

Letters

THE SEMIANNUAL NEWSLETTER OF THE ROBERT PENN WARREN CENTER FOR THE HUMANITIES
VOL. 21, NO. 1 • FALL 2012 • VANDERBILT UNIVERSITY

The Age of Emancipation: Black Freedom in the Atlantic World

The 2012/2013 Faculty Fellows Program at the Warren Center, “The Age of Emancipation: Black Freedom in the Atlantic World,” is co-directed by Richard J. M. Blackett, Andrew Jackson Professor of History, Teresa A. Goddu, Associate Professor of English and Director of the American Studies Program, and Jane G. Landers, Gertrude Conaway Vanderbilt Professor of History with funding from the John E. Sawyer Seminars program at the Andrew W. Mellon Foundation. The year-long interdisciplinary seminar will focus on the freedom movements that resisted and reshaped slavery, and will explore a global perspective on the 1863 United States Emancipation Proclamation by locating it within a broader age of emancipation that occurred in the Atlantic World in the eighteenth and nineteenth centuries. By tracing the continuities and discontinuities among types and forms of emancipations in different Atlantic regions and by foregrounding the intersection of different disciplinary approaches to the topic, the group will consider how the search for liberty evolved and expanded in the Atlantic World and how it left complex legacies that still persist.

How did this fellows program come together?

GODDU: Last year, Vanderbilt was invited to submit a proposal to the Mellon Foundation to host a John E. Sawyer Seminar. Based on a class I was teaching and some programming Vanderbilt had underway in relation to the sesquicentennial of the U.S. Civil War, it struck me as imperative that we also highlight emancipation in the United States, and specifically the sesquicentennial of the U.S. Emancipation Proclamation (January 1, 1863). I was teaching historian David Blight’s book *Race and Reunion: The Civil War in American Memory* at the time, and he argues that the emancipation narrative never really came to



Teresa A. Goddu, Richard J.M. Blackett, and Jane G. Landers

the fore within U.S. culture; rather, the narrative of reconciliation takes precedence. Thinking about that and thinking about the rich resources we have in Atlantic world history and culture on our campus, it seemed like a great idea to use the sesquicentennial moment to bring us all together to discuss the legacies of emancipation within the broader Atlantic world and its history. We were certainly pleased that our proposal was selected in an internally-run competition for submission to the Mellon Foundation and that the foundation later approved funding our emancipation project as a Sawyer Seminar.

LANDERS: Because we have so many common research interests dealing with slavery and abolition, Teresa invited Richard and me to collaborate on writing the proposal and directing the program. My own work focuses on slave resistance, runaway slave communities, and self-emancipated peoples across the Americas.

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BLACKETT: The anniversary of the U.S. Emancipation Proclamation in 1863 is very important, and it gives us an opportunity to compare emancipations in other parts of the Americas. That is what drove the idea from the beginning, and I think that is what will sustain the seminar throughout the year. The Sawyer Seminar provides a unique opportunity for us to bring together a range of different explorations of emancipation and the ways people sought freedom.

How do you define “the age of emancipation?” What “emancipations” are included in this time period within the Atlantic World?

BLACKETT: It is very elastic, this “age.” We will cover multiple centuries, but for the most part, we will focus on the nineteenth century as an age when people sought and won their freedom by different means. Sometimes emancipation took place through the legislative process, sometimes through revolution, and sometimes through civil war. The Haitian Revolution, which took place in the late eighteenth century, will probably be our starting point, and then we’ll look at much of Latin America and the United States.

How do you plan to structure your Fellows Program?

GODDU: We have designed four units that we’ve titled “Emancipations,” “Constituting Emancipation,” “1863 in the World,” and “Commemorating Emancipation.” We will cover two units each semester, and we will bring in two speakers per unit. We hope to balance the guest speakers with the work-in-progress of the seminar participants so that the interests of the group are very much in play.

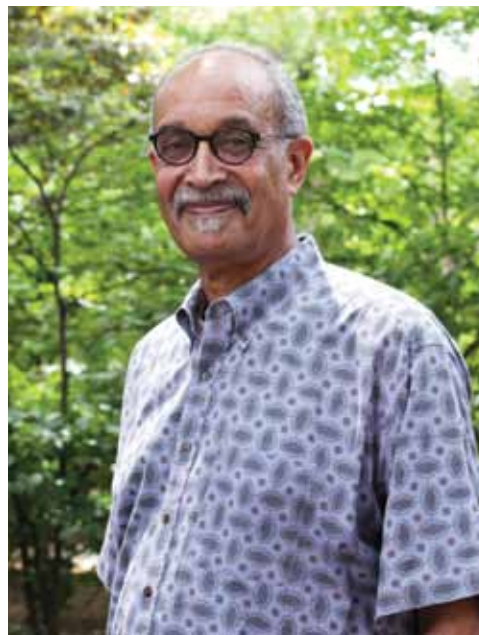
LANDERS: We will bring in historians, anthropologists, artists, and literary scholars to give a variety of perspectives on the issues we’re discussing.

BLACKETT: Just looking at the disciplines of the seminar participants—English, American studies, history, law, and religious studies—we’re already bringing diversity into the conversation.

You stated in your proposal that unit two, “Constituting Emancipation,” would focus on the cultural forms (print, visual, aural, and performance) that were mobilized by

individuals, communities, and states to enable, define, or delimit black freedom. Could you share some examples of these forms and perhaps give us an idea as to how they might connect particular iterations of emancipation?

GODDU: In this unit we will look at the way in which emancipation was represented visually in the nineteenth century—everything from broadsides to engravings to woodblock prints—and the ways in which these visual images of emancipation circulated broadly throughout the Atlantic world. A small example from my own work is a picture of “The Emancipated Family,” from the early 1830s.



Richard J.M. Blackett

It was used for the British emancipation movement, and was later picked up by the U.S. abolition movement and re-circulated through their catalogue. Another example in the United States is *Uncle Tom’s Cabin*, which is very well known for being a catalyst toward emancipation. One of the members in our group, Celso Castilho (history), is working on the ways that *Uncle Tom’s Cabin* was used within the Brazilian context as a re-animated carnivale performance.

LANDERS: In my work, I look at free blacks in Havana and Matanzas, Cuba, who had their libraries seized by the Cuban government during the 1830s. These men were

reading abolition speeches from England, circulating newsprint from Philadelphia, the Bahamas, and everywhere down the Atlantic coast, considering issues of emancipation and the Underground Railroad, reading the work of Harriet Martineau, and so on. One volume of a criminal case I opened had a bound volume of Phyllis Wheatley that had been taken from the library of a suspected black abolitionist. All of this literature from England and the United States was circulating through places you’d never expect.

BLACKETT: I discovered the story of a man named Reverend Jacobs who was picked up for helping slaves get out of Maryland. The officials couldn’t prove he was doing this, but when they raided his house they found a copy of *Uncle Tom’s Cabin*, and he got ten years in the state penitentiary for having a copy of the book. This shows just how powerful that kind of cultural media is.

How will you consider the U.S Emancipation Proclamation within the broader age of emancipation?

LANDERS: The United States was one of the last places in our hemisphere to emancipate the enslaved, followed only by Cuba and Brazil, so that puts our country in an interesting historical position.

BLACKETT: It is the only emancipation that came in the midst of a seriously bloody civil war; more Americans were killed as a percentage of population in the Civil War than in any other American war. Symbolically it is a very important thing because, unlike many other emancipations, it was an openly naked political act on the part of Lincoln in order to get around his opposition. The Emancipation Proclamation was also different because it didn’t emancipate any people that Lincoln could have emancipated, it only emancipated people that he couldn’t emancipate. It was done for military purposes, not out of any sense of altruism.

In what other ways did enslaved people win their emancipation?

GODDU: Slave rebellion was very important for both creating emancipation and putting pressure on society for emancipation to take place. The abolition movement in the United



Jane G. Landers

States started just after the Nat Turner rebellion. There was a long history of underground activity in slave communities before the more organized movement emerged.

LANDERS: The notion of creating pressure is a key point, because it took centuries of struggle before emancipation was achieved. It's not as though somebody gifted anyone's freedom.

BLACKETT: One could also argue that slave uprisings, like the revolution in Haiti, delayed emancipation in other places because people saw what the consequences were. It's an irony that with every emancipation, there is a push back toward slavery. The political consequences of emancipation are so complex that they make for some interesting exchanges.

GODDU: Emancipation was not a single event, but rather it was a constant process, a constant back and forth between freedom and re-constraining or delimiting that freedom. For example, in the United States, Reconstruction was a clamping back down on freedom, and in many ways we continue to live with the legacies of what emancipation didn't mean in the nineteenth century.

LANDERS: This was also true in many Latin American cases; the emancipations happened earlier, but work requirements and peonage or caste systems similar to those created

by the U.S. Reconstruction were instituted long before those emancipated were actually granted citizenship. I think that is a common thing that we'll find in a lot of the state emancipations, which is why discussing the legacies of emancipation is so important.

On that note, how do you plan to consider the legacies of emancipation within the Atlantic World, including memory, representation, and commemoration?

GODDU: Our group will address the legacies of emancipation and commemoration in the fourth unit. I think there are many ways in which emancipation is still an unfinished process. Broadly speaking, seeking racial justice is still an ongoing struggle. Often, the Civil Rights Act of 1964 is noted as a marker of the end of the long history of emancipation within the United States, and some see Barack Obama's Presidential election as evidence that we have reached a post-racial society. Unfortunately, however, there are many examples of racial injustice in our country today, so we still have a lot of work to do.

LANDERS: The United Nations declared 2011 to be the International Year for People of African Descent as a way to point to all the inequities that remain from slavery. In February 2012, they extended this to the Decade for Peoples of African Descent. In some Latin American countries that also struggle with the unfinished business of emancipation, including Columbia, Brazil, and Nicaragua, they have instituted constitutional requirements that African history is taught in the schools. They have begun to recognize Maroon communities as deserving of their own reservations, similar to the recognition given to indigenous populations. So there is some effort being put forward to address the histories of Afro-descended peoples. There are also communities that memorialize emancipation in living history museums, such as the Buxton community in Canada, which Richard studies.

BLACKETT: Yes, the Buxton community was started by blacks who travelled north on the Underground Railroad and made it safely to Canada. The community is still going strong; they own their land, and they've created their own schools and institutions. On Labor Day weekend, the community hosts a

commemoration remembering their first settlement, and descendants come back, so it is a great reunion.

Because the Sawyer Seminar provides funding for the participation of two Graduate Student Fellows, how do you plan to incorporate them into the discussions?

GODDU: I think it is fantastic that we have two graduate students, Emily August (English) and Caree Banton (history), working with our group. Their work is very interesting, and it will be great to have an opportunity to mentor them and to help shape their projects into vibrant, interdisciplinary works, especially considering the supportive Faculty Fellows who will be part of the group.

BLACKETT: We also plan to hold a workshop for graduate students and junior faculty in late spring of 2013. The two



Teresa A. Goddu

Graduate Student Fellows will become integrally involved in planning for and hosting the workshop. We will ask the participants to submit works in progress for group review, so the workshop should be a highly charged, intense couple of days.

LANDERS: Hopefully the momentum we achieve during our seminar, through an interdisciplinary and multi-regional point of

Forth and Back: Challenges for the Humanities

Edward H. Friedman

—Is it Granada I see

Or only Asbury Park?

Cole Porter, “At Long Last Love”

Our challenge as educators in the humanities disciplines is not necessarily to “save the humanities,” which I sincerely hope do not need saving in the strictest sense, but we do want to reflect on maintaining—or, in a spirit of optimism—increasing interest in the humanities among students (and faculty and administrators) at our colleges and universities. We are aided in this endeavor, I believe, by the broadening of the bases of the humanities in recent decades, which can be attributed to—among other factors—the impressive rise of theory in the past half-century and the resounding impact of cultural studies. Interdisciplinarity has generated and intensified dialogue across diverse areas of study, with theory as its *lingua franca* and reexamination of traditional parameters of investigation as its mantra. Thanks to this “paradigm shift,” as it were, my primary field of specialization—Hispanic Studies—has moved from the margins to what I would call the “near center,” a centrality acknowledged by some but not by all.

The current objects of scrutiny are texts (as well as images and all manner of signs) that include both the literary and the nonliterary, and approaches vary from updated formalist models to ties with countless disciplines and focal points: the social sciences, the cognitive sciences, legal studies, and on and on. On the one hand, then, and somewhat paradoxically, the humanities have branched out, while, on the other, the humanities are fighting charges of *irrelevance*. A proposed strategy involves updating, having the humanities join the technological revolution in order to hide, it would seem, a kind of negative association with a distant, archaic, understandably “out-of-touch” past in favor of approaches that reflect a dynamic and pertinent (and often impertinent) present. A given “cultural artifact” can be appropriated and reappropriated, configured and reconfigured, viewed as closely as possible in its original frames or

reframed in new combinations and permutations, and prized for its stability or praised for its instability. Historical progression—linearity—enters into a dialectic with orderings that reject strict chronology and preestablished patterns. In academic circles, there is, more often than not, method in this critical and theoretical madness, in surprising linkages and juxtapositions that reveal not only an internal logic but important perceptions and insights into the targets of investigation. Those of us absorbed *in* and *by* metacommentary relish the interplay of process and product. We enjoy the inversions of subject and object, as well as the unlimited points of access to texts. Our challenge is to convey the “pleasure of the text” and to justify the worthiness of our reading matter and of our “lessons” to our students—usually, not so hard—and to larger communities, academic and beyond. This, in fact, *can* be hard.

As you certainly will have noted, we live in a climate of great polarity, in the social, political, economic, and ethical realms. Some things that should be “givens” in our democratic society—the separation of Church and State, to cite but one example—are now topics of contention. In some ways, a liberal arts education—and we might want to underscore *liberal*, a word that need not have negative connotations—must be defended. State legislators who control budgets want education to have relevance in the real world. Theory, understandably, always must be accompanied by praxis. The present and the future—less understandably, it could be argued—must be prioritized over the past, despite proverbial warnings about history repeating itself. We hear people say, “Let them speak English”—*them* meaning *everyone else*—in precisely the tone, I would imagine, in which Marie Antoinette (or whoever) said, “Let them eat cake.” Even in the spirit of globalization, why learn a foreign language if foreigners recognize their obligation to learn

English? Why read *old* books? Why study ancient history (which, for some could mean the nineteenth century)? Why look backwards when *that* is not where “it’s at”? What I have just articulated constitutes, in my opinion, the challenges that face the humanities: convincing various constituencies—some obvious, some probably unanticipated—of precisely how significant, how relevant the humanities are for an individual’s personal development and for the all-encompassing aims of education, and, for my part, in an *intradisciplinary*, or self-interested vein, why it makes good sense to study other languages and other cultures. The short answer may be that it is not purely coincidental that *humanities* belongs to the same lexical family as *humanity* and *humane*.

When I teach courses on theory, I commonly start by stressing that “everything old is new again” and by focusing on the longevity and weight of poetics and rhetoric, which date from classical antiquity and which relate to the protocols of composition and the “spin doctors” of today, with many elements in between. While it can be fascinating—and profitable—to play with chronology, it seems reasonable that this “play” should follow the “work” of establishing a historical vision and contexts that take time and place into consideration. Whereas we do not want to be bound or constrained by history, neither do we want to think, analyze, seek knowledge, or draw conclusions in a vacuum. Emphasis on foregrounds—and on the act of foregrounding—should never lose sight of the big picture, the scheme of things, what structuralism would call their *function* within respective systems. The now indispensable concept of *intertextuality* operates diachronically and synchronically. The models of the last decades have made us more self-conscious than ever about how we process data and about how “constructed” and fragile our models and our framing devices may be. What could be termed our *critical vulnerability* is ultimately

a good thing, for it forces us to question and evaluate not only the *what?* but the *how?* of research, teaching, and professional standards, and these figure among the ideas that we can share. When we highlight the microcosm, so to speak, we are evoking the macrocosm, or other microcosms. When we address similitude, we are evoking difference. Exempla accumulate; they pile up and emit meanings (always in the plural, to be sure); they leave impressions. Like the sponges that they are, our students soak up facts, formulas, and free-floating signifiers. They observe our making of connections and then make their own. The more material we teach—and the more diverse our students' *range* of expertise—the better prepared they are for careers and for life. If that truth is not self-evident, then we need to develop means of accentuating the influence of the humanities and the rich choices, advantages, and benefits that the study of the humanities offers.

There are multiple ways in which to approach and—since this is an election year—*campaign* for the humanities. From my small domain within the academy, I would put forward the following proposals, some geared toward “society at large” and some toward the profession per se; they are meant to be a very modest decalogue aimed at inspiring respect for and attention to the humanities:

1. Assert the value of the humanities and of a liberal education. Do not be apologetic about teaching abstract concepts and models, which most certainly will have practical applications.
2. Underscore the importance of writing well, and make students write as much as possible. Do not let rules of grammar and punctuation, and the need for clarity of expression, become obsolete. (Special plea: Teach *commas*.)
3. Allow the old-fashioned notion of the well-rounded scholar—and the well-rounded citizen—to prevail.
4. Do not elide the past. Doing so can make us miss crucial intersections between the past and the present. It is my feeling that departments that have dropped “distribution requirements”—permitting students to ignore medieval and early modern literature, for example, and with the best of intentions—are doing their students a disservice.
5. Do not adhere to the “supremacy of English” policy. Understanding of—and, when possible, immersion into—another culture will have absolutely no downside. These experiences make us brighter, more open to new perspectives, more aware and appreciative of our own culture, and more tolerant. “English only” is bad enough on the outside; leave it there.
6. The interdisciplinary face of the humanities is fundamental, but the humanities areas should not forget their origins and convert themselves into social sciences. Branch out, but play from strength. Keep doing (and keep alive) what defines a determined discipline, such as literature.
7. Encourage those disposed toward the humanities—and those not so disposed—to read some classic texts—we all have our favorites—and to take a look at books that treasure and interrogate the past, such as Stephen Greenblatt's *The Swerve*, to name a recent and deserving success story.
8. Teaching the humanities can be high tech or low tech. Both ends of the spectrum can yield solid results, and both categories will expose students to key strategies for the acquisition of knowledge.
9. We have to be advocates of the humanities on the outside, first, because we are engaged in the humanities on the inside and, second, because there are those on the outside who would argue against what are sometimes labeled “secular humanists” and whose rhetoric and intellectual bullying need to be countered by reason and logic.
10. It can be said that every academic endeavor involves a narrative and a dramatic conflict—and, more likely than not, a metanarrative and metatheatrical thrust. Technology is a means, not an end. Study within the humanities is not a science—although *qualified* reference has been made to “the human sciences”—and we do not have to delete the enjoyment of reading, writing, dialogue, polemics, shifting perspectives, and analysis of texts and of perception itself. There is a distinction between interpretation and resolution. Some textual and historical mysteries can be solved, while others remain appealingly, or frustratingly, open.

It is a privilege to have the opportunity to participate in *the humanities enterprise* at Vanderbilt University, where resistance is low and satisfaction is high. I truly hope that my younger colleagues and future students will sustain—and be sustained by—the humanities.

Edward H. Friedman is Gertrude Conaway Vanderbilt Professor of Spanish and Professor of Comparative Literature at Vanderbilt University, and director of the Warren Center. This essay is based in large part on a talk delivered at the Vanderbilt Humanities Summit, May 1-3, 2012, organized by Professor Robert Barsky. Talks by selected participants were recorded for AmeriQuests.

2012/2013 Warren Center Graduate Student Fellows

MICHAEL J. ALIJEWICZ is a doctoral candidate in English. His dissertation, “‘Nothing Is but What Is Not’: Subjunctive Aesthetics in Early Modern England,” outlines planning as a distinct form of narrative-image that moves through multiple probable timelines. He uncovers a wide spectrum of plans from the period, from buildings and Shakespearean bed-plots, to recipes, and navigational routes. In particular, his work focuses on connecting architectural images and government calculations of policy to their literary and theatrical manifestations. But his method also gives thinkers the space to re-imagine the relationship between theory and empiricism by connecting material constructions, such as buildings, to their imaginative constructions—their plans.

ELIZABETH S. BARNETT, American Studies Fellow, is a doctoral candidate in English. Her dissertation, “Aboriginal Issues: Shifting Perspectives from the ‘Indian Vogue’ to Native American Modernisms,” reassesses the exoticized indigeneity in modernist literature by putting it into dialogue with the work of Native American poets writing from the 1890s through the 1930s. Analyzing Native American literatures as modernist literature suggests two key interventions. It fosters new insights into the relation between social and institutional structures and formal experimentation that is a central component of literary modernism and offers a sustained analysis of indigenous writers working well before the better-known “Native American Renaissance” of the 1960s and 70s.

G. CORY DUCLOS is a doctoral candidate in the Department of Spanish and Portuguese. His dissertation, “Fighting from the Margins: Discourse, Subversion, and Realism in Early Modern Spanish Narrative,” explores the connections between Spanish colonial texts from the Americas and the development of the novel. Using the approaches of cultural theory, he argues that the globalizing effect of the Spanish conquest led to social shifts that are reflected in the new form of artistic expression found in picaresque novels and *Don Quixote*. These works develop innovative literary techniques as a reply to the cultural hegemony of early modern Spain in a way that defined the parameters of the novel as a genre.

LARA L. GIORDANO, George J. Graham Jr. Fellow, is a doctoral candidate in philosophy. Her theoretical approach is largely informed by the Frankfurt School of Critical Theory and it is from this perspective that she investigates the intertwinement of history, aesthetics, and politics. Her dissertation, “Redemptive Criticism: Sigmund Freud, Walter Benjamin, Stanley Cavell and Democratic Culture,” brings together the three aforementioned theorists as thinkers of the affective constitution of modernity and furnishes, through a critical re-reading of their texts, a model of democratic solidarity.

CAROLINE L. HOVANEK, Elizabeth E. Flemming Fellow, is a doctoral candidate in English. Her research interests include modernist literature, early film, and the history of biology in the nineteenth and twentieth centuries. Her dissertation, “Zoological Modernism: Literature, Science, and Animals, 1895-1933,” explores how writers and biologists in early-twentieth-century Britain mutually influenced each other’s work on questions of the animal. This dissertation examines texts by H.G. Wells, D.H. Lawrence, Virginia Woolf, Julian Huxley, and J.B.S. Haldane, and argues that zoological, ethological, and ecological approaches to understanding animals played an often-overlooked but nonetheless crucial role in modernist literature and culture.

PADDY M. MCQUEEN, a doctoral candidate in philosophy, is the Warren Center’s Visiting Graduate Student Fellow from Queen’s University, Belfast. His thesis, “Rethinking Recognition: Establishing the Conditions of a Livable Life,” examines the political and philosophical dimensions of recognition. The overarching aim of the thesis is to identify the most promising form of contemporary feminism, and to develop a distinctive understanding of recognition which can do justice to the insights of this form of feminism, thus producing a critical perspective on existing political theories of recognition. The thesis advocates a feminist politics inspired by Judith Butler and Michel Foucault, and demonstrates how their respective theories can be used to reveal fundamental problems for many existing theories of recognition.

ROSIE M. SEAGRAVES, Joe and Mary Harper Fellow, is a doctoral candidate in Spanish who has also completed the requirements for a graduate certificate in women and gender studies. Her dissertation, “She as He: Cross-Dressing, Theater, and ‘In-Betweens’ in Early Modern Spain,” combines historical research, literary criticism, gender studies, and performance studies to examine the nature of the theatrical representation of transvestism that constituted, as well as surpassed, the formal confines of the commercial stage in early modern Spain. The project explores the way in which Spain’s imagination of the female cross-dresser in the seventeenth century offers a paradigm for understanding the creative self-consciousness that made both early modern society theatrical and early modern art unique.

JENNIFER A. VOGT is a doctoral candidate in anthropology specializing in community and economic development in Andean societies of Peru and Latin America. Her dissertation, “Respecting the Competition: Artisans, Development, and Cooperative Practices in Peruvian Andes,” examines how artisans from the community of Quinua, Peru engage recent state policies of legal reform that promote new forms of economic organization, and specifically, how these artisans negotiate understandings of community and cooperation in the context of national development planning and global markets. Her primary research interests include: economic anthropology, community development studies, transformations in socio-cultural organization, and local and collective experiences of macro-level economic policy reform.

2012/2013 Warren Center Sawyer Seminar Fellows

Age of Emancipation: Black Freedom in the Atlantic World

EMILY M. AUGUST is a doctoral candidate in English. She is the recipient of the 2012 John M. Aden Award for excellence in graduate writing, and the 2012-2013 President of the English Graduate Student Association. Her research interests span the nineteenth century and include anatomy, surgery, and the history of medicine; black Atlantic autobiography; fairy tales; poetics; and visual and material culture. Her dissertation investigates how the concept of the human body changed during the nineteenth century, looking in particular at the role of emancipation and the influence of black Atlantic autobiography in the construction of professional anatomical textbooks.

CAREE A. BANTON is a doctoral candidate in history. Her dissertation explores emigration from the West Indies (particularly Barbados) to Africa (particularly Liberia) and the implications of this movement to experiences of freedom, citizenship, and black nation-building. Using letters, ship manifest data, birth and church records, and newspaper reports in a variety of archives in Barbados, the United States, and Liberia, her dissertation explores the social, economic, and political changes in the lives of 346 Barbadians as they sojourned from Barbados to begin their new lives in Liberia during the post-emancipation era. In 2011, Banton served as a Rotary Ambassador in Liberia, Africa.

RICHARD J. M. BLACKETT is Andrew Jackson Professor of History. The author of a number of books dealing mainly with the trans-Atlantic abolitionist movement, he most recently published *Divided Hearts: Britain and the American Civil War* (Louisiana State University Press, 2001). Blackett is at work on a study of the ways communities organized to support or oppose enforcement of the 1850 Fugitive Slave Law and the way slaves by escaping influenced the debate over the future of slavery in the US. For the 2013/2014 academic year, Blackett will serve as the Harold Vyvyan Harmsworth Professor of American History at Oxford University.

CELSO T. CASTILHO is Assistant Professor of History, with teaching and research interests in slavery and abolition, race and citizenship, and memory and politics in Latin

America and the Atlantic world. He is finishing a book manuscript, "The Politics of Slave Emancipation in Pernambuco: Abolitionism and the Public Sphere, 1868-1889," which deals with the interrelated histories of political mobilizations and antislavery movements in late nineteenth-century northeastern Brazil. He is also beginning a second book-length project on the history of *Uncle Tom's Cabin* in Latin America, focused on Brazil, Mexico, Peru, and Argentina.

NIHAD M. FAROOQ is Assistant Professor of American Studies in the School of Literature, Communication, and Culture at the Georgia Institute of Technology in Atlanta. Her primary research interests are in American and African American studies, and in transatlantic epistemologies of race and science in the nineteenth and twentieth centuries. She has just completed her first book manuscript entitled "Undisciplined: Transatlantic Personhood and the Science of Diaspora, 1830-1930," and will spend her fellowship year at Vanderbilt working on her second book project, "Virtual Emancipation: Slavery and Social Networks in the New World." She is the 2012/2013 Andrew W. Mellon Visiting Postdoctoral Fellow at the Warren Center.

TERESA A. GODDU is Associate Professor of English and Director of the American Studies Program. She is a specialist in nineteenth-century American literature and culture with an emphasis on race and slavery. She is the author of *Gothic America: Narrative, History, and Nation* (Columbia, 1997) and is currently completing a study of abolitionist print culture titled "Selling Antislavery: Antebellum Print Culture and Social Reform." She is the recipient of two grants from the National Endowment for the Humanities and a Senior Specialist Fulbright award.

JANE G. LANDERS is Gertrude Conaway Vanderbilt Professor of History. She is the author of numerous books, book chapters, and articles on the history of Africans in the Iberian Atlantic World, the most recent being *Atlantic Creoles in the Age of Revolutions* (Cambridge, Mass., 2010). She directs the Ecclesiastical and Secular Sources for Slave Societies digital preservation project and archive and

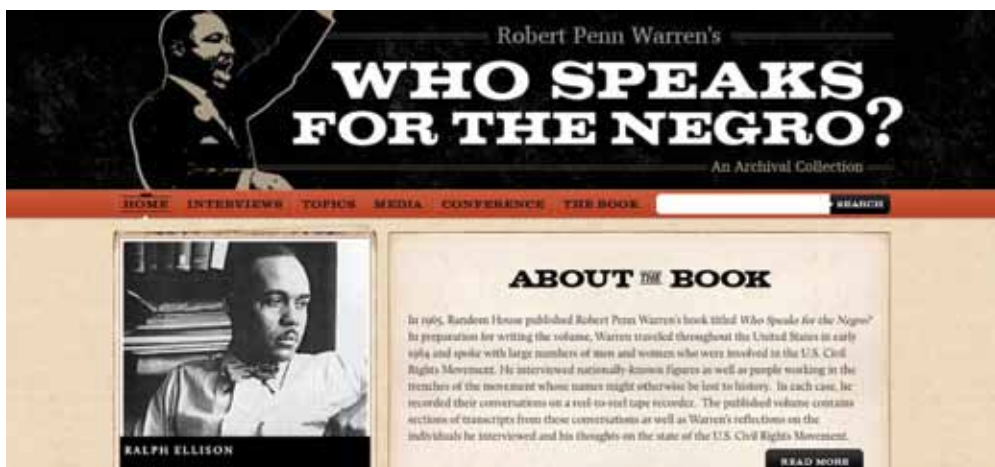
has consulted on a variety of archaeological projects, documentary films, and museum exhibits about Africans in the Americas. She is currently working on two monographs—one about an enslaved Mandinga and his various Atlantic lives and another on runaway slave communities around the Iberian Atlantic.

HERBERT ROBINSON MARBURY is Assistant Professor of Hebrew Bible. His interests include social history in Persian Yehud and counter-history in Black Atlantic biblical hermeneutics. His recent work includes "The Strange Woman in Persian Yehud: A Reading of Proverbs 7" in *Approaching Yehud: New Approaches to the Study of the Persian Period* (Brill, 2007), and "Imperial Dominion and Priestly Genius" (forthcoming, 2012). His current project, "Pillars of Cloud and Fire," traces counter-historical impulses in African American biblical hermeneutics from the Antebellum period to the mid-twentieth century.

CATHERINE A. MOLINEUX is Assistant Professor of History, specializing in the cultural history of the early modern British Atlantic world and the visual histories of race, slavery, and empire. Her book, *Faces of Perfect Ebony: Encountering Atlantic Slavery in Imperial Britain*, was published by Harvard University Press in January 2012, and she remains interested in the visual and cultural histories of the early Atlantic slave trade. She is currently writing a book on British, British American, and African American encounters during the seventeenth and eighteenth centuries with West African rulers involved in this human traffic.

DANIEL J. SHARFSTEIN is Professor of Law. His main fields of interest are the legal history of race in the United States and property. He is the author of several articles as well as a book, *The Invisible Line: Three American Families and the Secret Journey from Black to White* (Penguin, 2011), which explores the history of race in the South through the multigenerational narratives of three families who started out as people of color and assimilated into white communities. Currently, he is working on a book about the collapse of Reconstruction and its legacies in the American West.

Who Speaks for the Negro? Digital Archive Enhanced



The Warren Center's digital archive related to Robert Penn Warren's 1965 publication *Who Speaks for the Negro?* has been greatly enhanced after many years of collaborative work with Vanderbilt University's Jean and Alexander Heard Library as well as libraries at the University of Kentucky and Yale University. The online archive was originally created in 2008 with digitized cop-

ies of the tape recordings that Warren made in 1964 with forty-six U.S. Civil Rights leaders in preparation for writing the volume that was published by Random House in 1965. The archive has been greatly enhanced since its original inception and now also contains digitized copies of written materials (including transcripts, letters, and book reviews) related to the project.

The original materials are held at the University of Kentucky and Yale University Libraries. Vanderbilt University is indebted to both of these institutions for their willingness to share their collections in order to create a full digital record of Warren's research for the book. Robert Penn Warren's children, Gabriel Warren and Rosanna Warren, have generously given their permission for this material to be made available publicly.

The archive, which is completely searchable, will be of great value to scholars, students, and life-long learners with interests in U.S. history and, in particular, the U.S. Civil Rights movement. Warren recorded his interviews with nationally-known figures such as Dr. Martin Luther King Jr., Malcolm X, and Stokely Carmichael as well as with men and women working in the trenches of the movement whose names might otherwise be lost to history. We encourage our readers to learn more about this project and to explore the fascinating material within the archive by visiting <http://whospeaks.library.vanderbilt.edu/>.

University of Richmond President Edward L. Ayers to Present Harry C. Howard Jr. Lecture



Edward L. Ayers

Edward L. Ayers, President and Professor of History at the University of Richmond, will present this year's Harry C. Howard Jr. Lecture at 4:10 p.m. on Thursday, October 18 in Flynn Auditorium room 040 at the Vanderbilt Law School. His talk is entitled "The Humanities in Our Times." Prior to his appointment at the University of Richmond, Ayers served as Buckner W. Clay Dean of the College and Graduate School of Arts and Sciences at the University of Virginia, where he began teaching in 1980.

President Ayers is a distinguished scholar of the American South and has authored or edited ten books, including *In the Presence of Mine Enemies: Civil War in the Heart of America, 1859-1863* (2003), which was awarded the 2004 Albert J. Beveridge Award from the American Historical Association and the 2004 Bancroft Prize for Distinguished Book in American History from Columbia University. His volume *The Promise of the New South: Life after Reconstruction* (1992) was a finalist for both the National Book Award and the Pulitzer Prize, and was chosen as the best book on the history of American race relations and on the history of the American South. Ayers was named the National Professor of the Year by the Carnegie Foundation for the Advancement of Teaching in 2003.

An early advocate for work in digital history, Ayers's scholarship has also included pioneering digital history projects: "Valley of the Shadow" (stories of people living in two American communities from the time of John Brown's raid through reconstruction); "Virginia: Secession and the Crisis of Union" (transcripts of the

Virginia secession debates and related materials); and "Voting America" (animated maps presenting changes in US presidential voting patterns). Ayers's collaborative digital projects underscore his commitment to making academic research accessible to the general public.

President Ayers is deeply involved in promoting higher education and scholarly research. He currently serves on the Executive Committee of the American Council for Education. He was previously a member of the Board of Trustees for the National Humanities Center and was appointed by the U.S. President to serve on the National Council for the Humanities from 2000-2004.

The Harry C. Howard Jr. Lecture Series was established in 1994 through the endowment of Mr. and Mrs. Thomas E. Nash Jr., and Mr. and Mrs. George Renfro, all of Ashville, North Carolina. The lecture honors Harry C. Howard Jr. (B.A., 1951) and allows the Warren Center to bring an outstanding scholar to Vanderbilt annually to deliver a lecture on a significant topic in the humanities.

2012/2013 Robert Penn Warren Center for the Humanities Seminars

The following is a list of seminars and reading groups that will be hosted by the Warren Center in the fall semester. For more detailed information please contact the seminar coordinators or the Warren Center.

18th-/19th-Century Colloquium: The colloquium brings together faculty, graduate students, and visiting scholars to explore ground-breaking scholarship on the arts, cultures, and histories of the 18th- and 19th-centuries. While loosely focused around British culture, the group also invites scholars from other linguistic and geographic fields to share work and join in the discussion. Seminar Coordinators: Rachel Teukolsky (English) rachel.teukolsky@vanderbilt.edu, Scott Juengel (English) scott.j.juengel@vanderbilt.edu, and Humberto Garcia (English) humberto.garcia@vanderbilt.edu.

Affective Inquiries: Embodiment in Language and Culture Seminar: Beginning with an Aristotelian definition of affect as the “capacity to be acted upon and the capacity to act,” this graduate student led seminar will work through philosophical reflections on affect to consider what it is and how it has been used. Paying particular attention to race, gender, and belonging, the seminar will examine how affective investments play a critical role in these areas of inquiry, and will also extend and challenge individual group member’s work by bringing forth these reflections in conversation with poetry and film. Seminar coordinators: Geoffrey Adelsberg (philosophy) geoffrey.adelsberg@vanderbilt.edu and Hubert Cook (English) hubert.a.cook@vanderbilt.edu.

Between Persons and Things: Human Beings and the World of Material Production and Consumption Seminar: This seminar seeks to delve into the uneasy relationship between subjecthood and objecthood by looking critically at the study of persons—especially in terms of slavery and colonialism—in conjunction with the study of objects, things, and material culture—an area of inquiry that is particularly fraught in our current post-modern and capitalist world. They also seek to understand how the human might become object or possession, inactive or inanimate, as well as how materiality itself can become sensuous, affective, and vibrant. Discussion topics may include how human beings relate to or react against their material surroundings; the concept of ownership and property; classifications and descriptions of the human and the

non-human; and the cultural and social lives of material objects. Seminar coordinators: Jennifer Bagneris (English) jennifer.bagneris@vanderbilt.edu and Dan Fang (English) dan.fang@vanderbilt.edu.

Caribbean Studies Reading Group: This seminar focuses on the study of literature, history, politics, culture, and society in the Caribbean Basin, or the nations bordering and surrounded by the Caribbean Sea, including the Bahamas and parts of Central and South America, as well as its diaspora in the Americas, Africa, and Europe. This graduate student led seminar will provide a forum for the reading and discussion of seminal Caribbean writers, as well as recent scholarship emerging from and about the region. Co-Directors: Annette Quarcoopome (French) annette.quarcoopome@vanderbilt.edu, Megan Mishler (Spanish) megan.j.mishler@vanderbilt.edu, Petal Samuel (English) petal.k.samuel@vanderbilt.edu, and R.J. Boutelle (English) russell.j.boutelle@vanderbilt.edu.

Circum-Atlantic Studies Seminar: This group reads and treats scholarship that is interdisciplinary in nature, focuses on at least two of the following regions—Africa, Europe, Latin America, the Caribbean, and North America—and treats some aspect of the trans-Atlantic slave trade, colonialism, and/or postcolonialism. Seminar coordinators: Celso Castilho (history) celso.t.castilho@vanderbilt.edu and Jane Landers (history) jane.landiers@vanderbilt.edu.

Digital Humanities Discussion Group: Digital humanities projects are rich new additions to the intellectual life of humanities scholars. If you are currently working on a digital humanities project or hope to do so in the near future, please join this discussion group to learn more about resources and innovations in this area. The direction of the group will be determined by the interests of those who participate. Seminar coordinators: Lynn Ramey (French) lynn.ramey@vanderbilt.edu and Mona Frederick (Warren Center) mona.frederick@vanderbilt.edu.

Exploring the “Religious Turn” in Early Modern Studies: This graduate student led seminar explores the scope and significance of

the “religious turn,” which has marked a shift in research methodologies and explanatory paradigms across the humanities, particularly in work relating to the early modern period (c. 1500-1720). The seminar will broaden participants’ understanding of this movement and encourage them to discuss ways that addressing religious themes might enhance their own reading and research. In addition, this seminar seeks to bring heightened attention to the polysemous term “religion” as it is utilized in the humanities and a more nuanced understanding of religious studies within scholarly practice. Seminar coordinators: Amy Gant Tan (history) amy.gant.tan@vanderbilt.edu and Chance Woods (English) chance.b.woods@vanderbilt.edu.

Film Theory & Visual Culture Seminar: This seminar aims to foster dialogue among faculty and graduate students across campus working in film, visual culture, art history, literature, and cultural studies interested in theories of the image, philosophies of perception, aesthetic and critical theory, media histories, and the history of vision. The group will meet monthly to discuss readings, share work, and engage the research of invited scholars. Seminar coordinators: Jennifer Fay (Film Studies and English) jennifer.m.fay@vanderbilt.edu, James McFarland (German) james.mcfarland@vanderbilt.edu, and Paul Young (Film Studies and English) paul.d.young@vanderbilt.edu.

Food Politics: Labor Organizing Among Food Workers: The Food Politics seminar is a non-hierarchical group that combines the research and study of food politics with a praxis of collective liberation through student-community alliances. This year we are focusing on the history, theory, and contemporary trends in labor organizing among food workers, following the diverse elements of the supply chain from field to table. The seminar will have a special but not exclusive emphasis on Tennessee and the South. We hope to provide a space for reflection and action on food labor issues affecting the larger university community. Seminar coordinators: Tristan Call (anthropology) tristan.p.call@vanderbilt.edu and Jonathan Coley (sociology) jonathan.s.coley@vanderbilt.edu.

Group for Pre-modern Cultural Studies:

The purpose of the group is to serve as a forum for those with interests in pre-modern studies, including not only history but language and literature, chiefly, though not exclusively, Greek, Hebrew, and Latin, as well as music, art, and culture. The group meets monthly to discuss ongoing research by a faculty member, recent publications in the field, or the work of a visiting scholar. Seminar coordinator: Bill Caferro (history) william.p.caferro@vanderbilt.edu.

Imagining America: Artists and Scholars in Public Life: The Warren Center and the American Studies Program are co-sponsoring this group to provide opportunities for exchange among faculty members and graduate students who are interested in or who are currently involved in projects that engage public scholarship. Vanderbilt is a member of the national

organization, “Imagining America,” a consortium of colleges and universities committed to public scholarship in the arts, humanities, and design. Seminar coordinators: Teresa Goddu (American Studies) teresa.a.goddu@vanderbilt.edu and Mona Frederick (Warren Center) mona.frederick@vanderbilt.edu.

Literature and Law Seminar: This reading group will meet to discuss current approaches, new challenges, and new possibilities that are offered to legal and literary scholars when they use insights from both fields to illuminate their work. The seminar welcomes anyone interested in the many topics now addressed in this field, including the use of obscenity laws to regulate creative work, the representation of law in literature, law as literature, the application of literary methods to legal texts, the challenges of constructing “characters” appropriate to literary and legal settings, and the revitalization of

law through reference to humanistic texts and approaches. Seminar coordinator: Robert Barsky (French and Italian) robert.barsky@vanderbilt.edu.

Mexican Studies Seminar: The goal of this group is to raise the profile of research related to Mexico on the Vanderbilt campus and support members’ individual scholarly endeavors regarding this important nation bordering the United States. The group brings together faculty and graduate students from history, political science, literature, sociology, art, anthropology, music, and Latin American studies. At monthly meetings the group will discuss work-in-progress authored by members and invited scholars from beyond Vanderbilt. Seminar coordinators: Helena Simonett (Latin American Studies) helena.simonett@vanderbilt.edu and Edward Wright-Rios (history) edward.wright-rios@vanderbilt.edu.

Gabriel Warren Art Acquisition



Piesterion: Diasmaton 2, stainless steel and bronze, 2007, by Gabriel Warren

Four columns, each crafted out of stainless steel and bronze, stand diagonally across from one another and gleam as they reflect the sunlight. This sculpture titled *Piesterion: Diasmaton 2*, by artist Gabriel Warren, was recently acquired by Vanderbilt University and will be on permanent display outside of Cohen Memorial Hall.

Warren’s work is influenced by his deep interest in the environment and issues of sustainability. This piece, as evidenced by its title, is a response to ice cores extracted in Antarctica. “Piesterion” comes from the Greek root *piester*, “press,” which references the formation of polar ice caps. “Diasmaton” comes from the Greek prefix *dia*, “through,” and *semata*, “signals,” both of which reference inclusions—atmospheric gas bubbles trapped inside ice cores

during their formation—that are represented in the sculpture by bronze plates that bisect the stainless steel columns.

Joseph Mella, Director of the Vanderbilt University Fine Arts Gallery, said, “the examination of these ice cores illustrates the importance of studying the geological history of our planet. As Warren states in the companion publication that accompanied his exhibition here at the Fine Arts Gallery, ‘if you don’t know where we have been, how can you surmise where we are going?’” Warren stresses the importance to his work of the scientific method, but he also explains on his website that, “these pieces, like all my work, use the phenomena of ice as a metaphorical point of departure; it is to be emphasized that this is only a point of departure—a work of visual art too closely reasoned is bound to lack ambiguity, breath, and life.” In addition, he said, “the bronze plates are symbolic and metaphorical references to human cognition and analysis, not just a romp with glaciology - although it is that as well.”

Funding for this piece was provided by a private donation, given to the university in 1981, to support campus beautification. Judson Newbern, Deputy Vice-Chancellor of Facilities and Environment at Vanderbilt said, “we were looking for an inaugural piece for the outdoor sculpture space being created adjacent to Cohen Memorial Hall, so the timing coincided perfectly with Mona Frederick introducing us

to the environmental nature of Gabriel Warren’s work. The simplicity and strength in the elements that compose the sculpture work very well in that location.”

Warren received his Bachelor of Fine Arts degree from the Rhode Island School of Design, and has studied at the Tyler School of Art, Rome, Italy; Amherst College, Amherst, MA; the Phillips Academy, Andover, MA; and the Externat Notre Dame, Grenoble, France. Dividing his time between his studio and residence in Rhode Island and his summer home in a primitive cabin he built on a sea cliff in Nova Scotia, Warren travels frequently to Antarctica. In 1999, he was the recipient of a National Science Foundation “Artists and Writers in Antarctica” grant. His art has been shown at the Peabody-Essex Museum, Salem, MA; Newport Art Museum, Newport, RI; Hunter College, New York, NY; and the Quay School of the Arts, Wanganui, New Zealand, among many other museums and galleries.

In addition to Warren’s many artistic accomplishments, he is also the son of acclaimed Vanderbilt alumnus Robert Penn Warren. With regard to Vanderbilt’s acquisition of his work, Gabriel Warren said, “it is very heartwarming. I’ve never lived in that part of the world, but it is very much part of who I am. To have a piece as my representative there is kind of a closing of the circle. It is much more than another commission or sale.”

THAT Camp Vanderbilt University November 2-3, 2012

Across campus, students and scholars in the humanities are using digital tools in a large variety of ways to take their research to new levels. In order to help facilitate the conversation on digital scholarship, the Warren Center's Digital Humanities Seminar, the Vanderbilt Center for Teaching, the Center for Second Language Studies and the Curb Center for Art, Enterprise & Public Policy will co-host THATCamp Vanderbilt University, an unconference on humanities and technology, November 2-3, 2012.

The Humanities and Technology Camp (THATCamp) was first held in 2008 at the Roy Rosenzweig Center for History and New Media at George Mason University. This "unconference" is based on participant-generated session ideas and conversation rather than the traditional conference model



of pre-scheduled paper presentations. An unconference is like a seminar, whereas a conference is more like a lecture. Participants at THATCamp are expected to share their ideas and work, and to collaborate with each other throughout the conference. In 2009, institutions across the United States began hosting regional THATCamps for local audiences, and now THATCamps are taking place around the world.

THATCamp Vanderbilt University will

hold workshop sessions on Friday, November 2, that will feature hands-on instruction on various digital humanities tools and topics. The unconference sessions will be held on Saturday, November 3.

Faculty, students, staff, librarians, archivists, journalists, technologists, and other interested parties of all skill levels are encouraged to attend. Participation is free, but registration is required and will be available at <http://vanderbilt2012.thatcamp.org>

2013-2014 Warren Center Fellowship Opportunities

The Warren Center will sponsor two fellowship programs in the 2013-2014 academic year: one for faculty members and one for Vanderbilt University graduate students.

The 2013-2014 Faculty Fellows Program will be co-directed by Vanessa Beasley (Associate Professor of Communication Studies) and Arleen Tuchman (Professor of History). The year-long interdisciplinary seminar is entitled "Diagnosis in Context: Culture, Politics, and the Construction of Meaning;" participants in the seminar will explore the types of work that medical diagnoses perform. Modern medicine typically defines *diagnosis* as the act of identifying or naming disease, with disease understood as a pathophysiological condition that produces characteristic symptoms and follows a predictable path. But such straightforward statements hide more than they reveal. Specifically, they leave unexplored the power of language and labels to create imagined boundaries between and among populations—boundaries that can affect the lived experience of disease and disability as well as the allocation of resources.

Both the act and the understanding of diagnosis invite interdisciplinary discussion about how, where, when, and why diagnos-

tic meanings are made. Working at the intersections of medicine, culture, literature, and politics, scholars in the Warren Center Fellows Program will study the production of diagnoses, the various meanings ascribed to them across time and place, and the work they do for individuals and communities trying to navigate the elusive boundaries between health and disease. Seminar participants will represent a wide range of disciplines and will employ multiple methodologies to examine together the various uses, abuses, and meanings of diagnosis. These methodologies might include cross-cultural comparisons, historical analysis, literary and/or rhetorical criticism, disability studies, public policy studies, and medical and clinical research. The Warren Center will sponsor a Visiting Fellow with expertise in the area of study, in addition to selected members of the Vanderbilt faculty. Information regarding the internal and external application process can be obtained from the Warren Center or its website, www.vanderbilt.edu/rpw_center.

The Warren Center will also sponsor an interdisciplinary year-long Graduate Student Fellows Program. Vanderbilt University graduate students in the traditional humanities departments or those whose work is of a

humanistic nature are invited to apply for the seven dissertation-completion fellowships. The fellowship provides a stipend as well as a modest research fund. Students are not allowed to hold any other form of employment during the term of the fellowship. Graduate Student Fellows are expected to complete and defend their dissertations before the start of the next academic year. The Graduate Student Fellows will meet in weekly seminars at the Warren Center, giving presentations from their work to the seminar and discussing texts of common interest. The Warren Center will also arrange for a number of visiting speakers to meet with the seminar during the year to provide opportunities for discussion of issues pertinent to scholarly life, such as the art of writing, successful strategies for publication, funding opportunities, grant writing, and workshops on delivering academic presentations. Each Warren Center Graduate Student Fellow will give a public lecture in the spring term. Fellows will also be expected to be active participants in the life of the Warren Center during their fellowship year. Further information is available on the Warren Center's website.

The Age of Emancipation: Black Freedom in the Atlantic World

continued from page 3

view, will be passed on to this new group who might not yet be thinking in those ways.

Will the Fellows Program interact with any public activities related to the sesquicentennial of the U.S. Emancipation Proclamation?

BLACKETT: There are many local places where we could make connections. I have been working with Belle Meade Plantation—an historic plantation in Nashville that was known for breeding and racing horses—and have been encouraging them to look at life “under the stairs,” as we call it. A great irony of American history is at play at Belle Meade, which is that they have a wonderful collection of photographs of their horses. In the photos, they can identify every horse, but they don’t know who the grooms are. So, the photo captions read, for example, “Iroquois’ and groom.”

LANDERS: Nashville is rich with historic locations relevant to our topic. In some papers I went through at the Belle Meade Plantation, I discovered that, in the 1850s, there was a hotel in downtown Nashville called the Hotel Afrique. The clientele must have been free black sailors travelling up and down the river, because who else would have stayed there? In some ways, we have homogenized Nashville into a kind of antebellum space, but it really is a river town. News and communication went up and down the Cumberland, and like other river towns or seaports Nashville had a certain amount of social and racial fluidity. I think we could reshape the historical presentation of Nashville in interesting ways through our work together.

There is a book by Loren Schweninger and John Hope Franklin called *In Search of the Promised Land: A Slave Family in the Old South* about an enslaved black woman named Sally Thomas who raised her children in Nashville in the 1850s. The book describes a vibrant, free black community in Nashville. Sally had three boys, each of whom gained their freedom. One of her sons escaped on the Underground Railroad to Canada, one she bought with her laundress money, and the other one she put in an apprenticeship on one of the steamboats going down to New Orleans and later the captain freed him. So that one family presents very different ways to become free.

GODDU: We are collaborating with Humanities Tennessee to host a program called “Civil War, Civil Rights, Civil Discourse” at the Southern Festival of Books in Nashville in October. The program will include a number of authors who have recently published books related to emancipation and the sesquicentennial of the Civil War.

BLACKETT: The Tennessee State Library and Archives is going to bring the original U.S. Emancipation Proclamation to Nashville in February 2013 where it will be on display for a couple of days. We have expressed some mutual interest to get involved with that as well.

GODDU: We have also considered creating some sort of commemoration ourselves so as to leave a legacy of the work our group does on the topic of emancipation.

THE ROBERT PENN WARREN CENTER FOR THE HUMANITIES

Staff Changes

Kate Rattner, the Warren Center’s activities coordinator, is leaving Vanderbilt to pursue a master’s degree in speech-language pathology at the University of Tennessee, Knoxville. All of us who worked with Kate over the past two years will miss her enthusiasm for the programs and events associated with the Warren Center. We wish her the best of luck in this next endeavor. We warmly welcome Hillery Pate, our new activities coordinator at the Warren Center. Hillery received her master’s degree in teaching from Belmont University in December, and prior to that she worked with Deans McIntire and Rapisarda in the Vanderbilt Arts and Science Dean’s Office. We are thrilled to have Hillery join the staff at the Warren Center.

Warren Center Staff

Edward H. Friedman, *Director*

Mona C. Frederick, *Executive Director*

Hillery L. Pate, *Activities Coordinator*

Kate Rattner, *LETTERS Editor*

Allison J. Thompson, *Administrative Assistant*

Letters is the semiannual newsletter of the Robert Penn Warren Center for the Humanities at Vanderbilt University,
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For a listing of Warren Center programs and activities, please contact the above address or visit our Web site at www.vanderbilt.edu/rpw_center.

Statement of Purpose

Established under the sponsorship of the College of Arts and Science in 1987 and named the Robert Penn Warren Center for the Humanities in 1989 in honor of Robert Penn Warren, Vanderbilt alumnus class of 1925, the Center promotes interdisciplinary research and study in the humanities, social sciences, and, when appropriate, natural sciences. Members of the Vanderbilt community representing a wide variety of specializations take part in the Warren Center’s programs, which are designed to intensify and increase interdisciplinary discussion of academic, social, and cultural issues.

Vanderbilt University is committed to principles of equal opportunity and affirmative action.

Published by Vanderbilt University Creative Services.

Photos of Faculty and Graduate Fellows by Anne Rayner.

Gabriel Warren art photo by John Russell.