pm | Zellerbach Playhouse

For details see the listing on November 10.

MONDAY, NOVEMBER 13

L The Occupation of Japan: Personal Reflections Six Decades Later

CENTER FOR JAPANESE STUDIES

Hans Baerwald, Political Science, UCLA

Noon | IEAS Conference Room, 2223 Fulton Street, 6th Floor

L The Indispensable Bad Guy: Migration Agents in China and the Manufacture of Legality

ANTHROPOLOGY

Xiang Biao, Institute of Social and Cultural Anthropology, Oxford University

4pm | 160 Kroeber Hall

L Catastrophes and Sanctification: Reflections on the Economy of Divine Violence in the Hebrew Bible

CENTER FOR MIDDLE EASTERN STUDIES

Adi Ophir, Rhetoric, The Cohn Institute, Tel Aviv University

5pm | Center for Middle Eastern Studies, 340 Stephens Hall

L Stop Making Sense: Contextualizing Media Art

THE ART, TECHNOLOGY, AND CULTURE COLLOQUIUM

Rudolf Frieling, SFMOMA

7:30pm | 160 Kroeber Hall

The ATC is sponsored by the Center for New Media and CITRIS, with additional support from the **Townsend Center for the Humanities**, the Office of the Executive Vice Chancellor and Provost, the College of Engineering Interdisciplinary Studies Program, Intel Research, the Consortium for the Arts, and the Berkeley Art Museum.

For event information contact Ken Goldberg, goldberg@berkeley.edu, or visit <http://atc.berkeley.edu>.

WEDNESDAY, NOVEMBER 15

C 54th Annual Noon Concert Series

MUSIC

Student performers from the Jazz Improvisation graduate seminar and special guests, conducted by Myra Melford

Noon | Hertz Hall

L The Speculative Lunch Series: Humanities and Human Rights

TOWNSEND CENTER FOR THE HUMANITIES

Noon | Geballe Room, Townsend Center, 220 Stephens Hall

The series is open to faculty in the Arts and Humanities by RSVP to townsend_center@ls.berkeley.edu.

L From the Cyborg Embryo to Transbiology: the IVF-Stem Cell Interface in the UK

THE SCIENCE, TECHNOLOGY, AND SOCIETY CENTER

Sarah Franklin, London School of Economics

4pm | Geballe Room, Townsend Center, 220 Stephens Hall

The series is co-sponsored by the **Townsend Center for the Humanities**.

P **The Journey of Vaan Nguyen**
CENTER FOR SOUTHEAST ASIA STUDIES

Film screening and discussion with filmmaker **Duki Dror**
 7pm | 145 Dwinelle Hall

THURSDAY, NOVEMBER 16

L **Race in Latin America**
CENTER FOR RACE AND GENDER

Laura Mangels (Sociology), “Racial Identification in Brazil: Discrepancies between Observed and Self-identified Race”
Tianna Paschel (Sociology), “Fighting the Invisible: Racial Mobilization and Policy Shifts in Colombia”
 4pm | 691 Barrows Hall

L **Recognition and History in Malaysia’s Plantations**
CENTER FOR SOUTHEAST ASIA STUDIES/CENTER FOR SOUTH ASIA STUDIES

Andrew Wilford, Anthropology, Cornell University
 4pm | 223 Moses Hall

L **Islamic Entertainment in Post-War Beirut: Consumerism or Political Resistance?**
CENTER FOR MIDDLE EASTERN STUDIES

Mona Harb, Architecture and Design, American University of Beirut
 5pm | Center for Middle Eastern Studies, 340 Stephens Hall

L **Orality, Female Spirituality, and the Literary Canon: The Case of Catherine of Siena**
ITALIAN STUDIES

Jane Tylus, New York University
 5pm | 370 Dwinelle Hall (Level G)
 Co-sponsored by the **Townsend Center for the Humanities**, Comparative Literature, English, and the Medieval Studies Program.

L **Holloway Series in Poetry**
ENGLISH

Heriberti Yopez, Tijuana poet, critic and artist, with graduate poet **Dimiter Kenarov**
 6:30pm | Maude Fife Room, 315 Wheeler Hall

FRIDAY, NOVEMBER 17

CS **The Reinvention of Venezuela: A Symposium on Contemporary Culture, Memory and Politics**
SPANISH AND PORTUGUESE

The Tilden Room of the ASUC
 Participants will include: **Fernando Coronil** (University of Michigan), **Steve Ellner** (Universidad de Oriente), and others in panels led by Berkeley faculty and students.
 The conference is co-sponsored by the **Townsend Center for the Humanities**, the Center for Latin American Studies, International and Area Studies, Chicano/Latino Studies, and the Dean of the College of Letters and Science.
 For more information contact the Center for Latin American Studies, 510/642-2088, or clas@berkeley.edu.

L **American Taxation, American Slavery**
INSTITUTE OF GOVERNMENTAL STUDIES

Robin Einhorn, History
 Noon | 119 Moses Hall

P **Suburban Motel: A Festival of One-Act Plays by George F. Walker**
THEATER, DANCE AND PERFORMANCE STUDIES

8pm | Zellerbach Playhouse
 For details see the listing on November 10.

SATURDAY, NOVEMBER 18

CS **The Reinvention of Venezuela: A Symposium on Contemporary Culture, Memory and Politics**
SPANISH AND PORTUGUESE

The Tilden Room of the ASUC
 Please see the November 17 listing for contact information.

P **Suburban Motel: A Festival of One-Act Plays by George F. Walker**
THEATER, DANCE AND PERFORMANCE STUDIES

8pm | Zellerbach Playhouse
 For details see the listing on November 10.

SUNDAY, NOVEMBER 19

P **Suburban Motel: A Festival of One-Act Plays by George F. Walker**
THEATER, DANCE AND PERFORMANCE STUDIES

2pm | Zellerbach Playhouse
 For details see the listing on November 10.

MONDAY, NOVEMBER 20

L **A Visible and Useful Empire: Natural History in the 18th-Century Spanish World**
OFFICE FOR THE HISTORY OF SCIENCE AND TECHNOLOGY

Daniela Bleichmar, USC
 4pm | 140 Barrows Hall

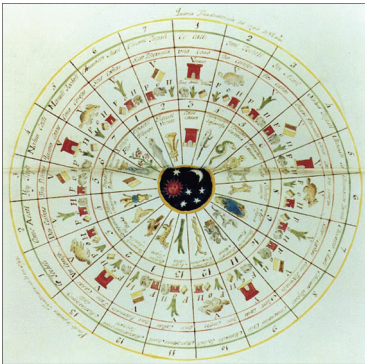
L **Mecca and Main Street: Muslim Life in America After 9/11**
INTERNATIONAL AND AREA STUDIES

Genieve Abdo, Liaison for the Alliance of Civilizations, the United Nations
 5pm | Maude Fife Room, 315 Wheeler Hall

EVENT KEY

C	CONCERTS
E	EXHIBITIONS
P	PERFORMANCES AND FILMS
CS	CONFERENCES AND SYMPOSIA
L	LECTURES, COLLOQUIA AND READINGS

TUESDAY, NOVEMBER 21


CS Mesoamerican Time Before and After the Spanish Invasion
SPANISH AND PORTUGUESE

9am – 5pm | Spanish and Portuguese Library, 5125 Dwinelle Hall

The colloquium will provide an opportunity to reflect on what it means to think about time before and after the European invasion of the Americas. The conversation will explore concepts of time beyond the commonplaces that reduce European time to linear structures and Mesoamerican time to cyclical patterns.

SPEAKERS INCLUDE:

Johanna Broda (Instituto de Investigaciones Históricas, UNAM), **Johannes Neurath** (Museo Nacional de Antropología e Historia, ENAH), **Gordon Brotherston** (Spanish and Portuguese, Stanford University), **José Rabasa** (Spanish and Portuguese), **Kathleen Davis** (English, Princeton University), and **Jesús Rodríguez-Velasco** (Spanish and Portuguese)

The conference is co-sponsored by the **Townsend Center for the Humanities**, the Center for Latin American Studies, Anthropology, Medieval Studies, and the Dean of Arts and Humanities.

Contact the department of Spanish and Portuguese for more information, at <http://spanish-portuguese.berkeley.edu>.

L Between Public and Private in the Age of Big Construction: Spaces of Appearance in Han Bing's Art
CENTER FOR CHINESE STUDIES

Maranatha Ivanova (Ph.D. Candidate, Political Science) and **Han Bing**, performance artist

4pm | IEAS Conference Room, 2223 Fulton Street, 6th Floor

TUESDAY NOVEMBER 28

P Film Series: Radical Closure
PACIFIC FILM ARCHIVE

7:30pm | PFA Theater, 2575 Bancroft Way at Bowditch

How can cinema respond to a history shaped by violence? On November 28, Akram Zaatari, series curator, presents Jean-Luc Godard and Anne-Marie Miéville's film *Ici et ailleurs* (*Here and Elsewhere*).

The series runs November 28-December 12. Selected events will run at the San Francisco Art Institute (www.sfai.edu), and the Yerba Buena Center for the Arts. Except where noted otherwise, all films are in their original languages with English subtitles.

The series is co-sponsored by the **Townsend Center for the Humanities** and the Center for Middle Eastern Studies.

For advance tickets call 510/642-5249. For series details call 510/642-1124 or visit <http://bampfa.berkeley.edu/pfa>.

WEDNESDAY, NOVEMBER 29

L Persia's Elites after the Arab Conquests: Shu'ubism in the Ninth and Tenth Centuries
CENTER FOR MIDDLE EASTERN STUDIES

Sarah Bowen Savant, Sultan Postdoctoral Fellow

Noon | Center for Middle Eastern Studies, 340 Stephens Hall

C 54th Annual Noon Concert Series
MUSIC

Javanese Gamelan, department ensembles directed by Midiyanto

Noon | Hertz Hall

L Holloway Series in Poetry
ENGLISH

Bob Perelman with graduate poet **Mia You**
 6:30pm | Maude Fife Room, 315 Wheeler Hall

THURSDAY, NOVEMBER 30

L Authority among the Ultra-Orthodox in Israel: Childhood in 'the Enclave Culture'
CENTER FOR MIDDLE EASTERN STUDIES

Orit Yafeh, visiting scholar

5pm | Center for Middle Eastern Studies, 340 Stephens Hall

P The Big Durian
CENTER FOR SOUTHEAST ASIA STUDIES

A film by Amir Muhammad

7pm | 105 North Gate Hall

P Two Altars, Ten Funerals (All Souls)
THEATER, DANCE AND PERFORMANCE STUDIES

A play by Erik Ehn, directed by Catherine Ming T'ien Duffy and Charlotte McIvor

8pm | Zellerbach Room 7 | Tickets \$5

For more information visit <http://theater.berkeley.edu>.

P Radical Closure
PACIFIC FILM ARCHIVE

7:30pm | PFA Theater, 2575 Bancroft Way at Bowditch

"The Troubling Remake"

Inspired by Jean Eustache's *Une sale histoire* (France), this program juxtaposes a videotape of Joseph Cicippio, held hostage in Lebanon in the late '80s, with Walid Raad's "critical remake" *Hostage: The Bachar Tapes* (Lebanon/U.S.).

For details on other films, tickets or contact information, please see the listing on November 28.

FRIDAY, DECEMBER 1

CS Archaeology and Tennosei (Imperial System) Ideology

CENTER FOR JAPANESE STUDIES/ ARCHAEOLOGICAL RESEARCH FACILITY

10am – 2pm | IEAS Conference Room, 2223 Fulton Street, 6th Floor

P **L** Two Altars, Ten Funerals (All Souls) THEATER, DANCE AND PERFORMANCE STUDIES

A play by Erik Ehn, directed by Catherine Ming T'ien Duffly and Charlotte McIvor

8pm | Zellerbach Room 7 | Tickets \$5

For more information visit <http://theater.berkeley.edu>.

SATURDAY, DECEMBER 2

P **L** Two Altars, Ten Funerals (All Souls)

THEATER, DANCE AND PERFORMANCE STUDIES

A play by Erik Ehn, directed by Catherine Ming T'ien Duffly and Charlotte McIvor

2 and 8pm | Zellerbach Room 7 | Tickets \$5

A free discussion with the playwright and directors immediately follows the 2pm performance.

SUNDAY, DECEMBER 3

L Bancroft Library Centennial Exhibition: A Celebration 1906-2006 **BERKELEY ART MUSEUM**

A panel discussion with Jack Hirshman, Malcolm Margolin, Ira Nowinski, Rebecca Solnit, and Jack von Euw

3pm | Museum Theater

EVENT KEY

- C** CONCERTS
- E** EXHIBITIONS
- P** PERFORMANCES AND FILMS
- CS** CONFERENCES AND SYMPOSIA
- L** LECTURES, COLLOQUIA AND READINGS

MONDAY, DECEMBER 4

L Translation and Transplantation: Stem Cells in History

THE SCIENCE, TECHNOLOGY, AND SOCIETY CENTER

Jane Maienschein, Arizona State University
4pm | 140 Barrows Hall

The lecture is co-sponsored by the Townsend Center for the Humanities and the Office for the History of Science and Technology.

TUESDAY DECEMBER 5

P Radical Closure

PACIFIC FILM ARCHIVE

7:30pm | PFA Theater, 2575 Bancroft Way at Bowditch

“War: The Visible Signs”

My Friend Imad and the Taxi (Mon ami Imad et le taxi) (Olga Nakkas, Hassan Zbib, Lebanon); *Grossraum: Lefkosia* (Lonnie van Brummelen, Netherlands); *Eye/Machine III (Auge/Maschine III)* (Harun Farocki, Germany); *Homage by Assassination (Takreem bil katel)* (Elia Suleiman, Palestine/U.S.).

For details on other films, tickets or contact information, please see the listing on November 28.

WEDNESDAY, DECEMBER 6

C 54th Annual Noon Concert Series **MUSIC**

Program: Holiday Chorus Concert, excerpts from *Messiah* (George Frideric Handel) and *A Child Was Born* (Benjamin Britten)

Chamber Chorus and the **University Chorus**, directed by Marika Kuzma

Noon | Hertz Hall

L The Speculative Lunch Series: Why Does Religion Refuse to Go Away?

TOWNSEND CENTER FOR THE HUMANITIES

Noon | Geballe Room, Townsend Center, 220 Stephens Hall

The series is open to faculty in the Arts and Humanities by RSVP to townsend_center@ls.berkeley.edu.

P Fall Choreography Workshop

THEATER, DANCE AND PERFORMANCE STUDIES

Students in the dance program, directed by Joe Goode

6pm | Bancroft Dance Studio, Bancroft Way and Dana Street

THURSDAY, DECEMBER 7

L Lunch Poems

Jack Marshall

Noon | Morrison Library in Doe Library

Born in Brooklyn to an Iraqi father and a Syrian mother, Jack Marshall explores the cultures and cities that shaped his artistic awakening. He is the author of *Gorgeous Chaos: New and Selected Poems 1965-2001*; *Sesame* (1993), winner of the PEN West Award and finalist for the National Book Critics Circle Award; and *From Baghdad to Brooklyn* (2005).

Support for this series is provided by the **Townsend Center for the Humanities**, Mrs. William Main, the Library, the Morrison Library Fund, the dean's office of the College of Letters and Sciences, and Poets & Writers, Inc.

More information about the Lunch Poems series is available at <http://lunchpoems.berkeley.edu>.

L Race and Dance

CENTER FOR RACE AND GENDER

Maxine Leeds Craig (Sociology, CSU East Bay), “Sorry I Don’t Dance: Race, Masculinity and the Dance Floor”

Stephanie Sears (Sociology, USF), “Dancing Like a Black Girl: The Politics and Poetics of Dance”

4pm | 691 Barrows Hall

L The Heart of the Buddha’s Message?: The Middle Way and Other Disputed Concepts in Early Buddhism

CENTER FOR BUDDHIST STUDIES

Oliver Freiberger, Asian Studies, University of Texas at Austin

5pm | IEAS Conference Room, 2223 Fulton Street, 6th Floor

P Radical Closure

PACIFIC FILM ARCHIVE

5:30pm | PFA Theater, 2575 Bancroft Way at Bowditch | Free First Thursday

“Intensive Care”

Short works from the Middle East and beyond examine contradictory emotional states relating to violence and conflict.

Intensive Care (Hatice Güleriyüz, Turkey); *In Continuo* (Vlatko Gilic, Yugoslavia); *After Words* (Hussein Chalayan, Cyprus); *Us/Nihna (Nous/Nihna)* (Danielle Arbid, France); *Nocturnes* (Anri Sala, France); *Magnetic Identities* (Matei Glass, Spain); *Side A/Side B (Face A/Face B)* (Rabih Mroué, Lebanon); *Lasting Images* (Joana Hadjithomas, Khalil Joreige, Lebanon/France).

7:30pm | “Education as a Site of Indoctrination”

Works in this program observe children being subtly and not-so-subtly trained to conform.

The First Ones (Hatice Güleriyüz, Turkey); *Today and Everyday (Al yawm wa kol yawm)* (Oussama Mohammad, Syria); *Once* (Mahmoud Hojeij, Lebanon); *A Flood in Baath Country (Toufan fi balad al baas)* (Omar Amiralay, Syria/France).

For details on other films, tickets or contact information, please see the listing on November 28.

FRIDAY, DECEMBER 8

L Representing and Reforming ‘Fuzoku’ (Customs) in 19th-Century Japan

CENTER FOR JAPANESE STUDIES

Suzanne O’Brien, Loyola Marymount University

Noon | IEAS Conference Room, 2223 Fulton Street, 6th Floor

CS Governing the Academy: Who’s the Boss?

INSTITUTE OF GOVERNMENTAL STUDIES

1–6pm | Geballe Room, Townsend Center, 220 Stephens Hall

A critical examination of the governance of the University of California and the academy generally in the context of major issues facing higher education, such as funding, access, recruitment and retention, and political legitimacy.

Speakers will include: **Bruce Cain** (UC Berkeley, Washington Center), **Jack Citrin** (Institute of Governmental Studies), **John Douglass** (Center for Studies in Higher Education), **Judson King** (Center for Studies in Higher Education), **Howard H. Leach** (former chairman, UC Board of Regents), **Velma Montoya** (former member, UC Board of Regents), **Karl S. Pister** (former chancellor, UC Santa Cruz), and **Lawrence H. Pitts** (former chair, Academic Council, UCSF).

The symposium is co-sponsored by the **Townsend Center for the Humanities** and the Center for Studies in Higher Education.

For information about the conference, contact the IGS at 510/642-1474.

P Recommendations: A Juried Show of New Student Performance

THEATER, DANCE AND PERFORMANCE STUDIES

Directed by Joe Goode and Christopher Herold, with choreography by Shanyin Amy Chang

4:30 and 8pm | Zellerbach Room 7 (enter through stage door of Cal Performances)

C University Symphony

MUSIC

Program: *Symphony No. 4* (Jean Sibelius) and *Symphony No. 4* (Anton Bruckner)

8pm | Hertz Hall

SATURDAY, DECEMBER 9

C University Symphony

MUSIC

Program: *Symphony No. 4* (Jean Sibelius) and *Symphony No. 4* (Anton Bruckner)

8pm | Hertz Hall

TUESDAY, DECEMBER 12

P Radical Closure

PACIFIC FILM ARCHIVE

7:30pm | PFA Theater, 2575 Bancroft Way at Bowditch

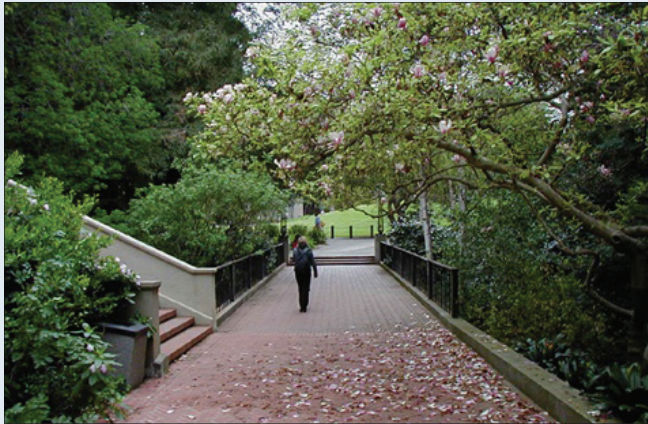
“Personal Narratives”

Short works address war, exile, and other hazards and hardships through powerful personal testimony.

Love (Ljubav) (Vlatko Gilic, Yugoslavia); *Measures of Distance* (Mona Hatoum, U.K.); *(It Was) Just a Job* (Samir, Switzerland/Iraq); *Birthday Suit (With Scars and Defects)* (Lisa Steele, Canada); *The House Is Dark (Khaneh siah ast)* (Forough Farrokhzad, Iran).

For details on other films, tickets or contact information, please see the listing on November 28.

About The Townsend Center



Established in 1987 with a generous bequest from the estate of Doreen B. Townsend, the core mission of the Center is to strengthen and support the role of the humanities at UC Berkeley. The Center offers opportunities for advanced research and creative teaching initiatives and sponsors a wide range of programs designed for members of the academic community and for the general public. Building on a history of strong alliances with scholars in the social sciences and in the arts, the Center concentrates on the topics and methods that make the humanities vital and unique in the contemporary world.

TOWNSEND CENTER PROGRAMS

GROUP (GEBALLE RESEARCH OPPORTUNITIES FOR UNDERGRADUATES PROGRAM).

Provides grants to undergraduates and ladder faculty for the development of interdisciplinary undergraduate courses, summer research apprenticeships, and research teams on four themes: humanities and the environment; humanities and human rights; humanities and new media; humanities and biotechnology, health, and medicine. Deadlines: Fall and Spring (November, March).

DISCOVERY PRE-DISSERTATION FELLOWSHIPS (BY DEPARTMENT NOMINATION).

Bring together students from a variety of disciplines at the early stages of their graduate careers and provide \$5,000 in summer stipends for each of their first three summers of graduate study. Deadline: Spring (February).

TOWNSEND FELLOWSHIPS.

Fellowships to support research of assistant professors and individual graduate students. Recipients receive a full-year fellowship of \$18,000 (for graduate students) or 50% course relief (for assistant professors), and meet weekly with the tenured Senior Fellows of the Townsend Center. Deadline: Fall (November).

INITIATIVE GRANTS FOR ASSOCIATE PROFESSORS.

Bring together associate professors in humanities fields with a research counterpart from another discipline. Grantees receive course relief to devote a semester to a research project of their choosing, working closely with their counterpart. Deadline: Spring (March).

STRATEGIC WORKING GROUPS.

Convene ladder faculty to create interdisciplinary curricular innovations in new intellectual areas, with the goal of producing long-term programmatic innovations in the humanities at Berkeley. Departments receive replacement costs. Deadlines: Fall for proposals (November); Spring for individual participation (April).

DEPARTMENTAL RESIDENCIES (BY DEPARTMENT NOMINATION).

Allow departments to support individual visitors who can enrich academic programs but who may not necessarily be academics by providing a \$12,000 stipend and travel expenses for a one-month stay. The Residencies are funded from the Avenali endowment. Deadline: Fall (November).

CONFERENCE GRANTS.

Support conferences or other larger-budget activities taking place at UC Berkeley. Deadlines: Fall and Spring (September, February, May).

WORKING GROUP GRANTS.

Support small groups of faculty and graduate students from various fields and departments working on shared projects. Deadline: Spring (April).

RESEARCH BRIDGING GRANTS.

Provides a \$5,000 supplement to the regular COR Bridging Grant for tenured humanities faculty undertaking research projects in new directions with curricular implications. Deadline: Spring (March).

Photo Credits:

Cover left: *Death Valley self-fashioning*, Jesús Rodríguez-Velasco.

Cover right: *Intensive Care*, from the Radical Closure Film Series at the Pacific Film Archive.

Page 6: *A Bridge Over a Stream, Scotland*, Luke Clennell, The Whitworth Art Gallery, The University of Manchester.

Page 18 bottom: Mexican calendar wheel, in *Historia del origen de las gentes que poblaron la America septentrional*, Peter Force Collection, Library of Congress.

Back cover: *Ville Rouge*, Jesús Rodríguez-Velasco.

TOWNSEND CENTER WEBSITE

<http://townsendcenter.berkeley.edu>

The Center's website provides a variety of information to students, faculty, and members of the general public, including fellowship and grant program application information and deadlines; calendar of on-campus humanities events; lists of national and international humanities research competitions; working group schedules and contact information; information about special events, initiatives, and visitors; a history of the Center; profiles of our current and past Fellows; and publications of the Center available free by download.

TOWNSEND CENTER NEWSLETTER

The Townsend Center Humanities Newsletter is published six times a year. The Newsletter represents the diverse and coordinated activities of humanities faculty and affiliated scholars as UC Berkeley. *Friends of the Townsend Center* may receive the Newsletter for a yearly donation of \$15.00. Please send a check made out to "UC Regents" to:

Aileen Paterson

The Townsend Center Newsletter

220 Stephens Hall #2340

Berkeley, CA 94720

UC Berkeley faculty, students and staff interested in receiving the Newsletter free of charge should send an email to: townsend_center@ls.Berkeley.edu with Newsletter in the subject line.

Copy deadline for the February 2007 Newsletter is January 8, 2007. To submit an event, visit http://townsendcenter.berkeley.edu/event_submission.php.



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IN THE GALLERY

Photographs and Texts
by



JESÚS RODRÍGUEZ-VELASCO

On Exhibit

October 15, 2006 – January 10, 2007

Jesús Rodríguez-Velasco is Associate Professor of Spanish and Portuguese at UC Berkeley and the author of several books and articles on medieval political theory. His current projects are “The Invention of the Discourse on Peace in the Late Middle Ages” and “El Conflicto entre Caballería y ‘Res Pública’ en Castilla, Florencia y Borgoña, siglos XIV y XV.”