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REPORT FROM THE CHAIR

I am pleased to report that 2010–2011, the final year of my eight years as Chair of the Governing Board, was another year of excellence in scholarly activities, academic events, and above all in nurturing outstanding postdoctoral Fellows.

In 2010, we welcomed five new Fellows: Dana Fields, whose primary work discusses the literature of the Greek-speaking Roman Empire; Daniel Lee, a scholar of late medieval and early modern political thought; Emily Ogden, who specializes in American literature and demonstration science of the eighteenth and nineteenth centuries; Edgardo Salinas, a musicologist with expertise in Beethoven and his period; and Yanfei Sun, an expert on religions in post-Mao China. These five new Fellows joined three returning Fellows, whose departmental affiliations are noted parenthetically: Joshua Dubler (Religion), Adam Smith (East Asian Languages and Cultures), and Hagar Kotef (Institute for Research on Women and Gender).

In summer 2011, Joshua Dubler accepted a tenure-track position at the University of Rochester, and Daniel Lee departed to take up a tenure-track position at the University of Toronto. Two new Fellows will be joining the Society: Ian McCready-Flora, a recent PhD from the University of Michigan who is pursuing work on the subject of belief and cognition in Aristotle, and Leah Whittington, who received her PhD from Princeton and is in the midst of a project on the rhetoric and ethics of supplication from Vergil to Milton.

The five Fellows who joined the Society in 2010 were the candidates most highly ranked by the Society’s Selection Committee that year, as were the two Fellows who are joining this year. This perfect record of attracting outstanding young scholars is consistent with the norm that has developed at the Society in recent years: since 2005, over 90% of our top-ranked candidates have accepted our offer to join the Society.

The Society’s record of academic activities in 2010–2011 was extensive and varied. In the fall of 2010, the eight resident Fellows were joined by Julilly Kohler-Hausmann, our ACLS Recent-Doctoral-Recipient Fellow in residence, and Jordanna Bailkin (SOF, 1999–2001), Giovanni and Amne Costigan Endowed Professor of Modern European History at the University of Washington, in presenting papers in the long-running Lunchtime Lecture Series. For spring 2011, the Fellows organized a series on the topic of “evidence,” with brilliant talks by eleven guest lecturers on a variety of historically and geographically diverse subjects. The Society also sponsored three special events: the William Theodore de Bary Lecture, which was given by Franciscus Verellen (SOF, 1987–1989), Director of the
Ecole française d’Extreme Orient; “Reworking Political Concepts: A Lexicon in Formation,” a conference organized by Fellow Hagar Kotef, together with faculty from the University of Tel Aviv and The New School for Social Research; and a lecture on “Spiritual Pathology,” delivered by Sally Shuttleworth, Professor of English Language and Literature at St. Anne’s College, University of Oxford. These events generated some of the most interesting and productive conversations on and around the Columbia campus for the year and attracted major scholars from a variety of specializations and institutions in the New York City area. (For complete summaries of these events, see the “Lunchtime Lecture Series” and “Special Events” sections).

The Society has long wished to extend its reach by creating Senior Fellow appointments to complement the eight Mellon Postdoctoral Fellowships it has offered customarily. After being asked by the University to delay our fund-raising efforts for some time, during 2010–2011 the Society received a green light from Arts and Sciences to pursue funds to create a number of Senior Fellowships within the Society of Fellows. We hope to be able to offer such fellowships within the next few years.

The Society decided in fall 2010, with the approval of the Executive Vice President for Arts and Sciences, to undertake a renovation of the Heyman Center Common Room, where we hold our Thursday luncheon talks and the Heyman Center holds most of its academic events. This renovation, which will include equipment for videoconferencing, recording events, and high quality playback of video and music, will give us a much more versatile space while also insulating the Center’s events from the Fellows’ offices and study space. We will also be moving the Fellows Lounge onto the same floor as the Common Room and renovating the kitchen, which will now be accessed through the Fellows Lounge. We expect these changes to make the common space in the Heyman Center far more usable and friendly.

The Society remains in good financial health. Although income from the Society’s endowment has declined, the decline has been more modest than was predicted just over two years ago. We have ample funds to maintain the Society’s postdoctoral Fellowships, its activities, and to undertake projects such as the Heyman Center renovation from time to time.

After serving for eight years as Director of the Society of Fellows and Chair of its Governing Board, I am leaving that position to devote full time to my research, writing, and teaching. It is impossible for me to express adequately my gratitude to the many people who have helped to make my role perhaps the richest and most rewarding that can be held by anyone in the humanities or humanistic social sciences at Columbia. During my
term I have reaped the benefit of lectures, conversations, and other interactions with three dozen postdoctoral Fellows across enormous disciplinary, geographical, and historical spaces. I have learned from and enjoyed every one of them. I have also enjoyed superb colleagues on the Society’s Governing Board, a group whose excellence in scholarship, judgment, and collegiality has rarely been matched in my experience. I have also been the beneficiary of the small, outstanding staff the Society of Fellows shares with the Heyman Center, including our Associate Director Eileen Gillooly, Program Manager Jonah Cardillo, Business Manager Krishana Bristol-Allen, and Administrative Assistant Christina Dawkins. I am convinced that it would be impossible to find a better group anywhere, on or off the Columbia campus.

I am especially grateful to several individuals for the roles they have played or have agreed to take on in the Society of Fellows and the Heyman Center for the Humanities. Patricia Grieve, an outstanding scholar of Spanish literature who has been a member of the Governing Board since the 1990s, graciously and effectively took my place for the academic year 2009–2010, enabling me to complete my book *A Brief History of Justice*. Christopher Brown, a leading scholar of the eighteenth century and author of *Moral Capital*, one of the best works in the field, will succeed me as Director and Chair of the Governing Board. I am grateful to him for accepting this responsibility and hope that it proves as rewarding for him as it has been for me. Akeel Bilgrami, who as Director of the Heyman Center has been my partner for the past seven years, has done an outstanding job of raising the profile of the Center and making it an intellectually vibrant locus of activity. Mark Mazower, an historian who is succeeding Akeel at the same time as Chris takes over from me, has already begun to lay the groundwork to build and expand on Akeel’s success. I am confident that the strengths of the Society of Fellows and the Heyman Center will be preserved and enhanced under the leadership of Chris Brown and Mark Mazower.

I am delighted to be able to extend a special accolade to Eileen Gillooly, who has served as Associate Director of the Heyman Center and the Society of Fellows since 2005. A leading scholar of Victorian literature, Professor Gillooly has also been the best partner in leadership for whom anyone in my position could wish. The Society and I have been the beneficiaries of her outstanding scholarly acumen, her excellent intellectual and professional judgment, and her unparalleled executive competence for the past six years.

David Johnston
Chair and Director
# Members of the 2010–2011 Governing Board

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<thead>
<tr>
<th>Name</th>
<th>Department</th>
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<tbody>
<tr>
<td>James Eli Adams</td>
<td>English and Comparative Literature</td>
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<tr>
<td>Akeel Bilgrami (ex-officio)</td>
<td>Philosophy</td>
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<tr>
<td>Susan Boynton (ex-officio)</td>
<td>Music</td>
</tr>
<tr>
<td>Christopher L. Brown</td>
<td>History</td>
</tr>
<tr>
<td>Jonathan Crary (ex-officio)</td>
<td>Art History and Archaeology</td>
</tr>
<tr>
<td>Giuseppe Gerbino</td>
<td>Music</td>
</tr>
<tr>
<td>Patricia Grieve (ex-officio)</td>
<td>Spanish and Portuguese</td>
</tr>
<tr>
<td>Robert Hymes</td>
<td>East Asian Languages and Cultures</td>
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<tr>
<td>David C. Johnston, Chair/Director</td>
<td>Political Science</td>
</tr>
<tr>
<td>Elisabeth Ladenson</td>
<td>French and Romance Philology</td>
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<tr>
<td>Samuel Moyn</td>
<td>History</td>
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<tr>
<td>Molly Murray</td>
<td>English and Comparative Literature</td>
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<tr>
<td>Elizabeth Povinelli</td>
<td>Anthropology, Institute for Research on Women and Gender</td>
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<tr>
<td>Melissa Schwartzberg</td>
<td>Political Science</td>
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<tr>
<td>Joanna Stalnaker</td>
<td>French and Romance Philology</td>
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The thirty-sixth annual fellowship competition closed on 4 October 2010, with 813 applicants vying for the two fellowships available for 2011–12. Following the review process we established in 2005, twenty-two departments, institutes, and centers conducted the first round of vetting. The ninety applications they recommended for advancement to the next level of competition received three readings apiece: two by members of the Governing Board and one by a current Fellow. Ranked by each reader on a scale of one to five, these applications were then reviewed by the selection committee, a sub-committee of the Governing Board. In mid-December, fourteen candidates were offered interviews, and these were held in late January 2011 at the Heyman Center.

The two available fellowships for 2010–2011 were offered to, and accepted by, Ian McCready-Flora, who joins us from the Philosophy Department of the University of Michigan (PhD, 2011) and Leah Whittington, who earned her doctorate in Comparative Literature at Princeton University (PhD, 2011).

On 1 July 2011, Dr. McCready-Flora and Dr. Whittington joined six returning Fellows: Dana Fields, Princeton University (PhD, 2009); Hagar Kotef, Tel Aviv University (PhD, 2009); Emily Ogden, University of Pennsylvania (PhD, 2010); Edgardo Salinas, Columbia University (PhD, 2010); Adam Smith, University of California, Los Angeles (PhD, 2008); and Yanfei Sun, University of Chicago (PhD, 2010).
### 2011–2012 Competition Numbers

<table>
<thead>
<tr>
<th>Department</th>
<th>Entries</th>
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<tr>
<td>American Studies</td>
<td>61</td>
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<tr>
<td>Anthropology</td>
<td>38</td>
<td>4.67%</td>
</tr>
<tr>
<td>Art History &amp; Archaeology</td>
<td>42</td>
<td>5.17%</td>
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<tr>
<td>Classics</td>
<td>32</td>
<td>3.94%</td>
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<tr>
<td>Center for the Study of Ethnicity &amp; Race</td>
<td>13</td>
<td>1.60%</td>
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<tr>
<td>East Asian Languages &amp; Cultures</td>
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<td>6.03%</td>
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<tr>
<td>English &amp; Comparative Literature</td>
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<tr>
<td>Film</td>
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<td>2.34%</td>
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<tr>
<td>French</td>
<td>20</td>
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<tr>
<td>German</td>
<td>17</td>
<td>2.09%</td>
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<tr>
<td>History</td>
<td>94</td>
<td>11.56%</td>
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<tr>
<td>Institute for Research on African American Studies</td>
<td>10</td>
<td>1.23%</td>
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<tr>
<td>Institute for Research on Women and Gender</td>
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<tr>
<td>Italian</td>
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<td>1.85%</td>
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<tr>
<td>Latin American &amp; Iberian Cultures</td>
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<td>Middle Eastern, South Asian, &amp; African Studies</td>
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<tr>
<td>Music</td>
<td>47</td>
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<tr>
<td>Philosophy</td>
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<tr>
<td>Political Science</td>
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<tr>
<td>Religion</td>
<td>37</td>
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<tr>
<td>Slavic Languages</td>
<td>16</td>
<td>1.97%</td>
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<tr>
<td>Sociology</td>
<td>29</td>
<td>3.57%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>813</strong></td>
<td><strong>100%</strong></td>
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FELLOWS IN RESIDENCE
2010–2011
Joshua Dubler
Princeton University, Department of Religion, PhD, 2008

As a third-year Fellow Joshua Dubler twice taught versions of a course entitled “Event, Ethnography, History,” which theorizes the idea of the event and explores its use as a framing device for empirical investigation. In the fall he taught the course as a graduate seminar in the Department of Religion at Columbia; in the spring he taught another version through Villanova University’s Bachelor of Arts Program at Graterford Prison. He is in the early stages of editing his latter students’ papers toward publication.

During the academic year Dr. Dubler worked primarily on three of his own writing projects. First, he moved toward completion of his book manuscript, Down in the Chapel, an ethnographic study of the chapel at Graterford Prison. Down in the Chapel is now under contract with Farrar, Straus, and Giroux. Second, he wrote and presented two papers from a book project under development on the changing conceptualization of guilt in the twentieth century. Lastly, he completed a review essay of Sarah Barringer Gordon’s The Spirit of the Law. The book and the essay think through the ways that ordinary Americans have come to live out the Constitution’s two religion clauses over the past seventy years. The essay is forthcoming in the journal Law and Social Inquiry.

Over the course of the academic year, in addition to his talk to the Columbia Society of Fellows, Dr. Dubler delivered papers at the annual conference of the American Academy of Religion, the New School for Social Research, the University of Texas, the University of Rochester, and at Graterford Prison.

Dr. Dubler has accepted an Assistant Professorship at the University of Rochester, which he deferred until Fall 2012 so that he can spend time with his newborn son while his wife completes a postdoctoral program in Philadelphia.
DANA FIELDS  
**Princeton University, Department of Classics, PhD, 2009**

Dana Fields works primarily on Greek and Roman literature, culture, and intellectual history, with a particular interest in the Greek literary culture of the Roman Imperial period, often known as the Second Sophistic. Her research interests include rhetoric, the ancient novel, ancient politics, and the use of antiquity in American politics.

As a first-year Fellow, Dr. Fields completed an article on the self-undermining I-voice of the ancient satirist Lucian of Samosata and began new research on animals as political metaphors. Her main undertaking, however, has been the revision of her dissertation for publication. The book will address the complex significance of free and frank speech in Imperial Greek writings. Dr. Fields argues that the concept of frank speech (*parrhesia* in Greek) provided Roman-era Greeks with a particularly useful tool to negotiate their relationship to the Greek past, especially that of Classical Athens, enabling them to emphasize both similarities and differences simultaneously. Frank speech also played an increasingly crucial role in ethical self-definition in this period, with great implications for philosophy and local Greek politics, as seen in the works of authors such as Plutarch, Dio Chrysostom, Epictetus, and Lucian.

During the academic year Dr. Fields taught two semesters of Literature Humanities and guest-taught a session on the Imperial Greek reception of Homer in the Classics Department’s seminar for majors. She also participated in a departmental colloquium on Apollonius’ *Argonautica*. 

*Project Title: The Rhetoric of Parrhesia in Roman Greece*
Project Title: Tracing the Political Body:
A Story of First-Wave Liberal Feminism

HAGAR KOTEF

Tel Aviv University, School of Philosophy, PhD, 2009

Hagar Kotef’s research interests include feminist theory, liberal philosophy, the Israeli/Palestinian conflict, and contemporary Continental political philosophy. During the academic year she worked on a new book project on movement, which aims to outline a genealogy of the relation between freedom and security, mediated by the conceptualization of moving bodies. The work-in-progress seeks to show how different modes of configuring movement allowed Liberalism to imagine different forms of subjectivity, from the free, rational, white European “liberal” or “democratic” subject to the figure of the colonized savage.

Dr. Kotef published two essays from this project during the year. The first, “Between Imaginary Lines: Violence and Its Justifications at the Military Checkpoints in Occupied Palestine” (Theory Culture and Society, 28.1), was co-authored with Merav Amir and analyzes the spatial configuration of the checkpoints not merely as “valves” through which Palestinian movement is regulated, but also as a component within a set of corrective technologies that are meant to fail, thereby facilitating the appearance of state violence as allegedly “justified” violence. The second paper, “Movement” (Mafteakh: Lexical Journal for Political Thought, vol. 3; in Hebrew), is part of an ongoing project of forming a lexicon for political concepts. In the winter of 2010, Dr. Kotef co-organized a lexical conference sponsored by the Society of Fellows and the New School for Social Research, with a second conference on the topic at Columbia, planned for February 2012.

Dr. Kotef also finished the final paper from her gender and activism series, which is forthcoming in Politics and Gender. The essay compares two modes of activism: that of the women’s organization Checkpoint Watch and that of an individual woman—Tali Fahima—who decided to utilize her body as a human shield in order to protect a leader of a Palestinian military group.

Dr. Kotef taught Contemporary Civilization in the spring. She also gave several presentations based on her current research: at the American Political Science Association, the Western Political Science Association, the “Reworking Political Concepts” conference in New York, as well as the parallel conference in Tel Aviv, and a Concept-Workshop at the Franklin Humanities Institute, Duke University.
Daniel Lee is a political theorist specializing in the history of political thought, political philosophy, and jurisprudence. His principal research investigates the reception of Roman law and the influence of juristic doctrines derived from the *Corpus Iuris Civilis* on later medieval and early modern theorists of constitutionalism, government, and sovereignty, such as Bodin, Grotius, and Hobbes. He is also interested in democratic theory, the theory of rights, legal history, and the philosophy of law.

During his time in the Society of Fellows, Dr. Lee conducted extensive research of original materials held in the Rare Books and Manuscript Library and the Special Collections of the Arthur W. Diamond Library at Columbia Law School. His research focused in particular on later medieval and early modern treatises on the civil law, such as the commentaries of Bartolus, Alciato, Duarenus, and Dumoulin. He has made use of the results of his research to prepare his dissertation—*Civil Law and Civil Sovereignty*, which received the 2011 Leo Strauss Award for the Best Dissertation in Political Philosophy by the American Political Science Association—for publication. He has also worked on several related manuscripts, including “Popular Liberty, Princely Government, and the Roman Law in Grotius’ De Jure Belli ac Pacis,” to be published in the *Journal of the History of Ideas* (July 2011).

In the fall term, Dr. Lee taught Contemporary Civilization and, in the spring, “Constitutionalism Ancient and Modern,” an upper-level undergraduate course in political science on the history of constitutional thought in medieval and early modern Europe. For both courses, he made special use of the rich collections in Columbia’s Rare Books and Manuscripts Library, including a mid-thirteenth-century vellum manuscript of Bracton and a fifteenth-century Venetian edition of Justinian’s *Digest* with the full medieval apparatus of Accursius’ *Gloss*. In addition to his teaching duties at Columbia, Dr. Lee was also an active member of the Columbia University Seminar in Social and Political Thought.

In September 2011, Dr. Lee joined the Faculty of the University of Toronto, as Assistant Professor of Political Science.
**Project Title:** The History of Error: American Lay Empiricisms, 1784–1910

**EMILY OGDEN**

**University of Pennsylvania, Department of English, PhD, 2010**

Emily Ogden’s research centers on the relations between literature and science in eighteenth- and nineteenth-century America. As a first-year Fellow, she began work on a book manuscript entitled *The History of Error: American Lay Empiricisms, 1784–1910*. The project explores nineteenth-century demonstration science as an alternate public sphere where ethical commitments are importantly at variance with those of American political liberalism in the same period; this counter-public, she argues, informed and enriched the development of American fiction. During her first fellowship year an article from the book manuscript, “Mesmer’s Demon: Fiction, Falsehood, and the Mechanical Imagination,” was accepted at *Early American Literature* for publication in 2012.

Dr. Ogden also presented a section from this manuscript entitled, “In Praise of Credulity: Charles Brockden Brown’s Demonstration Science,” as an invited speaker at Notre Dame and at the University of Virginia. She presented work-in-progress at the Society of Early Americanists conference in Philadelphia (“Interiority by Subplot: Brown’s Edgar Huntly and the Impossible Subject”) and at the Science in Society conference in Madrid, Spain (“Direct Registration and American Trance Empiricisms, 1836–1850”). She taught Contemporary Civilization in the fall and offered an English seminar of her own design, “Enlightenment and Awakening,” in the spring.

The University of Virginia has offered Dr. Ogden a tenure-track assistant professorship in the English Department, which she has accepted. The position will begin in the fall of 2013, allowing her to spend two more years at the Society completing her book project.
EDGARDO SALINAS

Columbia University, Department of Music, PhD, 2010

Edgardo Salinas’s research focuses on structural relationships between literary discourse and musical practice developed through the network of material conditions that shaped Western modernity. Dr. Salinas’s book project establishes meta-discursive connections between the literary critique of the Jena Romantics and the new formal paradigm that emerges in Beethoven’s early music for solo piano.

Taking as a case study Beethoven’s piano sonata Op. 31, in which his revolutionary approach to musical form first coalesced, and employing the Romantic theory of irony as interpretive framework, Dr. Salinas scrutinizes how the discourse of literary, compositional practice, and the socio-cultural transformations brought about with print culture converged to reframe musical experience and institute the modern paradigm of musical form. He plans to have his book manuscript ready for press submission by the end of 2012.

As a first-year Fellow, Dr. Salinas taught two semesters of Music Humanities, which he greatly enjoys. His talk at the Society of Fellows centered on Beethoven’s piano sonata Op. 31 no. 2, “The Tempest,” in order to reexamine the concept of sonata form in light of the historicized notions of poetic form introduced in Friedrich Schlegel’s theory of irony and Hölderlin’s analysis of Greek tragedy.

Dr. Salinas worked on two articles to submit for publication as well as a new research project that investigates how early Romantic theory complicated the relationship between matter and form by critiquing an exemplary group of artworks that, according to the early Romantics, epitomized the fragmentary nature of modern art. From this perspective, Dr. Salinas recasts the theory of Romantic irony as a speculative construction that refracts an insidious anxiety over the “thing-like” aspects of the artwork.

In spring 2011 Dr. Salinas taught a graduate seminar entitled “Music and the Critique of Modernity.” The course focused on the role Beethoven’s music has played in the writings of Continental philosophers—among them Nietzsche, Adorno, and Lacoue-Labarthe—to critique the material conditions of modern life and to question their modes of constructing knowledge and experience.
Adam Smith’s research concerns the emergence and evolution of the Chinese writing system during the late second and first millennia BCE, as well as the early literate activities with which it was associated. He is interested in institutions for scribal training, the link between incipient literacy and the recording of divination, the beginnings of textual transmission, the cognitive consequences of the transition to literacy, and linguistic reconstruction of the early stages of the Chinese language.

During 2010–2011, Dr. Smith developed and taught a new course on “Science and Religion in Early China.” The course examines beliefs in the persisting agency of the dead, in the efficacy of divination, in techniques for attaining various forms of “transcendence,” and in “scripture” as a source of knowledge and guide to action. It not only looks at theories of the human body and practices for maintaining health and responding to disease, but also reviews the history of early Chinese observations of celestial phenomena and the cosmological models that captured their regularities.

Dr. Smith was a participant in the “Archaeologies of Text” symposium at Brown University in December 2010, at which he presented a paper entitled “Distinguishing Scribes and Quantifying Their Productivity: Results from an Electronic Transcription and Analysis of Late Shang Divination Records.” The paper will appear as a chapter in a book edited by the symposium organizers, Morag Kersel and Mathew Rutz.

At the Columbia Early China Seminar in November 2010, Dr. Smith presented a paper on “The Evidence for Perishable Writing Media in Late Second Millennium BC China.” He is currently preparing a written version of the paper for publication. In addition to scholarly presentations at professional venues, Dr. Smith has also given a number of talks and presentations to the general public, including “Diviners and Scribes: The Origins and Development of Writing in China,” as part of the “Visible Language” series on literacy in ancient cultures at the Peabody Museum, Harvard University in Fall 2010.

Dr. Smith will take up a position as Assistant Professor of East Asian Languages and Civilizations at the University of Pennsylvania in the summer of 2012.
YANFEI SUN  
2010–2013

University of Chicago, Department of Sociology, PhD, 2010

Yanfei Sun’s research interests include the sociology of religion and political sociology, with an empirical focus on religions in Chinese societies.

In 2010–2011, Dr. Sun completed three articles. “The Chinese Buddhist Ecology in Contemporary Mainland China: Contours, Types, and Dynamics,” has been accepted by the journal Social Compass for publication. Her article “Ecology of Religious Change: The Reconfiguration of Religious Field in Post-Mao China” is included in a book edited by Loren Lybarger, Mary Ellen Konieczny, and Kelly Chong, now being submitted to publishers for consideration. Her article “Organizational Fluidity and Religious Growth: Analyzing the Ascendancy of Jingkong Buddhist Groups in Post-Mao China” is under journal review. Dr. Sun also wrote the entry “Falun Gong” for The Blackwell Encyclopedia of Social and Political Movements, edited by David A. Snow, Donatella Della Porta, Bert Klandermans, and Doug McAdam. China’s Embedded Activism (Routledge, 2007), to which she contributed a co-authored article on environmental NGOs at the Sino-Russia border, will be published in a Chinese translation.

Dr. Sun presented her research on popular religion in China at the Society of Fellows Lunchtime Lecture series and her theoretical work on religious ecology at “Comparing Religions: On Theory and Method—A Conference in Honor of Martin Riezebrodt” at the University of Chicago in January 2011. In addition to conducting further fieldwork in China, she delivered a number of talks during the summer of 2011.

In 2010–2011, Dr. Sun taught “Religions in Chinese Society” and “Sociology of Religion” as courses in the Global Core Curriculum.

Dr. Sun has enjoyed the intellectual community here at Columbia. She participated in a project led by Professor Akeel Bilgrami, Director of the Heyman Center for the Humanities, that examines texts concerning religious toleration from different regions and cultures, and was responsible for presenting those texts that pertained to China. She was also a guest speaker in the course “China Today: Change, Inequalities, and Social Life” taught by Professor Yao Lu of the Sociology Department.

As a second-year Fellow, she will continue work on her book manuscript.
LUNCHTIME
LECTURE SERIES
Columbia University Society of Fellows
Lunchtime Lecture Series, Fall 2010

All talks at 12:15 in the Heyman Center Common Room, East Campus
http://www.columbia.edu/cu/societyoffellows/

23 September:
Josh Dubler
Society of Fellows, Lecturer, Religion
“When Did Guilt Become a Joke?”

30 September:
Daniel Lee
Society of Fellows/Lecturer, Political Science
“The Rights of Sovereignty”

7 October:
Dana Fields
Society of Fellows/Lecturer, Classics
“Fair or Fowl?: Birds as Metaphors of Justice and Freedom in Antiquity”

14 October:
Yanfei Sun
Society of Fellows/Lecturer, Sociology
“New Developments of Popular Religion in Post-Mao China: Deteriorization, Feminization, and Buddhification”

21 October:
Adam Smith
Society of Fellows/Lecturer, East Asian Languages and Cultures
“Beliefs One Doesn’t Believe In: Stances toward Divination in Recent English-Language Scholarship”

28 October:
Hagar Kotef
Society of Fellows/Lecturer, Institute for Research on Women and Gender
“On Movement: The Incarnations of Liberal ‘Freedom’”

4 November:
Emily Ogden
Society of Fellows/Lecturer, English
“Second States: American Civil War Utopia and the Pre-Freudian Psyche”

11 November:
Julilly Kohler-Hausmann
ACLS Recent Doctoral Recipient Fellow

18 November:
Edgardo Salinas
Society of Fellows/Lecturer, Music
“Beethoven’s Piano Sonatas and the Music of the Literary: Romantic Irony as the Undoing of Genre”

2 December:
Jordanna Baitkin
Society of Fellows (1999-2001)
Associate Professor of Modern European History, University of Washington
“The Afterlife of Empire”
FALL 2010
Fellows Talks

September 23

When Did Guilt Become a Joke?
Josh Dubler, Society of Fellows, Columbia University

Using as its point of departure an off-the-cuff remark by David Letterman about his “Midwestern Lutheran guilt,” Josh Dubler’s paper explored emergent American discourses that tether putatively particular species of guilt to different ethnic identities. Finding such associations flimsy, the paper locates these discourses within a broader reconfiguration of the concept of guilt since 1945.

September 30

The Rights of Sovereignty
Daniel Lee, Society of Fellows, Columbia University

Daniel Lee’s talk investigated the rule of imprescriptibility in the analysis of sovereignty in early modern political thought: the norm that legal rights of sovereignty (jura majestatis) cannot be acquired by private actors simply on grounds of desuetude. He began by outlining prescription in the Roman law of property governing usucapio, i.e., transfers of ownership by undisturbed possession over time, and went on to explore how prescription was used in medieval legal thought to model the special jural status of sovereign princes. Unlike ordinary legal actors, whose rights could expire, the rights of the crown were set beyond the scope of time. Thus, the jurists declared, “No time runs against the king.” This background, Dr. Lee argued, framed the major discussions of early modern jurists who studied the concept of sovereignty, such as Bodin, Althusius, Grotius, and Domat. These jurists suggested that the rights of sovereignty were not only indivisible and inalienable, but also imprescriptible. Dr. Lee concluded with observations on the influence of this rule of imprescriptibility in the modern law of nations and the modern liberal theory of individual rights.

October 7

Fair or Fowl?:
Birds as Metaphors of Justice and Freedom in Antiquity
Dana Fields, Society of Fellows, Columbia University

Dr. Fields explored the ways in which Classical Greek and Roman writers used birds to think about human political actions or institutions. One such topic addressed in the lecture was the distinction between human justice and the law of the jungle, as both established and questioned by Hesiod’s “Fable of the Hawk and Nightingale.” A related question in Hesiod, as well as in Imperial Greek sources, is whether kings are required to be just—a question raised in the depiction of the characters of rapacious winged sovereigns, who may or may not represent Roman Emperors. Birds also serve in ancient writings to embody both the ideal of freedom and its valuation, as we can see from reports of suicidal caged birds that simply could not bear to live in captivity. Yet, while some authors use speaking birds as a symbol of freedom, others call avian speech mere sycophantic mimicry. Dr. Fields’s presentation raised questions not only about the place of animals in ancient thought, but also about the function of metaphorical or otherwise indirect expression in political discourse.

October 14

New Developments of Popular Religion in Post-Mao China:
Deterritorialization, Feminization, and Buddhification
Yanfei Sun, Society of Fellows, Columbia University

The severe suppression that popular religion suffered in Maoist China did not prevent its return when a more liberal religious policy was implemented in the post-Mao years. The revival of popular religion in contemporary China has been hailed by many scholars. Based on her fieldwork in Southeast China, Yanfei Sun, however, discerned several ongoing processes that have accompanied the resurgence of ancient religious forms and that complicate a simple “revival” story: firstly, the bonds between popular religion temples and village communities have been attenuating; secondly, women have come to play a more significant role in the communal religion, which used to evince male domination; and finally, many communal temples have initiated a process of “Buddhification,”
installing Buddhist icons, building Buddha halls, holding Buddhist ritual services, and inviting Buddhist monks or lay leaders to manage temples, sometimes even at the risk of diluting their popular religion identity.

Dr. Sun argued that the three interrelated processes have to be explained by the interaction between the nature of popular religion and the changing structural conditions of China’s rural society, which include, above all, the removal of lineage associations as the dominant power-holder and the outmigration of rural residents.

October 21
Beliefs One Doesn’t Believe In: Stances toward Divination in Recent English-Language Scholarship
Adam Smith, Society of Fellows, Columbia University

Practices of divination are of considerable interest to anthropologists, ancient historians, and historians of science. Scholarship in these fields recognizes the importance of studies of divination for understanding the human commitment to finding ways of predicting and interpreting unpredictable and obscure phenomena. Current work in this field characterizes itself as overturning earlier scholarly conceptions of divination as irrational superstition or failed science. This rehabilitation of divination as a worthwhile focus of historical inquiry, however, is often accompanied by theoretical claims that, if taken at face value, would amount to an assertion that successful and problematic predictive traditions are historically indistinguishable, as well as by a denial of the often cumulative nature of knowledge.

Further, the term “positivist” is deployed for rhetorical support in a way that has little to do with the important ideas of intellectual movements—notably the Vienna Circle—that identified with that term. The asymmetry between divinatory actor and observer is also frequently articulated in terms of a logically unsupportable distinction between supposedly “emic” and “etic” perspectives. The possibility that the histories of divinatory traditions are distinctively shaped by their inefficacy remains largely unexplored.

October 28
On Movement: The Incarnations of Liberal ‘Freedom’
Hagar Kotef, Society of Fellows, Columbia University

Pursuing a short claim made by Hannah Arendt, Hagar Kotef proposed that the body’s capacity for movement is the materialization of the Liberal concept of liberty. She argued that at least in the seventeenth and eighteenth centuries, movement was a primary mode of corporealization of the subject, at the core of Liberal theory.

In other words, the Liberal subject appeared as a concrete, embodied subject in precisely those moments when he could be configured as a moving body. This claim counters a familiar critique of Liberalism that accuses it of fabricating a fiction of universality by abstracting its discursive object and allocating corporeality only to subjects at the margins of its discourse (women, poor, colonized).

November 4
Second States: American Civil War Utopia and the Pre-Freudian Psyche
Emily Ogden, Society of Fellows, Columbia University

Emily Ogden’s paper asked how Catherine Gallagher’s theory of fiction’s counterfactuality—its ability to reflect on logical, but unreal, states of affairs—works in the context of science fiction.

Can novels make logical, but unreal, extensions of scientific theories, thereby revealing the potential of these theories to change or disrupt existing social structures? Her paper took Edward Bellamy’s enormously popular Civil War utopian novel, Looking Backward: 2000–1887 (1888), as a case study. By combining various classifications of battle trauma that Civil War medicine held rigorously apart, Bellamy imagined a counterfactual diagnosis that did more to acknowledge psychic casualties of war than did any of the diagnoses available to Bellamy’s contemporaries in reality. Dr. Ogden sought to offer an alternative to the attempts of trauma studies to theorize the Civil War through Freudian concepts that postdated it: nostalgic shock, the combined product of military and popular medicine, she argued, allowed Looking Backward to return to and unearth the disavowed casualties of war.
November 11

Forging a Punishing State:
The Punitive Turn in U.S. Criminal and Social Policy
Julilly Kohler-Hausmann,
ACLS Recent Doctoral Recipient Fellow

In 1976, California state lawmakers abolished the central pillar of penal practice, the indeterminate sentence, and passed the nation’s first major determinate (or fixed) sentencing law. Under the old system, inmates were not released until a parole board deemed them sufficiently rehabilitated. The new legislation proclaimed punishment as the primary purpose of incarceration and formally abandoned the “rehabilitative ideal”—the notion that prisons should produce citizens and facilitate their reintegration into society.

Julilly Kohler-Hausmann traced how discrediting the rehabilitative ideal eventually led to the ascendancy of mandatory sentencing regimes, the phenomenal growth in carceral institutions, and a particular notion of appropriate state functions and character. She examined the central role prisoners played in undermining the therapeutic rationale for incarceration, which they felt was at the heart of the hypocrisy and oppression of penal practice. Just as prisoners were gaining new voice and authority in these debates, however, the political terrain shifted dramatically. Fear of crime escalated, law-and-order politics triumphed, and inmates quickly lost their foothold in public discourse. Instead of fostering further integration of prisoners into debates about penal practices, lawmakers enacted more policies that fortified the rhetorical, physical, and legal isolation of convicts from civil society. These debates were part of a profound renegotiation of the state’s basic responsibilities to its law-abiding and criminal citizens: who should be held accountable for social problems; whom the state ultimately served; and who merited full rights and belonging in society.

November 18

Beethoven’s Piano Sonatas and the Music of the Literary:
Romantic Irony as the Undoing of Genre
Edgardo Salinas, Society of Fellows, Columbia University

Beethoven’s “Tempest” sonata, an emblematic work for piano written in 1802, has been at the center of heated debates on the nature of musical form. In this sonata Beethoven introduced a “whole new approach” to composition that continues to challenge generic notions of what is known within musicology as “sonata form.” Edgardo Salinas’s paper reinterpreted Beethoven’s stylistic evolution through the prism of the literary critique articulated by the early Jena Romantics. Seen in this light the “Tempest” stands in a relationship of “cognitive consonance” with the modern notions of self-reflexive form spelled out in Schlegel’s theory of irony and Hölderlin’s analysis of Greek tragedy. For the Jena Romantics, irony was meant to expose the arbitrariness of any system of representation and, by the same token, best expressed the emptiness at the core of the subject sanctioned by Kant. The supreme Romantic gesture lay in understanding that the modern self is haunted by an inner absence that only poetry can momentarily soothe. In the “Tempest,” Beethoven staged a dramatic absence that, ironically, works as the structural core of the entire form and ostensibly epitomizes the crisis of the subject that constitutes the metaphysical foundation of all Romanticism.

December 2

Where Did the Empire Go?: Archives and Decolonization
Jordanna Bailkin (SoF, 1999–2001),
Giovanni and Amne Costigan Endowed Professor of History,
University of Washington

Jordanna Bailkin’s talk traced the fate of archives during the end of empire. Scholars of colonialism have charted the taxonomies generated by the sources of colonial archives, but very few studies have focused on their postcolonial counterparts. Professor Bailkin examined the industry of attentiveness to colonial archives, asking why the sources pertaining to decolonization have drawn so little attention. She considered the distinctive dynamics of secrecy and transparency in 1950s and 1960s Britain (as well as the complex and uneven history of declassification) in order to understand which stories about the end of empire have been possible to tell.
Columbia University Society of Fellows
Lunchtime Lecture Series Spring 2011: Evidence
All talks at 12:15 in the Second Floor Common Room, Heyman Center, East Campus
www.columbia.edu/cu/societyoffellows

February 9
Peter Galison
Joseph Polisiino, University Professor, Harvard University
“Film, Science, Politics”

February 24
Rebecca Jordan-Young
Assistant Professor of Women’s Studies, Barnard College
“Objective Desires”

February 17
Terrence Holt
Professor of Social Medicine, University of North Carolina, Chapel Hill
“Medicine, Evidence, and the Grand Inquisitor”

March 3
Morag Kersel
Professor of Anthropology, DePaul University
“A Question of Provenance: Evidence and the Antiquities Market”

March 10
Jennifer Tucker
Associate Professor of History, Wesleyan University

March 24
Caroline Bynum
Professor of Western European Middle Ages, Institute for Advanced Study
“Miracle as Evidence in the Later Middle Ages”

March 31
Stephen Bush
Assistant Professor of Religious Studies, Brown University
“Religion and the Evidence of Experience”

April 7
Dingxin Zhao
Professor of Sociology, University of Chicago
“Evidence, Argument, and Story”

April 14
Sally Shuttleworth
Professor of English, St Anne’s College, University of Oxford
“The Case of the Mad Baby: Constructing Evidence in Nineteenth-Century Sciences of Childhood”

April 21
Ken Pennington
Professor of Ecclesiastical and Legal History, Catholic University
“The Evidence of Torture”

April 28
Alexander Rehding
Fanny Peabody Professor of Music Theory, Harvard University
“The Egyptian Music Box”
February 9

*Film, Science, Politics*

*Peter Galison, Joseph Pellegrino University Professor, Harvard University*

Peter Galison’s lecture addressed speculation as it pertains to inaccessible sites, focusing on “nuclear wastelands” and “pure wilderness.” As they are usually understood, these designations are polar opposites, and yet the two categories paradoxically converge on the sites of “decommissioned nuclear weapons lands” that have been classified by the U.S. government as a special kind of “natural preserve.” Taking stock of plans to handle lands that will remain saturated with radioactive waste and weapons for tens of thousands of years, Professor Galison argued that removing parts of the earth in perpetuity alters a central feature of the human self and raises irreducible questions about who we are when land can be classified, forever, as not for us humans.

February 17

*Medicine, Evidence, and the Grand Inquisitor*

*Terrence Holt, Assistant Clinical and Research Professor, Department of Social Medicine, Division of Geriatric Medicine, School of Medicine, University of North Carolina, Chapel Hill*

For many years a professor of English at Rutgers, Terrence Holt is now a geriatrician at the University of North Carolina Medical School and an award-winning fiction writer, most recently of the short story collection *In the Valley of the Kings* (2009). His presentation—which comprised the reading of one of his stories and its discussion as a form of medical evidence—addressed the differing ways in which patients and doctors interpret and respond to medical statistics: for a patient, a five percent survival rate may be a cause for hope; for an oncologist, it may be a cause for anguish, knowing as she does that only one in twenty of her patients will survive, while the other nineteen will inevitably and pointlessly suffer more from her treatment than from the disease itself. Dr. Holt’s story invoked the dilemma posed by Dostoevsky’s Grand Inquisitor, suggesting that contemporary medicine, in willingly reversing Dostoevsky’s equation, is blinded by a kind of exceptionalism, in which the triumph of the one renders the suffering of the masses invisible. Stories as well as biostatistics are a form of evidence, providing a narrative context, a background against which medical data ought to be interpreted in particular instances. Understanding the meaning of such data within the case histories from which they have been extracted may point to a more rational and humane kind of medicine than currently obtains in research hospitals today.

February 24

*“Objective” Desires*

*Rebecca Jordan-Young, Assistant Professor of Women’s Studies, Department of Women’s Studies, Barnard College*

There is an increasing trend for scientists to seek “objective” measurements of sexual desire by taking bodily measurements (using technologies such as penile and vaginal plethysmographs, skin flush measures, pupil dilation, and so on). These technologies have specifically been created in order to avoid “subjective” reports of behaviors and emotions. Since it is hard to imagine something more subjective than sexual desire, Rebecca Jordan-Young became intrigued with the attempt to devise measures that avoid, and even contradict, subjective reports of desire, and asked the question: Why do it? What is the point, and what are the stakes? What contexts and kinds of sexual subjects do scientists have in mind when they devise “objective” measures of desire? What do scientists do when different physical measures fail to agree? What notions of body-mind-self relations are invoked by demanding physical evidence of desires—both in a general sense and in terms of the specific form of bodily evidence that is sought?

In addition to specific, socially important, implications for understanding sexual nature and sexual rights, sexual measurement technologies raise more general questions about both the ontological status of subjective phenomena and the possibility that subjectivity can yield scientifically valid evidence.
March 3

A Question of Provenance:
Evidence and the Antiquities Market
Morag Kersel, Professor of Anthropology, DePaul University

Morag Kersel’s talk discussed the role that provenance (that is, the documented history of ownership and exchange) and provenience (the scientifically documented find-spot and its context) play in determining the legal status, market value, and archaeological significance of antiquities. Although evidence of an object’s history can support claims for its authenticity, and thus increase its monetary value to dealers and collectors, this evidence is frequently concealed or manufactured to avoid legal restrictions on the excavation and trade in antiquities.

March 10

Tichborne: The Art of Visual Persuasion
in British Law and Popular Culture
Jennifer Tucker, Associate Professor of History, Wesleyan University

Jennifer Tucker’s talk traced the rise and ambivalent reception of visual and expert courtroom evidence from 1850 to 1900 by focusing on one of the most famous legal dramas of the nineteenth century: the “Tichborne Impostor” or “Tichborne Claimant” trials (London, 1871–1874). The Tichborne trials transformed an English émigré working as a butcher in rural Australia—who claimed to be an aristocrat’s son—into the popular hero of the British metropolitan working classes. Despite the prominence of the trial, little is known about the relationship between knowledge, politics, and visual artifacts in the case.

Professor Tucker’s study used the documents of the trial to ask how Victorians in these early days of the mechanical reproduction of images thought about visual artifacts as “proof” and to determine what kinds of evidence were deemed credible. Questions like these arise with particular urgency in the courtroom, where legal judgments require decisions about whom and what to believe.

March 24

Miracle as Evidence in the Later Middle Ages
Caroline Bynum, Professor of Western European Middle Ages, School of Historical Studies, Institute for Advanced Study, Princeton

Historians have recently been interested in medieval understandings of miracles and the efforts of a number of late medieval thinkers to explain or partly naturalize them, making the question of the evidence for miracles the subject of lively discussion. But less attention has been paid to the way in which miracles were themselves used as evidence, not just for sanctity but also for ritual impurity, acts of desecration, superstition, and heresy. Caroline Bynum looked at some of the ways in which miracles were used as evidence, exploring how they were described and framed in both sympathetic and hostile accounts in the fourteenth and fifteenth centuries.

March 31

Religion and the Evidence of Experience
Stephen Bush, Assistant Professor of Religious Studies, Brown University

Experience—things that people undergo and report—is problematic as a source of evidence in religious studies and associated disciplines. Yet it seems impossible to do without this source altogether. Experience has been most closely associated with interpretive approaches to the study of human behavior, but approaches that focus on power have been critical of interpretation. An adequate account of experience will have to incorporate theories of both interpretation and of power.
April 7

**Evidence, Argument, and Story**

Dingxin Zhao, Professor of Sociology, University of Chicago

How should we establish and interpret a piece of historical evidence? How can an argument be made based on the evidence we have? What are the problems we face in constructing an evidence-based story, and what are the “solutions” we have to these problems? Dingxin Zhao, who has been doing research on both modern and historical China for twenty years, has contemplated various methodological issues related to these questions.

His talk, based largely on his recent research on the patterns of Chinese history, considered the problems in the collection and interpretation of historical evidence and in the construction of plausible arguments and stories.

April 14

**The Case of the Mad Baby: Constructing Evidence in the Nineteenth-Century Science of Childhood**

Sally Shuttleworth, Professor of English, St. Anne’s College, University of Oxford

Is it possible for a baby to be “mad?” And on what grounds could you make a diagnosis? The nineteenth-century development of the sciences of psychiatry and psychology raised complex issues as to what constituted evidence in these domains, but such questions were doubly difficult when applied to the sphere of childhood. Sally Shuttleworth’s paper looked at the ways in which literary evidence was deployed in the emerging fields of child psychiatry and psychology, drawing from the novels of Eliot and Dickens, as well as autobiographical narratives.

It also explored the gender wars regarding the gathering of evidence. Should the cold observing eye of masculine science be privileged over maternal knowledge and understanding? The paper concluded with discussion of the internal battles waged in the Child Study Movement of the 1890s, as different constituencies defended radically opposing models of gathering and defining evidence.

April 21

**The Evidence of Torture**

Kenneth Pennington, Kelly-Quinn Professor of Ecclesiastical History, Columbus School of Law, The Catholic University of America

Jurists have struggled with the definition of evidence longer than any other discipline. Roman jurists were the first to develop a language to define evidence in their courts.

It was left to medieval jurists to expand what kinds of evidence constituted a “full proof”—guilt beyond a reasonable doubt. Torture was also an important part of Roman jurisprudence and was used under certain circumstances to produce evidence.

Even though the Romans used torture, they distrusted it as a means of obtaining reliable evidence. On the foundation of Roman jurisprudence, medieval jurists developed sophisticated concepts of evidence and explored how and when torture could be used in court procedure. They did not, however, put torture at the center of court procedure nor did they use it to produce evidence as post-Enlightenment governments have done—using it instead as a way to confirm evidence that had already been presented in court.

April 28

**The Egyptian Music Box**

Alexander Rehding, Fanny Peabody Professor of Music Theory, Harvard University

Dating back at least to the days of Athanasius Kircher in the seventeenth century, it has been de rigueur in music histories to include a discussion of Ancient Egypt’s contribution to music. This tradition may seem curious given that we have not a shred of notation telling us what Egyptian music may have sounded like. Yet, due to certain stringent cultural demands, Egypt became an indispensable component of narrative accounts of music.

What seems like an awkward scholarly conundrum can actually be turned into an advantage: the idea of Egyptian music—unfettered by actual examples of it—can give us a rare glance into wide-ranging ideas about the nature of evidence in historical narratives, the inner workings of music histories, and how the wider cultural tasks of music are imagined.
The Wm. Theodore de Bary Lecture:

Franciscus Verellen
Ecole Pratique d'Extrême-Orient

Respondents:
Peter Bol & Robert Hymes
Harvard University, Columbia University

Halcyon Days:
Emerging Centers of Regional Power in Shu (Sichuan) and Jiao (Vietnam) after the Fall of the Tang.

Tuesday, 12 October 2010 6:15pm
Second House Common Room, Heyman Center for the Humanities

Companioned by Society of Fellows, the Heyman Center for the Humanities, and the Department of East Asian Languages and Cultures

The event is free and open to the public.
Seating is on a first-come, first-served basis.
Photo ID required for entry.
In October, the Society welcomed alumnus Fellow Franciscus Verellen (1987–1989) back to campus to deliver the Wm. Theodore de Bary Lecture. The lecture—co-sponsored by the Society of Fellows, the Heyman Center, and the Department of East Asian Languages and Cultures—honored Professor de Bary, a founder of the Society of Fellows who was in attendance.

In furthering our goal to integrate the Fellows fully into their host departments as well as to partner with other institutions, both within Columbia and beyond, the Society funded a two-day conference in December that was organized by Fellow Hagar Kotef and co-sponsored by and held at the New School for Social Research. Conference presenters included Dr. Kotef, alumnus Fellow Patrick Singy (2007–2010), and current Fellow Joshua Dubler.

In April, Sally Shuttleworth, Professor of English Language and Literature at St. Anne’s College, University of Cambridge, delivered a special lecture on “Spiritual Pathology: Priests, Physicians, and The Way of All Flesh.”
12 October 2010

The Wm. Theodore de Bary Lecture:
Halcyon Days: Emerging Centers of Regional Power in Shu (Sichuan) and Jiao (Vietnam) after the Fall of the Tang

Franciscus Verellen, Director of École française d’Extrême-Orient, presented the 2010 Wm. Theodore de Bary Lecture: “Halcyon Days: Emerging Centers of Regional Power in Shu (Sichuan) and Jiao (Vietnam) after the Fall of the Tang.” Responding were Peter Bol, Charles H. Carswell Professor of East Asian Languages and Civilizations at Harvard University, and Robert Hymes, Horace Walpole Carpentier Professor of Oriental Studies at Columbia University. Professor de Bary attended this spirited panel discussion, and a dinner was held in his honor following the proceedings.
3 and 4 December 2010

Reworking Political Concepts—a two-day conference

This conference was the fifth in a series started in 2008 at Tel Aviv University on the formation of a lexicon of political concepts. The project is guided by one formal principle: it poses the Socratic question “what is x?”, and by one theoretical principle: the concepts defined should be relevant to political thought and, more broadly, to thinking about the political. The questions—what is political thought and what is the political?—are not predetermined, but open to continuing study and debate. These conferences together attempt to redefine both the boundaries of the political (and with them, the disciplinary boundaries of political philosophy or theory) and the elements included within those boundaries.

Each paper focused on a single concept. Some were common concepts whose meanings were presumably known to all; others were less common concepts, often describing something familiar but discovering new links between phenomena hitherto deemed unrelated. Some of the concepts were situated within the core of political philosophy, while others were chosen precisely because they possessed political attributes that the contributor sought to expose. Contributors were invited to address their question as though asking it for the first time, even if they had in fact been pursuing and pondering the question for years. This ongoing lexical project does not presume to secure a specific usage or history of the concepts in question. Rather it invites explorations that move between different perspectives, bringing together conflicting interpretations and seeking to surface disciplinary and cultural differences. It is a call both to form an index, an order—to distinguish and differentiate an “x” (a concept, a matter at hand)—and to
disrupt this very order by refusing the attempt to contain meaning within the boundaries of a rigid definition. This duality is constitutive of the project itself, which seeks to open the discussion launched by the Socratic question rather than to bring it to an end.

Even if at times the lexical writing pretends to hold the authority of providing a final word, this pretence is no more than a discursive strategy, an effort to amass authority or wield it; it is, in other words, itself always also political.

Funding for this conference was generously provided by the Society of Fellows and The New School for Social Research.

The conference was organized by:
Hagar Kotef, Society of Fellows, Columbia University
Adi Ophir, The Cohen Institute for the History and Philosophy of Science and Ideas, Tel Aviv University
Elizabeth Povinelli, Department of Anthropology, Columbia University
Ann Stoler, Department of Anthropology, New School for Social Research

Participants included:
Gil Anidjar, Columbia University, on Blood
Ariella Azoulay, Bar Ilan University, on Photography

Claudia Baracchi, University of Milano-Bicocca, on Force
Jay Bernstein, the New School, on Torture
Akeel Bilgrami, Columbia University, on Identity
Jean Cohen, Columbia University, on Federation
Simon Critchley, the New School, on Philosopher
Joshua Dubler, Columbia University, on Guilt
Andreas Kalyvas, the New School, on Constituent Power
Hagar Kotef, Columbia University, on Balance
Adi Ophir, Tel Aviv University, on Concept
Elizabeth Povinelli, Columbia University, on Endurance
Janet Roitman, the New School, on Crisis
Patrick Singy, Union Graduate College, on Sexuality
Ann Stoler, the New School, on Colony
Yves Winter, University of Minnesota, on Conquest

Moderators included:
Nima Bassiri, Wesleyan University
Elizabeth Castelli, Barnard College
Katherine Franke, Columbia University
Stathis Gourgouris, Columbia University
Jacques Lezra, New York University
Elisabeth Ladenson, Columbia University
Annika Thiem, Villanova University
14 April 2011

_Spiritual Pathology: Priests, Physicians, and The Way of All Flesh_

This lecture was delivered by Sally Shuttleworth, Professor of English Language and Literature at St Anne’s College, University of Oxford. The article that emerged from the talk will be appearing in *Victorian Studies* in November 2012.

In Samuel Butler’s *The Way of All Flesh*, the naive young protagonist decides that he wants to set up a “college of Spiritual Pathology,” that would place “the nature and treatment of sin on a more scientific basis than it rests at present.” Professor Shuttleworth’s talk examines this episode within the context of the scandals surrounding the publication of a confession manual for use in the Church of England in the 1870s. The scandal fanned the flames of anti-Catholicism, while drawing in issues of obscenity and censorship, child sexuality, and the relative powers of priests and physicians. At a time when “mental physiology,” or psychiatry, was seeking to consolidate itself as a recognized discipline and profession, claims by the Church that it too was operating in the quasi-scientific domain of the “pathology” of the mind seemed calculated to undermine the legitimacy of the emerging psychiatric profession, while raising questions about the precise relationship between the soul and the mind.
The Society of Fellows provides major funding for the extensive series of conferences and lectures presented by the Heyman Center for the Humanities (www.heymancenter.org), which brings together the interests of Columbia’s various departments in the humanities and the broad conceptual, methodological, and ethical issues that are of interest to the natural sciences and to the professional schools of law, medicine, journalism, arts, and international affairs. The series includes the Lionel Trilling Seminar (given once each semester) and the Edward Said Memorial Lecture (once each year). A complete list of 2010–2011 programming follows.
FALL 2010

14 September

Taking Stock of Analytical Marxism

A continuation of the Heyman Center’s longstanding interest in contemporary applications of Marxism, this event featured Jon Elster, Robert K. Merton Professor of Social Sciences at Columbia University; Pranab Bardhan, Professor of Economics at the University of California, Berkeley; and John Roemer, Elizabeth S. and A. Varick Stout Professor of Political Science and Economics at Yale University.

19 October

The Fiery Trial: Abraham Lincoln and American Slavery

This panel discussion focused on The Fiery Trial: Abraham Lincoln and American Slavery (2010), written by Eric Foner, DeWitt Clinton Professor of History at Columbia University, and awarded the 2011 Pulitzer Prize in history. Participating on the panel were Ira Berlin, Distinguished University Professor at the University of Maryland; David Brion Davis, Sterling Professor of History Emeritus at Yale University; and Robin Blackburn, Professor of Sociology at the University of Essex. Professor Foner served as respondent.
10 November

**The New Atheism and the War on Terror**

Terry Eagleton, Distinguished Professor of English Literature at University of Lancaster, examined the War on Terror through the lens of his recently published book *Reason, Faith, and Revolution: Reflections on the God Debate* (2009), which critiques prominent atheists such as Richard Dawkins and Christopher Hitchens for what Professor Eagleton argues are oversimplifications and often misrepresentations of non-extremist religious belief. This event was co-sponsored by the Institute of Religion, Culture, and Public Life.

11 November

**The Lionel Trilling Seminar:**

*Rococophilia: War, Beauty, and the Eighteenth Century in British Culture, 1919–1933*

The Fall 2010 Lionel Trilling Seminar featured Terry Castle, Walter A. Haas Professor in the Humanities at Stanford University. Professor Castle described the resurgence in Europe, following the First World War, of the Rococo style in art and fashion. Responding were Sharon Marcus, Orlando Harriman Professor of English at Columbia University, and Edward Mendelson, Lionel Trilling Professor in the Humanities at Columbia University.
16 November

Language and Expression

The philosopher Charles Taylor, winner of the Templeton Prize and the Kyoto Prize, returned to the Heyman Center for the fifth time in as many semesters to speak on “Language and Expression.” This event was co-sponsored by the Institute for Religion, Culture, and Public Life, and the Center for the Study of Democracy, Toleration, and Religion.

29 November

Storytelling the City

Suketu Mehta, Associate Professor of Journalism at New York University and author of the highly praised Maximum City: Bombay Lost and Found (2005), spoke on “Storytelling the City.” Participating in the panel discussion that followed were Richard Sennett, Professor at New York University and the London School of Economics, and Michael Taussig, Class of 1933 Professor of Anthropology at Columbia University.
30 November

**Tea Leaves: The Right, before and after the Election**

Jill Lepore, David Woods Kemper ’41 Professor of American History at Harvard University and a regular *New Yorker* contributor, spoke on the rise of the Tea Party and examined the current and potential implications of its successes in the 2008 election.

3 December

**The Never-Ending Bob Dylan**

Greil Marcus, a former contributor to *Rolling Stone* and author, most recently of *Bob Dylan by Greil Marcus: Writings 1968–2010* (2010), joined Christopher Ricks—William M. and Sara B. Warren Professor of the Humanities at Boston University and author of *Dylan’s Visions of Sin* (2004)—for an evening of discussion on Bob Dylan’s work. Professor Marcus spoke on Dylan’s cover of the traditional American folk song “Man of Constant Sorrow,” and Professor Ricks spoke on race in Dylan’s early recordings, including “No More Auction Block” and “The Lonesome Death of Hattie Carol.”
6 December

A Reading: Elizabeth Bishop’s Geography III

Two preeminent American poets, Rachel Hadas and Richard Howard, took turns reading from and remarking on Elizabeth Bishop’s 1971 collection Geography III.

SPRING 2011

26 January

Whither Contemporary Art?

8 February

Just Like a Man?: Bob Dylan and the Charge of Misogyny

Christopher Ricks (see The Never-Ending Bob Dylan above) returned to the Heyman Center to discuss the charge of misogyny in Bob Dylan’s song “Just like a Woman.” Saskia Hamilton, Associate Professor of English at Barnard College and Director the Barnard Forum on Poetry and Poetics, moderated the talk. The event was co-sponsored by the Barnard Forum on Poetry and Poetics.

10 February

Egypt Arising

This panel discussion, which took place during the midst of the first weeks of the Arab Spring, examined what led to the Egyptian uprising in Tahrir Square and its implications for Arab countries and geopolitical dynamics in general. Participating were: Juan Cole, Richard P. Mitchell Professor of History at the University of Michigan; Mona El-Ghobashy, Assistant Professor of Comparative Politics at Barnard College; Jean-Pierre Filiu, Associate Professor and Middle East/Mediterranean Chair at Sciences Po (École Libre des Sciences Politiques); Rashid Khalidi, Edward Said Professor of Modern Arab Studies at Columbia University; and Saskia Sassen, Robert S. Lynd Professor of Sociology at Columbia University. The Committee on Global Thought co-sponsored this event.
17 February

**Enemy Painting: Carl Schmitt and Hieronymus Bosch**


23 and 24 February

**Representations of Childhood**

**A Poetry Reading**

Best known for his poetry, for which he was awarded the Queen’s Gold Medal, James Fenton has also worked as a political journalist, drama critic, book reviewer, war correspondent, foreign correspondent, and columnist. He visited the Heyman Center on two consecutive nights, giving a lecture on “Representations of Childhood” on the first evening, and reading from a selection of his poems on the second. The poetry reading was co-sponsored by the Department of English and Comparative Literature, Columbia University.
8 March

The Edward Said Memorial Lecture:
Notes from the Egyptian Revolution

Ahdaf Soueif is the author of the bestselling *The Map of Love*, which was shortlisted for the Man Booker Prize for Fiction in 1999. She spent much of February 2011 in Tahrir Square, Cairo, and visited the Heyman Center shortly thereafter to discuss her experience there as well as her thoughts on the Egyptian revolution. Co-sponsoring were the Middle East Institute, the Center for Palestine Studies, and University Libraries.

28 and 29 March

What Does “Imperialism” Mean in an Age of Global Finance?: A symposium over two evenings

In an age of global finance and neo-liberal policies, when powerful elites around the world are deeply allied by mutual self-interest, the idea that one nation exercises economic power over another is less relevant than other forms of emerging hegemones. This symposium featured David Harvey, Distinguished Professor at the City University of New York; Sitaram Yechury, the Parliamentary Group Leader for the Communist Party of India; Prabhat Patnaik, Jayati Ghosh, and CP Chandrasekhar, Professors of Economics at Jawaharlal Nehru University, New Delhi; Jomo Kwame Sundaram, U.N. Assistant Secretary-General for Economic Development; and Duncan Foley, Leo Model Professor of Economics at the New School for Social Research. The Committee on Global Thought co-sponsored.
30 March

India during and after the Global Financial Crisis

Picking up on the previous two nights’ discussion of global finance, several of the world’s most renowned economists gathered to discuss the financial crisis as it related to India. The panel featured Nobel Laureates Joseph Stiglitz and Amartya Sen as well as Prabhat Patnaik (see “What Does ‘Imperialism’ Mean in an Age of Global Finance,” above), and Kaushik Basu, C. Marks Professor of International Studies and Professor of Economics at Cornell University. This event was co-sponsored by the Committee on Global Thought.

1 April

The Lionel Trilling Seminar: Globalectical Imagination: Reading the World in the Postcolonial

Ngũgĩ wa Thiong’o—novelist, theorist of post-colonial literature, and Distinguished Professor of the Departments of Comparative Literature and English at the University of California, Irvine—delivered the Spring 2011 Lionel Trilling Seminar on “Globalectical Imagination: Reading the World in the Postcolonial.” Responding were Columbia Professors George Lewis and Elizabeth Povinelli.
4 April
The History and Theory Lecture:
Psychoanalysis and History

The annual History and Theory Lecture featured Joan Wallach Scott, Harold F. Linder Professor at the School of Social Science, Institute for Advanced Study, Princeton. The author, most recently, of The Politics of the Veil (2007), Professor Scott spoke on “Psychoanalysis and History.” Ben Kafka, Assistant Professor at New York University, served as commentator. This event was co-sponsored by the Consortium for Intellectual and Cultural History.

11 April
The Idea of the University: Newman and Now

Stefan Collini is Professor of English Literature and Intellectual History at the University of Cambridge, whose most recently published book is That’s Offensive!: Criticism, Identity, Respect (2011). He delivered a talk on John Henry Newman, whose writing has shaped our modern conceptions of the university, and on how today’s increasingly globalized universities are shifting away from those conceptions.
20 April

What is Wisdom?

Charles Larmore, W. Duncan MacMillan Family Professor in the Humanities at Brown University, was joined by French philosophers Paul Audi, who has written extensively on Rousseau and Nietzsche, and Valérie Gérard, whose philosophy is inspired by Hannah Arendt. Each attempted to define “wisdom” before together examining the concept in a panel discussion moderated by documentary filmmaker Astra Taylor. This event was co-sponsored by Villa Gillet as part of its “Walls and Bridges” series.

21 April

Marx and the United States

In advance of the publication of his latest book, *An Unfinished Revolution: Karl Marx and Abraham Lincoln* (2011), Robin Blackburn, Professor of Sociology at the University of Essex, spoke on the relationship that existed between Karl Marx and Abraham Lincoln, who exchanged letters at the end of the Civil War and who found common ground in several issues related to labor.
3 May

*Edward Albee in Conversation with Evangeline Morphos*

World-renowned playwright Edward Albee conversed with Evangeline Morphos, Professor of Film and Theater at Columbia University. Among the topics covered were Mr. Albee’s early career as a playwright and the current state of theater in New York and beyond.

2 May

*“Thou Art My Sister”: Physico-Theology and the Peopling of Nature*

Joanna Picciotto, Associate Professor of English at the University of California, Berkeley, based her talk on her recently published book, *Labors of Innocence in Early Modern England* (2010), in which she argues that the figure of Adam was key to reconceptualizing intellectual labor as productive and public, thereby offering a new reading of Protestant intellectualism. Commenting was Anne-Lise Francois, Associate Professor of English at the University of California, Berkeley, and the author of the award-winning *Open Secrets: The Literature of Uncounted Experience* (2007). This event was co-sponsored by the Department of English and Comparative Literature at Columbia.
4 May

*How is Obama Doing?*

David Bromwich, Sterling Professor of English at Yale University, and Alan Brinkley, Allan Nevins Professor of American History at Columbia University, spoke on Obama’s presidency thus far, examining a variety of topics including his efforts to find consensus in an increasingly contentious Congress and the raid on the compound of Osama Bin Laden, which occurred two days prior to this talk.

9 May

*The Legacy of Legends: A Sitar Concert*

This concert, which took place at Miller Theatre, featured Shujaat Husain Khan, one of the most renowned North Indian musicians of his generation, and the son and disciple of the legendary sitarist Ustad Vilayat Khan. Mr. Khan’s musical pedigree continues back through his grandfather, Ustad Inayat Khan; his great-grandfather, Ustad Imdad Khan; and his great-great-grandfather, Ustad Sahebdad Khan—each a legendary figure in his generation. Performing with Mr. Khan was Samir Chatterjee on tabla and Madhu Vora on harmonium. Vocalist Purvi Parikh of the Kirana Gharana, performed as the opening act. This concert was co-sponsored by the Indo-American Arts Council.
After two years teaching Comparative Literature at the University of Oregon, Michael Allan (2008–2009) is spending the summer in Tangier, Morocco, as the Site Director for an intensive Arabic program sponsored by the State Department. In October he will begin an academic year as a fellow in Berlin, where he hopes to complete his book. He will be affiliated with Europe in the Middle East/the Middle East in Europe, part of the Forum for Transregional Studies.


In 2010 Jeffrey Andrew Barash (1983–1985) was Hans-Georg Gadamer visiting professor in the Department of Philosophy at Boston College and Max Planck Fellow in the research group Geschichte und Gedächtnis at the University of Konstanz. He continues to teach as professor in the Philosophy Department of the University of Amiens in France. In 2010–2011 he presented papers at the philosophy section of the Russian Academy of Sciences in Moscow, at the research group “Wer zeugt für den Zeugen?” at the Freie Universität Berlin and the Department of Comparative Literature at the University of Regensburg. He continues work on a forthcoming book entitled Collective Memory and the Historical Past. He published six essays and two book reviews in publications throughout the world in 2010–2011.

Sandrine Bertaux (2002–2004) is Lecturer in the Department of Political Science and International Relations at Marmara University, Istanbul, Turkey. Her recent publications include: “The Return of the Native: Postcolonial Smoke Screen and the French Postcolonial Politics of Identity” in Public Culture, special issue on “Racial France” (2011); and “Reproduce or Perish? The Artefact of the Fertility Concept and the French School of Demography,” in Historical Social Research, special issue on “Fertility in the History of the 20th Century: Trends, Theories, Policies, Discourses” (2011). She is currently a non-residential fellow of the research program “Culturalization of Citizenship” at the University of Amsterdam with a research project on Turkish return migration.

In the past year, Akeel Bilgrami (1983–1985) published articles in Philosophy of Mind and Language, including “Why Meaning Intentions are Degenerate,” and responded at length to critical commentary on his last book, Self-Knowledge and Resentment (2006), for a published symposium on it in Philosophy and Phenomenological Research. He is currently embarked on a long project on the relation between agency and practical reason, and is finishing up two small books on Gandhi’s thought and on the concept of identity in politics. He recently concluded his tenure
as Director of the Heyman Center for the Humanities, which ran from 2004–2011.


This year Peter Bol (1980–1982) spent most of his time on digital humanities projects. Working with colleagues at Peking University and Academia Sinica he has made major improvements and extensions to the China Biographical Database. At long last the China Historical Geographic Information System project (www.fas.harvard.edu/~chgis), a collaboration with Fudan University, is reaching completion: the final version is expected in the fall of 2011.

Betsy Connor Bowen (1976–1977) is in a writing frenzy, with two publisher’s deadlines (2012 and 2013) for Back from Tobruk, a World War II memoir by her father, journalist and biographer Croswell Bowen, and Truth Teller, a biographical memoir about him, to follow. In her scant spare time she publicizes her independently published award-winning novella Spring Bear and serves as President of the Board of the Maine Congress of Lake Associations, which gives her the opportunity to combat the environmental assaults of Maine’s current governor Paul Le Page.

Peter A. Coclanis (1983–1984) continues as Albert R. Newsome Distinguished Professor of History and Director of the Global Research Institute at UNC-Chapel Hill. He published a number of articles and essays in 2010–2011 and co-edited a book (with Mart Stewart) entitled Environmental Change and Agricultural Sustainability in the Mekong Delta (Springer, 2011). He is heavily involved in a project, organized under the auspices of the Max Planck Institute for the History of Science, Berlin, on the history of rice around the world, and has recently assumed the editorship of The Journal of the Historical Society.

Elizabeth Davis (2004–2006) is Assistant Professor of Anthropology and Associated Faculty in the Program in Hellenic Studies at Princeton University. Before joining the Princeton faculty in 2009, she taught in the Department of Cultural Anthropology at Duke University. Her book, Bad Souls: Madness and Responsibility in Modern Greece, will be published by Duke University Press in Spring 2012. She is currently starting a new project on conspiracy theory, forensic science, and post-conflict statecraft in Cyprus, involving ethnographic research and documentary filmmaking on both sides of the newly porous border between north and south.

Mary Dearborn (1986–1988) has moved to Buckland, Massachusetts, where she is writing a biography of Ernest Hemingway.
Mark DeBellis (1988–1990) teaches philosophy at the Borough of Manhattan Community College, CUNY.


In October 2010 Laurence Dreyfus (1979–1981)’s book Wagner and the Erotic Impulse was published by Harvard University Press, and occasioned a keynote lecture for the 100th Anniversary of the Finnish Musicological Society. In a somewhat different area of musical activity, Professor Dreyfus’s viol consort, Phantasm, issued a CD recording of William Byrd’s Complete Consort Music for Viols (on Linn Records), which is available on iTunes. The album has been awarded a Diapason d’Or in France, and was launched in June 2011 on the French radio program Le Matin des Musiciens (France-Musique). The recording has since been named Disc of the Month in the BBC Music Magazine and Editor’s Choice in Gramophone.


Michèle Hannoosh (1982–1985) was Clark/Oakley Fellow in the Humanities at the Clark Institute and Williams College for 2010–2011. During that time, she gave lectures at the Clark Institute, Williams College, and the College Art Association on various aspects of her new project on Michelet and the writing of history in nineteenth-century France. She also lectured on “Delacroix and the ‘Orient’” at the University of Richmond. She assumed the editorship of the journal Word & Image in January 2011. Three articles appeared during the year: “Reading the Trial of the Fleurs du mal” (Modern Language Review, April 2011); “Romanticism: Art, Literature, and History” (Cambridge History of French Literature, 2011); and “Peinture et correspondances dans l’œuvre de Baudelaire” (Cahiers de l’Association internationale des études françaises 62, May 2010). In 2011–2012 she will be the faculty lead on the University of Michigan’s interdisciplinary cluster on “The Mediterranean Perspective on Global History and Culture.”


James Higginbotham (1977–1978, 1979–1980) continued as Distinguished Professor and Chair of Linguistics while teaching Logic and Philosophy at the University of Southern California. He was recently elected a Fellow of the American Academy of Arts and Sciences and
for a third year was Visiting Professor of Philosophy for the Trinity Term at the University of Oxford. Apart from Oxford, he is to be found in an apartment some 200 yards from the beach in Marina del Rey, California, or else in Venice, Italy. His six children go their various ways, none of which he knows, or can know, much of anything about.

**Alan Houston** (1988–1989) is in his second year as Provost of Eleanor Roosevelt College, one of six undergraduate colleges at the University of California, San Diego. As Provost he directs a living-learning community of 3,600 students. Alongside his work as an administrator he has sustained an active scholarly career by giving invited talks at the European University, Oberlin College, and New College, Florida. He has also served as a consultant to museums hosting Benjamin Franklin exhibitions in Los Angeles and Pittsburgh.

**Judith Johnston** (1977–1979) is Professor of English at Rider University where she teaches honors courses in “Gender and Music” and “World War I History and Literature” as well as 20th-century and contemporary British literature. She continues her activist work within AAUP (American Association of University Professors).

**Paize Keulemans** (2005–2006) moved from Yale University to Princeton University, where he is Assistant Professor at the Department of East Asian Studies. His forthcoming book, *Sound Rising from the Paper*, is under contract with the Asia Center at Harvard University Press.

Since June 2010, **Vinay Lal** (1992–1994) has been away from the University of California, Los Angeles, serving as Professor of History at the University of Delhi, India. He has lectured recently in Tehran, Qom, Colombo (Sri Lanka), Byron Bay (Australia), Berlin, Penang, Kuala Lumpur, and at various venues in New Delhi. His most recent book is *Deewaar: The Footpath, the City, and the Angry Young Man* (HarperCollins, 2011), a study of one of the most iconic works of mainstream Indian cinema.

**Robin Lewis** (1978–1981) is based in Beijing, where he is Professor at the School of Social Development and Public Policy (SSDPP) at Beijing Normal University. SSDPP is China’s premier think-tank and graduate school in the field of social policy. He also runs (with his wife Jasmine) a higher education and public policy consulting firm, Worldview Global (www.worldviewglobal.com), that develops opportunities for Chinese universities and government agencies to collaborate with global partners in areas ranging from education and urban management to flood control and emergency response systems.

**Suzanne Lodato** (1998–2000) works at Indiana University as Research Development Specialist in the Consortium for Education and Social Science Research and Assistant Scholar for Research Development in the Office of the Vice Provost for Research. She coordinates and supports the development and submission of proposals for multi-unit and multi-institutional interdisciplinary grant projects, particularly in the arts, humanities, technology, journalism, and international business. Previously, she worked at the Library of Congress and as a grantmaker at the National Endow-
ment for the Humanities and the Andrew W. Mellon Foundation.


**Amira Mittermaier** (2006–2007) is Assistant Professor in the Department for the Study of Religion and the Department of Near and Middle Eastern Civilizations at the University of Toronto. Her first book, *Dreams that Matter: Egyptian Landscapes of the Imagination*, was published by University of California Press in December 2010. Supported by a SSHRC Standard Research Grant and a Wenner Gren Post-PhD Research Grant, she is currently back in Cairo, conducting ethnographic research on Islamic charity practices and the ethics of giving in (post)revolutionary Egypt.

**Suzanne Nalbantian** (1976–1978) has continued her interdisciplinary research on literature and neuroscience. She is the chief editor of a volume, *The Memory Process: Neuroscientific and Humanistic Perspectives*, an interdisciplinary exploration of memory, which was published by MIT Press in 2011. In addition to editing this volume, which contains chapters by both neuroscientists and humanists, she wrote its introduction and a chapter called “Autobiographical Memory in Modernist Literature and Neuroscience.” She has given two recent lectures in connection with the publication: one at The Society for Neuroscience Meeting in November 2010 in San Diego, the other at The MLA Convention in January 2011 in Los Angeles. Professor Nalbantian was elected a member of The Society for Neuroscience in 2010. She has also been appointed by The International Comparative Literature Association as the Chair of the Comparative Literature Association Research Committee on Literature and Neuroscience, which she has conceived and organized.

**Jennifer Nash** (2009–2010) is Assistant Professor of American Studies at George Washington University, where she researches and teaches on black feminism, black sexual politics, and race and law. Her most recent research has been published in *Scholar and Feminist* and *Yale Journal of Law and Feminism*.

**David Novak** (2007–2010) is an Assistant Professor in Music at the University of California, Santa Barbara, with a joint affiliation in East Asian Languages and Cultural Studies. His articles have appeared in recent issues of *Cultural Anthropology, Asian Music*, and *Public Culture*, and his book *Japanoise: The Cultural Feedback of Global Media Circulation* is forthcoming from Duke University Press in 2012.

Linda Przybyszewski (1995–1997) continues to teach at the University of Notre Dame, where she recently won an internal grant in order to purchase a collection of sewing magazines published in the 20th Century as part of her book project on the art, ethics, and economics of dress in modern America. She also gave a talk on “Dressing in Good Taste: Home Economists, Aesthetic Principles, and the Female Student” at a conference on “Intellectuals and Their Publics” sponsored by the CUNY Graduate Center in October 2010. She was made a director of the board for the Master Sewing and Design Professional Certification Program in December of 2010. Though distracted by fashion, she continues to pursue her work on the history of law and religion and has a booklet on Religion and Morality in the Constitutional Order in the New Essays on American Constitutional History series commissioned by the American Historical Association, which will be coming out soon.

In August 2010, Claudio Saunt (1996–1998) was named the Richard B. Russell Professor in American History at the University of Georgia. In the past academic year, Professor Saunt published an article in Ethnohistory on torture in early California, as well as a comment in The William and Mary Quarterly. With his colleague Steve Berry, he created the Center for Virtual History (ehistory.org), which is dedicated to 2D and 3D representations of the past, using GIS technologies and Google Earth. The Center is still in its formative stages, but Professors Saunt and Berry are excited about the possibilities.

Martha Ann Selby (Hinduja Fellow, 1997–98) is Associate Professor of South Asian Studies and Chair of the Department of Asian Studies at the University of Texas at Austin. She was appointed NEH Fellow at the National Humanities Center, Research Triangle Park, North Carolina, for the 2010–11 academic year. Her fourth book, Tamil Love Poetry: The Five Hundred Short Poems of the Ainkurunuru, was published by Columbia University Press in May 2011 as part of its esteemed Translations from the Asian Classics series.

the final year of her work as co-editor of the *Proceedings of the Western Society for French History*.

**Susan Sidlauskas** (1990–1992) is Professor and Acting Chair in the Art History Department at Rutgers University in New Jersey—a great improvement over the 60-mile commute she made to Penn for many years. Her last book, *Cezanne’s Other: The Portraits of Hortense*, won the Robert Motherwell prize from the Dedalus Foundation in 2009. She is now at work on two projects: a book tentatively called *John Singer Sargent and the Surfescapes of Modernism* and a study of the tension between aesthetics and objectivity in late 19th and early 20th century medical photographs—entirely new territory for somebody usually obsessed with paintings.


**Joanne van der Woude** (2007–2008) continues as an Assistant Professor at Harvard’s English Department and has finished her first book, *Becoming Colonial: Indians, Immigrants, and Early American Aesthetics* (forthcoming from U of Chicago P) during her first junior leave, which she spent in her hometown of Leiden, the Netherlands. The start of her second book was published as the lead article in *Early American Literature* in Fall 2010 and deals with classicism in poetry from North and South America written before 1800. She also published an article on the *Bay Psalm Book* this year and on Gasper Perez de Villagrá’s epic *Historia de Nueva Mexico* (1610). She looks forward to returning to teaching at Harvard and to playing violin in the Wellesley Symphony.

**Kate van Orden** (1996–1997) is full Professor in the Music Department at the University of California, Berkeley. She is on leave for 2011 thanks to an ACLS fellowship for her research project titled “*Musica transalpina: French Music, Culture, and Identity in sixteenth-century Italy*.”

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