



HENRY LUCE FOUNDATION AT 75 YEARS

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The Henry Luce Foundation was established in 1936 by Henry R. Luce, the co-founder and editor-in-chief of Time Inc., to honor his parents who were missionary educators in China. The Foundation builds upon the vision and values of four generations of the Luce family: broadening knowledge and encouraging the highest standards of service and leadership. A not-for-profit corporation, the Luce Foundation operates under the laws of the State of New York and aims to exemplify the best practices of responsible, effective philanthropy.

The Henry Luce Foundation seeks to bring important ideas to the center of American life, strengthen international understanding, and foster innovation and leadership in academic, policy, religious and art communities.





Henry Luce Foundation AT 75 YEARS



Produced in celebration of the 75th anniversary of
the Henry Luce Foundation, winter 2011–2012

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PHOTO BY CHARLES GAUTHIER

From the Board Chair

IN 2008, THE HENRY LUCE FOUNDATION MADE A GRANT to West Virginia University, in collaboration with the Jingdezhen Ceramics Institute—a unique partnership between an American university and what is considered China’s finest ceramics art and design school. As I reflect on that grant with its alliance of purpose and practice, education and art, teacher and apprentice, and—most significantly—East and West, I am reminded of what my great-grandfather Henry Winters Luce, and our Foundation “father,” Henry Robinson Luce, exhorted: May all human endeavors seek to create “under heaven, one family.” For me, such a grant represents a symbolic convergence of people, place and mission.

Henry Winters and Elizabeth Root Luce answered the missionary-educator call in 1897 by moving to China, which became their adopted home. In 1936 their first child, “Harry,” as he was familiarly known, chose to honor their lives of service by establishing the Henry Luce Foundation. He provided the original intent and funding, but never served as a trustee. On the occasion of its 75th anniversary, the Foundation honors his prescient call to engage with a world that today is much more interconnected.

The Luce Foundation continues to fund initiatives that are rooted in our mission and time-honored fields, and yet simultaneously encourage visionary thinking. Harry Luce was a man skeptical of utopian ruminations. Instead, he encouraged a culture of challenging discourse and provocative ideas.

We welcome you to our celebration of what we feel is a history of innovative and imaginative grant making. May our work be worthy of Elisabeth Luce Moore’s highest approbation, “Oh, Harry would love it!”

MARGARET BOLES FITZGERALD, CHAIR



PHOTO BY KEN LEVINSON

From the President

ON ANNIVERSARIES, WE BRING OUT THE FAMILY ALBUMS—telling stories and squinting at old photos for early hints of what we would become. For the foundation created by the publisher of *Time* and *Life* magazines, the retrospective glance is both rewarding and challenging. Henry R. Luce was certainly grounded in his own family's history, but the focus of his work—and indeed of his intellectual excitement—was current affairs.

Celebrating the Luce Foundation's 75th anniversary, we seek a similar balance in this publication. In the following pages, we examine how our grant making is faithful to Luce's vision. We present examples of exciting projects that today embody our mission. And we reach out toward the Foundation's future.

For the most part, our grants are organized according to programs and initiatives—American Art, Asia, Higher Education, Luce Scholars, Public Policy, Religion and International Affairs, Theology, and Women in Science—which are described at our website. In this report, though, we look at the commitments and strategies that link the programs. A catalyst for learning and leadership, the Luce Foundation brings important ideas to the center of American life and strengthens international understanding.

Our 75th anniversary allows us, also, to say thanks: to the partners whose innovation we support; to the board and staff members who guide our work, year after year; to the team who have prepared this publication; and to Henry R. Luce for his generosity and vision. We look forward to adding pages to our family album for years to come.

MICHAEL GILLIGAN, PRESIDENT



Staying Power

FALL 2011: The Willem de Kooning retrospective opens at New York's Museum of Modern Art, to excellent reviews. Uptown, at The Metropolitan Museum of Art, the updated Henry R. Luce Center for the Study of American Art is about to reopen. The Asian Art Museum in San Francisco presents *Bali: Art, Ritual, Performance*—the first large-scale exhibition in the United States of Balinese arts and culture. *Remembering the Killing Fields*, an exhibit that documents the stories of Khmer Rouge survivors, opens at Chicago's Cambodian American Heritage Museum.

In Cairo, a workshop convened by the University of California, Santa Barbara examines youth and religion in transitional Egypt. New York University's Hemispheric Institute hosts policy roundtables in Mexico, Argentina and Chile that analyze issues pertaining to church, state and society.

Eight women scientists begin Clare Boothe Luce professorships in fields ranging from aquatic ecology to electrical engineering. Dozens of undergraduate women receive scholarships for their studies in science, mathematics and engineering. The current Luce Scholars meet in Bangkok to report on the first three months of their cultural immersion in Asian countries, just as the city is inundated by record floods. One classmate, C.J. Stanfils, describes his work in Laos with victims of unexploded ordnance, the legacy of U.S. bombings that ceased in 1974, the same year the Luce Scholars Program for young Americans began.

In Pittsburgh, the most recent Henry Luce III Fellows in Theology present the results of their sabbatical research on such topics as the new demographic category of "spiritual but not religious," and a comparative analysis of Hindu and Christian texts about longing for the divine.

The American Art Renewal Fund makes its final grants, bringing to fifty-seven the number of museums around the country that received funds to help address the economic downturn's effects on their operations. And the first grants from a new Luce initiative to advance Asian studies in liberal-arts

Tiger's Nest Monastery, Bhutan
PHOTO BY KATHERINE MARSHALL

colleges through the lens of the environment allow schools to convene faculty teams to explore relevant projects.

Yes, all in the last months of 2011 — and all with the Foundation's support. In every season, with several hundred projects under way, we watch for signs of recent grants' initial impact. But in our 75th anniversary year, our survey takes a longer perspective and has greater resonance as we follow a thread from the founding intent, through some 6,700 grants, to our current work.

With projects crossing many geographic and disciplinary boundaries, the "Luce link" may be difficult to discern at first. When and why do potential grantees turn to Luce? What distinguishes the Foundation today? And what have we learned? We are unquestionably recognized for our long-term support of programs that echo the experiences and values of our founder Henry R. Luce and his family—Asia, theology, higher education, the arts. Luce described the Foundation as a tribute to his parents, missionary educators and cross-cultural pioneers. Like them, he embraced the future, recalling a note from his father: "We need the ardor of discovery, the forward look." From his lead, we take a long view on impact, balancing steadfast commitment to core interests with openness to new ideas and opportunities.

Because no minutes were kept, it is hard to say precisely what Henry R. Luce had in mind when he filed the papers of incorporation on Christmas Eve in 1936, nor what instructions he gave his wife, his sister and two colleagues from *Time* magazine two days later when they met to approve the Foundation's first grant—\$1,500 to Yenching University. But as we report on the Henry Luce Foundation at 75 years, we hope that they would be as proud as we are of what the Foundation has built from their early vision.

Trying to trace the trajectory from that modest beginning to the Foundation's capacity and reputation today, we can look at quarter-century intervals, culling snapshots from earlier anniversaries so that we can describe more clearly the achievement the Luce Foundation celebrates at the 75th.

The Foundation was still remarkably small in 1961, with a total of less than \$1.7 million distributed in its first twenty-five years, and its work was organized informally. Only four of the 177 grants approved had been larger than \$75,000. Many were under \$1,000. More than 80 percent of the grants went to six organizations that had ties to the Luce family's interests: the China Institute, the United Board for Christian Higher Education in Asia, the National Council of Churches, Union Theological Seminary, the YMCA of Greater New York and the YWCA of the USA. There were no "grant-making programs," as we would think of them today. More than 50 percent of the awards promoted understanding of Asia, primarily China; a little more than 33 percent were for theological education and American religious life; and the remainder for a variety of civic organizations. With no other staff,

a bookkeeper from the Time Inc. office supported the four board members who met once or twice a year to consider requests. Three of them—Elisabeth Luce Moore, Charles Stillman and Roy Larsen—had attended the first board meeting. Henry Luce III joined the board in 1958, and the fourth original director, Clare Boothe Luce, stepped down in 1960.

Celebrating its 50th birthday at the Hotel Pierre in New York on a winter night in 1987, the Foundation announced six anniversary grants totaling \$3.4 million—more than double the sum of all grants from our first quarter-century. The dramatic change in profile and scope had become possible with the bequest of \$68 million received after Henry R. Luce's death in 1967. The board grew to nine and full-time professionals were hired. They maintained the original interests in Asia, theology, higher education and public policy, and shaped new initiatives: the Henry R. Luce interdisciplinary professorships (1968), the Luce Scholars Program (1974) and the first Luce Fund for Asian Studies (1975). When the corpus grew, then-executive director Martha Wallace wrote that it was time to consider a new area, and the Luce Fund for Scholarship in American Art was announced in 1982, initially as a four-year project. By the 50th anniversary, the Foundation's assets had grown to some \$225 million, and our largest grant to date (\$2.5 million) had created the Luce Center at The Metropolitan Museum of Art.

Our growth over the most recent twenty-five years—in programs, resources, board and staff—is a more familiar story. The Foundation's second large bequest followed Clare Boothe Luce's death in 1987, and provided guidelines for a program to advance women's careers in sciences, mathematics and engineering. While maintaining a responsive stance, the Foundation also introduced multiyear initiatives, such as the Luce Fund for Southeast Asian Studies, Theology and the Arts, Public Policy and the Environment, and most recently Religion and International Affairs. In the past decade we have been able to make our largest grants, some reaching \$10 million.

With assets today of \$750 million, the Foundation is among the nation's one hundred largest—and recent approvals have moved total grants since 1936 well past the \$750 million mark. In the changing landscape of philanthropy, the Luce Foundation's impact is directly related to its staying power, fostering the development of critical fields and the individuals who lead them.

In the pages that follow, we present five themes that are woven through the fabric of our work. To illustrate these themes, we have chosen to profile some of the creative accomplishments of institutions and individuals the Foundation has supported. At 75, the Luce Foundation plumbs the past for guidance, but celebrates the dynamism of the present and seeks to advance a vision of excellence and innovation, responding to dramatic changes in the world and in the institutions we seek to serve.



Advancing Knowledge

LIKE OUR PEERS, the Luce Foundation looks for niches and opportunities where our financial resources and experience can genuinely add value. In challenging economic times, basic research is often threatened. And through the recent downturn we have tracked the decline of funding for core scholarship, particularly in the humanities and social sciences. As support from other sources has diminished, we have renewed our commitment to a long-term priority: advancing knowledge. For us, this is both a practical and necessary response to the times—and we trust that it is a sure link to Henry R. Luce, whose intellectual interests seemed boundless.

Shortly after Henry R. Luce's death in 1967, *Time* magazine colleague Hedley Donovan recalled his old boss: "Luce was indeed good at his job, his self-assigned job of discovering everything he could about everything that mattered, and sharing his discoveries with the widest possible audiences." John K. Jessup, a *Life* magazine writer, described Luce's "passionate need to know, to inform, to educate, to improve the world."

Little wonder, then, that the directors of the Foundation wanted to use his major bequest to pursue and share big ideas, as he had done, and in 1968 launched the Henry R. Luce Professorship Program. They took as a model Luce's personal gift in 1955 to his alma mater, Yale University. Funding a faculty position at Yale Law School, he required that the professor also have a regular assignment teaching history or political science to undergraduates in Yale College.

Over three decades, the Foundation supported seventy-two new faculty appointments at more than fifty private colleges and universities. With no restrictions on fields of study, the professorship program promoted excellence by reaching across the traditional academic disciplines. The focus was on innovation, challenging schools to new practices of interdisciplinary teaching and learning, along with new levels of integration. Although we have awarded no new professorships since 2002, we continue to trace the

Islamic school near Yogyakarta, Indonesia
PHOTO BY TED ALCORN

impact of the positions still active at Bard College, the University of Notre Dame and Princeton University (pg.13).

In 2005, the Foundation's directors approved the Henry R. Luce Initiative on Religion and International Affairs. Aimed at policymakers and the scholars who inform them, this initiative grapples with a shortfall in our nation's foreign policy: the lack of attention to the world's religions. What is distinctive is that the initiative includes all religious traditions—not just Islam and western Christianity—and that it takes up a spectrum of foreign-policy challenges: security and conflict resolution, of course, but also international development, human rights, gender issues and the environment.

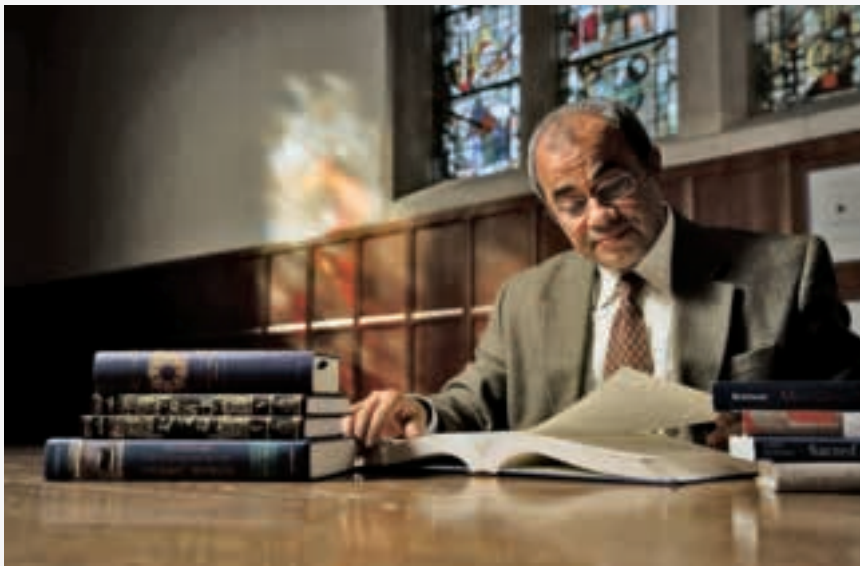
One of the first grants was to Columbia University's School of International and Public Affairs (SIPA). With our support, Columbia created the Center for Democracy, Toleration, and Religion, where new courses and research initiatives explore such topics as human rights pragmatism, contested sacred spaces, and the intersection of religious law, secular reform and women's rights (fig.1).

The University of California, Santa Barbara's Orfalea Center is bringing scholars and practitioners together to create resources on the role of religion in global civil society, specifically geared to leadership training for international non-governmental humanitarian organizations. A new project at the University of Notre Dame, Contending Modernities, springs from the recognition that secular and religious organizations cannot work independently to solve global problems of economic disparity, environmental degradation, mass violence and government corruption. Beginning with the two largest global religious communities, Catholics and Muslims, the project's research



¹ Ziba Mir-Hosseini, an Iranian Muslim feminist, engages in a lively debate at a workshop in Amman, Jordan. *Who's Afraid of Shari'a?*, a project that explores the relationship between women's rights, activism and Islamic law, brought scholars and lawyers from ten countries to Amman to discuss such questions as: Does Islamic law pose a threat to women's rights and freedom? What can we learn from studying the effects of religious law on everyday lives of Muslim women in different places and times? The project is one of several research initiatives organized by Columbia University's Center for Democracy, Toleration, and Religion.

PHOTO BY YAHIA SHAHEEN



Emad Shahin, Henry R. Luce Associate Professor of Religion, Conflict and Peacebuilding at the University of Notre Dame, Indiana.
COURTESY UNIVERSITY OF NOTRE DAME

Crossing Academic Boundaries

THE HENRY R. LUCE PROFESSORSHIP PROGRAM

When Emad Shahin, a political scientist and Middle East expert, was appointed Henry R. Luce Associate Professor of Religion, Conflict and Peacebuilding at the University of Notre Dame, he embarked on two self-directed inquiries: as a specialist in Islamic law and politics now teaching at a Catholic university, Shahin wanted to gain a deeper knowledge of Catholicism; as a member of the university's Kroc Institute for International Peace Studies, he sought to immerse himself in the literature on peace and conflict resolution.

"Notre Dame has some of the leading experts on these issues. I wanted to build a bridge between the role Islamic values can play in promoting peace and the teachings of Catholicism and other faith traditions."

Shahin is one of several current Luce Professors in positions made possible by Foundation support to institutions that promote teaching and research across conventional academic boundaries. Since 2009, Professor Shahin has taught courses at Notre Dame on such subjects as contemporary political Islam and globalization, development and democracy in the Middle East. He has also explored with his students and other colleagues Catholic and Islamic perspectives on war and peace and the correlation between Catholic social teachings and Islamic principles of social justice. For a course on Islam and modernity, Shahin invited three other faculty members to provide a comparative examination of Catholic views on the challenges of adjusting to a rapidly changing world.

"This great interdisciplinary mix has enriched my own knowledge, my scholarship and my teaching," he says. Students have also benefited from exposure to broader religious and cultural perspectives.

"There is a very encouraging environment here for this kind of work. The students are curious to understand how people think and behave in other cultures."

At Princeton University, Daniel Osherson holds a Luce Professorship in Information Technology, Consciousness and Culture. A cognitive scientist based in the Department of Psychology, Osherson works with colleagues from a range of other disciplines—linguistics, philosophy, economics and computer science—to explore "what it means to be human in the face of new technologies." He has joined with professors from several of these fields to co-teach courses, and he created a monthly interdepartmental faculty seminar that discusses new research on such topics as human and artificial reasoning, the neurological and evolutionary basis of cognition and the role of language in thought.

In addition to distinguished academics, Luce Professors have also included public intellectuals from outside the academy. At Bard College, a Luce Professorship in Human Rights and Journalism was jointly held by two prominent investigative journalists—Mark Danner and Ian Buruma. Through their books and their articles in such publications as *The New York Review of Books*, they have illuminated complex political and cultural topics of international scope. Based in the Human Rights Program at Bard, both professors developed and taught courses that straddled history, political science, literature, cinema and Asian studies. In 2008, Danner accepted a chaired professorship at Bard, and Buruma has continued as sole Luce Professor at the college.

His most popular courses cover a range of disciplines not typically combined in the classroom. For example, one course studied the representation of great dictators in films, literature, journalism and theater. "As a Luce Professor, I've had an enormous amount of freedom to design courses that might not be easily categorized as belonging in one specific department," Buruma says. "You'll find human-rights majors in my classes, but also students from the music conservatory, literature and psychology." ■

explores how the conflict between claims to exclusive truth and respect for religious pluralism affects bioethical, gender and economic issues.

Five years ago, few resources were available beyond Douglas M. Johnston's landmark *Religion: The Missing Dimension of Statecraft*. Through the Initiative on Religion and International Affairs, a shelf of new volumes has already appeared, including Johnston's two subsequent books on U.S. foreign policy; John Witte and M. Christian Green's *Religion and Human Rights: An Introduction*; *Rethinking Secularism*, edited by Craig Calhoun, Mark Juergensmeyer and Jonathan VanAntwerpen; and *Beyond Terror and Tolerance: Religious Leaders, Conflict and Peacebuilding*, edited by Timothy Sisk. Blogs like the Social Science Research Council's *The Immanent Frame* have helped to expand the conversation beyond one-dimensional descriptions of religion or partisan sound bites.

With the initiative's focus on research, we hope to bring academic expertise to policy decisions, and to increase the public understanding of the influence of religion on global affairs. Across our programs, we have employed this strategy—providing long-term support for scholars' efforts, then helping them to influence the wider discourse through innovative dissemination.

In the 1980s, the Foundation responded to another unmet need when we introduced a focus on American art. Consulting with museum, government and academic experts, we learned that American art was inadequately studied, documented and funded. With relatively modest funds, we began to address the scholarly void, initially inviting thirty-six museums to bring proposals for exhibitions and publications.

Although it was not one of the Foundation's original areas, the Luce Fund for Scholarship in American Art recalled another of Henry R. Luce's interests. He had served on The Metropolitan Museum of Art's board for twenty years, and championed the importance of American art in policy speeches as well as in his popular magazines. Beginning in 1936, *Life* and *Fortune* devoted over 2,000 pages to illustrations of American art and stories about artists of the day.

With the Luce Fund's pilot grants in the 1980s, we developed a successful model for working with American art museums. We invited distinguished scholars, critics and museum professionals to help us discern the exhibition projects with the greatest potential to advance the state of the field through both the initial presentations and the resulting catalogues. For nearly thirty years, we have kept our sights on scholarship, recognizing the rich resources developed by America's museums. The Luce Fund has now reached some 250 museums across the United States and internationally. Selected for their intellectual merit and potential contribution to scholarship, the exhibitions have presented all media as well as all periods and genres of American art history. Among the monographic exhibitions have been the retrospectives of Henry Tanner at the Pennsylvania Academy of the Fine Arts and of Lee

Jacob Lawrence, *The Migration Series*, Panel no. 1: *During World War I there was a great migration north by southern African Americans, 1940–1941*

THE PHILLIPS COLLECTION, WASHINGTON, D.C. © 2011
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Louise Nevelson, installation view, *The Sculpture of Louise Nevelson: Constructing a Legend*, 2007

PHOTO BY DAVID HEALD; COURTESY OF THE JEWISH MUSEUM.
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SOCIETY (ARS), NEW YORK

Gilbert Stuart, *George Washington (Lansdowne Portrait)*, 1796

NATIONAL PORTRAIT GALLERY, SMITHSONIAN INSTITUTION;
ACQUIRED AS A GIFT TO THE NATION THROUGH THE GENER-
OSITY OF THE DONALD W. REYNOLDS FOUNDATION.
NPG.2001.13

Dorothea Lange, *J. R. Butler, President of the Southern Tenant Farmers' Union, Memphis, Tennessee*, 1938

SAN FRANCISCO MUSEUM OF MODERN ART, PURCHASE
THROUGH A GIFT OF THE ROBERT MAPPLETHORPE
FOUNDATION AND ACCESSIONS COMMITTEE FUND; GIFT OF
FRANCES AND JOHN BOWES, COLLECTORS FORUM, THE
MODERN ART COUNCIL, AND ELAINE MCKEON. © THE
DOROTHEA LANGE COLLECTION, OAKLAND MUSEUM OF
CALIFORNIA, CITY OF OAKLAND. GIFT OF PAUL S. TAYLOR

Ana Mendieta, *Ánima, Silueta de Cohetes* (Soul, Silhouette of Fireworks), 1976

© THE ESTATE OF ANA MENDIETA COLLECTION. COURTESY
GALERIE LELONG, NEW YORK. COLLECTION, SMITHSONIAN
AMERICAN ART MUSEUM, WASHINGTON, D.C.

Osage (maker unknown), *Shield*, n.d.

COURTESY NATIONAL MUSEUM OF THE AMERICAN INDIAN,
SMITHSONIAN INSTITUTION (02/0699). PHOTO BY PHOTO
SERVICES

Gustav Stickley, *Armchair*, c.1903–1904

DALLAS MUSEUM OF ART, GENERAL ACQUISITIONS FUND



Jacob Lawrence: The Migration Series. The Phillips Collection, Washington, D.C., 1993

American Art Program

The American Art Program has supported several hundred exhibitions and catalogues since its inception in 1982. Developed at large and small museums across the country, the exhibitions present new scholarship and retrospective investigations of American artists whose work has influenced the field. The shows have featured American painting, sculpture, decorative arts, drawings, architecture and photography from Colonial times to the present day. ■



The Sculpture of Louise Nevelson: Constructing a Legend. The Jewish Museum, New York, New York, 2007



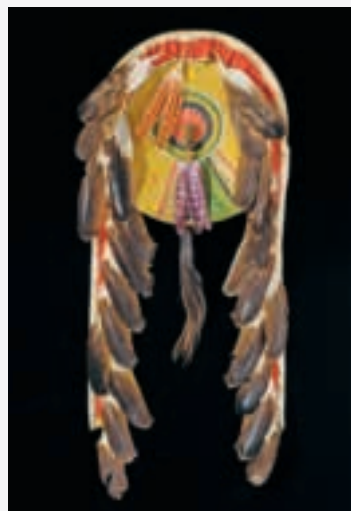
Gilbert Stuart. The Metropolitan Museum of Art, New York, New York, 2004



Dorothea Lange: American Photographs. San Francisco Museum of Modern Art, San Francisco, California, 1994



Earth/Body: Ana Mendieta, Sculpture and Performance, 1972–1985. Hirshhorn Museum and Sculpture Garden, Smithsonian Institution, Washington, D.C., 2004



Art of the Osage. Saint Louis Art Museum, St. Louis, Missouri, 2004



Gustav Stickley and the American Arts and Crafts Movement. Dallas Museum of Art, Dallas, Texas, 2011



Theology Fellow John P. Burgess (front row left), James Henry Snowden Professor of Systematic Theology at Pittsburgh Theological Seminary, with parishioners, monks and pilgrims of St. George's Parish near Kineshma, Russia.

PHOTO BY EVGENII LYIVADNYI, COURTESY OF JOHN P. BURGESS

Promoting Theological Scholarship

HENRY LUCE III FELLOWS IN THEOLOGY PROGRAM

Since 1994, the Henry Luce III Fellows in Theology Program has provided sabbatical grants to faculty members at seminaries and divinity schools to explore a wide range of topics relevant to contemporary concerns. The resulting scholarship has expanded the public conversation about religion, enriched pastoral activities and advanced interreligious dialogue.

Judith Berling, a professor of Chinese and comparative religions at the Graduate Theological Union in Berkeley, California, used her 2001–2002 fellowship to conduct research for a book that provides a systematic approach to teaching Christian theological students about other religions. *Understanding Other Religious Worlds: A Guide for Interreligious Education*, now widely used in theological schools, aims to prepare future religious leaders to engage more effectively with this country's growing cultural and religious diversity.

For Berling, the Luce fellowships provide a valuable opportunity to expand the scope and impact of theological scholarship. "The design of the Luce program encourages scholars to risk new questions and approaches and to consider the importance of their questions to the larger church and society."

Some Luce Theology Fellows have explored topics pertaining specifically to American culture. Yale University professor Kathryn Tanner, in a project called "Grace and Gambling," studied the 2008 financial crisis and subprime mortgage meltdown to explore how Christian thinking can be applied to economic issues; Otto Maduro, a professor of world Christianity at Drew University Theological School, used the fellowship to deepen his research on the growing appeal of Pentecostalism among Latino immigrants; Harvard Divinity School professor Diana Eck expanded her groundbreaking work on

American religious pluralism; and Grant Wacker of Duke Divinity School researched his upcoming book, *Billy Graham's America*.

Other Fellows have looked beyond the United States. For example, Khiok-Khng Yeo, a New Testament scholar at Garrett-Evangelical Theological Seminary in Illinois, explored the moral and theological identities of Chinese Christians by comparing the political ethics of Confucius and the Apostle Paul. John P. Burgess, at Pittsburgh Theological Seminary, is currently researching the role of the Orthodox church in shaping a new national identity for post-Soviet Russia.

Theology Fellows are also bringing religious perspectives to scientific questions, particularly concerning the environment. Barbara Rossing, professor of New Testament at the Lutheran School of Theology at Chicago, used the Luce fellowship to conduct research on the relationship between global warming and current religious notions of the Apocalypse. At Loyola Marymount University in Los Angeles, Douglas Burton-Christie's Contemplative Ecology project applied the teachings of early Christian monastic traditions to modern ecological problems.

One distinguishing component of the Luce theology fellowships is the requirement that Fellows make their scholarship accessible to broader audiences. This focus on dissemination has yielded impressive results. Fellows have produced more than one hundred books to date, and many have published articles in scholarly journals, church publications and national magazines. Fellows have also become important voices in the media—writing blogs and giving radio and television interviews that provide a scholarly religious perspective on a range of pressing contemporary issues.

Daniel Aleshire, executive director of the Association of Theological Schools, believes the Henry Luce III Fellows in Theology Program has achieved significant impact. "By supporting the research of top theological scholars, the program has generated work that is shaping the fundamental intellectual structures that communities of faith need today." ■

Bontecou at Chicago's Museum of Contemporary Art, and the survey of Duncan Phyfe at Houston's Museum of Fine Arts. Other exhibitions have examined groups of artists or themes, including *Nexus: New York 1900–1945* at El Museo del Barrio; Los Angeles County Museum of Art's *California Design: 1930–1965*; and the New Orleans Museum of Art's presentation of self-taught artists from the American South. A small selection of exhibition images (pg. 15) suggests the scope of this ambitious program.

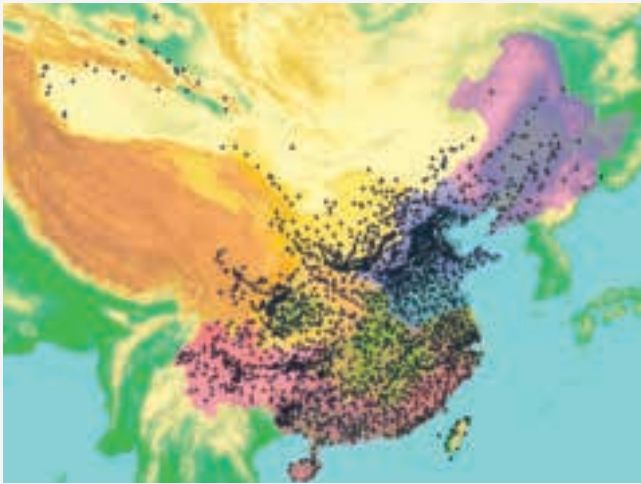
In addition to an annual competition for temporary exhibitions, we have approved grants for the study and reinstallation of museums' permanent American art collections, sometimes in conjunction with new facilities. The Toledo Museum of Art used new space to display and reinterpret its extraordinary holdings of American glass. Preparing to move to a site near New York's High Line, the Whitney Museum of American Art has presented a series of exhibitions that document the depth of its collections. At the Museum of Fine Arts, Boston, a dramatic expansion created space for an interpretive gallery we were honored to support and prompted renewed scholarship. Visible storage centers have allowed museum visitors unparalleled access, not only to the works of art they display but also to the research of historians and curators (pg. 35).

The Henry Luce III Fellows in Theology Program, begun in 1994, aims to raise the visibility of theological scholarship. The program also ensures that this work is accessible to scholars in other fields and that it enriches the life of religious communities. Named for the Foundation's chairman at the time, the fellowships are administered by the Association of Theological Schools (ATS) in the United States and Canada, and are open to full-time faculty from the 250 ATS-member seminaries and divinity schools. Nearly 125 Luce Fellows have been named in the program's eighteen years, creating a rich body of new theological, biblical, historical and pastoral scholarship, with projects on contemporary issues including Graduate Theological Union professor Judith Berling's work on interreligious understanding (pg. 16).

Our interest in theological scholarship long predates this fellowship program, of course, stretching back to the Foundation's earliest years. Comprehensive archival projects—including multivolume collections of Jonathan Edwards and Howard Thurman—have received sustained support. In the past decade, two collaborative projects resulted in the publication of major reference works. Rosemary Skinner Keller and Rosemary Radford Ruether led a team of contributors to produce the *Encyclopedia of Women and Religion in North America*. For their *History of the World Christian Movement*, Dale Irvin and Scott Sunquist invited thirty scholars from five continents to describe indigenous expressions of Christianity, departing from the typical focus on the role of missionaries from Western Europe and North America.



From the *Tibetan and Himalayan Historical and Cultural Geography*: Monks and nuns gathered for the morning teachings of Khenpo Jikme Phuntsok, the founder of the Tibetan Larung Gar religious community in Golok, located in Sichuan Province, China. PHOTO BY DAVID GERMANO



From the *China Historical Geographic Information System*: Two datasets developed by G.W. Skinner, with points representing local administrative units (1820–1893) and shaded areas representing macroregions of physical geography, overlaid on a topographic basemap of Asia.



From the *Visualizing Cultures* project “Rise & Fall of the Canton Trade System”: *Trial of Four British Seamen at Canton, 1807*, attributed to Spoilum.

HONG KONG MUSEUM OF ART

Digital Humanities

NEW TRENDS IN SCHOLARSHIP

The Foundation supports several innovative projects that use digital technology to create new scholarly resources and foster trans-national networks of educators and researchers focused on Asia.

The University of Virginia’s Tibetan and Himalayan Library received support for the *Tibetan and Himalayan Historical and Cultural Geography*, which works with teams of Tibet-focused scholars in history, religious studies, anthropology, cartography and information technology to integrate research data. An interactive online mapping program explores Tibet’s geographical features, monasteries and politics. Descriptive information and geographic coordinates are linked to images, videos and essays.

A grant to the Harvard-Yenching Institution laid the foundation for the *China Historical Geographic Information System* (CHGIS). A partnership with Shanghai’s Fudan University and others working on geospatial data, CHGIS provides a platform on which scholars can collect, display and share Chinese historical information with a spatial element and can track change through time. For example, fluctuations in grain prices can provide information about climate change and economic trends, and shifts in administrative boundaries can show the effects of nomadic invasion. Scholars worldwide are able to download CHGIS for use in their research, and can also enrich the database with their own contributions. CHGIS has worked closely with the Tibetan and Himalayan Library project to share and coordinate data.

The *Visualizing Cultures* project at the Massachusetts Institute of Technology combines scholarly commentary, images and curriculum to examine the modern history of East Asia. Foundation grants have helped broaden the project’s scope beyond Japan, its initial focus. All materials can be downloaded for educational purposes. For MIT professor John Dower, one of the project’s founders, the value of image-driven scholarship is that it makes available “an enormous body of historically fascinating material embedded in the visual world—photographs, prints, paintings, popular graphics and material objects that saturate everyday life and influence how we see ourselves and others.” ■

2

At a Buddhist meditation center in Cambodia, a researcher speaks with nuns about the role of faith-inspired organizations in local development efforts. This research is part of a broader project at Georgetown University's Berkley Center for Religion, Peace, and World Affairs that is examining the interplay of religion and development in six world regions.

PHOTO BY MICHAEL SCHARFF/WFDD



The Foundation has especially emphasized scholarship about Asia. In our early years those efforts were modest, for example helping libraries to acquire books and other materials. Later we sponsored major research projects about China, Southeast Asia and international relations. Recently, with new technologies, we have turned increasingly to digital resources and transnational scholarly networks (pg. 18). The electronic environment is enhancing connections across distances in endeavors like the Theravada Civilizations Project at Arizona State University, and the activities of the Center for Transpacific Studies at University of Southern California. Both of these efforts bring new approaches to scholarship on Southeast Asia in collaboration with colleagues from the region.

Through university-based research and museum exhibitions, we have sparked the study of contemporary Tibet. A notable addition has been Gray Tuttle's leadership as Leila Hadley Luce Professor of Modern Tibetan Studies at Columbia University. Long focused on China, we have opened academic doors, also, to isolated or neglected regions of Asia, including Vietnam, Laos, Cambodia (fig. 2) and now North Korea.

Looking back over the last decade, we recognize that we have steadily engaged more partners—museums, policy institutes, learned societies and libraries—while supporting core scholarship. Most frequently, we have worked with colleges, universities and graduate seminaries. This year, for example, more than 150 institutions of higher education in the United States are receiving Luce grants, almost always focused on the faculty's research and teaching. We trust this work will advance knowledge for the common good. And like Henry R. Luce, we can't resist the excitement of their new discoveries.

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Strengthening International Understanding

RETURNING TO THE UNITED STATES in the 1920s after more than two decades in China, Henry R. Luce's parents became missionaries in a new way, enthusiastically telling their American neighbors and students about a part of the world then mysterious to most of them. Luce often attributed his early success in journalism—cofounding *Time* when he was just twenty-five years old—to the perspective on the United States and the world that he gained from his childhood in China. In nearly all of our grant-making areas today, the Foundation provides resources and opportunities that promote international understanding.

Since the 1930s those efforts have been especially focused on China and more broadly Northeast and Southeast Asia. In its early years the Foundation pursued this goal with nearly annual awards to just three organizations. The United Board worked with small colleges in China (later, in other Asian countries) linked to U.S. Protestant denominations that had sponsored missionaries like the Luces. Based in New York, the China Institute offered programs in Chinese art, culture and history, as well as instruction in the Chinese language. And grants to the YWCA of the USA advanced that organization's work in Asia.

From those modest beginnings, we have honed our commitment and broadened our partnerships, extending in recent years to more than two hundred organizations on both sides of the Pacific. As increased financial resources permitted, we chose three major strategies to inform Americans about Asia and to promote good relations between the United States and Asian countries: support for Asian studies in American higher education; for research and exchanges with policy relevance; and for efforts to strengthen public understanding of Asia.

We are responding to American higher-education institutions' rapidly expanding interest in China and their desire to go beyond the basics—in linguistic competence, research and exchange. At Hamilton College (in Clinton,

Nishiki Market, Kyoto, Japan
PHOTO BY ANDREW GRUEN

New York), for example, we have supported a new model of advanced undergraduate language training that combines intensive summer instruction in Beijing with opportunities for students to practice what they have learned in rural Chinese settings. Last year Hamilton students taught math, art and other subjects in Chinese at elementary-school day camps in Inner Mongolia and Heilongjiang. Johns Hopkins University identified a need for instruction in technical Chinese among students in health sciences, engineering and business. Building on its extensive experience training leaders in Sino-Western relations, the Hopkins-Nanjing Center for Chinese and American Studies is now piloting language courses specially designed for these students.

In the 1980s, long before U.S. diplomatic relations were normalized with Vietnam, Laos and Cambodia, the Foundation supported the Indochina Studies Program (ISP) at the Social Science Research Council. Initially focused on work by refugee scholars in this country, the ISP brought scholarly attention to Vietnam, Cambodia and Laos—and helped to heal the public’s memory of a strife-torn region. The Foundation remains a leading funder of Southeast Asian studies, aiding efforts like the summer institute at the University of Wisconsin–Madison, the premier resource in the United States for instruction in Southeast Asian languages. Seed funding helped launch the Center for Khmer Studies in Siem Reap, Cambodia, and subsequent grants to the Center solidified its academic agenda, with fellowships for senior scholars and summer programs for American undergraduates. Our initiative on Asian Archaeology and Early History (pg. 23) exemplifies our commitment to developing core resources and scholarly networks.

With Foundation support, Public Radio International is expanding its news coverage of Asia, and Link Media is producing *Link Asia*, a weekly current affairs program. In her documentary *Young and Restless in China*, filmmaker Sue Williams introduces the American public to Chinese youth. Art exhibitions also offer encounters with Asia’s widely varied cultural legacy. Recent examples include the Asia Society’s *Arts of Ancient Vietnam*, the Rubin Museum’s *Bon: The Magic Word*, the Metropolitan Museum’s *World of Khubilai Khan*, and *Transmitting Forms of Divinity*, organized in New York by the Japan Society and The Korea Society (fig. 7).

Other projects are targeted to specialized audiences, like the policy dialogues that the National Committee on American Foreign Policy has convened on Northeast Asian security issues. The National Bureau of Asian Research is studying the U.S.–Thailand alliance and Johns Hopkins, Georgetown and the Brookings Institution have partnered to examine the challenges faced by Myanmar (Burma). These studies link academics and policy-makers, helping to shape the U.S. response to the region’s hot spots.



Nam Kim and Professor Lawrence Keeley (Department of Anthropology at the University of Illinois at Chicago) working at the Co Loa site in Vietnam.

COURTESY OF TRINH HOANG HIEP



Students from the University of Illinois at Chicago and the University of the Philippines with Philippine National Museum scientists at an Iron Age burial site in Bacong, Philippines. PHOTO BY LAURA JUNKER

Breaking New Ground

EAST AND SOUTHEAST ASIAN ARCHAEOLOGY

Nam Kim, an archaeologist in the Anthropology Department of the University of Wisconsin–Madison, first traveled to Vietnam as a graduate student in 2005. At the time, there were few—if any—Americans with active field programs in the country, and he wanted to explore the possibility of doing his field research at Co Loa, an ancient site outside Hanoi.

The trip had both professional and personal significance. As a scholar, Professor Kim was interested in understanding the cultural reasons why societies engage in warfare and war's influence on the course of human history. This interest, however, was partly rooted in the impact of war on his own family's history. Kim had left Vietnam with his parents when he was one year old.

During the 2005 visit, he met with representatives of the state-sponsored Institute of Archaeology, who were receptive to his proposal for a joint project at Co Loa, the site of what is believed to have been a thriving state in the third century B.C.E. The challenge was to find funding for this venture. In 2007, Kim returned to Vietnam with a Luce/American Council of Learned Societies (ACLS) dissertation fellowship that made it possible to begin work with his Vietnamese colleagues. He was the first foreigner allowed to excavate at the site and to examine its rampart fortifications.

"For someone who left Vietnam as a refugee, it was an amazing opportunity to be able to collaborate in an investigation that revealed new information about early Vietnamese history," he says.

Professor Kim's fellowship was part of a broader Foundation effort to revitalize the field of Asian archaeology and to build relationships between North American and Asian specialists. When the

Luce Initiative on East and Southeast Asian Archaeology and Early History began in 2005, research had been hampered by a lack of financial resources, and the region's rapid development was endangering many important sites and artifacts. There was also a need to increase scholarly attention to existing and new archaeological finds—discoveries that expand understanding of the origin and evolution of Asian societies and the influence of early history on contemporary cultural and political identity.

Over the initiative's five-year course, grants to North American universities and museums supported seven collaborative research projects with Asian counterparts and helped create ten new faculty positions. Luce also partnered with the ACLS on a competition for individual fellowships, which made awards to 130 graduate students and scholars—including Kim—in the United States, Asia and Canada.

One of the ten new faculty posts was filled by Professor Kim, who joined the University of Wisconsin–Madison in 2010. In addition to his teaching responsibilities, Kim is able to use the university's Luce funds to develop programs that promote scholarly exchanges. Guest speakers from Asian countries expose students to cutting-edge archaeological work in the region. Kim also invited a group of his Vietnamese colleagues to the United States, where they met with researchers and visited a prehistoric Native American site.

The Luce Archaeology Initiative has brought new scholars into the field, seeded important research and increased academic interest in Asian archaeology.

"The impact has been significant," says Professor Kim. "We now have a new generation of scholars in tenure-track positions, doing active fieldwork in Asia in collaboration with colleagues there. Students on both sides of the Pacific are being trained and will have greater opportunities to collaborate, to learn new methods, to work at sites and to study important collections that might not have been accessible before. There has been tremendous change, and we will continue to see the fruits of all this work in the coming years." ■



3

The Foundation has helped Payap University's McGilvary College of Divinity in Chiang Mai, Thailand to recruit, train and mentor faculty members and has funded its Institute of Religion, Culture and Peace to foster greater interreligious understanding among the seminary students. Support to Lancaster Theological Seminary in Pennsylvania helped develop a collaborative program with Payap that brings together American and Asian scholars and practitioners from different religious traditions. Earlier grants funded the construction of the Henry. R. Luce Chapel on the Payap campus, completed in 1984.

COURTESY OF SOUTHEAST CONFERENCE,
UNITED CHURCH OF CHRIST



4

Nima Tashi, from Southwest University for Nationalities in Chengdu, interviews a Tibetan Buddhist tour guide and folk historian on a sacred mountain above the rapidly developing city of Kangding. Situated in China's Sichuan Province, Kangding is one of seven sites in China, India and Nepal where researchers are examining the links between religious practice and environmental sustainability. Coordinated by The New School's India China Institute, the project is documenting beliefs and culturally based responses to environmental challenges that influence resource-management policies in Himalayan urban centers.

PHOTO BY GEORGINA DREW

Our interest in Asia is reflected in all the Foundation's grant-making programs. For nearly twenty years, the Graduate Theological Union in Berkeley, California, with its member seminaries, has fostered links between faculty in Asia and the United States through a series of collaborative research projects. The most recent program focused on the influence of Asian theologies in North American theological education. The Pacific School of Religion pioneered programs on culture and theology of the Pacific Rim, as did the Jesuit School of Theology's subsequent initiative on Christology. The Foundation's Theology Program is supporting new partnerships between Lancaster Theological Seminary in Pennsylvania and Payap University in Chiang Mai,

Thailand (fig. 3) and between Central Baptist Seminary in Kansas and the Myanmar Institute of Theology in Yangon.

With its emphasis on biodiversity, the Foundation's seven-year environment initiative (pg. 37) awarded two major grants to the Missouri Botanical Garden to ensure the conservation and management of protected areas in Vietnam, Cambodia and Laos. With support from the Henry R. Luce Initiative on Religion and International Affairs, The New School is exploring the relationship between everyday religion and sustainable environments in the Himalayas (fig. 4).

Long associated with East and Southeast Asia, the Foundation's objective of promoting international understanding is not limited to those regions. This year, for the first time, Luce Scholars have been placed in India. One of the first grants from the Henry R. Luce Initiative on Religion and International Affairs supported the Center for Strategic and International Studies' program on post-conflict reconstruction, with projects in Kosovo, Nigeria and several countries of the Middle East. That initiative has also funded Boston University's Summer School on Religion and Public Life; in 2010, its workshop on "divided cities" was based in Cyprus and Israel, and in 2011 the summer school met in Bulgaria to explore contemporary issues of ethnicity, religion and belonging in a program called A Mosaic of Margins (fig. 5).

America Abroad Media broadcast a series on faith and public health in Africa, and offered a workshop at Georgetown University on Africa's Holy Healers. Through a program based at the University of California, Berkeley and Northwestern University, jurists, academics and human-rights practitioners met in Italy and Thailand to consider the politics of religious freedom,

5

In July 2011, thirty scholars, educators, religious leaders and civil society activists gathered in Bulgaria for an International Summer School on Religion and Public Life. The annual summer school combines lectures and experiential learning, and is held each year in a different country. The summer sessions are part of a broader three-year project on religious pluralism and civic peace at Boston University's Institute on Culture, Religion and World Affairs.

PHOTO BY TONY SCHNITTER





Producing a public television documentary with Luce support, the Bureau for International Reporting filmed Buddhist monks collecting alms under army protection in southern Thailand.

PHOTO BY JASON MALONEY,
BUREAU FOR INTERNATIONAL REPORTING

Challenging Assumptions

THE POLITICS OF RELIGIOUS FREEDOM

The right to freedom of religion is recognized in national constitutions, international law and United Nations protocols. It is widely considered a hallmark of democratic societies and a condition for peaceful coexistence among groups. But the way this right is conceived, promoted and contested in different parts of the world can vary greatly. Understanding these differences, and the impact on affected communities, could add a critical new perspective to international debates about religious freedom and help inform policy and advocacy efforts.

Four scholars with wide-ranging expertise have joined together to lead a Luce-funded project that examines this issue. The comparative study—*The Politics of Religious Freedom: Contested Norms and Local Practices*—analyzes the concept, history and practice of religious freedom as it has taken shape in different national contexts. The inquiry focuses on several regions where religious freedom is conceptualized in different ways and in some cases is the subject of heated controversy: Europe, the United States, the Middle East and South Asia.

“Our project is distinct in that it questions the assumption that there is a single, stable principle of religious liberty. We need to understand that it is actually much more complex than any single definition will allow,” says project codirector Saba Mahmood, professor of anthropology at the University of California, Berkeley. “We’re trying to create some stepping stones to critically rethink the terms of the debate, and we’re finding that there is a tremendous hunger for this work.”

In addition to Professor Mahmood, the project team includes Elizabeth Shakman Hurd, a political scientist at Northwestern

University, and two legal experts on the right to religious freedom: Peter Danchin, at the University of Maryland School of Law and Winnifred Sullivan, at the State University of New York’s Buffalo Law School. Two international partners complete the group: the legal aid organization Egyptian Initiative for Personal Rights and the Center for Rights Discourse, known as MAJLIS, based in Mumbai, India.

The three-year collaborative project holds an annual international workshop overseas (in Italy, Thailand and Egypt) that brings together human-rights and civil-society organizations and jurists and academics who have helped reshape the debate on religious freedom in the selected regions. “The conversation is very rich because it is across fields, across institutions, across countries,” says Professor Hurd. “We’re hearing the perspectives not just of academic experts, but also of practitioners who are dealing with these issues on the ground.”

The team will create scholarly and practical resources that draw on the project’s research and on the papers that are presented at the workshops. For example, one report will provide translations of precedent-setting international legal cases related to religious freedom, with explanatory background and commentary. The project directors are also developing interdisciplinary syllabi that can be incorporated into courses, and related readings and other pedagogical materials will be posted on the project’s website.

As their work progresses, the team will share what they are learning in a range of forums and academic journals. One discovery so far challenges the common assumption that the right to religious freedom is a neutral mechanism by which competing religious claims can be adjudicated. “Sometimes this is the case,” says Professor Mahmood, “but there are many times when invoking this right can work against peaceful religious coexistence and actually exacerbate sectarian conflict. It depends who’s using it, what context it is being used in, whose interests are being championed and whose interests are being squelched.” ■

6

The first survey of American art to be presented in China, this 2007 exhibition of 130 works represented the full range of American artistic expression, from Colonial portraits to contemporary multimedia installations. The show subsequently traveled to Moscow and to the Guggenheim Museum in Bilbao, Spain as part of that institution's tenth anniversary celebration.

PHOTO BY ELLEN HOLTZMAN/LUCE FOUNDATION



examining contested norms and local practices in the Middle East, Europe, the United States and Asia (pg. 26).

While the Luce Foundation has focused primarily on Americans' international understanding, occasionally we have supported reciprocal efforts. Through the Asia Foundation, for example, we have encouraged the development of American studies at Vietnam National University. When the Guggenheim Museum's curators planned the first comprehensive exhibition of American art in China, they turned to the Luce Foundation for the original funding. *Art in America: 300 Years of Innovation* opened to record crowds in Beijing (fig. 6). Similarly, the Philadelphia Museum of Art received Foundation support to present Bruce Nauman's work in the American Pavilion at the 2009 Venice Biennale. We have also introduced international audiences to masterpieces of American art, including three exhibitions at the Tate Gallery in London: *American Sublime*, which examined landscape painting in America; and monographic shows of Barnett Newman's and Edward Hopper's work.

Before introducing the Foundation's other strategies and commitments, we turn to an informal conversation with H. Christopher Luce—the grandson of Henry R. Luce, for nearly twenty years a member of our board, and the director of our program in Public Policy and the Environment. His reflections on the Luce family's values reaffirm the link between the Foundation's early history and its current work.



Interview with H. Christopher Luce



Since the Foundation began in 1936, it has grown and diversified. How does it still reflect its original purpose?

The Foundation was created to honor my grandfather's parents, Henry W. and Elizabeth R. Luce. There are three aspects that have been there since the very beginning that pertain to them. Asia, because of their connection to China; theology, because of their work as missionaries; and higher education, because of their role fostering higher education in China.

Did your grandfather, Henry R. Luce, share these interests as well?

They weren't just interests—they were him. He was born in China, and didn't leave until he was fourteen. Being the son of a missionary, he went to church all the time. And higher education brought him out of China, eventually to Yale University. I think my grandfather would have thought interdisciplinary education, which became a focus of the Foundation in later years, was a great idea. Look at *Time* and *Life* magazines. What did they have in them? Politics, but also art, religion, business, foreign affairs, cinema.

How would you describe the Foundation's core characteristics?

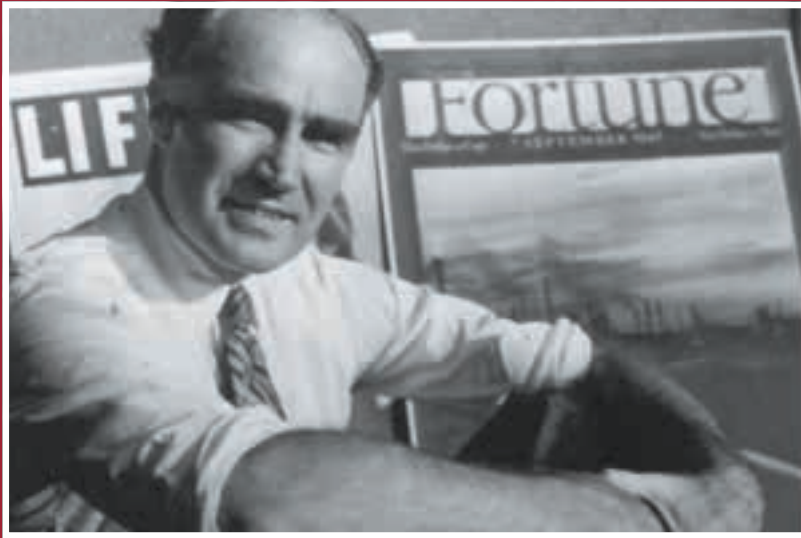
I would say the main one is faith without a capital f: keeping promises. Faithfulness. Even when the market tanked, we maintained our commitments.

The Reverend Dr. Henry Winters Luce and Elizabeth Root Luce with Harry (Henry R.) Luce in Korea, as refugees from China during the Boxer Rebellion, 1901.

COURTESY OF HENRY R. LUCE ESTATE

Elizabeth Root Luce with her eldest child Harry and youngest child Sheldon, ca. 1914.

COURTESY OF HENRY R. LUCE ESTATE



Henry R. Luce at a company outing in Westport, Connecticut, 1941.

PHOTO BY ELTON LORD, LIFE MAGAZINE, AT TIME INC.

Clare Boothe Luce and Henry R. Luce arriving at Idlewild Airport, New York, 1954.

WORLD TELEGRAM & SUN PHOTO BY PHIL STANZIOLA.
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This is important to know in order to understand who we are. We're not doing charity; we're doing philanthropy. With charity you give money and expect nothing in return. Philanthropy is like a business investment, but your return is not financial, it's the betterment of society.

Another characteristic is decisiveness. As a foundation you can't do everything or try to be all things for all people. I was on the committee to draft our mission statement in 2004. We had to determine what was germane to our work and provide a clear framework for our funding decisions. I think Granddad would have liked the current mission statement and he would have appreciated the fact that we recognize when it's time to end a program that has served its purpose.

The Foundation supports new approaches to theological education that prepare leaders to serve in religiously plural societies. Do you see this work as continuing the direction taken by your great-grandfather in his later years?

Absolutely. My great-grandfather went to China in 1897 with conventional Western attitudes of the time: disparagement of the Chinese and approbation of all things American. But before long, it became clear from his letters that he had found much to admire in non-Christian forms of worship. Through the years, he came to think of people everywhere as brothers, with



many traits in common. Nearly four decades later, when he visited shrines in Asia again, the scope of his understanding of other peoples and their faiths had widened considerably. As he looked back, he realized that a transformation had taken place within him. He became committed to fostering an ecumenical perspective, and that's very much what the Foundation's theology projects are doing today.

You led the Foundation's environment program, which ended in 2007. How would you describe its impact?

I was asked to head the program in 1999, and needed to take a very humble approach because I wasn't an expert. I worked with two advisory boards and developed eight themes—four in higher education and four related to non-governmental organizations. I really thought that the program was terrific. Some ideas were ones you would never think about—like the Chicago Botanic Garden's project to bank seeds. They actually froze seeds gathered from Midwestern prairie lands, tens of millions of specimens from growing plants. We supported nearly seventy grants, and helped launch some innovative and effective projects that are still addressing major environmental issues in the United States and internationally.

Henry R. Luce and Henry Luce III, 1962.

PHOTO COURTESY OF MARGARET NORTON

Henry Luce III and H. Christopher Luce at the groundbreaking of Henry R. Luce Hall, Yale University, 1993.

PHOTO BY MICHAEL MARSLAND/YALE UNIVERSITY



H. Christopher Luce and Margaret Boles Fitzgerald at a luncheon to celebrate the groundbreaking of Henry R. Luce Hall, Yale University, 1993.

PHOTO BY MICHAEL MARSLAND/YALE UNIVERSITY

Members of the Henry Luce Foundation board of directors with architect Edward Larrabee Barnes and university officials at the opening of Henry R. Luce Hall at Yale University, 1995. Three generations of Luce family members are pictured here: Elisabeth Luce Moore, Henry Luce III, Margaret Boles Fitzgerald, and H. Christopher Luce.

PHOTO COURTESY OF YALE UNIVERSITY



What are some of your favorite memories of your grandfather?

There are so many! He would always invite me out for Christmas and for Easter. I would spend weekends in Connecticut with him. We also attended several baseball games together when I was a kid. What many people don't know about him is that he was extremely trusting—he would delegate authority really well, at work and in his personal life. For example, when I was sixteen years old and had just gotten my driver's license I went to visit him in Phoenix, and he gave me the keys to his Chrysler. I had hardly ever driven, but he trusted me.

Asia has always been a major interest of the Luce family and the Foundation. Have you continued that legacy?

My first trip to China was in 1978. Since then I have visited many times, and I learned the Chinese language. And now for thirty-three years I have been studying and collecting Chinese art. It has become a kind of calling for me. I own a calligraphy by a sixteenth-century artist who lived on land that several centuries later became the site of Yenching University—the predecessor of Peking University—which my great-grandfather helped to establish in the early 1900s when three schools were consolidated. It's a world-class institution today, and my great-grandfather is honored at a pavilion on the lake.



Fostering Innovation

VISITORS TO THE FOUNDATION'S OFFICE almost always ask, "What's new?" Partly that is just small talk, no more demanding of a literal response than the greeting, "How are you?" But it also reveals an expectation about the ways foundations operate today: addressing new challenges and carving out new territory. At the Luce Foundation, this question often receives a surprising response—that our commitments to scholarship, leadership and international understanding remain firm, but that we balance this steadfastness with innovation.

The inspiration for innovation often comes from our partners, the recipients of our grants, and we try to provide venture capital for these institutions' pilot programs. The new undergraduate research awards of the Clare Boothe Luce Program (pg. 52), for example, were designed as a response to colleges' data that showed that joint student/faculty research projects solidify young women's career interests in science. In a similar way, we acknowledged partners' early adoption of new technology, supporting digital archives in American art, digital resources on Asia (pg. 18) and distance education in theology.

We have championed experimental practices of leading institutions, and continued our support until such pioneering ideas became trusted, even normative. Three examples of multiyear efforts are:

- **INTERDISCIPLINARY STUDIES:** Nearly fifty years ago, the Foundation's Henry R. Luce Professorship Program began offering schools an incentive to design creative projects that reached across disciplines (pg. 13). For students and faculty, the program yielded more integrative strategies of teaching and learning. Luce Professors linked bioethics with moral and political theory, human rights and journalism, international relations and information-age technology. They also explored new approaches to consciousness and memory, urban environmental challenges, even historical subjects like Civil War-era studies.

Beijing nightscape
PHOTO BY TED ALCORN

- **VISIBLE STORAGE:** To address the space constraints that prevented visitors from seeing the full range of its American art collections, The Metropolitan Museum of Art sought the Foundation's help in the 1980s to create a new way of displaying large numbers of objects. The success of the Metropolitan's Henry R. Luce Center for the Study of American Art, which opened in 1988, inspired other museums to develop innovative facilities, often with lead funding from the Foundation (pg. 35).
- **ENVIRONMENTAL RESEARCH AND EDUCATION:** Responding to the urgency of the environmental crisis, in 2000 the Luce Foundation approved a \$30 million, seven-year initiative. H. Christopher Luce joined the staff from the board to develop an approach that drew on the Foundation's experience in higher education and with the non-governmental organization (NGO) sector. Grants supported innovative interdisciplinary programs at colleges and universities, participatory teaching strategies, international exchanges and training in environmental management. Environmental NGOs received grants for projects in sustainable development, science-driven public policy, large-scale global systems and biodiversity and natural resource management. One of the first participants, Brown University, designed a new global environment curriculum. In 2010, Brown's Watson Institute for International Studies convened twenty-four of the initiative's grantees to celebrate such innovations as the doctoral program in sustainability at Rochester Institute of Technology, the "biophilic renewal" of Yale campus buildings and community-based environmental learning at Bucknell University, College of the Atlantic, Middlebury College and other schools (pg. 37).



7

Transmitting the Forms of Divinity: Early Buddhist Art from Korea and Japan was organized in New York by the Japan Society and The Korea Society in association with Kyongju National Museum in South Korea and Nara National Museum in Japan. Luce was one of several donors to support the 2003 show, which was the first major international exhibition on the comparative origins and evolution of Korean and Japanese Buddhist art.

PHOTO COURTESY OF JAPAN SOCIETY



The Henry R. Luce Center for the Study of American Art at The Metropolitan Museum of Art.

COURTESY OF THE METROPOLITAN MUSEUM OF ART

In Plain Sight

SHOWCASING COLLECTIONS OF AMERICAN ART

The Metropolitan Museum of Art has one of the most comprehensive collections of American fine and decorative arts in the world. Yet for most of its history only a small portion of this collection has been on public view, while thousands of works remained in storage.

Most large museums, in fact, have far more pieces in closed storage rooms than in their public galleries. But in 1988, with the opening of its Henry R. Luce Center for the Study of American Art, the Metropolitan Museum pioneered a new model for displaying this rich array of artworks previously inaccessible to the public. The 16,000-square-foot visible storage facility presents more than ten thousand objects and works of American art grouped by category in glass cases for easy viewing—paintings, sculpture, furniture, ceramics, silver, glass and metalwork.

In recent years, Luce centers for American art have opened at the New-York Historical Society (N-YHS), the Brooklyn Museum and the Smithsonian American Art Museum in Washington, D.C. These spaces dedicated to displaying the breadth and depth of American art collections offer museum visitors a new experience. “People love going behind the scenes and the centers give them a chance to do that—to get a sense of what museums are all about, how they classify their objects, what is the nature of a collection,” says Linda Ferber, vice president and senior art historian at the N-YHS, and former chief curator at the Brooklyn Museum. “It’s exciting to see things in mass—all the silver in one place, all the Tiffany lamps in one place, all the furniture in one place. Visitors can put together their own itinerary, their own treasure hunt as it were.”

The New-York Historical Society’s grant to create a visible storage center came at a time when most of its collection was in off-site

storage. When the 21,000-square-foot gallery opened in 2000, it was able to accommodate nearly forty thousand pieces. Today, 60 percent of the museum’s collection is housed in the Luce Center. The Brooklyn Museum’s center is smaller—5,000 square feet—but it displays 1,500 artworks and objects drawn from its stored holdings in Spanish Colonial, Native American, and American fine and decorative art.

More important than the numbers is the educational value of showcasing a wider range of art. While a museum’s main galleries are usually reserved for the major works, the visible storage centers allow visitors to deepen their understanding of artistic traditions by comparing the different styles and quality of specific objects and viewing a fuller representation of the work of particular artists and artisans.

Through the years the centers have been able to take advantage of more advanced technology, display techniques and lighting. The original model of identifying objects by a number, which visitors could then look up at a computer terminal for detailed information, has given way to more interpretive presentations and interactive touch-screen panels. The Luce Center at the Smithsonian American Art Museum is an expansive, skylit space. Award-winning interactive computer kiosks provide lively discussions of each artwork, artist biographies, interviews and videos. The center also offers an innovative range of audio tours and programs, including themed scavenger hunts, where visitors follow clues to find specific works among the more than three thousand objects on display.

The centers are popular with school groups and have become an important resource for scholars. By calling attention to the richness of each institution’s American art collection, they also attract more people to related exhibits in the main galleries.

“The museum benefits, the public benefits, the scholarly and research community benefits,” says Linda Ferber. “But I’ve always felt that it is the general museum visitor who has the most fun discovering what the Luce centers have to offer.” ■

Honored to work with established centers of excellence, the Foundation also recognizes the promise of emerging institutions and the important contribution of others that are not widely known. After more than a decade's experience supporting American art, the Foundation recognized that there were notable treasure troves—like the Butler Institute of American Art in Youngstown, Ohio and the New Britain Museum of American Art in Connecticut—that had never received Luce funding. The American Collections Enhancement (ACE) initiative, launched in 1996, sought to identify collections with significant American art and to fund projects explicitly intended to raise their visibility. By 2000, the Foundation had awarded ACE grants to fifty-seven museums, greatly expanding the scholarship on their holdings of American art (fig. 8). ACE projects included the creation of the Bennington Pottery Gallery and Study Center at Vermont's Bennington Museum, the first-ever traveling show from the Wichita Art Museum and the reinstallation of the American collection in dedicated galleries at the Portland (Oregon) Art Museum.

The ACE initiative reminded us to not limit our focus to major metropolitan centers and elite institutions. While broadening our scope, we have tried at the same time to address neglected areas of research. Since the 1980s, for example, the Foundation's Asia Program has increased the recognition of Southeast Asia's distinctive cultures, early history, current challenges and strategic importance.

We have helped some American academic centers to adapt to large cultural changes by supporting their development of new institutional models



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The American Collections Enhancement Initiative highlighted American art collections that were not widely known but deserved greater attention. By the initiative's end in 2000, the Luce Foundation had supported projects in forty states.



College of the Atlantic students explore Grand Manan Island in the Bay of Fundy, New Brunswick, Canada.



College of the Atlantic students Erica Georgaklis and Corinne Boet-Whitaker examine mushrooms collected in Bar Harbor, Maine.



Bard student Noland Gardner demonstrates a bicycle water pump at an INSO permaculture and organic production center in Oaxaca, Mexico.



Bard student Michelle Phillips and INSO staff member Nelly Fernandez collect water samples in Oaxaca, Mexico.

Strengthening Environmental Studies

SLOW WATER AND COASTAL ECOLOGY

The Foundation's environment initiative supported a wide range of projects at colleges and universities that strengthened environmental studies and promoted international research partnerships and exchanges.

At the College of the Atlantic in Maine, a project on Coastal Ecology and Integrated Marine Studies involved faculty and students in collaborative research that examined the impact of climate change on island ecology. Field trips, complemented by course work, deepened students' knowledge of marine science and generated new scholarship.

Bard College developed a program, Learning Across Borders, that strengthened the international component of graduate

environmental studies. Eight young professionals from developing countries completed a Master of Science degree in environmental policy at the college, and Bard students served six-month internships in India, South Africa, Mexico, Slovakia and other countries. The program fostered a strong collaboration with the Institute for Nature and Society (INSO), a non-governmental organization in Oaxaca, Mexico. Bard students and several faculty members participated in joint research with INSO. The work focused on the problem of too much "fast water," which disappears rapidly during the rainy season, and not enough "slow water," which in the past was trapped by healthy ecosystems and retained for use throughout the year. The Bard-INSO team explored approaches to water management that would protect ecosystems and promote sustainable practices.

Bard and the College of the Atlantic joined investigators from other Luce-supported schools at a gathering hosted by Brown University's Watson Institute to share research findings and build collaborative networks. ■

that strengthen their work. This has been particularly true for seminaries and divinity schools, which continue to play a principal role in preparing religious leaders even as patterns of belief, practice and affiliation change. Hartford Seminary in Connecticut—one of the country’s oldest theological institutions, and the base of Henry Winters Luce after he returned from China—was also among the first to rethink its programs and facilities. Seeing the need for a streamlined new model, Hartford sold its historic residential campus to the neighboring university, and built a new home suited to the school’s distinctive emphases: research on American religious life and developing resources on interfaith relations for Jewish,



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The Hartford Seminary’s building was designed by architect Richard Meier. The Foundation has enabled the school to hire a professor of Contemporary Islam to direct a training program for Muslim chaplains and imams, as well as a professor of Jewish Studies.

WIKIPEDIA COMMONS



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Rabbi Justus Baird, director of the Center for Multifaith Education at Auburn Seminary in New York City, gives an invocation for the Rudin Lecture in the James Chapel of Union Theological Seminary. Since 2003, the Foundation has funded a number of initiatives sponsored by the Auburn Seminary to promote understanding and respect among people of different faith traditions. This work has included the development — in collaboration with New York Theological Seminary — of a Doctor of Ministry in a Multifaith Context program.

PHOTO BY ANGELA JIMENEZ

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At the crossroads of interdisciplinary collaboration, the library of the Graduate Theological Union (in Berkeley, California) was founded in 1969 and contains the collections of the Union's nine member schools. The library reflects the ecumenical and interreligious collaboration that takes place at the consortium.

COURTESY OF GRADUATE THEOLOGICAL UNION



Christian and Muslim clergy, religious educators and seminarians (fig. 9). Auburn Seminary—founded in upstate New York in the early nineteenth century as the Presbyterian school of the western frontier—relocated to the New York City campus of Union Theological Seminary. In its new home, Auburn embraced new commitments: continuing education for clergy, research on the changing enterprise of theological education, and multi-faith engagement (fig. 10).

On the opposite coast, nine seminaries from different religious traditions came together to form the Graduate Theological Union in Berkeley, California. The schools pooled resources to form the largest theological library in the western United States (fig. 11), and launched new curricular ventures, including a joint doctoral program in which all nine schools' faculties participate.

These creative responses to new realities inspired the Foundation's Theology Program to pilot our unique initiative to prepare religious leaders, well grounded in their own traditions, to thrive in a religiously diverse society.



Building Bridges

ARCHITECTURE AND ENGINEERING STUDENTS AT LEHIGH UNIVERSITY crossed centuries, cultures and academic disciplines to construct a bridge on their campus that is modeled on the bridge in an iconic twelfth-century Chinese painting (pg. 42). At the same time, they forged a striking image of the Luce Foundation's enduring goal to build bridges. We are best known, perhaps, for the interdisciplinary Luce professorships we funded at American universities and for our commitment to increasing Americans' understanding of Asia. We try to reach across other divides—between scholars and practitioners, local and global concerns, sometimes even polarized communities—to build trust and promote collaboration.

One example is the recently launched Luce Initiative on Asian Studies and the Environment (LIASE). Despite the great interest in Asia on American campuses, we have been concerned that Asian studies remains primarily housed within the humanities and social sciences, providing few opportunities for undergraduates in mathematics, economics and the sciences to learn about Asia. In campus discussions about the environment, Asia has become prominent because of both the environmental challenges the region presents and the green technologies being developed there. It is clear that these challenges will require global cooperation and engagement by people with interdisciplinary training, comparative perspectives and knowledge of local conditions, as well as historical and cultural context.

Several schools provided models for the new initiative. At Lawrence University in Wisconsin, the Environmental Studies and East Asian Studies programs collaborated to introduce students to water management issues in China. A seminar called Water Wars, which examined approaches in Wisconsin and China to the allocation and protection of freshwater resources, led to a study tour of the Yangtze and Pearl rivers. With the hire of geographer Darrin Magee in 2006 for a newly created position in Asian Environmental Studies, Hobart and William Smith Colleges in upstate New York

Cheonggye Stream, Seoul, South Korea
PHOTO BY ANDREW GRUEN



Students complete construction of Lehigh's Chinese Bridge, April 2011.

COURTESY OF ANDREW MAIER III / LEHIGH
UNIVERSITY CHINESE BRIDGE PROJECT



Portion of the Chinese scroll painting *Along the River During Qingming Festival*.

WIKIPEDIA COMMONS

Hands-On Learning

THE CHINESE BRIDGE PROJECT

In 2009, Lehigh University in Bethlehem, Pennsylvania, launched an initiative to advance interdisciplinary education and Chinese studies on campus and to reinforce the university's relationship with China, which dates back to the nineteenth century. The Chinese Bridge Project was shaped by faculty in many fields—from history, literature, language, media and religious studies to civil and environmental engineering, structural engineering and architecture. The project's theme of bridges (metaphorical, virtual and physical), was inspired by the Rainbow Bridge depicted in the famous twelfth-century Song dynasty scroll *Along the River During the Qingming Festival*.

As part of the project, undergraduates in engineering, architecture and computer science studied Chinese language and culture. They joined Asian studies majors for seven weeks in China, where they collaborated with Chinese students to build wooden bridge models. A capstone studio session and seminar at Lehigh led to design and construction on campus of a pedestrian bridge that incorporated Chinese and Western design principles. The project was documented by teams of students participating in a Digital Bridges course, and was tied to related research on the lives and accomplishments of Chinese students who have attended Lehigh since 1879.

In April 2011 Lehigh organized campuswide *Qingming* festivities to mark the bridge's completion. The university also celebrated new course offerings in Chinese language, literature, civilization and history that helped secure approval of a Chinese major. In the project's next phase, work will focus on a Chinese-style pavilion. ■

developed a set of programs on human-environment relations in East Asia. Students use their local context, the Finger Lakes region of New York, as a basis for comparison to gain new perspectives on water and energy use in East Asia, focusing in particular on the effects of industrialization.

Through LIASE we are inviting other liberal-arts colleges and consortia to explore Asia through the lens of the environment and sustainable development. Bringing Asia specialists and non-specialists together to enrich the study of the region, we hope to inspire ideas for work on the twenty-first century's pressing issues.

LIASE recalls earlier successful ventures. The Luce Fund for Chinese Scholars was launched in response to the reestablishment of diplomatic relations between the United States and China in 1979. Recognizing that most Chinese students and scholars coming to America at that time were focusing on economic and technological development, the Luce Foundation offered an exchange program for Chinese academics in the humanities and social sciences. The six-year program proved mutually beneficial. From their residencies at leading American universities, the Chinese visitors gained skills to advance their fields when they returned to China. Their visits also allowed the American hosts—experts in Chinese studies—to restore networks lost during the three decades of China's isolation. The U.S.–China Cooperative Research Program, which succeeded this special fund, supported research projects jointly developed by Chinese and American scholars (pg. 45).

On the domestic front, over the last two decades the Foundation has supported many projects designed to link religion and the arts communities, too often portrayed as adversaries in the “culture wars.” Reflecting our longstanding commitments to theological scholarship and American art, this emphasis was inspired by former Luce president John Wesley Cook's work in religion and the arts when he was a professor at Yale. We supported new courses and centers in theology and the arts at Andover Newton Theological School, the Graduate Theological Union, United Seminary of the Twin Cities and Vanderbilt Divinity School. We also underwrote collaborations between museums and religious scholars, like the Five Faiths Project at the University of North Carolina at Chapel Hill and the Reluctant Partners symposium at the American Bible Society. A volume of essays, *Crossroads: Art and Religion in American Life* (edited by Alberta Arthurs and Glenn Wallach), resulted from a research project involving historians, sociologists, journalists, artists and religious leaders.

Today, the Memphis Theological Seminary (Tennessee) draws together three of the city's historical identities—as the cradle of the blues, a center of the civil rights movement and a notch in America's Bible Belt—in a project called *At the River*. The seminary is connecting musicians, visual artists, dancers and poets with religious and community leaders. In addition

to exploring the role of the arts in worship, the school's students and local artists are trying to reconcile a struggling, long-divided community by addressing issues of poverty, violence and racial injustice (fig. 12).

Piloting *Life* magazine 75 years ago, Henry R. Luce sought to make complex, current issues accessible to the widest readership, delivering his richly-illustrated magazine to the coffee tables of American homes. The Foundation often follows his lead, supporting strategies that bring major research to audiences outside the academy. Our Henry Luce III Fellows in Theology, for example, are required to include a dissemination plan for their research projects, and many have published articles in national magazines and given media interviews to complement their academic contributions (pg. 16).

The mandate of the Henry R. Luce Initiative on Religion and International Affairs is not only to provide new scholarly resources but also to create broader public understanding of foreign-policy challenges. For Public Radio International's program *The World*, we supported increased coverage of the world's religions. Another grant helped expand the number of international stories on American Public Media's weekly program *On Being*, hosted by Krista Tippett. We have encouraged collaboration between the schools of journalism and international relations at Syracuse University, as well as other cooperative ventures like New York University's Digital Religion program. At the University of Southern California's Annenberg School for Communication and Journalism, Diane Winston's students are exploring the nexus of religion, media and international affairs (pg. 46).

Recently we have tried to build another bridge, not across cultural or institutional boundaries but over the troubled waters our grantees have



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John Kilzer performing at a cultural program of the Memphis Theological Seminary. Kilzer is a blues musician, poet and ordained United Methodist pastor. A graduate of Memphis Theological Seminary, he now directs the school's Theology and Arts Program.

PHOTO COURTESY OF MEMPHIS THEOLOGICAL SEMINARY



Shaanxi women learn farming skills, 1959.

PHOTO COURTESY OF GAO XIAOXIAN

Opening Doors through Collaboration

ADVANCING KNOWLEDGE OF CHINA

The reestablishment of diplomatic ties between the United States and China in 1979 opened the door to scholarly exchanges after nearly three decades of isolation. For American academics this opening held the promise of connecting with scholars in China and conducting field and archival research there. Chinese scholars were eager to learn about Western theories and research methodologies and to gain a broader international platform for their work. To help accelerate these connections, a Luce Foundation program promoted joint research projects aimed at producing new insights and knowledge that would enhance understanding of China and improve Sino-American relations.

The ten-year U.S.-China Cooperative Research Program, which ended in 1998, funded U.S. universities to support more than fifty teams of American and Chinese scholars who collaborated on projects that explored legal, economic, political, social and cultural topics—in urban and rural, historical and contemporary contexts. These cooperative inquiries generated publications in both languages and a range of new resources. In many cases, they also fostered enduring professional relationships.

Gail Hershatler, a China scholar and professor of history at the University of California, Santa Cruz, worked with Gao Xiaoxian on a project that allowed each to benefit from the other's expertise. Professor Hershatler's 2011 book, *The Gender of Memory: Rural Women and China's Collective Past*, is based on a decade of oral-history interviews conducted in rural Shaanxi Province with Gao, who at the time was research director of the Shaanxi Provincial Women's Federation. The book breaks new ground by exploring the experiences of farming women during the early years of Chinese socialism—particularly the impact of agricultural collectivization on work and family in the 1950s.

"I could not in any way have done this research without Gao Xiaoxian," says Hershatler. "I learned so much from her, but at the same time I think we did things together that neither one of us could have done separately."

While the two women shared an interest in the subject of their research, each had a different goal. Hershatler was seeking to fill a gap in scholarship by looking beyond that era's political campaigns to examine their impact on individual lives. Gao wanted to identify lessons from the past that could be applied to current development strategies affecting rural women.

"We had diverse but overlapping interests. I work in an academic environment, Gao does not. She's involved in development work, I'm not. My concern in writing about our research was to make China more comprehensible to an audience outside China, which means I had to fill in a lot of background. Gao was more interested in drawing out the policy implications of our findings for a Chinese audience. So we decided we were going to talk to people together about the 1950s, but would do separate things with our research."

The collaboration was mutually enriching. Gao Xiaoxian had a deep understanding of the Chinese countryside, spoke the local dialect, and was able to gain the confidence of interview subjects because of her well-respected work on women's issues in the province. At the same time, she valued her research partner's experience with oral-history techniques and interpretation.

"The most rewarding aspect of the collaboration was the intellectual relationship," says Hershatler. "As an American academic, I was concerned with questions like what is the nature of memory—when someone tells us what happened in the 1950s, what are we really hearing? And Gao was very interested in seeing how an American academic would approach questions like that, and also in the way feminist historical analysis gets done."

The two colleagues remain close friends. Gao Xiaoxian founded a grassroots development organization where she continues her work with rural women. Gao has written policy-oriented essays informed by the collaborative research and is working on a longer history of women's labor in Shaanxi Province. ■



Women rabbis read from the Torah at Robinson's Arch, near the Western Wall in Jerusalem. PHOTO BY MEGHAN MCCARTY



USC journalism students in the West Bank city of Hebron. PHOTO BY MEGHAN MCCARTY

Covering Critical Issues

RELIGION AND WORLD AFFAIRS

Few journalism students have a chance to hone their reporting skills by traveling to a part of the world that is front-page news back home. The Annenberg School for Communication and Journalism at the University of Southern California offers a course that provides this unusual experience. For the past two years, the Reporting on Religion class has included a ten-day field trip to Israel and the West Bank. Students meet with activists, journalists, political and religious leaders and ordinary people whose lives are directly affected by the region's crosscurrents. The goal is to couple classroom study of religion's role in culture, politics and world affairs with on-the-ground immersion in these issues. At the same time, students are expected to tackle the usual challenges of overseas reporting—delving deeply into subjects that are new to them and producing a range of thoughtful stories on tight deadlines.

"In today's world the intersection of religion and geopolitics is key, and journalists need to be prepared to think critically and write clearly about this reality," says Diane Winston, Knight Chair in Media and Religion, who teaches the course. "Very few news outlets can devote time and money to this kind of reporting, and most of the stories that appear focus on conflict. I want to train students to look beyond that, to report important stories about individuals and communities that are not being covered." Interest in these kinds of stories has allowed Winston's students to post their pieces on multiple media platforms: online blogs, public radio, *The Washington Post* and *Global Post*, among other outlets.

The graduate journalism class is part of a broader Luce-funded

project at USC that seeks to address a significant gap: while religion is an increasingly critical factor in world events, its role is poorly understood by the public and only marginally covered by the media. Shrinking budgets have forced media outlets to cut back on specialty beats and overseas reporting. The Annenberg School provides Knight Luce Fellowships that give working journalists an opportunity to report religion-related international stories they might otherwise lack the financial resources to pursue. These investigative pieces from around the world have focused on such topics as Saudi Arabia's global export of its particular brand of Islam; the growing U.S. evangelical foreign-adoption movement; and the unraveling of Tibetan Buddhist traditions as exiled lamas are forsaking their vows in order to lead more worldly lives. Since the fellowships began in 2010, a number of Fellows' stories have been published in high-profile outlets and featured on national broadcast programs.

The project also promotes scholarly exploration of the ways in which religious beliefs affect different communities and influence national and international politics. USC is developing a new master's program in Religion and International Relations, and a public seminar series, *Religions on the Move*, brings together faculty and graduate students from different disciplines to discuss and deepen their research. The project's academic and journalism strands reinforce each other. Each spring, several Knight Luce Fellows will discuss their work at the seminar series and other campus forums and will provide master classes on covering global religious issues.

In 2011 the Reporting on Religion class was part of an innovative collaboration with the American Public Media program *On Being*, another Luce grantee. With the Foundation's support, host Krista Tippett and her team took their first international reporting trip and joined the USC journalism students in Israel. The students' stories were posted on the *On Being* blog and Tippett devoted six programs to the interviews she conducted in the field. ■

encountered during the economic downturn. The American Art Renewal Fund was established to strengthen museums' American art programs in response to the recession. Museums were asked to describe the impact of financial strains, particularly on their American art activities. They reported widespread layoffs, canceled exhibitions, reduced capital projects, deferred building maintenance, shortened public hours and increased admission fees. Between March 2010 and November 2011, the Foundation awarded grants to fifty-seven museums across the country for a total of nearly \$5.5 million. Unlike in our typical grants, the Foundation offered operating support, restricted to American art activities—personnel, maintenance, capital needs, cash reserves and debt reduction. Doreen Bolger, director of the Baltimore Museum of Art, a recipient, wrote, “The decision to offer this type of opportunity at this challenging time was visionary.”

Celebrating our 75th anniversary, the Foundation announced a special \$10 million initiative in June 2011, which recalls the many ways we have built bridges through the years. Prospective grantees are invited to develop projects, rooted in their institutions' own strengths and visions, which will also advance the Foundation's mission. The initiative's first grant of \$2.5 million has been awarded to Yale University, Henry R. Luce's alma mater. The grant will support the growth of Yale's international programs, centered in the recently established Jackson Institute for Global Affairs (fig. 13). The Institute offers a new undergraduate major, enhanced master's degree programs and visiting appointments for international leaders. This anniversary grant to Yale supports ventures across disciplinary boundaries, and underlines our shared commitment to increasing Americans' international understanding.

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James Levinsohn, director of Yale University's Jackson Institute for Global Affairs, teaches an introductory course that analyzes international problems ranging from energy security to infectious disease.

PHOTO BY MICHAEL MARSLAND/YALE UNIVERSITY





Promoting Leadership

DURING THE FORTY-FOUR YEARS he led his father's foundation, Henry Luce III (called Hank) expanded its board and hired the first professional staff. With them he built durable programs that reflected his family's interests in Asia, theology, higher education, public policy and the arts. As available resources increased and the philanthropic sector changed, he still kept an eye on Henry R. Luce's original intention in establishing the Foundation to honor his parents' example. Lacking more explicit guidance, Hank Luce studied his father's biography, and delved into his writings to discern more clearly the values that had motivated him. Beyond the quest for knowledge, he discovered a second lifelong passion: the practice and promotion of leadership.

Never far from his roots, Henry R. Luce saw leadership as a calling. His sister Elisabeth Luce Moore's earliest memories included sermons that he had delivered, standing on a box in the yard of their Chinese mission compound, to his three younger siblings. After his death in 1967, she noted that as an adult he had become another kind of preacher, using his magazines as a pulpit and entering the political arena to influence the nation's elected leaders in what he called "the American century." In every sphere, his gifts for leadership were clear: native intelligence, idealism, boldness, a sense of responsibility combined with a zeal to move others and relentless energy.

The passion for leadership, which guided Hank Luce as he developed programs, resonates through all of the Foundation's activities today. For the most part, we focus on the leadership exercised by institutions—colleges and universities, museums, policy institutes and seminaries. Some of our initiatives, though, are directed toward the individuals who lead those institutions and toward the cultivation of the next generation of leaders. We take the long view in pursuing this goal, as we do in advancing knowledge: at an early stage we seek to identify promise, and we expect a long-term return on our investment.

In addition to funding exhibitions and other museum projects, our American art program supports doctoral dissertations in this once-neglected field.

On the Great Wall, China
PHOTO BY DAVID SHIRK

Since the mid-1980s we have awarded fellowships to more than three hundred graduate students. Many are now museum curators and several have become museum directors (pg. 51).

For the last three decades, we have steadily encouraged new leaders in another arena: the U.S. House of Representatives. Orientation seminars, organized by the Library of Congress with Foundation support, are offered at Colonial Williamsburg to each new Congressional cohort. Senators and representatives who are in the midst of their terms of office have access to another educational opportunity: the Aspen Institute's Congressional Program provides in-depth conferences and weekly breakfast briefings that address major policy issues.

The Foundation's largest program today honors another leader, Clare Boothe Luce, the wife of Henry R. Luce. In her lifetime, she achieved prominence in many fields: as a playwright, journalist, U.S. Ambassador to Italy and the first woman elected to Congress from Connecticut. At her death in 1987, her major bequest to the Foundation focused on areas in which women's contributions had not been adequately recognized—the physical sciences, mathematics and engineering. Since its first grants in 1989 the Clare Boothe Luce Program (CBL) has become the single most significant source of private funding for women in these disciplines, supporting to date more than 1,500 students and professors (pg. 52).

Adhering to the bequest's instructions, the CBL Program encourages women to “enter, study, graduate and teach” in mathematics, engineering and science. CBL grants are awarded to institutions, some designated by Clare Boothe Luce for permanent support, some invited in an annual competition. Recognizing key decision points in careers, the program works at three levels: undergraduate scholarships and research awards; graduate and post-doctoral fellowships; and term support for tenure-track faculty appointments. Early recipients of CBL scholarships have now joined faculty ranks or taken leadership positions in industry. Each year, CBL students and professors garner national recognition, like Cindy Regal, the Clare Boothe Luce Assistant Professor of Physics at the University of Colorado, Boulder, who received awards last year from both the Packard Foundation and the Office of Naval Research.

Today the Foundation's commitment to advancing women's leadership extends well beyond the sciences. At the Oblate School of Theology in San Antonio, for example, we are supporting an innovative program that is preparing women for pastoral roles in the rapidly changing Roman Catholic communities of the United States (pg. 55). The American Society for Muslim Advancement, in partnership with seminaries in this country and universities in the Arab world, is developing a graduate program for Muslim women



Derrick Cartwright at the Seattle Art Museum.

PHOTO BY JENNIFER RICHARDS,
COURTESY OF SEATTLE ART MUSEUM

Building a Field

SCHOLARSHIP AND CAREERS IN AMERICAN ART

When Derrick Cartwright decided to pursue graduate studies in American art in the early 1980s, there was little more than his enthusiasm for the subject to fuel his commitment. At the time, American art was a marginalized area of study within the field of Western art history. While scholars of European art had access to major sources of funding for their research and top career prospects, students of American art history received much less academic and financial encouragement.

"The field was very young and students studying American art had a bit of an inferiority complex, wondering if their work would produce the kind of research that could lead to academic appointments," says Cartwright.

To address this gap in scholarship and promote interest in the study of American art, the Luce Foundation established a fund for doctoral-dissertation fellowships. Since 1986, more than three hundred aspiring art historians have used these fellowships to complete important research that has deepened both the knowledge and the appreciation of American art.

For Cartwright, the Luce fellowship he received in 1991 helped launch a distinguished career as a scholar and museum director. Cartwright's research focused on mural paintings in U.S. public libraries at the beginning of the twentieth century. This nationwide movement, which preceded the work of both the WPA and the Mexican muralists, had received little scholarly attention—

reflecting, in part, the comparative neglect of American art studies in previous decades. "It was very exciting research, but ten years earlier it might not have been recognized as a worthy subject for a doctoral dissertation. The Luce fellowship allowed me to complete my dissertation in a timely and much more ambitious way."

The fellowships are one component of the Foundation's American art program, which also provides support for exhibitions and catalogues and for projects related to researching and presenting the permanent collections of museums. Cartwright has seen the benefits of this funding throughout his career. While completing his dissertation he worked at the Fine Arts Museums of San Francisco to help prepare a catalogue of its American painting collection, which became part of a series of Luce-funded museum publications. After teaching art history at the University of California, San Diego, Cartwright moved into the museum field, becoming director of the Hood Museum at Dartmouth College, the San Diego Museum of Art, and most recently the Seattle Art Museum. Each of these institutions received Luce support for projects that strengthened their American art programs.

Reflecting on the state of American art scholarship today, Cartwright describes a very different landscape from the one he knew as a graduate student.

"The field has totally changed. American art history is now one of the most competitive and advanced areas of study, and it has a really strong foothold in many top academic departments. It has gone from being one of the least popular fields for dissertation research to becoming one of the most popular. The Luce Foundation has played a critical role in this transformation by making funding available to explore a whole new range of topics. It encouraged bright students who might otherwise have gravitated towards other areas of study to see American art history as a field for cutting-edge research." ■



Dr. Juliane Strauss-Soukup, Assistant Professor of Chemistry at Creighton University, with Clare Boothe Luce scholars Natalie German and Kelley Wanzek.

COURTESY OF CREIGHTON UNIVERSITY

Opportunities for Women in Science

THE CLARE BOOTHE LUCE PROGRAM

Joan E. DeBello still remembers what it was like as an undergraduate science major to be the only female student in most of her physics and mathematics classes and to have no female professors teaching those courses. “It was intimidating at first. There were times I really needed outside encouragement.”

DeBello received that encouragement when she won a Clare Boothe Luce (CBL) scholarship for her junior and senior years at St. John’s University in New York City. The CBL scholars at her school were mentored by female science faculty who previously had worked only with graduate students, and her fellow scholars provided mutual support to each other. Now an associate professor of mathematics and computer science at St. John’s College of Professional Studies, DeBello credits the program with sustaining her interest in science and setting her on an academic track. “Without that program I wouldn’t be where I am today,” she says. “To have that kind of support as an undergraduate and to be connected to students who were going through the same things I was experiencing made a big difference. I began to see that an academic career in science might be possible.”

Since 1989 the Clare Boothe Luce Program has sought to increase the presence and strengthen the role of women in the fields of mathematics, science and engineering by providing a range of opportunities to advance academic careers. In addition to undergraduate scholarships, the program offers graduate and postdoctoral fellowships and it funds CBL Professorships that create new tenure-track faculty positions. The professorships in particular serve as a powerful incentive for institutional change. Universities seeking grants must demonstrate a commitment to attract and retain

women science faculty by creating a supportive environment for their work.

Juliane Strauss-Soukup was one of the first undergraduate CBL scholars at Creighton University in Omaha, Nebraska. After completing her graduate studies, she returned to Creighton as a Clare Boothe Luce Assistant Professor of Chemistry. The CBL appointment came with discretionary funds that allowed her to get important research off the ground, leading to additional support from the National Institutes of Health. Now a tenured professor, Soukup mentors undergraduate CBL scholars and each year invites several to work in her lab—an experience she hopes will whet their appetite for graduate-level research. An evaluation of the CBL Program found that support for women professors has proved particularly effective in motivating female students to pursue science majors. “Having a female role model in science is inspiring for women undergraduates,” says Soukup. “I try to give students a sense of the challenges they might face in graduate school but also the rewards of this work.”

Another beneficiary of the program is Emily Weiss, who became a Clare Boothe Luce Assistant Professor in the department of chemistry at Northwestern University in 2008. She has already won six prestigious national awards for her research, including the Presidential Early Career Award for Scientists and Engineers. “It is definitely a boost for a junior faculty member to hold a named professorship, which usually comes much later in a scientist’s career,” she says. Weiss has not felt at a disadvantage being a woman in her field. But she recognizes the need for improvement. “The Clare Boothe Luce Program is important because it helps focus the attention of universities on the issue of gender disparities. It provides one more opportunity and incentive to increase their diversity.”

Despite the progress made in recent years, women are still a small minority on most science and engineering faculties. By expanding the number of strong role models for women in science, the CBL Program is helping to change that landscape. ■

in Islamic law. The New England Foundation for the Arts is hosting a multimedia project on women and religion in Pakistan, directed by artist Samina Quraeshi, formerly Henry R. Luce Professor of Family and Community at the University of Miami (fig. 14). The University of Michigan is collaborating with Fudan University, through the Joint Institute for Gender Studies in Shanghai, to foster work by Chinese graduate students and young faculty on women and gender.

Focusing on graduate theological education, the Foundation's Theology Program is primarily oriented toward leadership development. Because the increased age of seminary students has created a serious challenge for American religious communities, the Fund for Theological Education has received Foundation support since the 1990s to recruit highly qualified younger candidates for the ministry. The country's changing demographics have presented other challenges and new opportunities. The New York Theological Seminary shaped programs for the pastors of storefront churches, mostly in urban African-American communities. The Foundation's grants reach other groups that traditionally have had little access to accredited theological schools. Today we are assisting institutions to prepare religious leaders for the growing Hispanic population—among them the Perkins School of Theology at Southern Methodist University, the Seminary Consortium for Urban Theological Education and the Association for Hispanic Theological Education (pg. 54).

One of this country's great strengths is its religious and cultural diversity, but in recent years communities have been divided and social progress obstructed when that diversity was misunderstood or feared. For the past decade, the Luce Foundation has been unique in encouraging seminaries

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Schoolgirls in the Old City of Lahore, from the multimedia project *The Other Half of Tomorrow: Women Changing Pakistan*, directed by Samina Quraeshi. The project is exploring the lives and struggles of a diverse group of Pakistani women as they confront challenges of gender inequality, religious fundamentalism, women's education and maternal and child health. In addition to a series of short films, the project will create a website, a gallery installation and a range of educational components.

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The ALTE graduating class of 2011, at the Iglesia De Dios Church in Lakeside, Indiana. PHOTO BY NELSON NOVALES



Grand opening of the Justo L. González Center for Latino/a Ministries, established by AETH at Asbury Theological Seminary in Orlando, Florida. COURTESY OF AETH PHOTOGRAPHER CHERYL CARSON

Expanding Access

THEOLOGICAL EDUCATION FOR LATINO/A PASTORS

Latino churches represent the fastest-growing segment of American religious institutions. Leaders of these congregations play a critical role in their communities, often going beyond traditional pastoral responsibilities to address housing, employment and legal needs of church members. Yet many of these pastors lack the depth of preparation provided by formal theological study. A large number have attended local, denominationally based bible institutes, which are accessible to students with full-time jobs. While the quality of training provided by these institutes varies greatly, most lack the academic standards of traditional seminaries.

To help bridge this educational gap, and to better equip Latino pastors and church leaders to effectively serve urban and small-town congregations, the Seminary Consortium for Urban Pastoral Education has developed an innovative program. Known as ALTE (Advanced Latino/a Theological Education), the program provides an eight-course curriculum that allows participants to earn academic credit towards a Master of Divinity or Master of Arts in Theology degree, which they can then complete at an accredited theological school.

"This is a pivotal time for the Latino church and pastors must be prepared to help their communities face a number of challenges," says Reverend Ramon Nieves, ALTE program director. "We saw the need to design a program that was affordable, bilingual and

culturally and contextually relevant, which would provide an alternative pathway to a seminary education."

With Luce Foundation support, the consortium worked with faith leaders and educators from a range of denominations to shape the multifaceted program that is now available to Latino pastors in Illinois, Indiana and Michigan. The courses, taught by nationally known Latino professors from top theological schools, are held at locations and times that are convenient for clergy who have other jobs, which is the case for most ALTE students. They cover such topics as Immigration in Theological Perspective and Pastoral Care in the Latino/a Church. ALTE also offers continuing-education workshops on practical ministry and administrative issues relevant to Latino communities, and an annual professional-development session for bible institute faculty.

"We are trying to be a bridge between the Latino church community and academia," says Nieves. "Most of ALTE's students have been active in ministry for years. They are using what they're learning from this program to strengthen their pastoral and educational work and it has made a difference."

To further expand access of Latino church leaders to rigorous theological study, the Foundation supports a complementary effort to create uniform academic standards at bible institutes. Led by the Asociación para la Educación Teológica Hispana (AETH) in partnership with the Association of Theological Schools, the accrediting body for North American seminaries, the project is designing curriculum and a certification process that will make it possible for bible institute graduates who want to continue their education to enroll in seminaries. ■



A liturgy for participants in the Oblate School's Ministry to Ministers Sabbatical Program.

COURTESY OF OBLATE SCHOOL OF THEOLOGY

Preparing Women for Ministry

OBLATE SCHOOL'S SOPHIA COMMUNITY PROGRAM

As the number of Catholic priests in the United States continues to decline, women are assuming roles as pastoral associates or administrators, positions once held exclusively by ordained men. These duties demand deep theological knowledge and high-level pastoral training. But acquiring this preparation can be difficult for women who are juggling other responsibilities, live far from institutions of Catholic education and have limited financial resources.

To address these obstacles, the Oblate School of Theology in San Antonio, Texas, has developed an affordable academic-degree program in lay ministry designed to accommodate the family and job commitments of women already engaged in active ministry or aspiring to make that transition. The Oblate School's Sophia Community Program, begun in 2006 with Luce Foundation support, offers the opportunity to complete a Master of Arts in Ministry degree through a mix of on-campus and online courses during the fall and spring semesters and an intensive one-month summer session. Foundation support has enabled the program to keep tuition low, and the flexible schedule allows students to pursue their studies over three years while meeting other responsibilities. In addition, mentors offer guidance and encouragement throughout the program.

The summer session is particularly enriching. The rigorous academic courses make it possible to fulfill many core requirements, and a group retreat focused on spiritual formation builds enduring bonds. "We think it is important to provide an opportunity for community building, and we're seeing the creation of a network of wonderful professional women ministers who stay in touch after the program and provide mutual support," says Rita Velasquez, director of the Sophia Community Program.

Most of the women who have participated to date live in the San Antonio area or nearby towns. Many were already working in a parish or archdiocesan organization—as catechists or on special committees or as volunteers. The study program has allowed graduates to assume higher-level ministry and leadership roles—for example, running the adult faith-formation program and supervising liturgical celebrations.

"When you've already had some ministry experience and can add the knowledge that this program provides, the package is much more substantial," says Velasquez. "Pastors have told me what a difference it has made to have someone who is prepared in this way to do professional ministry, and many graduates have been offered full-time employment."

The Sophia Community's success has led the Oblate School of Theology—which has a long history of preparing students for priestly and lay ministries—to sustain the program now that Luce funding is winding down. Says Velasquez: "It was exciting to see the overwhelming support in the Oblate community to continue this work with women. It has now become a part of our institution and our mission." ■

and divinity schools to equip their graduates for leadership in a religiously plural society. New approaches to theological education, initially modeled on Hartford Seminary's Abrahamic Forum, have been advanced by faculty training programs at Auburn Seminary and at the American Academy of Religion. The Association of Theological Schools in the United States and Canada is now addressing this need for multireligious perspective with its more than 250 member schools through a project centered on the practice of hospitality.

The Foundation consistently considers the leadership pipeline in other fields as well. Through the Council of Independent Colleges, we are supporting programs that prepare senior leaders for American liberal arts colleges. Since launching the Henry R. Luce Initiative on Religion and International Affairs in 2005, we have worked with professional schools of international relations to add knowledge of religion to the preparation of the next generation of policymakers, diplomats, development experts, human rights advocates and military leaders. The National Committee on United States-China Relations has developed an innovative program of education and exchange for the younger generation of American China scholars. This Public Intellectuals Program, now working with its third cohort, introduces early-career academics to the policymaking community and gives them the tools to engage in policy debates. Two other exchange programs, organized by the Brookings Institution and the Shanghai Institutes for International Studies, provide emerging younger leaders on both sides of the Pacific with opportunities for in-depth exposure to peers in the academic and policy communities, enriching the possibilities for collaboration in years to come.

Since it began in 1974, the Luce Scholars Program has become the Foundation's signature endeavor in leadership development (pg. 57). Structured around year-long professional placements in Asian countries, the program emphasizes cross-cultural learning for a small cohort of America's most promising young leaders. Each year, as we meet the outstanding candidates nominated by seventy-five universities and colleges, we recognize how much has changed—in Asia, in higher education, in technology and global communications and in all disciplines—since the first Luce Scholars crossed the Pacific. At the same time, we remind the finalists that they are embarking on a journey that is like the one that Henry Winters Luce and Elizabeth Root Luce took when they went to China in 1897, still in their mid-twenties. Henry R. Luce's parents followed their vision with generosity, boldness and open hearts. Their example inspires our Luce Scholars as they seek new learning and new opportunities for leadership, and it continues to inspire the Foundation their son created in their honor.



Transformative Journeys

THE LUCE SCHOLARS PROGRAM

Since its beginning in 1974, the Luce Scholars Program has provided an opportunity for young Americans with strong leadership potential to live and work in Asia. The program is designed to provide cultural immersion through professional placements, with the goal of enhancing understanding of the region. Each year, fifteen to eighteen Scholars under the age of thirty are sent to different Asian countries to work in local organizations that match their professional interests.

Among the program's unusual features is the requirement that candidates have limited prior exposure to Asia. Another is the belief that discomfort and frustrations, along with new discoveries and connections, are all key ingredients of a meaningful Luce year. In fact, the experience is meant to be challenging. Judging from the comments of former Luce Scholars, one of the most rewarding aspects of their year in Asia was facing and overcoming those challenges. In the process, they developed a deeper understanding of another culture and gained a new way to see themselves, the United States and the world.

"It's hard to capture what is so special about this program, the audaciousness of what it is trying to do by sending people on these personal and professional journeys, exposing us to Asia and Asia to us," says Helen O'Reilly, who spent 2006–2007 as a Luce Scholar in the Philippines. "Even if you don't end up doing something related to Asia afterwards, you are indelibly marked by this experience. It shrinks the world and expands your horizons in a way that is unique."



The class of 2011–2012 Luce Scholars in New York for orientation. PHOTO BY KEN LEVINSON

While Asia is much better known and more globally important today than it was in 1974, and recent Luce Scholars are more likely to have traveled overseas than their earlier counterparts, the intensity of the experience is remarkably similar for different cohorts. Reflecting on their Luce year, participants from each decade of the program's existence describe its impact as personally and professionally transformative.

ANDREW GRUEN was pursuing graduate studies in sociology, with a focus on journalism in the digital age, when he became a 2009–2010 Luce Scholar. A self-described “technology nerd,” he welcomed an opportunity to spend time in South Korea. “I wanted to know what life was like in the country that has the fastest Internet service in the world,” he says. He was also eager to work at *OhmyNews*, an online citizen-journalism enterprise based in Seoul that is a well-known progressive voice in the country.

The first few months were difficult. Despite taking the required summer classes in Korean, Gruen struggled with the language. It also took a while to adjust to the workplace culture. “I was clueless about office politics there,” he says. He soon discovered that the position of desks signaled the importance of the employee. The more senior you were, the closer you sat to the windows and the boss’s office. Gruen’s desk was in a distant corner, far away from both.

At the start, Gruen was given minor office tasks and had limited

interactions with his coworkers. But when *OhmyNews* decided to do a series on European social-welfare benefits, he was invited to join a team-reporting trip to Paris. Gruen prepared a briefing packet for his colleagues, and they relied on him to schedule and help facilitate meetings with key officials. He wrote numerous stories in English that were translated into Korean and posted on the news service. “The Paris trip was the first time I was able to work to my full potential and could show my value to the journalists. It was the major turning point.”

Gruen’s role and responsibilities at *OhmyNews* changed dramatically. By the end of his stay, he had helped revamp the organization’s English-language service and developed an enduring friendship with his boss. Gruen is now preparing a PhD dissertation that examines how digital news organizations dedicated to quality journalism remain viable. *OhmyNews* will be one of three case studies. “The Luce year radically altered my professional focus,” says Gruen. “And it has become a big part of who I am, what I do, the attention I pay to the world.”

SUZANNE SISKEL had just graduated from college when she joined the first class of Luce Scholars in 1974. As an anthropology major with a focus on Mayan culture, Siskel knew very little about Asia. She was placed at Airlangga University in Surabaya, in East Java, and spent a year working with medical students who were conducting research



Luce Scholar Andrew Gruen participating in a traditional Korean ceremony to commemorate the building of a new home. COURTESY OF ANDREW GRUEN

in villages to evaluate the social impact of public-health services.

Communication options were more limited for Siskel's cohort than those available to recent Luce Scholars, who are now accustomed to email and cell phones. "The world was a very different place then," she says. "I remember how amazing it was when the first photocopy machine came to Surabaya." The Luce Scholars kept in touch by writing letters. If Siskel wanted to speak to her parents in Los Angeles, she would have to book a phone call several months in advance. Her main connection with the world outside Indonesia was through her short-wave radio. "When I felt homesick I would listen to the BBC. That was my lifeline."

Through her work in rural villages, her daily interactions with people from different walks of life and her extensive travels around Indonesia, Siskel came to know the country and language well. She credits the experience with setting her on a new path. "I got hooked on Indonesia," she says. "By the end of the year I couldn't imagine not spending more time there."

Siskel returned to the country in 1983 as a Fulbright scholar while completing her graduate studies in social anthropology. She later moved to Jakarta, where she worked on international development projects and then served for fifteen years as the Ford Foundation's representative in Indonesia and the Philippines. Siskel recently became executive vice president of the Asia Foundation, which administers the Luce Scholars Program in the field, thus completing the circle begun with that first trip more than three decades ago.

RICHARD READ's year as a 1986–1987 Luce Scholar with *The Nation*, an English-language daily in Bangkok, Thailand, had a profound impact. "It opened up a whole new world for me and changed who I am as a person, as a journalist and as a parent," he says.

Read had spent several years after college as a junior reporter for *The Oregonian* newspaper in Portland. His dream was to become a foreign correspondent, a goal that seemed a long way off at the time. He recalls the culture shock he and his wife felt when they arrived in Bangkok. "For all the rigorous orientation the program gives you in advance, it really hits you when you get off the plane and can't read the signs or understand the language. It was a huge challenge." Read gradually came to know Thailand well through reporting trips with his Thai colleagues that took him across the country to cover economic and social issues. "To be able to immerse yourself in another culture at a young age is such a privilege. It broadens your whole outlook," he says.

The experience accelerated Read's rise to foreign correspondent. After the Luce year he became a freelance journalist in Tokyo and opened a bureau there for *The Oregonian*, which he ran until he returned to Portland in 1994. Read went on to win two Pulitzer prizes for *The Oregonian*. One was for a series that illustrated the impact of the Asian economic crisis on the United States by following a container of frozen french fries from the Washington-state farm where the potatoes were grown to a processing plant in Oregon, ending up at a McDonald's in Singapore. The second Pulitzer was



Luce Scholar Ted Alcorn speaking with a farmer in Sichuan Province, China. PHOTO BY 米莱 (MI LAI)

shared with three other reporters for a team investigation that exposed systematic problems within the U.S. Immigration and Naturalization Service, including the harsh treatment of some Asians on business trips to this country. Read attributes these successes to his deep connection with Asia that began with his Luce year. “None of this would have been possible without that experience.”

KATE OTTO had volunteered on HIV/AIDS initiatives in Africa before becoming a 2009–2010 Luce Scholar in Indonesia. She had never been to Asia, and was interested to learn how the pandemic was affecting the region. With a recent master’s degree in international health policy and management, Otto was planning for a policy career. But when she was given a choice to work either at a national policy commission or at a grassroots nonprofit, she chose the latter. “It would have been natural for me to take the high-level placement, but I decided I should make the choice I would not normally expect myself to make,” she says. Otto spent the year at a community-based HIV/AIDS and drug rehabilitation center in the city of Bandung. Most of her coworkers were recovering drug addicts and many were HIV positive.

Over several months of observing the program and accompanying staff on outreach visits to homes, hospitals and prisons, Otto gradually developed friendships with her colleagues, and together they identified how she could best contribute to their work. The

experience gave Otto a new understanding of the impact of HIV/AIDS and public-health policies on the most marginalized communities. She also gained a deeper appreciation for grassroots advocacy. “What changed me during that year had a lot to do with the organization I worked with. It was very humbling to realize that sometimes the people who really make a difference don’t even have a high-school diploma. I saw how people who might lack resources, and perhaps are also afflicted with illness, can be huge change makers.”

As a public-health consultant, Otto is now committed to bringing “the grassroots spirit and know-how to the institutional level.” Since her Luce year, she has worked on a range of international projects and she contributes regularly to *The Huffington Post*. Otto also keeps a blog called *Everyday Ambassador*, which uses her own story to explore how a foreigner can do public service in another country.

HELEN O’REILLY’s experience as a Luce Scholar in the Philippines led her to a career in law. O’Reilly had previously worked in New York as an advocate for children with disabilities involved in the juvenile-justice system. She spent her 2006–2007 Luce year with an organization in Manila that sought greater protections for exploited domestic workers, mostly girls and women from rural areas.

“I knew I wanted to be an advocate, but at that time I wasn’t sure if I wanted to do it as a social worker or through the law. My work in Manila made it clear to me that advocacy has its limits if the law isn’t there or it’s not being enforced,” she says. “I saw the enormous



The 2010–2011 Luce Scholars concluded their year at a meeting held in New Zealand, joined by former Luce Scholar David Huebner, U.S. Ambassador to New Zealand and Samoa. PHOTO BY JOHN INDALECIO

disconnect between what the law promised and what poor and vulnerable people actually got. I didn't go to the Philippines thinking I wanted to be a lawyer, but I left convinced that this was what I should pursue."

O'Reilly also learned valuable lessons about adapting to another culture. "You're dropped into a society where people are acting in a certain way you might not understand. The program prepares us to expect some frustrations. You're there to work, but you're also an ambassador of your country. My coworkers had never interacted in a sustained way with an American before. I came to appreciate the importance of not forcing things, of taking time to connect on a deeper level."

O'Reilly decided that a good way to integrate herself into Philippine life would be to take public transportation, which most foreigners avoid. Early on, she found herself waiting with several coworkers as many buses that seemed to be going in the right direction passed them by. "I couldn't understand why they weren't flagging any of them down. But in the Philippines it's not polite to openly question someone's actions. So I just waited with them." Eventually her colleagues stopped a bus, and when she boarded O'Reilly realized they had been waiting for one without air conditioning, which cost less. "It seemed like such a small difference in price, but for my coworkers it was significant. That's when I understood the value of just observing, holding back, and letting things reveal themselves."

DAVID VIOTTI considers his 1994–1995 Luce year at the Hong Kong Legislative Council a turning point in his life. "Everything I had done before — college and graduate school — had been very structured and safe," he says. "I can see now that it was a big step for me to face the uncertainty of going to an unfamiliar country, not knowing what to expect from my work placement or the society I'd be living in. I came out of that experience with a new perspective on myself, on Asia and on how my own country is viewed by others."

In Hong Kong, Viotti wrote policy speeches for a legislative councilor and assisted an effort to generate public support for human-rights laws. Since then, he has applied the cultural insights he gained from his Luce year to his work in both nonprofit and corporate settings. A graduate of Georgetown Law, Viotti has spent much of his professional life helping other young people expand their horizons. While CEO of the Junior Statesmen Foundation, which prepares high-school students for civic leadership, he created a program that takes twenty "young diplomats" from U.S. schools to China every summer. Currently executive director of the Westly Foundation, which invests in K–12 education in California, and a consultant on innovative business practices, Viotti is a selector for the Luce Scholars Program.

"Asia is much less foreign today and many candidates for the program already have some international experience," he says. "But for young people who will be working in a global society it is just as important to develop the skills and relationships and broader perspective that this cultural immersion provides." ■

Timeline

- 1936** FOUNDING OF THE HENRY LUCE FOUNDATION
Certificate of incorporation filed with the New York Secretary of State on December 24
Foundation's first grant given to Yenching University (Beijing)
- 1937** First grant to National Council of Churches
- 1938** First grant to United Board for Christian Higher Education in Asia for Chinese colleges
- 1939** Endowment begins for YMCA Bowery branch
- 1941** *Death of Henry Winters Luce*
World Emergency Fund of YWCA supported
- 1942** General support for United China Relief
- 1944** Renovation funds to China House, China Institute in America
- 1945** Henry Winters Luce Visiting Professorship in World Christianity endowed at Union Theological Seminary
- 1953** Support for Board of Foreign Missions, Presbyterian Church (USA)
- 1955** Grant for Henry Winters Luce Chapel, designed by I.M. Pei, at Tunghai University in Taichung, Taiwan
- 1956** Grant for book collections at Christian colleges in Asia
- 1958** *Henry Luce III joins the Foundation's board and is named President*
- 1959** First grant to Wellesley College for Faculty Advancement Fund
- 1961** 25TH ANNIVERSARY OF THE FOUNDATION
First grant to Yale University
- 1964** First grant to Princeton Theological Seminary for professorial chair in ecumenics
- 1965** Funds for Elisabeth Luce Moore Library at Chung Chi College, Hong Kong
- 1967** *Death of Henry R. Luce*
Maurice T. Moore Professorship at Columbia University School of Law
First grant to Mepkin Abbey in South Carolina
- 1968** Henry R. Luce Professorships begin
Henry R. Luce Tower of Faith at National Presbyterian Church, Washington, D.C.
- 1969** Luce Student/Community Center at Satya Wacana Christian University, Salatiga, Indonesia
- 1970** *Robert E. Armstrong becomes Program Director*
- 1971** Henry Winters and Elizabeth Root Luce Chapel at Yonsei University, Seoul, Korea
- 1972** *Martha Wallace named Foundation's first Executive Director*
- 1974** Luce Scholars Program is launched
- 1975** Luce Fund for Asian Studies *until 1981*
- 1977** New wing dedicated to Clare Boothe Luce at Honolulu Academy of Arts

- 1979 Grant to create the Henry Luce Room at Asia Society
- 1980 Luce Fund for Scholarship in American Art
Henry Luce III Fund for Distinguished Scholarship at College of Wooster in Wooster, Ohio
- 1981 Luce Fund for Chinese Scholars *until 1991*
Foundation assets reach \$100 million
- 1982 American Art Program
Henry R. Luce Chapel at Payap University, Chiang Mai, Thailand
- 1983 *Robert E. Armstrong named Executive Director*
- 1984 *Terrill E. Lautz appointed first Program Director for Asia*
Grant to The Metropolitan Museum of Art for first Luce-supported American art study center
- 1986 50TH ANNIVERSARY OF THE FOUNDATION
First American art doctoral dissertation fellowships awarded
- 1987 *Death of Clare Boothe Luce*
Luce Fund for Southeast Asian Studies *until 1994*
- 1988 U.S.-China Cooperative Research Program *until 1998*
Grant for construction of the Henry Luce III Library at Princeton Theological Seminary
- 1989 Clare Boothe Luce Program awards first grants
- 1990 *Robert E. Armstrong named President*
Henry Luce III named Chairman and CEO
Art doctoral dissertation fellowship program becomes national
Grant for construction of Henry R. Luce Hall and Center for International and Area Studies at Yale University
- 1992 *John W. Cook becomes President*
H. Christopher Luce joins the board
- 1993 Henry Luce III Fellows in Theology Program is launched
- 1994 *Henry Luce III receives Distinguished Medal of Philanthropy from the American Association of Museums*
Elisabeth Luce Moore Leadership Program begins at Institute of International Education
- 1995 Grant to New-York Historical Society for Henry Luce III Center for the Study of American Culture
- 1996 American Collections Enhancement Initiative *until 2000*
- 1997 Charles C. Tillinghast Professorship in International Studies at Brown University
Construction of the Clare Boothe Luce Library begins at Mepkin Abbey
- 1999 Luce Fund for Asian Studies *until 2002*
- 2000 Environmental Initiative *until 2007*
- 2002 *Death of Elisabeth Luce Moore, last member of Foundation's original board*
Margaret Boles Fitzgerald elected Chair
Michael Gilligan elected President
- 2005 *Death of Henry Luce III*
Luce Initiative on East and Southeast Asian Archaeology and Early History *until 2010*
Henry R. Luce Initiative on Religion and International Affairs
- 2007 American Art Conservation Initiative
Foundation moves to new offices at 51 Madison Avenue
- 2009 Final Henry R. Luce Professor, Emad Shahin, begins at University of Notre Dame
- 2010 American Art Renewal Fund *until 2011*
- 2011 75TH ANNIVERSARY OF THE FOUNDATION
Jackson Institute for Global Affairs at Yale University receives first 75th Anniversary Initiative grant
Luce Initiative on Asian Studies and the Environment
John C. Evans elected Director Emeritus after thirty-four years of service on the board

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