

Brown Sabbatical Research Newsletter



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Foreword

This is the second edition of the annual Brown Sabbatical Research Newsletter published by the Office of the Dean of the Faculty. Its main focus is on the research by Brown faculty that has been made possible during the past academic year by our sabbatical program (also included are some reports on non-sabbatical research). The word *sabbatical* derives from the Hebrew verb *shabath* meaning “to rest.” In keeping with the ancient Judeo-Christian concept the academic sabbatical designates a time, not of simple inactivity, but of the restorative intellectual activity of scholarship and research.

Brown instituted the sabbatical leave in 1891, eleven years after Harvard had become the first university in the United States to introduce a system of paid research leaves (Brown was the fifth institution in the nation to adopt such a program, following Harvard, Cornell, Wellesley, and Columbia). As these dates suggest, the concept of the sabbatical emerged out of the establishment of the modern research university in America during the second half of the nineteenth century. A 1907 report by a Committee of the Trustees of Columbia University underlines the fundamental principle on which this innovation was based: “the practice now prevalent in Colleges and Universities of this country of granting periodic leaves of absence to their professors was established not in the interests of the professors themselves but for the good of university education” (cited in Eells, 253). Thus the restorative action of the sabbatical was understood to affect primarily not individual faculty members but the university as an intellectual community and an educational institution. The promulgators of the modern university believed that time for intensive focus on research contributed significantly and directly to the quality of the knowledge and methods transmitted by the university to its students and to the public in general.

For over one hundred and twenty years Brown has reaffirmed that belief by granting sabbaticals to its faculty. The following publication of sabbatical research aims to provide some indications of the results of these research leaves over the last year. The entries are lightly edited versions of the reports submitted by the individual faculty members themselves. I hope that they will be found interesting and instructive.

Kevin McLaughlin
Dean of the Faculty

Further reading:

Walter Crosby Eells, “The Origin and Early History of Sabbatical Leave,” *AAUP Bulletin* 48.3 (September 1962): 253-256 (<http://www.jstor.org/stable/40222893>).

**Special thanks are due to Assistant Dean of the Faculty Joel Revill and Michelle Turcotte of Brown Graphic Services.*


Amanda Anderson

ENGLISH • ACADEMIC YEAR 2013-2014

Amanda Anderson spent her sabbatical year working on her current book project, *Bleak Liberalism*. Commonly associated with ideas of human perfectibility and assured progressivism, liberalism is typically contrasted with a conservative tradition that claims a monopoly on tragic, pessimistic, and “realistic” conceptions of humanity, and of the forms of political response appropriate to that condition. But throughout its history, liberalism manifests distinct engagements with sober and even stark views of historical development, political dynamics, and human psychology. As a theory characterized as “thin” or abstract, liberalism has been seen as failing to register the existential density, and affiliation-prompting intensity, that other belief systems—especially systems more at home with religious and nationalist rhetoric—have been able to offer. Some commentators see the problem as endemic to liberalism since its inception; others see a falling away from earlier and more robust forms of civic, welfare, or social democracy. But all of these frameworks fail to credit liberalism for the genuineness of its predicaments, and the seriousness and complexity of its engagement with them. The liberalism Anderson excavates and probes has a more complex and “thick” array of attitudinal stances, affective dispositions, and political objectives than the conventional contrasts admit. This view allows not only a fuller understanding of political and philosophical liberalism, but also, and crucially, a renewed appreciation of aesthetic engagements with liberal thinking

Bleak Liberalism acknowledges a plurality of liberalisms, but is especially interested in the interplay between skepticism and idealism, fatalism and utopianism, in many thinkers and writers engaged by liberal thought. It considers the writings of, among others, John Stuart Mill, L. T. Hobhouse, Lionel Trilling, Isaiah Berlin, Richard Hofstadter, Rienhold Niebuhr, Judith Shklar, and Richard Rorty. Fundamentally, liberalism is prompted by enduring challenges, often born of crisis, which exert their pressure on the internal dynamics of liberal thought and generate complex formal responses in the art and literature that engages liberalism. The project brings into view the following undercurrents or peripheral perceptions within liberal aspiration: the limits of reason, the exacting demands of freedom amidst value-pluralism, the corruptibility of procedure, the tragedy of history, and, above all, the pervasiveness of suffering and violence. The primary emphasis will be on a liberalism seen to encompass, and not simply occasionally to disclose, the psychological, social, and economic barriers to its moral and political ideals. The goal is not to undermine or deconstruct liberal ideals but to demonstrate that liberal thinkers are all too aware of the forces through and against which they would need to work.

The project moves back and forth between broader discussions of philosophical and political liberalism, on the one hand, and explorations and elaborations of liberalism in literary art, on the other. The historical timeframe extends from the early nineteenth-century through the present, with special emphasis on liberalism’s relation to three key moments of change and rupture: the French Revolution, the Industrial Revolution, and the Second World War. Indeed, a major claim of the book is that liberalism is fundamentally a form of post-catastrophic thinking, a crucially chastened rationalism. At least since the early nineteenth century, liberal thought has articulated itself not simply as confident progressivism or laying down of first principles, but also as a situated response to perceived crises. In a sense, bleak liberalism comes into its own during the twentieth century, as a considered response to the catastrophes associated with the two wars, the



Soviet experience, and the rise of fascism. However, while the case of the twentieth century is pointed and distinct, it is not entirely discontinuous with the forms of skeptical liberalism that preceded it (and that follow in its wake).

The literary movements and genres analyzed include realism, modernism, and the more specific case of the political novel, which has formal features which resonate with liberal concepts and principles. Authors discussed include George Eliot, Charles Dickens, Anthony Trollope, E.M. Forster, Lionel Trilling, Ralph Ellison, and Doris Lessing.

Wesley Bernskoetter

CHEMISTRY • FALL 2013

During his sabbatical leave Professor Bernskoetter maintained his primary office at Brown University and applied the freedom of time toward bolstering his research program and preparing for his upcoming promotion review. This entailed focus on his investigations into both the reductive functionalization of carbon dioxide to commodity chemicals and the use of inexpensive cobalt complexes for C-C bond cleavage and coupling reactions. The primary products of his efforts sabbatical was the publication of two peer-viewed articles entitled “The Effect of Sodium Cation on Metallacycle β -Hydride Elimination in CO₂-Ethylene Coupling to Acrylates” and “Synthesis and Structure of Six Coordinate Iron Borohydride Complexes Supported by PNP Ligands.” In addition Professor Bernskoetter traveled to deliver invited lectures on his recent research activity at Texas A&M, the Northeast Regional Meeting of the American Chemical Society (NERM), Yale, and Louisville. The extra time to focus on research affairs also permitted initiation of a new branch of research in is lab, directed toward Nickel Catalyzed Carbon Dioxide Utilization for Commodity and Fine Chemical Synthesis, which was the basis of a Department of Energy-Early Career Research Program grant submission under that title. Beyond the time spent fostering his growing research program, Professor Bernskoetter’s stay at Brown University facilitated steps to improve his teaching effectiveness. He attended a number of undergraduate chemistry courses to observe the practices of experienced and highly regarded colleagues, reviewed several inorganic chemistry textbooks, and participated in teaching development events at the Sheridan Center. He hopes to apply the insights gained during these activities to bolster his own teaching art to better serve Brown’s students in future semesters.

Mark Blyth,

POLITICAL SCIENCE • ACADEMIC YEAR 2013-2014

During his sabbatical year Professor Blyth traveled extensively in Europe giving talks on his new book *Austerity: The History of a Dangerous Idea* (Oxford University Press 2013), which was translated into Spanish, Portuguese, German, and Greek in 2013-14. He also completed an edited book, *The Future of the Euro?* (Oxford University Press 2014) with Matthias Matthijs of Johns Hopkins, School of Advanced International Service, which analyses the underlying institutional causes of the Eurozone financial crisis and lays out possible future paths for resolution.

Professor Blyth authored five articles while on sabbatical. One piece, co-authored with two graduate students, network mapped the flow of ideas within a particular subfield of political science for the Oxford Handbook on Institutional Theory. He wrote a reply to the authors of a roundtable discussion on his book *Austerity: The History of a Dangerous Idea*, in the journal *Comparative European Politics*. He contributed to a symposium on banking across borders in the journal *Environment and Planning*. He co-authored, with a London based hedge fund manager, a piece for *Foreign Affairs* (September 2014) on how to end recessions and reduce inequality without taxing the rich to do so. Finally, he co-authored (with Rawi Abdelal of Harvard Business School) a piece on credit rating agencies as price setters in the global economy.

In addition, Professor Blyth continued to work on a new book project (joint with Sven Steinmo of the European University Institute) on the politics of inter-generational transfers. He spent the month of May and part of June 2014 at the Copenhagen Business School learning a computer based methodology originally drawn from pairs-matching in DNA sequencing that social researchers can use to track changes in large N cohorts of agents. He aims to use this technology in a future project on the overloading of Central Banks.

Stephen S. Bush

RELIGIOUS STUDIES • SPRING 2014

During his sabbatical leave Stephen Bush put the finishing touches on his first book, *Visions of Religion: Experience, Meaning, and Power*, which will be published by Oxford University Press in October 2014. This book grapples with the three conceptions of religion that have been most influential in the last hundred years: a conception of religion as something fundamentally experiential, as something fundamentally a matter of symbolic meaning, and as something fundamentally a matter of social power. William James and Mircea Eliade are famous representatives of the experiential approach, Clifford Geertz of the symbolic approach, and scholars of religion influenced by Michel Foucault, Pierre Bourdieu, and Judith Butler of the power approach. Proponents of each of these approaches have spoken of theirs as exclusive of the other two,

but *Visions of Religion* argues that all three approaches have valuable and lasting insights for the study of religion. Moreover, far from being mutually exclusive, the three approaches can be integrated into single theoretical vision, religion as a social practice, that can account for the complicated ways in which experience, meaning, and power are all intertwined. Using resources from contemporary philosophy and social theory, the book provides a viable account of the categories of meaning, experience, and power and enjoins the academic study of religion to attend to all three facets of religion as it is practiced.

As he was finalizing the manuscript for that book, Bush continued work on his second book project, “Varieties: Democratic Individuality and Religion in William James.” James is famous for being a founder of the philosophical school known as pragmatism, for being one of the great contributors to American religious thought, and for being a key figure in the development of modern psychology. However, he has never been known for his political thought, until quite recently. For most of his reception, interpreters have ignored his political thought or criticized him for not having any. But in the past few decades, a new, political interpretation of James has been emerging among political theorists and historians. One problem though is that they are not attending significantly to his philosophy of religion, and those studying his philosophy of religion are for the most part not interacting with his political theory. Bush’s manuscript shows how closely interrelated James’s accounts of religion and politics are, and in doing so makes original contributions to our understanding of James’s political philosophy and philosophy of religion. The manuscript argues that a particular account of democratic individuality sits at the heart of James’s political theory and also his philosophy of religion. What is more, James thinks that a particular type of religiousness provides motivational resources for a life of political activism. Over his sabbatical, Bush wrote the first part of this book manuscript, and he presented material from the project in April at the Western Division conference of the American Philosophical Association.

Bush’s sabbatical allowed him time to work on two essays, in addition to the book manuscripts. He completed an essay, “Religion against Domination: William James’s Individualism,” on topics central to the “Varieties” book manuscript. Additionally, he finished an essay on the role of cruelty in George Bataille’s writings. Bataille was a twentieth-century French intellectual and provocateur who wrote about various forms of excess: violence, festivals, sacrificial rituals, mystical ecstasy, and such things. Bataille’s writings depict various forms of cruelty, and ethicists have grappled with the implications of these depictions, some arguing that apprehending representations of cruelty could result in a greater sensitivity to human suffering and human worth, others worrying about the potential that such representations have to engender sadism. Bush’s essay, “Sovereignty and Cruelty: Self-Affirmation, Self-Dissolution, and the Bataillean Subject,” argues that Bataille’s conception of cruelty allows him to develop a concept of ethical subjectivity that does not err for being too passive or too assertive in relation to others. The essay will appear in 2015 in Jeremy Biles and Kent Brintnall, eds., *Negative Ecstasies: Georges Bataille and the Study of Religion* (New York: Fordham University Press).

Caroline Castiglione

ITALIAN STUDIES • FALL 2013

Caroline Castiglione was a Faculty Fellow at the Cogut Humanities Center in the fall of 2013, during her sabbatical semester. She published “Peasants at the Palace: Wet Nurses and Aristocratic Mothers in Early Modern Rome,” in *Medieval and Renaissance Lactations – Images, Rhetorics, Practices*, ed. Jutta Spierling (Burlington VT, 2013) and is now working on sources related to women and medicine in the early modern period. In collaboration with art historian Suzanne Scanlan she started a project on female commemoration in Rome and together they delivered a paper on this theme: “Death Did Not Become Her: Memorializing Women in Early Modern Rome” at the University of California Center in Rome in October 2013. Her book was successfully evaluated by reviewers at Palgrave Macmillan for publication in 2014: *Accounting for Affection: Mothers and Politics in Rome, 1630-1730*.

John Cherry

ARCHAEOLOGY, CLASSICS, AND ANTHROPOLOGY • CALENDAR YEAR 2013

Professor Cherry was on sabbatical leave throughout the calendar year 2013, splitting time between the two very different aspects of his current archaeological research. For the spring semester, he was resident in the Department of Classics at the University of Cincinnati, as Margo Tytus Visiting Fellow, in order to make use of the outstanding archaeological collections of the Burnam Classics Library during the initial stages of preparing a book provisionally entitled *Cretan Transformations, 2200-1900 BC*.

It is generally accepted that the first stratified, complex societies to appear in the Mediterranean region outside of the heartland of Egypt and the ancient Near East were in Crete, shortly after 2000 BC. These small-scale, Bronze Age ‘Minoan’ states have been known for more than a century (since Sir Arthur Evans began excavations at Knossos in 1900), yet no coherent explanatory account of their origins yet exists. The most prevalent opinion views them as evolving steadily throughout the very long preceding ‘prepalatial’ period of well over a millennium, and many aspects of the archaeology of Crete in the 3rd millennium BC have been seized upon as somehow ‘prefiguring’ elements of the developed Minoan states of many centuries later. The book in preparation, in contrast, seeks to make the argument, based on a plethora of new evidence that has accrued in recent decades, that — as is true of many ethnohistorically and archaeologically well-documented instances of state formation elsewhere — Cretan states in fact developed quite fast, roughly during the last two centuries of the third millennium. This is the period that witnesses striking changes in settlement patterns, the first courtyard-centered ‘palatial’ architectural complexes in several parts of the island, clear-cut social differentials expressed via mortuary practices, the rise of elite craft technologies, an influx of prestige-enhancing exotic imports from the Levant and Egypt, and so on.

Current data suggest that a well-documented climatic deterioration (the ‘2200 BC event’) which had negative impacts on societies across a broad swath of the Near East, Anatolia, and the Aegean at this time may have left Crete largely unaffected. This could have provided opportunity for emergent Cretan elites, taking advantage both of geographical position and the newly-developing technology of masted sailing ships, to forge new links of exchange and political interaction with established states farther east, in the process cementing their own social hegemony at home and placing Crete at the center of a new Aegean world system. The writing of draft chapters of this book, which is likely to be controversial among specialists, began in fall 2013.

Turning to his other research focus, Professor Cherry spent six weeks in April and May co-directing the fifth fieldwork period of his *Survey and Landscape Archaeology in Montserrat* project, in the eastern Caribbean. The 2013 season saw, amongst other things, the first archaeological use in the Caribbean of airborne LiDAR imagery (which has the ability to strip away the jungle canopy and reveal anthropogenic features in ‘bare-earth’ visualizations of the ground surface), and the rescue excavation of a British military



Brown University - Wayne State University excavation of a late 18th-century British cannon platform at Gun Hill, Montserrat, British West Indies (photo: Emanuela Bocancea, Joukowsky Institute for Archaeology and the Ancient World).

cannon platform dating ca. 1780-1820 (see image). Aspects of his Caribbean research were presented at meetings of the Society for Historical Archaeology (Leicester, UK), the Society for American Archaeology (Honolulu, HI), and the International Association of Caribbean Archaeologists (San Juan, Puerto Rico). He also completed journal articles and book chapters on island historical ecology in the Caribbean; historical and archaeological perspectives on the colonial sugar-plantation era on Montserrat; contemporary ‘Irish’ identity on Montserrat and the ‘invention of tradition’; multi-scalar, multi-method survey methodologies in Caribbean archaeology; and the concept of archaeological landscapes as ruins.

Professor Cherry was also active, as General Series Editor, in preparing for press several volumes in the newly inaugurated *Joukowsky Institute Publication series*, which showcases research and conferences organized by Institute faculty, postdoctoral fellows, and graduate students. *Re-Presenting the Past* (Sheila


Bonde and Stephen Houston, eds.) was published in July 2013, and both *Locating the Sacred* (Claudia Moser and Cecelia Feldman, eds.) and *Violence and Civilization* (Roderick Campbell, ed.) in January 2014. Editorial work was also completed on two further volumes, *Of Rocks and Water* (Ömür Harmansah, ed.) and *Archaeologies of Text* (Matthew T. Rutz and Morag M. Kersel, eds.), both scheduled to appear in 2014.

Jonathan P. Conant

HISTORY • ACADEMIC YEAR 2013-2014

With the assistance of a Henry Merritt Wriston Fellowship and a junior sabbatical leave, Jonathan Conant spent the 2013–2014 academic year working on his second book, *The Carolingians and the Ends of Empire, c. 795–840*. This project examines the “ends of empire” in both geographical and ontological terms, and considers how the two informed one another. In other words, it seeks to rethink early medieval perceptions of the nature, aims, and responsibilities of empire in light of contemporary interactions across the religious, cultural, and linguistic boundaries of eighth- and ninth-century Europe and the Mediterranean. Under the Carolingian royal family, the Frankish kingdoms—roughly the territory of modern France, western Germany, and northern Italy—witnessed the first effort to rebuild a complex society on a large scale in Western Europe after the collapse there of Roman imperial power three hundred years earlier. Conant’s study focuses specifically on the reigns of the first two Frankish monarchs to lay claim to the imperial title: Charlemagne (r. 768–814) and his son and successor Louis the Pious (r. 814–840). The story of their rulership has long been told as the story of the lands under immediate Frankish domination; but early medieval Franks also found themselves entangled in a network of connections that linked them to the Islamic world, Byzantium, the Christian kingdoms of northern Spain and Anglo-Saxon England, and pagan Northern and Central Europe. These external relations have generally been regarded as lying outside the central scope of Carolingian imperial aspirations. Far from being of peripheral concern, though, Conant contends that Frankish ties to such far-flung regions were central to the Carolingians’ understanding and exercise of imperial power. Even more, in laying claim to the title of “emperor,” Charlemagne and Louis believed that they were also shouldering the burden of defending the universal Christian community, irrespective of the frontiers of effective political power. For in the early Middle Ages, empire was no longer simply a matter of territorial control; it was a question of ideological authority, even across political boundaries, above all within the scattered communities of the Christian faithful.

As part of his ongoing research on this project, in 2013–2014 Conant wrote two stand-alone articles on Muslim–Christian interaction in the ninth-century western Mediterranean. The first of these, forthcoming in the journal *Early Medieval Europe*, explores Louis the Pious’ attempted intervention in 829–830 in the city of Mérida, deep in Islamic southern Spain. Long dismissed or neglected by historians, this incident throws into sharp relief both the contrast between medieval and modern ways of conceptualizing space and



the ebulliently ambitious early Carolingian understanding of the scope and character of their empire. His second article, currently under peer review for publication with another leading journal, examines local responses in Sicily and southern Italy to persistent slave-raiding from North Africa over the course of the ninth century. In addition to his writing, with the support of the Humanities Research Fund Conant was able to make a research trip to Germany in March–April 2014, to visit a number of archaeological sites that are central to his study.


Conant was also involved in a number of smaller scholarly projects in 2013–2014. Together with Susan T. Stevens (Randolph College), Conant co-edited a volume of essays on the transition from late antiquity to the early Islamic period in western North Africa. The volume, *North Africa under Byzantium and Early Islam, ca. 500–ca. 800*, is now in production with Dumbarton Oaks Research Library and Collection (Harvard University). He contributed a paper on a similar topic to a separate volume being published by the Deutsches Archäologisches Institut (German Archaeological Institute) in Rome, which is presently under peer review. He also presented a paper on sectarian violence in late Roman North Africa to a conference held at Trinity Hall, University of Cambridge, in March 2014. In July 2014 he will submit a revised version of that paper for publication.

Joan Copjec

MODERN CULTURE AND MEDIA • SPRING 2014

Professor Joan Copjec spent her sabbatical semester in New York bringing her book manuscript, “Cloud: Between Paris and Tehran,” nearly to completion. Her project, originally conceived as a study of the films of Abbas Kiarostami, arguably Iran’s most highly lauded director, took a radical turn when Copjec happened to notice that the image on the cover of a book of medieval Islamic philosophy, *Spiritual Body and Celestial Earth*, bore a striking resemblance to a recurring image in Kiarostami’s films. The image is simple: a zigzag path winds up a hill atop which sprouts one lone tree. This bit of landscape might easily be mistaken for a “found object,” part of the natural geography of Northern Iran where the films were shot. But an interview with the director reveals that the zigzag path, is in fact, artificial; Kiarostami had it carved into the hill at considerable cost by his film crew. Why?

Henry Corbin, author of *Spiritual Body and Celestial Earth* describes the fourteenth-century Persian miniature that graces the book’s cover as “the best illustration that has come down to us today” of what he calls “alam al-mithal” [the imaginal world]. Corbin – a French philosopher and influential Iranologist who introduced Heidegger’s work into France through translation – isolated this important concept as he photographed, archived, and translated many of the great texts of the *falasifa*, philosophical followers of Avicenna in the Arab world, which would have been lost without his life-long intervention.



The concept of the imaginal world has been celebrated for opening up a whole new path in the study of Islam and yet Corbin states that he was only able to discern this concept's operation (beneath a variety of terms) upon discovering a key to it in the work of Heidegger, and he baptized it with a name that purposefully evokes the "imaginary," a concept invented by his contemporary and colleague, the French psychoanalysis, Jacques Lacan. In short, the conceptualization of the imaginal seems to mimic the dimension itself insofar as *alam al-mithal* defies localization and manifests itself only in the interstices of the terms it separates. Separation functions here paradoxically, as the condition of the possibility of relation.

One of the theses of this project is that the question of what it means to have an image runs through the films of Kiarostami. At a time when so many feel compelled to complain about the glut of images, he returns to inquire afresh into the nature of images and point to the problems surrounding their scarcity. Copjec relates his inquiry to medieval debates about images and the imaginal, some of which are echoed in the theorization of images taking place currently. She also dwells on the interstitial space of the imaginal world, which offers a theory of relation similar to the one posed by Lacan. Arguing that the image sought by the characters in the films bears not merely on their personal identity, but also concerns their sense of belonging to something other than themselves, she goes beyond analyses of the individual films to discuss the modesty system – whose impact on the film industry is obviously considerable – and the piety movement to ask whether their manner of establishing a sense of cultural belonging abets the transmission of culture or fixes it in a securitary posture.

Not all the chapters of this book project, however, are given over to film analysis. Theoretical questions opened by the cinematic discussions spill over into chapters that develop the arguments in straightforward philosophical and psychoanalytic terms.

While composing the new chapters and revising older ones, Copjec continued to test her arguments on various audiences during her sabbatical semester. In January she delivered a keynote lecture in Berlin at a conference sponsored by the International Psychoanalytic University and the Psychoanalytic Seminar, Zurich; a German translation of her paper was circulated at the conference, but the paper, "Encore: One More Effort to Think Sexual Difference," will be published in English in the conference proceedings due out this summer. In February she delivered an invited lecture in the department of English at Boston University. She gave two lectures at UCLA, sponsored by the English, Comparative Literature, and Media Studies departments, in April. Invited by the Freudian Group of Tehran to speak there in May on "Freud and Women," she was unable to attend because of last minute visa problems; her paper was translated into Farsi, however, and circulated at the conference. Copjec was also interviewed by Professor Jennifer Murray (University of Franche-Comte in France) about her current book project for a special volume on Lacanian contributions to literature and film; the interview, "The Inheritance of Potentiality," is scheduled for publication in the French journal, *E-rea*, vol. 12, no. 1 (Fall 2014).

David Cutts,

PHYSICS • FALL 2013

In the Fall of the 2013-14 academic year, Professor David Cutts applied a one semester sabbatical leave towards research investigating the fundamental particles and forces of nature. An experimental particle physicist, Dave is a member of the international collaboration operating the Compact Muon Solenoid (CMS) detector at the Large Hadron Collider (LHC), a particle accelerator located at the CERN laboratory in Geneva, Switzerland. With three other colleagues in the Physics Department at Brown, Dave works with Brown students and postdocs on projects building, maintaining and upgrading the detector components, developing the data collection triggers and algorithms needed to unravel the measurements into reconstructed particle collision processes, and creating detailed analyses that derive new insights into the basic forces and particles of nature. During his sabbatical, Professor Cutts contributed to a [video](#) that describes this work. Because of the historic discovery of the Higgs Boson, it was especially exciting to be deeply active in CMS during this time.

CMS is a large, complex detector and the collaboration associated with its operation involves about 2500 physicists from around the world. A wide-ranging assortment of physics processes can be studied and there is incredible scope for individual creative work and potential discoveries; indeed, most analyses are done by just a few physicists. All collaboration members contribute service work needed by some aspect of the experiment, work that provides the framework to make possible the final studies and the physics results. Dave Cutts was asked by the CMS collaboration leadership to serve as the co-chair of the Publication Board that oversees CMS papers associated with searches for new and exotic physics. The Board works with authors to consider draft papers carefully, ensuring that comments from collaboration members are properly considered and that the physics clarity and language style of the manuscript reflects the quality desired for CMS publications. Most CMS members are authors of all CMS papers, since in some way they all have contributed importantly to the experiment and thus made the papers possible. The Publication board oversees the final process of an analysis – preparing the paper for submission, and afterwards, the Board Chair, in particular, works with the primary author(s) to generate appropriate responses to journal referees.

Fall 2013 was a particularly appropriate time for Professor Cutts' sabbatical. The CERN LHC operated during 2011 and 2012, allowing CMS to collect a large amount of data from proton-proton collisions at center-of-mass energies that had never been studied before. During 2013 and 2014 the LHC was slated to be shut down, so that the interconnections between the magnets could be upgraded, to allow even higher energy collisions starting in 2015. Thus 2013 was an important time for undertaking physics analyses of the collected data and preparing them for publication, and Dave Cutts' ability to spend much of his time participating in this work make possible a significant contribution to the experiment. In the several years that CMS has operated, the Board overseeing searches for new particles and physics helped produce over 70 publications, a major effort.

In addition to his work on the Pubcom, Dave worked with graduate students Juliette Alimena and Stephen Sirisky on a search for new particles, in particular, for heavy, long-lived particles that stop within the CMS

detector and later decay. Such objects if they existed could be related to the particle responsible for the “dark matter” observed by astronomers, and their discovery would be very exciting. Dave took three one-week trips to CERN during this sabbatical time, to connect with CMS collaborators associated with his Pubcom responsibilities as well as to pursue matters related this analysis, which will be the basis of Juliette’s PhD thesis. Dave and Stephen are shown in the attached photograph alongside one component of the CMS detector, which was opened to allow for installation of upgrades during the LHC downtime.

At Brown Professor Cutts serves as the lead PI for a grant from the U.S. Department of Energy in support of the high energy particle physics research work of 11 physics faculty members. The grant totals 4.6 M\$ for three years. In December 2013 Dave was active overseeing the preparation and submission of the grant’s continuation proposal.

In summary, Dave Cutts enjoyed a highly active and productive sabbatical!



Professor Dave Cutts (right) and graduate student Stephen Sirisky, in front of a component of the CMS detector (a portion of the muon system), at CERN.

Carol DeBoer-Langworthy

ENGLISH • FALL 2013

Carol DeBoer-Langworthy’s scholarly leave in fall 2013 semester was devoted to research for a literary biography of the American woman writer Neith Boyce (1872-1951). As it turned out, the hunt for information eclipsed a second planned portion: a comprehensive website relating to this modernist writer whose contributions to American literature are being reassessed and rediscovered. Neith’s was a complicated life demonstrating the complex web of exchanges between artists of different media that contributed to the modern sensibility. The leave culminated in a literary agency’s request for a book proposal, an opportunity to publish a chapter of the biography in a magazine, and a writer’s residency for summer 2014.

This leave began calmly enough among Neith’s papers in the American Literature Collection of Yale’s Beinecke Rare Book and Manuscript Library. Seeking to fill in a detailed outline for the book, DeBoer-Langworthy sought information on Boyce’s life during the thirties and forties in Provincetown and Wellfleet, Massachusetts—both centers of modernism at the time. After a colorful youth and early-married life in all the modernist hotspots of the world, Boyce and her husband, the writer Hutchins Hapgood (1869-1944),

had been hobbled by the Depression. They subsisted on the Cape or at their farm in New Hampshire, wintering in Key West. After Hutch's death in 1944, Neith lived with a daughter and her family in Wellfleet, returning to Provincetown to die.

But the letter-trail at Yale for these decades was elliptical about events related to DeBoer-Langworthy by family members and old friends: brushes with the FBI in the immediate post-World II era, poverty, concerns about children (and their politics); possible alcoholism. It became apparent that other sources were needed to construct a full description of this life dedicated to anarchist ideals. Another goal was to catalog Neith's near-misses in publication during these decades, as well as her crucial role in the creation of her husband's classic memoir, *A Victorian in the Modern World* (1939).

Since the late 1970s, DeBoer-Langworthy had been interviewing people in Provincetown, where Neith lived on and off from 1911 to 1951. Aided by Neith's daughters, DeBoer-Langworthy had been able to simply show up with pointed, precise questions of townsfolk for her master's and doctoral theses. After the deaths of the daughters in the 1990s, that passport was gone. Meanwhile, potential informants were dying at a distressing rate. At the same time, DeBoer-Langworthy was making new, better-informed analyses from research in the archives, sketchy as data might have been. Where to get more information?

As predicted in her proposal, DeBoer-Langworthy resorted to anthropological field research techniques. She rented an apartment in Provincetown in October, when "people come out of their holes," as one resident described the end of the tourist season. The plan was to abide there and see where things led. It worked. A sympathetic landlord started vouching for her credibility with artists. Steve Borkowski, chairman of the Town's Art Commission, became a friend and source of documents and leads. An artist who rented a studio from a recently-deceased woman who'd spent her childhood in a house rented by her parents from Neith and Hutch in the 1930s (get it?) arranged an interview with George Bryant, the unofficial town historian. DeBoer-Langworthy had been seeking to interview Bryant, without success, since the 1980s. Meeting in the lower level of the public library, they talked until closing hours about life in Provincetown, and then in coffee shops in subsequent days. The same artist arranged meetings with John Beauchamp, grandson of Neith's best friend, Mary Heaton Vorse (1875-1966). Beauchamp had known Neith and, as someone writing his own memoir, could share a local assessment of Neith. Thus DeBoer-Langworthy was passed from contact to contact.

Snippets of information from these interviews were patched into that book outline, lending color and value to descriptions of Neith's life as it played out over her 79 years. Because she often transformed personal history into topics for her writing, such details pertain to her literary assessment as well.

Now a Boston literary agency awaits a proposal for the biography, thanks to contacts made during the leave. DeBoer-Langworthy is working on an article for the forthcoming issue of *Provincetown Arts* about Neith's summer of 1915, the cultural moment when her play, "Constancy," debuted in her own home in Provincetown and kicked off the Provincetown Players and a revolution in theater. DeBoer-Langworthy won a writer's residency in a dune shack on the National Seashore through the Outer Cape Artists Residency Consortium—to work on Neith.

Karen Fischer

EARTH, ENVIRONMENTAL, AND PLANETARY SCIENCES • SPRING 2014

During her sabbatical, Professor Fischer focused on a set of projects whose goal is to better understand the processes by which continental lithosphere accretes during episodes of plate tectonic convergence and collision and how the continental lithosphere subsequently evolves.

A central component of this work was the analysis of data collected by the Southeastern Suture of the Appalachian Margin Experiment (SESAME). The SESAME array (funded by the NSF EarthScope Program) comprises 85 broadband seismic stations that were deployed across the collision zone between Laurentia (proto-North America) and Gondwana (proto-Africa). These continents collided approximately 300 million years ago during the last stages of the plate convergence that created the roots of the Appalachian mountains. The stations reached from eastern Tennessee to northern Florida. Working with colleagues at the University of Georgia and the University of North Carolina, Professor Fischer and her group installed the stations in 2010-2012 and removed them from the field in May, 2014.

The seismic stations recorded seismic waves from earthquakes from around the globe, and the timing, amplitude and shapes of these waves are being used to construct images of the three-dimensional structure of the crust and mantle beneath the region. New discoveries include an interface in the crust that dips gently to the south beneath the entire region. This feature likely represents the contact between the top of



Brown University graduate students Julia MacDougall (PhD '14) (left) and Emily Hopper working at a SESAME seismic station in northern Georgia.

the Laurentia lithosphere (or plate) that was thrust under the lithosphere of Gondwana. It resolves the longstanding question of whether the last stages of this plate collision involved significant convergence, with one plate pushing beneath the other, or whether instead the plates slide horizontally past one another. The former is correct. Other key findings are that the crust is ~20 km thicker and the mantle has anomalously slow seismic wave speeds beneath the Blue Ridge mountains, the highest elevations within the heavily eroded Appalachian landscape. These crust and mantle properties explain why the Blue Ridge mountains stand high today, as opposed to being destroyed by erosion as has happened elsewhere in the region.

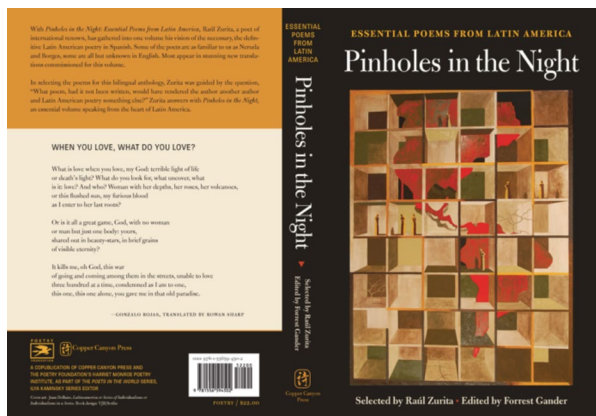
As the Jack E. Oliver Visiting Professor, Professor Fischer spent time at Cornell University to work with colleagues in the Department of Earth and Atmospheric Sciences and the Institute for the Study of the Continents (INSTOC). One these collaborations focused on a new approach to resolve the architecture of the continental lithosphere through combined analysis of earthquake waves and the higher frequency waves used in active source imaging studies. Another involved completion of a paper on the relationship between the attenuation of seismic waves and the physical and chemical properties of the mantle beneath volcanic of 2014 that will examine the evolution of the Appalachian region from the time plate collision, when Himalayan-scale mountains existed, to its present-day highly eroded state.

Forrest Gander

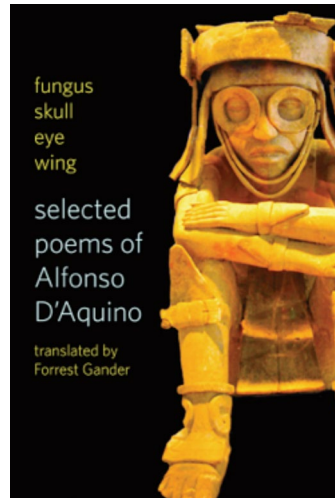
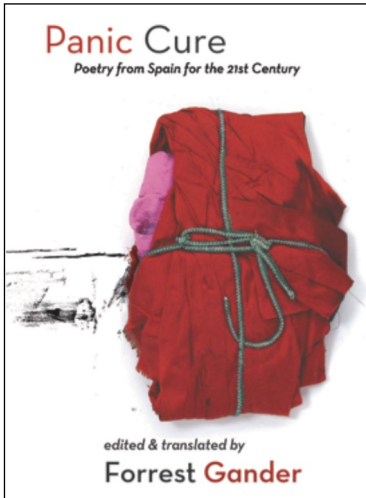
LITERARY ARTS • FALL 2013

During his fall-semester 2014 sabbatical leave, Forrest Gander brought to term several major projects on which he had been working for several years. The biggest was a bilingual anthology, *Pinholes in the Night: Essential Poems from Latin America* (Copper Canyon, 2014). While Gander translated some material for this anthology, he also selected key translators to contribute new translations. He spent hideous months in the fall chasing down and securing translation rights. (Gabriela Mistral's work, for one instance, is controlled by a very small monastery of Franciscan monks who, given their demanding work in the community, have little interest in responding to phone calls, letters, or emails, and none at all in signing contracts.) Gander also edited the anthology and was responsible for the task of proofing the text in both Spanish and English.

Another book that Gander edited and proofed during his sabbatical leave is *Panic Cure: Poems from Spain for the 21st Century*



(Shearsman Editions, 2014). Selected and translated by Gander, *Panic Cure* gives English readers a glimpse of the recent poetry Renaissance in Spain among the generation of writers who have come of age after the stifling regime of Franco. The U.K. edition was recently released; the U.S. edition is forthcoming from Seismicity Editions/Otis Books in fall 2014.



Gander also proofed and finalized the copy for *Fungus Skull Eye Wing: Selected Poems of Alfonso D'Aquino* (Copper Canyon, 2014). Mexican poet Alfonso D'Aquino lives on the outskirts of Cuernavaca where the vegetation is jungly and the electricity goes out for days at a time. There are stars and behind the stars, stars. Snakes are his talismanic animals and he has names for the different lizards doing push-ups on hot volcanic rocks in his garden. He collects local plants and knows their medicinal uses. Nobel Prize winner Octavio Paz recognized D'Aquino's talent early on and championed his work. At the age of 22, he was awarded the prestigious Carlos Pellicer Poetry Prize. The well-known translator and writer Richard Howard has called *Fungus Skull Eye Wing* "The most vivid and satisfying new poetry from Mexico that I have ever encountered."

The last translation project on which Gander worked over his sabbatical leave is *Rain of the Future, Poems by Valerie Mejer* (Action Books, 2014). Edited by CD Wright and co-translated by Brown University alum (and Gander's former student) A. S. Zelman-Doring, *Rain of the Future* is the first English translation of Mexican poet and painter Valerie Mejer's poems, poems that the great Chilean writer Raul Zurita admires for the way they "disclose a sweeping prospect in which biography, landscape, memory and dream erase their respective margins, making clear to us that what we come to call existence is simply a modality in which we claim our right to weakness, defeat, hemorrhage, because only through radical vulnerably can the urgency of love arise."



Finally, Gander oversaw the publication by New Directions Publishers (NY, 2014) of his own poetic collaboration with the MacArthur Award-winning, avant-butoh dancers [Eiko & Koma](#).



Photo by Anna Lee Campbell

Matthew Gutmann

ANTHROPOLOGY • FALL 2013

During his fall 2013 sabbatical Professor Matthew Gutmann conducted ethnographic fieldwork in Mexico City and in Shanghai on a new research project, “Men Are Animals: Category Politics and Biological Distress.” This study is designed to explore popular enthusiasm for putative scientific beliefs that men have minimal control over their sexual and violent “natures” and they must be managed and restrained, usually by societal restrictions, and by the women in their lives. Who equates men more with (non-human) animals – and why? When are women compared to non-human animals? Are men called animals because instinctual behavior is said to drive a particular human activity?

Semi-structured ethnographic interviews, life histories recording, and conversations with scientists and other experts on genetics, endocrinology, and evolution took up most of the fall. Gutmann also assembled



Shanghai Marriage Market, where parents gather on weekends to seek a match for their child

small teams of research assistants in China and Mexico to help develop case studies: in Mexico City, on women-only Metro trains; in Shanghai, on the so-called Marriage Market held in a public square on weekends, where parents go to seek a suitable match for their child.

This research aims to document and analyze gendered undercurrents in biological explanations about human behavior pervasive today in two distinct societies, China and Mexico, with reference throughout to the United States as well. A biological narrative is compelling to understand, for example, male sexuality and violence. Nonetheless it is more remarked upon than understood. Why analytic frames referencing heredity, genes, and hormones hold sway in the popular imaginary at this particular historical moment rests on more than simply the credibility of scientific discovery.



Mexico City Metro. Sign indicates that trains stopping on this part of the platform are for only women and children under 10 years old.

More than 60 years ago, Simone de Beauvoir famously wrote that “biological facts [provide] one of the keys to the understanding of woman.” Yet, she quickly added, “I deny that they establish for her a fixed and inevitable destiny.” Her revolutionary thesis? Biology Is Not Destiny. Yet today popular beliefs about men’s sexually rapacious appetites and aggressive proclivities are widespread across the globe, including among some scientists. This ethnographic study will learn from men and women from two very different cultural settings to find out why.


Paul Guyer

PHILOSOPHY • SPRING 2014

Professor Guyer’s primary sabbatical project was a new book on the impact of Immanuel Kant’s moral philosophy on the subsequent history of philosophy. Since its publication in the 1780s, Kant’s work has been recognized as one of the two or three major modern approaches to moral philosophy, and almost all subsequent moral philosophers from his contemporaries to ours, such as John Rawls and Jürgen Habermas and their students, have responded to it in one way or another, sometimes with minor surgery, cutting out one bit or another that has been found offensive, and sometimes more radically, with an entirely different approach but one that makes most sense if understood to have been intended as an alternative to Kant. Fichte, Schelling, Rawls, and Habermas are examples of the former approach, while Hegel, Schopenhauer, and Nietzsche are some examples of the latter. But in spite of Kant’s recognized importance to the entire

modern history of ethics, there has never (perhaps wisely) been a book that attempts to survey his legacy, a book that might be analogous to J.B. Schneewind's *The Invention of Autonomy* (1998), which chronicled the development of Kant's key idea from the early days of modern philosophy to Kant himself. This is what Guyer aims to do (although after publishing his three-volume *History of Modern Aesthetics* a few months ago, he would like to keep this book to a single volume). Guyer argues that all of the chief objections to Kant's moral philosophy were identified within the first decade of its reception, and that philosophers ever since have been either attempting to modify Kant's philosophy to deal with one or another of these objections or have rejected it and constructed their alternatives on grounds associated with one or another of these objections. So after an introductory chapter laying out Guyer's approach to Kant's ethics itself, which he plans to write at the end of the project, Guyer begins with a lengthy chapter on that first decade of reception, in which he identifies five major issues: Kant's formulation of the moral law and whether it is an "empty formalism"; the success of his derivation or "deduction" of the law; the relation between morality and happiness; his treatment of freedom of the will and the possibility of free but immoral action; and the role of feeling in moral motivation (and issue perhaps most famously identified with Friedrich Schiller's response to Kant). The book will then trace out the effect of these criticisms on the subsequent reception of Kant. In addition to drafting the chapter on the first decade of criticism (100 pages), this semester Guyer also drafted chapters on Fichte (60 pages) and Schelling (30), and before the summer is over he expects to revise existing papers on Hegel's and Schopenhauer's responses to Kant's ethics for use in the book. That will leave chapters on Nietzsche; British idealists such as T.H. Green and Edward Caird through H.J. Paton; German Neo-Kantians such as Hermann Cohen and Heinrich Rickert; the Oxford "intuitionists" Prichard and Ross; and then Rawls and Habermas and several of their most significant students, such as Onora O'Neill and Christine Korsgaard in the case of Rawls and Axel Honneth and Rainer Forst in the case of Habermas. Guyer hopes to complete at least several of these chapters in the fall and to complete the whole project no later than the summer of 2015. Guyer's fundamental argument is that those who have been most critical of Kant or least interesting in their interpretation have been those who thought that he has advocated following the moral law just because that is what it takes to be rational in some abstract sense, while those who have understood that for Kant following the moral law is the means to maximize intra- and interpersonal freedom of choice have been the most interesting followers. By that criterion, for example, Rawls turns out to be a far more interesting heir to Kant than Habermas.

Guyer's second major project is a length entry on the history of idealism from the seventeenth to the twentieth centuries, written in collaboration with his colleague Rolf-Peter Horstmann, professor of German Idealism emeritus at the Humboldt University (Berlin) and visiting professor at Brown through 2017. This entry is an outgrowth of the seminar that the two taught together during 2013, and may lead to a subsequent book that they would co-author. Guyer has thus far written the sections on Hume, Kant, and Schopenhauer, while Horstmann has written sections on Hobbes, Locke, Berkeley, Fichte, Schelling, Hegel, Bradley, and McTaggart. Guyer intends to add sections on the American Idealist Josiah Royce, the British Idealist R.G. Collingwood, and the German-American Neo-Kantian Ernst Cassirer, as well as an earlier section on Leibniz, before the project is complete, and he is currently working on the Royce section. Guyer and Horstmann will hold a workshop on their work to date in Berlin in July before finishing the entry, and perhaps organize a larger conference for some time in 2015.



Finally, over the course of his sabbatical, Guyer wrote several free-standing essays on Kant and prepared a new edition, including a new introductory essay, new notes, and a new bibliography, of Edmund Burke, *A Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful*, edited by Paul Guyer (Oxford: Oxford World's Classics, forthcoming).

Johanna Hanink,

CLASSICS • ACADEMIC YEAR 2013-2014

Johanna Hanink divided the time of her year-long sabbatical between Cambridge (UK), Venice (Italy), and Thessaloniki (Greece). As a Distinguished Academic Visitor at Queens' College, University of Cambridge, Hanink spent an intensive two months in the Classics library, where she put the final touches on her monograph (*Lycurgan Athens and the Making of Classical Tragedy*), drafted a new chapter on ancient scholarship on tragedy for a volume on Greek tragedy after the fifth-century BC, and finally had a chance to get her second monograph project seriously underway.

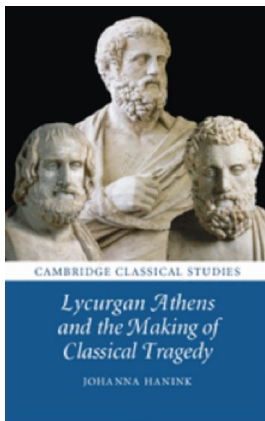
For her second book, the tentative title of which is *Performing Athens: The Epitaphios Logos and the Dramatic City*, Hanink is attempting to combine more traditional methods of classical cultural studies (scholarship rooted in ancient texts) with theoretical approaches more current in the field of Performance Studies. Each of the book's chapter's will touch in some way upon the Athenian institution of the *epitaphios logos*: in his *History of the Peloponnesian War* Thucydides reports that every winter, at the conclusion of the military campaign season, the Athenians would gather at their public cemetery to listen to an elected orator deliver a funeral oration (*epitaphios logos*) over the year's war dead. This speech consisted in a celebration of Athenian (mythical) history and national character and, like the festival of the Great Dionysia at which dramas premiered, marked an occasion for the city to perform its self both to itself and to foreigners. One of the primary aims of Hanink's new project is to look at the occasion and poetics of the funeral oration as a sort of sister-genre to Athenian drama. Both forms flourished and died over roughly the same stretch of time, and both offer windows into how the Athenians constructed and constitutively performed their own civic mythology and ideology.

While in Cambridge, Hanink wrote an article ("*Epitaphioi Mythoi* and Tragedy as Encomium of Athens") on the reception of fifth-century tragedy in fourth-century funeral oration. This piece will form the basis of a chapter of the new book (the article recently appeared in the journal *Trends in Classics*, a publication of the Aristotle University of Thessaloniki).

In November and December she travelled to Venice, an exciting and inspiring backdrop for the otherwise dull but necessary final steps in the production of her first book: copy-editing and indexing. While in Venice, she participated (and gave a paper at) Venice International University's Advanced Seminar in Humanities. She also took a week-long course in Venetian art history at the *Istituto Venezia*. This course

greatly informed her thinking about her project on performance and Athens, as the instructor designed the material around the premise of civic choreography, or how the art, architecture, music, and festivals of Venice worked in synergy to present and project an 'official' image of the city. Venice's famous *acqua alta* (always forewarned by blaring sirens) sometimes complicated Hanink's walk to class, but the city off-season held a number of unique charms (see photo). While in Italy, she also delivered a lecture (in Italian) at the Università di Roma 3.

For the spring semester, Hanink held a fellowship with the Onassis Foundation and was a visitor in the Department of Classics at the Aristotle University of Thessaloniki. In the summer of 2006 Hanink had taken an intensive Modern Greek course in Thessaloniki, and she was committed to using this longer stretch of time in the same wonderful city to achieve proficiency in the language. She did so thanks largely to her Greek courses with the [Ikarian Center](#), in Thessaloniki as well as on Ikaria, a remote Greek island which one of the world's five ['blue zones'](#)



At the University, Hanink wrote a first draft of a second chapter of the new book, on the introduction of revivals of old tragic plays at the main Athenian theater festival in 386 BC. Over the course of the semester, she delivered versions of this work in Manchester and Cambridge (UK) and at the Aristotle University (in Modern Greek), where she also seized the opportunity to become a student again by auditing a graduate seminar on gender and Greek drama. Hanink is hopeful that she will continue to find opportunities to collaborate with her colleagues at the Aristotle where, thanks to their boundless energy and dedication, the Department of Classics is thriving despite the difficult economic circumstances.

Her monograph finally appeared in hardcover material form, with Cambridge University Press, on June 19.

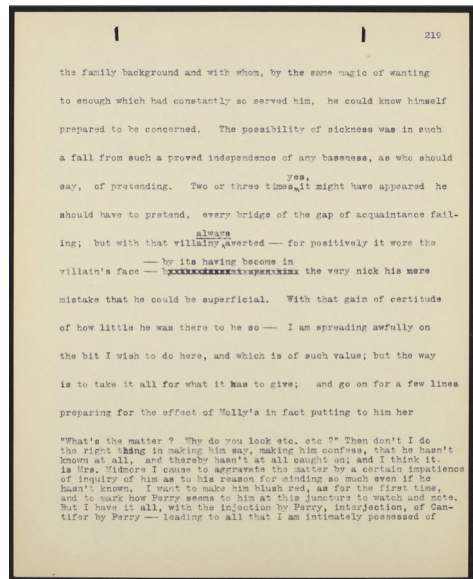
Beverly Haviland

AMERICAN STUDIES • SPRING 2013

Professor Haviland's primary work during her sabbatical was on the volume she is preparing for the Cambridge University Press edition of James's collected fiction (34 volumes). This ambitious, prestigious project will publish new standard editions of all of James's novels and tales, as well as his "Prefaces" and Notebooks. Haviland is editing *The Sense of the Past*, one of James's two unfinished, posthumously-published novels.

The work that goes into making a critical edition is traditional scholarship at its best. Providing authoritative texts is fundamental to the later work of criticism and literary history. In addition to collating all published editions of the texts in both serial and book form, the editor collates all manuscript materials to provide a source for scholars to consult. Because Henry James generally destroyed manuscripts after publication, the situation with *The Sense of the Past* is unique. At the time of his death in 1916, James was actively working on *The Sense of the Past*; thus, there are several manuscript versions available, including the original 1900 version of this novel. Haviland wrote about these two versions of the novel in her monograph, *Henry James's Last Romance: Making Sense of the Past and the American Scene*. (Cambridge: Cambridge University Press, 1997).

In the process of creating this edition, Haviland has engaged in methodological research in the digital humanities and discovered some of the strengths and limitations of the digital tools that are currently available to editors. Brown's digital librarian, Jean Bauer, worked with Haviland to produce versions of the pdf files of the first English edition and the first American edition, allowing the use of the program JuxtaCommons to collate them. This program helped Haviland to produce the list of textual variants after publication. However, for the list of textual variants that are found in the various manuscripts and typescripts, the Optical Character Recognition (OCR) program is of no use. This work must be done by hand and by eye, as it has been for centuries. There is also a significant digital gap between the footnoting capabilities of Microsoft Word and the variety of marks required by the printer to set up the variants in the final text. Haviland consulted with several digital librarians, but there are no digital editing programs that meet the requirements of this critical edition. It is obviously too small a market to incentivize programmers.



Harvard University - Houghton Library / James Henry, 1843-1916. *The sense of the past: Typescript (unsigned):* [London, 1915?] Discarded sheets. MS Am 1237.8 (4). Houghton Library, Harvard.

This editorial work will provide scholars with a unique insight into James's processes of composition because of the variations in the text of the novel proper and because of his frequent interruptions of the "story" to dictate to his typist his reflections on the composition of his narrative. These "discarded pages" (which obviously were not, in fact, discarded) are in the Houghton Library at Harvard, where most of the materials relevant to the project are held.

In the original plan for *The Complete Fiction of Henry James*, Cambridge had planned to combine *The Ivory Tower* and *The Sense of the Past* in one volume. However, because of the amount of manuscript material that Haviland found, each unfinished and posthumously-published novel will now have its own volume in this definitive series.

In addition to producing the text and variants, the edition will contain a bibliographical history and an introduction to the novel. The focus of this introduction is on the historical circumstances of its production. Haviland presented some of this material at two international conferences. At a conference in London in June-July 2012, she presented a paper on James's decision in 1915 to become a British subject: "James as 'Alien Resident': Finding his Place and Becoming a British Subject." In Rome in July 2011 at a conference sponsored by the Henry James Society, she presented a paper on the issues raised by working with unfinished novels in a paper titled: "Contexts of Incompletion: Editing the Unfinished Texts of *The Ivory Tower* and *The Sense of the Past*." Rome, July 7-10, 2011.

In addition to her work on the James volume, Haviland has continued to work on her book project, *Shameless and Blameless: Representing Childhood Sexual Abuse in Literature*. A condensed version of the first chapter on *The Scarlet Letter* will be published as part of a symposium in the journal *Common Knowledge* that is dedicated to the topic of peacemaking and conflict resolution. It will be one of several articles analyzing fiction, myths, and works of art in which enmities are profoundly explored or their resolution enabled. Other contributors to the symposium will offer anthropological, historical and theological approaches to this topic. Haviland's essay argues that Hester Prynne's recovery from her sexual abuse and shame provides a representation of psychological and social processes of healing, and that Hawthorne's engagement with the reader strategizes the transformations of meaning that are necessary for such a resolution of conflict.

Also for *Common Knowledge*, Haviland wrote a review of the Centenary of Vaslav Nijinsky's infamous ballet *Le Sacre du Printemps* and *Apollo's Angels: A History of Ballet* by Jennifer Homans (2010).

Another part of her professional development during this sabbatical was more directly related to her teaching, especially a course she offers on *Early American Film: The Birth of an Industry*. Haviland took a course in photography at the RISD Continuing Education so that she could gain a more practical understanding of the technology of photography and film. The early history of the mechanical reproduction of images plays an important part in this course. She has offered this film course several times, and looks forward to offering it again in the near future with this new knowledge ready at hand.


Jessaca Leinaweaver

ANTHROPOLOGY • ACADEMIC YEAR 2013-2014

Professor Jessaca Leinaweaver spent her sabbatical year advancing research projects in Peru and Spain. During the fall of 2013 she conducted ethnographic field research in Lima and Ayacucho, Peru for a new international study. The research critically examines the notion that population aging in Peru will be experienced differently than in the developed world because of longstanding ideas about filial responsibility and family caregiving. Leinaweaver has collected data for this project from several different spheres – demographic, philanthropic, ethnographic, and mediated. Her research in Peru was funded by a supplement to her National Science Foundation Senior Research Grant and an award from the Ruth Landes Memorial Research Fund. During the spring of 2014, Leinaweaver was in residence at the Watson Institute, supported by Brown's sabbatical program and a top-up award from the Watson. There, she began work on the book manuscript associated with this study, to be entitled *Old Times: Population Aging and Resilient Kinship in Andean Peru*. A chapter on demographic approaches to aging has been presented at the Latin American Studies Association conference – at a panel she co-organized there with a colleague from the University of Iowa – and at a masters degree seminar in Barcelona. She has also spoken about this research at an invited lecture at the Catholic University in Santiago, Chile.

A second set of projects emerged from Professor Leinaweaver's ongoing work on transnational adoption and migration from Peru to Spain. Her book on this topic appeared in the fall of 2013, but several other papers are in progress. Two new essays are currently under review. In one, drawing on data collected in Spain, Leinaweaver examines Madrid's Museum of the Americas in light of the "pact of silence" following the Franco dictatorship, and highlighting the Museum's current projects involving Latin American immigrants. In a second paper, Leinaweaver critically assesses age restrictions and family ideology in international adoption for a special issue she is co-editing with a colleague in Australia (a former post-doc at Brown). The journal issue, currently under review, brings together colleagues in anthropology, cultural studies, and sociology examining adoption from a migration studies perspective. Leinaweaver completed revisions on three other essays emerging from the same project. A chapter about transnational fatherhood in Spain is forthcoming this fall in an edited volume from Berghahn Books. A chapter about the transnational forms of caregiving implicit in international adoption, and an article co-authored with two colleagues about linguistic taboos in Spanish adoptions, are both under review. Leinaweaver also presented her research on international adoptions in Spain in two international contexts: the Catholic University in Lima, Peru, and the University of the Witwatersrand, Johannesburg, the latter an exchange visit sponsored by the Brown Global Forums in the Office of International Affairs. At Wits, she also consulted with colleagues on a new curriculum they are working to develop on kinship and the life course.

Finally, Professor Leinaweaver continues to be invited to speak and write about the topic of her first, award-winning, book, *The Circulation of Children*. During her sabbatical she revised an invited essay for *Child Development Perspectives*, expanding her earlier work on child circulation in Peru and reframing it for a child development audience. Leinaweaver also spoke about this material in an anthropology course at the Cocksackie Correctional Facility in New York via an invitation from the Bard Prison Initiative; at a keynote



lecture on contemporary kinship studies at the 20th National Congress of Peruvian Anthropology Students in Lima; and as the invited chair of a panel on transnational families at the Berkshire Conference on Women's History in Toronto.

Antal Jevicki

PHYSICS • SPRING 2014

Professor Jevicki spent his sabbatical semester visiting the Centre for Theoretical Physics at the University of the Witwatersrand, Johannesburg, South Africa. His extended visit from January 15 to April 15th was also sponsored by the National Institute for Theoretical Physics (NiTEP) of South Africa. During this visit Professor Jevicki was involved in research on Higher Spin Gravity and String Theory with members of the school of physics of the University of Witwatersrand. The school has had a long tradition of collaboration with Brown's physics department. Two faculty members of the school, Professors J. Rodriguez and K. Goldsmith, received their PhD degrees from Brown's physics department, and one other, Professor Robert de Mello Koch, was a postdoctoral research associate at Brown. Professor Jevicki has in the past spent time giving lectures at University of Witwatersrand and also at other institutions in South Africa, including AIMS (African Institute for Mathematical Science, Cape Town). The topic of recent joint research work dealt with a construction of Higher Spin Gravity Dual to Conformal Field Theory, which represents one of the promising attempts for construction of a finite Quantum Theory of Gravity. Professor Jevicki has, with his South African collaborators de Mello Koch and Rodriguez and his PhD student Jung Gi Yoon, finished two papers:

1. "Canonical Formulation of Higher Spin Duality"
2. "Holography as a Gauge Phenomenon in HS Gravity"

This joint research work has resulted in a plan for organization of a joint conference involving Brown and the University of Witwatersrand: The "Johannesburg Workshop on Matrices, Holography and QCD," which will be held from 15-21 December, 2014 at the Centre for Theoretical Physics. This international conference will feature some of the active recent developments in theoretical physics.

Tamar Katz

ENGLISH • SPRING 2014

Professor Tamar Katz spent her sabbatical semester working on a book in progress, *City Memories: Modernism and Urban Nostalgia in New York City*. The book draws attention to a surprising location in which the past seems to remain accessible to us: the modern city, rather than the traditional town or the rural region. *City Memories* examines the way writers and photographers in the early to mid-twentieth century represented what was often seen as the quintessentially modern, forward-looking city – New York City – through its relationship to the past rather than the future. Especially in the wake of 9/11, when New York City has become a site for national mourning, it is especially important to understand the terms in which the city has long been defined through memory, and through complicated forms of narrative that loop backward as well as head simply toward an imagined future.

This book analyzes a range of representations in the period, from novels to magazine journalism, from architectural history to photography. During this sabbatical semester, Katz revised a chapter on *The New Yorker* magazine writer Joseph Mitchell. Mitchell's essays seek out obscure corners of the city that seem to preserve its past and they use a characteristic element of literary journalism, the anecdote, to turn what might otherwise be an impersonal urban history into a more immediate form of contact with New York's past. This essay will appear in the journal *American Literary History* in Spring 2015.

During the semester, Katz also did preliminary work on several other chapters of the book, writing a conference paper on immigrant narratives by Henry Roth and Anzia Yezierska to be delivered at the annual Space Between conference in London in July 2014 and proposing two papers that were accepted for the Modern Language Association in January 2015 – on the Harlem Renaissance writers Claude McKay and Nella Larsen. She also worked on an adjacent project, writing an essay entitled “Woolf's Urban Rhythms” for the forthcoming Wiley-Blackwell *Companion to Virginia Woolf*.

Charles Larmore

PHILOSOPHY • FALL 2013

During his sabbatical leave in the fall semester, Charles Larmore worked principally on the new book he is writing on the relation between freedom and reason. The book is not about freedom in the political sense, but rather about what is often called freedom of the will, the freedom we exercise in the choices and decisions we make. The basic thesis of the book is that we are free to the extent that we think and act on the basis of what are, according to our best understanding, the reasons there are to do one thing rather than another. If we are caused to do something without basing ourselves on a reason to do it – as when we fall from a ladder – our action is not free. Nor is it free when, out of some inner compulsion, we are driven to

something which fails to accord with what we understand we have most reason to do. Freedom and rationality go hand in hand.


This thesis in its generality is not that new; it has been a mainstay of the rationalist tradition in philosophy. What is novel in the book is the close attention it gives to the nature of reasons and the way it seeks to integrate our responsiveness to reasons, as free beings, into an overall picture of our place in the causal order of the world. Reasons themselves are neither physical nor psychological in nature, but consist instead in the way that physical and psychological facts in the world count in favor of certain of our possibilities; reasons are, in other words, normative in character, since they indicate to us how we ought to think or act, all else being equal. At the same time, reasons play a causal role in our thought and action, since our intention as rational beings is that our thinking and acting be shaped by the reasons there really are to do one thing rather than another. Moreover, the causal role of reasons mediates the way that the physical and psychological facts on which they depend themselves shape causally how we think and act, insofar as we are free beings. Thus – and here is where the book is at its most novel – our freedom forms part of the causal order of the world (this is a view that philosophers call “compatibilism”) and yet at the same time, for freedom to be possible, the world itself must contain, not only physical and psychological facts, but also normative facts about what reasons there are (which involves a rejection therefore of what philosophers call a “naturalistic” view of the world).

Over the past year, Charles Larmore has presented various parts of this book as talks in both America (Duke University) and Europe (Zürich, Basel, Berlin). During his leave, he also wrote several papers in political philosophy – one on political liberalism presented at the University of Arizona and scheduled to appear in the Oxford Studies in Political Philosophy, another (in German) on the idea of public reason in John Rawls’ thought, presented in Tübingen, Germany, and scheduled to appear in a book there – as well as a paper on “The Ethics of Reading”, which he presented at Brown this spring as a Presidential Faculty Award Lecture.

Kym Moore

THEATRE ARTS AND PERFORMANCE STUDIES • FALL 2013

Kym Moore spent her sabbatical in London, France, and Berlin conducting research on the Albigensian Crusade/Cathar Heresy for a new multimedia performance she is developing in collaboration with Todd Winkler, Co-Director of the MEME (Electronic Music and Media) Program at Brown. *Time’s Up: Love, Friendship, and Transformation Across the Fourth Dimension* is an evening-length multimedia performance exploring love, history, and the “ties that bind.” The work seeks to probe and break through boundaries of race, class, and gender by following the complex relationship of an African-American widow and a white male orphan she unwittingly adopts through multiple lifetimes. The performance is set in three distinct time periods: 13th Century France, the U.S. Civil Rights Era, and the newly gentrified Harlem of the current moment. The piece will premiere in April 2015 at the Granoff Center.




In preparation for this new work Professor Moore studied Lecoq physical acting technique with members of Theatre de Complicite in London at the Royal Academy of Dramatic Art. While in London she conducted research on the Albigensian Crusade/Cathar Heresy at the British Library and attended fourteen live stage performances. She also travelled to Bath, where the Cathar were known to reside to examine the landscape and myths associated with these victims of a brutal medieval genocide that drove them into France and later northern Spain to escape persecution. In search of Cathar fortresses and other evidence of their existence, Professor Moore visited several cities in France including Amboise, Perpignon, and Paris. Her research travel would culminate in Berlin where she met with production dramaturge, Katrin Dettmer to process the information she had been gathering on the Cathar and to explore contemporary German performance, paying particular attention to multimedia performances.

Professor Moore is writing and directing *Time's Up*, which has been through various stages of development since its inception in 2003. The premiere of *Time's Up* at the Granoff is the culmination of a project that sought to disrupt the boundaries of traditional theatrical convention in order to expand the viewer's perception of three-dimensional reality. In so doing she seeks to close the gap between audience and the performance in a way that it inspires all participants to see, and most importantly, experience the profound interconnection that exists between them in all spheres.

Dietrich Neumann

HISTORY OF ART AND ARCHITECTURE, ITALIAN STUDIES, URBAN STUDIES •
ACADEMIC YEAR 2013-2014

Dietrich Neumann spent the fall 2013 at the American Academy in Berlin, where he was one of 12 "Berlin Prize" winners. The productive and enjoyable stay at the Academy's Villa Arnhold overlooking Lake Wannsee in the bucolic southeastern region of the city allowed him to continue research in several local archives on the work of German-American architect Ludwig Mies van der Rohe. The Academy requires every fellow to give a public lecture – Neumann spoke about Mies van der Rohe's famous German Pavilion at the Barcelona World's Fair of 1929 and its hidden political connotations. (The lecture is accessible online at the Academy's website and a related essay was published in the Academy's "Berlin Journal" – also available online. Neumann was also interviewed about his research for NPR Berlin.) Neumann's long essay about Mies van der Rohe's Neue Nationalgalerie in Berlin in the *Tagesspiegel* ("1200 Tonnen Leichtigkeit," November 2, 2013), led to his participation in current debates about the future planning for the "Kulturforum" – the area surrounding Mies' museum. He was invited to join the "Future of Berlin Foundation" (consisting of local politicians and architects) and has attended several of its meetings since. Research trips to Munich and Frankfurt completed the work on the monograph, and the 100 page manuscript ("Architecture and Politics: Mies van der Rohe's Barcelona Pavillon") was submitted to the publisher in January. Also in Berlin, Neumann wrote an extensive review of a recent publication about Mies's Seagram Building in New York (*Journal of the Society of Architectural Historians* 72:4, December 2013: 592-595). Work on the larger Mies biography made great progress in the winter from January to March, which was spent both in Europe and the U.S.



In a lucky balance of fellowships, Neumann had been named “U.S. Department of Education Scholar in Residence” at the American Academy in Rome, where he spent most of the spring 2014. While he finished another review on a book on Mies (“The Legacy of a Modern Master” in: *Architectural Record*, June, 2014), most of Neumann’s energy and time was focused on two separate publication projects, which both came to fruition before he returned home. One was a book project about a global history of urban illumination (“Cities of Light,” Routledge 2014), co-edited with Professor Sandy Isenstadt (U of Delaware) and Professor Margaret Maile Petty (U of Wellington, NZ). Neumann contributed a lengthy essay about the social, political and technological history of Berlin’s street lighting in the 20th Century and co-authored another essay with Professor Anat Falbel of the University of Sao Paulo, Brazil about the political context of Sao Paulo’s urban illumination in the early 20th Century. The manuscript and images were submitted to the editors at Routledge a few weeks ago, and the authors expect the book to be out before Christmas. The second project, focused on Rome, had been several years in the making – a consideration of urban planning in Rome under Mussolini in the 1920s and 1930s. Visits to Roman archives were crucial for the completion of the manuscript. While the research will ultimately be presented in a small book, a condensed version of it appeared in May in the British journal *AA files* (“A Skyscraper for Mussolini” *AA Files* 68 (Spring 2014): 141 – 153.


Nothing equals the delightful atmosphere at American Academy on Rome’s Gianicolo Hill. It is one of the world’s most astonishing communities of scholars and artists, which unfailingly provides stimulating intellectual, cultural (and culinary) encounters and discoveries. Neumann had been asked to lead the AA community on a tour to the EUR quarter on the outskirts of Rome – Mussolini’s prestige project of an ideal city for a planned World’s Fair in 1942 (he had to repeat it twice for additional audiences). Other excursions and research trips (for example to the new towns of Sabaudia and Predappio Nuova) served to explore material for future research and publications about the politically complex architecture under Italian Fascism, which still has not received the scholarly attention it deserves.

The sabbatical year was interspersed with guest lectures in Porto (keynote), Munich (keynote), Berlin University, Yale University and Berlin’s Technical University, two tenure reviews, and a review of the architecture school at Delft University. Neumann expects the manuscript for his large monograph on Ludwig Mies van der Rohe to be finished by the end of this summer.

Pura Nieto Hernández

CLASSICS • SPRING 2014

During her leave of absence from Brown, Professor Nieto Hernández was invited to teach a graduate seminar for the master program at the University of Edinburgh (UK), during their spring term. The seminar was on Pindar, the author who is the subject of Nieto Hernández’s primary research project, and was attended also by some faculty members.



While in Edinburgh Nieto Hernández finished and submitted for publication an article on Philo of Alexandria (another of the areas of her current work), which came out of an invited lecture she had given in November at the Annual Meeting of the Society of Biblical Literature.

Nieto Hernández was also a Fellow of the Institute for Advanced Studies in the Humanities of the University of Edinburgh, which was host to about 30 other fellows from various disciplines in the humanities. She offered one of the weekly seminars at which fellows presented their work. This was centered on her current major research project: a book on the representation of female characters in the poems of Pindar, the fifth century BC Greek poet. Pindar attests the first use in Greek of the word 'heroine' and mentions in his poetry not only many of these special women, but also a good number of other female characters, from ordinary women (in all categories, including hetairai and prostitutes) to goddesses. This is somewhat surprising within the male-dominated landscape of Pindar's Epinicians, poems composed to celebrate the (male) winners of the Panhellenic sport games and their sponsors (also male). Many of these figures came from the outskirts of the Greek world and were representatives of local (and, often, newly created) aristocracies that had a strong interest in having their lineage validated by a genealogical link with the great heroes of the past and with the gods. These links are most often established through their mothers, women who crossed the world because of their unions with men and (in some cases) with gods. Most often this was the result of marriage, but there is also abduction, and typical motifs involve a "bride-carried-away-by-male-suitor," for example Europa and Io, and again the "woman-elope-with-lover," as in the case of Helen and Medea. It is women's mobility that creates the interplay of genealogical and spatial links that we find in Pindaric poetry. The construction of a Panhellenic identity and culture, which Pindar clearly sponsors and contributes to in his work, would not be possible without the female contribution. Good examples of this contribution are the Theban women in *Pythian* 1, Medea in *Pythian* 4 and the nymph Cyrene in *Pythian* 9.

In sum, Nieto Hernández's project examines how Pindar negotiates the status of these different categories of the female in connection with the Pan-Hellenic male ideology promoted in his poetry.

Nieto Hernández had another two occasions to present on this same topic. During the month of May she gave an invited lecture at the University of Valencia, in Spain, and another at the University of Salamanca. She was invited to collaborate with the distinguished team at Valencia that is working on Greek drama.

Saul M. Olyan

JUDAIC STUDIES AND RELIGIOUS STUDIES • SPRING 2014

During spring 2014, Saul M. Olyan was a Cogut faculty fellow. He spent the semester at work on his current book project "Friendship in the Hebrew Bible," the manuscript of which he hopes to submit to the publisher, Yale University Press, by spring 2015. During the sabbatical, he wrote two new chapters and plans to draft a third chapter and a detailed conclusion by the end of the summer of 2014, leaving a semester for final revisions. He describes the project in the following way:

“Friendship, though a topic of humanistic and cross disciplinary interest in the contemporary academy, is an area that has mainly been ignored by scholars of the Hebrew Bible, possibly on account of its complexity and elusiveness. The vocabulary of biblical friendship is frequently ambiguous, only a few texts represent particular friendships in any kind of depth (e.g., that of Jonathan and David or Ruth and Naomi), and these may well be literary creations, without any historical basis. Perhaps it is not a surprise then, that no monograph on friendship in the Hebrew Bible has been published, and aside from a number of dictionary articles, the scholarly literature is quite limited. Yet the topic warrants the kind of thorough, detailed exploration that it has received from specialists in neighboring fields such as Classics and New Testament and in any number of other fields. The data of the Hebrew Bible, though often a challenge to interpret, are nonetheless rich and intriguing, raising many questions about the nature of biblical friendship, some not unlike the questions we might ask about contemporary Euro-American friendship, some quite different. Among the questions explored in this book are the following: What are the basic expectations of friendship as it is represented in the Hebrew Bible? Are there differences between the set of obligations owed to family members and those owed to friends? Must friendship necessarily have a formal, contractual dimension as it sometimes appears to have (e.g., the treaty language in some of the David/Jonathan narratives), or can it be thoroughly informal? Are friends necessarily peers or can there be hierarchical dimensions to friendship? Can women be friends with one another or with men? Is there evidence in biblical texts – explicit or implicit – for the classification of friendship into different types or gradations (cf. Aristotle’s three types of friendship in the *Nicomachean Ethics* 8.3-4)? What might cause the failure of a friendship?

In order to explore these questions, the book begins with an introduction which includes a detailed examination of the vocabulary of friendship in the Hebrew Bible, the study of which provides an initial glimpse into biblical presuppositions about friendship. It also allows for the development of a preliminary working definition of the phenomenon. Based only on a survey of biblical friendship vocabulary, it is clear that an ideal friendship is a reciprocal, voluntary association between two persons and that it involves positive feelings described by texts as “love.” A degree of personal knowledge of the other is assumed, as is mutual good will, loyalty, hospitality, and trustworthiness. In short, friendship is a social relationship not without obligations, as many texts make clear. Needless to say, this composite, synchronic, characterization is oversimplified. Nonetheless, it provides a starting point for analysis, and is complicated and nuanced as the study proceeds. After the introduction to biblical friendship and the challenges posed by extant evidence, I consider the following topics in succeeding chapters: (1) the link between friends and family members (e.g., shared classification; common obligations of kin and friends; differing expectations); (2) failed friendship; (3) friendships in narrative such as those of Ruth and Naomi and Jonathan and David; (4) the comparison of the configurations of friendship evidenced in the second century BCE wisdom work Ben Sira, a text influenced by Greco-Roman notions of friendship, to representations of friendship in earlier texts of the Hebrew Bible such as Proverbs, Job and the Psalms. Finally, in my conclusion I compare the representation of friendship in different biblical literary genres, summarize my findings and seek to theorize biblical friendship in conversation with friendship theory in other fields such as social anthropology, sociology and Classics. I hope that through my investigation, I can contribute not only to the study of friendship in my own and adjacent fields, but also to the larger, incipient, cross-disciplinary theorization of friendship.”

Julio Ortega

HISPANIC STUDIES • FALL 2013

Professor Ortega dedicated his sabbatical to finishing his book on César Vallejo (Peru. 1982 – Paris, 1938), just published by Taurus (Madrid, Lima, Santiago). Ortega has dedicated a series of works to Vallejo but this new book deals with the poet involvement in the Spanish Civil War. Working at the Hemeroteca Nacional, Madrid, with the large collection of press from the civil war Ortega found that facts, battles, debates, issues that are reported by these papers (produced by all sort of associations, parties, unions, regions) are re-elaborated in the last and posthumous Vallejo's book *España, aparta de mí este cáliz* (1939). This book, thus, is an emotional as well as political mapping of the intense debate inside the legal Spanish republic assaulted by General Franco's army. Ortega travelled to the Abby of Montserrat, in the mountains of Barcelona, to check on the only available copy of this book, printed by the Press Division of the Republic's Easter Army, in the Abbey's XVIII century press.

Ortega's contribution to the scholarship on Latin American poetry and on César Vallejo's poetry is to show that, in using these papers and journals, printed some times too close to the battles, Vallejo discovered a new way of representing war – creating a new performatic speech, one that is both messianic and apocalyptical. That is, a tragic Utopia, a metaphor of modernity as sacrificial violence.

From there, the book moves to the rhetorical protocols that the poet had to build in order to give the reader a role on these dilemmas. Ortega argue that Vallejo wrote these poems in the future tense in order to move ahead of the Republic's defeat. "Only death will die!" he claims; and, in fact, death dies in the poem.

Paul Phillips

MUSIC • SPRING 2014

In Spring 2014, Paul Phillips began composing *Weedpatch* to an original libretto by Bill Harley. As winners of the North Cambridge Family Opera Commission Competition, Phillips and Harley have been given a deadline of May 2015 to complete the opera, which NCFO will produce in Cambridge, Massachusetts, the following March. This winter they worked together on the book of the opera, then individually on the libretto and music. Phillips carried out research for the opera by reading *The Grapes of Wrath* and other books about the Dust Bowl experience, then composed much of Act I during his sabbatical.

This spring, Phillips composed *Wave*, a new orchestral work commissioned by the Pioneer Valley Symphony to celebrate its 75th anniversary and Phillips's 20th year as Music Director. *Wave* also commemorates three friends who recently passed away, including Charles Sherba, who taught violin and chamber music at Brown for the past 28 years and died on April 19. Phillips paid tribute to Sherba's love of Beethoven by

incorporating elements of Beethoven's "Spring" Sonata into *Wave*. In *The Boston Musical Intelligencer* ("Multiple Milestones in the Pioneer Valley", 19 May 2014), reviewer Marvin J. Ward wrote, "*Wave* is a modern tonal work for full orchestra with some instruments that are infrequently heard: almglocken (Alpine cowbells) and 12 tuned Thai gongs, the latter arrayed in the rear balcony. The 10-minute work creates an oceanic atmosphere effectively, evoking the energy and movement of water."

This spring the Pioneer Valley Symphony won a 2014 ASCAP Award for Adventurous Programming of Contemporary Music. This is Phillips's third ASCAP Award with the PVS and his 11th overall, including seven with the Brown University Orchestra. In June he traveled to Seattle to attend the National Conference of the League of American Orchestras and receive the award. At the conference, Phillips interviewed acoustics firms and music industry professionals to gather information about concert hall construction, which he submitted as a report to the committee working on Brown's concert hall project.

Directly after the conference, Phillips flew to Dublin to spend a week conducting the RTÉ National Symphony Orchestra to record a new CD for Naxos of music by William Perry. This will be Phillips's second Naxos CD with the RTÉ National Symphony Orchestra.

Phillips conducted four concerts with the Pioneer Valley Symphony this spring, performing music by Brahms, Bartok, Sibelius, Dvorak, and Ravel as well as the world premieres of Perry's *Silent Film Heroines* (for mezzo soprano and orchestra) and *Wave*. As the culmination of this 75th anniversary season, he conducted *A Sea Symphony* by Ralph Vaughan Williams on May 17 – a collaboration by the PVS Orchestra and Chorus, and Hampshire Choral Society, with soprano and baritone soloists. This performance, involving over 250 performers, took place at the UMass Fine Arts Center in Amherst.

Being on sabbatical allowed Phillips the valuable opportunity to play in an orchestra for the first time in years. On May 10, he played celeste in a performance of *The Planets* (Holst) by the New Bedford Symphony Orchestra conducted by David MacKenzie and was [praised by reviewer Keith Powers](#) in *SouthCoastToday*: "Individual solos were too numerous to enumerate entirely; Holstein, flutist Timothy Macri, cellist Shay Rudolph and Paul Phillips on celeste all shone in solo moments."

While on sabbatical, Phillips planned the Brown University Orchestra's 2014-15 season. Highlights include a performance in Carnegie Hall in October 2014 (the BUO's first concert there since 1990); arrangements to record two CDs for Naxos with the BUO; and, in conjunction with FirstWorks, a residency by Philip Glass involving the performance of one of his symphonies by the BUO in February 2015.

With support from a CAC grant, Phillips began editing performing editions of two orchestral works by Anthony Burgess: *Marche pour une révolution 1789-1989* and *Petite Symphonie pour Strasbourg*. This summer he will complete both editions, and this fall will conduct the U.S. premieres of both works with the BUO and record them for Naxos. In December, he will conduct both works in France. On a related note, his book *A Clockwork Counterpoint: The Music and Literature of Anthony Burgess* comes out in paperback this month.

Over the summer Phillips taught MUSC 0510: Harmonic Convergence: Music's Intersections with Science, Mathematics, History, and Literature, then traveled to the west coast to visit the Weedpatch site in California's Central Valley for research into the historical foundation of his opera.

Louis Putterman


ECONOMICS • FALL 2013

Professor Louis Putterman used his sabbatical to devote more time to ongoing research projects, and to make several international trips to give talks and attend conferences. Ongoing projects included several decision-experiment projects, of which two were in production stage (experiments being conducted with student subjects at Brown, with on hand implementation by graduate students working with Putterman), and the writing up and revision of several experiment-based papers, including final revisions of “State or Nature? Formal vs. Informal Sanctioning in a Voluntary Contribution Game,” which has since been accepted for publication in *Experimental Economics*, and “Preferences for Redistribution and Perception of Fairness: An Experimental Study,” which is to be published in *Journal of the European Economic Association*. Putterman also worked on several projects on long-run economic growth and institutions, including a collaborative project with his colleagues Stelios Michalopoulos and David Weil on effects of ancestral ethnic group life-ways on current economic outcomes of individuals in sub-Saharan Africa, and a paper titled “Persistence of Fortune” that is now forthcoming in the *American Economic Journal – Macroeconomics*. He continued to advise his graduate students and advised one senior thesis student who helped on one of the ongoing experimental research projects. Putterman also worked on preparing for submission the proposal for a MOOC that was entered in January’s competition but not selected for production.

Amy Remensnyder

HISTORY • SPRING 2014

Professor Amy Remensnyder divided her sabbatical semester between Europe and Providence, doing preliminary research on both sides of the Atlantic for two new research projects. Each focuses on relations between Muslims and Christians in the medieval and early modern Mediterranean. One of these projects examines a place much in the news today as a meeting point between Africa and Europe: Lampedusa, a tiny island off the coast of Sicily, where thousands of immigrants fleeing North Africa and Sub-Saharan Africa wash up each year (often, their frail boats capsize off shore, causing hundreds of deaths, as happened in October 2013). In 2013, Pope Francis I chose this island as the destination for his first papal visit outside Rome. It is no accident that on Lampedusa, the pope offered prayers for the immigrants at a chapel dedicated to the Virgin Mary, for memories of the site’s ecumenical past linger today; in the late medieval and early modern eras, Muslims and Christians prayed together in the cave shrine that preceded the current chapel. In her research, Remensnyder is examining the deep history of this island and its shrine, which loomed so large in pre-modern European mentality that they may have been Shakespeare’s inspiration for the enchanted isle disputed between Prospero and Caliban in *The Tempest*. But while Shakespeare and other famed Renaissance authors chose Lampedusa as the physical setting for literary representations of the



contest between Islam and Christianity, this island located in a sea of danger and interfaith military hostility was actually experienced by the men, Muslim and Christian, who sailed the Mediterranean as a place of interfaith trust. In her research, Remensnyder is exploring the geographical, geological, cultural, religious reasons that allowed Muslim and Christian sailors and pirates to make Lampedusa and its shrine into an interfaith refuge. In February, she presented work on the topic at an international conference sponsored by the Käthe Hamburger Kolleg of the Ruhr-Universität in Bochum Germany.

Remensnyder's other new project, tentatively entitled "Neighbors: Life in a Medieval Borderland," took her in March to the archives in the graceful city of Granada, Spain. There, she consulted manuscripts documenting the network of social, sexual, cultural, economic, religious, and ritual relations that, in the fifteenth century, bound the Granadan Muslim town of Vera together with the town of Lorca, its Christian neighbor across the frontier in Castile. Remensnyder anticipates that "Neighbors" will take shape as a book intended for both scholarly and general audiences. It will make an innovative contribution to the bibliography about medieval frontiers by: 1) focusing in depth on two communities in order to capture the texture of life in the borderlands and reveal new aspects of it; 2) thinking about borderlands in terms of the history of physical space; 3) examining the role of memory in the conceptual construction of borders. Tracing the life patterns of individuals from Lorca and Vera as they intermarried, traded, and warred with each other, Remensnyder will explore the formal and informal mechanisms that they developed to negotiate moments of tension. She will show how these neighborly relations were informed by and inscribed on the physical landscape, as certain places became privileged sites for the resolution of charged issues. She will also ask how those relations were affected by the radical changes of the last decade of the fifteenth century and the early sixteenth century, when Vera was incorporated into Castile and its inhabitants forcibly converted to Christianity. Here questions about memory and borderlands posed by the set of documents she used in the Granadan archives will come to the fore. In this set of testimonies resulting from a conflict between Lorca and Vera over their respective civic boundaries, residents of each town remembered the pre 1492 situation, tailoring their memories in crucial ways.

While in Spain, Remensnyder also travelled to a medieval town on the pilgrimage route to Santiago de Compostela to participate in a roundtable at an international conference. Back in Providence, she wrote an article and continued her work as the director of Brown's prison education initiative, BELLS. She then returned to Europe, where she enjoyed being a faculty lecturer on a Brown Alumni trip to Normandy. There she revisited some of the monuments that years ago inspired her to become a medievalist, including Mont-Saint-Michel and the Bayeux Tapestry. In June she came back to Providence to work on another article and to develop a new course for fall 2014, "Locked Up: A Global History of Prison and Captivity."

Seth Rockman

HISTORY • SPRING 2014

Seth Rockman used his spring semester sabbatical to bring several projects to completion and to conduct further research towards his book, entitled “Plantation Goods and the National Economy of Slavery.” Rockman’s scholarship explores the history of capitalism, and especially seeks to recognize slavery as a central factor in American economic development.

The study of capitalism has emerged as a distinct field within the discipline of History (as the *New York Times* reported in a front-page article in April 2013), and Rockman accepted a commissioned assignment to evaluate the contributions of recent scholarship. “What Makes the History of Capitalism Newsworthy?” will appear in the fall 2014 issue of *The Journal of the Early Republic*. The essay situates recent work on nineteenth-century American capitalism in conversation with similar scholarship being conducted under the auspices of business history, labor history, science and technology studies, new institutional economics, and international political economy. As Rockman argues, the history of capitalism seeks to dismantle the black box that obscures the substantial cultural and political work involved in transforming aspects of the material world into exchangeable units. The expression often used for such an approach is *denaturalizing capitalism*, which means considering capitalism’s governing institutions, practices, and ideology as more than the inevitable product of human progress and inexorable market forces. Like some of their colleagues in economics, historians of capitalism are interested in the socially-constructed constraints that organize production, distribution, and consumption, but tend to be less concerned with how market actors seek to reduce transactional uncertainty and more interested in the operations of power in law and culture that bring disparate actors into the marketplace with unequal prospects.

Rockman also completed final editorial work for the volume *Slavery’s Capitalism: A New History of American Economic Development*, which began as a conference hosted at Brown University in April 2011 and should appear from University of Pennsylvania Press in 2015. Bringing together new research, this collection of fourteen essays provides a deeply empirical account of how slavery helped make modern American capitalism, and how in the process Americans in all parts of the country became “complicit” in perpetuating an extraordinarily brutal system of human exploitation. Featuring cosmopolitan merchants and market hungry industrialists, modernizing plantation owners and northern philan-

Slavery's Capitalism:
A New History of American Economic Development

INVOICE OF GOODS collected by President J. B. Thompson, 1861-1862, for the
Boarding and Catering Company, for the
Manufacturing Company.

A Conference, April 7-9, 2011

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THE DECADES BETWEEN THE AMERICAN REVOLUTION AND THE CIVIL WAR WITNESSED TWO ECONOMIC TRANSFORMATIONS: THE HARNESSING OF MACHINERY AND CAPITAL INTO AN INDUSTRIAL REVOLUTION AND THE VAST EXPANSION OF SLAVERY ACROSS A SO-CALLED COTTON KINGDOM. THESE WERE NOT RIVAL DEVELOPMENTS, BUT RATHER THE TWIN ENGINES OF THE NINETEENTH-CENTURY AMERICAN ECONOMY. THIS THREE-DAY CONFERENCE WILL SHOWCASE THE LATEST RESEARCH ON THE ROLE OF SLAVERY IN AMERICAN ECONOMIC DEVELOPMENT, POINTING TOWARD A NEW HISTORY OF CAPITALISM ITSELF.

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Images provided by The John Carter Brown Library, Brown University

thropists bent on institution building, *Slavery's Capitalism* tells a story which is vaguely familiar to many Americans but whose exact contours have remained hidden behind a powerful historical narrative that has segregated the history of slavery to one part of the nation only—the South. By documenting the economic integration of North and South in the middle decades of the nineteenth century, *Slavery's Capitalism* raises important questions about the coming of the Civil War.

Rockman also conducted archival research at the Maryland Historical Society, the Massachusetts Historical Society, and the American Textile History Museum towards his current book project on the interregional trade in *plantation goods*—the hoes, hats, shoes, shovels, shirts, and even whips manufactured in the North for use on slave plantations in the South. With a particular eye towards supply chains, Rockman's research yields surprising connections: an 1826 load of wool from Buenos Aires destined for a Massachusetts “negro cloth” producer, but not before it was unloaded in New York City and cleaned by the inhabitants of the city's almshouse; now, New England weavers, Mississippi slaves, Argentine shepherders, and New York City paupers comprise a web of connection that simultaneously launched American industry and sustained the regime of plantation slavery. Rockman has been particularly interested in how New England firms engaged in product development, especially as they sought patent protection for design innovations in the 1820s and began marketing branded goods soon thereafter. Rockman recently discovered a Blackstone “negro cloth” manufacturer seeking to purchase jute yarn from a Baltimore enterprise, a deal that would have doleful consequences for the enslaved field hands likely to wear the resulting textiles. Such research contributed to “Negro Cloth: Mastering the Market for Slave Clothing in Antebellum America,” an essay that Rockman presented this spring to the Boston Area Early American History Seminar. Rockman also presented his research as the Goodfellow Lecturer at Washington College in Chestertown, Maryland. He also spoke to community groups about New England and slavery at the Groveland (Mass.) Public Library, the Haddam (Ct.) Historical Society, and as a Moses Greeley Parker Lecturer at the Lowell (Mass.) National Historical Park.


Harold Roth

RELIGIOUS STUDIES • SPRING 2014

Professor Hal Roth spent his one-semester sabbatical working, primarily, on three projects:

First, Roth co-translated and edited the first philosophical treatise of the famous Japanese Rinzai Zen Master, Joshu Sasaki. Sasaki, now 107 years old and living in Los Angeles, has spent 52 years in America devoted exclusively to teaching. This is his first published book.

Philosophically dense and extremely sophisticated, this work takes off from Sasaki's own unique teaching he refers to as “Tathagatha Zen.” This is a unique teaching within his Rinzai Zen tradition and shows the influence of the Chinese Classical Daoist tradition as well as the Madhyamika school of Mahayana Buddhist philosophy and the more recent Japanese “Kyoto School” founded by the late Nishida Kitaro (1870-1945)



and Nishitani Keiji (1900-1990), both of whom were personally known to Sasaki. The book is entitled “About Tathagatha Zen” and will be published this summer by the Rinzai-ji Press.

Roth’s second, ongoing, project was a book entitled *Practice and Tradition in Classical Daoism*. This is a major work that synthesizes and consolidates research Roth has conducted over three decades on the classical traditions of Daoism, the indigenous Chinese religion that emphasizes personal cultivation within a universal context. This research covers the formative or classical period of Daoism from about the mid-fourth to mid-second centuries BCE and takes into account textual as well as archaeological sources. One of the perennial problems in the study of classical Chinese religions is whether or not we have enough evidence to conclude that a tradition that was retrospectively deemed “Daoism” (Daojia) by Grand Historian Sima Tan (ca. 165 BCE-110 BCE) can, in the last analysis, be said to have actually existed. In this book Roth addresses this problem by arguing for a consistent set of contemplative practices and philosophical categories and terms that are found in all the major works that have survived from the tradition. Roth has completed more than 50% of the planned writing and research for this book, in which he supports his arguments with translations from all the key works of the tradition using a consistent set of technical terminology. Columbia University Press has expressed strong interest in publishing this book.

Finally, Roth led a group of Brown faculty in successfully establishing the country’s first undergraduate concentration in the new academic field of Contemplative Studies. This field encompasses the humanistic and scientific research on the cognitive states that result both from the cultivated practices of religious traditions and from repetitive physical and mental activities that yield high degrees of focus, seeking insights into the nature of psychological processes. This new concentration, which begins this fall, will be grounded in five core courses, one in contemplative studies methodology and two each in introductory sciences and humanities courses.

James Russell

EARTH, ENVIRONMENTAL, AND PLANETARY SCIENCES • FALL 2013

During his one-semester sabbatical James Russell continued his research on the processes controlling long-term changes in tropical rainfall, with particular emphasis on the climate history of Indonesia. The tropical western Pacific houses the largest pool of warm water on Earth, and rainfall variations in this region, such as the El Niño-Southern Oscillation, exert enormous influence on global climate. Indonesia is ideally situated to record long-term climate change in the western Pacific, yet we know surprisingly little of Indonesia’s climatic and environmental history. During his sabbatical, Dr. Russell analyzed data and sediment core samples from Lake Towuti, situated on the island of central Sulawesi. The physical, chemical, and biological properties of these sediment record long-term changes in Lake Towuti’s water level and hydrology, and by extension the region’s rainfall history. Lake Towuti is Indonesia’s largest tectonic lake, and

its sediments provide one of the longest records of climate anywhere in Southeast Asia. Last fall, Dr. Russell worked to publish results from his recent work on this lake, and worked to lay the framework for the Lake Towuti Drilling Project.



At left is the sediment coring boat used on Lake Towuti. At right, a thunderstorm over the lake.

During his sabbatical Dr. Russell developed three publications on Lake Towuti, including [one paper](#) published in the *Proceedings of the National Academy of Sciences, USA* in February 2014. This paper evaluates the controls on central Indonesian rainfall during the past 60,000 years. Dr. Russell and his group generated records of surface runoff and vegetation from Lake Towuti that unequivocally show substantial drying during recent glacial stages in central Indonesia, in keeping with climate models and theory that predict the tropical Pacific responds strongly to changes in global climate boundary conditions, including global temperature and greenhouse gas concentration changes. Interestingly, changes in Indonesian precipitation occur far more quickly than changes in these forcings, suggesting Indonesian climate can switch abruptly in response to gradual forcing – a finding with important implications for the future. Other papers evaluate the impacts of these rainfall changes on central Sulawesi's rainforests, and the effects of regional hydrologic change on Lake Towuti's biogeochemistry.

Dr. Russell also traveled to Indonesia to meet with his Indonesian collaborators and to develop detailed logistical and plans for the [Lake Towuti Drilling Project](#), an international project involving nearly 40 scientists that aims to drill long sediment cores from Lake Towuti in 2015. This project has major logistical requirements, including construction of a scientific drilling barge on Towuti capable of drilling 100-300 meter sediment cores in a 200-meter deep lake. He worked to develop logistical plans for the project, wrote proposals for this project to the U.S. National Science Foundation, and worked with his collaborators to submit proposals to the Swiss and German National Science Foundations. All of these proposals are now funded, and Dr. Russell and his team expect this project to begin in the coming year. For more information, see <http://www.geo.brown.edu/georesearch/Towuti/drillingproject.html>

While on campus, Dr. Russell continued his work as concentration advisor for Geology-Biology and to advise his graduate students. He also served on the steering committee for the newly launched Institute for the Study of Environment and Society.

Pierre Saint-Amand

FRENCH STUDIES AND COMPARATIVE LITERATURE • SPRING 2014

Pierre Saint-Amand spent his sabbatical semester working on a variety of projects. A month in Paris in February was ideal to research the writings of Abdellah Taia, an openly gay Moroccan novelist living in Paris. In April, at a conference at the University of Miami, Saint-Amand presented the paper he wrote on Taia in Paris, an approach to the particular erotics put forth in Taia's novels. Saint-Amand will be publishing a more developed version of this paper. He also used his time to finish preparations of two essays for two volumes of conferences he had attended. The first one is on Jean-Jacques Rousseau and exile. This essay, which he plans to include in a new book project, concentrates on a number of nocturnal episodes during Rousseau's years of exile from France, after the condemnation of his writings. What emerges from Rousseau's account is an apparent gothic narrative of terror, with specters, nightmares, and other accessories of fear. Saint-Amand also completed an essay on Diderot's *Letters to Sophie Volland* for a volume on Diderot and time. The essay studies the paradoxical times that conflict in Diderot's letters: the time of love, leisure, and occupation. In the end it reflects on Diderot's meditation on his relationship with his beloved Sophie.

Saint-Amand presented a paper in June at a small conference on Rousseau and Sade. He has been working on the topic of pity, mapping out the divergences between the two philosophers and reflecting more globally about the issues of moral philosophy and politics at the time.

Saint-Amand has also done the preliminary work on the organization of a conference to be held at Brown on the centenary of Roland Barthes's birth. He is also responsible for the planning of another anniversary, that of Sade, in the context of the 18th century studies division at the next MLA in Vancouver, Canada.

The remainder of his time was spent on a project still in its infancy, a book on the night in the Enlightenment. The book will piece together a variety of discourses of the night that offer themselves as a counter-narrative of the Enlightenment. Astronomical, libertine, gothic, revolutionary are for the moment the arch categories that will be studied. There is still a lot to be done on the topic. But he has been able to clear out the field, have a better sense of the articulating parts and the readings involved. Studies by historians and art historians have already greatly helped.

Wendy Schiller

POLITICAL SCIENCE • FALL 2013

In Fall 2013, Professor Wendy Schiller spent her sabbatical responding to reviewer comments and completing her book, *Electing the Senate: Indirect Democracy before the Seventeenth Amendment*, co-authored with Charles Stewart III (MIT), which will be published by Princeton University Press in Fall 2014.


The Framers established indirect elections – by state legislators – as a means of insulating the U.S. Senate from public pressure and as such, to allow it act as a counterweight to the directly elected House of Representatives. The impetus leading up to the change in the Constitution in 1913 lay in the perceived corruption and inefficiency that marked indirect elections for the first 124 years of the nation's government. The 17th Amendment was part of the larger Progressive movement that called for more open, accessible, and responsive government; it held out the promise of a more responsive and accountable Senate precisely because voters would from then on directly choose their U.S. senators.

Schiller's book makes three major contributions to our understanding of electoral and legislative politics. First, a study of the indirect elections of U.S. senators provides a necessary foundation to assess the nature of Senate representation both past and present. Second, indirect elections provide an opportunity to gather data on who served in state legislatures during this time period, what they did, how they got there, and whether they were capable of effectively serving as representative intermediaries for voters. Third, studying indirect elections provides a valuable opportunity to test whether having two houses of a legislature select a U.S. Senator intensified partisanship at the state and national level more or less than direct elections do today.

Until now, scholars have relied on annual editions of the *Appleton's Annual Cyclopaedia* and the *Tribune Almanac* for general summary information about Senate elections in state legislatures after the Civil War. These sources proved to be useful, but limited, so they were supplemented with local newspaper accounts and original ballot and roster data from state house and senate legislative journals. Schiller started her time series with 1871; this year was chosen to account for the reentry of states into the Union after the Civil War and to account for the uniform procedure for choosing senators that was mandated by Congress in 1866. State legislatures were mandated to meet separately in their respective chambers at noon on the second Tuesday after they began their legislative session and hold a vote for U.S. senator. If the same candidate won a majority in each chamber, he was elected (at this time there were no women elected to the Senate). However, when no winner emerged from separate balloting, members of both chambers would meet the next day in joint assembly, and every day thereafter, until a candidate won a majority of votes in the entire legislature. In some cases, states failed to elect a U.S. senator before they adjourned for the year, leaving the state with only partial (one senator) or no representation in the Senate until the legislature met again.

There were 752 Senate elections that Schiller have identified during this period of time, and 30% of them went into extended balloting. Schiller and her co-author collected 577,140 roll call votes cast for U.S. senators in these elections and created data files for these votes for each state. They also constructed the full rosters of each state legislature; approximately 106,000 legislators served during this time frame, with the most common term consisting of two years for state house members and 2 or 4 years for state senate members. Turnover in state legislatures was very high, with 67% of legislators serving only one term, 23% serving two terms, and 10% serving three or more terms. Because U.S. senators serve six-year terms, such turnover meant that if a U.S. senator ran for reelection (a majority of them did so), there would be few, if any, legislators remaining who had voted for him in the previous election.

Electing the Senate explores indirect Senate elections from the vantage point of the key actors involved: candidates for U.S. Senate, business interests, political party organizations, and state legislators. The authors found that while U.S. Senate elections in the indirect age were more contentious than previously believed to



be, political party machines were not nearly as strong in controlling these elections as conventional wisdom suggests. In addition, there are strong parallels to today's Senate in terms of the types of candidates that run for Senate, the role of money in elections, the role of partisan elections, and the nature of Senate ideological and legislative behavior. The 17th Amendment was supposed to reduce the influence of wealthy elites, reduce the role of money in determining Senate election outcomes, and give incumbent senators the incentive to be responsive to all their constituents. That it failed to achieve such admirable goals makes it imperative that policymakers and scholars look deeper into the inherent flaws in the construction of the U.S. Senate, and that voters be wary of promises that go unmet.

In addition to completing this book, Schiller also worked on the revisions for the 3rd edition of *Gateways to Democracy* (Cengage 2015), an introductory textbook in American politics, co-authored with John Geer, Jeffrey Segal, and Richard Herrera. Specifically, she wrote a new chapter on public policy and revised her existing chapters (primary author) on interest groups, political parties, Congress, presidency, and bureaucracy.

Rebecca Schneider

THEATRE ARTS AND PERFORMANCE STUDIES • ACADEMIC YEAR 2013-2014

During her sabbatical leave, Rebecca Schneider completed a third book. Titled *Theatre & History*, the book will be forthcoming with Palgrave MacMillan. The leave afforded concentrated writing time to bring this project through to fruition. A broad topic for a small book, the work was commissioned as a “think piece” on the paradoxes that entangle the history of theatre with the basic theatricality of any historiographical endeavor. Both theatre making and history writing engage in acts of surrogacy by which “the past” is conjured to appear for analysis, for pleasure, and/or for the ongoing record. Exploring the temporal drag or syncopated time that is basic to archives, to theatres, and to those who engage them, the book asks what “theatre” and “history” can each illuminate about the other and is addressed to students of acting, directing, and design as well as students of history. The book takes up the problem of reenactment as a vexed mode of knowledge production and pushes at problems of nonlinear, theatrical time.

During the year of sabbatical leave Schneider also engaged in research toward a fourth monograph to be titled *Acting in Ruins*. This project asks about the ways in which acting conventions, passed along as bodily techniques over time, function as “ruin value” (to borrow a architectural phrase with a troubled history). The book will also look at contemporary live acting that takes place in stone ruins, such as the ruins of Epidaurus and the Theatre of Dionysus in Greece, as well as a selection of prehistoric sites. Schneider will explore the “interanimation” – a word borrowed from John Donne that she developed in her book *Performing Remains* – of actor and object, or living and inanimate matter. Theatre is often termed a “live art,” but the duration of the liveness in question has recently been opened to reinterpretation as visual art museums have begun to trade in “live art” through reenactment. The implications of this trade, and its relationship to theatre, are taken up in *Acting in Ruins* in a number of ways.

Part of *Acting in Ruins* concerns the prehistoric. During the sabbatical year, Schneider travelled to the Dordogne area of France to witness, first hand, some of the negative handprints on the walls of Paleolithic caves in the area. We commonly assume that stones, objects, and texts outlive the live body, and so we store them in archives for future generations. But at Paleolithic sites it is the flesh-based living who threaten to outlast the lithic. Protection against the live (the enormous numbers of tourists for example) has become a constant activity of preservationists, increasing markedly in the 21st century. Add to this the fact that recent paleontologists have begun to consider the living, human brain as archive of the prehistoric, and traditional investments in the incommensurability between archive and performance seem destined to change. On this research trip, Schneider was curious to study the negative hand in relationship to the 40,000 year old “hail” – the residue of gesture the imprint might imply, or, thought of another way, the gesture itself. Her project will explore changing assumptions about the fragility of matter (informed by the ecological and affective turn in recent cultural criticism) in relationship to expanding categories of “liveness” in both museums, historical preservation sites, and the 24/7 “live” interactivity of contemporary social media. During this year, she also conducted research in Ireland on the stone ruins of Neolithic passage tombs and the touristic reanimation of ritual such as the daily electrically assisted day-break at Brú na Bóinne.

In addition to these research activities, Schneider completed an essay published in the Spring 2014 issue of *TDR: The Drama Review* titled “Remembering Feminist Remimesis: A Riddle in Three Parts” on recent exhibitions of women’s performance-based art at MoMA and the traveling European exhibition *Re:Act:Feminism*. She also completed an article forthcoming in *Opera Quarterly* on British/Nigerian artist Yinka Shonibare titled “Gesture to Opera,” a short essay for the RISD Museum publication *The Manual*, a roundtable on dance studies for *Dance Research Journal*, and delivered several invited international lectures.



The image of a hand that Professor Schneider studied at Peche Merle in September. (Image courtesy of Wikipedia Commons.)

Robert Self

HISTORY • ACADEMIC YEAR 2013-2014

Much of Professor Self's research to date has focused on political movements in the United States and political culture—the institutions, practices, and ideas through which political conflict takes place. His current work moves in a related but distinct direction, toward political economy and social history. He spent the academic year conducting preliminary research on a new book project, *The Best Years of Our Lives: Houses, Cars, Children and American Consumer Economics in the Twentieth Century*, writing the first chapter of that book, and completing projects related to his last book, *All in the Family: The Realignment of American Democracy since the 1960s* (2012). *The Best Years of Our Lives* takes as its premise that houses, cars, and children, by the middle decades of the twentieth century, defined the family economy and drove the national economy. They organized economic life, remapped the nation's urban geography, and defined people's debts. This project considers houses, cars, and children as the crucial point where family economy met political economy.

The book begins in the 1910s, when academic social scientists, public intellectuals, industrialists, and politicians debated the future of the family in an industrial society. It ends in 2007 and 2008, with the collapse of the housing market, the near-bankruptcy of the American automobile industry, and the spiking of college debt. In between, the lynchpin is the middle decades of the twentieth century. Those decades saw the rise of what Professor Self calls the hydrocarbon middle class. The industrial revolution had created the conditions for the rise of a hydrocarbon middle-class family in the United States. By rendering carbon-based resources—especially coal, petroleum, and natural gas—into everything from steel and plastics to electricity and fuel for the internal combustion engine, industrialization gave middle-class life in the West a new, world-historical footing. Intensified application of energy to production, the hallmark of industrialization, provided only the necessary conditions for the rise of a hydrocarbon middle-class family. Social and political choices gave it shape. Much of the book is devoted to an exploration of what those choices were and the variety of ways they shaped the twentieth-century United States.

During his sabbatical, Professor Self undertook research in the economics of energy consumption, the evolution of family budgets over the twentieth century, the pricing of suburban property, and the social science debates over family life in the 1910s. The latter research forms the basis for the first chapter, which is constructed around a national debate over the structure and role of the working-class family in an industrial society. The chapter is organized around the industrialist Henry Ford, the African American sociologist and racial justice activist W. E. B. Du Bois, the feminist sociologist Charlotte Perkins Gilman, and the politician (and future president) Herbert Hoover—people whose ideas about the American family were especially influential but who also represented strains of thought widely shared across American society.

In addition to conducting research for this new project and drafting its first chapter, Professor Self delivered five invited talks (at Michigan, Berkeley, Columbia, University of Washington, and Winona State) based on the material in *All in the Family*; consulted in Washington, DC at the National Endowment for the Humanities and the National Museum of African American History, the latter on the segregation exhibit, one of the

permanent exhibits in the new museum (scheduled to open in 2015); and presented work (and a tentative anthology chapter) at the international workshop, “Shifting Notions of Social Citizenship: The “Two Wests,” sponsored by the Interuniversity Center for European-American History and Politics.

Laura Snyder


EDUCATION • FALL 2013

During a one semester scholarly leave, Professor Snyder had the opportunity to create projects in engaged scholarship and collaborative inquiry on teaching. She also furthered a departmental partnership with schools in India and started work on identifying exemplary urban English teachers who have graduated from the Brown English Master’s in Teaching Program. Throughout her leave, Snyder worked to collaborate with and provide professional development to English teachers.

Professor Snyder was selected as a Rhode Island Campus Compact Presidential Faculty Fellow. This group engages faculty from all of the Rhode Island universities in taking service learning work with undergraduates from one-way service to the realm of academic and personal engagement with the community. Her project created engaged components in two Brown undergraduate courses in the Department of Education: Literacy, Community, and the Arts and Adolescent Literature. Snyder designed community residencies in her courses with the idea that engaged learning takes students beyond what they can come to know and understand academically in a course. Engaged learning in her courses was designed so that Brown students immerse themselves, not exclusively in a world of ideas in her courses, but also in a world of service, action, and collaboration with youth and community partners.



Inquiry methods and teacher research are an integral part of the Brown Master’s in Teaching (MAT) Program. To continue training provided to graduate students and mentor them once they are teachers, Professor Snyder provided program graduates with the opportunity to engage in inquiry and present on the national stage at the National Conference of Teachers of English (NCTE) National Conference. She presented *Supporting Teachers to Create Dialogic Classrooms* with three Brown English MAT alumni who now work in teacher mentoring around the country. Also at NCTE, Snyder attended the ALAN conference on adolescent literature and created partnerships with authors who will connect with students at the MAT Program’s summer enrichment school for urban Providence teens, Brown Summer High School.



Professor Snyder also started an investigation of exemplary urban English teachers who have graduated from the Brown English MAT Program. As the first phase of this project, she surveyed second-stage teachers (with three to ten years experience) to understand their commitment to and experience teaching English in urban schools given recent accountability pressures. This culminated in a late November research strand presentation at NCTE entitled *Teaching English in Urban Schools: Exemplary Second Stage Teachers Navigate Politics and Instructional Challenges*. It was selected as part of the peer-reviewed research strand and identified as a focal presentation by the National Center for Literacy Education Strand. The final stage of the project, which is still ongoing, includes observation and interview of three exemplary urban English teachers who graduated from the Brown Master's in Teaching Program. The aim of the project is to more fully understand exemplary and experienced urban English teachers who are staying in teaching and, in particular, to understand the instructional and professional practices and school-site supports that sustain them during this time of increased instructional control, accountability and political pressure on teachers.

Professor Snyder continued work with a Department of Education partnership with the Lotus Valley Schools in the National Capitol Region of India. Last summer at Brown, she hosted a Teaching Institute for Indian English teachers. This institute included teaching English with active learning strategies, differentiated instruction, and reading strategies to help students to analyze literature, as well as hosting an American style book club for Indian and American English teachers. As a follow up to that Summer Teaching Institute, Snyder returned to the Lotus Valley Schools in New Delhi, India. While there, she taught demonstration English classes to Indian middle and high school students while Indian teachers watched those classes. She conducted professional development workshops for teachers on incorporating differentiated instruction into their classes to allow students of multiple abilities to access content. Snyder also held follow-up interviews and a focus group with the teachers that had attended the summer institute at Brown had the opportunity to conduct teaching observations and to see some of the teaching practices that teachers learned at Brown in action in Indian secondary schools.

Joshua Tucker

MUSIC • ACADEMIC YEAR 2013-2014

Joshua Tucker spent his sabbatical year studying musical change and indigenous cultural activism in the south Andes of Peru, with support from the Wenner-Gren Foundation for Anthropological Research. This work builds on his recent article "Producing the Andean Voice: Popular Music, Folkloric Performance, and the Possessive Investment in Indigeneity" (*Latin American Music Review* 34, 1), and it is pursuant to a book titled *Andean Sounds, Indian Selves: Music, Craftsmanship, and Indigenous Experience in Highland Peru*, which Tucker anticipates completing in late 2014. Andean Peru is often described today as a "land without Indians," even though it is the historic heartland of the Inca and their Quechua-speaking descendants. This is because residents there have not created ethnic political parties like those of their peers throughout the Americas, nor mobilized in consistent, visible ways to demands rights and redress from their government.

However, Tucker's research complicates this portrait by looking past national politics to explore the region's vibrant marketplace in popular culture, the pivotal role of music in organizing consumers around visions of cultural distinctiveness, and the conquest of localized spaces for performing and preserving indigenous lifeways. Popular music is a privileged site of entry for such a project, because it sits at the center of Peruvian public discourse: while socioeconomic change has fostered a consuming class with indigenous roots, driving demand for sound and video clips related to Andean heritage, technological change has made recordings easy to create and circulate, even as transnational activist organizations, channel support to cultural revitalization projects. The result is a vigorous field of musical production that ties local traditions to transnational pop culture, and inherited images of the Andes to the global indigenous movement. In the absence of a formal indigenous politics, these channels organize conversation about the place of Andean peoples in a changing nation. By refocusing attention away from the putatively aberrant absence of ethnic party activity, Tucker's research seeks to upset the dominant narrative of indigenous passivity, and to register alternate forms of indigenous activism.




Tucker sanding down a chinlili guitar in the workshop of Marco Tucno Rocha.



Tucker with chimaycha performer José Tomaylla in the main plaza of Chuschi, Peru.

Drawing upon contacts and insights gained over fourteen years of experience in the region, Tucker has been exploring this scene via the production, dissemination, and consumption of a musical genre called *chimaycha*. Until recently, *chimaycha* was confined to a group of rural-indigenous communities near the highland city of Ayacucho, Peru. Today intellectuals, activists, performers, and musical capitalists from those communities have made it into a pan-regional emblem of indigenous vitality and cultural unity. However, it has also diverged into two substyles, each associated with a different set of actors and a distinctive conception of indigeneity. A self-consciously traditionalist variant is promoted by activists



connected to transnational NGOs, the global indigenous movement, and associated discourses of human and cultural rights. A self-consciously modernized form, which borrows from transnational dance music, is marketed as an aspirational commodity to Peru's burgeoning community of upwardly mobile urban migrants. Each variant has stabilized a Quechua-speaking public around a distinctive vision of proper indigenous esthetics, and Tucker's research teases out the tensions between these communities in order to map the horizons of Peruvian indigenous discourse. By documenting the way that musicians and mediators target particular populations, the way that audiences respond to their address, and the debates that are generated in the process of stylistic change and competition, his work demonstrates how musical mediation organizes the way that contemporary Peruvians experience indigeneity itself.

Tucker spent several months in Ayacucho and in nearby rural-indigenous communities, working in the places where agents set the competing agendas for *chimaycha's* ongoing development. One primary research site was the workshop of master luthier Marco Tucno Rocha, whose *chinlili* guitars are the most highly prized instruments among local performers, and whose sonic innovations are redefining the region's indigenous soundscape. A second was the Quechua-language radio station Radio Quispillaccta, which works in tandem with leading indigenous NGOs, and whose broadcasts are central in defining what counts as a legitimate sonic expression of indigeneity. He augmented his work at these sites by investigating concert promotion and performance, conducting interviews with three generations of *chimaycha* musicians, and attending to patters of conversation and consumption among contemporary listeners, in order to produce a multi-stranded portrait of the communities that are rallying around competing versions of indigeneity.

Since Tucker's research aims to expand the social scientific literature on media, technology, and group sentiment, as well as literatures on indigenous mobilization, he gave presentations on his current research in several different disciplinary forums on three continents. They included the annual conferences of the Latin American Studies Association and the Native American and Indigenous Studies Association; a joint study day co-organized by the Royal Musicological Society and the British Forum for Ethnomusicology entitled "Music, Circulation, and the Public Sphere"; and two conversations forums at the Pontificia Universidad Católica de Chile in Santiago. He also spoke at an interdisciplinary conference that he co-organized at Brown along with Professor Paja Faudree (anthropology), entitled "Indigenous Performance in the Americas." This conference, along with a similar event that the two collaborators organized in the previous year, resulted in a proposed journal issue featuring the work of Tucker, Faudree, and many of the conference participants, which is currently under review. Finally, Tucker also completed work on his related article "Sounding the Latin Transatlantic: Music, Integration, and Ambivalent Ethnogenesis in Spain," which the journal *Comparative Studies in Society and History* will publish in October of 2014.


Luiz Valente

PORTUGUESE AND BRAZILIAN STUDIES AND COMPARATIVE LITERATURE • FALL 2013

Professor Luiz F. Valente took advantage of his six-month sabbatical to work on a book project and several short research projects in his main areas of interest: 1. Brazilian narrative of the 19th and the 20th centuries; 2. The construction of national identity and the representation of the nation; 3. Brazilian poetry since 1945; 4. The interconnections among the literatures of the Americas; 5. The relationship between fiction and history, with particular focus on the contemporary historical novel. After spending six weeks, from mid-July to late August 2013, in Rio de Janeiro, Brazil, Professor Valente returned to Providence for the remainder of the fall semester.

While in Brazil, Professor Valente focused on a couple of his short research projects and participated in several academic events. He completed revisions on an article dealing with questions of modernity and national identity in the works of early twentieth-century Brazilian historian and educator Manoel Bomfim (1868-1932), and put the final touches on an article analyzing a series of essays by Gilberto Freyre (1900-1987) on the question of Latin American identity, a facet of the celebrated Brazilian sociologist's works that has been largely ignored by scholars. The article on Bomfim has been recently published in Spanish in *Cuadernos Literarios*, a distinguished literary journal based at Universidad Javeriana in Bogotá, Colombia, whereas the essay on Freyre appeared in Portuguese earlier this year in *Antares: Letras e Humanidades*, an interdisciplinary journal based at the University of Caxias do Sul, in Rio Grande do Sul, Brazil. In late July 2013 Professor Valente was honored with a one-day symposium about his book *Mundivivências: leituras comparativas de Guimarães Rosa*, which was sponsored by the Graduate Program in Literature of the State University of Rio de Janeiro (UERJ). This event attracted faculty and graduate students from the university's Faculty of Letters. In August he travelled briefly to the south of Brazil to deliver lectures on Bomfim (at the Faculty of Letters of the Federal University of Rio Grande do Sul) and on the topic of "Literature and Dissidence" (at UniRitter, in Porto Alegre). A few days before returning to the United States, Professor Valente participated in a roundtable discussion on prizewinning Afro-Brazilian poet Salgado Maranhão (b. 1952), on whose works Professor Valente is considered an expert. The discussion was held at SESC, a cultural center in Rio de Janeiro whose events, designed to reach a wide audience, are free and open to the public. This exciting event drew an enthusiastic group of engaged poetry readers, both academic and non-academic, including a cohort of promising young poetry practitioners, with whom Professor Valente was able to enter into a stimulating dialogue.

Upon returning to Providence, Professor Valente worked continuously on his research except for a week off in early September to attend a meeting of the Association of British and Irish Lusitanists (ABIL) at the University of Oxford, where he presented a paper on contemporary Brazilian poet Antonio Cicero (b. 1945). A longer version of this paper has since then been accepted for publication by *elyra*, a literary journal based at the University of Oporto, Portugal. Professor Valente's major project during the fall of 2013 was a book on Brazilian author Euclides da Cunha (1866-1909), tentatively entitled *Ser/tão Brasil: ensaios euclidianos*, which is nearing completion. Together with João Guimarães Rosa (1909-1967) and William Faulkner, Euclides da Cunha has been one of Professor Valente's lifelong research and teaching interests. Other



smaller projects included an article on contemporary Afro-Brazilian poet Marcos Dias (b. 1959), which has been accepted for publication by *Vicente*, a literary journal at the Catholic University of Rio de Janeiro (PUC-Rio), and an article entitled “*Dias de Faulkner: From Yoknapatawpha to Piratininga and Beyond*,” which examines Brazilian novelist Antônio Dutra’s (b. 1974) intertextual dialogue with Faulkner. This article will appear in *Hispania*. In early January Professor Valente led and contributed a paper for a roundtable discussion at the annual convention of the Modern Language Association (MLA) in Chicago on “Brazilian, Portuguese and Afro-Lusophone Literatures in the Context of Comparative Literary Studies.” This roundtable was part of an ongoing collaborative effort with scholars such as Earl Fitz (Vanderbilt), Ana Paula Ferreira (Minnesota), Robert Newcomb (University of California, Davis), Rex Nielson (Brigham Young University) and others to bring research and teaching in Portuguese-language literatures into the mainstream of comparative literary studies.

Last fall Professor Valente also contributed the essay “New Vectors in Graduate Education in the Humanities” to the *Faculty Bulletin*. This essay, which reflects Professor Valente’s expertise in and longstanding concern with graduate education issues, had been presented as a plenary address at the annual summer seminar for department chairs (Houston, Texas) in June 2014, under the auspices of the Association of Departments of Foreign Languages (ADFL).

Michael Vorenberg

HISTORY ACADEMIC • YEAR 2013-2014

How do Americans know when a war is over? With nostalgia they contrast the seemingly endless conflicts of recent years—the U.S. wars in Iraq and Afghanistan, for example—with wars of an earlier era which ended neatly. When it comes to ending a war with honor and finality, the model is the American Civil War, which Americans imagine as ending with the surrender of Confederate General Robert E. Lee to Union General Ulysses S. Grant on April 9, 1865 at Appomattox Court House, Virginia. That endpoint is a myth, however. Conflict between the Union and the Confederacy continued for months after that surrender. The President proclaimed the war over in late 1866. Congress rejected that declaration and waited until 1871 before pronouncing the war over. Despite Americans’ assumption today of a clear end in April 1865, the Civil War had no agreed upon endpoint. In reality, the ending of the American Civil War was no less messy and violent than the ending or attempted ending of U.S. conflicts in recent decades. Yet Americans continue to believe that the Civil War ended cleanly, and that all U.S. wars should and usually do end this way. This American belief in their wars having discrete endpoints, a belief related to notions of American exceptionalism and American superiority in warfare, has roots in the myth of Appomattox. The real story of the messy, violent end of the Civil War is the subject of *The Appomattox Effect*, the book that Michael Vorenberg worked on during his leave of 2013-14.

The leave was made possible by a Brown sabbatical and two residential fellowships funded by the National Endowment for the Humanities: one at the Newberry Library in Chicago; the other at the Massachusetts Historical Society in Boston. At both sites, Vorenberg researched what Union and Confederate civilians, soldiers, and leaders understood as the markers of the end of war. What did Americans of the time regard as the event that ended the war? The last battle? The last surrender? The trial and punishment of the instigators? The abolition of slavery? How did each of these endings play out? And did any of them really represent a true end of the war?

Vorenberg presented his findings at numerous venues. He conducted seminars as a fellow of the Newberry Library and the Massachusetts Historical Society. He also delivered talks on the project to audiences at Northwestern University, the annual meeting of the Organization of American Historians, and the Capitol Historical Society of Washington, D.C. Two essays based on these talks will be published in 2016, the year when Vorenberg also expects his book to be published.



Icons of the end of the American Civil War (clockwise from top left): the noble surrender (Grant and Lee); the humiliating capture (Jefferson Davis in a dress); the victory march (the Grand Review); insurgency (the Memphis massacre); execution of a war criminal (Henry Wirz on the gallows); the last holdout (surrender of Stand Watie, Cherokee leader and Confederate General).

David Wills

FRENCH STUDIES • SPRING 2014

Professor David Wills devoted his sabbatical leave to two projects: 1) completing his manuscript entitled *Inanimation: Nine Automatic Lives*; 2) further work on his new project on the death penalty.

1. *Inanimation* has been submitted to the University of Minnesota Press for inclusion in their PostHumanities series (in which Wills published his previous book, *Dorsality* (2008)). It has been sent out to readers and the first report is expected in early July. During the period of his leave Wills completed final revisions of some chapters, of which there are nine, and wrote the Introduction and Preface.

Inanimation is an attempt to address, within the frameworks of philosophy and literature (and film), the following more or less naïve questions: is there an absolute distinction to be maintained between what lives and what does not, or is there rather persistent contamination between the two? Do we know what “animate” means, any more than “inanimate,” and presuming we do, would we know how to articulate those two terms vis-à-vis what we call “life”? Wills develops that inquiry through analyses of work by Descartes, Freud, Derrida, Cixous, Celan, Benjamin and others, and through topics such as autobiography, translation, war, love and music.

Wills presented work from that project during his leave in a seminar at the Barnard College Center for Translation Studies in March, and by means of a conference paper, “The After Life of Translation After Benjamin,” Crossing Worlds: Translation, Eventfulness and the Political, Barnard College, in May.

2. Wills undertook further work on his project stemming from the death penalty seminars of French philosopher Jacques Derrida in 1999-2001. Proofs of a version of a first chapter were corrected, and that article has now appeared as “Machinery of Death or Machinic Life,” *Derrida Today* 7, 1 (2014): 2-20. A second chapter (submitted for publication to Substance) was presented at a conference, as was the first version of a third. The whole project will be composed of five chapters. Wills has submitted a book proposal for the project to Fordham University Press, and it will be submitted to the Board at the June meeting. As Wills explains in his proposal, Jacques Derrida writes that whatever cruelty there is “in the process of the condemnation to death, what is most cruel . . . is indeed, beyond everything, the experience of time.” Wills’s book seeks to analyze different operations and versions of the death penalty experience of time, both as developed throughout the two volumes of Derrida’s seminar, and as they can be extrapolated in the broader context of killing and dying that those volumes open up. His particular interest is in how time comes into focus, in the case of the death penalty, as a form of technicity, a machine whose operations in no way reduce to the chronological linearity that we normally ascribe to time, producing instead a whole “new” or different set of simultaneities, terminations, and suspensions.



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