

## “The Year of Teaching Dangerously”

By **Andy Lamey**  
*Teaching Professor*  
*Department of Philosophy*

My moment of doubt came at the start of fall quarter. I had assigned a class reading that, when it appeared in 2017, had caused a huge uproar. As someone who specializes in applied ethics and political philosophy, I have taught classes that covered contentious concepts, such as animal rights or open borders. On the one or two previous occasions when I'd wondered if a class reading might be too controversial, I'd assigned it near the end of term. I was already a bit nervous about the class that was about to begin, on feminism, because it was new to me, and I wasn't sure what to expect. But then an unplanned trip out of town forced me to revise my syllabus at the last minute, and the only way to maintain a coherent course design was to teach the incendiary article in week one, before I could get to know students and build up goodwill. The night before my first lecture, I drew up my PowerPoint slides with an unusual amount of trepidation. Was this really a good idea? I could not quite suppress an image of myself as yet another professor whose teaching generated outrage.

My experience ended up not being like that at all. Teaching the arti-



**Andy Lamey**

cle in question went so well, in fact, that I was emboldened to teach other ideas that had featured in heated controversies over the rest of the academic year. Where I had formed an image of students as censors in waiting, I came away from my year of teaching heretical ideas impressed by how open most of them were to free inquiry. Looking back on my experience, I find it hard to align with extreme views on either side of the cancel-culture debate.

The essay that prompted my flicker of fear was “In Defense of Transracialism,” which appeared in *Hypatia*, a feminist journal. Its author, **Rebecca Tuvel**, was an assistant professor at Rhodes College in Memphis. Tuvel pointed to **Rachel Dolezal**, the white woman who, after using spray tan and make-up to darken her skin, caused a media tempest by presented herself as “trans-black” (Dolezal has since changed her name, but still uses her

old one “as her public persona”). Whereas Dolezal’s claim to have changed her race had been widely ridiculed and denounced, Tuvel suggested that transracialism was not so easy to dismiss. To mention just one of her arguments, when Dolezal first made headlines, many people said it was impossible for her to ever be black, as she had not grown up black. Tuvel pointed out that when that argument is applied to sex, it entails that **Kaitlyn Jenner** and other trans people can never be the sex they transition into, as it wasn’t the one they grew up with—surely an unacceptable implication.

Some early readers of Tuvel’s essay seemed to consider the idea of transracialism so offensive, any comparison to it could only undermine the cause of transgender acceptance. An open letter soon appeared that con-

*cont. on page 2* →

### ◆◆◆ Inside ◆◆◆

The Year of Teaching Dangerously.....	1
Ode to Barcelona .....	4
A New Home for the RRC .....	5
2024 Dickson Awards .....	5
Emeriti Association Book Club ..	6
How my Stars Aligned .....	7
Mark your calendar .....	8

*Lamey, cont. from page one.*

demned the journal's editorial process for the "white and cisgender privilege" on display, and called for the article's retraction. After the letter attracted over 800 academic signatures, some of *Hypatia's* associate editors took the unusual step of issuing a public apology. Tuvel herself was denounced on social media as "transphobic," "racist," "crazy," "stupid," and worse. Open-minded readers of Tuvel's article will see that the hostility was misplaced. Not only does Tuvel explicitly support the rights of trans people, her paper was only doing what good philosophy has always done, prodding us to critically re-examine some piece of received wisdom. I may not have agreed with everything she said, but it seemed obvious to me that her argument was worth calmly debating, and that a humanities class was just the place to do so. Even if one comes away disagreeing with Tuvel, grappling with provocative claims like hers often gives us a much deeper appreciation of the reasoning that drives us toward a different view. As **John Stuart Mill** put it, even if a belief about which we feel strongly is correct, "if it is not fully, frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth."

It was in that spirit that I pushed any doubt from my mind and showed up to present Tuvel's article. The students' reaction was nothing like what I imagined. They were only too happy to give Tuvel's piece, as well a critical response I also assigned, a fair hearing. Some students criticized transracialism in class discussions while others were supportive, just as they would later turn in essays that came down for or against it,

As **John Stuart Mill** put it, even if a belief about which we feel strongly is correct, "if it is not fully, frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth."

but no one treated it as an intellectual bogeyman. That by itself was encouraging, but then something else happened. Because the class is on feminism, it tends to attract a fair number of LGBT students. Two trans students turned in essays that analyzed Tuvel's argument with such sympathy and insight, reading them felt liberating. Where Tuvel's critics had viewed free inquiry as incompatible with respect for trans people and other vulnerable minorities, here were trans students who took it for granted that we can embrace both values simultaneously.

In recalling my moment of trepidation, I now felt embarrassed. I had let my image of the class be colored by media coverage of the Tuvel affair and other academic-freedom controversies. I should have trusted my own experience more. No class I've ever taught has come close to causing uproar. How could I think, even briefly, that this time might be different? The backlash to Tuvel, after all, had itself generated backlash, with many philosophers condemning the call to retract her article as a gross violation of academic freedom. *Hypatia's* editor in chief also stood her ground and refused to issue a retraction (she also called out the associate editors' apology as "utterly inappropriate"). My view of academia as a space of open inquiry, rather than some lonely or embattled view, is widely shared by a diverse range of faculty and students.

By the time winter quarter approached, the fear that controversial ideas might not go over well had left

me. I leaned into the idea that students would be perfectly willing to engage texts and ideas that prompted reflection on the value and limits of free inquiry and expression. One of my classes, Contemporary Moral Issues, lent itself naturally to this approach, so I decided to organize it around issues related to art and culture. A common suggestion is that we should no longer engage the work of artists and performers who have committed moral transgressions, whether they involve saying something racist (**Roseanne Barr**), sexual harassment (**Louis C.K.**) or rape (**Bill Cosby**). We spent several weeks critically analyzing cancel campaigns of this and other kinds. In other weeks we read arguments against and, more controversially, for, cultural appropriation. Still other readings investigated how stand-up comedy and artworks, as well as swear words and slurs, can be morally offensive, and what the right response to this is. Rarely has a class gone over so well with students! Whatever the opposite of canceling is, that was their reaction. More than one said that they especially appreciated the opportunity to calmly critique the calls for boycotts that are now ubiquitous online and in artistic spaces. Students regularly walked across campus with me after class to have long conversations about cultural appropriation, artistic freedom and other issues that, I got the sense, resonated with them.

I was especially surprised by how the class responded to a movie I showed. One of the artists whose work is sometimes said to be morally contaminated is **Woody Allen**, not only due to allegations that he sexually abused one of his daughters, but because of his relationship with **Soon-Yi Previn**, the child of Allen's former girlfriend who has

*cont. on page 3* →

long been married to Allen, but who first became involved with him when he was 56 and she was 21. A few years previously, in fact, a student on my campus made national headlines by launching a protest campaign against a class on Allen's films offered in another department. We watched *Manhattan* with an eye to determining what difference, if any, knowledge of his relationship with Previn might make to our experience of the film, in which Allen plays a fortysomething man in a relationship with a 17-year-old girl. Students who wrote essays on *Manhattan* certainly did not flinch in highlighting problematic aspects of Allen's on-screen relationship. But they invariably drew attention to the film's many virtues, such as **Diane Keaton's** tour-de-force performance as the female lead, and argued that it did not deserve to be boycotted.

I wish I could claim that it was all because of my amazing teaching. But the class owed more than I can say to the particular texts I was able to assign. I especially appreciated *Drawing the Line: What to Do with the Work of Immoral Artists from Museums to the Movies*, by **Erich Matthes**. It defends the nuanced view that, while there are rare cases in which an artist's transgressions can change the meaning of their work, we generally do no wrong by continuing to watch or read them, even when their crimes are monstrous. (A book-length defense of cultural appropriation that we read, *Cultural Appropriation in the Arts*, by **James Young**, was also terrific.) The class also included a guest lecture by an expert on Allen's films (who now moonlights as the editor of this newsletter) that many students praised and quoted with

approval in their essays. When it came to my own teaching, I don't think I did anything special. Perhaps I benefitted in a small way from employing the common practice of assigning readings with opposing views, which sent the message that reasonable people could disagree on the topics at hand. I adopted the same approach in a general education class I also taught last year, about free speech, which also seemed to go well, but again, I didn't do anything exceptional. I simply took it for granted that students would be open to dispassionate inquiry into hate speech, pornography, and other hot-button subjects.

One narrative about cancel culture is that it is a product of media hype, and sensitivity around issue related to race, gender, and other aspects of identity is hugely overblown. I don't think my experience quite supports that view. To be sure, the worst thing that happened to me, barely worth mentioning, was that I received a handful of grumpy student evaluations. I get a few of those every year, but I can think of one or two that may have been harsher than usual. But so what? Even if every comment had been glowing, I would still be concerned about episodes involving Tuvel and other professors, including some I know personally, who have been unfairly punished for their teaching or research on sensitive subjects.

A few of my students, I should also point out, were treated poorly for developing interests that I encouraged. One wrote in an essay that after we watched *Manhattan*, she enjoyed it enough to want to watch it again with a friend. After they sat down to do so her friend asked why the class had watched it. She tried to explain, but her friend became so upset that she walked out of their movie night. Another stu-

dent told me that after she described Tuvel's paper to a group of her friends, they were so outraged that she considered its ideas worth entertaining, they broke off contact with her for over a month. It pains me to know that students were treated coldly for talking about my curriculum in an unguarded way with their censorious peers.

If my year of teaching without fear didn't turn me into a cancel culture denier, I do think the problem is more complicated than I once thought. Professors who are treated harshly for what they say or write make the news for same reason as men who bite dogs. It's out of the ordinary. Far more common is to teach a class, including on controversial subjects, in which everything goes fine for the instructor. But precisely for that reason, "Professor has another good day at work" is an unlikely headline. While it's only right that stories of things going wrong receive more attention, their sheer prevalence has a downside. I doubt that I'm the only professor who, in reading academic-freedom horror stories, has often thought, "there but for the grace of God." That's not a sound inference, but consuming a steady diet of such stories easily made it seem so.

Our imaginations are conditioned by the reports of the world we accept. We need more academic-freedom stories with happy endings. Those stories may be harder to tell, but we need to tell them all the same.

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Andy Lamey teaches philosophy at the University of California, San Diego. He is the author, most recently, of *The Canadian Mind: Essays on Writers and Thinkers*



# Ode to Barcelona

By **Suzan Cioffi**  
 Managing Editor, Chronicles

My favorite time of night is at about 2 AM when I lightly awaken to hear the garbage trucks rumble through my neighborhood to empty the community bins, ensuring that the neighborhood will be trash-free in the morning. I turn over and sleep a couple of hours and then a dream with ocean waves hitting a beautiful beach segues into my slightly conscious awareness that, no, it's just the street-washing machines keeping everything spic and span. I live in the beautiful city of Barcelona, my adopted home I am so in love with. And those are just a couple of references to how well this city functions and its many amazing attributes.

Let's start with transportation. To get around in Barcelona visitors have so many options! There's the well-developed, safe, and clean metro system loved by tourists and residents alike. With 180 stations stretched over twelve lines, you can get everywhere in the city quickly and inexpensively, and it operates from 5 AM to midnight daily, with extended hours on Saturdays and holidays. The best deal is the ten-trip ticket, a bargain at 12.15 euros plus 0.5 euros for the card. Barcelona is striving to make all of its stations fully accessible, but it has not yet achieved this lofty goal, with a dozen inaccessible stations remaining to be upgraded. The accessible entrances are marked with a blue wheelchair logo.

If you prefer to see the city as you travel around, jump on one of the many city buses, most of which are air-conditioned with big windows for a bird's eye view for your viewing pleasure. Almost all Barcelona city buses are accessible, with a ramp that extends from the rear door and a reserved space to pull up and hang on. The Barcelona bus system boasts 230 lines that run from

5 AM until 11 PM and twenty night-bus lines with hours of 10 PM to 5 AM. It's an economical way of getting around with a T-casual ticket (ten rides) for only 11.35 euros. Check this city website for full journey planning and ticket information for both metro and bus: <https://www.tmb.cat/en/home>.

If you want to tour the city on your own wheels (bike, mobility scooter, skateboard, or skates) you will find that Barcelona has made an immense effort to make your ride smooth and encumbrance-free. Barcelona has surged ahead with its bike lane development in the last few years, starting with only ten km of bike lanes in 1990 and growing to 116 km in 2015, with a giant leap to over 200 km of bike lanes today. You can count on literally every street corner having a cutout, making Barcelona's accessibility score soar.

The gaggles of tourists concentrate in the immediate area of key city attractions and wander only one or two blocks from the designated sites in their guidebooks. If you are at one of those sites you feel the crush of people all angling to get their best selfie with that famous spire or colorful facade. That is because Barcelona ranks fourth in Europe as tourists' favorite destination. With the centuries-in-the-making Sagrada Familia basilica, the over-the-top Gaudi art installations, lush and inviting parks, myriad museums, and over 100 beaches and coves stretched across sixty miles of shoreline, it's no wonder tourists flock here from around the world. The US



leads the pack with just shy of a million visitors per year, followed by those from the UK, France, Italy, and Germany.

Barcelona also offers its visitors an amazingly varied array of delicious cuisines. Visitors with deep pockets and refined palates will be pleased to savor the splendors of the thirty-five Barcelona restaurants that shine with Michelin stars. But even without these stars, visitors can look forward to being spoiled with numerous gastronomic delights, from fabulous Argentinian empanadas to fresh and delicious sushi and Ethiopian delicacies. With over 8,000 restaurants, visitors can hop from Italian to Cuban, Brazilian, French, German, Mexican and Filipino. There are plenty of Spanish restaurants offering their culinary exploits as well; however, with my intense craving for spice, I find Spanish cuisine dull, except for their fresh seafood restaurants.

The local culture and people are open and accepting, and you see all kinds of people here. LGBT and transgender folks are out and welcome here. Spaniards and expats love to jump in and discuss American, European, and Latin American politics and culture wars, preferably while sipping a delicious, chilled glass of Spanish cava at a leafy streetside café.

Quality of life is exceptional here in Barcelona. I'm so happy I made the move. Come and join me!



# Dickson Award Recipients 2024

The University of California has honored three distinguished UCSD emeriti colleagues as recipients of the 2024 **Edwin A. Dickson** Professorship. This award is bestowed annually by each UC campus to faculty members who have made significant contributions after retirement. The award is funded by an endowment established in 1955 by long-serving UC Regent Edward A. Dickson “for the support and maintenance of special annual professorships in the University of California to which shall be appointed by the President, with approval of the Regents, persons of academic rank who have been retired after service in the University of California...” Service, research, and teaching are essential criteria for the award, and this year’s recipients have excelled in all arenas. This year’s deserving honorees are **Sonia Ancoli-Israel, David Jordan, and Martin Stein**.

**SONIA ANCOLI-ISRAEL**, a world-renowned sleep researcher who has continued an active research career in retirement, received her BA in Psychology from Stony Brook, her MA from CSU Long Beach, and her PhD from UCSF. Her current projects include investigating the effect of obstructive sleep apnea (OSA) on the development of Alzheimer’s Disease and an assessment of early intervention on OSA treatment on long-term outcomes in veterans with substance use disorder and PTSD. She has 176 publications to her credit since her retirement in 2012 and continues to be a highly-regarded speaker, with over 100 engagements in this period. Her service includes chairing an NIH study section and board service on numerous non-profit community organizations. She has been the most cit-



**Sonia Ancoli-Israel**

ed female scientist at UCSD in the last two years.

**DAVID K. JORDAN** served as a founding professor in the Department of Anthropology at UCSD for thirty-five years, including a ten-year stint as provost of Warren College. He received his AB in Linguistics from the University of Chicago, his AM in anthropology from Stanford, and his PhD from Chicago. His teaching has ranged from courses on Esperanto to Roosevelt College’s core sequence, Making of the Modern World, to a wide variety of classes on Chinese and Mexican anthropology. Since 1996, he has worked on creating original (and free) educational web materials—one of the first collections on campus, and possibly the largest—on topics as diverse as Chinese anthropology, the *Iliad*, ancient metallurgy, and academic integrity.



**David K. Jordan**

**MARTIN STEIN** enjoyed a distinguished career as a clinical pediatrician. He received his BA from Berkeley (in history) and his MD from UC Irvine. He completed his internship and residency at Albert

Einstein College of Medicine and later served in the US Navy. He taught and practiced at UCSD from 1975 until his retirement in 2012. He was a founding member of the Master Clinician Program in Pediatrics, initiated monthly Professors Rounds in Pediatrics, served as a



**Martin Stein**

member of the Preuss School Board of Governors, and in retirement is an active and respected lecturer for the Osher Lifelong Learning Institute and the School of Medicine. A new edition of his coauthored text (with Suzanne D. Dixon), *Encounters with Children: Pediatric Behavior and Development*, which focuses on the normal spectrum of child development and behavior, will be released in 2025.

### Past Dickson Award Recipients

- 2023 **Richard (Dick) Attiyeh, Peter Cowhey**
- 2022 **Irving (Jake) Jacoby, Barbara Sawry**
- 2021 **Jeanne Ferrante, Laurence Brunton**
- 2020 **James Dunford, Morton Printz**
- 2019 **Joel Dimsdale, Henry C. Powell**
- 2018 **Marguerite Jackson, Cecil Lytle, John Wheeler**
- 2017 **David Bailey, Ann Craig, David Miller**
- 2016 **Ruth Covell, Charles Kennel**
- 2015 **Jack C. Fisher, Wayne Cornelius**
- 2014 **Richard Somerville**
- 2013 **Mel Green**
- 2012 **Marjorie Caserio, Lea Rudee**
- 2011 **Jerry Schneider**
- 2009 **Peter Farrell, Robert Hamburger**
- 2008 **Sandy Lakoff, Kurt Bemirschke**

More information about the Dickson Award can be found on the UCSD Emeriti Association website: <http://emeriti.ucsd.edu/Awards/>



## A New Home for the UCSD Retirement Resource Center

The UCSD Retirement Resource Center has moved to its new home in [University Extension, Building A](#). Many may be familiar with this location, as it previously housed the Extended Studies Department and the Osher Lifelong Learning Institute.

There are twenty-six A, sixty-seven B, sixteen Visitor, and six Disabled spots available in Parking Lot 303, directly in front of Building A. Parking Lot 304 and the underground parking garages in neighboring buildings can serve as another option during times with heightened student presence on campus.

Building A includes a front desk reception area and four offices for RRC administrative

use. A shared conference room can be easily reserved for small (twelve-people) in-person or hybrid meetings. The Chancellor’s Scholars Program will be able to reserve nearby classroom space for their weekly meetings throughout the academic year.

Starting Fall Quarter (September 23) we will have in-person office hours Monday-Friday, 10 AM – 3 PM. An RRC staff member will be at the front desk at all times to help welcome you to our center. Emails and

phone calls will continue to be answered remotely, 9 AM – 5 PM.

ADA improvements (sidewalk grinding, adding handrails to ramps) are expected to be completed by early October, in time for our RRC Open House event.

We invite you to join us and get to know our new space at our RRC Open House, scheduled for **Saturday, October 26, 2-4 PM**. This is a special joint celebration of our new location and the fortieth anniversary of the UCSD Retirement Association.



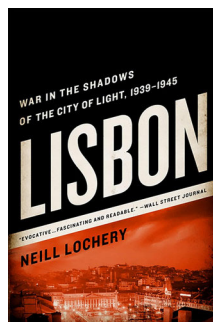
*\*Thank you to the RRC Space Planning Subcommittee, which worked hard to secure an improved space. Members included: Suzan Cioffi, Alex Galarza, Kim Signoret-Paar, Peter Gourevitch, Allen McCutchan, Barbara Parker, and Nancy Wilson.*

## Emeriti Association Book Club

Emeriti Association Fall Book Club meetings will be held as hybrid meetings, offering both in-person meetings at the Ida & Cecil Green Faculty Club as well as Zoom access. Please [RSVP](#) at least twenty-four hours prior to the event to receive the Zoom link via email. The event dates are listed below. The Book Club meets from 11:45 AM to 1:15 PM.

### September 16, *Lisbon*, by Neill Lochery

Lisbon had a pivotal role in the history of World War II, though not a gun was fired there. The only European city in which both the Allies and the Axis power operated openly, it was temporary home to much of Europe’s exiled royalty, over one million refugees seeking passage to the U.S., and a host of spies, secret police, captains of industry, bankers, prominent Jews, writers and artists, escaped POWs, and black marketeers. An operations officer writing in 1944 described the daily scene at Lisbon’s airport as being like the movie “Casablanca,” times twenty. In this riveting narrative, renowned historian Neill Lochery draws on his relationships with high-level Portuguese contacts, access to records recently uncovered from Portuguese secret police and banking archives, and other unpublished documents to offer a revelatory portrait of the war’s backstage. The country’s emergence as a prosperous European Union nation would be financed in part, it turns out, by a cache of Nazi gold.



Excerpted from [Goodreads "Lisbon" book introduction](#).

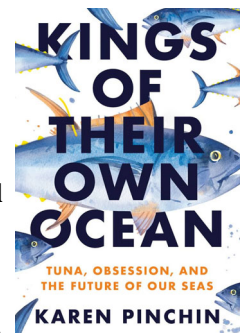
### Oct. 28, *Kings of Their Own Ocean: Tuna, Obsession, and the Future of our Seas*, by Karen Pinchin

This is a tale of human obsession, one intrepid tuna, the dedicated fisherman who caught and set her free, the promises and limits of ocean science, and the big truth of how our insatiable appetite for bluefin transformed a cottage industry into a global dilemma.

In 2004, an enigmatic charter captain named **Al Anderson** caught and marked one Atlantic bluefin tuna off New England’s coast with a plastic fish tag. Fourteen years later that fish—dubbed **Amelia** for her ocean-spanning journeys—died in a Mediterranean fish trap, sparking Karen Pinchin’s riveting investigation into the marvels, struggles, and prehistoric legacy of this remarkable species.

*Kings of Their Own Ocean* is an urgent investigation that combines science, business, crime, and environmental justice. ... Readers will glimpse, as the author does, rays of dazzling hope for the future of our oceans.

Excerpted from [Goodreads "Kings of Their Own Ocean"](#).



## How My Stars Aligned

By **Richard Madsen**  
Professor Emeritus  
Sociology

My research path began with a meeting with **Daniel Bell**, the eminent sociological theorist at Harvard, in 1973. I had written a paper on “Revolutionary Ascetism in Communist China” for my main adviser **Ezra Vogel**’s seminar on Chinese society, and someone had passed a copy of the paper to Dan Bell, who said that he wanted to discuss it. He asked me what I was going to write my dissertation on. I told him that I had a plan to study the Chinese educational system. He said, “That’s a good plan and could get you a job, but this paper on how revolutionaries develop their moral conscience and political commitment touches on many profound issues that no one has adequately fathomed. If you could study that, it would be like going into an unexplored jungle full of exotic creatures. It would be a great adventure, but you might not get out alive.” So, I decided that I would try it. It was a reckless, imprudent decision, but that was par for the course in my early career.

I had come to that point through a series of accidents. I started out going to a Catholic seminary to become a Maryknoll missionary. We studied the *Summa Theologica* of **Thomas Aquinas** in Latin. A kind of culmination, before we went on to the major seminary, was a book from the 1930s by **Adolphe Tanquerey** on “ascetic theology.” We didn’t take it very seriously—the Second Vatican Council was starting, and the book seemed hopelessly out of date—and mainly made jokes about it because the author’s name sounded like the famous gin.



Richard Madsen

I eventually got assigned to Taiwan, which was the last place that I wanted to go, but I learned Chinese there. Wanting to find some alternative career path, I applied to graduate school and got into Harvard.

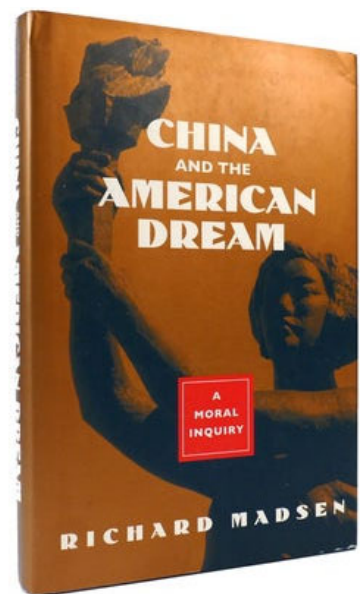
I was taken in by Ezra Vogel, who was pioneering the sociological study of China. Since China was closed to Americans, there were no guidelines for how to do such research. We were making it up as we went along. Lacking an established methodology, we were considered poorly trained. At one point, when I was desperately searching for a topic in Vogel’s seminar, I reached back to good old Tanquerey and wrote my speculative paper on revolutionary asceticism.

Ezra Vogel and Dan Bell encouraged me to go forward with that reckless dissertation topic. I wrote up a very vague prospectus that would never pass muster today in UCSD’s graduate program, and they let me go to Hong Kong with instructions to send them a revised prospectus after I had interviewed some refugees from China and figured out more clearly what to do. I ended up working with some friends I met at the Universities Service Centre in Hong Kong and did a kind of

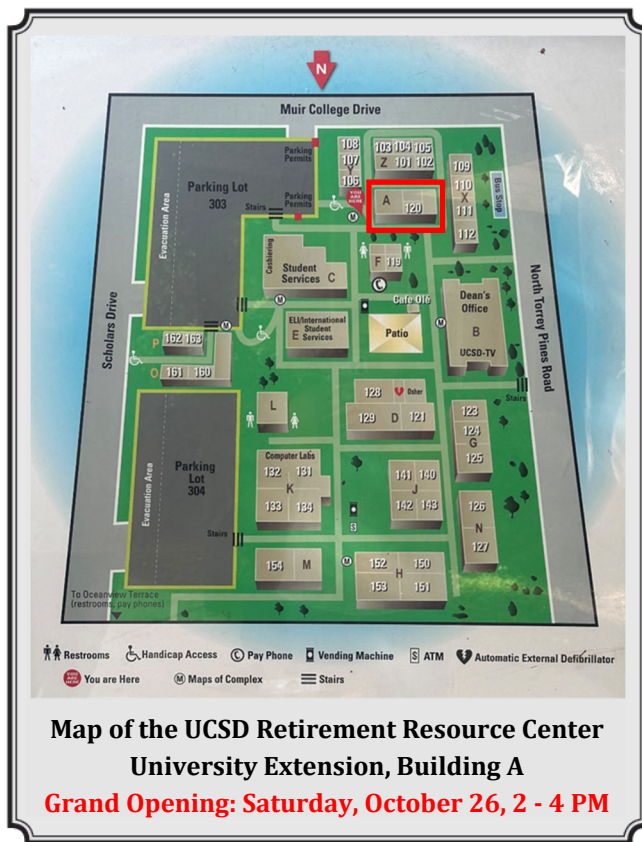
ethnography at a distance by interviewing refugees who came from a particular village in China. Out of this we produced a co-authored book on the village that is still used in Chinese studies courses, and I produced a monograph that won awards and is considered a pioneering work in an emerging field of the sociology of morality.

I got hired at UCSD in 1978 by **Joe Gusfield**, who was building a sociology department devoted to studying culture and history in innovative ways. It was not a conventional place, and people said it was like the wild west.

Now we are “professionalized” and run in a normally acceptable way. UCSD no longer feels like the wild west, much less an untamed jungle. It feels more like a suburban office park. I actually helped bring it to this point, but deep in my heart I still have a soft spot for the reckless ones who strike out in new directions, not knowing where they will end.



One of Madsen’s many books.



## Chronicles

Newsletter of the UCSD Emeriti Association

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**Steven Adler**      **Editor**  
**Suzan Cioffi**      **Managing Editor**

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<b>Barbara Parker</b>	President
<b>Richard Madsen</b>	Vice President
<b>David Guss</b>	Secretary/Treasurer
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— Executive Committee —

**Members at Large:** Christine Hunefeldt, Mandy Butler, Duncan Agnew, Rick Boland, and Henry Powell. **Ex-Officio members:** Steven Adler, Editor, Chronicles; Suzan Cioffi, Managing Editor, Chronicles; Mel Green, Historian; Wayne Kennedy, Chair, Emeriti Mentor Program; Nancy Wilson, Liaison, UCSD Retirement Association; Kim Signoret-Paar, Liaison, OCEANIDS; Joel Dimsdale, Chair, CUCEA, and Vania Bailon, Director, UCSD Retirement Resource Center.

*Forward queries, changes in mailing/email address to:  
Vania Bailon, Director, UCSD Retirement Resource Center,  
UCSD, 9500 Gilman Drive, #0020, La Jolla, CA 92093-0020.*



## Mark your calendar for Fall 2024 events!

### Fall Emeriti Association Meetings

RSVP [here](#) to receive the Zoom event link



**Wednesday, September 11, 2024**

**3:45 - 5:00 PM, via Zoom**

“Towards a New *Shanshui*: A Sonic Search for Home”  
presented by **Lei Liang, Chancellor’s Distinguished  
Professor of Music**



**Wednesday, October 9, 2024**

**3:45 PM - 5:00 PM, via Zoom**

“The Ethics for Human Brain Organoids and Human-Animal Neural Chimeras”  
presented by **John H. Evans, Tata Chancellor’s Chair  
in Social Sciences**