

Letters

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“Representation and Social Change”

An Interview with Laura M. Carpenter and Bonnie J. Dow, co-directors

The 2010/2011 Faculty Fellows Program at the Warren Center, “Representation and Social Change,” will be co-directed by Laura M. Carpenter, associate professor of sociology, and Bonnie J. Dow, associate professor and chair of communication studies and associate professor of women’s and gender studies. The yearlong program will focus on the complex and multi-directional relationship between representation and social change. In contemporary globalized and mediated culture, experiences of social change are commonly communicated through a variety of representational means, and the reach and influence of mass communication increases the possibility that representations can be used to create social change as well as to reflect it. Yet today’s conditions are not unique—historical examples abound of instances in which representations of people, events, and ideas, once disseminated, have both communicated and facilitated social change.

This year’s program draws scholars from a variety of disciplines, including sociology, communication studies, art, anthropology, history, and English. The group will examine a broad range of representation, verbal and visual, that includes technological as well as material culture. “Social change” is likewise understood broadly. It may manifest in activism, policy, or politics, but it also operates at the level of identity, lifestyle, and culture. While emphasizing participants’ concrete research projects focusing on the relationship between representation and social change, the seminar will also encourage interrogations of the meaning and nature of representation and of social change as contested concepts in and of themselves.



Bonnie J. Dow (left) and Laura M. Carpenter

LETTERS: How did this Fellows Program come together?

CARPENTER: Bonnie Dow and I have often talked about our shared interest in the question of visual representation and social change, and our recent research projects have a shared emphasis on the role of journalism in facilitating and forestalling social change related to gender and sexuality. An interdisciplinary exploration of this topic is very exciting to us, and we thought it would make an extremely interesting Fellows Program at the Warren Center. Very often, academics think in more static terms about the idea of what

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constitutes “representation.” We, however, share a mutual interest in thinking about a much wider notion of representation that would consist of other forms, such as archaeological artifacts and medical imaging. As Bonnie and I cultivated our ideas for the Fellows Program, we deliberately emphasized the recursive nature of the project theme: how material and visual representation, in its many forms, influences social change, and how the phenomenon of social change is represented.

DOW: Our final Fellows Program proposal to the Warren Center’s Executive Committee included a long list of possibilities for types of artifacts that can be included in the category of “representation.” And yet we have participants who will be joining us in the group who are working in areas of representation that had not made our initial list! For instance, we did not include architecture and one of our Fellows, Vesna Pavlovic from Vanderbilt’s Department of Art, does work on cityscapes.



Carpenter

CARPENTER: Additionally, we have scholars in our group who are working on language, radio, and linguistics. We will incorporate this work in our program by examining how languages represent cultures and how, as cultures change, languages evolve; for example, movements within indigenous cultures can trigger a resurgence of a lost language.

LETTERS: Your ideas of representation seem incredibly wide-ranging in terms of geography, culture, and history. As co-directors, do you foresee the Fellows setting any parameters or limits to the scope of the group’s work?

DOW: In developing the theme for this year’s Fellows Program, we intentionally left the parameters open in order to provoke a wide array of approaches to the study of representation and social change. There will be some natural limits set by the membership of the group.

CARPENTER: We are fortunate to have achieved a really nice synergy among the group: a few of our scholars’ work intersects as Americanists, Latin Americanists, and we also have a Europeanist whose work centers on Serbia. Time periods represented are the pre-

sent back to the mid-eighteenth century. Both Bonnie and Anne Morey, our William S. Vaughn Visiting Fellow who will be with us from Texas A&M University, study moving images. I have an interest in visual sociology and various methods that use photography to capture social life, and Vesna Pavlovic’s work is documentary photography.

LETTERS: The term “social change” is pretty broad and mutable. How would scholars measure these changes? Must social change be quantifiable for it to warrant attention?

CARPENTER: The idea is focused on qualitative rather than quantitative change, and it need not be directional or considered as a measurement of social “progress.”

DOW: In imagining the mission for the year, we are receptive to any arguments for how a project relates to representation and social change. For example, my work relates to a social movement: I study representations of second-wave feminism, dating between 1968 and 1982. Previously, I have written about popular fictional television representations of 1970s feminism such as *The Mary Tyler Moore Show*.

Currently, I am finishing a project on broadcast news coverage of various second-wave feminist movement events from 1970. I examine how television news reported actual events, and the way in which their style of reporting represents the relationship of the actors and the public to these events. Americans now have become quite skeptical and jaded about news objectivity, but in the 1970s, there still was a solid mythology of objective reporting. There is no such thing as a complete and fully transparent representation. All journalism, whether it is through a lens to produce a visual image or through linguistic representation, is always a construction that carries a perspective influenced by the producer and the culture in which it is produced. Even if the representation is deemed to be relaying facts as they become known, reporters make choices that work to persuade audiences toward a particular representation of those ideas. For example, upon examination 40 years later, my contention is that network reporting of feminist movement activities emphasized visual representation of

female bodies in distinctive ways that are very much about our cultural norms for understanding femininity.

My next project is about film and how second wave ideology is represented in mainstream films from the 1970s and early 1980s such as *Norma Rae* and *Nine to Five*. In comparison to news coverage of feminist movement events, the films represent social change in a much looser fashion. For example, in *Nine to Five*, which is from the tail end of the movement period in 1980, the characters speak lines that are clearly borrowed from second wave rhetoric. The characters become mouthpieces of sorts for particular kinds of feminist ideology, although the movie is not about the movement itself.

During both the first and second waves of U.S. feminism, we find the concept of “the new woman.” During the United States women’s suffrage movement in the early 20th century, this concept really took hold in an overt way and the phrase was widely used. In my project, I will show that there are films from the second-wave period that were termed “new woman” films, such as *An Unmarried Woman*. Although I argue that feminism made such new types of film possible, the various films that I link to the influence of the second wave range across existing genres as well, indicating how broadly feminist ideas permeated cultural representation. For example, *Nine to Five* is a comedy, *Norma Rae* is a biopic, and another film on which I focus, *The Stepford Wives*, is best categorized as a horror film.

LETTERS: In your thematic proposal for the Fellows Program, you cite medical imaging as a representation that reflects and influences social change in culture. Are there other health-related topics that could come into play this year?

CARPENTER: In my work as a sociologist, I have most recently studied health-related social movements. My current project examines the politics of the grass-roots movement to end infant male circumcision in the United States, Great Britain, and Canada, contrasted with the issue of female genital cutting. My work dovetails with the representation and social change theme for the program in that I think there are interesting questions about whether physicians’ authority and actions are depicted as heroic, self-serving, or simply reflect seemingly unrelated elements in the culture. I ask questions about the underlying influences on these movements, and whether

the perceived success or failure of the activism results from empirically informed decisions, or from forces such as mandates from the health insurance industry or pronouncements from the American Academy of Pediatrics. Also, my research specifically aims to understand how journalists have influenced the debate in the three countries, as language and rhetoric define the conversation surrounding genital cutting in all forms. The language used to represent genital cutting in these debates clearly impacts social change.

As a starting point in understanding the grass-roots issue to end infant male circumcision, it is imperative to consider that at the end of World War II in 1945, the rates of infant male circumcision for ostensibly health-related reasons were fairly similar in the U.S., Canada, and Great Britain. Immediately following the war, the National Health Services (“NHS”) was founded in Britain and British scientific research revealed that the preventive health benefits were minimal, if not nonexistent, for male circumcision. Consequently, the NHS never reimbursed for the procedure and the practice dramatically decreased in a generation. Today, only one percent of British men are circumcised for preventive health reasons.

In contrast, in the United States and Canada, the practice of male circumcision for preventive health reasons continued to rise following 1945. In the U.S. in 1970, the rate was ninety percent. In Canada, the Quebecois basically follow the Francophone medical system, so circumcision was never popular. But in Anglophone Canada, the rate varied from province to province, and fluctuated between sixty and ninety percent. In the early 1970s, both the American Academy of Pediatrics and the Canadian Pediatric Society issued statements that male circumcision is neutral with no preventive health benefits from the procedure. Although the conclusions in both situations were identical, it is interesting to examine the societal change that resulted following these statements in these two countries. In Canada, most doctors stopped performing the procedure, but in the U.S. the practice continues as a cultural norm. In fact, as late as ten years ago, medical textbooks published in the United States depicted male genitalia as circumcised. Medical authority is perceived and traditions are influenced differently in different cultures. This is another

example of representation influencing social change, or actually, maintaining the societal norm in the face of empirical research.

To give another related example, journalists have influenced the grass-roots movements to end genital cutting simply by the choice of terminology used in reporting. A distinct gender bias became evident in the way that the press influences the debate. It is interesting to note that from the 1980s to the late 1990s, terms used by activists opposed to female genital cutting evolved from “female circumcision” to “female genital mutilation” to “female genital cutting” and the journalists conformed to the movement’s language. However, when anti-male circumcision activists attempted to adopt similar changes to the language, the new terms were derided as inappropriate or misapplied by the journalists reporting in the United States and Canada. Certainly, infant male circumcision has been normative in the U.S. for many generations, making any language shift difficult.

LETTERS: Let’s talk about your concept of “artifacts,” specifically with the question of “re-presentation” vs. “representation.” In your Fellows Program proposal, you note the example of photographs taken in Birmingham, Alabama in May of 1963 depicting fire hoses and police guard dogs being used against civil rights marchers.

DOW: Scholarship on the visual aspects of the Birmingham photos has just recently emerged. At the time, there were reactions in the form of newspaper editorials but very little commentary by scholars. The reaction in the press ranged from, “these images are horrifying,” or “we had no idea,” or “these images are instructive.” The recent work is trying to discern the effectiveness of the images, that is, the ways that the photographs influenced the impact of the Birmingham events. In our proposal, we cited Davi Johnson’s recent article from *Rhetoric & Public Affairs* titled “Martin Luther King, Jr.’s Birmingham Campaign as Image Event.” Johnson asserts that King intentionally planned on the images being used to galvanize public reaction in other parts of the country to gain momentum for the civil rights movement and to put pressure on the Kennedy administration’s civil rights policy. Historical perspective makes a difference in

terms of how we are able to view the influence of representation on social change, and this is a great example.

While the Birmingham photos could be considered the gold standard for illustrating our program’s theme, the lack of material representation of violence against women is important to note in the feminist movement. Because so many feminist issues deal with experiences that are not publicly visualized and that are defined as private through such terms as “domestic violence,” the public has often found it difficult to understand some aspects of women’s oppression. The problem of the inability to materially represent such issues publicly is demonstrated by one media scholar who famously said, “feminism just doesn’t have any women being attacked by police dogs.” Despite the fact that feminists have tried to appropriate language of the civil rights movement over and over and have essentially overused the sex/race analogy in ways that are extremely problematic, it is still the case that the activists have been fairly ineffective because the cause lacks power without visual representation. I have studied the problem with my news coverage project—the lack of images available to journalists can make it very difficult for professional activists to exploit the potential function of representations.

Generally, conventional wisdom holds that the second wave of the feminist movement was treated unfairly by the news media. This idea is only partially true. The Equal Rights Amendment, which was generally interpreted as being about equal pay and equal access to employment and education, was handled pretty well by television and print reporters. It was easily analogized to familiar civil rights demands and it fit easily within American ideologies of equality in the public sphere. Put simply, there were available vocabularies that made the ERA easy to explain and understand. However, the radical feminist activists who were challenging cultural and sexual stereotypes and roles were not treated as fairly because the demands were much more intangible, were linked to the private sphere, and were therefore more threatening to the status quo.

CARPENTER: One can also think about the way that cultural iconic images get re-circulated and re-presented into other media. For example, the Virginia Slims cigarette brand was specifically targeted to the second-wave “new woman” and in their advertising they used



Dow

images and rhetoric from the first wave of the women's suffrage movement. This representation is the medium through which many citizens discovered the first wave of feminism.

LETTERS: The idea of intentionality and its intersection with social change seems to be an important element of your Fellows Program theme. Can you speak about that?

CARPENTER: I think it is an empirical question. It is interesting how a particular artifact or representation can be read in such a variety of ways. An example could be the letters to the editor of newspapers; readers' responses to a particular piece can be so strikingly contrasting. Obviously, editors are making choices about which to print, but clearly, they have readers who are interpreting the same thing in very different ways.

When it comes to the question of intentionality, the question is whether a person or institution believes their action or representation causes social change. For example, in the United States in the seventies, a relatively large segment of the population in our culture began living together as couples without marrying. I don't believe they intentionally set out to change the institution of marriage and family structure, but the result is that we understand cohabitation and family formation much differently than we did thirty years ago. In contrast, feminist activists that we spoke about earlier are absolutely saying, "we are trying to make social change."

LETTERS: Thinking contemporarily, is there any single trend in the culture, nationally or internationally, that seems to distill this recursive relationship of representation and social change?

DOW: Technology in the context of social networking, and knowledge formation and dissemination is absolutely transforming our culture in ways that academics have not begun to grasp.

CARPENTER: We are seeing dramatic social change, a revolution actually, in the ways in which knowledge is represented in different cultures. We see that social change is influenced due to a shift in power and control that is made possible by the medium in which news is reported. Bursts of people are using new technologies to try and inhibit or foment social change. The development of social networking sites and the marketing strategies of online businesses have combined quickly to change or influence cultural beliefs and behaviors. The globalization and mediation of culture is allowing and discouraging social change, concurrently, in a widespread arc.

Major national and international news outlets, particularly newspapers, are shutting down or reducing their amount of health and science reporting. This reduction has resulted in, and interestingly, also results from a shift in readers' focus; in large measure, the Internet and electronic media have replaced print reporting. Several of the newspapers in the sample for my project no longer exist. Laypeople and academics alike are turning to the blogosphere. In the absence of fact-checking and credible analytical reporting, the representation of information is more easily controlled, yet not controlled. For example, in the current social climate, a pharmaceutical company introduces a new drug and the accompanying health reporting is reduced to a regurgitation of the company's press release. While some blogs and websites clearly have scientists or physicians involved, many people find it difficult to determine the accuracy of the reporting on the Internet. This presents quite a challenge for the academy to methodologically study these conduits of information exchange.

In addition, people in China and Myanmar are experiencing extreme government censorship and suppression of information. Under pressure from the Chinese state government, Google considered altering the way it chooses to represent information.

LETTERS: Please speak a little about your plans for the structure of your Fellows Program.

CARPENTER: Initially, the group will read two books associated with representation and social change; these works will help us develop a common vocabulary to enter in to our interdisciplinary studies. The intent is to find shared language so that we can begin to translate for each other from our separate disciplines. Kelly Joyce, who is a sociologist at the College of William and Mary, has written an excellent book on MRI technology titled *Magnetic Appeal: MRI and the Myth of Transparency* (Cornell University Press, 2008). Her work covers how changes in medical technology, specifically visual representations, have changed the way we understand bodies. Also, Sasha Torres, associate professor in information and media studies at the University of Western Ontario, presents her work about television's mediation of race and social change in her book titled *Black, White, and in Color: Television and Black Civil Rights* (Princeton University Press, 2003).

LETTERS: The Robert Penn Warren Center for the Humanities' staff, our colleagues, and the broader *Letters* audience look forward to a thought-provoking and rich Fellows Program this coming academic year as the group takes the study of representation and social change in new directions. We look forward to learning about the outcome of your collaborative work.

Marking Time: The Spanish Connection

Edward H. Friedman

Forty years ago—how ancient that sounds—I had the opportunity to spend an academic year in Spain, as part of my program as a romance languages major at the University of Virginia. I took a train to New York City and a flight, with other students from the Institute of European Studies, to Paris. This was my first time on a plane. (How ancient *that* sounds.) I knew no one in Spain or in the IES group, and, although I had taken a substantial number of courses in Spanish language and literature, my oral skills were shaky, at best. If not exactly a babe in the woods, I was unquestionably an innocent abroad. My goals were to improve, radically, my spoken Spanish, to immerse myself in Spanish culture, to find a place for myself in the new world (or Old World) into which I had thrust myself, and to survive with the fewest traumas possible. I lived in a somewhat ritzy neighborhood of Madrid with a wonderful family, which consisted of a grandmother, her daughter (separated from her Belgian husband), and the daughter's four children (boys aged 17 and 18 and girls aged 13 and 14). They all treated me very well, but I became closest with the grandmother (who asked me to call her “Abuelita,” equivalent to “Grandma”) and the granddaughters, who were the most attentive, the most patient, and the most regularly at home. During the year, I took classes in literature, history, and sociology in the IES program and in the University (Universidad Complutense) of Madrid, and I made friends, traveled, and tried to take advantage of all opportunities to learn. My mission, as it were, was to feel comfortable enough with my background in Spanish to continue my studies at the graduate level. After graduation I entered the doctoral program in romance languages at Johns Hopkins University, and I had the chance to return to Spain for a semester the following year. Those two stays in Spain were unforgettable for me, and they were crucial components of my education, in more ways than one. I have been back to Spain on many occasions, but not until the spring semester of 2010 did I again spend more than a month. There was a symbolic or “full-circle” feel to this most recent visit, which was, like the others, highly educational and extremely gratifying. My particular assignment was “American literature and cultural studies,” and I taught two small graduate

seminars, one on contemporary theater in the United States and the other on narrative theory, in the Department of English Philology at the Complutense. I found my students and faculty colleagues to be most impressive, and I loved placing myself in an unfamiliar (and, fortunately, friendly) pedagogical environment and facing the challenge of creating new course designs and sets of objectives.

Toward the end of the semester, the director of the Madrid program of IES (now called International Education of Students, since its programs extend beyond Europe) invited me to speak to the summer students and faculty. I was grateful to be able to meet the participants and the staff of IES. Not only the name, but the location and the personnel are, not surprisingly, different. People were, in general, familiar with the reputation of the professors with whom I had studied and with their service to the program, but I suspect that the director herself had not been born when I was first in Madrid. I began my talk, which I titled “Estudiando (en) España” [Studying (in) Spain], by commenting on my student days and emphasizing my personal trajectory, specifically the process by which I struggled to absorb the Spanish language and culture. I attempted to underscore that one needs time and effort to learn and that the hard work could, in fact, be quite enjoyable. After all, every conversation and every event, no matter how trivial, could transform itself into a learning experience. Seeking an interactive component to the talk, I asked each student to make a list of three early impressions of Spain and the Spaniards. Their responses reflected the transitional stage of their adaptation. That is, there was a bit of a negative slant to their reactions. They were stared at on the street. It was difficult to get used to eating lunch and dinner much later than in the U.S. It was hard to follow directions and easy to get lost. Waiters and store employees were not always patient. There was not as much respect for personal space, especially on a crowded metro (subway) or bus. And so forth. I could see developing in them the love/hate relationship that most American students have with Spain, and I felt assured that love would be the prevailing force within that dichotomy before their return flights.

The central theme of my presentation was a consideration of the changes for the U.S. stu-

dent in Spain over the last forty years. First on my list was *technology*. Students are accustomed to desktops, laptops, notebooks, netbooks, Kindle, etc., and to communicating frequently with their families and friends through multiple outlets. I noted that when I spent an academic year in Spain, I spoke by phone with my parents three times and with my friends zero times. I sent letters and postcards, which took as long as two weeks to reach their destination. I used the example of the aerogram, a stamped sheet of paper—which cost only a bit more than the stamp itself—on which one could write a fairly lengthy letter and fold before mailing. Next on the list was *politics*. From 1939 to 1975, Spain was a dictatorship under Francisco Franco, who never forgave those who opposed him during the civil war of 1936 to 1939. As a student, I was in Spain twice during the Franco period, and thus I have been able to observe the move toward democracy and the enormous political and social developments over the thirty-five years since Franco's death. Selections in bookstores during the dictatorship were conservative and nationally oriented. Now they are conspicuously international in scope, reflecting paradigm shifts in all spheres of life. Spanish history is fascinating, as are current issues relating to autonomies and languages within Spain, among numerous other topics. Related to the system of changes is, of course, *the role of women in Spanish society*. The options and opportunities, professional and personal, for women have grown dramatically in democratic Spain. While the country characteristically has had independent-minded and free-spirited women, there were barriers to certain career paths and a tendency to shelter women. My first Spanish female friend, whom I met through a woman in my program, was exactly my age—twenty at the time—and mentioned one day that she had been out after dinner (which means after about 11 p.m.) only twice. Women now hold high positions in government, business, and virtually all professions, and significantly more women are living on their own than in earlier years, when moving away from home pretty much meant getting married.

Economics naturally comes into the comparative picture. Needless to say, prices are appre-

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Trauma: Memory, the Body, and the Arts

The 2008/2009 Warren Center Faculty Fellows group hosted a three-day symposium March 18–20, 2010 as the culminating event of their yearlong exploration of the theme “New Directions in Trauma Studies.” The scholars who took part in the seminar at the Warren Center planned and implemented the conference. Participants in the 2008/2009 Fellows Program included: Laura Carpenter (sociology), Kate Daniels (English), Jon Ebert (psychiatry), Vivien Green Fryd (history of art), Christina Karageorgou-Bastea (Spanish), Claire Sisco King (communication studies), Linda Manning (Vanderbilt Center for Integrative Health), and Charlotte Pierce-Baker (women’s and gender studies and English). The 2008/2009 William S. Vaughn Visiting Fellow was Maurice E. Stevens (comparative studies, Ohio State University).

The conference sessions and invited speakers represented diverse areas of theoretical interests related to the newly emerging field of trauma studies. At the opening session of the conference on Thursday evening, March 18, participants viewed the filmmaker John Crowley’s work “Boy A.” Claire Sisco King led a discussion after the viewing that focused on the film’s ethical considerations of the impacts of childhood suffering, victimization, and human subjectivity.

Invited speakers presented papers at the conference sessions on Friday, March 18 and Saturday, March 19. Jackie Orr, associate professor of sociology at Syracuse University, presented a performative lecture entitled “Body Animations (or, Lullaby for Fallujah).” Among other works, Professor Orr is the author of *Panic Diaries: A Genealogy of Panic Disorder* (Duke University Press, 2006). Marianne Hirsch, William Peterfield Trent Professor of English and Comparative Literature at Columbia University, delivered a talk entitled “Objects of Return.” Her paper drew from her recent book (co-authored with Leo Spitzer)

entitled *Ghosts of Home: the Afterlife of Czernowitz in Jewish Memory and History* (University of California Press, 2010). Poet Ellen Bass (Pacific University) contributed a paper titled “Strange Angels: Poetry as Survival.” Bass is most recently the author of *The Human Line* (Copper Canyon Press, 2007). Gwendolyn Dubois Shaw, associate professor of art history at the University of Pennsylvania, spoke about her work on visual culture

therapist in Nashville, Tennessee.

Vivien Green Fryd, director of the 2008/2009 Fellows Program at the Warren Center and that year’s Spence and Rebecca Webb Wilson Fellow, later commented on the program’s capstone event. “The symposium provided an opportunity for the participants in the Fellows Program to reconnect and to engage again in lively discussions. The work of the Fellows was supplemented by the lively



Vivien G. Fryd, (left), Ellen Bass, (center) and Linda Manning, (right)

and apocryphal history in a paper titled “Apocrypha after the Deluge.” Shaw’s most recent book publication is *Seeing the Unspeaking: The Art of Kara Walker* (Duke University Press, 2004). The final speaker at the conference, Kenneth Robinson, shared his work in a paper titled “Reclaiming Your Body after Trauma: Trauma from a Transpersonal, Body-Centered Perspective.” Robinson’s culminating remarks wove together the diverse theoretical approaches to the topic that had been represented at the conference sessions. Kenneth Robinson is a practicing psycho-

intellectual presence of the visiting speakers who delivered stimulating and thought-provoking papers at the event. This experience confirmed our sense of success for the year-long Fellows Program during which we consistently and respectfully interrogated the topic of trauma studies. Each of us involved in the program has had our horizons broadened and we are grateful to the Warren Center for providing us this opportunity for sustained interdisciplinary explorations.”

2011/2012 Warren Center Fellowship Opportunities

The Warren Center will sponsor two fellowship programs in the 2011/2012 academic year: one for faculty members and one for Vanderbilt University graduate students.

The 2011/2012 Faculty Fellows Program will be co-directed by John Janusek (anthropology), Tracy Miller (history of art), and Betsey Robinson (history of art). The year-long interdisciplinary faculty seminar titled “Sacred Ecology: Landscape Transformations for Ritual Practice” will explore the manifold experiences of complex ritual sites around the world and across all periods of history. Sacred ecology refers to the human experience of divinity in relation to the natural environment, real or represented. Landscape is construed not simply as scenery, but as a cultural complex in which the natural world and human practice, conceptual and material, are dynamically linked and constantly interacting. An investigation of landscapes may focus on pastoral or picturesque scenes, earthly elements and celestial movements, or constructed places and objects, such as a temple, altar, or stage. The co-directors are also interested in exploring the temporal rhythms of human-landscape relations, whether regular or periodic, as well as the way in which transformations of space

through activities enacted at sacred sites are received and replicated to encode other sacred spaces.

The seminar’s investigations of setting, nature, and monuments will offer a chance to revisit sacred places and to see them in a new light. The intentionally broad definition leaves room for participants to introduce new topics to the table, such as (but not limited to): the practicalities of survey and excavation and the mapping of ritual; the natural landscape and its representation in words and images; geomorphology and its influence on planning and architectural design; the modification and improvement of natural features to accommodate human ritual; poetry and performance, whether on-site or at remote venues; or the visualization of landscape as a means of facilitating ecstatic experience.

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 gradu-

ate students in the traditional humanities departments or those whose work is of a humanistic nature are invited to apply for the 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.

Warren Center Spring 2010 Program Highlights

The Warren Center sponsored numerous seminars, reading groups, and special programs during the 2010 spring term that included visiting speakers and public lectures.

The event *Africa in the Atlantic World* was sponsored by the Circum-Atlantic Studies Group, with additional support from the Department of History's African Speakers Series, and took place on January 20. Mariza de Carvalho Soares, (history, Fluminense Federal University, Rio de Janeiro), and Yacine Daddi Addoun (history, York University, Toronto), presented lectures titled "African Barbers and Bleeders in Brazilian Slave Ports: A Case Study from Rio de Janeiro" and "Securing Paradise: Salvation Through Manumission in the Nineteenth-Century Ottoman Algeria," respectively.

Sue Peabody, professor of history at Washington State University, Vancouver, presented the Warren Center's annual Black Atlantic History Lecture on February 11. Professor Peabody's talk, "Justice on the Margins: Popular and Official Claims to Freedom under French Law," was hosted by the Warren Center's Circum-Atlantic Studies Group, the Department of French, and the Department of History in honor of Black History Month.

Malini Johar Scheuller, professor of English at the University of Florida, delivered a public lecture titled "Post-Orientalism, Neoliberal Feminism and Afghan Women" on February 16; her visit was hosted by the seminar on Postcolonial Theory and Its Discontents.

The Vanderbilt Group for Early Modern Cultural Studies hosted two presentations: the first by Jonathan Sawday, the Walter J. Ong, S.J. Chair in the Humanities at St. Louis University titled "Blanks, Voids, and Absences" on March 23, and the second by Erec R. Koch, professor of French at the University of Tennessee, Knoxville, called "Taste before Aesthetics: Morvan de Bellegarde's *Essai sur le bon gout*," on April 14.

On March 25 and 26, the Graduate School and the Graduate Student Council presented the Graduate Student Research Symposium with sponsorship from the Warren Center. This annual interdisciplinary conference—featuring public lectures and poster presentations by Vanderbilt's diverse graduate student body—began with a keynote address by Julia Miller Vick, author of *The Academic Job Search Handbook* (University of Pennsylvania, 2008).

The Warren Center and the College of Arts and Science's Program for Career Development co-sponsored a panel discussion called "First Book" on April 14. Shannon McLachlan (Humanities Editor, Oxford University Press) and Kate Torrey (Director, University of North Carolina Press) gave presentations directed to scholars on issues related to publishing one's first academic book in the humanities. A lively question and answer session followed their presentations. The next day, Torrey and McLachlan met for individual sessions with interested scholars.

Each of the Warren Center Graduate Student Fellows presented a public lecture on their research in the spring semester as the capstone of their fellowship. Matt Whitt, the George J. Graham, Jr. Fellow, started the series with his lecture "Constituting 'The People' Today: Sovereignty and Identity in a Globalizing World" on March 15 and was followed by Elizabeth Meadows' lecture "Defining Morbidity: D.G. Rossetti and 'The Fleishly School of Poetry'" on March 22. Sarah Kersh continued the series on March 29 with her talk "Queering *Sonnets From the Portuguese*," followed by Rachel Nisselson's talk "Remembering the Future: Francophone Literary Perspectives on Israel-Palestine" on April 1. Gail McConnell, Queen's University Visiting Fellow, delivered her talk "promising nothing under the sun: Theological Aesthetics in the Poetry of Derek Mahon" on April 6. Gesa Frömming presented her talk, "Musical Disenchantment: C. M. Wieland and the Politics of Emotion" on April 12. Patrick Jackson, the American Studies Fellow, delivered his talk "'Will the Circle Be Unbroken: Country Music, Fundamentalism, and Modernity" on April 15. Elena Deanda-Camacho, the Mary and Joe Harper Fellow, closed the series on April 21 with her paper, "Dys/Eu-phemisms: From Pornography to Eroticism in Eighteenth Century Spanish Poetry." Each lecture took place in the Warren Center, followed by a reception.

Representation and Social Change: 2010/2011 Warren Center Faculty Fellows

LAURA M. CARPENTER is an associate professor of sociology who also has affiliations with the women's and gender studies and the medicine, health and society programs. She specializes in gender, sex and sexuality, health and medicine, aging and the life course, mass media and journalism, and visual sociology. She has authored several articles, book chapters, and reviews in addition to her 2005 book publication *Virginity Lost: An Intimate Portrait of First Sexual Experiences* (New York University Press). Her book examines how different metaphorical interpretations of virginity shape young men's and women's sexual decision-making and practices. This year, Carpenter is the Jacque Voegeli Fellow and will co-direct the Warren Center Fellows Program.

BONNIE J. DOW is associate professor and chair of the communication studies department, and associate professor of women's and gender studies. Her research interests include rhetoric and representation of the first and second waves of feminism in the United States. She is the author of *Prime-Time Feminism: Television, Media Culture, and the Women's Movement Since 1970* (University of Pennsylvania Press, 1996), as well as numerous articles and book chapters. She is currently completing a book project titled "Framing Feminism: Television News, Women's Liberation, and 1970." Dow is the Spence and Rebecca Webb Wilson fellow and she will co-direct the Warren Center Fellows Program.

TERENCE E. MCDONNELL, assistant professor of sociology, is also affiliated with the Curb Center for Arts, Enterprise, and Public Policy. His research interests include culture, art, media, materiality, AIDS and public health, gender and sexuality, and movements and mobilization. He has published several articles including "Cultural Objects as Objects: Materiality, Urban Space, and the Interpretation of AIDS Media in Accra, Ghana" (*The American Journal of Sociology*, forthcoming). By creating a social iconography of HIV/AIDS campaigns in Ghana, his current research project explores the failure of international HIV/AIDS media campaigns to engender changes in social behavior.

ANNE M. MOREY is an associate professor of English at Texas A&M University. Her research interests include Christian cinema and industrial change, American silent and early sound film, and American women screenwriters and commentators on film during the silent period. In addition to her book *Hollywood Outsiders: the Adaptation of the Film Industry, 1913–1934* (University of Minnesota Press, 2003), she has authored numerous articles and book chapters. Her current research project is titled *Christian Cinema as National Cinema* and is organized around genre, characterization, taste, authorship, and the idea of national cinema emphasizing the mutual dependence between Hollywood and Christian discourse. She is the 2010/2011 William S. Vaughn Visiting Fellow at the Warren Center.

VESNA PAVLOVIC is an assistant professor in the Department of Art. She has exhibited her work widely, including solo shows at the Museum of History of Yugoslavia in Belgrade, and the Crocker Art Museum in Sacramento. In addition, Pavlovic has been featured in group exhibitions at the Tennis Palace Art Museum in Helsinki, the Photographers' Gallery in London, Kettle's Yard in Cambridge, and the FRAC Center for Contemporary Art in Dunkerque, France. She is the recipient of numerous grants; most recently, the Grants for Artists' Projects award by the Artist Trust in Seattle in 2009. The nature of Pavlovic's art is collaborative, interdisciplinary, and anthropological; she seeks to analyze culture while challenging issues of photographic representation.

SERGIO F. ROMERO, assistant professor of anthropology, is a linguist interested in language variation and change, language and culture, and the documentation of Native American languages. He is particularly interested in Mayan languages and Central American varieties of Nahuatl. His current research explores the rise of new dialects of Q'eqdhi' in the lowlands of Guatemala and Peten, and on language ideology and language change in K'iche'. Romero is the author of several articles and publications including "Nahuatl Historical Sources from Guatemala" (*Handbook of Middle American Indians*, forthcoming).

DANIEL H. USNER, JR. is the Holland M. McTyeire Professor in the history department. His research pursues a comparative understanding of empires, colonies, and Indian nations and their borderlands in early American history and a deeper knowledge about the complex relationship between culture and economy in race relations. He is the author of many articles and books, including his most recent, *Indian Work: Language and Livelihood in Native American History* (Harvard University Press, 2009). In 2009, Usner was named President-elect of the American Society for Ethnohistory, an international organization devoted to interdisciplinary study of Native Peoples of the Americas.

EDWARD WRIGHT-RIOS is an assistant professor of history specializing in cultural history in modern Mexico with primary focus on popular culture and forms of expression, graphic art, apparitionism, ethnohistory, and processes of religious reform in the Catholic Church. He is the author of several articles as well as the recently published volume *Revolutions in Mexican Catholicism: Reform and Revelation in Oaxaca, 1887–1934* (Duke University Press, 2009). His current project, titled "Searching for La Madre de Matiana," explores the historical legacy of an apocryphal prophetic narrative, with a particular interest in how notions of female piety have evolved in Mexican culture.

2010/2011 Warren Center Graduate Student Fellows

STACY A. CLIFFORD the George J. Graham Jr. Fellow, is a doctoral student in political science. Her dissertation, "Indispensable Idiocy: The History of Cognitive Disability Within Political Theory," examines how the development of modern citizenship is informed by the exclusion of cognitive disability. Political theorists have used images of disability to limit the meaning of full personhood and to define political obligations, which Clifford demonstrates by analyzing the works of John Locke, John Rawls, Martha Nussbaum, and Eva Kittay. By combining theoretical analysis with insight from disability rights self-advocacy groups, her work revises the meaning of citizenship to promote a more robust account of justice.

ELIZABETH R. COVINGTON is the Elizabeth E. Fleming Fellow at the Warren Center. Prior to coming to Vanderbilt, she received her master's degree in religion, *magna cum laude*, from Yale Divinity School. Covington is a doctoral candidate in English literature and the recipient of the 2010 Robert Manson Myers Graduate Award in the Department of English. Her dissertation, "Reclaiming Memory: Literature, Science, and the Rise of Memory as Property 1860–1945," explores the connection between the memory sciences and late Victorian and modernist literature. In her work, she theorizes that literature responded to memory sciences by positing individual memories as a kind of personal property.

CHRISTINA M. DICKERSON, a *summa cum laude* graduate of Spelman College and 2008 recipient of the John Carter Brown Library Associates Fellowship, is a doctoral candidate in history. Her dissertation, "Diplomats, Soldiers, and Slaveholders: The Coulon de Villiers Family in New France, 1700–1763," is a microhistory of New France in which she examines the interactions between the Coulon de Villiers family and various Indian groups through diplomacy, warfare, and slavery. Her dissertation re-contextualizes the infamous 1754 Jumonville Affair, which occurred between Joseph Coulon de Villiers de Jumonville and a young George Washington. Dickerson has presented talks based on her research at the 2009 and 2010 Native American and Indigenous Studies Associations conferences.

JENNIFER M. FOLEY is a doctoral candidate in anthropology. Her dissertation, titled "When Worlds Collide: Examining the Effects of Cross Cultural Interaction on Ancient Maya Identity and Community," analyzes excavation data from the Ancient Maya site of La Sufricaya, Guatemala. She seeks an understanding of the role the inhabitants of La Sufricaya played in regional sociopolitical developments during the Early Classic period (A.D. 200–450), and to what extent the ruling elite engaged in cross-cultural interaction with the Mexican site of Teotihuacán. Drawing on art historical analysis and social theory, her work examines the impact of foreign interaction on Maya identity.

SARAH JANE GLYNN earned her bachelor of arts in women's studies at UCLA before coming to Vanderbilt. She is a doctoral candidate in sociology whose dissertation, "You Think it, They Ink it: Tattooing as Interactive Service Work," examines the intersections of culture, identity, and the service economy in postmodern society. She argues that while people construct and communicate their identities through the display of tattooed bodies, the process through which they are acquired is a meaningful component of consumptive identity formation. Her dissertation seeks to illustrate that interactive service encounters are an important way of constructing narratives of who we believe ourselves to be. Glynn is the American Studies Fellow.

CLIVE HUNTER, a doctoral candidate in French and Francophone literature, is the Warren Center's Visiting Fellow from Queen's University, Belfast. His thesis, titled "Masculinities Francophones: An Exploration of Textual Performances of Gender in the Contemporary Male Authored Novel in French," examines how the traditional idea(l) of masculinity is variously negotiated, performed, and/or contested in three different but interrelated categories of contemporary male writing. Hunter's dissertation looks at the white heterosexual novel, the gay novel, and the black novel, focusing primarily on the works of Michel Houellebecq, Hervé Guibert, and Dany Laferrière, respectively, as he elaborates a critical framework for reading male narratives from a masculinities perspective.

JASON THOMAS PARKER, the Mary and Joe Harper Fellow, is a Ph.D. candidate in Spanish. His dissertation, "From Page to Stage: Journalism, Theater, and the Birth of the Modern Spectator," focuses on how gradual processes of media change in nineteenth- and twentieth-century Spain exercised powerful influences over the development of modern cultural and artistic sensibilities. Parker examines how the rise of the mass print industry in nineteenth-century Madrid engendered new mental frameworks through which to engage modernity and also paved the way for massive innovation in the production and reception of theater and film. He demonstrates that contemporary debates over the rapidly changing media landscape are the latest iteration of a recurring phenomenon in Western culture.

SARAH TYSON, the Ethel Mae Wilson Fellow, is a doctoral candidate in the Department of Philosophy. Her dissertation, titled "Models of Engagement: Genevieve Lloyd, Luce Irigaray, Michele Le Doeuff, and the History of Philosophy," considers efforts to reclaim women's work in the history of philosophy. Tyson examines and compares the models for engaging women's writing offered by these three influential feminist philosophers. Using the Seneca Falls Declaration as her case study, she explores the complementary and conflicting ways these thinkers bring women's writing to philosophical attention and the implications the different methods have for both feminist and philosophical practices.

ELIZABETH R. ZAGATTA earned a Master's of Divinity, *magna cum laude*, from Yale Divinity School. She is a Ph.D. candidate in religion, psychology and culture in the Graduate Department of Religion. Her dissertation, titled "The Reclamation of Sexual Pleasure in Christian Ethics and Pastoral Theology," examines the inclusion of sexual pleasure in Christian sexual ethics, and demonstrates that the relationships between theological, cultural, and ethical understandings of sexual pleasure are divergent and complex. She argues that Christian sexual ethics and pastoral theology need a deeper, more critical, understanding of sexual pleasure to transform sex education, combat sexual injustices, and improve how people of faith understand their sexual experiences from a psychological, physiological and spiritual perspective.

Warren Center Staff Change

Katherine Newman, the administrative assistant at the Warren Center since August 2009, has moved to the Vanderbilt Peabody campus! She will be pursuing a Ph.D. in the Teaching and Learning Department with a specialization in development, learning, and diversity, as well as participating in the Experimental Education Research Training (ExpERT) program. All of us who worked with Katherine over the last year will miss her sunny disposition and sense of humor. We wish her the best of luck in this next endeavor.

We warmly welcome our new administrative assistant at the Warren Center, Kate Rattner. She moved to Nashville from Iowa City where she was working for an international education organization at Kirkwood Community College. Kate graduated from the University of Iowa with bachelor's degrees in journalism and international studies. In addition to her interest in the humanities, Kate enjoys cooking, reading, listening to radio documentaries, and running around East Nashville.

THE ROBERT PENN WARREN CENTER FOR THE HUMANITIES

Warren Center Staff

Edward H. Friedman, *Director*
Mona C. Frederick, *Executive Director*
Polly Case, *Activities Coordinator and Letters editor*
Kate Rattner, *Administrative Assistant*

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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.

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Marking Time: The Spanish Connection

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ciably higher than they were forty years ago. The *peseta* has been replaced by the *euro*, and Spain is not the bargain that it used to be. During much of the Franco regime, Spain was seen as isolated from the European mainstream. Now it is integrated into the *European Union*, and this membership, along with its status as a democracy, has given Spain a different identity in world politics. The alliance also has affected intersections between Spain and the United States, placing us, as it does, on the non-member side as Europe seeks, as the name suggests, unity among its nations. As a result, U.S. citizens can find themselves, in part, in the outsider position. Finally, one cannot help but notice that Spain, which forty years ago placed relatively little emphasis on *the teaching of English*, now has embraced the language, which is required in schools and has become a staple of social and professional interaction. In advertising campaigns, for example, English words and expressions, from fast food to clothing to cell phones and beyond, are not translated, but rather the consumer is expected to know or to learn them. And yet, notwithstanding the inevitable changes wrought by time, there is much that remains the same for the student in Spain.

I ended my remarks with a list of six points that encapsulate my vision of a country that has captured my interest and my attention from my teenage years to the present:

1. Madrid is a great city, with much to see and to do, in cultural, social, and academic terms. The possibilities of entertaining oneself and of learning are limitless: museums, theater, film, lectures, music, stores, clubs, and on and on.

2. Spain is a remarkable country, with a rich, exciting, and conflictive history. Each region is beautiful and distinct, and full of amazing surprises.
3. Spaniards, with a few exceptions, are kind, gracious, and generous to foreigners.
4. The food is magnificent, and it is rewarding to try dishes that initially do not sound or look appealing.
5. Public transportation in Madrid and other large cities is excellent. Riding on the fast train, or AVE, is a special treat.
6. The day in Spain seems to have more hours than those in the U.S., and students (and former students) should take advantage of each and every one of them.

Accentuating globalization, many colleges and universities in the U.S. encourage all students, and not just language majors, to contemplate studying abroad. More students go abroad than ever before, and the clientele and range of motives for foreign travel have increased proportionally. The bottom line, however, has not changed. Exposure to new cultures, and thus to cultural diversity, can only be a good thing. I appreciate my various "studies abroad" more than I can say, and I am glad that Vanderbilt students and their counterparts at other institutions can find places in the world, and ultimately in the heart, of their own.



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