



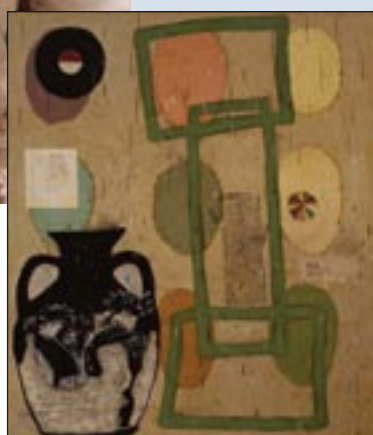
TOWNSEND

CENTER FOR THE HUMANITIES UC BERKELEY

September 2007



Models of Mind, see p.17



Art by Squeak Carnwath, see p.21

UPCOMING EVENTS

16 *Maurice Merleau-Ponty and
Les Temps Modernes*

ANTHROPOLOGY/RHETORIC

17 *Models of Mind: A
Conference in Honor
of Tony Long*

CLASSICS

20 *The Rhetoric of Hiddenness in
Traditional Chinese Culture*

EAST ASIAN LANGUAGES AND CULTURES

TOWNSEND NEWSLETTER

The Doreen B. Townsend Center for the Humanities
at the University of California, Berkeley

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SEPTEMBER 2007

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The Townsend Center at 20

by Anthony J. Cascardi, Director of the Townsend Center



When the Townsend Center was established at Berkeley, 20 years ago this fall, there was an urgent need to foster interdisciplinary work in the humanities and a great sense of excitement about doing so.

Indeed, one of the Center's initial goals was to find ways for Berkeley to develop the kinds of cross-disciplinary efforts that were surging to the forefront of academic life in the humanities and related social sciences. Berkeley's individual departments had long-established reputations for excellence in their individual fields, and some of Berkeley's faculty had taken the lead in establishing new cross-disciplinary directions in areas ranging from English to philosophy, but there were few institutional opportunities to pursue the kinds of interests that crossed departmental lines.

On the occasion of its 20th anniversary, it seems fair to say that the Townsend Center has come of age. It has, in fact, helped shape the landscape of interdisciplinary work in the "human sciences" at Berkeley. While the campus is still organized around an administrative structure that is drawn along departmental lines, cross-department

appointments are increasingly common and the number of interdisciplinary programs has grown considerably. To divide literature from history has long seemed artificial; increasingly, it has seemed equally strange to separate such things as music and politics, religion and the study of cultural practices, or philosophy and cognitive science. Whether in the form of the designated emphasis at the graduate level, as a graduate group, or as an organized research unit or center, interdisciplinary work allows humanists to focus on questions that are not simply "outside" established departments but which, in some cases, are excluded by departmental interests. One might think of popular culture, aesthetics, or the study of human rights in this regard.

And yet there remains much to be done. Thanks in part to the work of entities like the Townsend Center, cross-disciplinary work has grown to the point where a new set of questions has to be raised, questions about the long-term viability of this tandem structure of departments and centers, questions about the administrative "overhead" costs to faculty, and questions as well about a broader transformation of intellectual life that would incorporate curricular change. The Center's new **Project on Disciplinary Innovation**, now being launched in conjunction with the University of Chicago, Columbia, and Cambridge universities, seeks to do just that by creating new curricular and research constellations from already existing materials. (For more about this project, and to view the call for proposals, see page 8.)

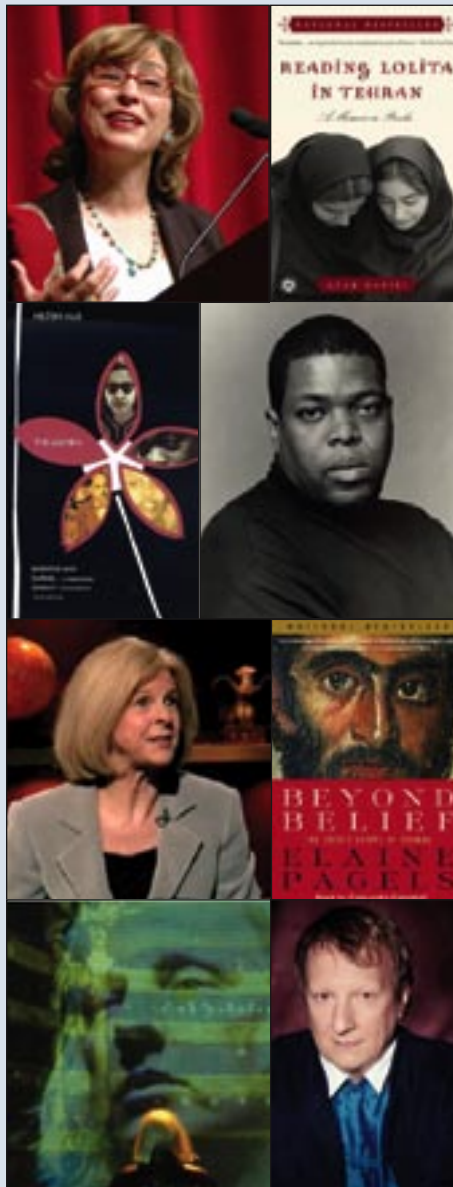
With the inauguration of the **Forum on the Humanities and the Public World** last year, the Center has also turned its attention to the role of the humanities in

the wider world. Our aim in this series is to correct the widespread idea that the humanities have little bearing on the “actual” world, and to do so both by encouraging faculty to articulate those connections conceptually and by exemplifying them in practice. The forum has presented humanists like Robert Pinsky, U.S. poet-laureate and creator of the national Favorite Poem project, whose work crosses directly into the public sphere; public figures, including Robert Reich, former U.S. Secretary of Labor, whose interests include the study of narrative models for public service; and major figures in the arts, such as pianist and author Alfred Brendel. For the coming year, we will present an exciting and ambitious lineup of speakers that will include **Azar Nafisi**, author of *Reading Lolita in Tehran*, **Hilton Als**, drama critic for *The New Yorker*, **Elaine Pagels**, professor of religion at Princeton, and **Robert LePage**, director and playwright. It is my hope that these efforts and others like them will contribute to the intellectual vitality of the humanities at Berkeley and beyond.

The range of our programs and activities, from the Townsend Fellows to the Conference and Lecture Grants to the Strategic Working Groups, is far wider today than might ever have been imagined by the group of forward-looking humanists who began the Center back in the mid-1980s. Thanks to my predecessors in the directorship— Paul

Alpers, Randy Starn, Tom Laqueur, and Candace Slater —and to the ongoing support of current dean Janet Broughton and former dean Ralph Hexter, the Center rests on solid footing. Chief external benefactors like the Avenalis, the Koshlands, and the Geballes have made

our work possible even in times of budgetary strain. Together with Associate Director Teresa Stojkov, we have recently completed a reorganization of office space and staff that will allow us to carry a dynamic agenda into the future. But when all is said and done, the Center’s mission remains very much what it was in 1987: to support the faculty, graduate students, and (insofar as proves feasible) the undergraduates in the humanities at UC Berkeley in the development of their ideas and aims. Our chief effort is one of “in-reach.” Our conviction is that, given the resources and opportunities, the Berkeley faculty will continue to produce work of great imagination, inventiveness, and importance for the humanities. Our graduate students and our undergraduates, and ultimately the world at large, will be the beneficiaries of these efforts.



How To Be A Skeptic

by Janet Broughton, Dean of Arts and Humanities



Here's a nightmare for you. You leave your classroom, and the minute you turn your back, the desks vanish. Just as you walk back in through the classroom door, poof: desks again.

And what goes for desks goes for walls and floors too; indeed at every moment, whatever you don't perceive stops existing. Things don't have an independent life of their own; like daydreams, they depend for their existence on you.

David Hume, the great 18th-century philosopher, didn't believe we actually live in this nightmarish world, but he

did believe that if we think about the nightmare, we'll have to draw a dismaying conclusion about ourselves.

To see how Hume reached his conclusion, start by asking yourself what our basis is for our beliefs about the world. Hume thought it is our five senses. We see desks; we feel them when we pound them; we hear them scrape as we push them across the floor. Even our most sophisticated scientific knowledge ultimately has a basis in perception. (Think what we learn from seeing the dials and meters we encounter each day.)

But our big picture of the world—the sum of what we think we know about it—includes some pieces that sense perception just can't have supplied. Part of our picture of the world is that the things we perceive will continue to exist when we're not perceiving them—that their existence is independent from us. But we can't perceive that this is so; we can't perceive that desks and walls and floors continue to exist when we're not perceiving them.

This means that our experience could be exactly the way it is now, and yet the nightmare could be true. But if our experience can't tell us whether the things we perceive are independent objects, then nothing can, because our knowledge of the world ultimately rests on our sense experience.

What on earth should we do in face of this dismaying skeptical discovery?

I say we should check our work: check for flaws in our reasoning. And in one way or another, Hume's successors—among them Kant, Hegel, and Wittgenstein—said the same, though with huge disagreements about where the

flaw lies. But Hume thought his conclusion was correct, and so he had to face the question of how to live his life in light of what he'd discovered.

One answer has a nice, brave ring to it: if you have baseless beliefs, then just give them up, once and for all. What else can a self-respecting person do but abandon all belief in real desks and walls and everything else populating a world independent from our experience?

Hume did say that his own immediate reaction to his discoveries was to abandon all his beliefs: "The intense view of these manifold contradictions and imperfections ... has so wrought upon me ... that I ... can look upon no opinion even as more probable or likely than another."

But exhorting yourself to give up all your beliefs for the rest of your life would, for Hume, be like exhorting yourself in mid-jump to stay hovering in the air. We can jump, but powerful forces pull us back down to earth. "Nature, by an absolute and uncontrollable necessity, has determined us to judge as well as to breathe and feel."

We can recognize the worst about our fundamental beliefs, but that won't make them go away. So the nice, brave answer can't tell us how to live, because we're humanly unable to live in accordance with it. What, then, shall we do?

Maybe we just close the skeptical chapter and get on with life. Hume certainly got on with his own life, writing books and essays, working as a diplomat, cultivating friendships. Even in the *Treatise of Human Nature*, from which I have been quoting, he launched new investigations within just a few pages of his description of the "intense view."

Some readers of Hume think really all he has to say about post-skeptical life is: "Get on with it." Going further, many readers these days think that Hume never really endorsed the skeptical conclusion in the first place.

I disagree. I think Hume endorsed his negative conclusion and then sought a way to lead a life in which his skeptical discovery made a difference. And I think he found that his dismaying discovery registered, not so much in what he believed, as in how he believed.

After reaching his skeptical conclusion, he described himself as "careless" (meaning "unconcerned") and "diffident." He warned his reader that he would be saying things like, "'tis evident, 'tis certain, 'tis undeniable," but he added, "I here enter a caveat against any objections, which may be offer'd on that head; and declare that such expressions were extorted from me by the present view of the object."

In the aftermath of his skeptical discovery, Hume went on believing everything that the rest of us believe about desks and walls and all the rest, but he was somehow different: careless, diffident, full of caveats.

I think Hume was suggesting that we can develop an attitude of detachment toward our own beliefs. It's as if we accompany each belief with the thought, "Well, I would believe that, wouldn't I?" If that's right, then there's an analogy that helps explain how Hume thought radical skepticism can change life.

Suppose you've realized something terrible about yourself: you're critical about people for all the wrong reasons (their clothes, their furniture), and your critical beliefs come from aspects of your nature that you just can't change. Then two seconds after you reach this dismaying realization about yourself, you find yourself thinking what a jerk that guy over there must be if he can stand to wear a shirt like that.

It looks as though your insight has made no real difference to the way you lead your life. But what if it has enabled you to add, as you judge the man in the shirt, "Well, I would think that, wouldn't I?" Then you'd have achieved a kind of detachment from your judgment; and

if this became a reflex for you, your life might change in other ways too. You might become less huffy, or more ready to abandon speculation about what makes your own shirt superior.

Of course, Hume was talking about “all belief and reasoning,” and not just judgments in one arena of life. But as I understand him, he thought that in the wider sphere, too, we might achieve detachment from our own beliefs, even as we declared them “evident ... certain ... undeniable.”

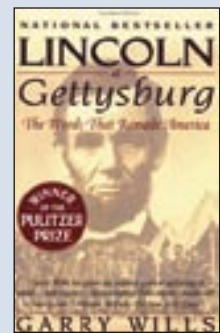
And detachment might help us become less pig-headed and more ready to abandon speculation about God, the afterlife, and whatever else lies entirely beyond the bounds of sense perception. If this in turn helped us to turn away from religious fanaticism, bigotry, and enmity, then our lives would be so much the happier, Hume thought.

In 1776, knowing that he would soon die, Hume wrote an essay about his life. He described his declining health but remarked on his continued good spirits, adding, as if in explanation, “It is difficult to be more detached from life than I am at present.” I believe Hume reached a dismaying skeptical conclusion about human cognition yet found that life can be different, and happier, for knowing this sad truth.

“ON THE SAME PAGE” WITH GARRY WILLS

“On the Same Page” gives new students in the College of Letters and Science something to talk about: a book by an author who has changed the way we view the world. The college is planning the second year with a look at the most famous speech in American history. The featured book will be Garry Wills’ *Lincoln at Gettysburg: The Words That Remade America*.

The book is a Pulitzer Prize-winning examination of the historical, political, philosophical, social, and literary context of Lincoln’s historic address. Over the summer, all newly-admitted L&S students will receive a copy of *Lincoln at Gettysburg* in the mail, along with a message from the deans asking them to read the book and come prepared to discuss it. On campus they will find opportunities to talk about the book with professors and fellow students in a variety of contexts, ranging from one-time discussions through semester-long freshman seminars. The series will culminate in a three-day campus visit by Garry Wills, who will talk with groups of students and faculty and give a public presentation on September 26 in Zellerbach Hall. He will also join the Townsend Fellows for lunch on September 25.



“By giving the students this thought-provoking book and opportunities to discuss it we hope to jump start habits of mind and interaction that will serve them well throughout their years in the College,” says program coordinator Alix Schwartz.

A list of seminars is available at: onthesamepage.berkeley.edu. For tickets and information for the September 26th lecture, visit: calperfs.berkeley.edu.

New and Continuing Programs for 2007–08



This Fall the Center will introduce a new initiative on disciplinary innovation along with its ongoing fellowships and grants programs. Following are updates on our programs for 2007–08.

PROJECT ON DISCIPLINARY INNOVATION

Call for Proposals

The Project on Disciplinary Innovation is meant to invite new ways of thinking about the architecture of relationships among undergraduate courses in the humanities and related fields at UC Berkeley. Rather than generate new programs, interdisciplinary majors, or requirements, the aim of this project is to establish a flexible model for cross-disciplinary education by bringing to light some of the hidden “threads” that connect courses across existing departments and disciplines.

The Townsend Center invites proposals from faculty who have an interest in participating. Two proposals will be funded each academic year beginning in Spring 2008, and

the program will last four years. Awards of \$30,000 will be made to each successful proposal. The proposal deadline is October 26, 2007. More information is available at: townsendcenter.berkeley.edu/innovationproject.shtml.

TOWNSEND FELLOWS

The 20th Townsend Fellowship group has already begun their weekly meetings at the Center. This year’s group includes seven graduate students at the dissertation stage, three assistant professors, and four senior faculty.

The social and political results of natural disaster are the subject of Assistant Professor of History **Mark Healey’s** “The Ruins of the New Argentina: Peronism and the Remaking of San Juan After the 1944 Earthquake.” Historians have almost exclusively focused on Buenos Aires in their understanding of Peronism. Healey seeks instead to expose the relations between the cosmopolitan capital and the provincial interior in the making of the new Argentina. The reconstruction of the city of San Juan after the earthquake was an opportunity for Peronism and for modernist architecture to transform the Argentine national state both politically and aesthetically. But, as “The Ruins of the New Argentina” demonstrates, the results were mixed. San Juan did not become the icon of modernism imagined by its planners, but a far more modest urban center. Moreover, the successful reconstruction of San Juan as an “anti-seismic” city enabled more durable power for local elites as well. This redoubt of provincial conservatism had no place in the radical project of Peronism, and was, as Healey writes, “excised from its larger narrative.” “The Ruins of the New

Argentina” seeks to restore the case of San Juan to national political history, as well as to bring to light a telling example of the modernist experiment in the Southern Cone.

Classical Greece has long been associated with the city-state, a system of independent entities that fought to maintain their autonomy in the face of external aggression. But the same historical period also witnessed the flourishing of more than ten regional cooperatives, or *koina*, whose city-state members were required to partially surrender local autonomy. How and why the *koinon* developed is the subject of Assistant Professor of History **Emily Mackil’s** “States of Interaction: A Developmental History and Social Analysis of the Greek *Koinon*.” Mackil analyzes literary, archaeological, epigraphic, and numismatic evidence for the *koinon* in order to address the nature of state power in the ancient world in a new way. Rather than focus exclusively on the conflicts surrounding these regional cooperatives, Mackil’s research reveals the extent to which *koina* enabled and protected cooperation between its members in a way that went beyond politics. Mackil argues that a sense of group (ethnic) identity both suggested and reinforced patterns of religious interaction between communities. These patterns suggested cooperation between the same communities in military undertakings and economic interaction. As these cooperative structures became institutionalized in a regional state, certain shared places of worship eventually became political meeting places. “States of Interaction” also brings to light ways in which the Greeks utilized state power to gain access to a greater diversity and extent of economic resources, an important institutional response to an ecological condition of extreme fragmentation and uneven distribution of natural resources.

In “Disturbing the Peace: Black Culture and the Police Power After Slavery,” Assistant Professor of English **Brian Wagner** rereads the archive of black vernacular

expression in relation to the genealogy of American law, beginning with the system of police measures put into place by the British. Far from impeding black expression, Wagner argues, criminalization provided its perspective. “Disturbing the Peace” tells an alternative history of the archive in order to show how the black vernacular “bends the law’s words.” Within a legal framework that denied their capacity to speak, black singers and storytellers generated a voice and a place for themselves. Wagner studies well-known stories and songs in order to highlight their foundation in the law. As such, these texts resist the status of folklore to which they have long been consigned. Stories of apocryphal origin, mistaken identity, missed connections, false memories, phantom limbs, and dead men walking communicate more urgently the legal status of blackness, be it invisibility or threat.

Venus and the female nude in the art of the Renaissance is the subject of **Rebekah Compton’s** dissertation in Art History, “A Cultural Icon: The Currency of Venus in 16th-century Florence.” Compton brings together the analysis of specific works with the positive and negative values assigned to the goddess in the poetry, pornography, medicine, astrology, and political propaganda of the times. Because of these contradictory values, Compton argues, Venus is an important point from which to understand the dialogic concepts that characterized attitudes toward love and sexuality in 16th-century Florence.

Mónica Gonzalez studies U.S. imperialism from the Latin American perspective in her dissertation in the Department of Spanish and Portuguese, “Cuba, Puerto Rico and the Philippines: Colonial Transepistemology or the First Critique to Globalization.” She takes as her primary example the 1895 Cuban war of independence. In her hypothesis, American intervention in the war was a possible beginning of economic globalization as we know it today. Gonzalez includes in her analysis the “colonial complexity” or “transepistemology” of the actions and

writings of Cuban José Martí, Puerto Rican Eugenio María de Hostos, and Philippine José Rizal.

Lisa Jakelski's dissertation in Music, "The Changing Seasons of the Warsaw Autumn: Contemporary Music in Poland, 1960-1990," is a history of the state-supported Warsaw Autumn International Festival, one of the most important gatherings for new music in the postwar period. An annual showcase for musical modernism, the festival featured works that could not have been performed elsewhere in the European bloc at that time. Jakelski tells the history of the festival as a series of case studies of key performances, their critical reception, and the debates they inspired.

Chaucerian poetics are the subject of **Eleanor Johnson's** dissertation in English, "Toward a Chaucerian Poetics: Chaucer's Prosimetrics." Chaucer, she finds, at times promises poetry and delivers prose. Johnson studies Chaucer's translations and adaptations of Latin and Italian works as well as his *Canterbury Tales* in order to illuminate how Chaucer understood the functions of poetry and prose, "high" and "low" verbal arts.

"Workin' it" is the term used by transgender women in San Francisco to describe the array of practices that sustain their individual and collective forms of life. These practices are the subject of **Christopher Roebuck's** dissertation in Anthropology, "Workin' It: Transgender Embodiment, Ethics, and the Labor of Life." Roebuck draws upon insights in the humanities, social sciences and life sciences to study transgender-related medical care, social movements, and kinship.

The current events and new cinematographic technologies of the sixties come together in **Amy Rust's** dissertation in Rhetoric and Film Studies, "Passionate Detachment: Technologies of Vision and Violence in American Cinema, 1967-1974." In the permissive climate of post-Code Hollywood, new technologies such as multiple-speed montage and freeze frames allowed for

a newly-graphic depiction of violence. The excesses of these films, Rust argues, must be understood in light of the public's desire to "see more" in the era of Vietnam, the civil rights and women's movements, and Watergate.

Joel Yurdin's dissertation in Philosophy, "Aristotle: From Sense to Science," examines and assesses the psychological theory at the center of Aristotelian philosophy: the cognitive transition from perception to scientific knowledge. Yurdin explains how perception, imagination, and intellect operate and interact according to Aristotle, both in humans and in non-human animals.

The Fellows will be joined by four senior faculty:

Daniel Boyarin, Hermann P. and Sophia Taubman Professor of Talmudic Culture in the Departments of Near Eastern Studies and Rhetoric, is working on a book entitled *Socrates and the Fat Rabbis*, which attempts to show the monologicity of dialogue and argue that genuine ideological difference enters texts not through dialogue but through other means, notably narrative.

Suzanne Guerlac, Professor of French, is currently working on a study of visionary poetics from Hugo to Valéry, as well as a study of discourses of civilization in the 19th century. She recently published *Thinking in Time: An Introduction to Henri Bergson*.

Geoffrey Nunberg, linguist in the School of Information, is currently working on a book-length project on the 20th-century emergence of a vulgar vocabulary dealing with social relations and its relation to the emergence of "civility" as a political theme in recent decades. Previous books include *Going Nuclear: Language, Politics, and Culture in Confrontational Times*.

Barbara Spackman, Giovanni and Ruth Elizabeth Cecchetti Chair in Italian Literature and Professor of Comparative Literature, is working on a book project on Italian Orientalism, tentatively titled "Detourism: Traveling Fictions from Italy to Islam."

The Townsend Fellows program receives core funding from the Doreen B. Townsend endowment, with significant support from the Dean of Arts and Humanities, the President's Research Initiative in the Humanities, and Una's Gift. The Center also has endowments for graduate student support contributed by Jeffrey Berg and by Irving and Jean Stone.

TOWNSEND RESIDENCIES

Patricia Barber



Patricia Barber is a jazz singer and pianist based in Chicago. Ms. Barber's ninth and most recent

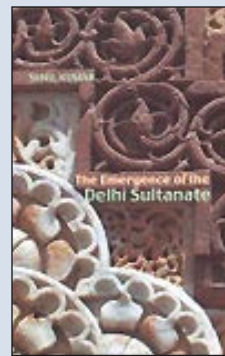
recording, *Mythologies*, is an 11-song cycle based on *The Metamorphoses* of Ovid. Howard Reich of *The Chicago Tribune* has called *Mythologies* "potentially revelatory," adding that "Barber brilliantly has found the means to re-imagine a piece of literature for a jazz context ... The expressive range of this music proves thrilling."

In Fall 2007, Ms. Barber will be in residence in the Department of Music, where she will participate in Professor Melford's upper-division performance workshop course, "Current Trends in Jazz and Improvisation-Based Musics," and lead a master class on jazz singing to voice students. Plans are also in development for a composition workshop or colloquium and an event featuring Ms. Barber's poetry and solo singing and including some discussion. Ms. Barber will also perform in concert in Cal Performances' 2007–08 season. Details about Ms. Barber's visit will be made available through the Department of Music and Cal Performances.

Sunil Kumar

Professor Sunil Kumar is a historian of medieval Indian history at the University of Delhi. He is one of the most renowned scholars working on Islam in medieval India. His scholarship focuses on the genesis of the idea of a Muslim community in North India between the 13th and 14th centuries and the means whereby the state sought to be its servitor and protector.

Against a backdrop of contemporary global ambivalence to Islam and Muslims as well as India's search for a nativist but also super-power identity, India's Muslim heritage is a subject that is generally reinterpreted to consolidate majoritarian biases. Dr. Kumar is concerned not merely with 'correcting' such problematic readings; he is also interested in researching the construction of memories and identities through an examination of contested moments and spaces that are subject to a variety of differing narratives from the past to the present.



Professor Kumar is the author of numerous books and articles, including *The Present in Delhi's Pasts* (2002) and *The Emergence of the Delhi Sultanate* (forthcoming).

In Spring 2008 he will be in residence in the Department of South and Southeast Asian

Studies, where he will participate in a series of campus-wide projects, including a new class on religion in medieval India and a large-scale conference, "Others Looking at Others: Hindu-Muslim Encounters, 1200-1600." Details about his visit will be made available through the Department of South and Southeast Asian Studies.

MELLON STRATEGIC GROUP

Religion, Secularism, and Modernity



For Professors Robert Sharf, D.H. Chen Distinguished Professor of Buddhism in the Department of East Asian Languages and Cultures, and Saba Mahmood, Associate Professor in the Department of Anthropology, this is an opportune moment to convene a Strategic Working

Group on the subject of Religion, Secularism, and Modernity. The international political context reminds us daily of the enduring significance of religious belief. Best-sellers by popular intellectuals Christopher Hitchens and Richard Dawkins rail against the evils of religion, and advocate atheism for the thinking person. Here in California, the question of religion in the public sphere will enter the spotlight in the coming months, in a court case that pits the UC system against a group of evangelical high schools claiming religious bias and the violation of freedom of speech in the admission process. Clearly, the theories that characterize modernity as a process of secularization can no longer provide sufficient understanding of social change. The Strategic Working Group (SWG) brings faculty together from across the campus to reflect collectively on alternative models and theories that might account for the singular role of religion in the modern world.

According to Sharf and Mahmood, there is a need to substantially interrogate the very categories that structure debates on religion, modernity, and secularity, both inside and outside academe. “Hitchens and Dawkins operate on the certainty that religion is separate from secularity,” Professor Mahmood comments. “Many academics also work within this paradigm. Religion for them means

privatized belief and spiritual experience, and has no place in the public sphere. That is a Western assumption.” To claim that religion is ubiquitous, on the other hand, is as ideologically laden as the divide between religious practice and secular public life. And the anthropological model of the all-cultural ignores the legal, political, and economic structures that come into play in matters pertaining to religion. The SWG will enable an intellectual conversation in this arena which would not have been possible otherwise.

Berkeley has tremendous strengths in the area of religious studies. The faculty includes specialists in the anthropology of religion, psychology of religion, sociology of religion, religion and art, religion and the environment, religion and gender, religion and law, religion and science, and so on. Berkeley also has eminent scholars of Buddhism, Christianity, Hinduism, Islam, and Judaism, as well as specialists in African and Native American traditions. But there are few opportunities for them to work together. Because Berkeley was founded at a time when it was considered inappropriate, if not unconstitutional, for a public institution to offer courses in religion, the university has never had a department, center, or institute to support collaborative research or graduate instruction. The College of Letters and Science offers a popular undergraduate major in Religious Studies, but the program has few resources of its own. For Sharf and Mahmood, this administrative and curricular situation represents an opportunity. By getting historians, economists, political scientists, and art historians all in one room, they hope to generate new models for understanding the nature and place of religion, both in the past and the present, and to develop and implement new models for the academic study of religion that would differ from those found elsewhere in the United States.

Initially, the SWG will focus on some of the recent writings on these issues that have appeared in the past few years, along with more classical thinkers such as

Kant, Spinoza, and Kierkegaard. The goal is to reflect collectively on how the concept and practice of religion—and its twin, “the secular”—have been transformed by the advances of scientific knowledge and the social transformations of modern life. When possible, some of the authors will be invited to join in discussions of their books. In addition to this intellectual focus, the group will begin to reimagine the place of research and teaching in religious studies at Berkeley. Toward the middle of the semester, participants will turn their attention to the graduate curriculum, with the longer-term goal of creating a new interdisciplinary graduate designated emphasis in religion.

G.R.O.U.P. RESEARCH TEAM

Human Rights and the Cultures of War

The 2007-08 G.R.O.U.P. Research Team will investigate one particular human rights topic—the status, rights, welfare, experience, subjectivity, and culture of civilians in countries at war, primarily during the last 100 years—in the first phase of a larger project to develop a campus-wide inter-divisional undergraduate concentration in human rights.

Within the humanities an already large literature is fast turning into an interdisciplinary subfield, often referred to as “the cultures of war.” The team will be devoted to producing a descriptive bibliography, assembling primary works, and investigating both human rights curricular and internship programs on other campuses and the human-rights related scholarship and teaching now undertaken on this campus. The aim is to recruit teachers and design courses for academic year 2008-09.

The students in the team will be intimately involved in planning and coordination of the courses to be taught in 2008-09. Students and faculty will also jointly produce two source books on the cultures of war, and a resource

book describing campus researchers, programs, and materials, as well as similar programs on other campuses.

The team will be led by Catherine Gallagher (English), Thomas Laqueur (History), and Alan Tansman (East Asian Languages and Cultures).

G.R.O.U.P. COURSES

In Fall 2007 the **Synthetic Biology** G.R.O.U.P. course will examine synthetic biology within a frame of human practices, with reciprocal emphasis on ways that economic, political and cultural forces may condition its development. It will also look at ways that synthetic biology may inform human security, health, and welfare through the new objects that it brings into the world. Students will be organized in research teams to investigate specific issues, including: post-genomics; the future of global public health issues; the risks of bio-security that arise out of the advances in the ability to manipulate DNA at a large scale; intellectual property and “open source biology;” and ethical practice.

Paul Rabinow (Anthropology) and Jay Keasling (Center for Synthetic Biology) will co-teach the course (Anthro 112).

In Spring 2008, three courses will be offered: **Buddhism and the Environment**, taught by Duncan Williams (EALC C126); **Building Virtual Worlds**, co-taught by Yehuda Kalay (Architecture), Chung On Kim (Architecture doctoral candidate), and John Marx (Form-4 Architects, San Francisco) (Arch 139A, CNM 190); and **Justice and Accountability In Times of War, Genocide, and Terrorism**, co-taught by David Cohen (Rhetoric/War Crimes Studies Center) and Eric Stover (Public Health/ Human Rights Center) (IAS 150).

For more information about G.R.O.U.P. visit: townsendcenter.berkeley.edu/group.shtml.

WORKING GROUPS

The Center is pleased to support seven new Townsend Working Groups in 2007–08:

Apostille is a new graduate journal for the arts, using the essay form to champion critical perspectives in the literary arts to a literate lay audience.

Language Spread will investigate, from both theoretical and region-specific approaches, why some languages spread at the cost of others; the social and cultural aspects of spread; language interactions and contact effects; economic and historical circumstances; and other issues.

The **Performance and Pedagogy** group seeks to foster an interdisciplinary conversation about how to achieve a pedagogy infused by performance theories and methodologies; and to build an awareness of pedagogy as a form of performance and vice versa.

The **Post-Communist Societies and Politics** group will bring together graduate students to discuss contemporary social, political, and cultural currents in Eastern Europe and Eurasia and to analyze current research in a variety of academic disciplines.

The group on **Science in Archaeology** aims to foster the integration of science and human behavior by educating graduate students on traditional and new techniques available for the study of archaeological materials, and by hosting discussions with faculty researchers from a variety of disciplines.

The **Slavic Literature “kruzhok”** will facilitate discussions on current research from graduate students in a variety of disciplines, including Slavic, History, Comparative Literature, Film, and Linguistics.

The **Spanish and Portuguese Graduate and Alumni** group will present graduate student research in Spanish, Portuguese and other literatures, connect graduate students with mentorship and internship opportunities,

and offer opportunities to dialogue with faculty researchers on their current work.

For information about how to participate in these or any of the 80 Townsend Working Groups, please visit: townsendcenter.berkeley.edu/workinggroups_list.shtml, or call the Center.

FORUM ON THE HUMANITIES AND THE PUBLIC WORLD

The Townsend Center kicks off its second year of lectures designed to bring the humanities into dialogue with the public world.

Lynn Hunt, Professor of History, UCLA Friday, October 5

What made it possible for Thomas Jefferson to assert of equal rights that “we hold these truths to be self-evident”? Why did Europeans come to find legally-sanctioned torture and cruel punishments unacceptable after condoning them for centuries? In “**Inventing Human Rights,**” based on her recent research and book, Lynn Hunt will discuss the new attitudes toward bodies and selves that prepared the way for human rights arguments.

Stefan Collini, Professor of Intellectual History and English Literature, University of Cambridge Tuesday, October 16

How do cultural critics persuade their readers of the truth of their claims about contemporary society? In particular, what is involved in attempts by literary critics to bring their distinctive techniques of close verbal analysis to the discussion of larger social and cultural topics? In “**Recognition and Persuasion: The Literary Critic as Cultural Critic,**” Stefan Collini will explore the part played in this process by “the paradox of recognition” — the puzzling fact that we must already in some sense “know” or be able to recognize what is being brought to our attention. Drawing on both American and British

examples, Professor Collini will highlight the ways in which this paradox has been used to underwrite claims about cultural and moral decline, and, through a close examination of Richard Hoggart's classic work, *The Uses of Literacy*, he will both identify some of the conditions of the success of such criticism and also point to some of its intellectual and political limitations.

Robert Lepage, playwright and director
Wednesday, November 14

Québécois visionary and one of Canada's foremost cultural ambassadors, Robert Lepage has established himself as an internationally-acclaimed director of stage and film, designer, playwright, and performer. He has influenced a generation of practitioners with work that engages controversial topics such as language, sexuality, and the act of creation itself. In "**Performing Past and Present**," audience members will have a unique opportunity to hear Lepage's reflections on performance, culture, and new directions for traditional art forms. Lepage will be mounting a new interpretation of Stravinski's *The Rake's Progress* at the San Francisco Opera this fall, as well as his acclaimed *The Andersen Project* at Cal Performances this spring. The Center is pleased to present Lepage's visit in association with Cal Performances and the Arts Research Center.

Azar Nafisi, author
Wednesday, December 5

Azar Nafisi is best known as the author of *Reading Lolita in Tehran: A Memoir in Books*, an inspired blend of reminiscences and literary criticism that electrified readers with a compassionate and often harrowing portrait of the Islamic Revolution in Iran and how it affected one university professor and her students. In "**The Republic of the Imagination**," presented in conjunction with Cal Performances, Nafisi will explore her belief in—and advocacy of—"a country worth building, a state with a future, a place where we can truly know freedom."

New Faculty

The Center extends a warm welcome to this year's new faculty in the Arts and Humanities at Berkeley:

Catherine Cole, Theater, Dance, and Performance Studies

Kathleen Donegan, English

Karen Feldman, German

Cecil Giscombe, English

Robert Kaufman, Comparative Literature

Georgina Kleege, English

Nicholas Mathew, Music

Mairi McLaughlin, French

Geoffrey O'Brien, English

Nikolaos Papazarkadas, Classics

Brody Reiman, Art Practice

Francesca Rochberg, Near Eastern Studies

Janet Sorensen, English

Chengxi Tang, German

CALENDAR OF EVENTS

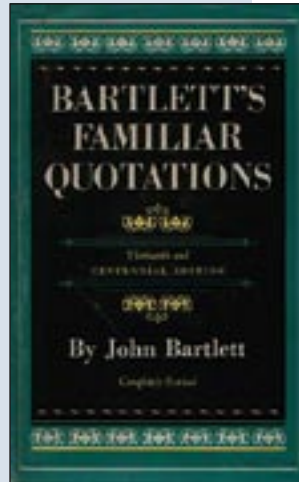
September 10

What is a Quotation?

Lecture by Gary Saul Morson

SLAVIC LANGUAGES AND LITERATURES

see p.18



TUESDAY, SEPTEMBER 4

P Devotional Cinema: Films by Dorsky and Ozu

PACIFIC FILM ARCHIVE

Screening with filmmaker Nathaniel Dorsky in person

7pm | Pacific Film Archive Theater

For tickets, please call 510/642-0808

WEDNESDAY, SEPTEMBER 5

C 55th Annual Noon Concert Series

MUSIC

Selections from *Etudes* (Debussy), *Serenade en la* (Stravinsky), and selections from *Hierogamos: Seven Studies in Harmony and Resonance* (Cindy Cox)

Michael Seth Orland, piano

Noon | Hertz Hall

L Merleau-Ponty, 1945, and *Les Temps Modernes: Knowledge and Existence, Facing a Second Modernism*

ANTHROPOLOGY/RHETORIC

Claude Imbert, Ecole Normale Supérieure

4pm | Townsend Center, 220 Stephens Hall

Imbert will also give a talk on Claud Levi-Strauss on September 6. Imbert's visit is co-sponsored by the Townsend Center.

HIGHLIGHTS



September 28 – 29

The Rhetoric of Hiddenness

Conference

EAST ASIAN LANGUAGES AND CULTURES

see p.20

EVENT KEY

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

P Ankur**PACIFIC FILM ARCHIVE**

Screening with filmmaker **Shyam Benegal** in person

7pm | Pacific Film Archive Theater

Benegal's 1974 debut announced an Indian cinema of determined independence with its unvarnished, subtly enraged depiction of a spineless landlord's relationship with his trusting female servant. Part of the PFA series *Fearless Females: Three Films by Shyam Benegal*. Call 510/642-0808 for ticket information.

THURSDAY, SEPTEMBER 6**E First Impressions: Free First Thursday****BERKELEY ART MUSEUM**

11am | Berkeley Art Museum/Pacific Film Archive

Admission to the BAM galleries and Pacific Film Archive is free for everyone.

L Lunch Poems**ENGLISH**

12:10pm | Morrison Library, Doe Library

Hosted by **Robert Hass** and University Librarian **Thomas C. Leonard**, the series kickoff features distinguished faculty and staff from a wide range of disciplines reading and discussing a favorite poem.

The series is co-sponsored by the Townsend Center, Mrs. William Main, the Library, the Morrison Library Fund, the dean's office of the College of Letters and Science, and Poets & Writers, Inc.

For details, visit: lunchpoems.berkeley.edu.

L Claude Lévi-Strauss in New York: Cultural Anthropology in a Process of Modernity**ANTHROPOLOGY/RHETORIC**

Claude Imbert, Ecole Normale Supérieure

4pm | Archaeological Research Facility, 2255 College Avenue

L Creating a National Human Rights Commission**CENTER FOR CHINESE STUDIES**

Mab Huang, Chang Fo-chuan Center for the Study of Human Rights, Soochow University

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

L Fall 2007 Afternoon Forum**CENTER FOR RACE AND GENDER**

Presentations by undergraduate grant recipients **Emma Shaw Crane**, **Jeff Manassero**, **Christyna Serrano**, and **Molly Ward**

4pm | 691 Barrows Hall

FRIDAY, SEPTEMBER 7**L Married to Alcohol: The Drug War's Moral Roots****BERKELEY CENTER FOR CRIMINAL JUSTICE**

George Fisher, Stanford Law School

Noon | Dean's Seminar Room, Boalt Hall

L Berkeley Writers at Work**COLLEGE WRITING PROGRAMS**

Bonnie Wade (Music) with **Melinda Erickson** (College Writing Programs)

Noon | Morrison Library, Doe Library

Bonnie Wade, Richard and Rhoda Goldman Chair in Interdisciplinary Studies and Chair of the Department of Music, will read from her work, be interviewed about her writing process, and take questions from the audience.

Professor Wade's interests include ethnomusicology and Asian music (particularly North India and Japan). Among her books are *Thinking Musically: Experiencing Music, Expressing Culture* and *Imaging Sound: An Ethnomusicological Study of Music*.

The Berkeley Writers at Work series is a forum for campus writers of note to discuss their writing process.

CS Models of Mind: A Conference in Honor of Tony Long**CLASSICS**

4 – 7pm | Seaborg Room, Faculty Club



A. A. Long, Professor of Classics and Irving G. Stone Professor of Literature, is best known for his seminal work on ancient philosophy, particularly Hellenistic philosophy, which has brought about the extraordinary renaissance of Hellenistic philosophy that is flourishing in the academy today. This conference offers an opportunity for those who have been taught and influenced by Tony Long to celebrate his unique lifetime contribution to the field of Classics.

FRIDAY SPEAKERS: **Sara Ahbel-Rappe** (University of Michigan) and **Allan Silverman** (Ohio State).

The conference runs through September 9. For details, visit: socrates.berkeley.edu/~cdozier/MoMSchedule.htm.

The conference is co-sponsored by the Townsend Center.

SATURDAY, SEPTEMBER 8**CS Models of Mind: A Conference in Honor of Tony Long****CLASSICS**

10am – 7pm | Seaborg Room, Faculty Club

SATURDAY SPEAKERS: **Richard Bett** (Johns Hopkins), **Luca Castagnoli** (Cambridge University), **Alan Code** (Rutgers University), **Kathryn Morgan** (UCLA), **Gretchen Reydam-Schils** (Notre Dame), and **Stephen White** (University of Texas at Austin).

SUNDAY, SEPTEMBER 9

CS Models of Mind: A Conference in Honor of Tony Long

CLASSICS

10am – 1pm | Seaborg Room, Faculty Club

SUNDAY SPEAKERS: **James Ker** (University of Pennsylvania), **Ken Wolfe** (St. John’s College, Santa Fe), and **Tony Long**.

MONDAY, SEPTEMBER 10

L Borders and Crossers: Landscapes for Politics

CENTER FOR LATIN AMERICAN STUDIES

Reading by Rebecca Solnit, *Harper’s Magazine*

12:10pm | Home Room, International House

L What is a Quotation?

SLAVIC LANGUAGES AND LITERATURES

Gary Saul Morson, author

4pm | 160 Dwinelle Hall



Well-known Tolstoy scholar and narrative theorist Gary Saul Morson will speak on his new project: the quotation as a literary form.

Morson will also give a talk on *Anna Karenina* on September 11. His visit is co-sponsored by the Townsend Center.

TUESDAY, SEPTEMBER 11

L Anna’s Suicide

SLAVIC LANGUAGES AND LITERATURES

Gary Saul Morson, author

Noon | 6115 Dwinelle Hall

Gary Saul Morson will lead a seminar for students and faculty on a pre-circulated chapter of his forthcoming book, *Anna Karenina in Our Time: Seeing More Wisely*. For copies of the chapter, please contact Luba Golburt at lgolburt@berkeley.edu.

Co-sponsored by the Townsend Center.

L Campus Memorial

CENTER FOR NEW MEDIA

5pm | Morrison Library, Doe Library



A UC Berkeley campus memorial to honor Peter Lyman, former University Librarian and Professor in the Information School,

who died of brain cancer, peacefully and at home, on July 2. Those wanting to honor his memory are invited to contribute to the newly established Peter Lyman Graduate Fellowship in New Media; checks addressed to the *UC Berkeley Foundation* can be sent to the Center for New Media, 390 Wurster Hall, #1066.

WEDNESDAY, SEPTEMBER 12

C 55th Annual Noon Concert Series

MUSIC

Sonata No. 1 in E minor, op. 38 (Brahms) and *Sonata in A major, D.664* (Schubert)

Kevin Yu (cello), **Chen Chen** (piano), and **Tony Lin** (piano)

L Speculative Lunch Series

TOWNSEND CENTER FOR THE HUMANITIES

Topic: “Voice”

Noon | Townsend Center, 220 Stephens Hall

The lunches are open to faculty and graduate students at UC Berkeley. Reservations are required. Please R.S.V.P. to townsend_center@ls.berkeley.edu

THURSDAY, SEPTEMBER 13

L Madness in the Streets: A Reflection on Franco Basaglia’s Vision after 30 Years of Practice in Trieste
ITALIAN STUDIES

Roberto Mezzina, International Mental Health Collaborating Network, WHO

5pm | 160 Dwinelle Hall

L Hearst Museum Curator Lecture
HEARST MUSEUM OF ANTHROPOLOGY

Niek Veldhuis, Curator of Mesopotamian Epigraphy/Department of Near Eastern Studies

7pm | Hearst Museum of Anthropology, Kroeber Hall

SATURDAY, SEPTEMBER 15

P Yellowjackets

THEATER, DANCE, AND PERFORMANCE STUDIES

8pm | Durham Studio Theater

A play by **Itamar Moses**, directed by Tony Taccone, inspired by Moses’ experience as a student at Berkeley High. Presented in association with Berkeley Repertory Theatre. Performances will be followed by post-performance discussion.

SUNDAY, SEPTEMBER 16

P Yellowjackets

THEATER, DANCE, AND PERFORMANCE STUDIES

2pm | Durham Studio Theater

EVENT KEY

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

MONDAY, SEPTEMBER 17

L The 2007 Weisinger Lecture
GERMAN

“Past’s futures: Contemporary German Literature and the Quest for the Past”
Amir Eschel, German Studies and Comparative Literature, Stanford University
4pm | Geballe Room, 220 Stephens Hall

L The Jefferson Memorial Lecture
GRADUATE DIVISION

“The War on Terror and the Rule of Law”
Judge A. Wallace Tashima, U.S. Court of Appeals, Ninth Circuit
4pm | Lipman Room, Barrows Hall

L State Secrecy, Black Sites, and the Limits of the Visible

ART, TECHNOLOGY AND CULTURE COLLOQUIUM/CENTER FOR NEW MEDIA
Trevor Paglen, artist and geographer, SF
7:30pm | 160 Kroeber Hall

TUESDAY, SEPTEMBER 18

L Representing Animals: UK Perspectives on a Policy Problem
SCIENCE, TECHNOLOGY, AND SOCIETY CENTER

Michael Banner, Theology and Philosophy, Trinity College, Cambridge
4pm | 159 Mulford Hall

P It’s a Funny, Mad, Sad World: The Movies of George Kuchar
PACIFIC FILM ARCHIVE

Screening with filmmaker **George Kuchar** in person
7:30pm | Pacific Film Archive Theater
For tickets, please call 510/642-8734

L The Ernest Bloch Lectures
MUSIC

“The Castrato in Nature: Of Strange Births and Comic Kin”
Martha Feldman, University of Chicago
8pm | Hertz Hall
The Ernest Bloch lecture series will continue through the semester on Fridays in Morrison Hall. For details please visit: music.berkeley.edu.

WEDNESDAY, SEPTEMBER 19

L E One Way or Another: Asian American Art Now
BERKELEY ART MUSEUM

Noon | Galleries 2, 3 Berkeley Art Museum



A gallery talk with curator **Elizabeth Thomas**.

C 55th Annual Noon Concert Series
MUSIC

New arrangements by Christy Dana
Christy Dana (trumpet) **Susan Muscarella** (piano), and special guests **The Jimmy Van Heusen Songbook**
Noon | Hertz Hall

THURSDAY, SEPTEMBER 20

L Fall 2007 Afternoon Forum
CENTER FOR RACE AND GENDER

Presentations by graduate student grant recipients **Ruha Benjamin** and **Beth Rose Middleton**
4pm | 691 Barrows Hall

L Places Seen, Places Imagined: Reflections on Xuanzang’s Xiyu-ji
BUDDHIST STUDIES

Max Deeg, Cardiff University
5pm | IEAS Conference Room, 2223 Fulton Street, 6th Floor

SUNDAY, SEPTEMBER 23

L E One Way or Another: Asian-American Art Now
BERKELEY ART MUSEUM

A panel discussion with the artists and curators
3pm | Berkeley Art Museum Theater

MONDAY, SEPTEMBER 24

P Derrida
TOWNSEND CENTER FOR THE HUMANITIES
7pm | Geballe Room, 220 Stephens Hall



In *Derrida* (2002), filmmakers Kirby Dick and Amy Ziering Kofman shadowed renowned French philosopher Jacques Derrida, capturing private moments in which he muses about fidelity and marriage, narcissism and celebrity, and the importance of thinking philosophically about love. The film’s bold visual style, mesmerizing score, and novel editorial approach resists formula and convention, and instead portrays Derrida as a living demonstration of “deconstruction.”

The screening is part of a new video series at the Townsend Center.

WEDNESDAY, SEPTEMBER 26

L How Games and Art Might Close the Service Loop

CITRIS RESEARCH EXCHANGE

Greg Niemeyer, Art Practice

Noon | 290 Hearst Memorial Mining Building

C 55th Annual Noon Concert Series

MUSIC

Symphonic Dances (Rachmaninoff)

University Symphony Orchestra, conducted by David Milnes

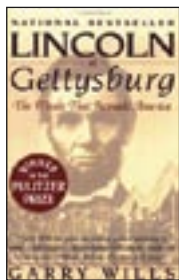
Noon | Hertz Hall

L On the Same Page with Garry Wills

COLLEGE OF LETTERS AND SCIENCE/CAL PERFORMANCES

Garry Wills, author

8pm | Zellerbach Hall



A look at the most famous speech in American history, featuring the book *Lincoln at Gettysburg: The Words That Remade America*. Famed for the depth of his thought and

the gracefulness of his writing, Garry Wills has penned more than 30 celebrated and sometimes contentious books on American culture, Catholicism, and politics. *Lincoln at Gettysburg* is a close textual analysis of the Gettysburg Address that won both the Pulitzer Prize and the National Book Critics Circle Award.

Tickets are available through Cal Performances at: calperfs.berkeley.edu.

EVENT KEY

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- L** LECTURES, COLLOQUIA AND READINGS

THURSDAY, SEPTEMBER 27

P *Sentenced Home*

BERKELEY CENTER FOR CRIMINAL JUSTICE

4pm | 100 Boalt Hall

Sentenced Home follows three young Cambodian refugees who were raised as Americans in inner city Seattle, made mistakes as teenagers that led to criminal convictions, and face deportation back to Cambodia years later. A discussion session with filmmaker **Nicole Newnham**, **Many Uch**, one of the young men featured in the film, and **Jay Stansell**, Many's federal public defender, will follow the screening.

L Buddhism and Warfare: A Note on Mahavamsa

BUDDHIST STUDIES

Padmanabh S. Jaini, Buddhist Studies

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

L E *Wonderland, A Fairytale of the Soviet Monolith*

GRADUATE SCHOOL OF JOURNALISM

A lecture and book signing with artist **Jason Eskenazi**

6pm | 105 North Gate Hall

FRIDAY, SEPTEMBER 28

CS *Covering California: On Media and Democracy in the Golden State*

POLITICAL SCIENCE

8am – 6pm | Lipman Room, Barrows Hall

Speakers will include: **Mark Baldassare** (Public Policy Institute of California), **Bruce Cain** (UC Washington Center), **Gloria Duffy** (Commonwealth Club of California), **Susan Kennedy** (Office of the Governor), **James O'Shea** (*L.A. Times*), **Raul Ramirez** (KQED-FM), **Peter Schrag** (author), and **Kevin Starr** (USC). Opening remarks by **Chancellor Robert Birgeneau**.

For details, visit: polisci.berkeley.edu.

CS *The Rhetoric of Hiddenness in Traditional Chinese Culture*

EAST ASIAN LANGUAGES AND CULTURES

9am – 4:15pm | Seaborg Room, Faculty Club



How does the play of the hidden and the manifest contribute to the construction of meaning in traditional China? Scholars from the fields of traditional Chinese literature, philosophy, art, history, and Buddhism will come together for two days of panels and discussion on the craft and cultural significance of hiddenness in traditional Chinese culture.

KEYNOTE SPEAKER: Pauline Yu, American Council of Learned Societies.

For details, visit: ieas.berkeley.edu/events.

The event is co-sponsored by the Townsend Center, the Tompkins Fund, and the Center for Chinese Studies.

L *Hong Kong-Mainland Relations and Democratic Reform*

CENTER FOR CHINESE STUDIES/BERKELEY CHINA INITIATIVE

Alan Leong (Legislative Councilor, Hong Kong SAR) and **Tom Gold** (Sociology)

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

P *Maps of City and Body*

BERKELEY ART MUSEUM

Performance and book signing with artist **Denise Uyehara**

7pm | Berkeley Art Museum Theater

C Evening Concert**MUSIC**

Symphonic Dances (Rachmaninoff)

University Symphony Orchestra,
conducted by David Milnes

8pm | Hertz Hall

For tickets, please call 510/642-9988.

SATURDAY, SEPTEMBER 29**CS The Rhetoric of Hiddenness in
Traditional Chinese Culture****EAST ASIAN LANGUAGES AND CULTURES**

9am – 4:15pm | Seaborg Room, Faculty
Club

For details, visit: eias.berkeley.edu/events.

C Evening Concert**MUSIC**

Symphonic Dances (Rachmaninoff)

University Symphony Orchestra,
conducted by David Milnes

8pm | Hertz Hall

For tickets, please call 510/642-9988.

SUNDAY, SEPTEMBER 30**L E One Way or Another: Asian
American Art Now****BERKELEY ART MUSEUM**

A talk with the artist **Binh Danh**

2pm | Galleries 2, 3, Berkeley Art Museum

**L Rethinking the Cause of
Tutankhamun's Death****NEAR EASTERN STUDIES**

Benson Harer, MD, independent scholar

2:30pm | 20 Barrows Hall

Co-sponsored by the American Research
Center in Egypt and the Center for Middle
Eastern Studies.

**ON EXHIBIT AT THE
TOWNSEND CENTER****E Paintings by Squeak Carnwath**

August 30 – November 2, 2007



Squeak Carnwath is Professor in Residence in the Department of Art Practice at UC Berkeley. She is widely known for her large, luminous canvasses. “Carnwath builds her paintings up layer by layer, blending poetry and imagery with color and luminosity to emphasize the essence of her message: We should all take the time to appreciate and revel in the familiar circumstances of our daily lives,” art critic Miriam Seidel has said. As Carnwath herself puts it, “Art is the antidote that reminds us to breathe, to feel the soles of our feet and the touch of the ground on the bottom of our toes.”

Carnwath’s oeuvre also includes works on paper, tapestries, and sculptures in clay and glass. Her works are held in museums and private collections internationally, including: the Metropolitan Museum of Art, New York; the Museum of Fine Arts, Boston; SFMOMA; and the Berkeley Art Museum. Her work has been the subject of articles in *ARTnews*, *Artforum*, and *The New York Times*. She has received numerous grants and awards, including SFMOMA’s SECA award, two NEA Fellowships, and a Guggenheim Fellowship.

Carnwath received her Master of Fine Arts degree from the California College of Arts and Crafts in Oakland, CA, where she has lived and worked since 1970.

E Contagious Middle Ages

Opens November 7, 2007

A collection of photographs from East-Central Europe illuminating the explosion of interest in real and imagined pasts since 1989, from Estonia in the north to Bulgaria and the former Yugoslavia in the south.

The resurrected Middle Ages in Hungary and East-Central Europe exhibits different traits from West European festivals and spectacles: medieval sites are being reconstructed, archaic traditions revived, saints canonized, pagan cult sites revisited, and public rituals celebrated. The phenomenon lies close to politics, sometimes with positive overtones, but frequently with destructive effects. This exhibition presents the complex political role, the entertaining and menacing faces of what Umberto Eco has labeled the New Middle Ages.



Organized with the collaboration of the Open Society Archive, Budapest, the exhibition will be accompanied by a film series at the Pacific Film Archive.

The exhibition at the Center opens with a panel discussion and reception on November 7, 2007.

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

PROJECT ON DISCIPLINARY INNOVATION.

Provides grants to faculty for the creation of new undergraduate curricular and research clusters connecting courses across existing departments and disciplines. Deadline: October 26, 2007.

G.R.O.U.P. (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: November 16, 2007 for Courses and Team, and March 7, 2008 for Apprenticeships.

DISCOVERY 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: February 1, 2008.

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: November 16, 2007.

INITIATIVE FELLOWSHIPS FOR ASSOCIATE PROFESSORS.

Bring together associate professors in humanities fields with a research counterpart from another discipline. Fellows receive course relief to devote a semester to a research project of their choosing, working closely with their counterpart. Deadline: March 7, 2008.

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: November 16, 2007 for proposals; March 7, 2008 for individual participation.

DEPARTMENTAL RESIDENCIES.

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: November 16, 2007.

CONFERENCE AND LECTURE GRANTS.

Support conferences or other larger-budget activities taking place at UC Berkeley. Deadlines: September 14, 2007, February 22, 2008, and May 2, 2008.

WORKING GROUP GRANTS.

Support small groups of faculty and graduate students from various fields and departments working on shared projects. Deadline: May 2, 2008.

COR 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: Consult COR.

Photo Credits:

Cover left: Photo of classical antiquities; UC Berkeley/UC Regents.
 Cover right: *Have You* by Squeak Carnwath, 2007.
 Page 4: Photo of Azar Nafisi by Tom Slocum; photo of Hilton Als, courtesy *The New Yorker*; photo of Elaine Pagels, courtesy The Colbert Report/Viacom; photo of Robert Lepage by Sophie Grenier.
 Page 5: *Private Eye*; Corbis.
 Page 8: Photo of Sproul Plaza; UC Berkeley/UC Regents.
 Page 11: Photo of Patricia Barber; courtesy of the artist.
 Page 12: Religion and Modernity by Aileen Paterson; UC Berkeley/UC Regents.
 Page 16: Photo of rock tombs; courtesy the conference organizers.
 Page 19: *Graft (salmon)* by Glenn Kaino (2006), courtesy The Project, NY; still from the film *Derrida*, courtesy Zeitgeist Films.
 Page 21: *Saint Vencelas and the Horse* by David Cerny, 1999; courtesy of the artist.
 Page 22: Stephens Hall path; courtesy UC Berkeley Tree Fund.

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 October 2007 Newsletter is September 4, 2007. To submit an event, visit townsendcenter.berkeley.edu/event_submission.php.



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COMING THIS FALL

**Forum on the Humanities and
the Public World**

Lynn Hunt *Inventing Human Rights*

Friday, October 5

Stefan Collini *Recognition and Persuasion: The
Literary Critic as Cultural Critic*

Tuesday, October 16

Robert Lepage *Performing Past and Present*

Wednesday, November 14

Azar Nafisi *The Republic of the Imagination*

Wednesday, December 5

see p.14 for details.