

# Humanities



## **Dr. Ronald S. Berman New Chairman of NEH**

Dr. Ronald S. Berman was sworn in at the White House on last December 16 as the second Chairman of the National Endowment for the Humanities.

Dr. Berman, until recently professor of English at the University of California, San Diego, has also taught at Columbia University and Kenyon College, Ohio, where he was also Associate Editor of the *Kenyon Review*.

He received his A.B. from Harvard in 1952, his M.A. and Ph.D. from Yale in 1957 and 1959. He served in the U. S. Naval Reserve from 1952-56.

A Renaissance specialist, Dr. Berman has published many scholarly works in the field, as well as critical articles and reviews on contemporary intellectual life. His latest publication is *America in the Sixties: An Intellectual History*.

Dr. Berman assumed his new duties at the start of the calendar year. ■

## ***The City as Curriculum***

Last year, merchants in a medium-sized midwestern community got their city council to pass a nuisance ordinance, aimed at local college students, forbidding the parking of bicycles on sidewalks in the downtown area. The merchants had it repealed in a hurry when the students retaliated with a Saturday "bike-in": scrupulously respecting the law, they cycled in by the hundreds and parked their bicycles on the street, one

to a meter—thus preventing auto-borne shoppers from getting to the stores.

At least since 1158, when Frederick Barbarossa found it necessary to pass a law protecting students at Bologna from rent-gouging by local landlords, universities and the cities that harbor them have had trouble getting along. Students confer an economic boon on any community, creating jobs and income through their requirements for food, housing, classroom space, and professors. But they are also foreigners, set off from the community by age and outlook as well as by their lack of permanent interest in the place their mail is addressed to. Partly to defend or at least explain their young charges, partly because of institutional interests such as campus expansion that do not always coincide with citizen interests, university and college administrators must devote a significant portion of their time to balancing on the swaying wire that necessarily divides town from gown.

In recent years, however, as The City itself has become an important national concern, some institutions have begun reaching out to their surrounding communities not only as a matter of public relations but as a matter of instruction. One such is George Washington University which, with help from the National Endowment for the Humanities and the Richard King Mellon Foundation, has embarked on a thoroughgoing curricular reform in the humanities. The most conspicuous new component of the curriculum is GWU's city: Washington, D.C.

Though professors in many disciplines, especially the social sciences, have long drawn upon their surrounding communities to furnish their students with object-lessons in race relations or economics or alcoholism, the "GWU-Washington Project" goes beyond that: it hopes to use Washington not only as an instructional resource—as something to study and a reservoir of specialists—but as a parable of life in these United States whose problems can rejuvenate the humanities and soothe the student itch for "relevance" and "involvement". If not revolutionary—as its director, Professor of American Civilization Clarence Mondale, concedes—the Project is notable for its soundness: in addition to the meticulous pedagogy with which educational process has been related to educational purpose, the curricular reform reflects an institutional strategy based on GWU's location in a unique American city and a redeployment of existing

resources rather than the creation of new ones.

Like many other American universities, GW scrambled into the "involvement" era with the awkward self-distortion of a classics professor trying to impress a cheerleader. Though Washington has five private universities, only one (Howard) had any significant black enrollment in a city whose Negro population approximates 70 percent—and all had held the surrounding community at arm's length. But in 1968, the assassination of Martin Luther King, followed by urban riots and the poor people's encampment at Resurrection City, only a few blocks from the GW campus, brought an electrifying social event into the University's back yard.

### "Poor People's University"

At the request of the Southern Christian Leadership Conference and in hasty response to student and faculty demands that the University share in the spirit of Resurrection City somehow, GW sponsored a "Poor People's University"—free classes on subjects that were assumed to be of interest to the demonstrators.

Mondale, who was in on the formation of this guerrilla institution, now feels it was "a dumb idea. We found that the demonstrators would rather demonstrate than attend class. At best, it had a mollifying effect on the students."

But the failure made some faculty members at GW wonder where they had gone wrong and grope around for entry into a movement whose time had clearly come. It pointed up what Mondale calls "the dilemma of involvement" for universities.

"The university perspective is global and long-term; scholars like to see things in their full sense, and to deliberate about the shape of the world in the year 2000. The community, on the other hand, sees the world in terms of immediate problems; it worries about the politics of trash-disposal in Ward 14.

"Thus you've got very different perspectives on shared interests."

The university must retain its global, long-term viewpoint, Mondale feels. "The demand for *relevance* can become tyrannical. If you say all education has to be about trash-disposal, then you've missed something, too." But while education cannot simply be a party to community politics, it cannot be totally removed from politics, either—and Mondale believes that universities have displayed "a systematic inattention to problems of tactics as matters of research and study."

While looking for answers to the "dilemma of involvement", Mondale and some colleagues developed a two-part strategy that they regarded as essential to the survival of whatever experiment GW would finally devise.

First, rather than tackling *involvement* as a world-straddling abstraction, GW narrowed the concept to its home-town applications. "We are speaking," reads the grant-application submitted to the National Endowment, "of institutional development at this particular university in this particular city."

Second, and of crucial importance to educational

experiments in any university these days, the GW planners recognized the limitations on their means. "We depend heavily on tuition for our revenue and must operate within stringent financial limits . . . This proposal emphasizes redeployment of resources within our institution rather than the formation of new programs staffed by new personnel." The proposal also noted that, while new money would be needed to get the program off the ground, it would be designed to become self-supporting (mainly through tuition) within five years.

### New Courses

With these cautionary observations in mind and a \$10,000 NEH planning grant (awarded in February, 1969) in hand, GW worked out a sophomore field-study course, a junior-senior work-study course in "experimental humanities", and a faculty seminar.

The sophomore field-study course concentrated on "how Washington got that way"—i.e., how it became, as militant residents describe it, "The Last Colony", a city whose mayor is appointed by the President, whose lone representative in Congress cannot vote, and whose citizens only recently (1964) won the right to vote for President. Readings ranged from Tocqueville to Liebow (*Talley's Corner*), and films (*My Childhood*, featuring James Baldwin and Hubert Humphrey), lectures by GW faculty, and class discussions were supplemented with trips by students to places in Washington where the tourists never stop.

The junior-senior work-study course offered 12 credits in an academic year for students who would commit themselves to work with an urban agency for 12-20 hours a week, and to a seminar-and-study program conducted by the appropriate University departments in law, public education and day care, social services, and citizen-action groups.

The faculty-student seminar brought representatives of both groups together for overnight conferences in which their common interests in better teaching and "more relevant" courses were translated into plans for three new courses in ecology—and into the formation of a group of faculty members who wanted to meet regularly to discuss curricular innovations.

GW has now had two years of experience with "involvement". From that experience it has refined a total "humanities development" package that draws upon a five-year, \$1,000,000 Mellon grant and another \$680,000 just awarded by the National Endowment for the Humanities. The finished application consolidates what GW has learned in three basic principles about the relation of the humanities to student development and to the contemporary American university.

### Relationship of Theory and Practice

"We suppose," states the application, "an ultimate criterion of human values to be personal and public performance, what used to be called action. Learning is a matter of practice quite as much as of theory; both what we teach and how we teach should reflect

(Continued on page 6)



## NEH Grant Profiles



### *Lives of the Saints*

Way back in 1929, a young instructor in violin at the Staten Island (N.Y.) Academy found a record left by a student in the lunchroom. He was intrigued by the title on one side—"Shoe Shiner's Drag", by Jelly Roll Morton and His Red Hot Peppers—and after wondering what such a curiously named composition could sound like, he took the record home, wound up his Victrola, and played it.

"I never recovered," recalls Bill Russell. "I had no idea who Jelly Roll was, or even what instrument he played. I didn't know that he already was recognized as the doyen of New Orleans music, the originator of the jazz piano style, and the 'world's greatest hot tune writer'. I also didn't know that at that very time he was living in Harlem, less than a dozen blocks from my Morningside Heights apartment."

The cultural shock induced by Russell's initial encounter with jazz didn't end his interest in the theory, composition, and performance of classical music. He went on teaching and performing in conservatories and orchestras around the country, had some of his own compositions published (*Fugue for Eight Percussion Instruments*; *Three Dance Movements*), and studied as late as 1940 under Arnold Schoenberg in California.

### **Jazz Enthusiast**

But that first, stunned delight in music so alien to his training sent Russell's career off in a new direction. By the time he caught up with Morton—eight years later, in his "depression-blighted" Washington nightclub, the Jungle Inn—Russell had managed to amass the only known, complete collection of Jelly Roll's commercial recordings. Like hundreds of thousands of other Americans, he had become a jazz enthusiast; unlike them, however, he brought a knowledge of musical theory and a performer's insight to his interviews of men who, though they could speak knowingly and colorfully about their art, had rarely written about it.

### **Archive of New Orleans Jazz**

In the 40 years since he picked up that record in the lunchroom—a period during which he formed his own recording company, moved to New Orleans, and served as first curator of the Archive of New Orleans Jazz at Tulane University—Russell has tape-recorded virtually all the "greats" who made the Crescent City almost synonymous with jazz: Bunk Johnson and Natty

Dominique on trumpet; Johnny Wiggs, cornet; Omer Simeon and Alphonse Picou, clarinet; Kid Ory and George Brunies, trombone; Johnny St. Cyr, guitar and banjo; Manuel "Fess" Manetta, piano; Pops Foster, bass, and Baby Dodds and Chineé Foster, drums. He has, in addition, interviewed music publishers, promotion men, friends and relatives of the jazz pioneers to find out what it was like, in the early 1900's, to participate in developing the most influential, most distinctive American musical idiom.

Now, at 66, between playing himself (his violin performance with the New Orleans Classic Ragtime Band at the 1970 Newport Jazz Festival was hailed as "the biggest individual kick" by *Downbeat's* Dan Morgenstern) and fixing instruments gratis for indigent friends, Russell—aided by an NEH research grant—is editing tapes and assembling narratives and illustrations for three books: one on Jelly Roll Morton, one on "Fess" Manetta, and one on New Orleans style.

They ought to be substantial contributions, for Russell has become, according to Nat Hentoff, "the foremost living historian of New Orleans jazz—a style rapidly disappearing because its practitioners are disappearing."

They are indeed: of 17 musicians whom Russell interviewed in depth about their techniques, careers, and style, only six are still alive, and only one is still playing. Before all the saints of New Orleans jazz go marching out, Bill Russell wants to get down on paper their recollections of the golden, horn-bright nights when they first came marching in. ■

### *Meeting the Computer*

For openers, there was a Honeywell/GE 635 configuration, complete with eight magnetic tape drives, eight DS 167 (removable) Disc Storage Units, and a DN 760 CRT—plus, of course, Associated Control Units for Various Peripherals. Miscellaneous equipment included a Benson Lehner 305 Digital Plotter and 10—count 'em, 10—WU TTY 35's. Softwarewise, all the grand old names were there plus some new ones: FORTRAN, COBOL, SNOBOL4, Simscript, MIMIC, JOVIAL, GECOS III, and GMAP Macro Assembler, which gives one the option of coding open-ended or directly in machine-oriented symbol. The time-sharing mode was central to the program, but batch-mode operation was available for those who preferred it.

It may sound like an annual meeting of *SPECTRE*,

with Goldfinger, Largo, Dr. No and company gathering in vile fellowship to review the year's sales figures and look over the latest in lasers before returning to their obscene branch-offices. In point of fact, it was a gathering of humanists, convened at the University of Kansas for the first national summer training Institute for Humanistic Computation, sponsored by the American Council of Learned Societies, the National Science Foundation, and NEH.

### New Handmaiden to the Humanities

Perhaps because computers were first developed for use in mathematics and the physical sciences, and because humanists frequently tend to regard any item of technology since the metronome as beyond their gentle ken, scholars in literature, philosophy, the arts, etc., have been slow to investigate the possibilities of these diabolical machines. On the other side, while computer specialists can track an ion for the physicist, exchange guns and butter for the economist, and trace an errant sophomore for the bursar, their lack of familiarity with research problems in the humanities leaves them unequipped to program for a diphthong-count or a content-analysis of Hume.

In sum, humanists and computerists don't speak each other's language—and ACLS felt it was time they learned. The first Institute—under the direction of Dr. Floyd Horowitz, who combines a Ph.D. in English with extensive experience in computer research—was held at the University of Kansas in the summer of 1970. The 31 participants—philosophers, linguists, historians, administrators, an artist and an anthropologist, as well as university computer specialists—met with a staff of nine for two month-long sessions in humanistic applications of information technology.

Results were not long in coming: within six months, 10 participants reported that they were teaching courses on the use of computers—mainly to liberal arts students; seven had been asked by their institutions to advise on the purchase of new equipment or to represent the humanities in the formulation of computer-research policy, and thirteen reported activity on research projects ranging from a roll-call analysis of Great Plains Senators during the Presidency of FDR to "a program, in concordance format, for the incidence of Diltz' psychopathological idiomatics statements with respect to modern short stories." One university computer center director reported "much more success" in recruiting liberal arts students, particularly English majors, for computer courses.

### Counting Cats in Zanzibar

"One doesn't want to claim too much," replied one participant to a follow-up questionnaire. "Computational techniques are useful in only certain areas in the humanities . . . and one may learn a fine respect for the computer without necessarily endorsing every use to which it is put. 'It is not worth the time,' said Thoreau, 'to go round the world to count the cats in Zanzibar.' "

Research with or without computers is subject to abuse, of course, and a fair number of "scholars" keep counting the cats in Zanzibar. Though technology can make many kinds of research easier, value judgments about research remain the province of the unassisted human.

But the computer-assisted humanist can probe worthwhile questions that formerly lay beyond his resources of time and energy. In view of the enthusiastic response of the first Institute participants and the enormous possibilities for man-machine cooperation, ACLS hopes to sponsor a second Institute next summer. ■

### Rescuing a Myth

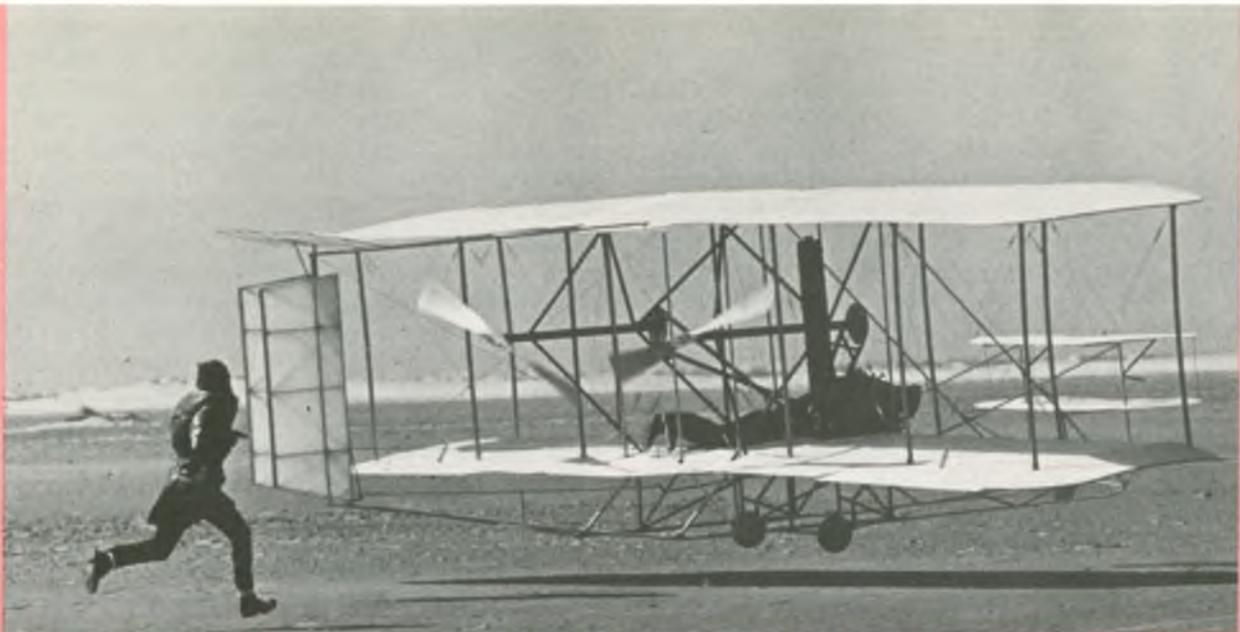
In most movie and TV portrayals, such American heroes as Franklin, Jefferson, and Washington move across the screen like scarecrows, uttering their antiseptic lines with such embalmed dignity that one wonders—as Aldous Huxley once wondered about the characters in Henry James novels—"whether they could ever bring themselves to go to the bathroom." After exhaustive research that involved examining more than 300,000 items of memorabilia in the Smithsonian and elsewhere, as well as interviewing three nieces and a nephew of the Wright Brothers, Arthur Barron and National Educational Television tried to put some flesh back on two American legends with their June 1971 production, *NET Playhouse Biography: Orville and Wilbur*.

The Wrights deserve this recreation and reappraisal, for their probable corporate image among most Americans—especially among the academic community—is that of two clever tinkerers who bought their way into the history books by hooking an engine onto a pair of wings about 15 minutes before some other bicycle mechanics would have done so.

Yet Wilbur and Orville were genuine adventurers in both the intellectual and practical realms, students of aerodynamic principles ("The pigeon certainly twists



Stacy Keach as Wilbur Wright and Wilbur Wright as himself.



The exciting moment of first flight—from the NET production with the Keach brothers as the Wright brothers.

its wing tips so that the wind strikes one wing on top and the other on its lower side," observed Wilbur, "thus by force changing the bird's lateral position") and builders of the first wind-tunnel, in which they tested more than 200 wing-surfaces before their first flight. Though neither completed high school, they proved on December 17, 1903, that they had solved the basic problems of motorized flight—lift, power, and control—precisely three weeks after Harvard physicist Simon Newcomb "proved conclusively" to a press conference that it was "flatly impossible for man to fly."

They were, moreover, interesting case-histories in genius: prim bachelors who worked in derby hats and brought 100 starched collars with them from their shop in Dayton to Kitty Hawk, an odd couple who maintained a joint bank account, quarreled over each other's cooking, and sacrificed every other human comfort to the doctrine—preached by their father, a United Brethren Church bishop—that man found fulfillment only in work. Neither smoked, drank, worked (or flew) on Sunday, nor had much to say; Orville's entire speech at an honorary banquet consisted of two sentences: "Of all the birds, the parrot talks the most and flies the worst. Thank you very much."

### Authentic Heroes

In exhuming these authentic heroes and restoring the blush of life to their mummified memories, two-time Emmy winner Barron and NET hoped to produce an intellectual history that would "get inside the Wright Brothers myth and make a statement about American myths in general.

"We're interested in a narrative sense in the science of flying," Barron told an interviewer, "but more than that, we're interested in the well-spring of their desire to fly. Here were two correct, practical, uptight men doing something as audacious as wanting to fly. How

do you account for that?"

NET's account—financed in part by NEH and the Andrew Mellon Foundation—drew both raves and raspberries. "The final result," wrote John J. O'Connor in *The New York Times*, "is almost painfully dull . . . a good idea that fails to be realized." Among the many enthusiastic reviews were personal letters sent to NET affiliates, asking how soon the local ETV station would run the program again.

"Although you folks examine, debate, and probe man in all his seasons," wrote a California subscriber, "—crawling in the morning on four legs, upright at noon on two, and supported by a cane on three in the evening—I like the 'Orville and Wilbur' posture the best: man walking tall, standing proud. Although we need long, hard, painful looks at ourselves once in a while, a positive, wind-swept exuberance is allotted too small a fraction of our 1971 day."

The Wrights' dominating, driving, duty-preaching father would have liked that—and he may have supplied the best accounting for his sons' audacity. The bishop once made a flight, holding white-knuckled to the fragile craft while one of his boys navigated the wind. His only recorded words were, "Higher. Higher."

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*Volume II begins with this issue of HUMANITIES, which will now appear bimonthly. Volume I consists of the first seven issues, starting with Winter 1969-70 through Fall 1971.*

that fact.”

The supervised work-study program is one translation of this principle into instructional practice. Juniors and seniors took on a wide variety of assignments with urban agencies: aide for Neighborhood Legal Services, supervisor of a hospital's evening volunteer staff, community organizer in a poverty program, director of out-of-school education and recreation programs for D.C.'s Juvenile Delinquency Control unit, research assistant for an urban planning unit, staff member on the American Revolution Bicentennial Commission.

In contrast to the purely anthropological approach—using work-study programs to help students understand the natives or advance their own careers—the GW Project stressed that students should also make a solid contribution to their agency, rather than only taking from it—and 80 percent of the agencies felt that students had done so. One, for example, landed a grant to continue his agency's program.

### Public and Personal Fulfillment

“In a democratic and pluralistic society, personal and public fulfillment depend on each other . . . What a student finds himself wanting to be has to be a dimension of what he wants the society to be doing. Or, the other way around, what he wants the society to do should be a dimension of what he wants to do.”

This is more than a piety, Mondale notes; the shift from 19th century individualism to 20th century social concern (at least among students) has, he believes, altered the definition of success. While today's college generation gave birth to the phrase “Doing your own thing,” it has paradoxically demonstrated more interest in social action to remedy the circumstances that prevent other people from doing *their* thing—whether that be blowing grass, qualifying for a job, or moving into a better neighborhood. GW's effort to accommodate and inform this interest is the sophomore field-study course, a first-semester “examination of the meaning of individuality under urban conditions,” followed by second-semester, independent projects that conclude with student reports addressed to the agencies they have been observing, rather than to the class.

### Professional, Technical and Humane Perspectives

Perhaps more than any other idea implicit in the GW-Washington Project, this gets at the necessary revitalization of the humanities. “The compartmentalization of knowledge must give way if we are to directly address questions of need and value. The more complete one's understanding of his own situation, the more likely that he will play his part in realizing the most humane possibilities under his particular circumstances.”

It is relatively easy to convey a sense of “involvement” to students majoring in urban planning or engineering, law, or public administration; the vastly more difficult trick is to convey such a sense to the philosophy, English, foreign language and history majors.

Indeed, the basic trick may be to triumph over the notion of “majors” at all, to make room for individual interests while accommodating the yen that today's best young people have to participate—in Oliver Wendell Holmes's phrase—in the action and passion of their time.

The Project's basic mechanism for achieving this is an interdisciplinary, one-semester, all-university course primarily for freshmen that will “enable faculty members to deal with subjects central to their academic interests as those interests coincide with topics central to the life interests of students.” The normal danger in this sort of enterprise is that faculty members will water down the essential rigor of their specialties in an attempt to make them popular with non-specialists; the attractive potential, on the other hand, is that they will place specialist concerns in a wider context, thereby reminding themselves as well as informing students what they are about.

In its proposed *Cybernetics and Society* course, for example, GW's Engineering Department has interpreted Norbert Wiener to come up with an imaginative syllabus that could appeal as much to an SDS-er as to a future PPBS-er. In its lesson 10, “Role of the Individual and the Scientist,” the engineers suggest an examination of

newspaper and TV business as the art of saying less and less to more and more; the enormous per-capita bulk of communication versus the ever-thinning stream of information; forms largely superseding educational content; scientific specialist serving as model for intellectual training in all fields; the path through the performance of perfunctory tasks; communication without need for communication merely for social and intellectual prestige; desire to find new things to say and new ways to say them, the source of all life and interest.

Here GW's engineering faculty strives to bridge the gap between C. P. Snow's “two cultures”, to contribute a scientific dimension to GW's view of “relevance”: “As humanists have always insisted, complete understanding of the present requires the perspectives of history and the arts, as well as the negative capability to be in and out of what presently seems most relevant.”

### To Be In and Out

This may be what the humanities are all about: to be, as the Greeks were once said to be, “eager after each new thing,” yet looking at them with an old eye; to distinguish enduring human concerns, even when dressed up in contemporary garb, from the fashions of the moment; and to bring to contemporary events at once a wholesome skepticism based on the knowledge that man has passed this way before, as well as a conviction that man's present course can be turned from past foolishness or tragedy if educated men will *act*.

These sentiments have been voiced a thousand times before—most frequently by the sponsors of the

humanities. Yet, Mondale believes, humanists have rarely had the courage to test their educational principles against educational results. "One of the reasons why humanists are at a discount is that when pressed for an explanation of their purpose in teaching, they resort to abstractions such as *civilization*, *civilizing the individual*, *rounding him out* . . . Those are fine goals, but humanists have not been serious about relating means to ends."

Mondale and his colleagues are serious about relating means to ends. They have built into their program a major evaluation component, aimed at defining objectives, devising observation and measurement strategies, collecting and analyzing information, and reporting results "beyond the issue of narrowly academic achievement." Though researchers in the past have "made a promising beginning in the study of patterns of student attitudes, values and perceptions," the GW team believes that it will have to devise new testing instruments to "deal with objectives central to our program but not yet the subject of formal study."

To keep the game honest, GW plans to locate its evaluators in an independent agency: The Washington Consortium of Universities, whose members include American, Catholic, Georgetown, and Howard in addition to George Washington.

Mondale admits that, so far, the Project has had "very mixed success" in stating goals so that they can be related to means in a measurable way. But he feels that the very process of emphasizing evaluation will improve teaching by forcing faculty to keep the relation of ends to means in mind.

### What Are Your Goals?

"It makes you wonder, what are your goals? What are your means? Then you talk it over with students. Is this what they thought they were getting into? You try an approach, and then at the end you see if they think you did what you intended, whether you think so, whether the evaluators think so . . ."

If the humanities are indeed in trouble, rescuing them will be a huge task, beyond the capacities of one American university in one American city. Yet both GW and NEH hope that this experiment will offer other educational institutions some pointers, for it is clear that modern humanists have neglected the necessary relationship between thought and action in their teaching.

Sometimes this neglect stems from a commendable determination not to be swept up in fads, from what Mondale terms "an intelligent conservatism" that holds the university at one remove from society and protects education from becoming little more than a source of technical help in meeting the latest demagogue's latest "felt needs". In failing to address man's craving for social meaning as well as individual fulfillment, however, humanists ironically slight their own tradition: centuries of other humanists who have turned their personal convictions to public account.

The classic example, of course, is Socrates, committing suicide in obedience to the state while main-

taining that the state was wrong in sentencing him. But the humanist tradition is full of examples of less extreme but equally pointed demonstrations of *l'homme engagé*: Jefferson, defying a ban on the export of a seed-variety that he felt would do well in America, smuggling them from Italy; Beethoven, striking out his dedication of the *Eroica* to Napoleon on learning that he had accepted the imperial crown, and writing in its place a requiem: "to celebrate the memory of a great man"; John Ruskin, aesthete and foe of public ugliness, leading his Oxford students (including that future paragon of irrelevance, Oscar Wilde) into the countryside to build a road as he felt it should be built; and William Butler Yeats, Senator of the Irish Free State, turning his extraordinary linguistic abilities to a mundane discussion of corn prices.

Involvement has an honorable history, a respectable lineage that GW hopes to transmit to its students by engaging them in public problems that promote personal growth. Most of the "problems" that students are asked to solve are synthetic, Farmer-A-and-Farmer-B situations concocted to illustrate a principle or furnish practice in a technique. While such artifice is essential to education because the outside world cannot be brought into the classroom except symbolically, GW believes that both students and humanities will be better served by a curriculum that confronts the real problems of the city just beyond the classroom door.



### Jefferson Lecturer

Dr. Lionel Trilling has been selected to deliver the first of the annual *Jefferson Lectures in the Humanities* in April 1972 in Washington, D. C. The lectureship has been established for the purpose of inviting outstanding humanists to offer interpretation and guidance on the fundamental problems of contemporary society.

Dr. Trilling, an internationally known writer and teacher in the humanities, is University Professor at Columbia University, one of three persons who currently holds that distinction. He is the author of critical studies of Matthew Arnold and E. M. Forster; a novel, *The Middle of the Journey*; and several volumes of critical essays, including *The Liberal Imagination*, *The Opposing Self*, and *Beyond Culture*.

Detailed information about Dr. Trilling's lecture will appear in the next issue of *Humanities*. The background and purpose of the lectureship were described in the Summer 1971 issue of the newsletter.

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## Youthgrants in the Humanities

NEH has established a new grant program for the support of humanities projects initiated and conducted by young people. Created in line with a recommendation made earlier last year by the National Council on the Humanities, the new program—called *Youthgrants in the Humanities*—will consider applications from both students and young persons out of school.

In announcing the *Youthgrants* program, Chairman Ronald Berman described it as “an important new thrust in the Endowment’s continuing efforts to interest and involve all sectors of the population in the humanities.” The program will offer young people an opportunity to translate their educational and ethical concerns into concrete projects and to reflect critically on their own beliefs and values as well as those held by the larger society.

March 17 has been set as the first deadline for *Youthgrants* applications, and proposals for summer and fall projects should be postmarked by that date. (The next deadline, for applications concerning projects scheduled to begin after November 1, will be July 31.) Proposals will be evaluated comparatively by a panel of young people prior to submission to the National Council on the Humanities, which makes final recommenda-

tions on all applications for Endowment grants.

The new program is being administered by the Endowment’s Office of Planning and Analysis, which is urging potential applicants to review the *Youthgrants* information brochure and to send a brief description of their proposals before submitting formal applications.

For copies of the brochure and other information, write:

Youthgrants in the Humanities  
National Endowment for the Humanities  
Washington, D.C. 20506

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## NEH Notes

IN THE FISCAL 1973 BUDGET recently sent to the Congress, President Nixon has requested increased funding for each of the two Endowments comprising the National Foundation on the Arts and the Humanities. According to the budget NEH would receive \$35.5 million in regular funds (an increase of \$11 million above the appropriations available for the current fiscal year) plus \$3.5 million to match private gifts.