

Inupiaq use Google, blend cultures

Native people from the far north use rifles, outboard motors and aluminum boats to hunt walrus. To find open ice passages they may check Google Earth.

Does the use of such modern tools make them any less native? Any less Ugiuvangmiut?

Absolutely not, says Deanna Paniataaq Kingston. Using the old and the new in this way reflects a blending of cultures—not a cultural splitting.

“In other words, I do not see contemporary Ugiuvangmiut as ‘walking in two worlds,’ in which they are Ugiuvangmiut in some instances and ‘white’ in others,” Kingston said in describing her research on the Inupiaq Eskimo people from King Island in the Bering Strait. “Rather, I see them as embracing elements of the larger white Euroamerican culture to create traditions that are still uniquely Ugiuvangmiut.”

A Center Research Fellow and associate professor of anthropology in OSU’s School of Language, Culture, and Society, Kingston has a personal as well as a scholarly understanding of shifting views of native culture. As a member of the Ugiuvangmiut who grew up in Oregon, she said, her “initial tendencies were to try to repudiate my own upbringing in western society.”



Deanna Paniataaq Kingston

Now she sees value in change as well as tradition. “Indigenous peoples have not forsaken the modern world and it is time to recognize some of the good things that the western world has brought us.”

King Island is located off the west coast of Seward Peninsula, northwest of Nome. No one has lived on the island year-round since 1966. Though they remain a cultural entity, the members of the group are scattered throughout Alaska and the lower 48 states.

Kingston’s book-in-progress is titled *Nigliarugut Ugiuvangmiuguruagut: We Ugiuvangmiut Are Wolf Dancing*. The *Nigla*, or Wolf Dance, was a ceremony performed to

Research fellows named for 2011-12

The Center has awarded nine Research Fellowships for 2011-12 to OSU faculty members from eight departments.

OSU Fellows receive one term of support to be relieved of teaching and other responsibilities, though they are considered in residence for the full academic year. They are provided a comfortable office in Autzen House along with a computer and support services.

The call for applications for 2012-13 Fellowships will go out in the fall. New Fellows and their research projects are listed on page 8.

Science historian is new Horning Fellow

The Horning Fellowship Committee has awarded next year’s Horning Fellowship in the History and Philosophy of Science to Miranda Paton, a post-doctoral associate in the Department of History at Yale University.

Paton’s project, “Vertebrate Paleontology and the Evolutionary Synthesis, 1894-1944,” concerns the development of evolutionary biology in the first half of the 20th century from the perspective of two American vertebrate paleontologists, Henry Fairfield Osborn and George Gaylord Simpson.

U.S. response to Cuba rooted in history, not current reality

A part from one extraordinary exception, U.S. relations with previously hostile nations eased dramatically following the end of the Cold War. In the “curious case” of Cuba, relations not only failed to mend but may have worsened.

The usual explanations for the phenomenon—that Cuba poses a threat to U.S. safety and material interests—are not sufficient, says David Bernell, a Center Research Fellow and assistant professor of political science in OSU’s School of Public Policy. In his book-in-progress, *The Curious Case of Cuba in American Foreign Policy*, Bernell argues that American foreign policy toward Cuba is not an objective response to a set of self-evident challenges to U.S. interests and principles. Rather, it is rooted in American and Cuban identities as they developed within the politics of the region.

American policy toward its geographically tiny neighbor has long emphasized Cuban “difference, illegitimacy, and inferiority.” To get at the origins of this attitude and the reasons for its perpetuation, Bernell is focusing largely on the language of official U.S. documents, including presidential speeches, Congressional testimony, State Department reports, and various non-governmental publications that heavily influence lawmakers.

“In American representations of Cuba, the U.S. is routinely characterized as superior by virtue of its democracy, freedom, exceptionalism, wealth, and peacefulness,” said Bernell. “Cuba is, by sharp contrast, portrayed in



David Bernell

terms of its inferiority to the U.S. through language that characterizes Cuba as underdeveloped, communist, dictatorial, subversive, and a routine violator of human rights.”

The two most significant areas of political contestation that led to Cuba’s unique position relative to the United States are its place, along with Latin America in general, in the context of regional hierarchy, and its place in the context of the Cold War and anti-communism.

“The U.S. found itself faced with a Soviet client state and ally as well as an independent and troublesome neighbor. Castro succeeded in challenging U.S. hegemony in Cuba while also turning to communism and the Soviets. In doing so, he made Cuba the single location where the attributes which secured American superiority in the region meshed with those that were central to the struggle against communism.”

With respect to both U.S. regional hegemony and U.S. anti-communism, said Bernell, the representations and understandings of Cuba in these two important domains have not altered substantially since the collapse of communism and the end of the Cold War. “Even though Cuba and communism represent no threat to American interests around the world, the respective understandings of American and Cuban identities have not shifted in the American government.”

In spite of the Cold War’s end—and in part because of the very circumstances of its end, in which the U.S. now enjoys a preeminent position in global affairs—the themes and understandings that have driven American policy toward Cuba in the past continue to resound in American political discourse.

“They argue for, justify, and make sense of a U.S. policy of hostility and isolation, which is not easily modified in spite of a greatly changed international setting.”

The U.S. found itself faced with a Soviet client state and ally as well as an independent and troublesome neighbor.

Migrants see education as a form of self-defense

More than half the citizens of Villachuato, Mexico, live in the United States, many of them in the small meat-packing community of Marshalltown, Iowa. The children of Villachuato migrants are educated in the United States and Mexico, with some changing nations and schools repeatedly by the end of middle school.

Despite ever more bilingual and bicultural programs, tensions and misunderstandings between Anglos and migrants persist in Marshalltown schools.

The cause, says Susan Meyers, lies in the dramatically different ways in which Mexican and U.S. families view education. Though migrants strongly value formal education, it is more as a means of self-defense and status building than as a means to self-realization or economic improvement.

A Center Research Fellow and director of the OSU Writing Program, Meyers is an assistant professor of English in the School of Writing, Literature, and Film. Her study, *Del Otro Lado: Constructions of Literacy in Rural Mexico and the Effects of Transnational Migration* is a comparative analysis of attitudes toward literacy by Mexican-origin students and their families.

During a year of field research in the village of Villachuato, Meyers discovered the close connection between that rural community and Marshalltown, which led to an additional summer studying the migrant situation in Iowa. Her time at the Center is focused on writing the book chapter based on the Iowa data.

The book “specifically asks how dynamics of a globally-networked



Susan Meyers

economy might affect values and corresponding practices related to the Mexican school system. Further, if such changes have occurred, how are they being experienced by the teachers and students working in these schools, and how might these experiences impact students who migrate to the United States?”

While cross-cultural analyses of education are well-documented, said Meyers, they tend to focus on comparisons of language, education policy, and structure. Her study seeks to document and analyze local communities’ values and priorities in relation to formal and informal education, and to expand the field of rhetoric and composition through the international context.

Meyers’ work is grounded in an interdisciplinary approach that “resists the belief that literacy is a set of neutral, static skills. That is, literacy is not simply a process of learning to read and write that

functions uniformly across all languages and socio-economic conditions.”

The danger of this view, said Meyers, is that it allows those in power to blame the victim when people in less privileged positions are not able to acquire literacy skills in a specific context. While the new multidisciplinary approach succeeds in treating literacy as dynamic and locally varied, it “has largely ignored the broader economic and political frameworks within which such practices exist.”

Meyers’ approach focuses on the ways in which local communities cope with and respond to official forms of literacy, particularly in regard to public schools. Her research has revealed two important findings: migrant students and their families tend to see education as pragmatic, for example, equipping them to read signs in unfamiliar towns, and even serving as a means of defense against being cheated—“You don’t get tricked”; and they see education as an end in itself, such that a high school or college diploma is considered a family’s reward for the struggles required to educate a child quite apart from the importance of learning for moral, professional or personal development.

Recognizing these attitudes, said Meyers, is “crucial in order for U.S. educators to understand Mexican students’ experiences, responses, and relative successes in U.S. schools.”

Novel explores memory ‘fabrications’



Keith Scribner

Keith Scribner’s new novel, *Connecticut Shade*, is set in the Connecticut River Valley. Here, for more than a hundred years, the world’s finest and most expensive cigar wrappers have been grown under cheesecloth nets stretched over a structure of posts and heavy wire, tenting the vast fields.

The novel, Scribner’s fourth, merges three main narratives from different time periods—1963, 1976, and the present. His third novel, *The Oregon Experiment*, will be released this spring by Alfred A. Knopf. Scribner is a Center Research Fellow

and an associate professor of English in OSU’s School of Writing, Literature, and Film.

Connecticut Shade concerns memory, in particular how memories change over time and how they can be created and imagined. The novel explores these sorts of memory “fabrications” and the ways in which family members manage to live their lives in response to each other. In a more general sense, said Scribner, it “explores the ways in which American mythology can influence a family’s mythology.”

From the opening chapter of *Connecticut Shade*

The day I picked up my father from the R. J. Connor House I fell in love. I didn’t know it yet—wouldn’t know until the last good damp of the summer when the final laths were lowered from the poles in the drying sheds and the leaves crated for cigar makers in Honduras and the Dominican Republic—but as we drank iced coffee at her picnic table on the rise butting up to the fields, the late-morning humidity brought a shine to her forehead, the sluggish breeze washed the sweet smell of young tobacco over us, and I was seized by a feeling I’ve heard people call *home*. Though Caitlin and I had emailed and talked on the phone for years, we rarely ventured beyond business—whether a certain corbel or frieze would work for a particular mantel,

whether a chestnut panel would highlight the pilasters. Now, in her yard, face-to-face for the first time—sprinklings of sawdust on her arms and in her hair—I refilled our sugary coffees from her pitcher, newly eager for this summer I’d so long dreaded.

Before that morning, gazing over Caitlin’s shoulder toward the fields, I’d never thought of tobacco nets as anything but an agricultural fact of this place, no different from a hoe, a tractor, a bag of lime. But today, after thirty years on the west coast, I

(Continued on page 9)



Historical Society honors Center director

Center Director David Robinson was honored in October by the Massachusetts Historical Society, which elected him a Fellow.

The recognition is for scholarly work on Emerson, Thoreau and others, and for his important role in four national scholarly conferences sponsored by the Society, including the Bicentennial Conference on Ralph Waldo Emerson (2003) and, most recently, the Bicentennial Conference on Margaret Fuller (2010).

Founded in the 1790s, the Society—the first of its kind in the country—is an independent research library and manuscript repository with holdings that include millions of rare documents and artifacts related



David Robinson

to American history. Examples include correspondence between John and Abigail Adams, Thomas Jefferson's architectural drawings, and several imprints of the Declaration of Independence.

In addition to directing the Center, Robinson holds the title of Distinguished Professor of American Literature at OSU. His books include: *Natural Life: Thoreau's Worldly Transcendentalism*, (2004); *World of Relations: The Achievement of Peter Taylor*, (1998); *Emerson and the Conduct of Life: Pragmatism and Ethical Purpose in the Later Work*, (1993); *Apostle of Culture: Emerson as Preacher and Lecturer*. (1982).

Fellows have voting power within the Society and serve its programs in various ways. In February, Robinson chaired the selection committee for the MHS/ National Endowment for the Humanities Research Fellowships.

Center coordinator reads in Valley Writers Series



Alison Ruch

Alison Ruch, office coordinator for the Center, was featured in February in the Valley Writers Series at Linn-Benton Community College.

Ruch read a short story from *Human Error*, the provisional title for a collection of stories currently in the works. Her story "Safe" is forthcoming in *The Iowa Review*. She also has published stories in *Stringtown Magazine* and the online *Oregon Literary Review*.

In addition to writing and managing the Center office, Ruch teaches composition and creative

writing night classes at LBCC. In spring of 2009, she was honored as an outstanding part-time LBCC faculty member. She is a 2006 graduate of OSU's MFA program in creative writing, and worked at the Center for several years as an assistant before taking the job of full-time office coordinator in 2010.

The Valley Writers Series was founded to give writing students at Linn-Benton as well as members of the surrounding community an opportunity to meet writers of regional and national reputation.

‘And Yet We Belong’ . . . to the earth



Here Comes the Rain. Tony Lazorko, color woodcut.

As spring arrives in Oregon, Print Arts Northwest celebrates the bond between humanity and the natural world with prints from its Exhibition Collection, to be on show at the Center April through June.

And Yet We Belong presents the work of more than 20 professional printmakers using a wide range of techniques.

“The title of the show is drawn from Mary Oliver’s poem ‘Blossom,’ which elegantly evokes the commonality of living things,” said Michael McDevitt, Print Arts Northwest gallery director. “Though individual in their approach, the artists selected for this exhibit each look to the natural world for inspiration and present an artistic vision befitting the exuberance of springtime.”

Print Arts Northwest is a nonprofit professional printmakers’ organization dedicated to increasing awareness of contemporary printmaking, supporting arts education in schools, and building relationships in the region and around the world.

The exhibit is in the Center’s public meeting rooms on the ground floor at Autzen House, 811 S.W.

Jefferson Avenue, Corvallis, OR 97333-4506.
Hours are weekdays 9 a.m. to 4 p.m. For information call 541-737-2450. For more information about Print Arts Northwest, contact Michael McDevitt, 503-525-9259, PAN@printartsnw.org.

*. . . What
we know: we are more
than blood - we are more
than our hunger and yet
we belong
to the moon and when the ponds
open, when the burning
begins the most
thoughtful among us dreams
of hurrying down
into the black petals
into the fire,
into the night where time lies shattered
into the body of another.*

From ‘Blossom,’ Mary Oliver

Wolf dancing . . . (continued from page 1)

create a sacred space in which two communities could enter into exchange with each other—could “renegotiate” the terms of the relationship between them.

“In much the same way, the Ugiuvangmiut are actively renegotiating their relationship to the wider world on a daily basis, deciding what elements of both worlds to use in their own lives.”

The notion of “walking in two worlds” is a common way for scholars and others to describe the experience of indigenous Americans whose cultures were dramatically changed by European colonization. The phrase implies that indigenous populations must learn the ways of the dominant western culture while also maintaining their own traditions in the home communities.

“This assumes that the two cultural traditions are so vastly different that they cannot be reconciled,” said Kingston. “For many years, indigenous traditions were devalued and indigenous peoples were punished for practicing them, creating cultural dissonances which have led to low self-esteem in these communities.”

Partly in reaction, recent trends have included a tendency to romanticize and reify “traditional” indigenous culture along with a tendency to demonize western culture.

“These efforts to rediscover their own traditions are laudable. It is not my intent to discredit them,” said Kingston, but for real healing to occur, “indigenous peoples must acknowledge that their lives have irrevocably changed due to colonialism—and that their cultures



Ugiuvak Village, on King Island, now uninhabited except during walrus hunting season.

changed and adapted for millennia even before colonialism.”

Though European colonization caused significant losses for Ugiuvangmiut culture, Kingston argues that the King Islanders have succeeded in maintaining important traditions while weaving aspects of western culture into their own ways.

“Does the use of outboard motors and satellite phones make the Ugiuvangmiut any less Ugiuvangmiut? This is akin to asking, does the use of kayaks, an Inuit invention, by whitewater enthusiasts make them any less American?”

The nigla, or Wolf Dance, did not necessarily create a lasting truce between the Ugiuvangmiut and those around them, said Kingston, but it created a temporary peace. “In the same way, the Ugiuvangmiut are constantly negotiating a truce with

the forces of globalization and colonization.”

Kingston’s goal is to “show how all of us Ugiuvangmiut are ‘transcultural’ in our daily interactions—how we Ugiuvangmiut are wolf dancing on a daily basis.”

(For more information about King Island and the Ugiuvangmiut see the King Island Placenames Project interactive website <http://www.kingislandplacename.com/>)

Does the use of kayaks—an Inuit invention—by whitewater enthusiasts make them any less American?

Center Research Fellowship Awards

The following OSU faculty members have been awarded Center Research Fellowships for the 2011-12 academic year:

Amy Below

Department of Political Science
School of Public Policy
Environmental Foreign Policy in the New Millennium: Lessons from Kyoto in the Americas

Norma Cárdenas

Department of Ethnic Studies
School of Language, Culture, and Society
Tex-Mex Borderlands: Mexican Ethnic Restaurants and Identity

Patti Duncan

Women Studies
School of Language, Culture, and Society
Saving Other Children from Other Women: Narratives of Rescue, Migration, and Illegitimate Motherhood

Gary Ferngren

Department of History
School of History/Philosophy
Medicine and Religion: A Historical Introduction

Hannah Gosnell

Department of Geosciences
College of Science
Settling the Past: Emotional Geographies of the Klamath Basin, Oregon

Jonathan Kaplan

Department of Philosophy
School of History/Philosophy
The Social and Biological Realities of Race

Rebecca Olson

Department of English
School of Writing, Literature, and Film
Weaving Device: The Arras of Early Modern Fiction

Stuart Sarbacker

Department of Philosophy
School of History/Philosophy
The Ecology of Contemporary Yoga: Philosophy, Economics, Politics

Shiao-ling Yu

Foreign Languages and Literatures
School of Language, Culture, and Society
Politics and Theater in 20th Century China: A Study of Lao She's Dramatic Works

Spring term lectures at the Center

Lectures begin at 4 p.m. at Autzen House



April 25

Del Otro Lado: Constructions of Literacy in Rural Mexico and the Effects of Transnational Migration

Susan Meyers

Assistant Professor of English
School of Writing, Literature, and Film



May 2

Niglarugut Ugiuvangmiuguruagut: We King Islanders Are Dancing

Deann Kingston

Associate Professor of Anthropology
School of Language, Culture, and Society



May 9

The Curious Case of Cuba in American Foreign Policy

David Bernell

Assistant Professor of Political Science
School of Public Policy

‘Connecticut Shade’ a novel . . . (continued from page 4)

could imagine them as an art installation by Christo, the swath of nets rolling with the terrain toward a dense line of elms and cottonwoods hiding a bend in the river, the cheesecloth undulating like acres of white linen sheets hung out to dry. There was the art—the regularity and unlikely beauty of red cedar poles poking through the nets—and there was also the mathematical symmetry. Poles were thirty-three feet apart. The squares between poles were called bents, each bent had ten rows of twenty-seven plants. A plant typically produced eighteen leaves, so each bent correlated to an exact capacity of drying shed. Sheds were different sizes, the biggest as long as a football field; vent design varied, but they all had the simple New England lines of a covered bridge.

We carried our coffees to the back of her yard, waded through tall weeds, and crossed the tractor road. There was no one working the field so I knelt down in the dirt, set my glass against a pole, and lifted the edge of the net to a hot whoosh of humidity and tobacco. The plants were about two feet tall, already tied to the strings that would keep them from flopping over and damaging their leaves. “They’ll be here to sucker any day now,” I said.

“How can you tell?”

I eased aside a heavy leaf and snapped off a sprouting one near the bottom of the stalk, my hands already sticky from tobacco juice. “You pull these little guys off,” I said, twirling the leaf by its stem, “and let the best ones stay.” As she took the leaf from me, I said, “You don’t know much about all this, do you?”

“I feel a little guilty,” she said. “I try to kid myself that there’s no connection between another lost tobacco field and my own livelihood, but if I strolled over to check on progress and mentioned that I fashioned torn-down sheds into mantels and doorframes and shipped them all over country, my guess is they wouldn’t offer me a cigar and a primer on their methods. Still, it’s beautiful to see them unfurl these nets every spring.”

We ducked under the tent and walked the tight line between rows, leaves brushing our pant legs. “When we were suckering,” I said, “we were practically lying on our backs, dragging ourselves along the dirt. At seven-thirty in the morning, the ground was still cold from the night and everything was wet with dew so within minutes my jeans and sneakers and T-shirt were covered with mud. My ass was freezing. I had to move fast but carefully since too much jostling could blemish a leaf. After coffee break, about this time, there was an hour, like now, when it was pleasant under the tents, but by lunch the heat and humidity cranked up and the juice oozed out of the leaves, so sticky that by July all the hair was stripped from my arms.”

Caitlin and I had stopped about three bents in and stood facing each other across a row. She’d put the leaf to her nose and now she was trying to wipe the stickiness from her face but spread it all over her cheek instead. I was a little pleased to recognize her self-consciousness before me, but *I’d* made a similar mistake, touching my chin as I talked, and all around my

mouth I was sticky with the juice.

Our voices felt hushed and private under the nets. In two directions the land dropped away toward the river, the top of the tent sloping down to enclose us. I’d landed in Connecticut only four hours ago, and was now exploring this place, at once so other-worldly and familiar, beside a woman I’d been in regular contact with for a decade but barely knew. Sweat beaded at her collarbone and darkened the green piping on her V-neck shirt. I remembered the work under these tents but also the fistfights and more often my impromptu peacemaking skills, keeping me or one of my friends from going home with a bloody lip. Under the tents I smoked my first cigarette, and some years later pot. Under the tents by the Little League field I kissed Ginger Polaski, and the first time I had sex—Sherry Smart—we laid out a bed of cured leaves in a fully loaded shed, like lying under a jungle canopy, and we fumbled and made promises, and with my nose in a thousand dollars of golden brown Connecticut shade tobacco, I found bliss.



Peter J. Copek Fund



During Peter J. Copek's sixteen years as the founding director of the Center, he regularly made Center money available to support cultural events on campus. In addition to conferences, music festivals, and film series, the Center supported many special and unusual lectures and programs, including visits to OSU by Gore Vidal, the San Francisco Mime Troupe, and venerable South African township jazz singer and film star Dolly Rathebe. The level of support for such events has always depended on the state of the Center's finances from year to year. After Peter died suddenly in June, 2001, there was much discussion of how best to keep his name alive so that his impact on OSU intellectual life would not be forgotten. What resulted is the Peter J. Copek Fund, intended to provide more regular and stable support for the same kinds of cultural events that he supported through the Center. Recent examples of efforts that have received support from the Fund include OSU's new Asian Studies Program and the new Center for Latin@ Studies and Engagement (see story on page 11), the annual Magic Barrel reading to raise money to combat hunger, the OSU Holocaust Memorial Program, and the plays *My Name is Rachel Corrie*, about a student killed in Gaza while working for Palestinian human rights, and *The Feeble-mindedness of Women*, about the struggles of the first American woman to win the Nobel Prize in physiology/medicine.

PLEASE JOIN US IN SUPPORTING THE PETER J. COPEK FUND

For information on how to contribute, please see the Center's website and click on "Make a gift"

<http://oregonstate.edu/dept/humanities/>

You may also send a check, made out to the OSU Foundation, Peter J. Copek Fund, to:

Center for the Humanities
811 S.W. Jefferson Avenue
Corvallis, OR 97333-4506

Gifts made in response to this solicitation are tax deductible to the amount permitted by law, depending on individual donor tax situations.

Copek Fund supports new OSU programs

Since its founding in the mid-1980s, the Center has made a practice of supporting a wide range of campus events and programs, some on an ongoing basis and others with one-time funding. Lectures, concerts, plays, conferences, workshops, and exhibits all have benefited from Center support, and now a new category has joined the list—permanent academic programs with an interdisciplinary focus.

In the last year, the Center has made a three-year commitment to two new campus academic endeavors, the Asian Studies Program, and the Center for Latin@ Studies and Engagement (CL@SE).

The Asian Studies Program offers a minor degree, and draws

on Asian-focused courses already offered in the humanities and social sciences, including history, political science, anthropology, ethnic studies, foreign languages, philosophy, and political science.

The program aims to provide an opportunity to expand cultural literacy for students majoring in fields such as business, engineering, and sciences, who will be working in Asia or with Asian-related jobs. It also will serve liberal arts majors with particular interests in Asia.

The Center for Latin@ Studies and Engagement also aims at serving students across the university. It was created, in part, in response to the dramatic growth of the Latino population in Oregon schools, which is projected to reach 28 percent of the total for K-12 by the year 2020.

The mission for CL@SE, according to its strategic plan, is to “promote engaged research devoted to advancing knowledge and understanding of Latino contributions and the issues surrounding this population in our state, region, and beyond.”

Helping to launch the two new programs reinforces the Center’s long-time goal of fostering teaching and research across disciplinary lines. The money comes, in part, from the Peter J. Copek Fund, which honors the Center’s founding director.

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Horning . . . (from page 1)

The Horning Fellowship, now in its second year, is offered jointly by the Center and OSU’s Horning Endowment. Intended as a post-doctoral position, the Fellowship includes a \$45,000 stipend as well as an office at Autzen House, a computer, and general support services.

A 2008 graduate of Cornell University, Paton has done post-doctoral work at the Paleontological Research Institution in New York and in Yale’s Program in History of Science, History of Medicine.

A call for 2012-13 Horning Fellowship applications will go out in October.

The Center for the Humanities



The Center was established in 1984 as an outgrowth of the Humanities Development Program, which had been creating innovative interdisciplinary courses since 1977. The Center continues to offer a certificate program in Twentieth Century Studies, but its focus has broadened to a concern for improving the quality of humanities research as well as teaching at OSU. This is accomplished through the awarding of resident research fellowships to both OSU and visiting scholars, as well as by sponsoring conferences, seminars, lecture series, art exhibits and other events. The Center occupies Autzen House, 811 S.W. Jefferson Avenue.

David Robinson
Director

Wendy Madar
Associate Director

Alison Ruch
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