



FOLLETT

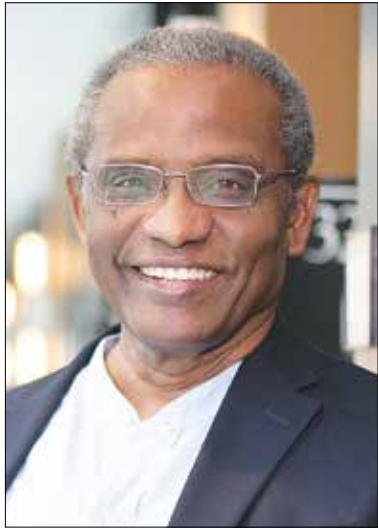
Cato analyst  
Follett to share  
patterns in  
human rights  
advances

SKYLER BLACK  
STAFF WRITER

Progress is neither linear nor inevitable, yet trends in past advancements in human rights can indicate when it might fluctuate, according to policy analyst and managing editor of *HumanProgress.org* Chelsea Follett.

At 10:45 a.m. today in the Amphitheater, Follett will take the lectern to examine what exactly human progress is, and how society can apply the lessons of the past to correct current human rights abuses in her lecture “Human Progress, Humility and the Problems that Remain.”

See FOLLETT, Page 4



AN-NA'IM

Emory legal,  
religion scholar  
An-Na'im to  
advocate for  
discourse on  
faith, rights

KAITLYN FINCHLER  
STAFF WRITER

Human rights have been at play in legal issues since the beginning of time. Slavery in ancient Rome, peasants in the 13th and 14th centuries, the Trans-Atlantic Slave Trade, segregation in the United States, wars on religion and women's rights – government, monarchies and dictatorships have been using human rights as political and legal power plays for as long as anyone can remember.

See AN-NA'IM, Page 4

HANDBELL HARMONY



ERIN CLARK / DAILY FILE PHOTO

The Raleigh Ringers perform on July 12, 2017, in the Amphitheater. The ensemble returns at 8:15 p.m. tonight in the Amp.

Raleigh Ringers to bring  
‘dazzling synchronization of sounds’  
to Amp performance

WILL KARR  
STAFF WRITER

The chimes from the Miller Bell Tower won't be the only bells ringing this week. Returning to Chautauqua Institution for the sixth time, the Raleigh Ringers will be performing at 8:15 p.m. tonight on the Amphitheater stage.

Founded in 1990 in Raleigh, North Carolina, 2022 marks the Ringers' 33rd season performing. Throughout the group's career, it has performed nationally, in 39 states across the United States, and internationally in countries such as France and Canada. The Ring-

ers have been featured in two national primetime holiday special concerts on PBS, titled “Holiday Handbells.”

The ensemble first came to perform in concert at Chautauqua in 1999. Unlike other musical groups, the group performs using only one type of instrument – handbells.

They own the most extensive collection of handbells out of any performance group. The ensemble contrasts the traditional sounds of English handbells, with the overtones of Dutch handbells, and the steady tones of choir chimes, to form a dazzling

synchronization of sounds.

The 18-member group performs a gamut of music, ranging all the way from classical music to rock 'n' roll tunes, and sacred songs to secular music. David Harris, director of the Ringers, said that Chautauquans can expect to hear a wide variety of music tonight.

“We will perform some traditional sacred songs,” Harris said. “But, we will also do some original music that was written for the instrument that is more solemn and serious. And then we will do lighter stuff, as well.”

See RINGERS, Page 4

Taylor returns to Hall of Philosophy for AAHH lecture

After opening the Week Three Interfaith Lecture Series theme of “The Spirituality of Human Rights,” the Rev. Adam Russell Taylor, president of Sojourners and author of *A More Perfect Union: A New Vision for Building the Beloved Community*, will deliver a presentation for the African American Heritage House's Chautauqua Speaker Series at 3:30 p.m. today in the Hall of Philosophy.

Taylor's talk Monday – a recap of which can be found on page 6 of this edition of *The Chautauquan Daily* –

was titled “Dignity for All: Faith, Spirituality and Human Rights.” In it, he argued that faith traditions must work toward progressing human rights.

Sojourners, a social justice organization celebrating its 50th anniversary this year, publishes a monthly magazine and daily articles online. The print magazine has a readership of over 67,000, and its digital platform reaches 6 million. Broadly, Sojourners works to discover the intersection of faith, politics and culture, across Christian traditions.

Prior to joining Sojourners, Taylor previously led the Faith Initiative at the World Bank Group and served as the vice president in charge of Advocacy at World Vision U.S. He has also served as the executive director of Global Justice, an organization that educates and mobilizes students around global human rights and economic justice. He was selected for the 2009/2010 class of White House Fellows and served in the White House Office of Cabinet Affairs and Public Engagement. Taylor is a

graduate of Emory University, the Harvard University Kennedy School of Government, and the Samuel DeWitt Proctor School of Theology. Taylor also serves on the Independent Sector Board, the Global Advisory Board of Tearfund UK, and is a member of the inaugural class of the Aspen Institute Civil Society Fellowship. Ordained in the American Baptist Church and the Progressive National Baptist Convention, Taylor serves in ministry at the Alfred Street Baptist Church in Alexandria, Virginia.



TAYLOR

IN TODAY'S DAILY



‘IF NOT NOW, WHEN?’

Austin-Hillery, recently of Human Rights Watch's U.S. Program, discusses race as rights issue.

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‘DIGNITY FOR ALL’

Sojourner president Taylor opens Interfaith Lecture Series theme with argument for uniting spirituality, human rights work.

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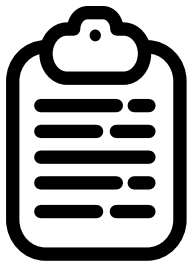
COMBINING CRAFTS

With folk tunes, actor-musicians take spotlight in CTC's production of Vogel's 'Indecent.'

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# OPERA



## BRIEFLY

NEWS FROM THE GROUNDS

### Strategic Plan Community Update

Chautauqua Institution President Michael E. Hill and Chautauqua Institution Board of Trustees Chair Candace L. Maxwell lead a community seminar to provide updates to the overall 150 *Forward* strategic plan at 3:30 p.m. today in the Hall of Christ.

### Rules & Regulations Listening Session

From 3:30 p.m. to 4:30 p.m. Thursday at the Jessica Trapasso Pavilion at Children's School, join Chautauqua Institution Senior Vice President of Community Relations Shannon Rozner to share your opinions regarding what the Institution should consider when it updates its Rules & Regulations this fall.

### Bird, Tree & Garden Club news

At 4:15 p.m. today, meet forester Jack Gulvin at the lake side of Smith Wilkes Hall for a Tree Walk & Talk.  
Ruth Lundin, expert birder, leads a Bird Walk & Talk at 7:30 a.m. Thursday. Meet at the entrance to Smith Wilkes; binocular are encouraged. At 9:30 a.m. Thursday at Smith Wilkes, Betsy Burgeson, supervisor of gardens and landscapes at Chautauqua Institution, gives a BTG House Tour Day Lecture.

### School of Music news

At 10 a.m. today in Fletcher Music Hall, Claudia Catania gives an Opera Conservatory Masterclass. At 4 p.m. today in Sherwood Marsh 101, Jon Nakamatsu gives a Piano Faculty Masterclass.  
At 4:45 p.m. Thursday in Fletcher, join the School of Music for the final round of the Sigma Alpha Iota Competition. Three students in the Instrumental Program will each perform a concerto of their choosing, in competition for the opportunity to solo with the Music School Festival Orchestra in 2023 and receive a \$1,000 prize.  
Audience masks are required for these events; donations welcome.

### Chautauqua Science Group news

At 9:15 a.m. today in the Hurlbut Church Sanctuary, Norman Weinberg will discuss "What's Bugging You?" for the Chautauqua Science Group. If you cannot attend physically, request a Zoom link by email to [ScienceTalksCHQ@gmail.com](mailto:ScienceTalksCHQ@gmail.com).

### 'Ask the Staff Tent Time'

Between 3:30 and 5 p.m. today, stop by the green tent on Bestor Plaza for "Ask the Staff Tent Time." Shannon Rozner, senior vice president of community relations, will be there ready to hear feedback on your experience, answer questions or discuss ideas. No appointment, no agenda, just drop in and chat.

### Authors' Hour

At 12:15 p.m. Thursday on the porch of the Literary Arts Center at the Alumni Hall, Susan Nusbaum and Clara Silverstein will read as part of Authors' Hour. The event will also be streamed on Zoom and then uploaded to the Friends of the Chautauqua Writers' Center YouTube channel. Find more information at [www.chq.org/fcwc](http://www.chq.org/fcwc). Direct any questions to [friendsofthewriterscenter@gmail.org](mailto:friendsofthewriterscenter@gmail.org).

### Properties for Rent Open House

Stop by the Visitors Center (in the Post Office building) to pick up a list of properties hosting an open house today.

### Smith Memorial Library news

All children and their families are invited to Children's Story Time at 10:45 a.m. Thursday on Bestor Plaza. Rain location is the Smith Memorial Library.  
Young Readers are invited to share a story with Lola – a certified therapy dog and expert listener – from 4 to 5 p.m. Thursday in Lola's favorite shady spot in front of Smith Memorial Library. Rain location is inside the Smith.

### CPOA Potluck Picnics in the Park

The Chautauqua Property Owners Association will host area picnics at 5:30 p.m. today. The events are open to all, and the locations are as follows: Areas One and Ten: Miller Park; Area Two: Miller Park near the Arcade; Area Four: BTG Arboretum; Areas Three, Five and Six: Lincoln Park; Area Seven: the grounds of Elizabeth S. Lenna Hall; Area Eight: Orchard between Harper and Stoessel; Area Nine: 97 North Lake.

### CLSC Class of 2000 news

The CLSC Class of 2000 will meet at 9:30 a.m. Thursday at the Literary Arts Center at Alumni Hall. Contact Ellen Chamberlin (440-346-4498) with questions. Please sign up to help with the Alumni Association of the CLSC fundraiser on Sunday at Alumni Hall.

### Chautauqua Women's Club news

The Flea Boutique will be held from noon to 2 p.m. today and Friday behind the Colonnade.  
Language Hour will take place at 12:45 p.m. today at the CWC House. Contemporary Issues Dialogues will feature Chelsea Follett at 3:30 p.m. today at the CWC House. Artists at the Market will be held from 1 to 4 p.m. Thursday at the Chautauqua Farmer's Market.

### Chautauqua Symphony Orchestra Pre-Concert Lecture

The CSO Pre-Concert Lecture by David Levy at 6:45 p.m. Thursday in Hultquist 101 will feature percussionist Pedro Fernandez. Fernandez will perform significant xylophone solos from music by composer Samuel Barber at the concert at 8:15 p.m. Thursday. Fernandez's appearance is part of a collaboration between Levy and the Chautauqua Symphony Orchestra League to give patrons the opportunity to participate in "Meet the Musicians." CSO violinist Karen Lord-Powell is part of the collaboration and communicates with musicians who have special roles in the concerts this year. Please share feedback with Levy about this addition to the Pre-Concert lectures.



SEAN SMITH / STAFF PHOTOGRAPHER

Opera Conservatory student James Allen, a tenor, performs during the conservatory recital last Wednesday in Fletcher Music Hall.

## Opera Conservatory student recital to traverse genres

MEGAN BROWN  
STAFF WRITER

Officially, this week's Opera Conservatory Recital has no theme. Unofficially, it is a chance for the students to sing what they love, ranging from Broadway show tunes to classical music.  
"There isn't really a theme for this recital, but if I had to choose one it would be 'eclectic,'" said soprano Juliette Di Bello. "This concert will be a celebration of music that is beloved to each individual singer."  
Chautauquans can hear

some of the singers' favorite songs at 7 p.m. tonight in Fletcher Music Hall.  
Bass-baritone Fabian-Jakob Balkhausen is thrilled to share two of his favorites: "This Was Nearly Mine" from the musical *South Pacific* and "Pirate King's Song" from the operetta *The Pirates of Penzance*.  
Balkhausen struggles with how to express his love for "This Was Nearly Mine," admitting it is more a visceral feeling.  
"The overall sentiment of it is just really special

and always gives me goosebumps," he said.  
He also enjoys singing "Pirate King's Song" because it has a different tone than typical songs written for bass-baritones.  
"Basses and bass-baritones tend to mourn and be sad or deeply emotional on stage a lot," he said. "In this song, you can let go of all this and just have fun."  
With a change in genre from Balkhausen's selected pieces, Di Bello will sing two art songs by Giuseppe Verdi, "Il Mistero" and "Lo Spazzacamino."  
"I am so drawn to Verdi's compositional style, the intense Italian-ness of the line and the rawness of the harmony," Di Bello said. "Verdi's music is so passionate and speaks to me in a way that the work of very few other composers do."  
While Verdi's music speaks to Di Bello, tenor Evan Katsefes chose Joaquin Turina's *Poemas en formas de canciones*, Op. 19 because of the lyrics, specifically since the songs are in Spanish, which is Katsefes first language.  
"This music just makes

“This music just makes my whole body swell with emotion. The joy I have to share this beautiful poetry is the greatest feeling.”

—EVAN KATSEFES  
Tenor,  
Opera Conservatory

my whole body swell with emotion," Katsefes said. "The joy I have to share this beautiful poetry is the greatest feeling."  
Katsefes has felt that joy, not just from this music, but from his experience so far this summer.  
"The last three weeks at the Opera Conservatory have been incredibly rewarding, filled with so much joy," he said. "Working with the wonderful coaches and teachers of the conservatory, especially my teacher (Conservatory Director) Marlena Malas, is such a gift."

### Appliance Sales & Service



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### Announcing new location for Tues. speaker receptions

## African American Heritage House

*at Chautauqua*

### Beginning Week 3, ALL Tuesday speaker receptions will be held at 40 Scott Ave., the AAHH's new full-time location. Come see us at the big blue house on Scott!

*We apologize for any prior confusion over the past two weeks! Thank you for your understanding.*

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### Wednesday at the CINEMA

**Wednesday, July 13**

**EIFFEL - 6:15** (R, 109m. In French with subtitles) As Gustave Eiffel (**Romain Duris**) is finishing his work on the Statue of Liberty he is pressured by the French government to design something spectacular for the 1889 Paris World Fair. Eiffel simply wants to design the subway, but that all that changes when he re-encounters a woman from his past (**Emma Mackey**) and their long lost, forbidden passion inspires him to build the iconic Eiffel Tower. "It's a beautiful story about this affair." -*Tim Cogshell, NPR Filmweek*

**C'MON C'MON - 9:00** (R, 108m) Johnny (**Joaquin Phoenix**) and hisJohnny (**Joaquin Phoenix**) and his young nephew (**Woody Norman**) forge a tenuous but transformational relationship when they are unexpectedly thrown together in this delicate and deeply moving story from writer-director **Mike Mills**. "This is a movie about listening—really listening—to what other people have to say." -*Wendy Ide, Observer (UK)* "A great big bear hug wrapped in celluloid." -*Clarisse Loughrey, Independent (UK)* "Heartfelt and wise." -*Richard Lawson, Vanity Fair*

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# COMMUNITY

## Piano Program topic of Melville, Milbauer’s CWC talk; Zheng to perform

DEBORAH TREFFS  
STAFF WRITER

Every three years an alumni of the School of Music’s Piano Program – the winner of the Sigma Alpha Iota Competition for Piano at Chautauqua – performs in the Amphitheater with the Music School Festival Orchestra.

This season, during the MSFO’s July 5 concert dedicated to the late Jared Jacobsen, the 2019 SAI Piano Competition winner, Chengcheng Yao, performed memorably. Because of the COVID-19 pandemic, this concert had been delayed two years.

“The SAI competition rotates every year between voice, piano and orchestra,” said John Milbauer, who has co-chaired the Chautauqua Piano Program with Nicola “Nikki” Melville for a decade. “Chengcheng Yao’s performance was stunning.”

At 9:15 a.m. on Thursday at the Chautauqua Women’s Club, Milbauer and Melville will discuss “Piano Program Highlights,” and a Piano Program student, Shanghai native Ailun Zheng, will perform.

Zheng is a 2022 Piano Arts North American Competition finalist and the 2017 winner of the Interlochen Arts Academy Concerto Competition. She won the IAA Concerto Competition playing Sergei Rachmaninoff’s *Rhapsody on a Theme of Paganini*.

For six weeks, she and her colleagues are immersing themselves in one of the premiere summer piano programs in the American region, if not the world.

Chautauqua was “one of the few in the country that managed to keep their program afloat” in 2020, according to Milbauer. Although the Piano Program was completely remote because of COVID-19, he said it was a nice surprise that the recitals produced over the internet were quite moving. Last season, the program was shortened to four weeks and there was only one public event.

“The public is such a big part of the experience that we’re really happy to have that back,” Milbauer said.

As it happens, for four seasons from 1989 to 1992, Milbauer and Melville were students in the Chautauqua Piano Program.

“It was life changing for both of us,” Milbauer said. “Nikki was on her way to Hungary, but she scratched her plans ... and auditioned

for Eastman School of Music. I was in college (at Harvard), and my piano teacher was at the New England Conservatory of Music ... where I took private lessons.”

Not only did both Milbauer and Melville become extraordinary pianists, in part, because of their experiences at Chautauqua Institution, but they each chose to return to serve together as teachers and coaches. Attuned to real-world challenges and to the needs of their students, they very carefully select all guest piano faculty and provide the kind of practical career-related advice that many conservatories overlook.

“The students here don’t know where they’ll be,” Milbauer said. “They have us as resources now, and they will continue to have us as resources.”

**John Milbauer**  
Growing up in Wisconsin, Milbauer said he had an excellent piano teacher.

“I was primed for piano more than anything else,” he said.

Because music was not one of Harvard’s many strengths, he decided to forgo studying music there and instead attend the Eastman School of Music at the University of Rochester in New York. At Eastman, he earned his bachelor’s in music, and he was awarded its highest performance honor – the Eastman Performer’s Certificate.

At The Juilliard School, where Milbauer earned his Master of Music in piano performance, he was nominated for the Gina Bachauer Prize for Outstanding Pianist. And at the Banff Centre in the Canadian Rockies, he won the Wolodarsky Prize.

The Manhattan School of Music awarded Milbauer his Doctor of Musical Arts in piano performance. A Fulbright grant took him to Budapest, Hungary, where he earned a diploma at the Liszt Ferenc Academy of Music, which was founded in 1875 by Franz Liszt – piano virtuoso, composer, conductor, teacher and author.

After teaching for eight years in the California State University system, in 2007 Milbauer gave up his tenure to join the music faculty at the University of Arizona, in part because the Fred Fox School of Music has a doctoral program.

He has served as head



HALDAN KIRSCH / DAILY FILE PHOTO  
Chautauqua Piano Program Co-Chairs John Milbauer and Nicola Melville speak at 9:15 a.m. Thursday at the Chautauqua Women’s Club.

of the University of Arizona’s piano faculty, a faculty senator and chair of the Committee on Conciliation. In 2020, during the pandemic, the University of Arizona College of Humanities honored Milbauer with the Superior Teaching Award for his seminar, “Beyond Brahms at the Piano: Listening to Modern Music.”

After attending his 25th reunion at Harvard, thinking about growth opportunities and checking out Harvard’s Kennedy School of Government, Milbauer said he decided to apply. When he was awarded a John F. Kennedy Memorial Fellowship, he took a leave of absence from the University of Arizona during the 2019-2020 academic year and earned his master’s in public administration.

“It was the best year of my life,” Milbauer said. “We know now that if you find something you’re excellent at when you’re young, your brain can (build) neuro-pathways. I was not a great government or economics student. Many times I thought, ‘What if I hadn’t left Harvard?’ Data crunching was easier (at 49) than when I was 19. (Piano) enabled me to gain expertise, and with it, policy and economics were made much easier.”

“The students here don’t know where they’ll be. They have us as resources now, and they will continue to have us as resources.”

—JOHN MILBAUER  
Co-Chair,  
Chautauqua Piano Program

Back at the University of Arizona, a public institution, Milbauer was appointed Associate Dean for Faculty Affairs in the College of Fine Arts in August 2021.

Named a Steinway Artist in 2011, Milbauer is a versatile performer who has performed highly acclaimed concerts and masterclasses throughout the United States and in many countries around the world, including in Central and South America, Europe and Asia.

**Nicola Melville**  
Born and raised in New Zealand, Melville earned her Bachelor of Music at Victoria University of Wellington. She has won New Zealand’s National Concerto Competition and the Auckland Star Concerto Competition.

Her audition at Eastman

School of Music was so successful that she was accepted for graduate studies. With flying colors, she completed the requirements for both her Master of Music and Doctor of Musical Arts.

In fact, Melville won the prize for Outstanding Graduate Pianist. Just as Milbauer did, she achieved Eastman’s highest performance honor, the Performer’s Certificate.

At Carleton College in Northfield, Minnesota, where she is a professor of music, she serves as the head of both the piano program and the chamber music program.

Combining music and other arts in live performances is one of Melville’s continuing priorities. She is recognized for her collaborative interdisciplinary projects within the United States, New Zealand, Chile, Ger-



**ZHENG**

many, Sweden and Finland. These include working with filmmakers and other visual artists, dancers, instrumentalists and composers.

Innova Recordings has released Melville’s most recent album, which consists of 13 new commissions by award-winning composers. For Equilibrium Records, she has recorded all of William Albright’s piano rags.

Milbauer said that on Thursday morning he and Melville will talk about what the Chautauqua Piano Program has done (including data points), who’s here this season, what one looks for in a piano program, the role of music in society and how the arts can be kept from being “codified and ossified.”

## USWNT Players Association’s Roux to talk human rights, Title IX

WILL KARR  
STAFF WRITER

When Alyssa Porter, director of youth and family programs, played soccer in college, one of the first things her coach ever told the all-women team was to “focus on your academics. There’s no future for women in sports.” While this sentiment was the prevailing narrative at the time, things are slowly progressing forward.

“Today, we see a lot of investment in male-dominated sports,” Porter said. “However, many schools continue to not make the same investments in women’s athletics, especially at college levels, despite laws such as Title IX existing.”

This year marks the 50th anniversary of Title IX, first signed into law by President Richard Nixon in 1972, as part of the Education Amendments. The law requires schools, colleges and educational institutions to provide equal educational opportunities and access for both men and women, which includes in athletics. Prior to Title IX, laws preventing gender and sex discrimination only applied to employment settings, not to educational



**ROUX**

spaces. As a result, many colleges and schools did not offer athletic opportunities for women, barring women from the world of sports.

At 5 p.m. today in Smith Wilkes Hall, Porter will be moderating a roundtable discussion titled “The Intersection of Human Rights and Athletics” with Becca Roux, executive director of the U.S. Women’s National Team Players Association. Roux is also on the board of directors for

“However, many schools continue to not make the same investments in women’s athletics, especially at college levels, despite laws such as Title IX existing.”

—ALYSSA PORTER  
Director of Youth and Family Programs,  
Chautauqua Institution

OneTeam Partners, an organization which helps athletes monetize their image.

Roux is a staunch advocate for gender equality, and she has led numerous equal pay initiatives to bridge wage gap discrepancies between men and women in sports. In 2019, she helped negotiate a collective bargaining agreement for the U.S. women’s national soccer team, providing the team with equal pay to their male counterparts.

The discussion will continue Week Three’s theme of

the “The Future of Human Rights” and will commemorate the passing of Title IX.

The roundtable will discuss what human rights looks like, how contract and pay negotiations work in the sports industry, and what it is like to be a female athlete in the 21st century.

Roux will be accompanied by Boys’ and Girls’ Club counselor Maya Naimoli, who will be joining The Ohio State University’s women’s soccer team in fall 2023.

“I’m really excited about Maya being able to be a part of this conversation because she is a young adult who is currently working in our programs and has import-

ant firsthand experiences to share with our community on stage as a young female athlete,” Porter said.

Although the programming is geared toward young adults, people of all ages are welcome to join the discussion.

“What we’re trying to do when it comes to expanding youth programs is finding opportunities where we can develop broader audience programs,” Porter said. “While the bonus is serving broader communities, the intention is still to plan for young people first.”

## Ethics Series 2022

Presented by the  
Unitarian Universalist Fellowship of Chautauqua



Hall of Philosophy  
Today ~ Wednesday, July 13th ~ 12:30 p.m.

## “What Makes Community”

Roger Doebke,  
President of the Fellowship



On Instagram: @chqdaily



# FROM PAGE ONE

## RINGERS

FROM PAGE 1

The ensemble will perform songs such as “Hotel California” by the Eagles, “Yakety Sax” by Boots Randolph, “Flight of the Bumblebee” by Nikolai Rimsky-Korsakov, “Be Still My Soul” by Katharina von Schlegel and “Stars and Stripes Forever” by John Philip Sousa, which has become a Chautauqua favorite.

“The interesting thing about ‘Stars and Stripes

Forever’ is that it was arranged for our first-ever concert performance at Chautauqua on July 4th, 1999,” Harris said. “Since the first concert was on July 4th, we thought to ourselves at the time, we have to play ‘Stars and Stripes.’”

Playing “Stars and Stripes” has become a tradition every time the Ringers return.

Harris has been the director of the group since its original formation in 1990, and is one of the original

founders of the ensemble.

“The core group of Ringers and I had the concept of creating a community not based on any other organization,” Harris said. “We got started to provide an opportunity for folks to be in an advanced choir to play different music. People generally learn and play handbells in churches. But this way people can play from a concert stage.”

Playing from concert stages allows the group to not only play sacred music

but incorporate different genres of songs.

Harris said that the Ringers will be hosting an instructional handbell workshop through Special Studies from 4 to 5 p.m. this afternoon at the Amp. One of the group’s key missions is to teach others how to play through handbell festivals and workshops.

“As we’ve learned skills ourselves, we like to share those with others,” Harris said. “A big part of our group is education, as well.”

“

The core group of Ringers and I had the concept of creating a community not based on any other organization. We got started to provide an opportunity for folks to be in an advanced choir to play different music. People generally learn and play handbells in churches. But this way people can play from a concert stage.”

—**DAVID HARRIS**  
Director,  
Raleigh Ringers

## FOLLETT

FROM PAGE 1

“My lecture is a broad overview of progress throughout history,” Follett said. “What is progress? Have we made any progress? What kind of progress? Material progress and moral progress: How do those relate? What are the causes of progress? What has allowed people to make progress in the past, and what social conditions have furthered their advocacy? And how can we apply those lessons to the problems that remain today, and how can we use that to tackle the very severe human rights abuses that remain?”

Follett will be the third Chautauqua Lecture Series speaker to talk about human rights in Week Three’s

theme “The Future of Human Rights.”

*HumanProgress.org* is a project of the Cato Institute, an American libertarian think tank, that provides the public with free empirical data collected from reliable sources that focus on global trends in human progress.

Follett believes that free access to empirical data about past human rights movements is crucial not only to understanding how the world has become this way, but also to keep perspective in times of political, economic and social strife.

“I think (the data) helps to counteract the sort of declension narrative view of history that is very unfortunately common, both in just public discourse and in academia where we live in the

dregs of the ages, and everything is getting worse,” Follett said. “It’s very easy to get that impression when you just turn on the news and you see headlines reporting truly despicable human rights abuses (and) all of the problems that remain: wars, rising authoritarianism, environmental degradation, inflation.”

Follett’s career with the Cato Institute began with an internship she held with the think tank in graduate school at the University of Virginia in 2014. Having been inspired by authors Steven Pinker and Matt Ridley (both of whom she now works with at Cato Institute) in her undergraduate years at the College of William & Mary, Follett’s passion for empirical data began.

“I just loved the data-based, evidence-based approach to history that it promotes, and its approach to current events,” Follett said, “(and the) problem-solving mode of thought, where people don’t get into despair, but rather look to history for clues on the policies and institutions that we can adopt to promote progress,

“

While understanding that utopia is forever out of reach, we can show curiosity about the causes and conditions that brought about human progress and morals in the moral realm in the past and continue that important work of cultivating those conditions to promote human rights going forward.”

—**CHELSEA FOLLETT**  
Managing editor,  
*HumanProgress.org*

both material progress and moral progress, in areas such as human rights.”

Within her eight years at the Cato Institute, Follett made the *Forbes*’ 30 under 30 list under the category Law & Policy in 2018. Her writing has been published in *The Wall Street Journal*, *USA Today*, *Forbes* and other news outlets.

Her lecture will take shape from her upcoming book, *Centers of Progress*, in which she explores major human advancements in the past in specific cities that can help readers understand how to navigate the current political and social climate.

“I don’t, in any way, want to downplay the transformative efforts of individuals who have moved progress forward throughout history,” Follett said. “But what we do see is that certain places at certain times in history have contributed disproportionately toward human progress. I believe that is because human rights advocacy and a campaign, or other modes of progress, are the most effective when certain conditions are met.”

Follett says she looks forward to speaking at Chautauqua for the first time, and she hopes to bring a fresh perspective to Chautauquans about the current

state of human rights in the United States.

“I hope that people will come away from the lecture with a renewed sense of hope in the struggle for human rights, (and) that they will take to heart from the reality of moral progress to date, and that it will help them to further promote progress,” Follett said. “While understanding that utopia is forever out of reach, we can show curiosity about the causes and conditions that brought about human progress and morals in the moral realm in the past, and continue that important work of cultivating those conditions to promote human rights going forward.”

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## AN-NA’IM

FROM PAGE 1

Abdullahi Ahmed An-Na’im is the Charles Howard Candler Professor of Law at Emory Law, associate professor in Emory College of Arts & Sciences and senior fellow of the Center for the Study of Law and Religion at Emory University.

Originally from Sudan, An-Na’im came to the United States 20 years ago and will be returning to Chautauqua for the second time to deliver his lecture, titled “Beyond Platitudes of Interfaith Discourse,” at 2 p.m. today in the Hall of Philosophy.

“The idea is that when we think we engage in interfaith discourse, we do so sort of sporadically (and) superficially, without challenging ourselves about what is really the issue,” An-Na’im said, “which (are) the underlying biases and attitudes that create tension among communities.”

An-Na’im said he credits the boundary between interfaith and intrafaith for creating this tension. While interfaith refers to relating to or between different religions, intrafaith refers to relating to one specific religion.

Oftentimes people don’t ask the questions necessary to grow in their religion, An-Na’im said. For example, he will say to himself, “I’m a Muslim,” and follow with “Am I really a Muslim? Do I behave as a

“

I am committed to human rights advocacy, but I challenge a sort of dedicated understanding of what human rights are and, ultimately, it’s telling the hypocrisy that our societies are about human rights. We talk about it in condemning others, but we do not challenge ourselves on the issues in our own communities.”

—**ABDULLAHI AHMED AN-NA’IM**  
Charles Howard Candler Professor of Law,  
Senior Fellow, Center for the Study of Law and Religion,  
Emory University

Muslim?” He said he’s been struggling with these questions his whole life.

“The main worry for me is we talk of platitudes, things that we assume we know and understand and believe in, whereas, in fact, we don’t,” An-Na’im said. “We don’t act on what we think we believe in.”

He has plans to discuss the June 24 overturn of *Roe v. Wade*. An-Na’im said this decision has made the public realize false positions and how much people like to hide behind legal jargon.

“The problem is that we tend to use the Supreme Court and the legal system as a sword or as a shield,” An-Na’im said, “instead of really taking on the issue to understand what is the problem and how to transform social attitudes and individual behavior.”

After the overturn of *Roe v. Wade*, states can individually create laws allowing

or banning abortion, a right that was protected for almost 50 years.

An-Na’im said the original decision of *Roe v. Wade* was used as a shield against those who tried to take away that right.

“When you do that, the other side has no choice but to go for the same type of tactics,” An-Na’im said. “The pro-choice group immediately goes into our struggle to recapture the Supreme Court. Now, a Supreme Court which can be recaptured or captured is not yet a Supreme Court, it is a partisan goal.”

Glorifying the legal system and Supreme Court is futile, he said, because they are composed of human beings, and the people of the United States are giving them too much power. To rectify this, he said people need to go toward transforming attitudes on the topic.

“What is really at issue here is the dictatorial impulse to impose our position on others,” An-Na’im said. “Whether I am in favor or against choice, when I impose my view on the other side, all the other side will do is wait until they impose their view on me.”

His second point is that some people believe that socially and culturally, religion is making “a return,” but he wants to make sure people know religion has never left.

“The First Amendment clearly cannot take away the political impact of religion, and the social impact,” An-Na’im said. “All it says is that the state cannot do this or that. We need to change attitudes about sexual relations, about intimacy, about privacy, about women’s right to choose – those are the issues that we need to really confront instead of using legal jargon to cover our biases and impulses.”

An-Na’im said he wants people to understand the action of “don’t talk, just do,” is based in believing in the values communities need to cross boundaries.

“I am committed to human rights advocacy, but I challenge a sort of dedicated understanding of what human rights are and, ultimately, it’s telling the hypocrisy that our societies are about human rights,” An-Na’im said. “We talk about it in condemning others, but we do not challenge ourselves on the issues in our own communities.”

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# LECTURE



**Nicole Austin-Hillery, former executive director of the U.S. Program at Human Rights Watch and the current president and CEO of the Congressional Black Caucus Foundation, discusses race as a human and civil rights issue during her lecture Tuesday in the Amphitheater.**

## ‘Start from a point of truth-telling’: Austin-Hillery traces interrelationship between human, civil rights in lecture

**SKYLER BLACK**  
STAFF WRITER

The discussion on civil and human rights in the United States requires a truthful conversation between two receptive, open-minded parties, as if they were old friends.

Congressional Black Caucus Foundation President and CEO Nicole Austin-Hillery approached Chautauquans with that exact mindset, calling on them to engage in a dialogue on race based in truth and respect.

“I truly believe that the only way we can resolve the issues that we are facing, not only in this country, but across the world right now, when it comes to the fight for civil and human rights, is to start from a point of truth-telling,” Austin-Hillery said.

Austin-Hillery took the lectern at 10:45 a.m. Tuesday in the Amphitheater to closely examine how civil and human rights are inherently the same, and how the United States can move toward progress in achieving equality and civil liberties for all.

Continuing on Week Three’s theme of “The Future of Human Rights,” Austin-Hillery was the second Chautauqua Lecture Series speaker to talk about civil liberties in U.S. systems in her lecture, following Alison Brysk, Mellichamp Chair of Global Governance at University of California, Santa Barbara, on Monday.

A graduate of the Howard University School of Law and Carnegie Mellon University, Austin-Hillery was the first to serve as the executive director of the U.S. Program of Human Rights Watch, a non-governmental organization that studies and advocates for human rights. Austin-Hillery was appointed president and CEO of the Congressional Black Caucus Foundation in February 2022.

To open her speech, Austin-Hillery told Chautauqua she would be speaking the truth from her vantage point of being an advocate for civil and human rights in her career, and asked the audience to voice their truths in the Q-and-A session, as well.

The conversation launched from Austin-Hillery’s four declarations of truth that she has made to navigate discourse about civil and human rights. The first of her declarations was that civil rights and human rights are

inextricably linked.

She read the United Nations’ definition of human rights, which says: “Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more.”

Then Austin-Hillery recited Merriam-Webster’s definition of civil rights, which reads: “The rights of personal liberty guaranteed to U.S. citizens by the 13th and 14th Amendments to the Constitution and by acts of Congress.”

Having delivered the definitions, Austin-Hillery pointed out a glaring truth: that the meanings are inherently the same.

“Both human and civil rights protect a human being against injustice, mistreatment and oppression, simply put,” Austin-Hillery said. “It’s based on the understanding that we have to accept and acknowledge that the two are inextricably linked and that ... without accepting (the first) declaration, we cannot begin to address the problem of racial injustice in the United States. ... We need one to make the other work, and we need them both to get us to the next level, to make us better.”

In accepting Austin-Hillery’s first declaration, she said people can understand her second declaration, which is that “the fabric of this country, the systems upon which it was built, and that we adhere to, have race at their foundation.”

“We have to also understand that in the history of the United States, the people who have been prevented from exercising and fully availing themselves of these rights, whether civil or human, have mostly been people of color,” Austin-Hillery said. “I don’t care what anyone says, if we look at the history of this country and the systems that have been created and the systems that have oppressed and have caused discrimination, the people who have been most impacted by that and by those systems are people of color.”

Austin-Hillery presented this statement with evidence, citing her past working in law in Washington.



**Austin-Hillery’s lecture was titled “Race: A Human and Civil Rights Issue.”**

“

We no longer have the luxury of saying this issue of civil rights and human rights is for somebody else. It’s for someone else to deal with. It’s someone else’s problem. It is our problem. And we all have to take it on as a part of our individual responsibilities to figure out what in the heck we do about it.”

**—NICOLE AUSTIN-HILLERY**  
CEO,  
Congressional Black Caucus Foundation

The three examples she gave to support her second declaration were slavery, unequal opportunities for education and the history of the police system in the United States. Austin-Hillery drew on an article from *The New Yorker*, titled “The Invention of the Police,” by Jill Lepore, that explored how the police derived from Barbados slave patrols dating back to the 1600s.

“The use (of slavery) was all about controlling these new people who were brought from Africa to serve, to till land, to till soil, to be at the beck and call of their owners,” Austin-Hillery said. “And these slave patrols are the earliest iterations of what we now call our police organizations in the United States.”

Moving on from the past to examine the present state of civil rights in the United States, her third declaration is that the United States is in a period of rights retrenchment. Aus-

tin-Hillery said the United States has come a long way in the past 60 years in terms of civil rights, but as of this moment, America is seeing a reckoning in human rights.

“We are witnessing something wholly different,” Austin-Hillery said. “We are witnessing an effort to roll back these successes and these victories, these efforts that were put in place to expand, protect and defend hard won rights.”

She said the infringements of rights, especially for people of color, include the recent reversal of *Roe v. Wade*, strict voter identification laws and the police brutality that is responsible for taking the lives of Black people across the country, including George Floyd, Eric Garner, Tamir Rice, Jalen Walker and many more African Americans who deserve to be named and honored.

The pandemic, Austin-Hillery said, opened the eyes of many to these retrenchments that directly

affect Black communities, and she was approached with a simple statement by many: “Nicole, I didn’t know.”

“They said, ‘I didn’t know,’” Austin-Hillery said. “Well, guess what? Now you know.”

This response led Austin-Hillery to give her fourth and final declaration, which says that we combat the retrenchment through the use of civil and human rights approaches as tools for change.

“We no longer have the luxury of saying this issue of civil rights and human rights is for somebody else. It’s for someone else to deal with. It’s someone else’s problem,” Austin-Hillery said. “It is our problem. And we all have to take it on as a part of our individual responsibilities to figure out what in the heck we do about it.”

Austin-Hillery commended leaders in civil rights like Martin Luther King Jr., Malcolm X, Eric Holder and John Lewis and their efforts in combating the stifling of civil liberties.

She promoted a four-point agenda the Office of the High Commissioner of the United Nations made to advise people on how to tackle civil and human rights. Point one says to stop denying and start dismantling; point two says to end impunity and start to build trust; point three says to simply listen; point four says we must redress and confront past legacies to deliver reparatory justice.

To conclude her speech,

Austin-Hillery circled back to the beginning, with the idea that truth enables real progress and real conversation.

“When we look in the mirror, we have to ask ourselves the question, if we are living in this nation that is suffering from the cancer of (racism), what are we doing about it?” Austin-Hillery said. “And if you are not figuring out something in your corner of the world that you can do about it, if you are not engineering how we do better, how we can be better, how we can treat one another better, how we can ensure people’s lives are better, then maybe if we’re not doing that, maybe we’re all parasites on society if we don’t rise to that challenge.”

Austin-Hillery advised Chautauquans to remember and acknowledge her four declarations in understanding race in the United States, and she asked them to reflect on their position in the universal struggle for equality.

“The question that you have to ask yourself is: ‘If not now, when? If not me, then whom?’” Austin-Hillery said. “We only need to follow our instincts, our hearts, and our souls, and these lessons from history to know how we have to proceed and how we have to move forward. That is what democracy looks like. That is what America is supposed to look like. And that is how we will create a union of what I like to call social justice warriors and change makers. That’s who you are. That’s what I believe you have in you.”



LECTURE



The Rev. Adam Russell Taylor, president of Sojourners, speaks Monday in the Hall of Philosophy, opening Week Three of the Interfaith Lecture Series theme on “The Spirituality of Human Rights.”

Spirituality, human rights must unite, Taylor argues in opening talk

ALYSSA BUMP  
STAFF WRITER

The past 16 consecutive years have seen a steady decline of global human rights. While the world is progressing, inalienable rights are regressing.

The Rev. Adam Russell Taylor, president of Sojourners and author of *A More Perfect Union: A New Vision for Building the Beloved Community*, opened Week Three’s Interfaith Lecture Series with the idea of enhancing human rights through spirituality.

This week’s theme is “The Spirituality of Human Rights,” and Taylor’s lecture was titled “Dignity for All: Faith, Spirituality and Human Rights,” which is based on a chapter in his book, titled “Dignity for All.”

Sojourners is celebrating its 50th anniversary this year, and the organization aims to inspire hope and aid social justice causes through Christianity.

“For 50 years, we have been helping to inspire and equip Christians of all stripes, in addition to other people with faith and conscience, to put their faith into action boldly and courageously to advance justice and peace,” Taylor said.

Sojourners’ award-winning magazine has a readership of over 67,000, with their digital platform reaching 6 million. The organization challenges white Christian nationalism which threatens democracy, according to Sojourner’s 2021 Annual Impact Video.

Fighting apartheid, poverty and genocide have been a large part of the organization’s history of protecting and emphasizing

ing human rights. Taylor focused his talk on global human rights commitments, particularly on what the U.S. government’s role should be.

“I think it’s critical for me to emphasize that, as a nation, we do not have credibility or legitimacy in our defense and promotion of human rights if we are not defending them at home,” Taylor said.

Taylor practices Christianity through his progressive national Baptist tradition, but he celebrates religious diversity and freedom.

“Our founders rejected the dangers of established religion and embraced religious freedom and pluralism as a core part of who we are,” Taylor said. “Christian nationalism is an enemy to the realization of human rights, not a friend.”

With his advocacy work, Taylor is familiar with strategic plans created to protect the rights of people across the globe. He particularly discussed Sustainable Development Goals, which are “the blueprint to achieve a better and more sustainable future for all,” according to the United Nations’ website.

SDGs were created to continue the success of the Millennium Development Goals, which were established in 2000 and achieved three years early.

“At the time, I was leading advocacy efforts at one of the largest Christian humanitarian organizations in the world, World Vision, and had the privilege of trying to influence that very messy and complicated discussion and debate about what should succeed

the Millennium Development Goals,” Taylor said.

With a more in-depth focus on rule of law and the prevention of violence, Taylor said he felt that the SDGs would be successful.

“I also believe strongly that unless there was a greater commitment to addressing human rights as being indivisible and inviolable, we would fall short of these bold goals,” Taylor said.

Although the agenda included a greater emphasis on the rule of law, combating corruption and protecting human rights, Taylor said SDGs have become “a hidden secret within the United States context.”

Taylor asked the audience how many people they know could summarize the U.N. Declaration of Human Rights or list the current SDGs.

“Now, I am not emphasizing this point to be elitist or cruel,” Taylor said. “I’m emphasizing this point because unless there is a greater common understanding of these commitments, including our human rights commitments, they will be like a graveyard of broken promises.”

Taylor called for a greater focus on human dignity to connect people to one another and prevent these promises from being broken.

“Human dignity is the moral thread that binds and weaves together all of our commitments to social, economic, political and cultural rights,” Taylor said. “With a greater understanding and commitment to human dignity, we could animate the cause of human rights and the fight for human rights all around the world.”

Taylor knows the power of human dignity; he told the story of his parents’ interracial marriage in 1968 – the year after it was legalized across America in the Supreme Court case of *Loving v. Virginia*, and the year of the assassination of Martin Luther King Jr. and Robert F. Kennedy.

“It was a tragic turning point, I would argue, in the politics of this nation, creating a realignment from many Southern Democrats to the Republican Party,” Taylor said.

Taylor pointed to the rise of the religious right movement, which coincides with the desegregation of schools, which cements the racist undertones of the movement that still impact America now.

“I fear that human rights has become silly putty,” Taylor said. “The understanding of human rights has often been hijacked and distorted to support and demean things that are often the opposite (and) are antithetical.”

At their core, Taylor said, human rights are based on the protection of the dignity of all humans. It has been instilled in Taylor by

his parents that everyone is made in the divine image of God, which has been his moral foundation of human rights and dignity.

“They taught me that my diversity, in a larger sense our diversity, ... our religious diversity, our racial and ethnic diversity, our diversity of sexual orientation and gender identity, is indeed a strength and an asset, not a liability or a weakness,” Taylor said. “I would argue that underneath the tug of war between totalitarianism and various forms of fascism, which are often unrooted by attempts to dehumanize the other, is the struggle between whether we see our diversity as a strength or whether we see it as a weakness.”

There needs to be a shared understanding of human rights, or at least some shared principles, Taylor said. He reiterated that all human rights are universal and equal to each other, whether they are social, economic, political or civil.

“There’s no such thing as a small right or a big right. There shouldn’t be a hierarchy of rights,” Taylor said. “They all matter as a part of our commitment to human rights.”

While religion has been responsible for uplifting human rights, it has also been known to minimize or hinder rights’ accessibility to all humans.

“This divide (of human rights) has been exacerbated and often fueled by divides within the church, where the more conservative side of the church has often emphasized personal liberty and religious liberty as their sole focus,” Taylor said, “while many in the more mainline and liberal traditions have placed an emphasis on social justice and on our economic rights.”

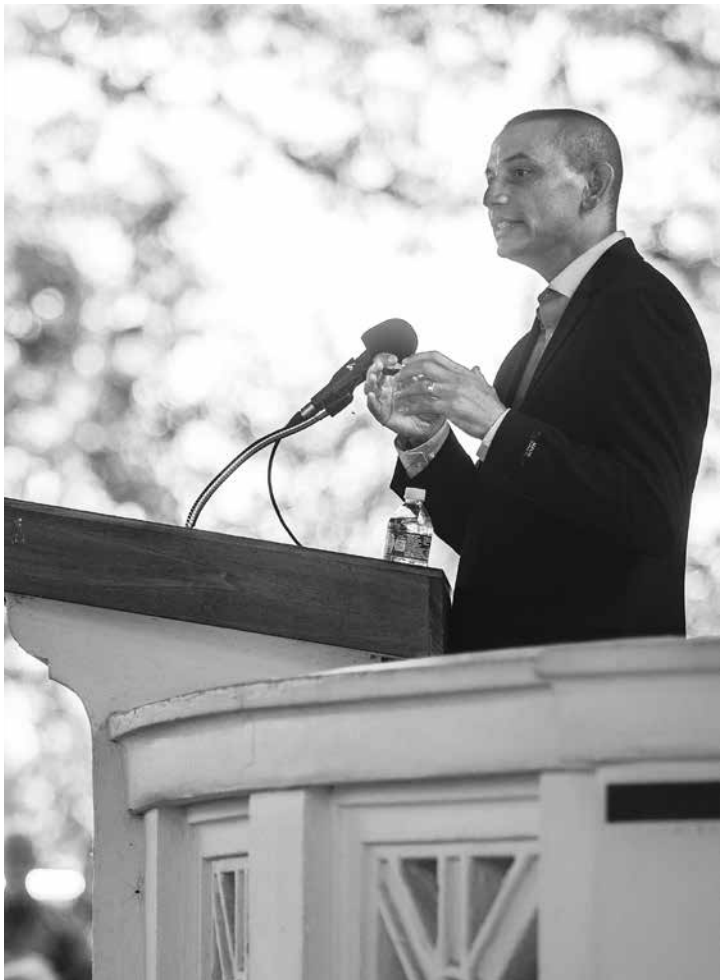
These groups tend to fight for two separate sides of the same coin. But their ideals, when united, Taylor said, have the power to enhance a boundless amount of human rights.

But people must not take for granted the rights they have now, as their rights can be taken away at a moment’s notice. Taylor quoted Salil Shetty, the Secretary-General of Amnesty International.

“The battle for human rights is never decisively won in any place or any time,” Taylor said. “The frontier shifts completely, so there can never be room for complacency.”

Taylor pointed to what he called 16 consecutive years of decline in global freedom to prove Shetty’s words to be true.

“We can point to the 700 million people who live in the quicksands of dehumanizing poverty, the 800 million people who live with the daily pain of hunger, ... the 25 million people who are estimated to be victims of human trafficking,” Taylor said. “All of these statistics



Taylor’s lecture was titled “Dignity for All: Faith, Spirituality and Human Rights.”

paint a grim picture of the state of human rights in the world today.”

But Taylor has hope for the future. He believes if the power of faith and spirituality are harnessed on a global scale, the commitment to human rights can be reignited.

Taylor acknowledged, however, that religion can both aid and hinder the development of human rights.

“(Religion) can be an enabler, and it can be an obstacle. It breaks my heart that faith can be so easily misused and abused to promote human rights violations,” Taylor said. “And we as people of faith, myself included, must acknowledge and repent for the way in which religion is so often misused and abused.”

But looking closer at U.S. history, it is evident that religion had a vital role in the Civil Rights Movement, Taylor said. Beyond the United States, he mentioned the role religion played during the Solidarity Movement in Poland or the Anti-Apartheid Movement.

“Well, it can be true, it is true, that (religion) can be a repressive force. Religion can also be one of the most powerful vehicles to inspire sacrifice and courage, to promote human rights and to resist evil in the world,” Taylor said.

Quoting Rabbi Abraham Joshua Heschel, Taylor explained the importance of moving out of the position of a bystander and into the role of an advocate for human rights.

“Morally speaking, there is no limit to the concern one must feel for the suffering of human beings, that indifference to evil is worse than evil itself. And

that in a free society, some are guilty, but all are responsible,” Taylor quoted.

Both religion and human rights have the inherent vulnerability of corruption infiltrating their well-intentioned nature. Often, what is written on paper falls short of what is actually done for both. Taylor said ensuring common understanding of human rights could have the potential to promote real change and action.

“I believe that one of the reasons there’s such a significant gap between this common understanding that is so desperately needed is there is often a tenuous relationship between the kind of secular system of human rights, particularly in the U.N. system, and the role of religion,” Taylor said.

But Taylor said there is indeed an overlap: 84% of the world’s population identifies as religious. According to a Fetzer Institute study, for which Taylor served on the advisory board, those people are more likely to vote and speak out on social and political issues. They are also more likely to take civic and community action.


Taylor calls for people to defend all human rights with the power of faith – even the most vulnerable rights of the most vulnerable people – through a commitment to a selfless outpouring of love.

“My beloved friends, now is the time to tap into the power of faith and spirituality, to recharge and to superpower a global movement for human rights,” Taylor said. “I would argue that the fate and future of human dignity hangs in the balance.”

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# COMMUNITY

## The African American Heritage Corner

COLUMN FROM  
THE AFRICAN AMERICAN HERITAGE HOUSE

The intellectual and cultural impact of Chautauqua Institution reverberates through every inch of America. While much has been said about the social progress of the original Chautauqua Institution at the time of its 1874 creation, fewer words have been spoken about its spin-off counterparts, also known as “daughter” Chautauquas, which were founded all across the country.

Existing archival records indicate that the earliest courses at Chautauqua Institution were not segregated. In fact, prominent Black leaders, such as orator and educator Booker T. Washington, was among its first lecturers and African Americans employed on the grounds could earn season tickets for their work.

However, the mere presence of Black Chautauquans did not stop other lecturers who occupied the Institution’s lecterns from espousing harmful and discriminatory racial rhetoric about African Americans. Minstrel shows, a popular genre of performance which featured mostly white actors in blackface acting out harmful stereotypes about African Americans through the use of racist caricature, were a regular occurrence.

Given their unenthusiastic reception in general Chautauqua spaces, some Black scholars who wished to partake in the intellectual movement took it upon themselves to create their own Chautauqua communities.

The African American Chautauqua Circle was founded in September 1913 by Henrietta Curtis Porter in Atlanta’s Old Fourth Ward at the behest of her colleague Ariel Serena Hedges Bowen, providing an invaluable community for Black thinkers. Bowen was a graduate of the Chautauqua Literary and Scientific Circle. Her husband, Dr. John W.E. Bowen Sr., also lectured at the Institution in 1899.

Although much of the Chautauqua Circle’s programming and goals aligned with that of the larger national Chautauqua movement, the Atlanta club also had its own distinct goals and agenda. For example, while the original Chautauqua Institution campus was co-ed, all of the Chautauqua Circle’s members were African American women. Among the club’s most notable alumni is Shirley Franklin who, in 2002, became the first woman to be elected mayor of Atlanta and the first African American woman to serve as mayor of a major Southern city. The club is still in operation today.

Each month, the women of the Chautauqua Circle would prepare research on issues that transcended geographic borders. Members would meet to discuss a variety of topics, ranging from the Mexican Revolution, to Bolshevism in Russia, the creation of the Panama Canal and the women’s suffrage movement.

There were many challenges that came with operating a Black women’s social club in the segregated South. Since Jim Crow laws and racial discrimination made it difficult to find venues from which to conduct monthly meetings, members would host the sessions out of their homes. This did not stop these women from cultivating an ornate experience each month, complete with expensive silver, fine china and linen tablecloths. At every meeting from 1918 onward, members would also gather to sing a song that is now known as the Black National Anthem: “Lift Every Voice And Sing.”

Social clubs like the Chautauqua Circle were composed of middle- and upper-class African Americans. These clubs served as the backbone of the Black elite. Even today, membership remains exclusive, with no more than 30 members at a time. One article published in a spring 1959 issue of the *Journal of Negro Education* indicates that the Chautauqua Circle was so exclusive that membership was typically inherited from one’s mother, or was contingent upon one’s proximity to men of wealth and status. This made the club inaccessible to those who were not firmly embedded within the Black elite.

And as for the club’s motto? “Keep moving, a standing pool becomes stagnant.”

Regardless of their class limitations, social clubs like the Chautauqua Circle provided upper-class Southern Black women with a sense of purpose and community at a time when Jim Crow laws made it difficult to navigate life as a Black person. In adapting the Chautauqua curriculum to fit the social club model, the women of Atlanta’s Chautauqua Circle were able to construct an innovative intellectual community beyond the confines of the Jim Crow South.

—Mariam Keita  
AAHH Program Coordinator



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### THE CHAUTAUQUAN DAILY

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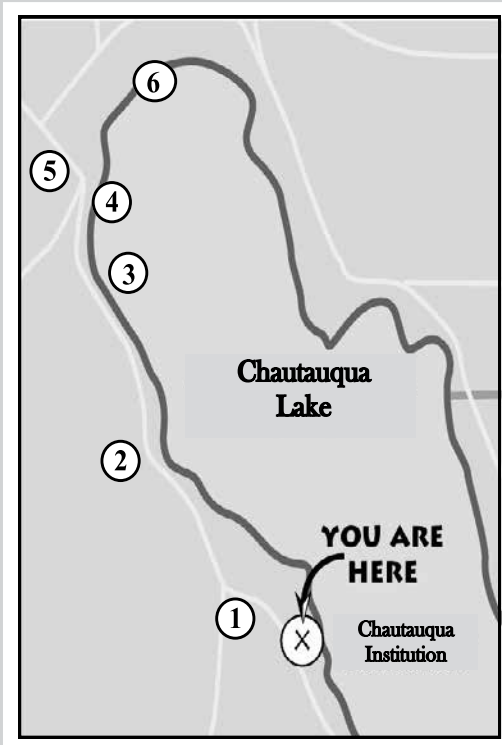
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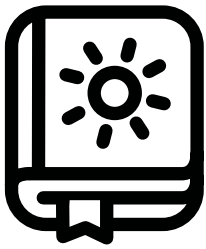
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RELIGION

Mathews: Struggle for justice, peace, liberation is resilient, relentless



MORNING WORSHIP

COLUMN BY MARY LEE TALBOT

“See that candle burning there, patience that has now worn thin. Revive your people once again. Lord, bring us new life,” the Rev. Michael-Ray Mathews sang. “We, your children, have grown cold. Fearful hearts that once were bold. ... Lord, bring us new life. Breathe on us Holy Spirit, we invite you. Breathe on us Holy Spirit. Lord, bring us new life.”

Mathews preached at the 9:15 a.m. Tuesday morning ecumenical worship service in the Amphitheater. His sermon title was “The Place for Which Our People Sighed.” The Scripture text was from the prophet Amos 7:7-17.

Amos had been called from watching the sheep in Te-ko-a to speak a word of prophecy to the king of Israel. The king’s chaplains and courtiers did not like what Amos had to say. Amos saw a vision of a plumb line and saw the way the people of Israel were not living as God called them to. The king threatened Amos with death for speaking treason, yet Amos would not relent and told the king that his wife will become a prostitute, his children would all die by the sword and all Israel would go into exile.

“What a wonderful scripture,” Mathews said with a smile. “I committed myself to preach from the lectionary for July 10, and so we will see how this Scripture and ‘Lift Every Voice and Sing,’ come together for a message.”

Words from “Lift Every Voice and Sing” were on a slide for the congregation to see.

“Stony the road we trod, Bitter the chast’ning rod, Felt in the days when hope unborn had died; Yet with a steady beat, Have not our weary feet come to the place for which our (people) sighed?,” Mathews led the congregation in reading this part of the second verse.

In his sermon on Sunday, Mathews shared how his family had studied the song as part of a lectio divina together and it was his inspiration for the sermon series this week.

“When I checked my notes for today, I realized that this sermon goes back seven years, after Michael Brown Jr. was killed in Ferguson,” he said.

As he accompanied clergy and local organizers on marches in Ferguson, Mathews had a “watershed moment.”

“When I was here in 2018, I told you that I was baptized again into the movement for justice and freedom, to fight injustice and cultivate the beloved community,” he said. “I was haunted by a question from the Amos Project in Cincinnati, ‘Are you a chaplain to the empire or a prophet of resistance?’”

In Ferguson, Mathews saw how the health, education and economic disparities conspired to keep young people in poverty.

“Rev. Mathews, are you a chaplain of the empire or a prophet of resistance?” he asked. “The hard truth is that from slavery to freedom, racial inferiority or superiority moved on to new forms – Jim Crow, incarceration, education and health disparities.”

Mathews found himself humming “Lift Every Voice and Sing,” sometimes in community and sometimes by himself.

“It would bring tears to my eyes,” he said. “I was confronted with the ways hope was still dying before it was born in all the Fergusons of this country.”

Mathews asked, “Is this the place for which our people sighed? Young Black people are so devalued that their



SEAN SMITH / STAFF PHOTOGRAPHER

The Rev. Michael-Ray Mathews preaches his opening sermon of the week Sunday in the Amphitheater.



The road is stony, but we still have to try. The candle is dim, but we still have to keep sighing. Our patience is low, but we have to keep on keeping on. We have to pass on the prophetic mantle. Let us not let the hope die.”

—REV. MICHAEL-RAY MATHEWS

lives are snuffed out by educational, health and economic disparities. Is this the place we died for?”

That interpretation of “Lift Every Voice and Sing” was not lining up with the experience of young Black people. Mathews charged some middle-class Black clergy and congregations of contributing to and tolerating the exclusion of these young people.

Like Amos, Mathews saw a plumb line and realized that the United States was out of line with its stated values and the values defined by the Holy One.

“God gave us an ‘F’ on the test as a nation, as being unwilling to confront injustice,” Mathews said. “Amos was a grassroots organizer; he had to get past the chaplains of the empire to speak to the king. Amos had to face the media, the accusations of treason from the professional clergy who did the work of the empire.”

Mathews continued, “Amos asked the question that needed to be answered. He told them: ‘It’s not about me. We have to live up to our ideals and not crush the poor and needy. God is not impressed with our songs or pageants. God wants oceans of justice and rivers of right relationships. I am not conspiring – you are.’”

Our nation is still sighing, Mathews said.

“We have come a long way,” he said, “but we still have a long way to go.”

A friend of Mathews told him that having grown up in the ’60s, they thought they would change the world. Mathews told them, “You did, but the struggle continues. The journey of progress is a windy road and some days we are swimming against the tide. Some days (progress) is completely reversed.”

In his sermon on Sunday, Mathews told the congregation that as he did genealogical research, he found that in 1867, his second great-grandfather registered to vote.

“It is plausible that it took another 100 years before someone in my family, my mother, actually voted in 1968,”

he said. “My ancestors would never have dreamed that their children were still a part of a movement to secure the right to vote in the 21st century.”

There is a T-shirt from the Black Lives Matter movement that reads: “This is not your grandmother’s civil rights movement.”

“There are many differences from the previous movements,” Mathews said. “Gender equity, sexual orientation, technology, faith and spirituality, the political context are all different. I believe it would be a mistake to completely divorce this movement from previous ones.”

In the 150 years that people have been fighting for their rights, they have felt demoralized at times.

“Look at the full story,” Mathews said. “When we see how resilient and relentless white supremacy has been, we have to realize how resilient and relentless the struggle for peace, justice and liberation has been.”

He continued, “It is multi- and intergenerational, even transgenerational. As a Star Trek fan, I need to time travel, to stand in the long tradition of people who are prophets rather than chaplains. It is best to tell the story of kindred souls who fought for justice in the ’60s, ’40s, ’20s, the story of the Johnson brothers.”

These stories are medicine for the next generation, Mathews said. He quoted Valarie Kaur, founder of the Revolutionary Love Project, who called this “ancestral solidarity.”

“My third great-grandmother, Dulcey, might be surprised with the slow to no progress we have made, but she would be more devastated if we gave up,” he said.

He urged the congregation to keep sighing for the place for which they had long been dreaming, fighting for the place for which they sighed.

“The road is stony, but we still have to try. The candle is dim, but we still have to keep sighing. Our patience is low, but we have to keep on keeping on. We have to pass on the prophetic mantle. Let us not let the hope die,” he said. “May God revive us so we sigh, breathe and have new life once again. Brother, sister, sibling, we have come a long way, and we have a long way to go.”

The Rev. John Morgan, senior pastor of Williamsburg Presbyterian Church in Williamsburg, Virginia, presided. The Rev. Richard Myers, pastor emeritus of Immanuel Baptist Church, Rochester, New York, read the Scripture. For the prelude, Joshua Stafford, director of sacred music and holder of the Jared Jacobsen Chair for the Organist, played “Jerusalem, My Happy Home,” by George Shearing, a Chautauqua favorite performer. The anthem, sung by the Motet Choir, was “Civitas sancti tui,” music by William Byrd and words from Isaiah 64:10. Stafford played “Fantasia and Fugue in C minor, BWV 537,” by Johann Sebastian Bach for the postlude. Support for this week’s services is provided by the Jackson-Carnahan Memorial Chaplaincy and the John William Tyrrell Endowment for Religion. Unless otherwise noted, the morning liturgies were written by the Interim Senior Pastor of Chautauqua, the Rev. Natalie Hanson. Music is selected and the Sacred Song Service created by Joshua Stafford.



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# THEATER



Joeleen Hubbard / Staff Photographer  
Accordianist Jeremy Spindler, left, and violinist Abigail Allwein play during Chautauqua Theater Company’s production of *Indecent*, which continues its run at 2:15 p.m. and 7:30 p.m. today in Bratton Theater.

## With folk tunes, actor-musicians take spotlight in CTC’s ‘Indecent’

ELLEN E. MINTZER  
STAFF WRITER

Paula Vogel’s *Indecent*, which kicked off Chautauqua Theater Company’s 2022 season, is a musical, or a play with music, depending on who you ask.

Regardless of nomenclature, it doesn’t adhere to the structure of a typical musical. Violinist Abigail Allwein, clarinetist Jason Gresl and accordionist Jeremy Spindler do not play the score from a pit; instead, they’re on stage for the entire production as both named members of the cast, and instrumentalists. Allwein, who is primarily an actor, appreciated the opportunity to combine her crafts.

“I love getting to cross over into this world of actor-musicianship because they fit so perfectly together,” she said.

*Indecent*’s score, influenced by traditional Jewish klezmer music, was originally co-composed by Lisa Gutkin (who served as music director for CTC’s production) and Aaron Halva. The tunes help to weave the narrative of a ghostly Yiddish theater troupe who recount the history of the Yiddish play *The God of Vengeance*, from its first reading in a Polish intellectual salon through its doomed Broadway debut. *Indecent* will continue its CTC run at 2:15 and 7:30 p.m. today in Bratton Theater.

Gresl, like Allwein, valued the connection between different forms of artistry that *Indecent* offers.

“I think (music) ties in with what I love about acting, which is just the storytelling,” he said. “You could take these random pitches and put them in an order that triggers some emotion in people and takes them on a journey. I think that’s what’s really powerful about it – taking something ordinary and turning it into something special that people can relate to.”

Each musician has a different level of experience with *Indecent*. This is Gresl’s fourth production, and he noted that every director takes a different approach regarding which aspects of the multi-layered piece they choose to focus on. Allwein was in *Indecent* once before at Cape Rep Theatre in fall 2019. She was brought in as a last-minute replacement

and is glad to have more time to dive into the material at Chautauqua.

As for Spindler, this is not only his first time doing *Indecent*, but his first time doing theater. A self-taught accordionist, he had no interest in musicals, but the death of revered theater composer Stephen Sondheim in November 2021 caused him to change his tune. Spindler described the emotional experience of listening to a Terry Gross radio interview with Sondheim after the composer’s death.

“I couldn’t get out of the car,” Spindler said. “I just sat there. It was midnight or something, and I was just so impacted by this man talking about his craft and his work. And there were excerpts from this piece they played, and I was just sobbing because it was so beautiful. And I thought to myself, ‘I need to find out more about this because this is amazing.’”

*Indecent*’s klezmer-influenced score was an apt starting point for Spindler’s entry into the world of theater. He has Jewish, Hungarian and Balkan ancestry, and he’s deeply passionate about folk music.

“I love music of the people,” Spindler said. “I’m always trying to find folk and traditional forms of music. I’m very interested in those. I don’t know, it just makes my heart explode when I listen to it.”

Gresl said that the use of klezmer music to guide the audience through the production was a fabulous homage to the tradition.

“The story follows this Jewish troupe through various iterations and places, and, therefore, the idea to have the score primarily be klezmer style is really powerful because the klezmer musicians, throughout history, have been there for all of the important occasions,” Gresl said. “Weddings were spelled out by what tune was played.”

The musicians, who had never met before, rehearsed together for 10 to 12 hours a day during tech week. They each played multiple instruments – Allwein on mandolin, as well as violin, Gresl on bass clarinet and tin whistle, as well as clarinet, and Spindler on accordion and woodblock.

Although the trio spent hours upon hours together during the height of re-



Joeleen Hubbard / Staff Photographer  
Spindler, left, performs traditional Yiddish folk music with Allwein during *Indecent*.



Joeleen Hubbard / Staff Photographer  
Clarinetist Jason Gresl performs on-stage during *Indecent*.

“I love music of the people. I’m always trying to find folk and traditional forms of music. I’m very interested in those. I don’t know, it just makes my heart explode when I listen to it.”

—JEREMY SPINDLER  
Accordianist,  
*Indecent*

hearsal frenzy and have much more free time during the production run, they can’t get enough of one another. They’re already working on new collaborative projects, arranging a piece that Allwein wrote for their ensemble and talking about showing up on Bestor Plaza with a medley of Irish and klezmer tunes.

“To have a little time and space to play with this group and to make some music and record something – it’s exciting when you find a group that you really want to do that with,” Allwein said.

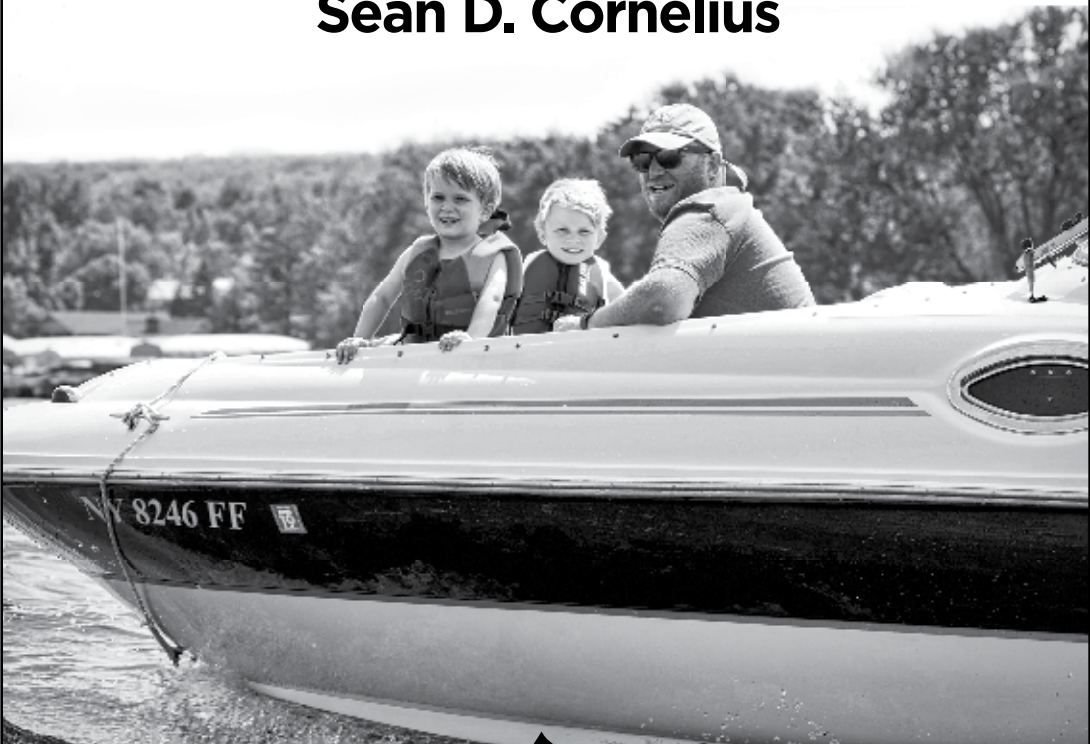
As Gresl knows from experience, different directors use a seemingly endless variety of focuses and styles. Allwein said there is no right or wrong way to produce *Indecent*.

“I hope to see this piece done 50 million ways that I couldn’t have imagined, that teach me something about what I didn’t know about what was possible,” she said. “It’s that kind of piece.”

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4:45	<b>Mystic Heart Interspiritual Meditation: Spiritual Practices of World Religions.</b> Leader: <b>Joe Stahlman</b> (combined Native American Tuscarora and Tibetan Buddhist traditions). Presbyterian House Chapel	Justice, Harvard Kennedy School. Hall of Philosophy
		2:00 <b>Public Shuttle Tour of Grounds.</b> Fee. (Purchase tickets at Main Gate Welcome Center. Handicap accessible.) Leave from Main Gate Welcome Center
7:45	<b>Episcopal Holy Eucharist.</b> Episcopal Chapel of the Good Shepherd	<u>2:15</u> <b>THEATER. <i>Indecent.</i></b> Bratton Theater
8:00	<b>Daily Word Meditation.</b> (Programmed by Unity of Chautauqua.) Hall of Missions	2:30 (2:30–4:30) <b>Afternoon Doubles.</b> (Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center
8:45	<b>Catholic Mass.</b> Episcopal Chapel of the Good Shepherd	<u>3:30</u> <b>CLSC AUTHOR PRESENTATION.</b> <b>Erica Chenoweth</b> , <i>Civil Resistance: What Everyone Needs to Know</i> . Hall of Philosophy
9:00	(9–10) <b>Morning Clinic.</b> (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center	3:30 <b>Opera Invasion.</b> “So You Think You’re Louder Than An Opera Singer?” College Hill Park
8:55	(8:55–9) <b>Chautauqua Prays For Peace Through Compassion.</b> Hall of Missions Grove	3:30 <b>Chautauqua Dialogues.</b> (Sponsored by the Department of Religion.) Focuses on Wednesday’s AAHH Chautauqua Speaker Series Lecture. African American Heritage House
9:15	<b>ECUMENICAL WORSHIP.</b> “Weary Years, Silent Tears.” <b>The Rev. Michael-Ray Mathews</b> , chief faith officer and deputy director, Faith in Action. Amphitheater	3:30 <b>Cinema Film Screening.</b> “Eiffel.” Fee. Chautauqua Cinema
9:15	<b>Jewish Discussions.</b> (Programmed by Zigdon Chabad Jewish House.) “Maimonides on Psychology.” <b>Rabbi Zalman Vilenkin</b> . Zigdon Chabad Jewish House	3:30 <b>Islam 101.</b> “Shariah.” <b>Sabeeha and Khalid Rehman</b> . Hurlbut Church
9:15	<b>Chautauqua Speaks.</b> (Programmed by the Chautauqua Women’s Club.) “Piano Program Highlights.” <b>John Milbauer</b> and <b>Nikki Melville</b> , co-chairs, Chautauqua Piano Program. CWC House	3:30 <b>Chautauqua Dialogues.</b> (Sponsored by the Department of Religion.) Baptist House
9:30	<b>BTG House Tour Day Lecture.</b> (Programmed by the Bird, Tree & Garden Club.) <b>Betsy Burgeson</b> , supervisor of garden and landscapes, Chautauqua Institution. Smith Wilkes Hall	3:30 <b>Chautauqua Dialogues.</b> (Sponsored by the Department of Religion.) Presbyterian House
10:15	<b>Service of Blessing and Healing.</b> UCC Randell Chapel	3:30 <b>Chautauqua Dialogues.</b> (Sponsored by the Department of Religion.) United Methodist House
10:30	(10:30–12) <b>Morning Doubles.</b> (Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center	3:30 <b>Rules and Regulations Community Listening Session.</b> <b>Shannon Rozner</b> , senior vice president of community relations, Chautauqua Institution. Jessica Trapasso Pavilion at Children’s School
10:45	<b>CHAUTAUQUA LECTURE SERIES.</b> <b>Noah Feldman</b> , Felix Frankfurter Prof. of Law, Harvard Law School. Amphitheater	4:00 <b>Reading to Lola.</b> Children 5 and up invited to read to Lola the library dog. Smith Memorial Library
10:45	<b>Children’s Story Time.</b> All families welcome. Bestor Plaza. (Rain Location: The Smith Memorial Library Upstairs Classroom)	4:15 <b>Purple Martin Talk.</b> (Programmed by the Bird, Tree & Garden Club.) <b>Jack Gulvin</b> . Meet at purple martin houses at Sports Club
11:00	(11–5) <b>Gallery Exhibitions Open.</b> Fowler-Kellogg Art Center and Strohl Art Center	4:15 <b>Chautauqua Softball League Kids’ Pickup Game.</b> Extra gloves available. Sharpe Field
12:00	(12–5) <b>Bird, Tree and Garden Club House Tour.</b> Fee.	4:15 <b>Play CHQ.</b> Guided nature play and Puppet Making. Girls’ Club
12:15	<b>Authors’ Hour.</b> (Programmed by the Friends of the Chautauqua Writers’ Center.) <b>Susan Nusbaum</b> , poetry. <b>Clara Silverstein</b> , historical fiction and non-fiction. For more information, visit chq.org/fcwc. Zoom	4:45 (4:45–6:30) <b>Sigma Alpha Iota Instrumental Competition Finals.</b> Masks required, donations accepted. Fletcher Music Hall
12:30	<b>Mystic Heart Interspiritual Meditation Seminar (Practice and Discussion).</b> Presenter: <b>Joe Stahlman</b> (Combined Native American Tuscarora and Tibetan Buddhist Traditions). Hall of Missions	5:00 (5–6) <b>Kids Clinic.</b> (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center
12:30	<b>Play CHQ.</b> Soil Painting with Cornell Cooperative Extension. Jessica Trapasso Pavilion at Children’s School	5:00 <b>Lecture.</b> (Programmed by the Chautauqua Women’s Club.) “Open Access: India” with Sumitra Pennybacker. CWC House
12:30	<b>Brown Bag: Quaker Perspectives on the Weekly Theme.</b> (Programmed by Quaker House.) <b>Deb and Ted First</b> , Quaker House Steering Committee. Quaker House, 28 Ames and Zoom (email friend@quakerschq.org)	5:30 <b>Softball Exhibition Game.</b> Chautauqua Diamond Hoppers vs Jamestown Tarp Skunks. (Programmed by Sports Club.) Sharpe Field
12:45	<b>Catholic Seminar Speaker Series.</b> “Hyper Disciples.” <b>The Rev. Christopher Welch</b> . Methodist House Chapel	6:00 (6–9) <b>Sarah James Live at 3 Taps.</b> Pier Building
1:00	<b>Stroke of the Day.</b> Learn a new tennis stroke. Chautauqua Tennis Center	6:15 <b>Cinema Film Screening.</b> “C’mon C’mon.” Fee. Chautauqua Cinema
1:00	(1–4) <b>CWC Artists at the Market.</b> Farmers Market	6:30 <b>Chautauqua Dialogues.</b> (Sponsored by the Department of Religion.) Disciples of Christ House
1:00	<b>Duplicate Bridge.</b> Fee. Sports Club	6:45 <b>Pre-Chautauqua Symphony Orchestra Concert Lecture.</b> <b>David B. Levy</b> . Hultquist 101
1:15	<b>English Lawn Bowling.</b> Free Instruction followed by game. Fee. (Pay at Sports Club.) Bowling Green	7:00 <b>Young Adult Program.</b> Karaoke. Heinz Beach
2:00	<b>INTERFAITH LECTURE SERIES.</b> “The Moral Inflation of Human Dignity: Race, Repair, and Rights.” <b>Cornell William Brooks</b> , director, Trotter Collaborative for Social	8:00 <b>Play CHQ.</b> Glow in the dark ultimate frisbee. Heinz Beach
		<u>8:15</u> <b>CHAUTAUQUA SYMPHONY ORCHESTRA.</b> “Wendy Bryn Harmer and Barber.” <b>Gemma New</b> , conductor. <b>Wendy Bryn Harmer</b> , soprano. Amphitheater
		• Samuel Barber: Medea’s Meditation and Dance of Vengeance, op. 23a
		• Barber: Knoxville: Summer of 1915, op. 24
		• Ludwig van Beethoven: Ah! Perfido, op. 65
		• Sergei Prokofiev: Symphony No. 1 in D major, op. 25
		9:00 <b>Cinema Film Screening.</b> “Eiffel.” Fee. Chautauqua Cinema

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