

## Hope and Exile

When, 70 years ago, in what seemed at the time to be an urgent but temporary rescue mission, the President of the New School for Social Research invited 180 threatened scholars from Hitler's Germany to come to our university, nobody imagined that his initiative would lead to the creation of a more permanent institution. It originally came to be known as the University in Exile, and then was formalized as a new division of the New School: the Graduate Faculty of Social and Political Science. This bold New School initiative inspired other American universities to open their doors to threatened scholars from Nazi-occupied Europe.

The Graduate Faculty owes its culture and way of thinking, its commitment to exposing hegemonies of every stripe, and its concern for those threatened, marginalized, and excluded, to the ethos exemplified by the original group of scholars who escaped from Nazi Germany to our Greenwich Village campus in 1934.

It was this ethos that prompted our semi-clandestine scholarly collaboration with dissident intellectuals in Poland, Hungary, and Czechoslovakia in the early 1980s. It motivated us after 1989 to help still more scholars from the newly-emerging democracies of Central and Eastern Europe to join the world community of social scientists, and in 1994 it inspired us to launch collaborative programs in post-apartheid South Africa and the larger sub-Saharan region.

In 1999, soon after the assassination of Galina Starovoitova, a Russian anthropologist, human rights activist, and member of the Russian Parliament (the Duma), New School University established, and awarded her, the University in Exile Award. Most recently, we at TCDS have been working with students and exiled intellectuals from Burma who are struggling against the military regime in their country.

This issue of the TCDS Bulletin, under the new editorship of Marek Denisiuk, explores the themes of exile and exclusion, as well as the related theme of creating the conditions in which hope can take root. While doing it we would like to celebrate the kind of memory that can give us -- and others -- the strength to break away from oppression, to open up the possibility for dialogue, to transform subjects into citizens, to restore dignity.

One whose name will always be associated with exile, a great writer and poet whose works provide guidance and comfort in trying times but above all demand responsibility, is Czeslaw Milosz, who died this past August in Krakow at the age of 93. Milosz the sage and Milosz the teacher, though for many years associated with UCLA Berkeley, was an important fixture for many of us at the Graduate Faculty and TCDS. For the past 13 years he honored us annually with his presence for an evening of conversation and poetry at our Democracy & Diversity Summer Institute in Krakow. He loved joining us, for he was in his element: both American graduate students like those he had mixed with at Berkeley and now missed, and junior scholars from the region whom he had never had a chance to meet. He would light up when our friends from Lithuania, Belarus, or Ukraine approached him with their questions about the complexities of cultural identity. He talked with us about war, about exile, about home, about friendship.

Milosz's poetry, rooted in his harsh life experiences and profoundly opposed to nationalism and all kinds of exclusionary ideologies, had a tremendous power of healing and of bringing us all together. We want to thank him for his poetry, and for being there for us in Krakow.

-Elzbieta Matynia