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If you receive this newsletter through **U.S. Mail** and would like to be taken off our mailing list please let us know.  
Call 541-346-3934 or send an e-mail to: [peg@uoregon.edu](mailto:peg@uoregon.edu).

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## Mark Your Calendars

We continue our series of **work-in-progress talks** by University of Oregon faculty and graduate students on their current or recent research on **Fridays** at **noon** in the Humanities Center Conference Room, **159 PLC**. Brown-bag lunches are welcome!

### January

- 19** **Melissa Crabbe**, Assistant National Director, Inside-Out Prison Exchange Program, will talk about how the program brings college-level courses and students into prisons.

### February

- 23** **Ellen Rees**, German, speaking on “Uncanny, Penetrable, and Oneiric Spaces: Cora Sandel’s Prose Fiction.”

### March

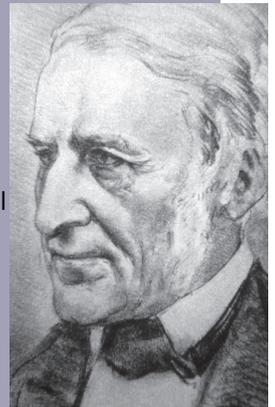
- 2** **Amanda Adams**, graduate fellow, English, speaking on “In Person: Authorship, Performance, and the Nineteenth-Century Transatlantic Lecture Tour.”

All faculty and graduate students are encouraged to attend. The conference room seats eighteen; early arrival is recommended.

*The University of Oregon is an equal opportunity, affirmative action institution committed to cultural diversity and compliance with the Americans with Disabilities Act. To arrange disability accommodations for Humanities Center events or to obtain this newsletter in an alternative format, call 541-346-3934.*

## Looking Ahead

### *Prof. John Lysaker to Give Two Talks on Emerson and Spirituality*



As part of our continuing effort to extend our public outreach, the OHC will be hosting two lectures with Philosophy Professor **John Lysaker** this winter and spring on Ralph Waldo Emerson and spirituality. The first of the two talks, “**Emerson’s Spiritual Exercises**,” will be for a general audience, and will take place off campus, probably in March. It will be followed by a seminar the following day for people who attended the talk and want to explore Emerson’s “exercises” in more depth.

In the spring there will be a follow-up lecture on campus entitled “**Emerson’s Challenge to the Humanities**.” Both events will be free and open to the public. We are still working out the specifics of date, time and place—please check our website soon for more information or call 346-3934.

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# Oregon Humanities Center

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## NYC Architect Michael Sorkin to Deliver the 2006-07 O'Fallon Lecture

The Humanities Center, in collaboration with Professor Howard Davis and the School of Architecture and Allied Arts, is very pleased to bring architect and social critic **Michael Sorkin** to campus as the **2006-07 O'Fallon Lecturer in Art and American Culture**. Sorkin will give a talk entitled “**Back to Zero**” on **Wednesday, February 7 at 7 p.m. in 150 Columbia Hall**. The lecture is part of a year-long series sponsored by AAA with the help of the Savage Endowment for International Relations and Peace entitled *Memorials and Museums of Conflict and War*. (For more information about the complete lecture series, please see our website.)

In his lecture, Sorkin will discuss the World Trade Center site: the controversies and difficulties that surround its reconstruction; how different interests—those of the victims’ families, of developers, and of citizens—relate or do not relate to each other; and how all of that intersects the politics both of memory and of redevelopment in the future of New York City

and post-9/11 America.

Sorkin is an architect and architectural critic whose design practice, the Michael Sorkin Studio in New York

City, is devoted to both practical and theoretical projects, with a special interest in the city and in green architecture. The Sorkin Studio is active in issues of urban morphology, sustainability, and equity, and has won numerous awards for its work.

Sorkin was born in Washington, D.C., received his architectural training at Harvard and MIT, and is currently the Director of the Graduate Urban Design Program at City College of New

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## Author William Fox to Read from Latest Book of Essays, *Making Time*

Acclaimed independent scholar, cultural geographer, essayist, and poet **William L. Fox** (the Humanities Center’s 2005-06 Clark Lecturer) will be visiting campus once again on **Tuesday, January**

**23, 2007** as part of the UO Bookstore’s Author Events series. Fox will read from his newest

book, *Making Time: Essays on the Nature of Los Angeles*, at **7 p.m.** in the **Knight Library Browsing Room**.

While the five essays in the book focus on specific places in the Los Angeles area (the La Brea Tar Pits, Forest Lawn Memorial Park, Griffith Park, a Hollywood special effects firm, and the Jet Propulsion Lab in Pasadena), the overarching theme of the book—how these (and other) places are designed to manipulate time, merging past and future into a perpetual

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# Reflections on a Fellowship

## *Filial Piety in Eighteenth-Century China*



Thanks to support from the Oregon Humanities Center and the American Council of Learned Societies, I am in the very happy and rare position of having an extended research leave to work on my project tentatively titled "It's Not Child's Play: Taking Filial Piety Seriously in Eighteenth-Century China." This project looks at the changing practices and representations of filial piety in 18th-century China. One of the reasons I am so drawn to the topic is that it allows me to explore a history of emotions in late-imperial China by looking at the tensions between the child-parent bond, the most important relationship in a man's life, and his relationships with his wife/concubines and his own children. This project has forced me to confront the alterity of the traditional Chinese world view. Despite the tendency for modern scholars to read the eighteenth century as anticipating the modern, many of the values that drove traditional Chinese elite are emotionally foreign, and even incomprehensible, to me.

Filial piety covers such a broad range of practices and expectations in traditional China that it is almost impossible to define. At its most basic it refers to the obligations a son or unmarried daughter owed his or her parents, culminating in the mourning rites that transformed a deceased family member into an ancestor. Qing local histories are filled with extreme practices of filial solicitude, including the practice preparing a stew from one's own flesh as a way to save a parent who was on the verge of death, or becoming so distraught at the moment of encoffining or at the conclusion of the formal mourning period that the mourner spontaneously expired.

The interdisciplinary aspect of the project has been both exciting and challenging. My training taught me how to read the conventions of traditional Chinese fiction. I have spent the last six years learning how to do archival research and read through the conventions of other genres of writing. I spent much of my first sabbatical in 1999-2000 in the First Historical Archives in Beijing, culling through capital crime case memorials looking for cases which foreground intergenerational domestic tensions. The intellectual excitement of getting these rare glimpses into the lives of non-elites was matched by the daily thrill of riding my classic black steel frame Flying Pigeon bicycle into the west gate of the Imperial City where the archive was then housed. I spent the mandatory one-and-a-half-hour lunch breaks playing badminton in one of the courtyards by the moat, or watching the crowds snapping pictures of themselves in Tiananmen Square, while ignoring the security agents who were busy arresting busloads of Falungong dissidents who were staging public protests in the square.

Once I returned from my sabbatical I was swept up in teaching and administrative duties. The term at the Oregon Humanities Center last spring was my first chance to immerse myself in the project again. I spent the fellowship term reading *nianpu*, dense chronological biographies compiled by family members or disciples to memorialize a deceased relative or teacher. Although these biographies are highly idealized, they have provided me with fascinating insights into the emotional worlds of elite men who experienced serious psychosomatic illnesses when mourning their parents. The Humanities Center fellowship was instrumental in providing me the necessary time to carry out the new research, which I have since presented at both Stanford and Harvard. I am now looking forward to writing the last two sections of the book and revising the entire manuscript for publication. Although it won't be the pound of flesh filial sons and daughters in traditional China sacrificed for their parents, I hope my parents will be pleased to see that this book will be dedicated to them.

—**Maram Epstein, Associate Professor of Chinese, East Asian Languages**

## Sorkin

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York. He has also taught at the Academy of Fine Arts in Vienna, the Architectural Association, Cooper Union, Columbia, Yale, Harvard, Cornell, and at several other U.S. universities. In 2005-06, Sorkin directed studio projects for the post-Katrina reconstruction of Biloxi and New Orleans.

Sorkin lectures widely, and is the author of more than a dozen books. Forthcoming in 2007 are five new works: *Twenty Minutes in Manhattan*; *Eutopia*; *All Over the Map*; *Indefensible Space*; and *Project New Orleans*. He is also the author of many articles in a wide range of professional and general journals. He is currently a contributing editor at *Architectural Record* and *Metropolis*, and for ten years he was the architecture critic for the *Village Voice*.

The lecture is free and open to the public. For more information, contact Howard Davis at 346-3665, or the Oregon Humanities Center at 346-3934.

## Fox

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present—should be of interest to many readers. Masterfully combining science, history, and personal experience, Fox reveals how these facilities are devoted to manipulating time on our behalf—be it how we represent prehistory, attempt to maintain an identity after death, or make movies on Mars.

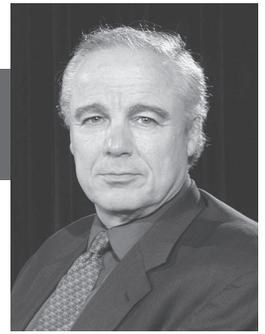
William Fox has written numerous poems, articles, reviews, and essays, and has published more than ten nonfiction books about the relationships among art, cognition, and landscape. He is currently on the staff of the Getty Research Institute in Los Angeles, and during the spring of 2007 he will be a Visiting Research Fellow at the Australian National University Humanities Research Centre in Canberra, Australia.

The reading is co-sponsored by the Oregon Humanities Center and is free and open to the public. For information, call 346-4331.

**Oregon Humanities Center  
Graduate Research Fellowship  
applications are due  
February 12, 2007.**

## OHC Director's Report

by Steven Shankman



I have two exciting developments to report to you, one involving the Center's activities in the international arena and the other in the domestic.

Several months ago, the Oregon Humanities Center submitted a proposal to establish a UNESCO Chair at the UO. There are currently about fifteen Chairs in UNESCO's Intercultural Dialogue program throughout the world. We recently received word that our proposal has been approved. This will be the first Chair in the U.S. in this program. Each Chair in the program has a slightly different orientation. Ours is a UNESCO Chair in Transcultural Studies, Interreligious Dialogue, and Peace. With the establishment of this Chair, we will inaugurate a host of programs in partnership with colleagues around the world.

Initially the Chair will be housed in the Humanities Center, which will provide the basic infrastructure for organizing the events related to the Chair. There are plans to establish a separate Center for Transcultural Studies, Interreligious Dialogue, and Peace on campus, and that is where the UNESCO Chair will ultimately reside.

UNESCO is delighted to have U.S. participation in their important and very timely Intercultural Dialogue program. The program director has asked us to host the annual meeting of the Chairs here in Eugene in 2008. One of our initiatives is the establishment of an International Licentiate in Transcultural Studies and Interreligious Dialogue to be offered by the institutions participating in the network of Chairs in UNESCO's Intercultural and Interreligious Dialogue Program. This licentiate, which would be offered by all of the institutions with Chairs in this program, will accompany the awarding of an advanced degree in any number of different fields—e.g. philosophy, comparative literature, religious studies, art history, musicology, psychology—and would vouch for the degree-holder's having had hands-on experience, somewhere in the world (other than in the degree-holder's own country), with actual intercultural and/or interreligious dialogue.

Another exciting opportunity we are investigating—this on the domestic front—is a partnership with the Inside-Out Prison Exchange Program. The Inside-Out program (<http://www.temple.edu/inside-out/>), founded in 1997 by Temple University criminal justice professor Lori Pompa, brings college-level courses into prisons, but with the innovative twist that the participants in the classes are a mixture of those from the “inside”—that is, people who are currently incarcerated—and those on the “outside”—i.e., university students. Both “inside” and “outside” students—and instructors—remark on how transformative the experience is for them. Thus

far, Inside-Out courses have had a sociological focus. Our idea is to encourage the teaching of Inside-Out courses in the humanities by offering support to humanities faculty who are interested in receiving the training required to participate in the program. The humanities have a unique capacity to engage the most fundamental human concerns, including crime and justice, and thus have the potential for being truly transformative.

After having met and talked with Lori Pompa about the Inside-Out program in the spring of 2005 (my “UO Today” interview with Pompa is accessible on line through the OHC web site), I was inspired to travel to Philadelphia to be trained to teach Inside-Out courses. The week-long training included several visits to both the prisons in Philadelphia and to Graterford Prison, a maximum-security facility outside of the city. It was a remarkable, sobering, and, yes, transformative experience for me in so many ways. It was in Graterford Prison that I began, with the help of the incarcerated men there, to envision the kind of Inside-Out humanities course I wanted to teach.

This spring I will be offering, through the generosity of the Robert D. Clark Honors College, the UO's first Inside-Out course. I will be teaching an Honors College literature course at the Oregon State Penitentiary in Salem, to a class consisting of a mix of inside and outside students. We'll be reading two novels by Dostoevsky, who was arrested in 1849 and sent to Omsk prison in Western Siberia for his political radicalism. When he was released four years later, he was transformed both as a person and as a writer. We will begin by reading *The House of the Dead* (1861), the novel that Dostoevsky wrote about his experiences in prison in Siberia. We will then read *Crime and Punishment* (1866) and ask ourselves about the relation of this famous novel to Dostoevsky's prison experience, as well as to what the novel tells us about freedom, crime, responsibility, and the nature of modernity.

We hope you will join us for a brown-bag lunch with **Melissa Crabbe**, Assistant National Director of Inside-Out, who will be giving a presentation at **noon on Friday, January 19** in the Humanities Center Conference Room, **159 PLC**. This will be an excellent opportunity for UO faculty to learn more about the program, and about financial support available through the OHC for qualified faculty who wish to apply for this summer's training session. The training session will be held June 25–July 1 at the Temenos Conference Center in West Chester, Pennsylvania. I very much hope to see some of you at Melissa Crabbe's presentation January 19th.