

NEWS

of the National Humanities Center



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A Small Town in Eastern Europe

During 2002-03, Bernard Wasserstein was the John P. Birkelund Senior Fellow at the National Humanities Center, where he completed a book, Israel and Palestine: Why They Fight and Can They Stop? (Profile Books, London, 2003 [to be published in the U.S. by Yale University Press as Israelis and Palestinians: Why Do They Fight and Can They Stop? and in German by C. H. Beck, Munich]). He also worked on a history of Europe in the twentieth century, to be published by Oxford University Press. But he focused primarily on Krakowiec: Jews and Their Neighbours in a Small Polish Town, an examination of the relationships among Poles, Jews, and Ukrainians over two centuries, culminating with the massacre of the Jews and the expulsion of the Poles at the end of World War II as Krakowiec became part of Ukraine. During a recent interview, Wasserstein, who recently left the University of Glasgow to become Ulrich and Harriet Meyer Professor of European Jewish History at the University of Chicago, talked about his research, his ties to Krakowiec, and his thoughts on scholars who preceded him at the Center.

In describing your current book project, you have said that previous efforts to address the relationships between Jews and their neighbors in Eastern Europe have been heavily distorted by apologetics, indictments, nostalgia, myth-making, or ideological blinkers.

The Polish-Jewish relationship has been misrepresented and distorted in historical writing, mainly for nationalistic reasons. Polish historians have tended to be highly apologetic in their approach to the history of the Jews in Poland, trying to show that Catholics, Jews, and

Orthodox Christians coexisted harmoniously over the centuries. Some Jewish historians, and particularly Zionist ones, have taken a different tack, portraying Polish-Jewish relations, at any rate in the modern period, as irretrievably poisoned from the start. What I have tried to do is to look in depth and without ideological blinkers at one town and ask: How did they really get along?

What made Krakowiec an appropriate vantage point from which to evaluate the relationships of the Jews with their neighbors in a part of the world that has experienced tremendous upheaval over the past two centuries?

I have some family connections with the town. But I don't see this as a search for roots. One reason for choosing this town is that its records are incredibly rich. I found the most important records not in Krakowiec itself, but nearby in the neighboring city of Lwow—in the Polish spelling, or Lvov in Russian, or Lviv in Ukrainian; in German it was known as

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From the President and Director

I often feel that I am the last to hear things, but that was actually the case on August 14, when I was among the very last people to hear about the great blackout of 2003. My excuse was that I was 32,000 feet above ground, approaching an airport powered by a backup generator. I got into a rental car without incident, and, mysteriously unimpeded by traffic lights, I drove from Syracuse to Ithaca, where Kent Mullikin and I were to have dinner with M. H. Abrams. Somehow, our hotel on the Cornell campus had maintained its power supply when no other building in the town had, and so Kent and I were able to enjoy a hot meal in the company of a man who, in addition to being one of the founding fathers of the National Humanities Center, has long been one of my intellectual heroes.

If, by some mystical process of transmission, the Center has acquired some of Mike Abrams's spirit and vitality, we can confidently predict a long and productive life. After dinner, Professor Abrams suggested that we take a walk around the campus, and rather than concede anything to a man approaching his tenth decade, Kent and I set out on an exhausting trek up the hills, down the hills, across the

gorge, and through the mazy paths of a campus that Mike knows intimately, an adventure ending after an hour with regrets (on Mike's part) that we didn't have time to see more.

Since taking office in January, I have tried to reach out to as many of those involved in the early years of the institution as possible, and the result has been a remarkable series of conversations that have enriched my understanding of our past and guided my vision of our future. During our conversation, Abrams stressed that, in the view of those who invented the institution, the Center should be a forum for discussion and argument rather than simply a cloister for quiet individual pursuits.

Today, in an interconnected and rapidly globalizing world, the notion of a cloister seems even more remote and unproductive than it did then. But the same forces conspire to make the idea of a center of any kind, especially a center centered on scholarship in the humanities, more difficult to articulate as well. Our task in a decentered world is to insist not only on the idea of a center—a position from which to



undertake basic research and to address questions of consequence, and a commitment to fairness in argumentation—but also on the idea that scholarship in the humanities is central to cultural self-understanding. Research is always oriented towards the future, and the humanities represent the most rigorous form of a will to self-understanding, self-criticism, and self-awareness that is indispensable to those who wish to shape a future consistent with their past and their best traditions.

As I write, the class of 2003-04 is just settling in. We are in the middle of the series of 5-minute project talks by which each scholar introduces himself or herself to the others. It is an exhilarating process, animated by the spirit of promise and expectation and charged with the eagerness to begin. The fact that it is also one of our oldest traditions speaks, I think, to the foresight of our founders and the durability of their vision, a vision capable of sustaining us through all manner of blackouts.

A large, stylized handwritten signature in black ink, which appears to read "Jeffrey Archer". The signature is fluid and cursive, with a long, sweeping tail.

Center Names New Trustees

The National Humanities Center has named two new trustees, Hunter R. Rawlings III and Karl M. von der Heyden. A third new trustee, Alan Brinkley (Olin Fellow 1988–89), will replace the late J. Kirk T. Varnedoe as one of two trustees representing the American Academy of Arts and Sciences on the Center's board.

Rawlings retired as president of Cornell University on June 30 to assume a full-time professorship in the university's department of classics. A native of Norfolk, Va., Rawlings received his B.A. from Haverford College and his Ph.D. from Princeton University, where he was a student of the Center's previous director, W. Robert Connor. He held numerous academic and administrative appointments at the University of

Colorado, Boulder, between 1970 and 1988, including professor of classics, vice president for academic affairs and research, and dean of the system graduate school. In 1988, he became president of the University of Iowa, where he was also professor of classics, and in 1995 he became president of Cornell. His publications include *The Structure of Thucydides' History* (Princeton University Press, 1981). In October 2002 Rawlings became chairman of the Association of American Universities, and in 1995 he was elected a fellow of the American Academy of Arts and Sciences.

Von der Heyden retired in 2001 from PepsiCo, which he had rejoined in 1996 as vice chairman and chief financial officer. In addition to his earlier tenure with

PepsiCo, during which he held various positions in senior management, von der Heyden's career also included service as co-chairman and chief executive officer of RJR Nabisco and as senior vice president, chief financial officer, and a director of H. J. Heinz Company. A native of Berlin, Germany, von der Heyden attended the Free University of Berlin. He graduated from Duke University in 1962 and earned an M.B.A. from the Wharton School of the University of Pennsylvania in 1964. He serves on the board of directors of ARAMARK Corp., AstraZeneca PLC, Exult, Inc., and Federated Department Stores, Inc., and on the board of trustees of Duke

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Lemberg during the period of Austrian rule between 1772 and 1918. This city with four names, the capital of the province of eastern Galicia, reflects the different influences that came to bear on this whole region from East and from West. In Lvov, I found helpful records dealing with everything from the Austrian state bureaucracy in the 18th century to Jewish communal records to records of the so-called council of Jewish elders that was set up by the Nazis during the occupation from 1941–44. One of the last things I did before I came to North Carolina was visit a small provincial archive in southeast Poland in the city of Przemysl, where I found records of notaries who had worked in Krakowiec in the late 19th and early 20th centuries. There is a wealth of documentation all over the world about the economy of the town, about religious faith, about the town's hospital and the military's garrison, about legal proceedings, political events, elections, births, marriages, and deaths. All this enables me to build up a picture of life in the town.

While the town is relatively tiny, what happened to Krakowiec is really what happened to the Jews and to all of Eastern Europe during and after the Second World War.

Yes. In interwar Poland, Poles were only about 67 percent of the population. The largest minority was Ukrainian, after that Jews, and there were also large numbers of Germans, Lithuanians, and others. In this part of Poland, Ukrainians and Jews actually outnumbered the Poles. The question of minorities was at the very heart of what Polish politics were all about in that period. The destruction of the Polish state in 1939 by Hitler and Stalin came about as a result of the efforts of its neighbors, Germany and Russia, to exploit the problem of the minorities of Poland. Since that was one of the main causes of the Second World War, of course, you can see that a subject that may seem microscopic in fact has huge implications for Jewish history, Polish

history, European history, and the history of the world.

In addition to using a wealth of archival material and a number of maps to identify almost everyone who lived in Krakowiec over a period of nearly 175 years, you have also looked at where people lived and what they read.

Yes. I have been able, for example, to reconstitute what I call the “lost library” of the town, that is to say the books that the people read in the town—Polish books, Jewish books in Hebrew and other Jewish languages, in particular Yiddish, and the books and periodicals read by the Ukrainians. By analyzing what reading material was available in the town at different periods, one can gain access to the mentalities of the cultures that these three sets of literature represented. It took some detective work to uncover these libraries. In the case of the Jews, for example, we have several sources. One is very interesting—the common system whereby religious books were published in Eastern Europe in the 18th and 19th centuries was called pre-subscription; in other words, people would buy the book before it was published. Generally, at the end of the book, the names of all the subscribers were printed together with the towns from which they came. One enterprising librarian and bibliographer went through all of these books and did an analysis showing which books were bought by which residents of which towns. Thanks to his work, one can find out which books were bought by people in Krakowiec.

You have interviewed a number of individuals who lived in Krakowiec or whose families came from there, but you have also gotten to know some fascinating characters from the town's earlier history.

One of the most interesting families in the town is the Polish landowning family in the 18th century, the Cetners. Ignacy Cetner, who lived from 1728 to 1800, was a school friend and companion of the last king of Poland, Stanislaus Augustus II. Cetner built a grand palace or castle in the town and a rather wonderful garden or park—a sort of herbarium—that he furnished with plants, trees, shrubs, flowers, bushes, and plants of all kinds that he imported from all over Europe. He paid for the construction of the very beautiful Roman Catholic church in Krakowiec, which still stands—or, rather, a façade still stands. It was bombed in World War II and turned into a plastics factory by the Soviets. Cetner's daughter, Anna, who

The question of minorities was at the very heart of what Polish politics were all about....

completed the church, was rather remarkable: she had four husbands, from four of the most prominent noble families of Poland. There is a very beautiful portrait of her by the celebrated woman painter Elisabeth Louise Vigée Le Brun, that was painted when she was in Rome. During that period in Krakowiec, thanks to Cetner's patronage, elements of high culture developed. For example, we find at that time that there were dancing-masters in town. I can assure you that in 1993, when I first visited Krakowiec, I didn't find any dancing-masters there. The 20th century was very violent, bitter, and destructive for that part of the world and for Krakowiec in particular, which by 1993 had dwindled into a miserable rural slum. Strangely, in very recent years, it has seen a modest revival because it now finds itself exactly on the border between Poland and Ukraine and

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Understanding a Victim's Burden: Susan Hirsch and the Embassy Bombings Trial

On August 7, 1998, Susan Hirsch (Hurford Family Fellow 2002–03) was preparing to return to the United States after a year as a Fulbright Fellow at the University of Dar es Salaam in Tanzania. One of the errands she ran took her to the U.S. Embassy. She was inside the building as a bomb exploded, one of two blasts that day at American embassies in East Africa that left over two hundred dead and more than five thousand injured. Hirsch was unharmed physically, but her husband, Abduraham Abdulla, who was waiting outside for her, was killed.

Nearly three years later, Hirsch, who came to the Center from Wesleyan University, where she teaches anthropology and women's studies, attended the trial of the four defendants in the case, Wadih el Hage, Mohamed Sadeek Odeh, Mohamed al-'Owhali and K. K. Mohamed, who in May 2001 were con-

victed on all of the major counts against them. The trial, and the various ways in which the legal process identifies victims, shapes understandings of tragic events, and reveals multiple and conflicting views of justice, is at the heart of the book Hirsch worked on during her fellowship, which is tentatively titled *A Victim's Burden: Terrorism, Grief, and the Quest for Justice*.

Her first two books drew on Hirsch's experiences as an anthropologist working in East Africa and her interest in places where legal systems and traditions have been formed from very different cultural, social, and historical backgrounds. She began to attend the embassy bombings trial not as a scholar, however, but as a bereaved widow who welcomed the opportunity for recognition. "When the trial came around, I thought: here is going to be the public moment when people in my nation recognize that this

find that out, but then you ask: why?

"I found myself increasingly concerned that the trial was not doing everything it should, either for the victims or for the public," she recalls. At the same time, Hirsch says, she realized that she could use her tools as an anthropologist to analyze the language of the trial and to explore what trials could and could not accomplish. "I went in as a victim, with that mindset," she says, "but I realized that being there as an anthropologist could really help me to understand my position as a victim."

Guided in part by a growing body of work in which anthropologists grapple with insights gained through personal tragedy, Hirsch began work on *A Victim's Burden*. While she stresses that the book will be a work of anthropology, it will also incorporate her experiences as a victim and as an opponent of the death penalty.

One of Hirsch's primary interests is the way in which the trial identified victims. As the widow of a Kenyan, she explains, "I especially sensed the difference of being a widow in

a place where there is a built-in extended community with rituals that people engage in collectively over a period of time, which is what happens in Swahili/Kenyan communities, as opposed to the U.S., where things are much more isolated and less connected to ritual and communal activities."

Coming from communities in which secrecy is prized, many East Africans were uncomfortable telling their stories in public. Furthermore, many women whose husbands had more than one wife found themselves competing with others over compensation, because initially the U.S. government designated the woman with whom the man had most recently

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“In the end we will none of us get back what we really want...”

happened, not really to me or to the thousands of other victims," she explains. "The target really was the U.S. government, and finally as a nation we were going to recognize it."

What happened caught her off guard, Hirsch says. The expected political discussion did not develop, and the alleged mastermind of the bombings—Osama bin Laden—remained a shadowy figure as the prosecution focused on the four men who actually carried out the attacks. While she found it satisfying to have so much information made available in a public forum, Hirsch was disappointed with the trial's narrow focus. "You can ask: how did this happen and who did what, and it is very satisfying to

No Longer Just a Summer Job

Richard Schramm joined the National Humanities Center in 1984 as development officer. In 1987 he added to his portfolio the education programs, which at that time consisted only of summer institutes for high school teachers in American history and literature. Four years later the Center launched a series of summer seminars for liberal arts faculty funded by the Jessie Ball duPont Fund, and Schramm began to devote all his attention to the Center's programs to strengthen teaching in the humanities. This past year the Center recognized the growth of these programs during his tenure by naming him vice president for education programs. During a recent interview, Schramm talked about how he has grown into his current position, and how the programs have grown under his leadership.

More than a decade ago, the trustees asked you to choose between raising funds for the Center and developing the education programs, both of which had become full-time jobs. What clinched the decision for you?

At that time the duPont programs were just getting under way, and we were beginning to develop a model of in-school professional development seminars for teachers. So two new programs were starting and I wanted to develop them. Over the years the education programs grew. We continued to do the summer institutes, and we tested and refined different approaches to in-school seminars for teachers—to bring the institute experience to teachers in their own school districts. At the same time the duPont seminars flourished. By the year 2000 we had a much more ambitious series of programs in the education department.

Your background includes a brief stint as a high school teacher, and you earned a Ph.D. in English, but in recent years you have found yourself thinking a lot about the Internet.

Yes, grafting technology onto the education programs was a logical step in their evolution. We began in 1997 with *TeacherServe*[®], our curriculum enrichment service, which simply sought to present the content of the summer institutes on the Web. We focused on two institutes, one on religion and another on the environment. Out of those programs we developed two instructional guides for *TeacherServe*[®]—“Divining America: The Religion of the National Culture,” and “Nature Transformed: The

Environment in American History.” They provide teachers with essays that give them information but that also give them some teaching ideas they can use in their classrooms. In 2000 we undertook a second and more ambitious Web venture, a series of on-line professional development seminar toolboxes. The toolboxes provide teachers with texts and discussion questions. Using them, they can collaborate with local university scholars to create their own professional development seminars in American history and literature. Like *TeacherServe*[®], this project grew out of our summer institutes, but instead of presenting only content, it offers teachers the institute experience at home, with their colleagues. The toolboxes are the result of ten years of development, a process we undertook because at the summer institutes we held here at the Center teachers would always ask, “Why can't the profes-

sional development we get at home be like these programs?”

The Web proved to be an effective and efficient way to provide teachers with the texts they needed to develop in-school seminars. But that capability raised a challenging question.

How do we choose the texts? We don't want to proclaim that certain texts are worth teachers' time and have them tell us, “No, they are not.” We needed a way to find “teacher-approved” texts, and that led us to redesign the summer institutes. They are now more like seminar/workshops. The teachers get everything they used to get from traditional institutes—new material, fresh teaching ideas, intellectual stimulation, and renewal. But now they give us something back—their help in choosing texts and designing the on-line toolboxes.

While they began on parallel tracks, these two on-line resources eventually had to meet.

When money and time permit, we will begin to coordinate *TeacherServe*[®], which is a thematic product, with the toolboxes, which are chronological. The toolboxes will present people with primary documents—historical documents, literary works, works of art—and *TeacherServe*[®] will provide secondary sources that will explain and illuminate these primary sources. When this project is finished we will offer teachers a really comprehensive on-line resource in American history and literature.

As these programs have developed, your small staff has had to develop new skills.

Linda Morgan developed our Web site. As the Web grew, Linda's skills grew. She does not only our education program materials, but all of the Center's on-line work as well, and does an excellent job. And Marianne Wason, our

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Nature Transformed, Further

“Paleoindians and the Great Pleistocene Die-Off,” an essay by Shepard Krech III (Rockefeller Fellow 1993–94; MacArthur Ecological Humanities Fellow 2000–01), is the latest addition to “Nature Transformed” on the *TeacherServe*[®] section of the National Humanities Center's Web site. To see the essay, and links to related materials, visit:

<http://www.nhc.rtp.nc.us/serve/natrans/ntecoindian/essays/pleistocene.htm>

assistant director for education programs, came on with Web skills already in hand, but we didn't realize how important they would be. She is very Web savvy and really knows how to present information on the Web in a clear and engaging fashion.

This summer you have added two new programs.

The Andrew W. Mellon Foundation came to us last year with a request to do two new programs, both of them aimed at young scholars just at the beginning of their careers. One focuses on a very intense exploration of a small number of literary texts. Those are week-long programs; they were very successful. After that we embarked upon our first real venture in international education. We brought 10 scholars from Europe and 10 from the U.S. to the Center for two weeks to study the concept of language in the academic disciplines. While that program was going on, another international group was in Germany studying secularization and religion. In the summer of 2004, we are going to swap—our concept of language people will go to Germany and the secularization and religion people will come here. We see great potential in international collaborations.

ers, along with a training program that would bring professional development coordinators, curriculum specialists, lead teachers, and school/university liaisons to the Center to be trained in how to use these toolboxes. We would develop over time a constantly growing user network, so that when new toolboxes came out people would expect them, know what to do with them, and we would gradually spread this model of professional development across the country.

What distinguishes these programs?

What distinguishes them, I think, is the home in which they're located. The National Humanities Center is distinctly well equipped to do these kinds of programs because of the outstanding scholars that the fellowship program brings here. The fellowship program is the heart of everything we do here, including the education programs, and we're fond of saying we have the largest humanities faculty in the world. Fortunately for me, we also have one of the most cooperative—because people like the institution, they're willing to do things for it, they want to come back, so we find a lot of really outstanding scholars who otherwise would not be getting involved with the schools through our programs. I think we've figured out some creative ways to get major scholars deeply involved in precollegiate education. The other thing the Center has to offer is its institutional commitment. Our trustees have said we are going to have as a permanent part of the Center's program a series of initiatives that connect the Center to the schools. So many times, projects get started, they're successful, and then they die when grant funding runs out—teachers look around and wonder where that wonderful program went. We're not going to do that to them. We're going to be there for teachers year after year. Over time I think we can make the Humanities Center one of the preeminent sources for sophisticated professional development for teachers in the humanities.

What lies ahead for the education programs?

Our most ambitious plan relates to the on-line toolboxes. We want to create a library of up to nine toolboxes that will span an entire standard K–12 American history curriculum. Although we base this program on American history, it is interdisciplinary—we include literary works and works of art—so it will be useful both to American history and American literature teachers. Our hope is to develop a comprehensive professional development resource for teach-



Reference Collection Grows

Scholars regularly send the National Humanities Center a copy of the book—or, in several cases, books—they have written during their fellowships. The Robert F. and Margaret S. Goheen Collection, known informally as the Fellows Shelf, now holds approximately 850 titles. The Center's lesser known collection is its reference shelf, tucked away along the corridor that rings the Commons. From time to time, however, a scholar identifies a gap among the dictionaries, bibliographies, and other works in the reference collection, and fills it with a gift. Two fellows and a local friend have recently added to the store of knowledge:

Kalman Bland (Duke Endowment and National Endowment for the Humanities Fellow 2002–03) gave *JPS Hebrew-English Tanakh: The Traditional Hebrew Text and the New JPS Translation*, 2nd ed. (Philadelphia: Jewish Publication Society, 1999).

Howard Smither (University of North Carolina at Chapel Hill music faculty, retired) donated the 23 volumes published to date of *Die Musik in Geschichte und Gegenwart: Allgemeine Enzyklopädie der Musik* (Kassel: Bärenreiter; Stuttgart: Metzler, c1994–).

Samuel Floyd (John Hope Franklin Senior Fellow) gave the *International Dictionary of Black Composers* (Chicago: Fitzroy Dearborn, 1999).

Future fellows will be grateful.

TeacherServe® Webstats

	FY 2002	FY 2003	increase of
Hits	5,860,774	9,859,544	68%
Visits	331,106	516,838	56%
Visitors	239,732	377,361	57%

Wright Steps Down

Robert E. Wright has left the National Humanities Center after 12 years, the executive committee of the Center's board has announced.

"Robert has made extraordinary contributions to the growth and advancement of the Center," said John Adams, secretary of the board. "His broad responsibilities not only for fundraising, but also in the areas of strategic planning, board development, communications, and other aspects of external relations have helped bring the Center to institutional maturity and secure its future."

Through the mid-1990s, Wright helped the Center complete a \$5.25 million endowment challenge from The Andrew W. Mellon Foundation and triple annual giving from trustees, fellows, and individuals. From 1996–97, working with trustees and a consultant, he directed the Center's first long-term planning process. He also planned and oversaw the consolidation of communications and other aspects of external relations with development, and a resulting staff reorganization. In November 1997, the Center's board of trustees approved a five-year strategic and campaign plan.

By June 30, 2000, the Center had achieved most of the plan's objectives two years ahead of schedule. It exceeded its

\$20 million endowment goal by more than 10 percent and concluded the campaign, originally scheduled to run through June 2002. During the originally projected five-year campaign period (1997–2002) the Center's cumulative fundraising total reached \$34.9 million, compared to the strategic plan's goal of \$32.5 million.

In addition to his other responsibilities, since 1995 Wright has been chiefly responsible for planning and guiding the integration of information technology in all aspects of the Center's work, and he has represented the Center in relation

to the information technology and biotechnology communities.

In September 2002 Wright was named vice president for institutional planning and development.

"It has been an honor to help build this institution and its capacity over more than a decade," Wright said. "I am both proud of our accomplishments and grateful for the opportunity I have had to work closely with the trustees and other leadership of the Center, and with so many colleagues and benefactors around the country and beyond."



2003–04 Fellows Arrive

The 41 members of the 2003–04 class of fellows have arrived at the National Humanities Center, most in time for the traditional kickoff celebrations, the Labor Day Picnic and the Corbett Capps pig pickin'.

Representing history, literature, philosophy, and a half dozen other humanistic fields of study, these scholars come to the Center from the faculties of colleges and universities across the United States and also from Israel, Italy, and the United Kingdom. They will work individually on research projects in the humanities, and will exchange ideas in seminars, lectures, and conferences.

"I look forward to this exciting group of scholars," said Geoffrey Harpham, president and director of the Center. "They represent a truly remarkable range of interests."

Twenty-nine of the scholars who will spend the coming year together were chosen through the Center's annual fellowship competition, in which 549 applications were received. The class also includes six senior fellows, invited

by the Center's board, and six young scholars who have received Burkhardt Fellowships from the American Council of Learned Societies. In addition to the fellows, the Center has in residence this fall as a distinguished visitor the noted anthropologist Nancy Scheper-Hughes.

The National Humanities Center will grant \$1.2 million to the 2003–04 fellows to enable them to take leave from their normal academic responsibilities while pursuing their research at the Center. Funding for these fellowships is made possible by the Center's endowment, by contributions from alumni fellows of the Center, and by grants from the Jessie Ball duPont Fund, the Horace W. Goldsmith Foundation, the Florence Gould Foundation, the A.G. Leventis Foundation, the Lilly Endowment, and the National Endowment for the Humanities. The grant from the Lilly Endowment supports four fellows who are participating in a seminar on religion and the humanities.



National Humanities Center 2003–04 Fellows...



WYE JAMISON
ALLANBROOK



ROBERT MARK ANTLIFF

Wye Jamison Allanbrook (William J. Bouwsma Fellow), Musicology, University of California, Berkeley, *Happy Endings: Comic Musical Theater from Lully to Sondheim*

John Samuel Carson (Carl and Lily Pforzheimer Foundation Fellow), History, University of Michigan, *Mental Ability and Medical Jurisprudence in Nineteenth-Century England and America*



JORDANNA BAILKIN



LEE D. BAKER

Robert Mark Antliff (Gould Fellow), Art History, Duke University, *The Advent of Fascism: Myth, Art, and Ideology in France*

Jordanna Bailkin (Josephus Daniels Fellow*), History, University of Washington, *The Absence of Murder: Whiteness and Crime in the British Empire*

Christopher S. Celenza (Burkhardt Fellow of the American Council of Learned Societies), History, Michigan State University, *Intellectuals and Ritual: Late Antiquity and the Search for Ancient Wisdom in Early Modern Europe*

Lee D. Baker (Benjamin N. Duke Fellow*), Anthropology, Duke University, *Anthropology and the Racial Politics of Culture, 1892–1968*

Thomas Cogswell (National Endowment for the Humanities and Fellows' Fellow), History, University of California, Riverside, *Buckingham's Commonwealth: War, Politics, and Political Culture, 1618–1629*



ANNE MARGARET
BAXLEY



DANIEL ETHAN
BORNSTEIN

Anne Margaret Baxley (Delta Delta Delta Fellow), Philosophy, Virginia Polytechnic Institute and State University, *Kant's Theory of Virtue: The Importance of Autocracy*

Esther Cohen (Lilly Fellow in Religion and the Humanities), History, Hebrew University of Jerusalem, *The Modified Scream: The Construction of Sensory Pain in the Later Middle Ages*



THOMAS DAVID
BROTHERS



CAROLINE ASTRID
BRUZELIUS

Daniel Ethan Bornstein (Lilly Fellow in Religion and the Humanities), History, Texas A&M University, *An Italian Church: Religion, Culture, and Society in Late Medieval Cortona*

Lewis A. Erenberg (Frank H. Kenan Fellow), History, Loyola University Chicago, *Louis v. Schmeling: Boxing, Race, and Nationalism, 1930s–1950s*

Thomas David Brothers (Duke Endowment Fellow), Musicology, Duke University, *Crossing and Passing in Musical New Orleans, 1890–1920*

Frances Ferguson (GlaxoSmithKline Senior Fellow), English and American Literature, Johns Hopkins University, *Childhood and Citizenship in Political Liberalism*



JOHN SAMUEL
CARSON



CHRISTOPHER S.
CELENZA

Caroline Astrid Bruzelius (Allen W. Clowes Fellow), Art History, Duke University, *The Mendicant Challenge and the Cathedral Response: Lay Burial and Its Impact on the Medieval City*

Samuel A. Floyd (John Hope Franklin Senior Fellow), Musicology, Center for Black Music Research, Columbia College Chicago, *Music by Black Composers, 1550–1980*



THOMAS COGSWELL



ESTHER COHEN



LEWIS A. ERENBERG



FRANCES FERGUSON



SAMUEL A. FLOYD



P. GABRIELLE FOREMAN

...and Their Project Titles

P. Gabrielle Foreman (Rockefeller Fellow), English and American Literature, Occidental College, *Reading Miscegenation and Homoerotics in Nineteenth-Century Anti-Slavery Literature and Culture*

Meredith Jane Gill (Lilly Fellow in Religion and the Humanities), Art History, University of Notre Dame, *Augustine and the Renaissance*

Lisa Jane Graham (Burkhardt Fellow of the American Council of Learned Societies), History, Haverford College, *The Economy of Pleasure in Eighteenth-Century France*

Malachi H. Hacothen (Burkhardt Fellow of the American Council of Learned Societies), History, Duke University, *Jacob and Esau, Jewish Emancipation, and the Dilemmas of Multiculturalism*

Carolyn Higbie (Robert F. and Margaret S. Goheen Fellow, with additional support from the A. G. Leventis Foundation), Classics, State University of New York at Buffalo, *Referring to Homer*

Jenann T. Ismael (NEH Fellow), Philosophy, University of Arizona, *Science, Simplicity, and Symmetry*

Brian Kelly (Walter Hines Page Fellow*), History, Queen's University Belfast, *Black Workers, Black Elites, and the Labor Question in the Jim Crow South*

Elizabeth L. Kennedy (Rockefeller Fellow), Women's Studies, University of Arizona, *Many Strands, One Woman: Lesbianism, Marriage, and Sexuality in an Upper-Class Life*

Jeffrey R. Kerr-Ritchie (NEH Fellow), History, Independent Scholar, *Rites of August First: West Indian Emancipation Celebrations in the Black Atlantic World, 1831-1861*

Stephen Murray (Henry Luce Senior Fellow), Art History, Columbia University, *Telling the Story of Gothic*

James L. Peacock (John G. Medlin, Jr., Fellow), Anthropology, University of North Carolina at Chapel Hill, *Exploring Identity in the Global South*

Theda Perdue (Archie K. Davis Senior Fellow), History, University of North Carolina at Chapel Hill, *Who Is an Indian? Native Americans in North Carolina, 1500-2000*

Gianna Pomata (Lilly Fellow in Religion and the Humanities), History, Università di Bologna, *Holy Bodies in Early Modern Medicine and Religion*

Todd W. Reeser (NEH Fellow), French, University of Utah, *Translating Platonic Sexuality in the Renaissance*

David Robert Ringrose (William C. and Ida Friday Senior Fellow), History, University of California, San Diego, *Europeans in the World, 1400-1650*

Randolph Starn (John P. Birkelund Senior Fellow), History, University of California, Berkeley, *Authenticating the Past: Archives, Museums, Libraries*

Carol Summers (Jessie Ball duPont Fellow), History, University of Richmond, *A National Adolescence? Youth Politics in 1940s Buganda (Uganda)*

continued on page 10



MEREDITH JANE GILL



LISA JANE GRAHAM



MALACHI H. HACOTHEN



CAROLYN HIGBIE



JENANN T. ISMAEL



BRIAN KELLY



ELIZABETH L. KENNEDY



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GIANNA POMATA



TODD W. REESER



DAVID ROBERT RINGROSE



RANDOLPH STARN



CAROL SUMMERS

* Supported by an endowment fund established by the Research Triangle Foundation

Fellows *continued from page 9*



CHARLOTTE S. SUSSMAN



BRAD L. WEISS

Charlotte S. Sussman (Burkhardt Fellow of the American Council of Learned Societies), English and American Literature, University of Colorado at Boulder, *Remembering the Population: British Literature in an Age of Mass Migration, 1660–1838*

Brad L. Weiss (Burkhardt Fellow of the American Council of Learned Societies), Anthropology, College of William and Mary, *Conflicted Fantasies: Popular Cultural Practices in Urban Tanzania*

Barbara E. Will (Burkhardt Fellow of the American Council of Learned Societies), English and American Literature, Dartmouth College, *Unlikely Collaboration: Gertrude Stein, Bernard Fay, and the Vichy Dilemma*

Anne Williams NOT PICTURED, ARRIVING IN JANUARY 2004 (Delta Delta Delta Fellow), English and American Literature, University of Georgia, *Monstrous Pleasures: Gothic Operas from Horace Walpole to Horror Movies*

Eric Glenn Wilson (John E. Sawyer Fellow), English and American Literature, Wake Forest University, *The Occult Current: A Romantic Poetics of Electricity*

Caroline Winterer (NEH Fellow), History, San José State University, *The Mirror of Antiquity: Classicism and Femininity in America, 1770–1900*

Susan Lee Youens (Horace W. Goldsmith Fellow), Musicology, University of Notre Dame, *Heine and the Lied*

Jiyuan Yu (Hurford Family Fellow), Philosophy, State University of New York at Buffalo, *Comparing Virtues: Aristotle and Confucianism*

Lawrence M. Zbikowski (NEH Fellow), Musicology, University of Chicago, *Toward a Cognitive Grammar of Music*

Nancy Scheper-Hughes (Distinguished Visitor), Anthropology, University of California, Berkeley, *The Ends of the Body: The Global Traffic in Organs*

* Supported by an endowment fund established by the Research Triangle Foundation



BARBARA E. WILL



ERIC GLENN WILSON



CAROLINE WINTERER



SUSAN LEE YOUENS



JIYUAN YU



LAWRENCE M. ZBIKOWSKI



NANCY SCHEPER-HUGHES

New Trustees *continued from page 2*

University, Duke University Health System, and the American Academy in Berlin.

Brinkley is provost at Columbia University, where he has taught since 1991, most recently as the Allan Nevins Professor of History. His published works include *Voices of Protest: Huey Long, Father Coughlin, and the Great Depression* (Knopf, 1982), which won the 1983 National Book Award; *The Unfinished Nation: A Concise History of*

the American People (Knopf, 1992, and subsequent editions); *The End of Reform: New Deal Liberalism in Recession and War* (Knopf, 1995), which he worked on during his fellowship at the Center; and *Liberalism and Its Discontents* (Harvard University Press, 1998). He is presently at work on a biography of Henry R. Luce. Brinkley has also taught at Harvard University and in 1998–99 was the Harmsworth Professor of American History at Oxford University.

He received his B.A. from Princeton University in 1971 and his Ph.D. from Harvard in 1979. Brinkley is chairman of the board of trustees of the Century Foundation, a member of the editorial board of the *American Prospect*, a member of the board of directors of the New York Council for the Humanities, and a member of the American Academy of Arts and Sciences.



Kudos A sampling of good news from our Trustees and Fellows

Tom Beghin (William J. Bouwsma Fellow 2002–03) has left the University of California, Los Angeles, to become associate professor of musicology at McGill University in Montreal.

W. Robert Connor (Trustee Emeritus) has received the Archie K. Davis Award of the Research Triangle Foundation in recognition of his 13 years of service as president and director of the National Humanities Center. The Archie K. Davis award is given to individuals who have performed extraordinary and sustained service in the creation, development, and advancement of Research Triangle Park, where the Center's Archie K. Davis Building is located.

Linda Dégh (Mellon Fellow 1990–91) has been awarded the 2002 University of Chicago Folklore Prize for *Legend and Belief: Dialectics of a Folklore Genre* (Indiana University Press, 2001). Dégh also received the title of Doctor Honoris Causa from the University of Debrecen, Hungary, in recognition of her contribution to the study of ethnography and American studies and her teaching and research activities in the collaborative exchange between the University of Debrecen and Indiana University, where Dégh is professor emeritus of folklore.

Rachel Fulton (Lilly Fellow in Religion and the Humanities 1998–99) has received the Morris D. Forkosch Prize of the *Journal of the History of Ideas* for her book *From Judgment to Passion: Devotion to Christ and the Virgin Mary, 800–1200* (Columbia University Press, 2002).

Leon R. Kass (NEH Fellow 1984–85) is one of the first four recipients of the Bradley Prize, awarded by the Lynde and Harry Bradley Foundation.

Paulina Kewes (Benjamin N. Duke Fellow* 2002–03) has left the University of Wales, Aberystwyth to accept a new position as fellow and tutor in English at Jesus College, Oxford.

Anthony J. La Vopa (Fellow 1983–84; National Endowment for the Humanities Fellow 1998–99) is the winner of the George L. Moss Prize of the American

Historical Association for his book *Fichte: The Self and the Calling of Philosophy, 1762–1799* (Cambridge University Press, 2001).

Richard Levin (NEH Fellow 1987–88) has published a collection of critical articles, *Looking for an Argument: Critical Encounters with the New Approaches to the Criticism of Shakespeare and His Contemporaries* (Fairleigh Dickinson University Press, 2003). Levin wrote several of the articles during his year at the Center.

The book Michèle Longino (Mellon Fellow 1998–99) worked on during her fellowship, *Orientalism in French Classical Drama* (Cambridge University Press, 2002) merited an honorable mention in the Scaglione Prize for French and Francophone Studies of the Modern Language Association.

David Porter (Carl and Lily Pforzheimer Foundation Fellow 2002–03) has completed and independently published *Clavis Sinica*, a computer software project designed to help college-level students of the Chinese language develop more effective strategies for learning Chinese characters and reading Chinese texts.

Several institutions, including Yale University, Cornell University, Duke University, and the University of North Carolina, have adopted the new program.

Phillip Richards (Fellow 1993–94) is visiting associate professor at l'Université Stendhal in Grenoble, France.

Jonathan Riley (NEH Fellow 2002–03) has been promoted from associate professor to professor of philosophy at Tulane University.

Erin Smith (Lilly Fellow in Religion and the Humanities 2002–03) has been promoted from assistant professor to associate professor of American studies at the University of Texas at Dallas.

Richard J. A. Talbert (Robert F. and Margaret S. Goheen and Andrew W. Mellon Fellow 2000–01) has been awarded a doctorate of letters by the University of Cambridge in recognition of his distinguished contributions to the field of ancient history.

Bernard Wasserstein (John P. Birkelund Senior Fellow 2002–03) has left the University of Glasgow in Scotland to become Ulrich and Harriet Meyer Professor of European Jewish History at the University of Chicago.

Gifts Enhance Fellowship Program

Two recent gifts will sustain the National Humanities Center's fellowship program during the next three years.

A \$400,000 grant from The Andrew W. Mellon Foundation will provide general support for the fellowship program in this and the following fiscal year. A \$225,000 grant from the Gladys Kriebel Delmas Foundation will cover stipends and support costs for one fellow in each of the next three years.

"Our top priority each year is to fill each study with an outstanding scholar, and for several years the Delmas Foundation has helped us meet that essential goal," said Geoffrey Harpham, the Center's president and director. "We

also aim to provide a workspace that is comfortable and conducive to productive work, and to enrich the fellowship experience by bringing provocative people into the building to discuss provocative topics. The Mellon Foundation, our most stalwart supporter, has again made certain that these things will happen."

This latest grant, along with support for the Center's two new summer programs for young scholars, brings Mellon support of the Center and its programs to approximately \$16 million since 1977. Delmas made its first gift to the Center in 1995, and has now pledged a total of \$775,000 in term and endowment support for the fellowship program.

Recent Books by Fellows

Aouad, Maroun (Andrew W. Mellon Fellow 2000–01), ed. and trans. *Commentaire moyen à la "Rhétorique" d'Aristote: Édition critique du texte arabe et traduction française. Vol. 1, Introduction générale.* By Averroès (Ibn Rušd). Textes

et Traditions. Paris: Librairie Philosophique J. Vrin, 2002.

_____. *Commentaire moyen à la "Rhétorique" d'Aristote: Édition critique du texte arabe et traduction française. Vol. 2, Édition et traduction.* By Averroès (Ibn

Rušd). Textes et Traditions. Paris: Librairie Philosophique J. Vrin, 2002.

_____. *Commentaire moyen à la "Rhétorique" d'Aristote: Édition critique du texte arabe et traduction française. Vol. 3, Commentaire du "Commentaire."* By Averroès (Ibn Rušd). Textes et Traditions. Paris: Librairie Philosophique J. Vrin, 2002.

Bireley, Robert (NEH Fellow 1998–99). *The Jesuits and the Thirty Years War: Kings, Courts, and Confessors.* Cambridge: Cambridge University Press, 2003.

Dégh, Linda (Andrew W. Mellon Fellow 1990–91). *Legend and Belief: Dialectics of a Folklore Genre.* Bloomington: Indiana University Press, 2001. Winner of the University of Chicago Folklore Prize, 2002.

Henretta, James A. (John Hope Franklin Senior Fellow 2002–03). *America: A Concise History.* By James A. Henretta, David Brody, and Lynn Dumenil. 2nd ed. Boston: Bedford/St. Martin's, 2002.

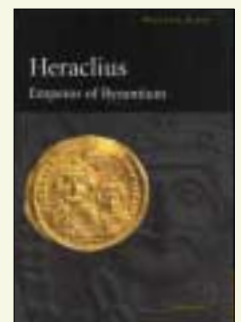
Kaegi, Walter E. (NEH Fellow 1996–97). *Heraclius: Emperor of Byzantium.* Cambridge: Cambridge University Press, 2003.

Knowlson, James (Delmas Fellow 2002–03). *Images of Beckett.* Photographs by John Haynes. Cambridge: Cambridge University Press, 2003.

Marx, Anthony W. (NEH Fellow 1997–98). *Faith in Nation: Exclusionary Origins of Nationalism.* Oxford: Oxford University Press, 2003.

Merchant, Carolyn (MacArthur Ecological Humanities Fellow 2000–01). *Reinventing Eden: The Fate of Nature in Western Culture.* New York: Routledge, 2003.

Ortner, Sherry B. (Henry Luce Fellow 1999–2000). *New Jersey Dreaming:*



Sherry Ortner Returns to Newark

One of the newest additions to the Robert F. and Margaret S. Goheen Collection, which holds books written by fellows of the National Humanities Center, is *New Jersey Dreaming: Capital, Culture, and the Class of '58* (Durham: Duke University Press, 2003) by Sherry Ortner (Henry Luce Fellow 1999–2000). Recently featured in the *New York Times* and the *Chronicle of Higher Education*, *New Jersey Dreaming* is the result of Ortner's return, as a prominent anthropologist, to her alma mater, Weequahic High School. *News of the National Humanities Center* recently asked her three questions.

How is the book you have written different than it would be if you had not been able to work on it for a year at the Center?

The first thing I am tempted to say is, "It wouldn't be finished!" Beyond that, I think the book is "deeper," that is, the unbroken and peaceful time I had at the Center allowed me to think more deeply about the implications and ramifications of my material.

Is there an individual, an event, or a moment during your fellowship year that you can pick out as being especially critical to the direction your book would take?

Actually there was a group of people who made a big difference in my thinking. A number of us (myself, Tim Taylor, Michael Peletz, Dan

Sherman, Nancy Tomes, Joanne Meyerowitz, Chris Sellers, Louise McReynolds, Michelle Massé, and Carol Muller) formed a study group, reading work in recent social and cultural theory, as well as recent empirical studies. The American historians and American studies people in the group were very helpful as sounding boards and sources of references on the specifically American dimension of my study, while the group as a whole provided theoretical debate and stimulation that really kept me in touch with larger issues while immersed in the minutiae of my own study.



If you were awarded a new fellowship at the Center, what project would you pursue?

I haven't really decided on my next project. I'm thinking of several alternatives. One is something to do with Hollywood (still concerned, like *New Jersey Dreaming* with issues of class and wealth). The other is a project that might be called "The Power Elite Revisited," on the continuing question of an American ruling class.

Capital, Culture, and the Class of '58. Durham: Duke University Press, 2003.

Richards, John F. (Fellow 1979–80; MacArthur Ecological Humanities Fellow 2000–01). *The Unending Frontier: The Environmental History of the Early Modern World.* The California World History Library, 1. Berkeley: University of California Press, 2003.

Scott, John Beldon (NEH Fellow 1993–94). *Architecture for the Shroud: Relic and Ritual in Turin.* Chicago: University of Chicago Press, 2003.

Sterba, James P. (Archie K. Davis Senior Fellow 2001–02), ed. *Terrorism and International Justice.* New York: Oxford University Press, 2003.

Stump, Eleanore (Lilly Fellow in Religion and the Humanities 1999–2000). *Aquinas. Arguments of the Philosophers.* London: Routledge, 2003.

ter Horst, Robert (NEH Fellow 1982–83). *The Fortunes of the Novel: A Study in the Transposition of a Genre.* Studies on Cervantes and His Times, vol. 8. New York: Peter Lang, 2003.

Thomas, Hugh M. (NEH Fellow 1999–2000). *The English and the Normans: Ethnic Hostility, Assimilation, and Identity, 1066-c.1220.* Oxford: Oxford University Press, 2003.

Van Dam, Raymond (NEH Fellow 1986–87). *Families and Friends in Late Roman Cappadocia.* Philadelphia: University of Pennsylvania Press, 2003.

Warner-Lewis, Maureen (Benjamin N. Duke Fellow 1993–94*). *Central Africa in the Caribbean: Transcending Time, Transforming Cultures.* Kingston, Jamaica: University of the West Indies Press, 2003.

lived as the spouse. Noting that cultural differences can make words like “victim” and “widow” contentious, and that the trial was held thousands of miles from the crime scenes, Hirsch says, “I think a lot of East Africans felt that the trial really didn’t represent them as victims.”

Victims who did not support the government’s decision to pursue the death penalty also felt not fully represented, according to Hirsch. “It is extremely difficult for victims who oppose the death penalty to feel that they can really participate in a death penalty case,” Hirsch explains. “And I came right up against that. I got a lot of pressure to participate and I felt that I couldn’t because of my beliefs. I saw the ways in which the U.S. sorts out who’s with us and who’s against us. That was very difficult, and it made me think a lot more about justice, and what it is, and what I was looking for in terms of justice in this case.”

And then came September 11, 2001. With the book already underway, Hirsch reevaluated what she had written thus far, and what she might add, in light of a series of new and far more deadly attacks. Without moderating her anti-death penalty stance, Hirsch notes that she found a new respect for the process she had been through. “I felt very much a need to say that trials are this kind of public space, an informative space for dealing with this kind of tragedy,” she says. “They are imperfect, but they really

are better than going to war or having military tribunals or conducting trials in secret. As soon as we start to do that we have no chance of finding justice.”

While some victims came to equate justice with vengeance, Hirsch says, others were more interested in remembering their loved ones through memorial gardens and other productive and positive means. Her opposition to the death penalty prevented her from testifying in the trial—the four men eventually received life in prison—but Hirsch did have the opportunity to speak publicly, in an interview with Melissa Block of National Public Radio that aired on the same day she would have testified in court. Block’s piece concludes with Hirsch’s words about the one thing that no trial can provide:

“In the end we will none of us get back what we really want, and that’s to have the people we loved back, to have our lives back, to have the plans that we’d made that we thought we would be able to enact in our lives back. That’s not going to come from a judicial process. It’s not going to come from a particular form of punishment. And for that I’m sorry for myself and for everyone.”

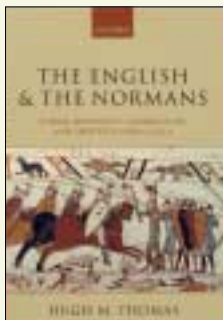
Hirsch will complete her work on *A Victim’s Burden*, telling her story both as an anthropologist and as a victim, during a fellowship this year at the Library of Congress’s John W. Kluge Center.

Annual Giving Holds Steady

Despite a year of war and economic uncertainty, the friends of the National Humanities Center continued their generous support during 2002–03. The Center’s trustees, fellows, and other friends contributed \$518,827 in the year ending June 30, second best in the institution’s history, behind 2001–02’s \$536,527. The Center is grateful to each of its supporters, and to the companies and other institutions that provide matching gifts.

Annual Giving, 2002-03

Total Individuals	(598)	\$518,827
Current, emeriti, and former trustees	(64)	\$370,317
Fellows	(276)	\$55,971
Other friends	(258)	\$92,539



In Memoriam

Franklin Ford (Andrew W. Mellon Senior Fellow 1983–84) died August 31 in Lexington, Mass. He was 82. Ford began teaching at Harvard University in 1953, becoming the McLean Professor of Ancient and Modern History in 1968. He also served as dean of the Faculty of Arts and Sciences. Among his writings were the two books he wrote at the Center, *Europe, 1780–1830*, 2nd ed. (Holt, 1969), part of Longman's General History of Europe series, and *Political Murder: From Tyrannicide to Terrorism* (Harvard, 1985).

John Higham (Andrew W. Mellon Senior Fellow 1987–88) died of a cerebral aneurysm on July 26. He was 83. Higham, who retired from Johns Hopkins University in 1989, was a nationally known authority on American culture, immigration, and the historical aspects of ethnicity. His many books included three he worked on during his fellowship at the Center, *Hanging Together: Unity and Diversity in American Culture* (Yale, 2001), *History: Professional*

Scholarship in America (Johns Hopkins, 1989), and *Personifying a People: From George Washington to Uncle Sam* (State University of New York, 1990). At the time of his death, he had just completed an article on immigration, race, and ethnicity.

Robert Levy (Mellon and National Endowment for the Humanities Fellow 1990–91) died on August 29 in Asolo, Italy. A psychiatrist by training, Levy became an anthropologist whose areas of expertise included the cultures of Polynesia and Nepal. In 1969, Levy took a faculty position as professor of anthropology at the University of California, San Diego, where he served until his retirement in 1991. After his retirement, Levy and his wife, Nerys, moved to Chapel Hill, where he held appointments as research professor of anthropology at both the University of North Carolina at Chapel Hill and Duke University. In 1996 Levy was elected Fellow of the American Academy of Arts and Sciences.

J. Kirk T. Varnedoe (Trustee) died on August 15 at Memorial Sloan-Kettering Cancer Center in Manhattan. He was 57 and lived in Manhattan and Princeton. As chief curator of painting and sculpture at the Museum of Modern Art, Varnedoe was credited with reshaping the museum's collection and philosophy, and with creating a broader public understanding of modern art. He left the Modern during his seven-year struggle with colon cancer to join the faculty of the Institute for Advanced Study in Princeton. As a faculty member at Columbia University and the Institute of Fine Art, Varnedoe built a reputation as a dazzling and learned speaker, and this past spring he delivered the Mellon Lectures to overflow crowds at the National Gallery of Art in Washington. On his last visit to the Center in March 2002, Varnedoe spoke movingly to the fellows, trustees, and staff of the consolation he found in art in the days after September 11, 2001.



NATIONAL HUMANITIES CENTER FALL EVENTS 2003

LECTURE SERIES

THURSDAY, NOVEMBER 13, 5 P.M.

The Greatest Fight of Our Generation: Joe Louis, Max Schmeling, and the Transnational Politics of Boxing
Lewis Erenberg, *Frank H. Kenan Fellow, National Humanities Center; Professor of History, Loyola University*

THURSDAY, DECEMBER 4, 7:30 P.M.

Digitizing the Past: Possibilities and Problems
Roy Rosenzweig, *2003 Richard W. Lyman Award Recipient; College of Arts and Sciences Distinguished Professor of History, George Mason University*

THURSDAY, DECEMBER 11, 5 P.M.

Medieval Spaces and Virtual Space
Stephen Murray, *Henry Luce Senior Fellow, National Humanities Center; Professor of Art and Archeology, Columbia University*

EXHIBITS

SEPTEMBER 1–OCTOBER 24

Photographic Study
Mixed Photographic Works on Paper by John M. Hall, New York, New York

OCTOBER 27–DECEMBER 19

Art for Architecture: new work
Mixed Media by Roger Haile, Mebane, North Carolina

These events, free and open to the public, are supported by the North Carolina GlaxoSmithKline Educational and Cultural Outreach Endowment Fund.

is being developed as a transportation center.

Your story, however, ends with the extermination of the Jews and the expulsion of the Poles.

Yes. In World War II, all the Jews were murdered, partly by the Germans, partly by Ukrainians acting at the behest of the Germans. In 1945–47, the Poles were all expelled from the town. At the same time, Ukrainians on the Polish side of the border were deported to the Ukraine. So a town that had been the home of three population groups became the home of only one. Each of those three groups had its own cultural vitality; each had its own sets of relationships, both internal and external. All that has now been lost.

What bigger picture is coming together from all this rich detail?

It seems to me that the relationship of Jews with their neighbors in Poland, as well as elsewhere, is comparable in some ways to the sort of pressures in Israel/Palestine that I discussed in my most recent book. For example, demographic pressures—in Galicia in the late 19th century, there was rocketing population growth, as there was in Palestine and Israel in the 20th century. As a result, there was enormous pressure of people on land and that had great social and economic consequences. The great majority of Jews in Krakowiec, as well as elsewhere in the small towns of Eastern Europe, were merchants or shopkeepers. As economic competition heightened in the twenties and thirties, the economic functions of the Jews made them particularly vulnerable to the hostility of their neighbors. I'm finding that the relationships of the three groups are a function not only of what people have often talked about—namely the heightened nationalism of Poles, Jews, and Ukrainians—but also of the social and economic pressures that helped produce these ideologies. This is also what I'm arguing in Palestine and Israel. In both

cases, ideologies are shaped and changed in reaction to demographic pressures, economic changes, and evolving social relations.

What are your own ties to Krakowiec?

My family on my father's side lived in this town from the 18th century to the 20th century. My late father had memories of the town, as do many other members of my extended family. That is what led me originally to visit the town in 1993. I happened to visit the nearby archive, where I found a cornucopia of documentation about the Jews in Krakowiec, and that made me think about using its history as a way of exploring much larger issues that I have been working on over the last 25–30 years in different ways in my study of Jewish history in the modern period. The family connection was the original source of my interest in the town, though it is not the primary focus of my work. But, of course, it gives it a special flavor that it wouldn't have otherwise.

You have mentioned that looking at the shelves that hold the 800 or so books that have been written at the Center brings back poignant memories.

One of the first fellows here, actually the first person who ever told me about the National Humanities Center, was Jacob Talmon. He was a professor of history at the Hebrew University at Jerusalem, one of the greatest historians of the 20th century and also an outstandingly humane and decent man. I remember his high praise for the Center when he came back to Jerusalem after his year here. That was a very exciting time in Israel, just after November 1977, when President Sadat met with Prime Minister Begin in the Prime Minister's House on Balfour Street. I remember standing in Balfour Street with Talmon and his telling me what a wonderful place this was, and particularly how he appreciated the system of library provision here. That was the first time I

heard of the Center. The last time I saw Talmon was in the same place, outside my parents' home on Balfour Street, a year or two after. He was holding a large packet of papers and said, "Look, these are the proofs of the third volume [*The Myth of the Nation and the Vision of Revolution: The Origins of Ideological Polarization in the Twentieth Century*, the last of a trilogy that included *The Origins of Totalitarian Democracy* and *Political Messianism*]. I'm sending them off to the printer. My work is complete." A month later, he was dead. He had worked on this book during his fellowship at the Center. The memory of Talmon's enthusiastic admiration for the Center was one of the incentives that encouraged me to apply for a fellowship here 25 years later.

In the next *News of the National Humanities Center*

Frances Ferguson talks about education and liberty; Stephen Murray guides a virtual visit to a Gothic cathedral; the 2004 Richard A. Lyman Award; news from fellows, trustees, and friends; and much more.

News of the National Humanities Center

is published three times a year and distributed to friends of the National Humanities Center.

David B. Rice, *Associate Director for Communications, Editor*

Virginia Guilfoile, *Assistant Director for Development*

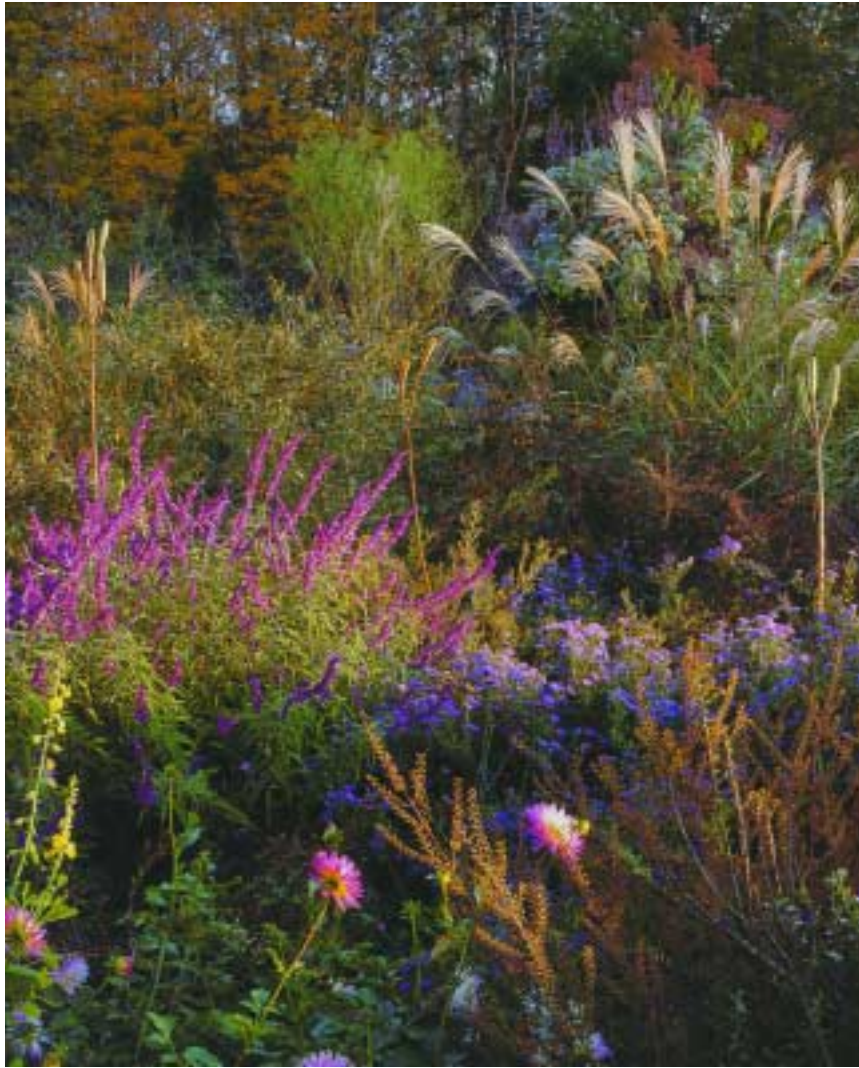
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The work of New York City photographer, John M. Hall, a Mebane, N.C. native, was on display at the National Humanities Center in September and October.

The photo at left is from the gardens at Montrose, Hillsborough—a nationally known garden site begun in the 19th century by Gov. and Mrs. William Alexander Graham that features a large garden, specimen trees, a rock garden, woods garden, scree, and sunny perennial borders.

NEWS

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