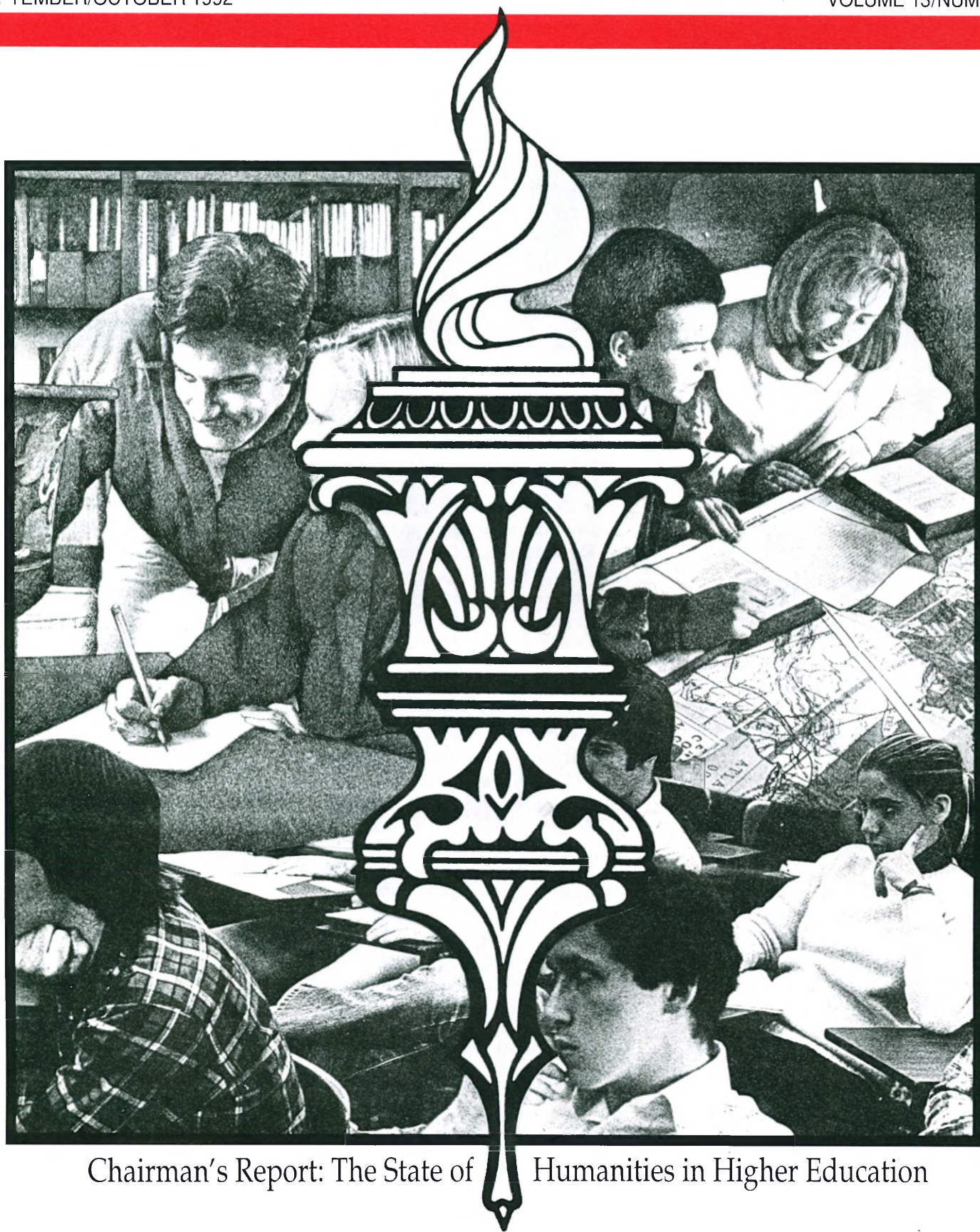


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Chairman's Report: The State of Humanities in Higher Education

HUMANITIES



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EDITOR'S NOTE

Politicizing the Academy

"The aim of education, as many on our campuses now see it, is no longer truth, but political transformation—of students and society," writes Endowment Chairman Lynne V. Cheney in her new report, *Telling the Truth*.

The concern is one she shares with other educators such as former Yale president Benno C. Schmidt, Jr., and historians Eugene Genovese and C. Vann Woodward. While noting "there is still excellent research being done on our campuses and much thoughtful teaching," Cheney sees too many instances in which teaching and learning are put into the service of politics, particularly in the humanities. She quotes a Princeton professor: "I teach in the Ivy League in order to have direct access to the minds of the children of the ruling classes."

At the heart of the problem, as Cheney sees it, is a turning away from the John Dewey dictum that "the university function is the truth-function." Instead of weighing the conflicting evidence in an effort to reach the truth, "an increasingly influential view is that there is no truth to tell: What we think of as truth is merely a cultural construct, serving to empower some and oppress others."

Denying this view of objective truth as ultimate goal, she writes, is the postmodern conclusion that truth and objectivity are simply perspectives based on class, race, or gender. In a second article, an advocate of the "new relativism," University of Georgia professor Betty Jean Craig, explains how the upheaval of the sixties generated distrust of authority and "an impatience with vertical social hierarchies."

The debate is not an easy one, Cheney acknowledges. But however difficult, she sees the airing of the issue as essential: "Seldom since the principles of academic freedom were first formulated has there been such an assault on the premises. Seldom has there been such a need on our campuses and in our country to affirm that we can transcend our differences and find common ground on which we can reason together."

And, finally, in this issue of *Humanities*, we look at truth and illusion in a quite different focus, as seen half a world away. A remarkable conference at Rutgers University at Newark brought together dissident intellectuals from Central and Eastern Europe and the former Soviet Union, Nobel laureates among them, to reflect on the shifting circumstances of nationhood and totalitarianism, of truth and propaganda, of old enmities and new. "It is hard to believe," exiled Romanian novelist Norman Manea tells us, "that in a totalitarian society the 'I' could survive, and yet interiority was a mode of resistance. It acted as a center for our moral being. . . ."

—Mary Lou Beatty

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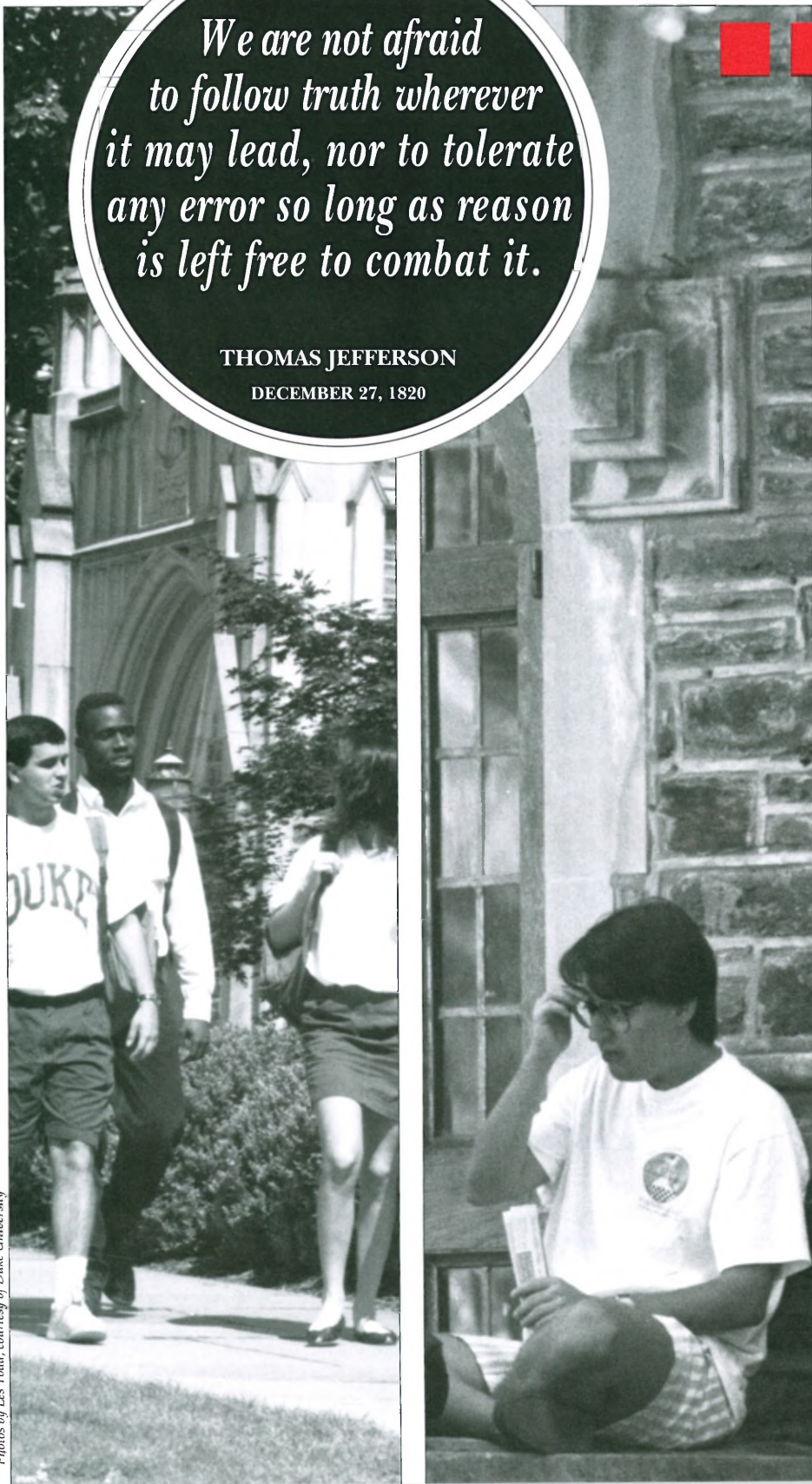
TELLING *the* TRUTH:

A Report on the State of the Humanities In Higher Education

*We are not afraid
to follow truth wherever
it may lead, nor to tolerate
any error so long as reason
is left free to combat it.*

THOMAS JEFFERSON

DECEMBER 27, 1820



Photos by Les Todd, courtesy of Duke University

UNTIL A FEW YEARS AGO, almost everyone agreed that while our schools might not be performing as well as they should, our colleges and universities were institutions we could point to with pride. Now, however, there is growing awareness that our colleges and universities are in trouble. In recent years, there has been a flood of books and articles about how higher education has lost its way. People from across the political spectrum have been speaking out; and from their many critiques, one theme of particular importance emerges: the way in which higher education, especially in the humanities, has become politicized. In a 1991 address, Benno Schmidt, then president of Yale University, warned that "universities have become saturated with politics, often of a fiercely partisan kind." Said Schmidt:

The most serious problems of freedom of expression in our society today exist on our campuses. . . . The assumption seems to be that the purpose of education is to induce correct opinion rather than to search for wisdom and to liberate the mind.

In his last report to the Board of Overseers, retiring Harvard president Derek Bok warned, "What universities can and must resist are deliberate, overt attempts to impose orthodoxy and suppress dissent." Added Bok, "In recent years, the threat of orthodoxy has come primarily from within rather than outside the university."

Some maintain that this problem has been exaggerated. A newly organized group of professors accuses "a vociferous band of critics" of making "false claims" and waging a "campaign of harassment and misrepresentation." Those who have spoken out, however, are not people given to making careless charges. They include not only university presidents Schmidt and Bok, but also distinguished scholars such as historians Eugene Genovese, C. Vann Woodward, and Gertrude Himmelfarb, and philosophers Paul Oskar Kristeller and John Searle. It is important to note that there is still excellent research being done on our campuses and much thoughtful teaching; but there are also many examples of teaching and learning being put into the service of politics, particularly in the humanities. As this report shows, colleges and universities in every part of the country have been affected; and to ignore this phenomenon or to be less than candid about it discourages remedy for it. Speaking out frankly—telling the truth—encourages remedy, in part by providing support for the administrators, faculty members, alumni, and students who are working to maintain the integrity of their colleges and universities.

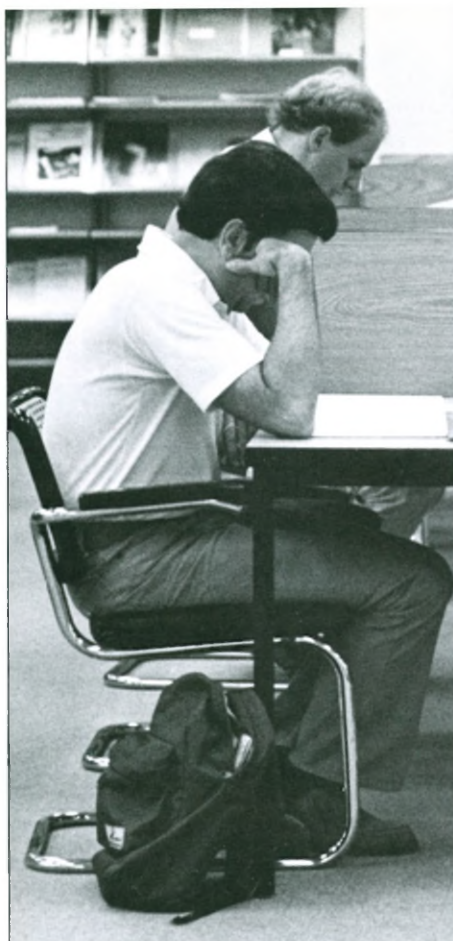
This report is also about a second kind of truth-telling: the effort to discover the truth. Long the goal of our colleges and universities, this aim is enshrined in mottos: *veritas* at Harvard, *lux et veritas* at Yale and Indiana Universities, *quaecumque sunt vera* at Northwestern. "The university function is the truth-function," John Dewey declared at the turn of the century, and for decades educators have affirmed the idea that higher education should be about seeking evidence, evaluating it critically, weighing conflicting opinions—about trying to tell what is true. But this aim is frequently derided today. An increasingly influential view is that there is no truth to tell: What

we think of as truth is merely a cultural construct, serving to empower some and oppress others. Since power and politics are part of every quest for knowledge—so it is argued—professors are perfectly justified in using the classroom to advance political agendas. Campus authorities, liberated from old-fashioned notions that ideas should be allowed freely to clash and compete, are justified in restricting speech. The aim of education, as many on our campuses now see it, is no longer truth, but political transformation—of students and society.

To object to education's being used in this way is not to suggest that teaching and learning have been models of perfection in the past. Minorities, women, and immigrants have often been overlooked, and one of the major achievements of recent scholarship has been to increase knowledge about these groups and about the individuals who comprise them. With funding from the National Endowment for the Humanities, for example, scholars at Duke University, collaborating with colleagues from historically black colleges and universities in the South, are undertaking an extensive study of the attitudes and achievements of black

Southerners during the age of segregation; other researchers are collecting and publishing the papers of notable American women such as Jane Addams and Frances Willard; a scholar at Texas A&M has translated letters that German-Americans wrote back to Germany between 1834 and 1936. Such efforts broaden knowledge and enlarge understanding. Our history is richer than we knew, and it is, perhaps, one of the curiosities of our age that this fuller knowledge has been accompanied by a narrowing impulse, a desire to force-feed students prescribed versions of past and present—and to close both off to debate.

Certainly this tendency is one of the dangers of our age. In the last few years, as we have come to know what life was like under totalitarian regimes in the former Soviet Union and countries dominated by it, we have seen how impoverished existence is when people are not permitted to pursue their insights and pass them along. We have also learned that suppressing thought that is ideologically inconvenient simply does not work. In the long run, neither individuals nor societies flourish when truth becomes the servant of politics.



Courtesy of University of Texas at Austin



Left: Photo by J. Martin Nareis, courtesy of Southern College. Right: Photo by Les Tod, courtesy of Duke University

Dershowitz describes what he sees as the result of this line of thinking:

Women and blacks are entirely free to attack white men (even "dead white men," as they do in describing the current curriculum) in the most offensive of terms. Radical feminists can accuse all men of being rapists, and radical African-Americans can accuse all whites of being racists, without fear of discipline or rebuke. But even an unintentionally offensive parody of women or blacks provides the occasion for demanding the resignation of deans, the disciplining of students and an atmosphere reminiscent of McCarthyism.

Nadine Strossen, president of the American Civil Liberties Union, has pointed out that protecting some speech, but not all, amounts to "content discrimination." According to Strossen, "These policies are saying it's OK to convey an anti-conservative opinion but not OK to convey an anti-feminist opinion." It is precisely because many speech codes limit expression on the basis of its content that they are vulnerable under the recent Supreme Court ruling.

Speech codes are merely one example of how campuses have become politicized in recent years. At the most recent Modern Language Association convention, a scholar from the University of Texas at Austin discussed "the task of the politically committed cultural worker in today's university," while another from the University of California at San Diego urged her fellow professors to "disrupt our students' ideas of inevitable capitalism." A faculty member from Columbia University felt obliged to issue warnings that American business might profit from awareness of cultural difference. Concerned that companies such as Coca-Cola might become more effective at marketing their products if they became more knowledgeable about how different societies work, she urged her assembled colleagues to find ways of teaching about cultural difference that could not be appropriated by what she called "late capitalism."

At the 1992 College Art Association conference, a speaker from the University of Southern California warned against teaching about women painters such as Mary Cassatt and Berthe

Politics on the Campus

TO SOMEONE VISITING one of today's scholarly conventions, inhibition of thought and expression might not seem a problem. At recent gatherings of the Modern Language Association, for example, papers have been presented on such topics as "Jane Austen and the Masturbating Girl" and "Is Alice Still in Phallus Land?" At the 1992 session of the College Art Association, one presenter illustrated her remarks with ten-foot color projections of female genitalia. At the American Academy of Religion's 1991 meeting, the vocabulary of one presentation was so unrestrained that the editors of a journal reporting on the convention felt obliged to distance themselves from its "scatological language." But at the same time that faculty members have been expressing themselves thus freely, students have had limits imposed on their speech. In the 1980s and early 1990s, colleges and universities across the nation established speech codes for students—rules about what can and cannot be said and sanctions for violation. A student could find him- or herself before a review board for an epithet shouted in anger. For a time, one university even prohibited "inappropriately directed laughter."

These codes have been widely condemned by groups ranging from the National Association of Scholars to the American Civil Liberties Union. Speech must be protected, even when it is offensive, these groups argue. Indeed, offensive speech is especially important to protect, since it is exactly in this context that erosion of rights is likely to start. Opponents of speech codes readily acknowledge that offensive speech can be rude, unpleasant, and ignorant. The proper response, they maintain, is not suppression, but argument; not less speech, but more speech.

A recent Supreme Court ruling may well force many institutions to abandon or recast their speech codes. But even if the impact of speech codes diminishes, the rationales that have been offered to justify them remain illustrative of the atmosphere on many campuses. Duke University's Stanley Fish, for example, has defended restrictions on expression on the grounds that free speech is not a neutral concept, but a "political construct" currently in the way of liberal-left purposes. "Nowadays," he writes, "the First Amendment is the First refuge of Scoundrels." Mari Matsuda of the University of Hawaii has argued that freedom of speech deserves only selective protection: The free speech rights of "outsiders," such as women and minorities, should be defended, but not those of white males. Harvard University's Alan

Morisot, who frequently chose women and children for their subjects. The images of domestic life Cassatt and Morisot created "reinforce patriarchal thought," this speaker argued, and thus work against feminist interests. "We must never forget," she reminded the audience, "that feminism is, above all, a political movement."

IN THE LAST FEW YEARS, people intent on using the curriculum and the classroom to advance a political agenda have become very frank about their purpose. In an article in *Harvard Educational Review*, a professor at the University of Wisconsin rejects the code words, such as "critical pedagogy," that have been used to veil politicized teaching. She insists that professors like herself be open about their intention "to appropriate public resources (classrooms, school supplies, teacher/professor salaries, academic requirements and degrees) to further various 'progressive' political agendas." This professor describes a course she has taught at Wisconsin. Called, innocuously enough, "Curriculum and Instruction 607," the course taught students how to conduct political demonstrations and then gave them opportunity to use their newly acquired skills by, as the professor describes it, "interrupting business-as-usual (that is, social relations of racism, sexism, classism, Eurocentrism as usual) in the public spaces of the library mall and administrative offices." For such efforts, students earned three credits.

In some quarters, there is no longer any question of whether to use the classroom for political purpose; the only question is how most effectively to do so. Writing in a recent issue of *College English*, a publication of the National Council of Teachers of English, a professor at California Polytechnic State University at San Luis Obispo suggests that strategies must be calibrated: One should not try to reeducate students at a highly selective university in the same way as at a community college. At his own institution, this professor says, he has found the following strategy useful:

The best starting point is to challenge [students'] conditioned belief in their

freedom of choice and mobility within American society by bringing them to a critical awareness of the constrictions in their own class position . . . Under the rhetorical topic of learning to examine issues from viewpoints differing from their own ethnocentric one, they can be

exposed to sources delineating the gross inequities between the upper class and themselves; the odds against their attaining room at the top; the way their education . . . has channeled them toward a mid-level professional and social slot and conditioned them into authoritarian confor-



Left: Courtesy of Swarthmore College. Right: Photo by Terry Wildt, courtesy of Swarthmore College.



Left: Photo by Les Todd, courtesy of Duke University. Right: Photo by Ron Ferrill, courtesy of Duke University.

mity; and their manipulation by the elites controlling big business, mass politics, media and consumership, in large part through the rhetoric of public doublespeak.

This faculty member is determined to convert his students to his point of view. He has no intention of introducing them to other perspectives. He wants students to embrace his conviction that the United States is a closed and class-ridden society, and he intends to bring them to this realization while they are in his English class.

A professor at Princeton University tells the *New York Times*, "I teach in the Ivy League in order to have direct access to the minds of the children of the ruling classes." A teacher and graduate student at Duke University writes in *College English* that teaching

students to think critically will not necessarily bring them to "radical visions of the world." To instill such a vision, "the teacher must recognize that he or she must influence (perhaps manipulate is the more accurate word) students' values through charisma or power."

These views of teaching—and the ethic they imply—are a sharp departure from the way faculty members have traditionally viewed their responsibilities in the classroom. They represent as well an entirely new attitude toward students and their rights. It used to be thought that they, like professors, should have academic freedom. They did not come to the college or university to be indoctrinated in the views of their professors. They came to learn about a variety of views on a host of subjects, to explore and chal-

lenge a wealth of ideas on how to live and what to value.

Students who find themselves in a classroom where the professor has a political purpose are unlikely to have this kind of experience. For one thing, debate between student and professor is by nature an unequal affair. A genuine clash of viewpoints usually requires a spirit of generosity on the part of the professor, a willingness, for example, to help students flesh out incompletely formed ideas, even if they are different from the professor's own. It is hard to imagine the professor from California quoted above, the one who wants his students to view themselves as victims of big business and consumerism, suggesting books and articles that would help students make a case for free markets.

Students can object to politicized teaching, of course. They can disagree with professors. But to do so is to take a risk. "Every effort by instructors to impose their own political orientation can pressure students to express ideas not because they believe them," Derek Bok observes, "but because they fear they may otherwise get a poor grade or experience other unpleasant consequences." A student at Mount Holyoke College wrote an article in a campus newspaper objecting to the political bent of a philosophy class in which she was enrolled. Her professor's response was, without any advance warning to the student, to leave class early one day so that the student's classmates could let her know what they thought of her ideas. The newspaper for which the student had written described what ensued as "a verbal lynching":

With the absence of a moderator, and in the midst of so many angry student activists . . . the "discussion" quickly degenerated into an ad hominem denunciation of a single student. As [the student] put it, "They were no longer attacking my political beliefs; they were attacking my character."

A student at Oberlin College in Ohio describes a similar incident:

In a course I took last year a maverick student said he agreed with a Supreme Court justice's view that a particular affirmative action program would uncon-

stitutionally discriminate on the basis of race. During the next few minutes a couple of students vehemently objected. One raised her voice significantly, the other began to yell at him. In the following fifteen minutes, the professor did not speak; instead, he took other volunteers. Almost all of these students jumped on the bandwagon, berating the one maverick student. The professor gave him one more chance to speak. By this time the student was quite flustered and incoherent.

The student describing this incident notes, "The class learned that bringing out such controversial views would carry a high social cost. They would be less likely to repeat the 'error' of their fellow student."

A student at Wesleyan University in Connecticut offers the following description of classroom life today:

The classroom used to be the one place where anything went. There used to be a dialogue. If you said something ridiculous people would take you apart on the merits of your argument. Now, the accusations are things like: "That's typical white male thinking."

AN EMERGING THEME in feminist writing is how to break down student resistance to feminist ideology. A professor from the University of Wisconsin offers an example from one of her composition classes: a student who complains that the professor "consistently channels class discussions around feminism and does not spend time discussing the comments that oppose her beliefs. In fact she usually twists them around to support her beliefs." A first step in dealing with such resistance, according to the professor, is to deny that the objections have any validity, to "argue that political commitment—especially feminist commitment—is a legitimate classroom strategy." Other feminists who write about encountering objections to their teaching generally agree that persistence is key to overcoming them. Student complaints are not to be seen as reason for abandoning politics in the classroom. They should be seen instead as confirmation of the students' need for enlightenment—and the profes-

sor's duty to provide it. Student protest, as a feminist professor at Tufts University describes it, is "the sign that I am doing my job. It swims along beside my ship, like a familiar fish: there it is again, so I must be on course."

Students who are too persistent in their objections risk being accused of "anti-feminist harassment," particularly if they are male. Among the forms of such harassment, according to two professors at California State University, Fresno, are "claiming male victim status or challenging facts with particularistic anecdotes to undermine the credibility of feminist reading materials and instructors" and "aggressively pointing out minor flaws in statements of other students or the instructor." Without irony, the two professors note that "anti-feminist harassment" also includes "taking intransigent and dogmatic stands."

Students learn that there are some ideas it is better not to bring up. They learn that certain views will be condemned, ridiculed, or ignored. But are their minds changed as a result? Some probably are. It is doubtless more than coincidence that some of the most notorious attempts to suppress thought and expression involve students trying to enforce the orthodoxies that have become the staples of politicized classrooms. But there are also undergraduates of independent mind. In her new book, *Ed School Follies*, Rita Kramer reports on finding students—particularly outside the Ivy League—who refuse to move beyond what common sense and their own experience tell them.

Orthodoxy in the classroom may not bring about as many conversions as its proponents would wish. But even when it does not change minds, it is cause for concern. How are students who have to sit through classes in which they cannot say what they think to learn about the value of intellectual honesty? How can students who have to tolerate teachers with whom they cannot disagree be blamed if they come to think of college courses as something simply to be endured, gotten over, gotten through, preferably with as little effort as possible? If students hear repeatedly that all human endeavor is, at bottom, nothing more than a struggle for power, who can

blame them for falling into cynicism? The president of the Kettering Foundation, commenting on a survey of U.S. college students funded by his organization, notes that it shows students to be "cynical in the extreme." A professor at Vanderbilt University observes:

Cynicism prevails. More and more students have become cynical about the possibilities of democracy itself. It finally comes down to power and how to grab one's share of it. The notion that people could make alliances with each other, could come together over shared purposes seems more and more elusive, impossibly romantic to students. And that is troubling.

Not every student who experiences politicized teaching becomes a cynic, of course; but even those who do not pay a price. They are not learning how exciting intellectual give-and-take can be or how stimulating is a real engagement with ideas. In humanities classes, they are not even beginning to learn all that these disciplines have to teach. History, literature, and philosophy are about the choices we have to make in life and the ways we give our existence meaning. They are about the delight we take in nature, the tragedies we inevitably encounter, and about the power of human imagination to create beauty from all these things, even from despair. The humanities are about far more than race, class, and gender, but many students never know it.

This article is excerpted from a new report by Endowment Chairman Lynne V. Cheney: Telling the Truth: A Report on the State of the Humanities in Higher Education.



Single copies of *Telling the Truth: A Report on the State of the Humanities in Higher Education* are available free from the Public Information Office, Room 406, National Endowment for the Humanities, 1100 Pennsylvania Ave., N.W., Washington, D. C. 20506.

Politics & the "New Relativism"

In Reconnection: Dualism to Holism in Literary Study, University of Georgia professor Betty Jean Craige defends those accused of politicizing the academy. "To the criticism that they have turned research and teaching into political activism," writes Craige, "they may reply that all discourse implies an ideology of some sort and that they are simply declaring openly their purposes and interests." In her book, which won the Fredrick W. Ness award from the Association of American Colleges, Craige explores the implications of the "new relativism."

The new relativism . . . has come not only from art and physics but also from politics: the national political upheaval of the sixties. The civil rights movement and the Vietnam War created a generation of young people skeptical of the corporate state, whose model of specialization discouraged a philosophical appraisal of our national goals by citizens who were not part of the government or of the military. Moreover, the government tended to recognize as legitimate only that criticism rendered by specialists. But to those opposed to the United States' involvement in Southeast Asia, for example, the information provided by the military or political specialists seemed to carry the values of their interested viewpoints, the values those specialists had absorbed in the course of their training. . . .

Many Vietnam-era thinkers identified as a problem the traditionally lauded independence of the university from political issues. The idealized separation of scholar from society that was justified by the long-held distinction between "liberal" knowledge and utilitarian concerns had found a practical purpose in the late nineteenth-century controversy over Darwinian biology in American universities. Our

notion of academic freedom, adopted from German universities during those decades to protect both students and professors from social pressures, particularly pressure from religious groups, was based on the belief that the pursuit of truth required an independence of politics, that because "truth" was occasionally unpopular it should be protected from a perhaps hostile society. The freedom from social pressures implied as well, however, the scholar's withdrawal from political debate. In its assumption that the university benefited society most by shunning any engagement in political issues, the academy had reduced not only the scientist's responsibilities to the pursuit of apparently "nonpolitical" truth but the humanist's as well, in effect restricting scholars (ideally) to the pursuit of "nonpolitical" disciplinary knowledge—"pure" knowledge, which defined itself as "nonutilitarian." Yet in the Vietnam period scientists held contracts from the government and from industry for military and technological research.

In the sixties many intellectuals, having come to distrust the media and the government, learned from practical experience that information carried ideology, that there was no "pure" knowledge. "Truth" seemed inseparable from context, which included both speaker and listener, both author and reader. . . . Radicals became relativists, aware that the point of view determined the view. . . . To a politicized generation the discipline of literary study, by devoting itself to finding "higher" truths and by encouraging specialization in an area of literature, had rendered itself incapable of addressing particular social problems. The question arose: Did the disciplinary system itself, as it operated in graduate studies in literature and in the departmental structure of higher education, inhibit the development of wide-ranging thinkers?

To what extent the frustration of the Vietnam generation influenced the recent critique of the discipline's ideology

is of course highly debatable: I wish here only to suggest a way of making sense out of major changes taking place in the profession now. . . . Following Heisenberg, we shifted attention from any so-called "external" order of things to the culture's process of making that order. Scholars took on the project of questioning the "truths" of the disciplines, to reveal their presuppositions, their cultural specificity, their political interests; the various liberation groups—Women's Liberation, Black Liberation, Gay Liberation—set about rewriting the nation's history, disregarding disciplinary boundaries, to reveal the ideology hidden behind the accepted versions of our culture's past. Feminist scientists began investigating the hidden ideology of empirical science. Theorists of the humanities, the social sciences, and the physical sciences joined each other to form the new metadiscipline of "Theory," whose function was to criticize the ideologies of the disciplines. Finally, some have undermined even Theory, acknowledging that no discourse is value-free, not even their own.

This analysis of our society's values generated an impatience with vertical social hierarchies. Western culture's privileging of man over woman, of white over black, had left its trace in the organization of family, community, labor, government, and university. And the disclosure of structural injustices required a critique of all social institutions—across disciplinary lines. Nothing was considered sacred; nothing was immune to social critique. . . .

If no knowledge is value-free, then what are the implications to the supposition, still held by many, that universities do nonpolitical research? What is the political relationship of the university to the culture that supports it? How will humanists do wide-ranging critical thinking in a university environment in which we are rewarded primarily for being specialists in an area of literature or history? Does the present structure of the academy restrict the intellectual's responsibility

in a free society to criticize the culture's social institutions? . . .

Teaching new ways of interpreting material, professors in these programs (women's studies, black studies, and Chicano studies) have produced citizens eager to reform social structures and scholars eager to revamp literary history. To the criticism that they have turned research and teaching into political activism, they may reply that all discourse implies an ideology of some sort and that they are simply declaring openly their purposes and interests. Although their argument raises for many faculty questions of academic

freedom and academic propriety, such that the programs have frequently brought controversy to institutions, their success in arming students with an ability to analyze texts (albeit with a particular political purpose) cannot be ignored. Other humanistic programs of study, other integrative disciplines, other interdisciplinary or nondisciplinary courses may obtain similar success in advancing students' analytical abilities by teaching modes of interpretation and models for organizing phenomena.

The discipline is changing—in part as a consequence of the civil rights movement, the Vietnam War, and the

feminist movement, all of which have helped to bring about a general dissatisfaction with the discipline's traditional assumptions and practices. Soon the children of the sixties—who demonstrated, in protest against the military-industrial establishment twenty years ago, a desire for a more egalitarian society—will dominate our profession, if not our whole society. . . .

Excerpted from Reconnection: Dualism to Holism in Literary Study. Copyright © 1988 University of Georgia Press, Athens. Reprinted by permission.

After visiting teacher preparation programs across the country, author Rita Kramer concluded, "Among teacher-educators today, the goal of schooling is not considered to be instructional, let alone intellectual, but political." In her book, *Ed School Follies*, she shows how this view of education plays out in a class for future teachers at Eastern Michigan University. Kramer begins by describing an article from the *Harvard Educational Review* that the class is discussing. The article is called "Tootle: A Parable of Schooling and Destiny."

In [the article], a university professor analyzes the text of a *Little Golden Book*, first published in 1945 and by now a classic of children's literature, that tells the story of what happens when a young locomotive goes off the track, fails to follow the rules of the school for engines. In the end Tootle learns there is nothing but trouble for locomotives that go off their tracks and when he becomes a famous Flyer he advises the young locomotives, "Work hard. . . . Always remember to Stop for a Red Flag Waving. But most of all, Stay on the Rails No Matter What."

In eighteen pages, the story is exhaustively analyzed as a "picture of society . . . meritocratic . . . a class system" which "works because responsible authorities make decisions and because everyone else follows rules." There's a good bit about "the State . . . conspiracy . . . surveillance" and Tootle as "a worker, not a decision maker" who has to "stay in his place without question"

"Tootle didn't seem to me," says one of the students, but she isn't good at argument. ". . . to be about all that," she finishes lamely.

Another, one of the older women, says, "What would a six-year-old get out of it? I read it to my

kid. 'Work hard in school' — isn't that what we all want?"

The professor pounces. "What does that sound like? Anyone?"

Amy's got it. "Meritocracy! And if it doesn't work, if you don't succeed, you think, What's wrong with me? Because it doesn't always work."

GAIL: After the war, World War II, that was important then. I know, my folks . . . you had to work hard, rebuild.

PROFESSOR: The ideology of "work hard and you'll make it" covers up a whole set of social, structural issues. We have to question it, find other ways of thinking about working in our society, organizing our culture.

AMY: We're giving kids these messages in these texts, in books like *Tootle* that reinforce the culture. That if you work hard you'll get someplace.

PROFESSOR: If it were Communism or Nazism we would notice the ideology, because that's a set of beliefs we've rejected. . . .

Tootle the Train

JEANNE: You have to have rules and regulations. If everyone is free to be what you want to be, everyone does his own thing —

PROFESSOR: Is that freedom?

GAIL: We *have* freedom. In the East Bloc countries there's censorship, you stand in line all day. We can choose between the conglomerate or the corner store. Every American citizen has the right to say I don't agree with this rule and I want it changed.

CAROL (to the professor): You always throw meritocracy at us. . . . What's wrong with working hard in order to eat, give your kids better things? . . . I'm middle class. I'm working hard to finish school and succeed as an educator. That's my choice. . . .

After class I thanked the professor for letting me visit. She looked unhappy. "I don't know what's wrong with this group," she said. "They're so hostile to me. I have two sections of this course and I think I'm the same but the other group is so much more . . ." She didn't finish. I didn't think I'd ever see her again and I broke my silence to say, "I don't think they're hostile. Maybe they're just older, and with their life experience they're secure in their middle-class values and don't think this is a closed society." She still didn't look happy. "Do you?" I asked.

She looked at me with some surprise. "Of course!" she said.

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Building the First White House
by N. C. Wyeth (detail).



TWO HUNDRED YEARS AT THE WHITE HOUSE



ON MARCH 14, 1792, Thomas Jefferson announced a design competition for a President's House in the new federal city:

"A premium of 500 dollars or a medal of that value at the option of the party will be given by the Commissioners of the federal buildings to a person who before the fifteenth day of July next shall produce to them the most approved plan, if adopted by them for a President's house to be erected in this city...." A mere seven months later the cornerstone for the presidential residence was in place, although it was not until November 1800 that John Adams moved in to spend the last few months of his term in an uncomfortable, partially completed house.

The design competition was won by James Hoban (ca. 1758-1831), a genial builder-architect (with emphasis on the first skill) who had emigrated from Ireland seven years previously. Hoban submitted an Anglo-Palladian design that resembled the grandest residence he

knew, Leinster House in Dublin. Although the style was about fifty years out of date, George Washington was impressed—Hoban had been his choice as architect from the beginning. As his payment, Hoban chose the medal with the balance in cash.

Work began on the President's House in the summer of 1792. William Seale, a historian of the White House, describes the bustling scene around the site:

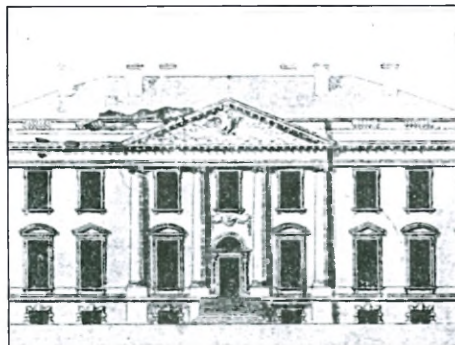
Each morning at six Hoban was present for the roll call of workers. In general the workmen liked working for Hoban; his knowledge of building was broad and dependable. Among his shortcomings were his favoritism to the Irish and his demand that every able man be a member of the militia, of which he was a captain. Daily portions of food and drink were distributed to the workmen—all the cornbread a man could eat and one pound of fish, beef, or salt pork. One could apply for whiskey or rum—the amount of whiskey was determined by how high you had to climb on the house that day, with an extra half-pint in late August and September, which was thought to build strength and resistance from the sultry heat. The rising walls of the mansion were surrounded by a large workers' village, with more than one hundred people at work every day.

BY ELLEN MARSH



Along the edges of what we know as Lafayette Park were little square workmen's houses. Over the decades families expanded and walls were extended (with the commissioner's permission) between the houses, making room for baby. Carpenters' Hall stood where Jackson's statue now stands; the stonecutters' lodge was where the Treasury north section is today, and the brickmason had several kilns, one to the north and perhaps as many as two to the south.

Mingled in the fair-like village were the old cottages of former residents of the site, and their tombstones and ancient fruit trees and the remains of fences. Hoban lived among the workmen, in two houses joined together, with a kitchen attached.



A shortage of skilled labor was the biggest problem encountered by Hoban and Collen Williamson, the master stonemason from 1792 to 1795. Stonemasons were especially scarce. Most of the more elaborate buildings in the United States in the eighteenth century were of brick with wood trim—there was little built of stone. Craftsmen, including carpenters, bricklayers, and plasterers, were fully occupied in the prosperous cities of New York, Philadelphia, Baltimore, and Charleston, where work was plentiful and wages were high. Then too, working in an established city was more attractive than living in an uncomfortable wooden hut in the rural District of Columbia. Williamson trained hired slaves to do rough stonecutting at the quarry, but finding men skilled in the precise finishing required for fine masonry was almost impossible.

At first the commissioners who were in charge of constructing the first federal buildings (the Capitol and the President's House) were reluctant to import workmen from abroad, but in January 1793 they sent an agent to Scotland to hire stonemasons, instructing him to be most particular about routing them directly to the District of Columbia, bypassing the tempting cities of the East Coast. In Edinburgh, John and James Williamson, no known relations to Collen Williamson, signed up, as did six members of Lodge No. 8, a lodge of working stonemasons of the local Masonic order. These men joined Collen Williamson and the other stonemasons at the site in 1794.

Although the Scots were unhappy with the working conditions, they labored steadily from 1794 to late 1798, both cutting the stone and laying it in courses, as was the custom for Scottish

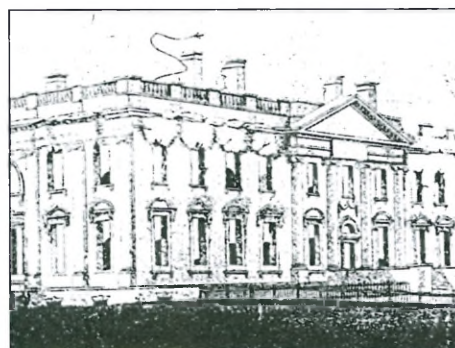
masons. If the man was being paid by the job, he cut his special mark in the end or the back of the last stone he set in place. When the White House underwent major reconstruction during the Truman administration, these distinctive marks were revealed. President Truman, himself a member of the Masons, ordered stones with the carvings removed and had some set into the walls of the old ground floor kitchen. The rest he sent to the grand lodges of the Masonic orders in each state.

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The story of the White House began in 1791 when Pierre Charles L'Enfant drew a plan for a federal city on the Potomac River. L'Enfant decided that an enormous President's Palace would balance the Capitol on Jenkins' Hill. A broad ceremonial avenue would connect the two buildings. If L'Enfant had possessed a more engaging personality, he would likely have been the architect of this palace and would have supervised its construction, but he made enemies and was dismissed. When the presidential residence was completed in 1800, it was less than one-fourth the size L'Enfant had intended. Even so, it was probably the largest dwelling in the United States and would remain so for about seventy years. The President's House by no means matched the impressive bulk of the Capitol; however, the relatively modest size of the house is undoubtedly part of its appeal.

Before his dismissal, L'Enfant had a foundation dug, part of which Hoban probably used for his smaller building. George Washington personally sited the house somewhat off the axis of Pennsylvania Avenue—ruining L'Enfant's plan to have the Capitol and the President's House visible at either end of the avenue. In late August or early September 1792, under Williamson's supervision, workers laid a thick bed of rubble upon which they set the rough foundation stones. By October masons were ready to start laying the rectangular cut stone blocks of the ground level basement. It was time for a cornerstone ceremony.

On Saturday, October 13, 1792, people assembled at the Fountain Inn



Top: Leinster House, Dublin, model for the White House. Drawing by James Malton, 1742. Center: Builder-architect James Hoban's drawing of the north facade of the White House. Bottom: Engraving of the White House ruins in 1815 by William Strickland (detail).

Ellen Marsh is an assistant editor of Humanities

in Georgetown and a procession formed. First came the Freemasons in proper Masonic order by rank, followed by the three commissioners of the federal district. Local residents came next, and ordinary workmen brought up the rear. The grand master delivered a speech, after which a brass plate was mortared onto a foundation stone. The inscription read:

This first stone of the President's House was laid the 13th day of October 1792, and in the seventeenth year of the independence of the United States of America.

George Washington, President
Thomas Johnson,
Doctor Stewart,
Daniel Carroll,
Commissioners
James Hoban, Architect
Collen Williamson, Master Mason

Vivat Republica

Then Williamson set the cornerstone in place on top of the brass plate, after which the crowd dispersed to celebrate the event in less formal ways.

The White House Historical Association, with NEH support, has used the occasion of the two-hundredth anniversary of the cornerstone laying to examine the history of the President's House as an institution and as a symbol, its contribution to the nation's heritage, and the changing role of First Families. An exhibition, "The White House 1792-1992: Image in Architecture," is traveling to nine presidential locations throughout the country into 1993. There will be a two-and-a-half day symposium beginning October 13; some of the papers presented at the symposium will be incorporated in a book to be published in 1994. Lectures, films, and concerts also began in January and will continue through November.

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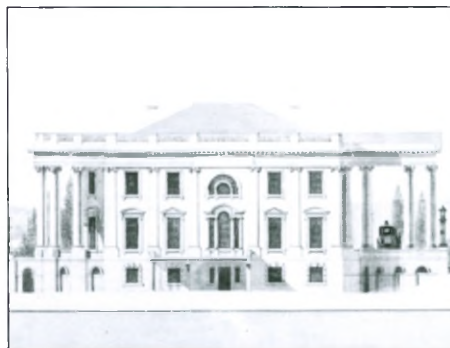
The White House story is replete with ironies. Despite several searches, including one with a mine detector, no one has been able to locate the cornerstone or the brass plate. Moreover, although the house is a national icon, there is little left of the eighteenth-century building except

the stone walls. The interior was destroyed when the British set fire to the building in 1814, leaving a charred shell with damaged sandstone walls. Most of the nineteenth- and early twentieth-century White House has also disappeared. The interior has been rebuilt three times: by Hoban in 1815-17; in 1902, when Charles Follen McKim of the famous architectural firm McKim, Mead, & White renovated the interior; and from 1948 to 1952, when the interior was again gutted and reconstructed. The 1902 renovation destroyed some of the original fabric of the interior, and the 1950 reconstruction replaced virtually all of the historic moldings, ornamental plasterwork, doors, mantelpieces, and other fittings with machine-made modern substitutes.

George Washington was the only president who did not reside in the White House, although he was closely involved in its siting and planning. He rather liked L'Enfant's palace idea, but bowed to political realities and agreed to a smaller house. (Anti-Federalist sentiment was growing, and Americans had no taste for a Versailles for their chief executive.) Although he consented to a scaled-down presidential dwelling, Washington expected that the house would be enlarged as the country and the duties of the president grew, writing, "It was always my idea that the building should be... upon such a plan as to make the part erected an entire building, and to admit of an addition in the future; without hurting, but rather adding to the beauty and magnificence of the whole as an original plan."

This advice his successors certainly took: Although the exterior appearance of the main block has remained essentially unaltered (except for the Truman balcony on the south portico) since the south and north porticos were completed by Hoban in 1824 and 1830, the original house of thirty rooms now has about 132. Over the years the White House has been enlarged, redecorated, rearranged, and re-engineered. Today two stories lie beneath the basement and a third floor is concealed behind the roof balustrade. Low wings on the east and west contain, among other things, offices and facilities for the press and visitors.

Since 1978 workers have been care-



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Photo by Jack L. Boucher, HABS

Top: Benjamin Latrobe's drawing for porticoes to the White House, ca. 1817 (detail). Center: Earliest known photo of the White House, daguerreotype by John Plum, Jr., ca. 1846 (detail.) Bottom: White House north front, 1978.



Courtesy of Historical Society of Pennsylvania



Courtesy of White House Historical Association



Courtesy of White House Historical Association

Top: A reception in the East Room. An artist's idea based on a daguerreotype, which appeared in *United States Magazine* in 1856. Center: The East Room as redecorated by Andrew Johnson, 1866-67. Bottom: The East Room prepared for Nellie Grant's wedding, June 21, 1874. A major redecoration in 1873-74 included gas chandeliers.

fully cleaning the exterior, revealing exquisite stonework that had been obscured by some forty-two layers of whitewash and paint. Removal of the paint makes it plain that the White House originally was not really white. George Washington wanted a limestone building, but settled for sandstone from the Aquia Creek quarry in Virginia, which was cheaper and easier to cut and to transport up the Potomac to the new city. The porous sandstone was of relatively poor quality, colored pale grey with reddish areas, and even before the house was completed, the stonemasons had to whitewash it to protect it from the elements. (Seale notes that this first layer of whitewash, a mixture of salt, ground rice, and glue added to water and lime, was the one the restorers found most difficult to remove.) Almost immediately people began calling the building the "White House"; Theodore Roosevelt made it official in 1901.

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In 1794 the federal city commissioners took several other actions intended to save money: The house would not be constructed of solid stone as Hoban originally planned, but would instead be of brick with stone facing. In addition, Hoban was told to revise his design by omitting the third story, making the house two stories with a ground level basement on the south and an attic.

An economy that would eventually prove almost fatal to the house was instituted after the burning of the White House by the British. Hoban, who was appointed to rebuild the White House, saved time and money (usually prime considerations in any White House renovation) by replacing some of the fire-damaged inner brick structure with timber framing, producing a weaker building. Structural weakness was apparent even during the nineteenth century, when Army engineers had to brace posts under the East Room floor to prevent it from collapsing under the weight of large crowds at state receptions. Later alterations severely strained the timber frame, especially after a steel-beamed third floor was added during the Coolidge administration. By the mid-1940s it was obvious that the house was in

trouble. When President and Mrs. Truman moved in, they were alarmed by floors that shook, falling plaster, and other signs of a weakened structure, notably when the leg of Margaret Truman's grand piano went through the floor, causing the ceiling below to collapse.

Engineers decided that major surgery was necessary if the building were to be preserved. By 1950 the White House was gutted to its stone walls and steel girders replaced the old timber and brick supports. Two subfloors were constructed and the interior was reconfigured, although the state floor plan remained more or less as it had been in 1902. Because time was of the essence, the decision was made not to reuse most of the architectural elements that had been carefully removed during the renovation, and the greater part of the historic fabric of the interior was dispersed or destroyed.

In spite of this, the White House remains a beloved symbol of the nation and the presidency. Some of the stories attached to the building are true: Abigail Adams did hang her laundry in the unfinished East Room; Dolley Madison did rescue Gilbert Stuart's portrait of George Washington from British torches. (The Washington portrait is the only artifact from 1800 that has stayed in the White House for all of its history.) But Lincoln never slept in the Lincoln bed, which Mary Todd Lincoln had purchased to furnish the state bedroom called the Prince of Wales room. Little Willie Lincoln died of typhoid fever in February 1862 in that bed.

Other stories are less well known. Thomas Jefferson kept two grizzly bear cubs, brought from the West by Lieutenant Zebulon Pike, in a cage in front of the north entrance. Grizzlies were unknown to most Americans at that time, and the animals eventually went to Charles Willson Peale's museum in Baltimore.

Then there is the remarkable tale of Andrew Jackson's gift cheese. In 1835 an admirer in Oswego County, New York, presented the President with a 1,400-pound cheese, which was delivered to the White House in a wagon pulled by twenty-four gray horses. Jackson must have liked the gift, because for two years the enormous ched-

dar graced the entrance hall. A few weeks before Jackson's term ended, the public was invited in for a snack. In two hours the cheese was gone, but ghost-like, its essence in the form of an odor and a grease stain on the floor lingered into the Van Buren administration.

In addition to being the executive office, the White House is also a family residence. Marriages and coming-out parties have been held there, people have died and babies have been born there, including the only President's child to be born in the White House, Frances and Grover Cleveland's daughter Esther.

Children and grandchildren have given life and gaiety to the house and seem not to have been awed by their surroundings. Tad Lincoln, seven years old when he came to live in the White House, set up a lemonade stand in the entrance hall and once put his pet goat in a bed on the second floor. Little Fanny Hayes kept her dollhouses in the upstairs hall, and Teddy Roosevelt's six lively children frolicked on the south lawn with their pony and menagerie of pets.

Most of the presidential wives enjoyed life at the President's House. Dolley Madison fondly remembered her years there the rest of her life and repeated her adventure of the rescue of Washington's portrait to anyone who would listen. Edith Roosevelt relished her tenure as thoroughly as her husband did. But poor Mary Todd Lincoln, who lost a son and a husband during her White House years, wrote, "All the sorrows of my life occurred there & that *Whited Sepulchre* broke my heart."

★ ★ ★

Until relatively recently, the decor changed with almost every administration, partly to follow the latest fashion and partly because the house received such hard use that furniture, fabrics, carpets, and wallpaper simply wore out. For most of the building's history, unwanted furnishings were sold or discarded.

Benjamin Latrobe decorated the White House in Greek Revival style for the Madisons; James Monroe purchased gilded Greco-Roman furniture from France, some of which still orna-

ments the Blue Room (at the time Congress was assured that it would last "twenty years or more"). Ulysses S. Grant had the East Room done in what later critics derided as "Steamboat Gothic." In 1882 Chester A. Arthur asked Louis Comfort Tiffany to redecorate the state rooms, but within twenty years Tiffany's style was passé, and all his work, including a great stained glass screen in the entrance hall, disappeared when McKim remodeled and refurnished the house in what was called "colonial" style (actually Beaux Arts) for Theodore Roosevelt.

In 1964 the Committee for the Preservation of the White House was established and the post of a permanent curator was created. Today the White House has museum-quality late eighteenth- and early nineteenth-century furnishings, some of which had previously belonged to the White House. There is a fine and growing collection of American paintings. Everything is now documented, cared for, and, if not in use, carefully stored.

Although an interest in historic authenticity has increased during the past thirty years, the White House is not a museum, but is a living, working building. Hoban designed it as a residence for the President and his family, a presidential office, and a place for state entertaining. The White House still fulfills these functions, although circumstances have changed. Washington, D.C., is no longer a small town whose social life is dominated by the White House social season. There are no more levees and receptions open to the public, who once came in freely to shake the hands of the President and his wife. The White House does not operate as a country estate, as it did in its early years, with a vegetable garden, poultry, and milch cows. The working offices of the President were moved in 1902 from the second floor, which they shared with the family living quarters (with the resulting lack of privacy for the family), to the West Wing. One can only speculate about what changes future years will bring, and how the house will continue to adapt to the needs of the presidency.

The White House Historical Association received a total of \$172,116 in outright funds from the Public Humanities Projects program of the Division of Public Programs.



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Avery Architectural and Fine Arts Library, Columbia University

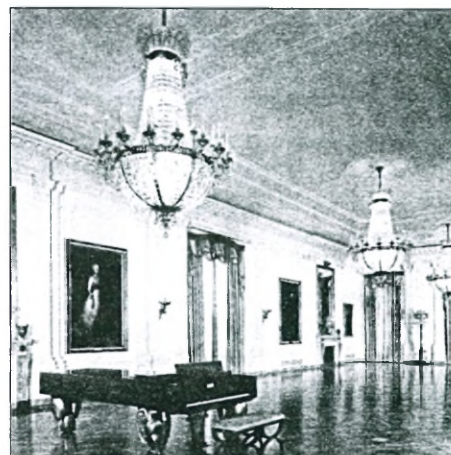


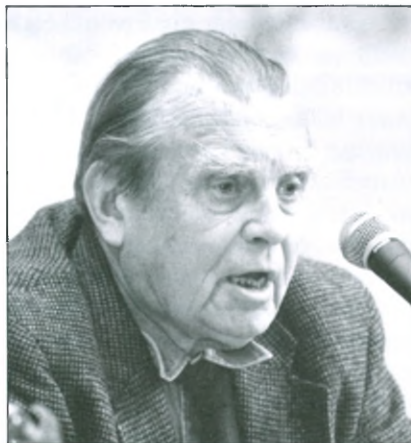
Photo by Richard Clark, White House

Top: The East Room, soon after its completion by Tiffany in the fall of 1882. Center: White-enameled paneling in the East Room designed by Charles Follen McKim during the renovation of 1902. Bottom: The East Room in 1985.

BY EDITH KURZWEIL

DISSIDENT INTELLECTUALS:

A CONFERENCE JOURNAL



Star-Ledger, Newark, New Jersey

Three winners of the Nobel Prize for Literature were participants in a conference on Central and Eastern European writers and intellectuals at Rutgers-Newark in April 1992. From left: Joseph Brodsky, Czesław Miłosz, and Saul Bellow.

IN NEWSPAPERS and on TV the revolutions looked spectacular," the Croatian writer Slavenka Drakulic reminded us—"cut barbed wire, seas of lighted candles, masses chanting in the streets, convulsive embraces and tears of happiness, people chiseling pieces from the Berlin Wall... The boring parts... had simply finished up on the floors of television studio cutting rooms all over the world."

Drakulic was one of the thirty-two writers and intellectuals who met this past April at Rutgers University-

Newark in New Jersey to discuss the progress of democratization in "Intellectuals and Social Change in Central and Eastern Europe."

The intention was to have former dissidents delve into the literature produced under communism, and examine how even after the collapse of the Soviet empire, the socialist dream continues to influence daily events, political lives, and conscious and unconscious attitudes. Instead of inviting predictions by political scientists and sociologists, however enlightening that might be, the conference asked

writers and intellectuals from Romania, Bulgaria, Hungary, Czechoslovakia, Russia, Ukraine, Poland, and Croatia to meet with American writers who at some point in their lives had had a personal brush with communism.

Were national histories and ethnic traditions temporarily suspended during communism, or were they unconsciously suppressed? When did writers, and citizens, give up the original dream of *homo sovieticus*? Again and again, panelists kept exploring the recent and frequently idealized past in order to predict the unforesee-

Edith Kurzweil, the director of the conference, is professor and chair of the Department of Sociology and Anthropology of Rutgers University at Newark and executive editor of Partisan Review. She was sent to Belgium from her native Vienna in 1939 on a children's transport, then escaped to New York in 1940. Among her books are The Age of Structuralism: From Levi-Strauss to Foucault and Italian Entrepreneurs: Rearguard of Progress.

“... A LANGUAGE IS A MUCH MORE ANCIENT AND INEVITABLE THING THAN A STATE. I BELONG TO THE RUSSIAN LANGUAGE.” —JOSEPH BRODSKY

able future of a region, which, as Tatyana Tolstaya quipped, you can't traverse from north to south in less than three days, and from east to west in less than two weeks—provided you have a good car and the road have not been washed away.

Tolstaya, who is prominent among the post-Soviet writers, went back to her roots in Russian literature. She echoed the much-quoted letter that Nobel Prize-winning poet Joseph Brodsky sent to Communist party chief Leonid Brezhnev before going into exile in 1972: “Dear Leonid Illich,” he had begun, “a language is a much more ancient and inevitable thing than a state. I belong to the Russian language. As to the state, I believe the measure of a writer's patriotism is not oaths from a high platform, but how he writes in the language of the people among whom he lives Although I am losing my Soviet citizenship, I do not cease to be a Russian poet. I believe that I will return. Poets always return in flesh or on paper.”

Although Brodsky certainly hadn't expected to be vindicated so quickly and so dramatically, Tolstaya saw in the instance the idea that the word is mightier than the sword by invoking language rather than territory as determinants of culture. In a vast country such as Russia, she said, dialects become languages and languages dialects depending upon cultural forces which, in turn, always have hinged on the ups and downs of a region's economic and political fate and on the caprice of its conquerors. You cannot rewrite history, Tolstaya commented: “What happened happened. . . . At present, nations that try to keep foreigners out are accused of nationalism, nations that attract them are accused of imperial-

ism. If Russia were as rich as America, and people were to clamor for its green card, it would be imperialistic. It's all a matter of perspective.”

Tolstaya added that rather than fight over the terrain on which successive civilizations existed—“which consists of the mud they once inhabited”—in the name of one nationality or another, individuals own the domains they remember. “My own territory is a space between St. Petersburg and Moscow, excluding everything in between, because I take a night train. . . . Now, people who are fighting over their ancestors' lands remind me that I'm a conqueror, that I took their swamps from them, that what I built is meaningless.” Tolstaya emphasized the value of Russian culture, of the Russian language which had emerged and reigned since Pushkin. American writer Susan Sontag, the panel moderator, expanded on the theme, comparing nineteenth-century Russia and America since its discovery as an attraction for immigrants. She said that people are drawn to places where they can work and live in freedom, to the existing culture they then help shape, rather than to “the mud of the earth.”

Throughout, the conference kept shifting between the intellectual high ground and the economic and political low ground. No one any longer used the Marxist vocabulary of superstructure and base. On balance, issues were addressed rationally, although emotions crept in when a Ukrainian challenged Tolstaya's account by recounting injustices and massacres perpetrated in places like Ukraine, Lithuania, and the Crimea—whose national populations now are inextricably mixed, and full of justifi-

able claims based on personal and ancestral grievances.

Three winners of the Nobel Prize for Literature, among them Joseph Brodsky, spoke at the opening session, presided over by William Phillips, a founding editor of *Partisan Review*, a sponsor of the conference, which had the support of the National Endowment for the Humanities, the New Jersey Committee for the Humanities and a dozen other groups. Brodsky, poet Czesław Miłosz and writers Saul Bellow and Ralph Ellison set the agenda at the opening session for the next three days of exploring the influences of history, of economic potential, and of political and cultural habits from a myriad of perspectives. We heard from Walter Laqueur about the ways in which Western writers such as Romain Rolland and Leon Feuchtwanger felt they had to hide Stalin's crimes from themselves for the sake of socialism; we heard from the Polish poet Stanisław Barańczak and the Romanian novelist Norman Manea about the complex meanings of exile. We did not focus on the economic opposition between communism and capitalism but on the disparate reasons for the victory of liberal democracy over the repressive forces of communism. Disagreements among participants and audience were over degrees of oppression, of totalitarian and authoritarian control, of the extent of Stalinism after Stalin, and so on. Far from being triumphant, poets, novelists, and literary critics were trying to explain the current upsurge of nationalism in the former East; they compared the failings and contradictions of Western culture with those of Central and Eastern Europe.

Miłosz invoked the isolation of the *émigré* writer—himself—who in the

early 1950s was being criticized for having abandoned the Polish paradise: "Anticapitalism became the new religion of the intellectuals and the Russian revolution acquired prestige." American novelist Ralph Ellison reminded us that his *Invisible Man* was invisible not only because he was black but also because he was invisible to himself.

Why were all the books in the fifties that told the truth about the Soviet system and its gulag dismissed as imperialist propaganda? asked Miłosz. The Soviet influence on Western writing preoccupied Doris Lessing as well: Communist jargon and slogans, she said, had led writers to use obfuscations that debased

language—and ideas. Lessing pointed out that after 1917, writers such as Gogol, Tolstoy, and Dostoevsky, who had probed individual conscience, were being replaced by formulaic novels celebrating socialist realism in what she called "lorry-loads of novels written in a dead language." While acknowledging that young people always have been swept away by exciting ideas, Lessing asked why it is taken for granted that every failed revolution was a noble cause? Until we know the patterns that dominate our thinking, cautioned Lessing, and until we do some thorough rethinking we shall be helpless.

Eda Kriseová, an adviser to then President Havel of Czechoslovakia, told the audience that she has had to put her writing on hold since the revolution of 1989. There were no uncorrupted and competent non-Communists to take charge, she said: Intellectuals couldn't just walk away. But writers keep asking themselves, she continued, whether by entering politics they have deprived themselves of moral authority. Politicians may be able to make vague, unfulfillable promises, but intellectuals cannot be untruthful and remain intellectuals, Kriseová contended. In the long run, she added, the tendency toward

self-criticism is bound to defeat intellectuals at the polls. In the short term, she quipped, "public service helps you lose your inflated writer's ego."

Kriseová's compatriot, Ivan Klíma, enumerated some of the problems the

had Charter 77, we the 1977 earthquake. They had Havel, we had the Iliescu-Roman duo." A colleague, Vladimir Tismaneanu, remarked that dissident writers no longer know what to fight for when faced with "the vi-

ciousness of the mass instincts set free by the collapse of tyranny."

Inevitably, the participants kept moving from abstract concepts of nationalism to its manifestations in brutal confrontations over ethnic and language borders that in the former Yugoslavia, for instance, are destroying the very cities whose past each side claims to own. Just as inevitably, questioners from the audience were looking for answers the panelists could not supply.

Was Vassily

Aksyonov correct in predicting that all of the shameful facts about the high priests of the Orthodox Church, along with those perpetrated by the nomenklatura, the apparatchiks and the KGB, will surface sooner or later? Or will all the treachery be blown away by opportunistic winds—as Brodsky captured so brilliantly in noting that a new stamp commemorating British spy Kim Philby had been affixed next to one celebrating Boris Pasternak? Will the democratic sensibility, ridden by self-doubt and skepticism, continue to leave space for other thinkers, for other beliefs and other doubts, as the Polish poet Adam Zagajewski assumed? I would like to count on it. For ultimately truth prevails. But will we give it a chance? Not unless we take the time to sort out the history of our century, I believe. Unfortunately, this can be done only by working through our misconceptions of the past, and by removing the pink-tinted spectacles Western intellectuals have become accustomed to wear. □

Rutgers University, in collaboration with Partisan Review, was awarded a \$154,346 grant from the Division of Public Programs to organize a conference on "Intellectuals and Social Change in Central and Eastern Europe."



From left: Norman Samuels, provost of Rutgers University; NEH Chairman Lynne V. Cheney; Edith Kurzweil, director of the conference "Intellectuals and Social Change in Central and Eastern Europe"; and Francis Lawrence, president of Rutgers University.

Courtesy Rutgers University, Newark

Czechoslovakian government faced when having to replace—at one swoop—every minister and his deputies, every manager, university rector, dean, and part of the faculty, the people controlling and writing for radio, television, and newspapers, most of the police, all ambassadors, and large sectors of the diplomatic corps which, for the most part, were members of the secret police. These tens of thousands of people were selected virtually overnight by the members of Charter 77 and their friends. "But things weren't miraculously transformed," remarked Klíma. He went on to detail how the former apparatchiks changed color and used their knowledge of the bureaucracy to undermine the new laws. Moreover, the population expected the democratic victory to bring with it economic prosperity. Since the new leaders couldn't instantly "replace a utopia that didn't work with a market economy that did," Havel and his friends, he said, were fair game for those wishing to exploit previously dormant national conflicts.

Mircea Mihaies, the editor of Romania's *Orizont Weekly*, express envy that Czech writers had managed to preserve their democratic past better than the Romanians during the years "the sun was rising from Moscow . . . They

ON FOREIGNNESS

BY NORMAN MANEA

THE INCREASED NATIONALISM ALL AROUND THE world, the dangerous conflicts between minorities in Eastern Europe, and the growing xenophobia in Western Europe emphasize again one of the main contradictions of our time: between centrifugal, cosmopolitan modernity and the centripetal need (or at least nostalgia) for belonging. This topic reminds us again and again about the very old and always new question of the *foreigner*, the *stranger*.

It seems that although he is taught to love his neighbor, man fails both to love his neighbor as he loves himself, and to love a stranger like a neighbor. The stranger has always been perceived as different, but often also as a challenge, even a downright threat which undermines everything that sedentary tradition has structured as communal unifying convention, as national emblem. The very premise of the stranger's existence presupposes a reevaluation and a potential competition.

We find ourselves in a world in which the concepts of citizen and citizenship migrate far beyond the borders given at birth, in an instantly global reality created through intense world air traffic, and which, via satellite invades everyone's home TV screen. And today's world of rapid migrations and instantaneous communications is also a world on the threshold of a revolution which it is still, rightly, afraid to acknowledge. I refer to the *genetic revolution* which could give a new meaning to our human destiny. Genetics might well turn out to be a hard test for the myth of equality among people. Stupendous means of genetic manipulation might force mankind to reconsider on a dramatic scale its morality and its laws, with unforeseeable consequences for the future of the human race. And if we add to this our conquest of outer space, we must ask ourselves again, what do they mean in this context, the event called *homeland*, the challenge called *foreigner*, the reality called *exile*? And how do we perceive from the vantage point of our unstable, transitory, and pathetic domicile called a *human life* the tension between the particular and the general? The modern world faces its solitude and its responsibilities without the artifice of a protective dependency or of a fictive utopian coherence. Fundamentalist and separatist movements of all kinds, the return of a tribal mentality in so many human communities, are expressions of the need to reestablish a well-ordered cohesion which would protect the enclave against the assault of the unknown, of diversity, heterogeneity and alienation. A dismembered Soviet Union and a united Europe are only two obvious examples of the kind of contradictions that convulse our present and certainly will convulse our future too. There is, on the

Novelist Norman Manea was born in Romania in 1936; from the age of six to nine he was imprisoned with his parents in a German concentration camp. He later studied engineering in Bucharest, and while working for the Institute for Management and Conservation of Water, published five novels, three collections of short stories, and two books of essays. Manea was persecuted because of his refusal to join the Communist Party. He lived in exile in Berlin from 1986 to 1988 and came to the United States in 1989 as an international fellow at Bard College. He was awarded a MacArthur fellowship this June.



Norman Manea

Courtesy of Bard College

one hand, the need to do away with restrictive barriers and achieve a democratic, multinational, economically efficient system; on the other hand there is the desire to replace the totalitarian state, center of tyrannical power, with a conglomerate of states, each with its own center of power, and of uncertain democracy.

Recent debates about the canon in American universities are highly significant for the persistence in our post-industrial modern world of a tension harbored in all of us between centrifugal and what are centripetal, nostalgic tendencies.

When discussing the question of the *foreigner* one should not forget the phenomenon of colonialism and proselytism. Who, in this case, is the stranger? The colonizer and the missionary, ruling and converting? Or the native, centered in his exotic refuge, historically marginal, for whom assimilation into a unifying civilization is an alienation, an incomprehensible mutilation?

This complex topic of foreignness stresses the need for continual nuancing in a possibly distorting investigation. One must ultimately search for substance

and meaning in his own experience, his own limited biography. The present biography bears a European imprint in a century that has loaded its biography with terrible sufferings. European means not only the cradle of Western democracy but also the tragic totalitarian experiment of fascism and communism.

I was five years old when in 1941 I first left Romania, sent to death by a dictator and an ideology. In 1986, at fifty, by an ironic symmetry, I left again, because of another dictator, another ideology. *Holocaust, totalitarianism, exile*—these fundamental experiences of our contemporaneity—are all intimately related by a definition of the strange and of estrangement.

The national-socialist doctrine proposed a totalitarian centripetal model, centered on the idea of a pure race and the nationalist state as the embodiment of the will to power. It was an idea which found many advocates and adherents, since Nazism came to power through free elections and ruled through a relative coherence of ideal and fact. The national-socialist state embodied the most violent negation of and the most brutal aggression against the *stranger*. A suspect citizen with "impure" roots and dangerous opinions, the stranger became the demonic embodiment of evil. The very premises of humanity were placed under a dark question mark. Not only has the holocaust entirely reversed the terms of a debate about assimilation and the stranger, it has also reiterated, with gloomy precision, as Saul Bellow well put it, the old question, to *what* should one be assimilated? To what should one be assimilated when in one of the most civilized European countries the "final solution" could only offer one final and unique assimilation?

And to what could one assimilate oneself if, by a miracle one has survived what today is conventionally, and even commercially, called the Holocaust? To what can the stranger who has survived adapt after hell? The answer to this question is amazingly simple in its obviousness: to live, and nothing but. The survivor readapts to life; looks to live with that imperti-

nence of banality which is life itself. The return, rebirth, and readaptation to the most elementary acts of life is at once pathetic and mysterious, both pitiable and grandiose. I was destined to be reborn, to grow up, and mature in a society which in a byzantine way combined fascism with stalinism.

Communism claimed a humanist vision of progress, came to power by revolution and was maintained in power by force. As the contrast between the ideal and the real sharpened, and as the prohibition to reveal and discuss this contrast developed a pathology of ambiguity in which apathy, hypocrisy and duplicity became the

The accused K... forever ready to justify the absurdity of an invisible and implacable justice, is the precursor of the alienation which pervades and defines the modern world.

ground rules of assimilation, i.e., alienation. The centripetal communist system did not solve, as it had promised, the old contradictions, but supplemented them with new ones. The question of the stranger in a society that estranges everybody from it—while forcing everybody to assimilate their own alienation—takes cover under dubious and sinister masks. Today's nationalist and extremist explosions in the former communist states can surprise only those who have not directly experienced the automatization of a society in which the indoctrination of duplicity began in the cradle.

Bertolt Brecht considered exile "the best school of dialectics." Indeed, the exile, the refugee becomes a stranger as a result of change. By his very existence, the *stranger* is always forced to think about change.

In Berlin, during my first year in the West, I pondered daily the question of estrangement. I thought not only about the internal exile from which I had just escaped, but also about the concept of exile itself. I felt that once again history had spurned my aspira-

tions and was forcing me into an adventure I had not desired. During my entire postwar life I had searched, thanks to reading and writing, for an inner resistance, against often unbearable external pressure. It is hard to believe that in a totalitarian society the "I" could survive, and yet interiority was a mode of resistance. It acted as a center for our moral being, as a means of separating from the corrupting aggressivity of the environment, as a hope, however uncertain, for the integrity of conscience. The "I" remains even in the totalitarian environment where external pressures are always dangerous, perhaps especially there,

the site of a clash between the centripetal necessity to preserve the secret, codified identity and the centrifugal tendency towards liberation.

During the agonizing Berlin transition, I was overwhelmed by doubts and questions from the past. And precisely because it happened in Berlin, I *also* had to confront my ethnicity, as I had already confronted the invective "alien"

in my own country. Precisely because the need for a homeland is more acute in those whose belonging to one is questioned, losing it also pains them more. On the threshold of a capital decision, facing a new and possibly final dislocation, I had to ask myself once more who I was.

During my stay in Berlin I was often advised to request from the German authorities the recognition of German ethnicity on the strength of my birth in Bukovina and my German linguistic roots. Many of my compatriots had done so and were already comfortably established in their new citizenship. I could have requested German citizenship, like many of my former neighbors and colleagues from Suceava, capital of the region called Buchenland, i.e., country of beech trees, (though Buchenland, country of books, would have also been a fitting name. It is not by chance that the greatest German poet of the last half a century is the Bukovinean-born Paul Celan).

But it so happened that at that time I heard a story that made me reconsider. A well-known German writer

from Romania, who had just emigrated legally to West Germany, found herself confronting at the immigration office a clerk who was not very sympathetic towards his co-nationals from abroad. "I have heard your declaration on the TV, ma'am," the clerk said to her as he was checking her immigrant file. "You left Romania because of its dictatorship. You have made violent accusations in the German press against the Romanian dictatorship. Is it true?" "Yes, it is true," the writer agreed. "Then, it is obvious that you emigrated to Germany for political, not national reasons," declared the clerk. "In that case," he added in a decisive

tone of voice, "you must go to the office next door and apply there for political asylum." It was an amazing bureaucratic trick, whose absurd and infallible logic was hard to challenge and even harder to accept. The German writer, known as such both in Romania and in Germany, where her books had been published, was, of course, also an open adversary of the regime of political tyranny in Romania. She had finally been forced to leave her country and ask for hospitality in her new fatherland. Dumbfounded, the writer wandered for several days around Berlin, telling her adventure to friends. Finally, she returned to the same clerk at the immigration office. "I shall not request political asylum, but German citizenship," she announced full of spite. "I am German and I request that this fact be recognized. I have proof that cannot be doubted. I am German. My father was a member of the SS." The reluctant clerk was silent at first, then started to stammer. "In this case, of course, of course." I could not bring the German authorities a similar proof. Yet this story troubled me in a way in which the question of identity all of a sudden had acquired a new dimension.

The homeland unveils its ambiguous meanings especially during the violence of rupture, which renders more intense the need for self-questioning. The world of estrangement means also alienation from self, not only from others: exile in the most humble quotidian sense as much as in the purest transcendental form. So we may ask

why I, guinea pig of two totalitarian systems, fascist and communist, why I, still agonized and bewildered, stumbled along the Berlin wall terrified by the inevitability of exile. Was it because of the fear of freedom?

For the mature adult, exile reformulates tardily the premise of initiation and becoming, reopens the gate of life's extreme risks and potential, putting into question all the steps of the past experience. Moreover, for those prematurely traumatized, for those never truly free from the psychosis of the provisory, from the threat of being thrown once again into the chaos of the unknown, exile suddenly releases

*The stranger consciously or
unconsciously is always in potential
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like Proust, they hardly leave their room.*

all the old fears.

One does not so much lose a precarious and dubious stability as discover oneself deeper in the abyss of never-ending instability. The writer, always a "suspect," as Thomas Mann said, an exile par excellence, conquers his homeland, his placenta through language. To be exiled also from this last refuge represents a multiple dispossession, the most brutal and irredeemable discentering of his being, a tragic end. As Primo Levi said about the camp, "to accept the eclipse of the word, signaled the approach of definitive indifference."

This is why, in the spring of 1988, at my first meeting with an American writer who later was to become a close friend, I pompously declared: "For me, another Holocaust has just begun." Now there was a burning that reached all the way to the center of being, the language, the fathomless depths of creativity.

Five years have passed since I felt that burning, and I must confess that I now feel not only the curse, but also the privilege, of being an exile. I have

finally accepted this *honor*, doing so in the name of all that is suffering and epiphany, in the name of loneliness and challenge, of all the doubts and never-ending apprenticeship it implies, for its emptiness and richness, for the unfettering of myself and clash within myself. And also for the wounds of liberty. If I have the strength to repeat Dante, "*L'esilio, che m'e dato, onor mi tengo*" (I hold in honor the exile I was given) I am probably in sympathy with our centrifugal century.

Camus' stranger, Meursault, is estranged not only from his country, religion, and family, but also from the world and himself. He is not part of

an ethnic, political or erotic persecuted minority: His loneliness is a way of bringing the absurdity of the human condition to the level of consciousness. The shot that consecrates the expulsion of the stranger called man is nothing but the indifferent explosion of an impersonal sun gone crazy in the absolute banality of an ordinary summer afternoon. The accused K., Kafka's double, forever ready to justify the ab-

surdity of an invisible and implacable justice, is the precursor of the alienation which pervades and defines the modern world.

The stranger consciously or unconsciously is always in potential or partial exile and all real writers are perpetual exiles of this world, even when, like Proust, they hardly leave their room. Their relation to their country of origin is complex and dramatic in ways other than simple exile. Thomas Bernhard without leaving his country disavowed it, forbidding the publication of his books in an Austria that refuses to analyze and acknowledge its wounds.

The artist is, no matter how paradoxical it may seem, a secret laborer of love. Against all odds, love continues to tempt also the artist in exile, no matter how sarcastic, or evanescent his work. He daily reinvents the premises of the difficult search; he honors his virtual reader, a stranger similar and dissimilar, with the gift of an exacting love. Thus he can continue his never-ending adventure and humanize his shipwreck wherever he may be.

El Camino Real

El Adelantado Don Juan de Oñate, 1598, colonizer and governor of New Mexico, known as the "Father of the Camino Real." Photo by José Cisneros, courtesy of Old Cienega Village Museum.



SOON AFTER THE CAPTURE of the Aztec capital of Tenochtitlan, eager Spanish soldier-adventurers were making their way north to what is now the American Southwest, lured by the promise of more wealth and encounters with other exotic civilizations.

They blazed a trail that is one of the most storied in American history, *el camino real de tierra adentro*, or "the royal highway of the interior lands." Largely forgotten in modern times, el camino real is currently the subject of a traveling exhibition and lecture series in New Mexico focusing on the road as a rich cultural and historic resource.

During the heyday of the Spanish empire, the road was extended north in segments from Mexico City to Chihuahua City, across the desert to El Paso del Norte on what is now the U.S.-Mexican border, paralleling the Rio Grande as far as Santa Fe in northern New Mexico—a distance of 1,200 miles. It was the first European road in what is now the United States, and for many years it was the longest road in North America.

The northern portions of el camino real followed the Pueblo Indian trail, which existed for centuries before the Spanish explorers arrived. This trail extended from Taos to present-day El Paso, enabling trade between the Pueblo Indians of New Mexico and the great pre-Columbian Indian civilizations of Mesoamerica.

The rugged geography created a variety of ecological zones whose boundaries allowed the separate peoples to survive in niches that Mexican anthropologists term *zonas de refugio*—refuge zones. The distinctions among them can be traced in such innovations as the Pueblo-Spanish riverine village synthesis, the Plains Indian horse culture, Western or cowboy culture, and Chicano culture.

The character of the Southwest as a region of cultural survivals and con-

Gabrielle G. Palmer is chief curator and director of the El Camino Real project, which was developed in conjunction with the University of New Mexico's Latin American Institute in Albuquerque.

tacts was already established before the voyages of Columbus. The Pueblos, buffered by the Chihuahuan deserts from the armies of the Toltec and Aztec warrior kings, were able to develop and protect a way of life based

landed at Plymouth Rock.

While the theoretical boundaries of New Spain extended to the Pacific Northwest, in reality the effective northern boundary of New Spain was New Mexico because of the Spanish



on dry-land and irrigation farming. At the same time, the area was the southernmost point reached by the later-arriving Athabascan-speaking nomadic peoples, who today are represented by tribes such as the Navajo and Apache. Conflict between the Athabascan hunters and the Pueblo farmers over territory was an important issue during the same period that Spanish culture penetrated the region.

The first Spanish conquistadores to cross the Pueblo Indian trail were Francisco Vázquez de Coronado and his expedition of 292 men, who spent the winters of 1540 and 1541 near present-day Albuquerque, south of the great 1,200-room pueblo of Kuaua. The explorers' intrusions led to armed skirmishes with the Pueblo Indians. Coronado and his men were the first Europeans to see the Grand Canyon, to explore the land of the Hopi, and to penetrate as far east as present-day Kansas.

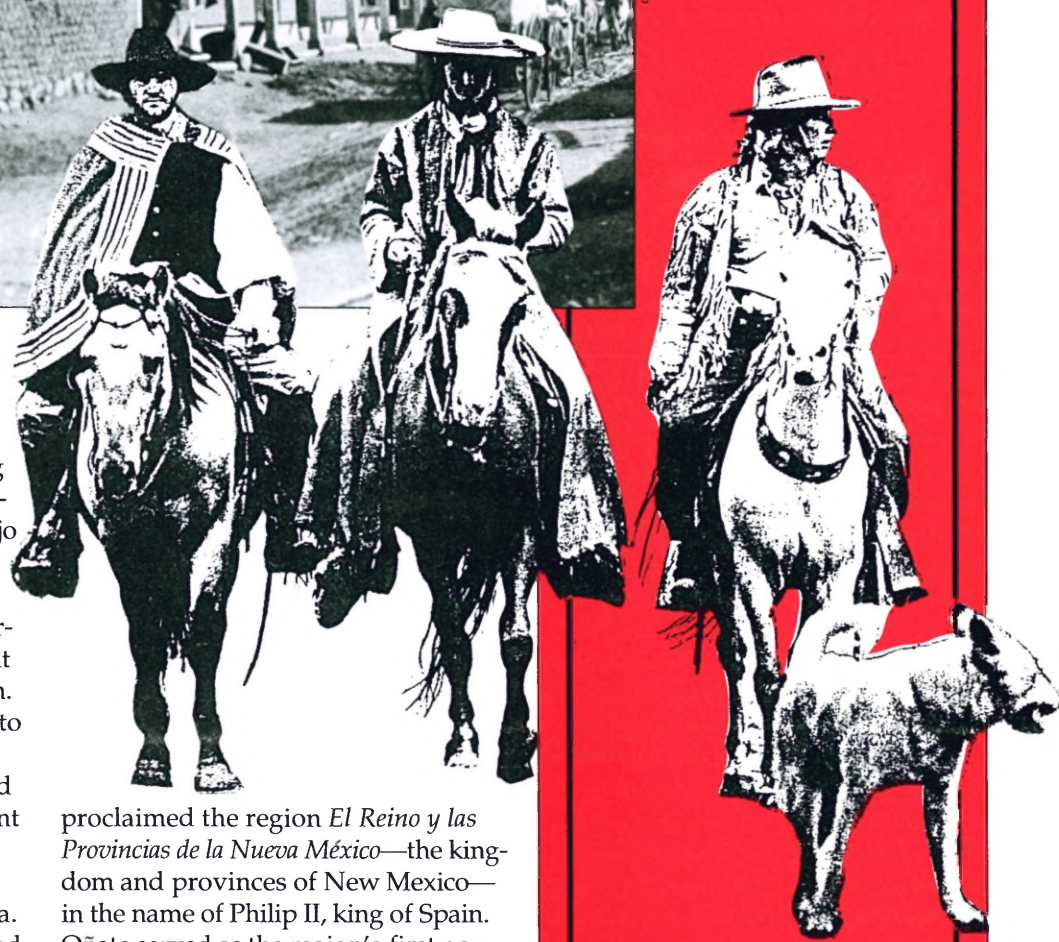
The first well-documented European account is recorded in the itinerary of a colonization party led by Don Juan de Oñate, who on April 30, 1598,

proclaimed the region *El Reino y las Provincias de la Nueva México*—the kingdom and provinces of New Mexico—in the name of Philip II, king of Spain. Oñate served as the region's first governor, establishing his capital at the terminus of the Camino Real at San Gabriel on the west bank of the Rio Grande, near present-day Santa Fe. The town was the first formal municipality west of the Mississippi River.

His successor as governor, Don Pedro de Peralta, established Santa Fe as the capital of New Mexico in 1610, some ten years before the Pilgrims

Photo by Dana B. Chase, courtesy of Museum of New Mexico

Left: Auga Fria Street, Santa Fe, the destination of caravans, ca. 1890.



Above: On descendants of the Spanish horse, riders wear (left to right) the costume of the seventeenth-century hidalgo, the eighteenth-century vaquero, and the nineteenth-century mountain man. Courtesy of Denver Public Library.



Courtesy of Denver Public Library

Sheep camp. By the early nineteenth century, the sheep population increased dramatically and caravans were organized and regulated.

inability to subjugate the Athabascan Indians. Once the Comanches, Apaches, and Navajos had adopted the horses and weapons of their would-be conquerors, they represented a formidable military force. Indeed, Spanish settlements survived in New Mexico only through their alliance with the Pueblos. Despite this growing alliance, Pueblo resentment at Spanish religious domination and economic exploitation grew, culminating in the great Pueblo revolt of 1680, which forced the Spanish to retreat down the Camino Real as far as El Paso. A dozen years were to pass before the Camino Real became the route of Spanish reconquest, led by Don Diego de Vargas, which ended in the definitive incorporation of New Mexico into the Spanish empire.

Vargas and the governors who followed in the eighteenth century promoted more cooperative relationships with the Pueblos and the Spanish peoples, establishing their own systems of internal government under the general authority of the Spanish crown. The basis of the cooperation was irrigation from the waters of the Rio Grande and its tributaries. They also shared plants and animals they had domesticated—the squash and corn of the Indians and the wheat and grazing animals of the Spanish. Spanish villages sprang up along the Camino

Real, populated not only by the Spanish but also by detribalized Indians known as *genizaros*, many of Athabascan or Pueblo origin. The Spanish-speaking population multiplied sevenfold during the eighteenth century, reaching an estimated 25,000 by the year 1800.

In 1821, Mexico gained its independence from Spain, an event celebrated in Santa Fe and other towns along the Camino Real. Through the nineteenth century and into the twentieth, this northern frontier of Hispanic civilization was permeated by representatives of Anglo-American culture and commerce. Explorers and mountain men arrived, then trappers and traders, finally ranchers and farmers—until the demographic and political balance of the territories north of the Rio Grande tipped away from Mexico. By 1846, the United States was at war with Mexico; the outcome was U.S. annexation of much of northern Mexico, including New Mexico, Arizona, and California.

The new Territory of New Mexico remained an unknown and mysterious place to most Americans until the establishment of forts at various sites and the subjugation of the Apache, Comanche, and Navajo tribes by the U.S. Army following the Civil War. Military pacification opened the way to ranching, farming, and mining, although development was hampered

by the cost of east-west transportation. That changed in the 1880s with the arrival of the Santa Fe Railroad and settlers from the East in greater numbers.

The territory days lived on, however, in the retelling of the exploits of the Indian leaders Geronimo and Cochise, and in the legendary lawlessness of Billy the Kid. The stamp of the Wild West in the popular imagination became indelible in the 1920s when the fledgling movie industry moved to neighboring California and developed that distinctively American art form, the cowboy movie.

Today el camino real is covered by the concrete and asphalt of modern highways. A few of the old sections are discernible—marked by a wide, straight swale cut in the desert floor by the passage of countless wagons and mule trains. □

As part of the 1992 Columbian Quincenary, the New Mexico Highway and Transportation Department, in collaboration with the Camino Real project, has placed highway markers on those routes that most closely parallel the old Camino Real. The University of New Mexico at Albuquerque has put together a traveling exhibition and lecture series, supported by \$207,188 in outright funds from the Public Humanities Projects program of the Division of Public Programs.

the ANCIENT AMERICAS:



Photo by Gabriel Figueroa Flores, courtesy of Museo del Templo Mayor, Mexico City

Art from Sacred Landscapes

BY MAGGIE RIECHERS

IN THE DRY SEASON EACH spring in fifteenth-century Mexico, the Aztec kings would make a pilgrimage to a distant mountain in central Mexico known as Mount Tlaloc. At a temple built on the summit, where the Aztecs believed the earth and sky met, they performed rituals to ensure that the order of nature would continue, and

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that the rains would come to renew the land. And each year, within a month after the rites, the rains came and the kings returned home as providers of life-giving water.

The Aztec pilgrimage was an ancient one passed on through generations. It is also symbolic of the Amerindian culture that existed in the Americas for centuries before the arrival of Christopher Columbus in 1492. It was a culture embedded in nature with no distinction between nature and human-

kind, but viewed as one, with an obligation to live and worship in harmony with the landscape.

"In the Amerindian cultures, society and the activities of society are structured by the processes of nature," says Richard Townsend, curator of the Department of Africa, Oceania, and the Americas at the Art Institute of Chicago. "And, it emerges, it is the responsibility of the ruler to maintain the processes of nature."

To bring this heritage to the attention



Above: A figure from a ritual cache of the Mimbres/Salado culture made from wood, cotton, feathers, and pigment, ca. 1350, was found in a cave in central New Mexico. Previous page: A ceramic ritual vessel depicting a mask of Tlaloc, ca. 1400–1521, was found at the Aztec pyramid of Tenochtitlan, now surrounded by Mexico City.

of Americans celebrating the five hundredth anniversary of Columbus's voyage, the Art Institute of Chicago, with support from the National Endowment for the Humanities, has created a museum exhibition titled, "The Ancient Americas: Art from Sacred Landscapes." Opening in October, the exhibition explores the ancient world views of Amerindian civilizations as reflected in their art and architecture.

It provides glimpses into thirteen cultures throughout the Americas, from early chieftainships to city-states and empires. Included are the U.S. Southwest (Mimbres); Mesoamerica (Olmec, Teotihuacan, Aztec, Maya); Central America (Colcle); the northern Andes (Tairona, San Augustin, Jama-Coaque, La Tolita); and central and southern Andes (Chavin, Paracas, Nazca, Moche, Chimu, Tiwanadu, and Inca).

"At sacred places along the entire length of the Americas, offerings were made to ancestors, deities, and the forces of nature in return for the fruits of the earth," Townsend explains. "All thirteen civilizations have this in common, from the deserts of New Mexico to the high plateaus of Bolivia. All express, through different art styles, this underlying concept."

More than three hundred objects will be in the show, ranging from small ceramics to monumental stone sculpture. The exhibition is the first collaborative show among national museums and private collections in Mexico, Guatemala, Colombia, Ecuador, Peru, Bolivia, and Chile, the United States, and Europe. A museum catalog will be printed in English and Spanish.

Basic concepts of space and time dictated the design and activities of life in the ancient Americas. The universe was established by the sky above, the plane of the earth, and the subterranean regions. Another fundamental spatial division was noted by the sun's path from east to west. Cycles of time were marked by the regular movements of celestial bodies and the alternating dry and wet seasons.

"The human order was considered an integral part of a cosmic system," says Townsend. "One finds again and again this idea expressed through the layout of cities, the orientation of temples, and the placement of monuments on mountain tops."

In this world view, geographic formations held religious significance. One widespread belief was that people emerged from the earth at the time of creation, that the earth gives birth. As such, natural caves or architectural ones are places of communion with the earth's creator. The Aztec kings who performed their rites at Tlaloc, for example, did so in a chamber built into the mountain.

Mountains are seen as sources of water and renewal of life, and most sacred monuments and pilgrimages

are made to mountain tops or into caves or structures built into mountains.

The Inca ritual of *capac hucha* was a ceremony staged periodically by the Inca priesthood to ensure the health of the reigning king. Although human sacrifice was comparatively rare in Inca society, this ceremony involved a young girl and boy, who were given beer to drink to intoxicate them, then sealed in tombs with figurines, ceramic vessels, and other burial offerings, and buried in the mountains. Many of these graves have been uncovered by archaeologists.

"The idea of the *capac hucha* ritual is that the Inca were offering something extremely valuable and precious at some critical occasion, such as when a new king came to power," says Townsend.

To initiate the ritual, children from outer villages were brought to Cuzco, the Inca capital. After the *capac hucha* ritual, which included the marriage of the boys and girls in a ceremony performed by the Inca king and priests before the statues of the Creator God, the Sun, the Thunder, and the Moon, the children were sent back to their regions to be sacrificed in sacred places—in the land, the mountains, or mountain tops.

"The Inca were acknowledging the religious importance of what is here," says Townsend. "It was the same to them as erecting a monument."

Another important example of the Amerindian view of nature and mankind is in the design of cities. One of the significant sites is Teotihuacan near Mexico City.

What is known about the site has been reconstructed on the basis of its archaeology. Although it is not known who built it or why, the site exemplifies the notion of the importance of religious monuments built within the framework of the progression of nature.

The north-south axis is visually connected to sacred mountains in the north, considered a source of water and fertility, and the agricultural area to the south. The east-west axis of the city is centered on the Pyramid of the Sun.

The city itself lasted from 150 B.C. to A.D. 750, with the pyramids to the sun and the moon dated to the first century A.D. Certainly the Aztec who later worshipped there were in awe. Teotihuacan, the Aztec name for the city, means "Place of the Gods." The Aztec could not imagine humans had built the pyramids and associated the

site with the gods and the creation of the world.

Another important city which archaeologists are studying is Tiwanadu in the Andean region of Bolivia. Inhabited between the first century A.D. and A.D. 750, Tiwanadu was a densely populated, flourishing agricultural center with an extensive irrigation system.

Archaeologists now believe the center of the city was surrounded by a moat. In this case the moat was built not as a defensive structure, but to create an island mirroring the sacred islands of Lake Titicaca, the mythic site of world creation. In the center of the island at Tiwanadu is the pyramid, Akapana, aligned on a north-south axis with the Quimsachata mountain range and elaborately terraced on its sides. The major structures of the city were on an east-west axis, along the path of the sun.

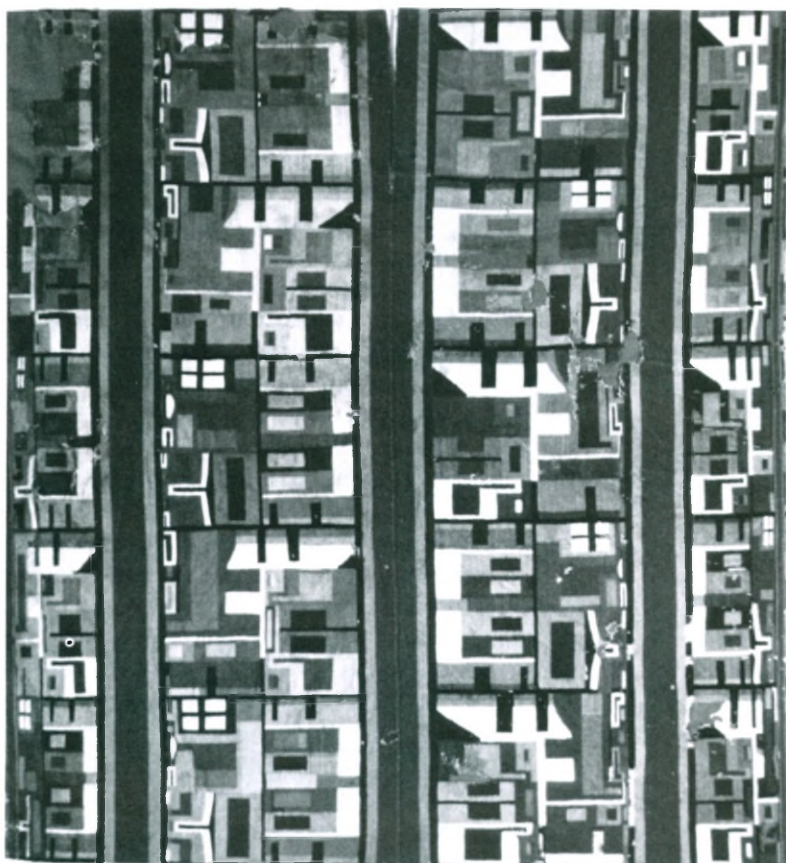
Repeatedly, the notion of the landscape of the earth as one and the same with the cycle of life is shown in these cultures. Even the pottery paintings and petroglyphs of a relatively unsophisticated culture, the Mimbres, demonstrate this theme. The Mimbres, regarded as ancestors of the present-day Pueblos, lived in the mountains and desert valleys of southern New Mexico, dating to about A.D. 1000. The Mimbres had no written language but were known for the artistic expression of their black-and-white figured ceramics. Although a farming society, they still were hunters and gatherers. Their pottery paintings show costumed warriors and priests, and scenes of hunting, wood-gathering, planting, and childbirth. Mythic figures combine features of two or more animals or humans in animal costumes. The scenes depict the Mimbres people establishing a rapport with animals and nature.

"The same principles and ideas are expressed in an embryo stage, long

before pyramids or monuments came into being," notes Townsend.

Townsend calls the view of these civilizations "an ongoing conversation being carried out between humans and the natural order," and says characteristics of this dialogue still exist today in the descendants of these ancient tribes.

In the mountainous regions of southern Mexico, towns at the foot of the mountains are centered around the Catholic church in the town square.



A tunic, or unku, of camelid wool and cotton, was made by the Huari culture in Peru from A.D. 500-800.

Crosses marking Christian shrines dot the mountainside, and Maya villagers make annual processions from one to another. Similar rituals and offerings are made among the Amayara Indians of the Andes Mountains and the Pueblos of the southwestern United States.

"The themes of community, the ancestral dead, and the cycle of life seen through the rhythms of nature, continue in the way of life of many Amerindian cultures," says Townsend.

It is this link with the pre-Columbian Americas that Townsend hopes will emerge for viewers of the exhibition.

"We wanted to look at the larger issues of what happened in 1492," he says, "at what was here before the

arrival of Europeans and before the migrations of other cultures. We wanted to ask what characteristics of the Amerindian heritage can still be found today."

The exhibition will go from Chicago to the Museum of Fine Arts in Houston and then to the Los Angeles County Museum of Art. A special education program has been developed for use in classrooms in the United States and the participating Latin American countries. The program includes a

teacher's guide printed in English and Spanish and a poster highlighting forty of the most important objects.

"We want the education materials to function in places where there may not be electricity," says Townsend. "We tend to forget how effective something like this can be in an outlying rural area or in an urban area where audio-visual equipment is not available. We hope the materials will be used to discuss the objects, information, and cultures they were based on. After all, the Amerindian civilization is common to all the Americas—it is part of our collective heritage."

For this exhibition, the Art Institute of Chicago received a \$650,000

grant from the Humanities Projects in Museums and Historical Organizations program of the Division of Public Programs.

EXHIBITION SCHEDULE

Art Institute of Chicago
Chicago, Illinois
October 10, 1992-January 3, 1993

Museum of Fine Arts
Houston, Texas
February 14-April 18, 1993

Los Angeles County Museum of Art
Los Angeles, California
June 6-August 15, 1993

Kathleen Roos Seeking Ties that Bind on Guam

WHEN KATHLEEN ROOS arrived on Guam two years ago with her physician-husband, who had taken a position on the island, little did she realize that she would soon be the executive director of the new humanities council there.

The Guam Humanities Council, established in November 1990, is the penultimate of fifty-five humanities councils to be formed under the auspices of NEH's Division of State Programs. Mandated to support public programs in the humanities, the councils are located in each of the fifty states, Puerto Rico, the District of Columbia, the Virgin Islands, Guam, and the northern Mariana Islands. Guam, the southernmost and largest of the Mariana Islands, is located 1,500 miles east of the Philippines.

With a master's in Latin American history from UCLA, Roos had served as a social worker in Los Angeles' Chicano section and taught history at two L.A. community colleges. In the 1970s, she moved with her husband to Puerto Rico, where she continued teaching. Later they returned to north-eastern Oregon, where she directed a Head Start program, an area agency on aging, and a community service agency. "After fourteen years of cold and snow in a pine forest, we were ready for a move to sunnier climes," she says.

Hired as the council's executive director in March 1991, Roos says she still feels a bit of culture shock. "I really thought this would be another Hawaii in terms of its Americanization, but it's not," she says, noting an aura of second-class citizenship about the island. As an unincorporated American territory, Guam does not have a vote in Congress, nor do residents of Guam have the right to vote for U.S. President—a right that Roos unwittingly relinquished when she registered to vote on the island.

"So many of the issues that people in the U.S. are concerned with do not

interest people here. When you bring in exhibitions that the councils are doing in the states—the Bill of Rights, for example—it doesn't mean much to people here. They have more interest in the U.N. charter that describes the right of self-determination."

The sense of remoteness, however, is about the only thing that the people of Guam have in common, Roos says. A major challenge she sees is getting the different ethnic groups on the island—native Chamorros, Filipinos, Koreans, Chinese, Japanese, Vietnamese, Micronesians, and Caucasians—to forge common bonds.

"Guam has no common culture," she says. "What we have here is a lot of different cultures working side by side, not necessarily together for common goals. While the various ethnic groups are intermixed throughout the island, there is little communication on a neighborhood basis. What is lacking here are common goals other than the goal to get rich, which seems to be the thing that people here think America stands for. And I'm not sure that's the unifying factor we want to be pushing."

Among Guam's 132,000 people, the indigenous Chamorros—the largest ethnic group with roughly 43 percent of the population—have the longest history. They arrived in the Marianas by outrigger canoes from Asia some two thousand years ago. They came into contact with Europeans in 1521, when Spanish explorer Ferdinand Magellan reputedly landed on Guam. The island was claimed for Spain in a subsequent expedition in 1565, at which time the Spanish political, religious, and economic system was introduced. When the Spanish sought to gather the Mariana Islands' combined native population of 75,000 onto Guam, the natives, suffering losses from resistance and disease, dwindled to some 1,300 by the late eighteenth century. The Spaniards brought in Mexicans and Filipinos as laborers, who blended



Courtesy of Kathleen Roos

with the native Chamorros, resulting in the Chamorro population of the island today, Roos says.

The Chamorros seem inured to the loss of archaeological sites caused by accelerating development on the island, she notes. To generate interest in this past, the Guam council has launched the Chamorro heritage initiative, which focuses on oral traditions, archaeology, Chamorro elderly, and the Chamorro family. A second initiative is "Guam Today," intended to generate projects on cultural diversity, changing gender roles, and economic progress.

"When I go back to the national meetings of the humanities councils in the states," she says, "many of the directors say that we need to emphasize the uniqueness of the cultures and elevate the heritage of the Indians, the Eskimos, and other ethnic groups. I agree that it's extremely important to remember and celebrate the differences. But I also think it's critical that we balance that effort with one that builds common bonds. Nations do fall apart, as they are in Eastern Europe right now, and I'd hate to see that happen within the United States. The main thing that holds nations together is some kind of common belief or value structure, and I don't think we're doing a good job of nurturing that right now."

There is currently a strong Chamorro nationhood movement on Guam—which is good, Roos says. But she is keenly sensitive to the need among the various ethnic groups for mutual appreciation of the contribution of each to the island's culture. Developing that mutuality is not just a humanistic ideal; it is, she believes, the key to forging a common future on Guam.

—James S. Turner

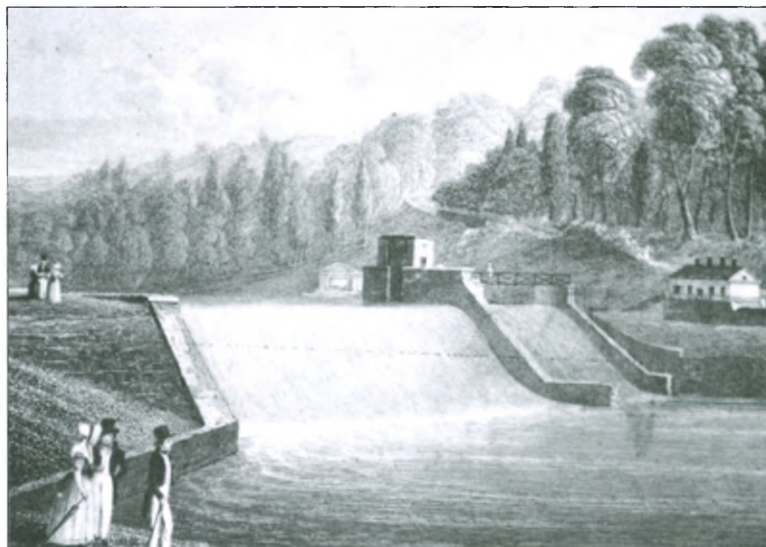
CALENDAR

September ♦ October

"Textiles and the T'ai Experience in Southeast Asia" arrives from Bangkok and will be on view October through January at the Textile Museum, Washington, DC.



Textile Museum, Washington, DC



Hudson River Museum

"The Old Croton Aqueduct: Rural Resources Meet Urban Needs" opens in October at the Hudson River Museum of Westchester in Yonkers, New York.

■ The relationship between "Media and Revolution" will be examined in several contexts from the English Revolution of 1640 to the Chinese Revolution of 1911, at a conference at the University of Kentucky, Lexington, October 15-17.

■ "The Pacific Century" premieres on PBS in October. Narrated by Peter Coyote, this documentary series examines the political and economic developments of the last 150 years in the countries of the Pacific Basin.

■ "Agents of Change: The Jesuits and Encounters of Two Worlds," is the topic of a conference October 8-12, at Loyola University of Chicago.



University Museum, University of Pennsylvania

"Ancient Nubia: Egypt's Rival in Africa," a traveling exhibit that traces the 3,500-year history of Nubia, opens in October at the University Museum of Archaeology and Anthropology, University of Pennsylvania, Philadelphia. The exhibit will travel to seven different sites in the U.S. through September 1993.



NOTEWORTHY

New Council Members Confirmed

Eight new members have joined the National Council on the Humanities, the advisory board of NEH. Appointed by the President and confirmed by the Senate, they will serve six-year terms. The Council, which has twenty-six members, meets quarterly in Washington, D.C., to make recommendations to the chairman on the awarding of grants and on Endowment policy. The new members:

Paul A. Cantor, professor of English at the University of Virginia in Charlottesville. Cantor has written a number of books, among them *Shakespeare: Hamlet*, for the Cambridge University Press's Landmarks of World Literature series, and *Creature and Creator: Myth-making and English Romanticism*. He has held an Earhart fellowship and a Bradley Foundation research fellowship.

Bruce Cole, professor of fine arts at Indiana University, Bloomington. He is the author of many books on Renaissance art and coauthor of *Art of the Western World*. Cole is a member of the College Board and of the Educational Testing Service's advanced placement art history committee.

Joseph H. Hagan, president of Assumption College in Worcester, Massachusetts, since 1978. He is also a lecturer in politics. Hagan served as assistant to two chairmen of NEH from 1973 to 78.

Theodore S. Hamerow, professor emeritus of history at the University of Wisconsin at Madison, and chairman of the department from 1973-76. Hamerow specializes in central European and nineteenth-century European history and has served on the editorial boards of the *Journal of Modern History*,

Central European History, and *Reviews in European History*.

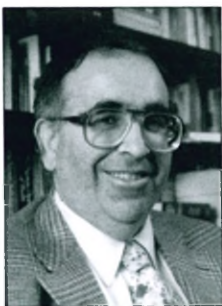
Alicia Juarrero, professor of philosophy at Prince George's Community College in Largo, Maryland. Juarrero has tutored in the humanities with the Rockefeller Foundation's college-level Upward Bound program. She was the first recipient of the community college's Faculty Senate Excellence Award.

Alan Charles Kors, professor of history at the University of Pennsylvania in Philadelphia. He specializes in seventeenth- and eighteenth-century European history. From 1977 to 79 Kors was director of the General Honors Programs and from 1988 to 90, chair of the Committee on Undergraduate Education. His most recent book is *Atheism in France, 1650-1729, Volume I: The Orthodox Sources of Disbelief*. Kors

is the recipient of the 1975 Lindback Foundation Award for Distinguished Teaching and the 1989 Ira H. Abrams Memorial Award for Distinguished Teaching.

Condoleezza Rice, associate professor of political science at Stanford University in California. Rice served in 1990-91 as special assistant to the president for National Security Affairs and senior director for Soviet Affairs for the National Security Council. Rice is the author of *Uncertain Allegiance: The Soviet Union and the Czechoslovak Army* and coauthor of *The Gorbachev Era*. She is a fellow of the Hoover Institution, and a member of the Council on Foreign Relations and the Aspen Strategy Group.

John R. Searle, professor of philosophy at the University of California at Berkeley. A Rhodes Scholar, he currently serves on the steering committee of The Decade of the Brain at the Library of Congress and on the board of the American Academy of Arts and Sciences. In 1990 Searle was president of the American Philosophical Association, Pacific Division. He is the co-author of *The Foundations of Illocutionary Logic* and serves on the editorial boards of five professional journals, including the *Journal of Psycholinguistic Research* and *Linguistics and Philosophy*.



Paul A. Cantor, Bruce Cole, Joseph H. Hagan, Theodore S. Hamerow, Alicia Juarrero, Alan Kors, Condoleezza Rice, John R. Searle

HUMANITIES GUIDE

FOR THOSE WHO ARE THINKING OF APPLYING FOR AN NEH GRANT

OVER THE YEARS, graduate students have called the Endowment to ask if they could apply for research assistance, particularly as they prepared to write their doctoral dissertations. Now NEH has a grant program designed specifically for such students.

Up to fifty doctoral candidates will each receive \$17,500 to support themselves during their final year of dissertation writing.

The program, which is preparing to receive its first round of applications, has already received a large number of inquiries, so the competition is likely to be keen.

Awards will weigh heavily on three factors: on the high quality of the proposed dissertation and the contribution it stands to make to humanities scholarship, on the excellence of the applicant's preparation to write a significant dissertation, and on the applicant's potential as a humanities scholar and teacher. In recognition of the fact that many different kinds of graduate schools around the country produce top scholars of the humanities, awards will be given to no more than two candidates from any one doctorate-granting institution.

The application deadline for 1993-94 dissertation grants is November 16, 1992. Doctoral candidates in the humanities who have completed all requirements for the Ph.D. except the dissertation by the time of the application deadline date are eligible to apply. The program is open to U.S. citizens who are enrolled in U.S. graduate institutions. Awards will be announced in late May, 1993. Tenure will last from six to twelve months and can begin at any time between June 1, 1993, and January 1, 1994. Because the goal of the program is to assist the timely completion of doctoral dissertations, recipients of the dissertation grants must devote full time to the writing of the dissertation during the time they hold the grant.

Dissertation Grants for 1993-94

BY KATHLEEN MITCHELL

The application is designed to provide a picture of the applicant's education and scholarly aspirations. It is to include a description of the dissertation, a brief bibliography of the topic, and two reference letters.

In addition to a résumé outlining the applicant's education and professional accomplishments, the application is to include a listing of all the graduate courses taken as well as a brief statement (around 250 words) of the applicant's post-doctoral professional goals.

The major portion of the application is the three-page description of the dissertation being written. This description is to address the contribution the topic is expected to make to the humanities and will describe the conception, definition, and organization of the dissertation. A chapter outline is required as well as a progress report on the research and writing completed and a plan for the work yet to be done. The bibliography, only one page in length, is to provide a survey of the primary and secondary works relevant to the dissertation. Its purpose is to demonstrate that the applicant is aware of the most important documents, significant research, and scholarly

interpretations related to the dissertation topic.

One of the two reference letters must be written by the applicant's dissertation director and the second should be written by someone who, like the dissertation director, has clear knowledge of the applicant as a student and scholar. The function of the two reference letters is to provide information about the applicant as a student and interpreter of the humanities; the feasibility and likely scholarly contribution of the project; and the likelihood that the dissertation will be completed within the grant period.

DISSERTATION GRANTS PROGRAM 1993-94

KIND OF GRANT?

Dissertation Grants of \$17,500 to support the completion of significant doctoral dissertations in the humanities

WHO CAN APPLY?

Humanities doctoral candidates who are U.S. citizens enrolled in U.S. graduate institutions, and who have completed all requirements for the Ph.D. except the dissertation by the application deadline date

HOW MANY AWARDS?

Up to fifty awards; no more than two to candidates from any one institution

DATES?

Application postmark deadline: November 16, 1992; Announcement of awards: late May, 1993

For guidelines and application materials, write or call the Division of Fellowships and Seminars, Room 316, 1100 Pennsylvania Avenue, N.W., Washington, D.C. 20506 (202/606-8463).

Archaeology & Anthropology

COLLEGE TEACHERS AND INDEPENDENT SCHOLARS

Brightman, Robert A.: Reed College, Portland, OR, *Dreaming in the Cree Religious Imagination: Revelation, Prophecy, Predestination, and Interpretation*

Danforth, Loring M.: Bates College, Lewiston, ME, *Conflicting Claims to Macedonian Identity: Greeks and Macedonians in the Balkans and in the Diaspora*

Lazarus-Black, Mindie: University of Illinois, Chicago, *The Role of Law in the Transformation of Kinship, Class, and Gender in Antigua*

Seriff, Suzanne K.: University of Texas, Austin, *The Cultural Significance of Mexican Folk Toys: An Interpretative Exhibition Catalogue*

STUDY GRANTS

Sturman, Janet L.: Northwestern State University, Natchitoches, LA, *Tradition and Transformation in Afro-American Gospel*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Ferris, William R.: University of Mississippi, University, *Blues as History, Literature, and Culture*

Rosen, Lawrence: Princeton University, NJ, *Anthropological Approaches to Law*

SUMMER SEMINARS FOR SCHOOL TEACHERS

Connor, John W.: California State University, Sacramento, *Four Texts and Japanese Culture*

SUMMER STIPENDS

Armstrong, Douglas V.: Syracuse University, NY, *African-Jamaican Transformations at Seville: The Archaeology of a Slave Community*

Biolsi, Thomas J.: Portland State University, OR, *Shifting Definitions of Legal Identity in Rural South Dakota*

Habicht-Mauche, Judith A.: University of California, Santa Cruz, *Pottery, Food, and Women: Interaction across the Plains Pueblo Frontier*

Kelleher, William F.: University of Illinois, Urbana, *Narrative and the Construction of Histories in a Northern Ireland Border Village*

Lomnitz, Claudio: New York University, NYC, *Exorcising Tepoztlán: Politics, Culture, and Anthropology in a Mexican Village*

Nugent, David L.: Colby College, Waterville, ME, *Building the State, Making the Nation: Processes of Nation-State Formation in Modern Peru*

Parman, Susan: California State University, Fullerton, *Culture and Interpretation: Robertson Smith's Symbolic Anthropology*

Silverman, Helaine I.: University of Illinois, Urbana, *Contextualizing Death: A Study of Ethnic Interaction and Sociopolitical Complexity in Ancient Peru*

Sinopoli, Carla M.: University of Wisconsin, Milwaukee, *Politics and Economy of a Hindu Imperial Capital*

Whitten, Norman E., Jr.: University of Illinois, Urbana, *The Epitomizing Symbol "1492-1992": Nationalist and Ethnic Dimensions in Ecuador*

Wood, Bryant G.: Independent Scholar, Harrisburg, PA, *Comparative Analysis of Bronze Age Pottery from Jericho*

Current NEH

Fellowships



Seminars

UNIVERSITY TEACHERS

Byrd, Brian F.: University of Wisconsin, Madison, *The Ascendancy of Community Complexity in Southwest Asia*

Gottlieb, Alma: University of Illinois, Urbana, *Early Childhood among the Beng of Ivory Coast*

YOUNGER SCHOLARS

Miles, Jonathan R.: University of Mississippi, Oxford, *Saturday Night Fais Do Do: Music in Cajun Society*

Morland, Maya M. E.: Heritage Academy, Tallahassee, AL, *Burial Customs of the Creek Village of Fushatchee*

Ritchey, Timothy D.: Ball State University, Muncie, IN, *Circular Motif and Religious Continuity in Prehistoric Western Europe*

Arts—History & Criticism

COLLEGE TEACHERS AND INDEPENDENT SCHOLARS

Blackmun, Barbara W.: San Diego Mesa College, La Mesa, CA, *Ivories in Nigerian Art History: Benin and Its Neighbors since 1500*

Codell, Julie F.: Arizona State University, Tempe, *Artists' Careers and the Image of the Artist in England, 1870-1914*

Croce, Arlene: Independent Scholar, Brooklyn, NY, *A Critical Study of Balanchine's Ballets*

Dabakis, Melissa: Kenyon College, Gambier, OH, *By the Sweat of Thy Brow: Representations of Work and Industry in American Sculpture, 1880-1933*

DeVeaux, Scott K.: University of Virginia, Charlottesville, *Coleman Hawkins and the Emergence of Bebop in the Early 1940s*

Glixon, Beth L.: Independent Scholar, Lexington, KY, *Marco Faustini and Opera Production in 17th-Century Venice*

Goldberg, Edward L.: Independent Scholar, Brooklyn, NY, *Artistic Exchange in the 16th and 17th Centuries: The Medici Court in Florence and the Royal Court in Madrid*

Hungerford, Constance C.: Swarthmore College, PA, *The Art of Jean-Louis-Ernest Meissonier, 1815-91*

Jacobs, Lynn F.: University of Arkansas, Fayetteville, *Altarpiece and Audience: The Marketing of Sculptured Retables in the South Netherlands, 1380-1550*

Kalib, Sylvan: Eastern Michigan University, Ypsilanti, *The Musical Tradition of the East European Synagogue: An Annotated Anthology*

Mathews, Patricia T.: Oberlin College, OH, *A Different Vision: The Sculptures of Suzanne Valadon, 1865-1938*

Maus, Fred Everett: University of Virginia, Charlottesville, *Dramatic Qualities of Classic and Romantic Instrumental Music*

McDonald, Aya L.: Mount Holyoke College, South Hadley, MA, *The Life and Art of Foujita Tsugouharu, 1886-1968*

Moore, Julia: Independent Scholar, Moscow, ID, *Beethoven in the Marketplace: The Artist's Financial Difficulties and His Creative Activities*

Nicholson, Kathleen D.: University of Oregon, Eugene, *Allegorical Depictions of Women in 18th-Century French Portraiture*

Sawin, Martica R.: Parsons School of Design, NYC, *The Surrealist Incursion, 1938-47*

Schramm, Adelaida Reyes: Jersey City State College, NJ, *Forced Migration and Musical Life in Resettlement: An Ethnomusicological Study of Vietnamese Refugees*

Stoddard, Brooks W.: University of Maine, Augusta, *Medieval Sculpture and Architecture from the Excavated Monastery of Psalmodi in France: The Art Historical Context*

HBCU GRADUATE FELLOWSHIPS

Harris, Michael D.: Morehouse College, Atlanta, GA, Ph.D. in the History of Art

STUDY GRANTS

Faxon, Alicia C.: Simmons College, Boston, MA, *Investigation into the Role of Photography in Relation to 19th-Century British Art*

French, Jean M.: Bard College, Annandale-on-Hudson, NY, *Crossroads of Civilization: Medieval Spanish Art*

Higgins, Roland L.: Keene State College, NH, *Historical Analysis of Chinese and Japanese Film*

Hull, Roger P.: Willamette University, Salem, OR, *Toward a Renewed Art History: Readings in Revisionist Scholarship*

Johnston, Kaarin S.: College of Saint Benedict, St. Joseph, MN, *Readings in African-American, Asian, and Hispanic Theater*

Jones, Jane A.: Manatee Community College, Venice, FL, *Japanese Theater*

Laing, Aileen H.: Sweet Briar College, VA, *Anglo-Norman Apocalypses Reexamined: The Role of the "New" Art History*

Oudekerk, Wayne D.: Hendrix College, Conway, AR, *Postwar German and French Film*

Wilkinson, John S.: Lake Superior State College, Sault Ste. Marie, MI, *Symphonic Tradition between Beethoven and Brahms*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Hall, Marcia B.: Temple University, Philadelphia, PA, *Roman Painting: 1480-1550*

Pinto, John A.: American Academy in Rome, NYC, *Architecture and Urbanism in Rome, 1500-1750*

Stein, Howard: Columbia University, NYC, *The American Playwright, 1920-80*

SUMMER SEMINARS FOR SCHOOL TEACHERS

- Benedum, Richard P.:** University of Dayton, OH, *Mozart: The Man, His Music, and His Vienna*
- Calkins, Robert G.:** Cornell University, Ithaca, NY, *The Gothic Cathedral as a Mirror of Medieval Culture*
- Dukore, Bernard F.:** Virginia Polytechnic Institute & State University, Blacksburg, *The Drama of George Bernard Shaw*
- Skloot, Robert:** University of Wisconsin, Madison, *The Theater of the Holocaust*
- Tatham, David F.:** Syracuse University, New York, *Major Paintings of Winslow Homer*

SUMMER STIPENDS

- Abe, Stanley K.:** San Francisco State University, CA, *Ordinary Images: Popular Chinese Culture of the 5th and Early 6th Centuries*
- Ahlquist, Karen:** Wesleyan University, Middletown, CT, *Opera, Theater, and Audience in Antebellum New York*
- Bellman, Jonathan D.:** University of Richmond, VA, *The Style Hongrois in Western Art Music*
- Briggs, Peter S.:** University of Arizona, Tucson, *Pre-Columbian Mortuary Arts from Central Panama*
- Brock, Karen L.:** Washington University, St. Louis, MO, *Picturing the Lives of Buddhist Women*
- Celik, Zeynep:** New Jersey Institute of Technology, Newark, *Housing the Arabs: French Policies in Algeria*
- Corrigan, Kathleen A.:** Dartmouth College, Hanover, NH, *The Byzantine Illustrated Physiologus*
- Curran, Kathleen A.:** Trinity College, Hartford, CT, *The German Rundbogenstil and Its Influence in the English-Speaking World*
- Dale, Sharon:** Pennsylvania State Univ. at Erie-Behrend College, *The Arca di Sant'Agostino in Pavia: A Historic, Theological, and Iconographic Study*
- DeBellis, Mark:** Columbia University, NYC, *Music and Conceptualization*
- Denham, Scott D.:** Davidson College, NC, *Gropius Bauhaus Modernism: A Cultural History of a Modernist Institution*
- Eckhardt, Joseph P.:** Montgomery County Community College, Blue Bell, PA, *Biography of Film Pioneer, Siegmund Lubin*
- Folgarait, Leonard:** Vanderbilt University, Nashville, TN, *Mural Painting in Mexico: 1920-40*
- Huntington, Susan L.:** Ohio State University, Columbus, *Early Buddhist Art of India and the Theory of Aniconism*
- Jackson, Philip T.:** Ball State University, Muncie, IN, *The Mass in Late Renaissance Italy*
- Levesque, Catherine M.:** Clark University, Worcester, MA, *Forest Landscapes: Interpretative Communities*
- Mathews, Patricia T.:** Oberlin College, OH, *A Different Vision: The Sculptures of Suzanne Valadon*
- Milroy, Elizabeth L.:** Wesleyan University, Middletown, CT, *Art Exhibitions at the Civil War Sanitary Fairs*
- Ongaro, Giulio M.:** University of Southern California, Los Angeles, *Late Renaissance Instrumental Music and Its Performers at Saint Mark's, Venice*
- Pohl, Frances K.:** Pomona College, Claremont, CA, *Rockwell Kent, Working Class Culture, and the Visual Arts*
- Rhie, Marilyn M.:** Smith College, Northampton, MA, *Study of Early 5th-Century Chinese Buddhist Art in Northwest China*

- Rice, John A.:** University of Houston, TX, *Antonio Salieri and Viennese Opera, 1766-1800*
- Rothfarb, Lee A.:** Harvard University, Cambridge, MA, *The Writings of August Halm: A Study in Music Theory and Aesthetics*
- Rouse, John S.:** Tulane University, New Orleans, LA, *The German Playwright and Director Heiner Muller*
- Saunders, Steve E.:** Colby College, Waterville, ME, *Cross, Sword, and Lyre: Music at the Hapsburg Court of Ferdinand II*
- Schaaf, Larry J.:** Independent Scholar, Baltimore, MD, *Calendar of the Correspondence of Photographic Pioneer William Henry Fox Talbot*
- Sheriff, Mary D.:** University of North Carolina, Chapel Hill, *Elisabeth Vigee-Lebrun in 1783: The Academy, the Salon, and the Woman History Painter*
- Vetrocq, Marcia E.:** University of New Orleans, LA, *Emilio Vedova and Cold War Culture in Italy*
- Wharton, Annabel J.:** Duke University, Durham, NC, *Ritual Rebirth: Baptism and the Christianization of the Late Antique City*
- Wheelock, Gretchen A.:** University of Rochester, NY, *Eighteenth-Century Constructions of the "Feminine" Minor Mode*

UNIVERSITY TEACHERS

- Blumenthal, Eileen F.:** Rutgers University, New Brunswick, NJ, *A History of Modern Cambodian Dance*
- Camille, Michael W.:** University of Chicago, IL, *Speaking, Reading, and Writing Medieval Art*
- Chafe, Eric T.:** Brandeis University, Waltham, MA, *Studies in Bach Hermeneutics*
- Clark, Timothy J.:** University of California, Berkeley, *Camille Pissarro and French Art in 1891*
- Cohen, H. Robert:** University of Maryland, College Park, *A Critical Edition of the Music Criticism of Hector Berlioz, vols. 2 and 3*
- Donohue, Alice A.:** University of Pennsylvania, Philadelphia, *Studies in the Historiography of Classical Art*
- Graziano, John M.:** CUNY Research Foundation/City College, NYC, *A History of African American Musical Theater, 1890-1930*
- Harrison, Daphne D.:** University of Maryland, Baltimore County, *The Role and Contributions of Black Women in African American Musical Theater, 1900-40*
- Huntington, Susan L.:** Ohio State University, Columbus, *Early Buddhist Art of India and the Theory of Aniconism*
- Ladis, Andrew T.:** University of Georgia, Athens, *Giovanni di Paolo: Art, Spirituality, and Society in Quattrocento Siena*
- Mark, Robert:** Princeton University, NJ, *The Structure of Justinian's Hagia Sophia*
- Muller, Jeffrey M.:** Brown University, Providence, RI, *Art of the Counter-Reformation in Antwerp*
- Powell, Richard J.:** Duke University, Durham, NC, *Afro-Americans, Visual Arts and Society in 19th-Century America*
- Roach, Joseph R.:** Tulane University, New Orleans, LA, *Culture and Performance in Augustan London*
- Shelemay, Kay K.:** Wesleyan University, Middletown, CT, *Song and Remembrance Among Syrian Jews in the Americas*
- Sheriff, Mary D.:** University of North Carolina, Chapel Hill, *A Study of Elisabeth Vigee-Lebrun and the Royal Academy in 1783*
- Stones, M. Alison:** University of Pittsburgh, PA, *An Analysis of Illuminated Manuscripts Made in France, 1260-1320*
- Wagner, Anne M.:** University of California, Berkeley, *Sculpture and History in 19th-Century France*

- Wolf, Eugene K.:** University of Pennsylvania, Philadelphia, *The Origins and Early History of the Symphony*

YOUNGER SCHOLARS

- Christie, William M. III:** Wade Hampton High School, Greenville, SC, *Bach's Theology: A Study of the Interplay of Music and Text in the B-Minor Mass*
- Coleman, Sheillah L.:** University of Rochester, NY, *Representing the City: A Comparison of Italian Neo-Realist Film and American Film-Noir*
- Dasovich, Scott K.:** Chaminade College Preparatory School, St. Louis, MO, *The Development of the "Fate" Theme in Tchaikovsky's Fourth, Fifth, and Sixth Symphonies*
- Fagan, Kip P.:** Omaha Northwest High School, NE, *Theater of Alienation: The Function of Intellectualism in Drama*
- Gardner, Kara A.:** Skidmore College, Saratoga Springs, NY, *Balanchine's Ideal Women: The Muses of a Creative Mind*
- Kemp, Elyria A.:** Broad Ripple High School, Indianapolis, IN, *African-American Composers of Classical Music*
- MacDonald, Elizabeth K.:** Harvard University, Cambridge, MA, *Daumier's Salon Lithographs*
- So, Winnie W.:** Bryn Mawr College, PA, *From Brillo Boxes to Inflatable Bunnies: Appropriation in Contemporary Art*
- Solon, Kelly:** Philadelphia High School for Girls, PA, *Kathe Kollwitz: Her Life and Art*
- Thaggert, Miriam:** Harvard University, Cambridge, MA, *Female Playwrights of the Harlem Renaissance*



Classics

STUDY GRANTS

- Bloomfield, Edward H.:** Cerritos College, Norwalk, CA, *Literature, Philosophy, and Human Insight: Athens, 5th Century B.C.E.*
- Castellani, Victor A.:** University of Denver, CO, *Heroes and Divinities in Greek Vase Painting*
- McAllister, Charles M.:** Catawba College, Salisbury, NC, *Aristophanic Comedy and Democracy in 5th-Century Athens*
- Palumbo, Linda J.:** Cerritos College, Norwalk, CA, *Literature, Philosophy, and Human Insight: Athens, 5th-Century B.C.E.*
- Steiner, Ann R.:** Franklin and Marshall College, Lancaster, PA, *Reflections of Class, Gender, and Ethnicity in Roman Sculpture*

SUMMER SEMINARS FOR SCHOOL TEACHERS

- Cahoon, Leslie:** Gettysburg College, PA, *Transformation and Flux in Ovid's Metamorphoses*
- McCall, Marsh H., Jr.:** Stanford University, CA, *Aeschylus, Sophocles, Euripides: Performance and Interpretation of Greek Tragedy*
- Nagy, Gregory:** Harvard University, Cambridge, MA, *Principles of Classical Lyric: A Comparative Approach*

SUMMER STIPENDS

- Ambler, Wayne H.:** University of Dallas, Irving, TX, *Xenophon's Cyropaedia: A Translation with Notes and Introduction*
- Clay, Jenny S.:** University of Virginia, Charlottesville, *Gods and Men in Hesiod*

Gold, Barbara K.: Hamilton College, Clinton, NY, *City and Country in Juvenal's Satires*

Hubbard, Thomas K.: University of Texas, Austin, *Myth, Cult, and History in the Odes of Pindar*

UNIVERSITY TEACHERS

Frier, Bruce W.: University of Michigan, Ann Arbor, *Rhetoric and Law in the Roman World*

Penella, Robert J.: Fordham University, Bronx, NY, *The Private Orations of Themistius*

Roller, Lynn E.: University of California, Davis, *A History of the Mother Goddess, Cybele, in Anatolia*

Rosenmeyer, Patricia A.: Yale University, New Haven, CT, *Epistolary Fiction in Ancient Greece*

YOUNGER SCHOLARS

Casenhiser, Devin M.: Kent State University, OH, *The Heroic Code among Men and Gods in Homer's Iliad*

Choy, Yujuan: Townsend Harris High School, Flushing, NY, *Comparison of Plato's Sophists and Plato's Socrates: Was Socrates a Sophist?*

Mueller, Melissa: Barnard College, NYC, *Children in Euripides' Medea*

Pincus, Matthew J.: Columbia University, NYC, *Foreigners in the Works of Caesar and Sallust*

Rostami, Sylvia T.: University of California, Los Angeles, *The Vatican Laocoon Sculptural Group and the Laocoon Episode in Vergil's Aeneid*

History—Non-U.S.

COLLEGE TEACHERS AND INDEPENDENT SCHOLARS

Berkey, Jonathan P.: Mount Holyoke College, South Hadley, MA, *Common Knowledge: The Thought World of the Medieval Muslim*

Deutsch, Sandra M.: University of Texas, El Paso, *The Argentine, Brazilian, and Chilean Right, 1900-40*

Gilmartin, David P.: North Carolina State University, Raleigh, *Water and Empire: Canals, Communities, and the Political Transformation of the Indus Basin*

Hanson, Victor D.: California State University, Fresno, *Agrotopia: The Rise of a New Agrarianism in Archaic Greece, 800-600 B.C.*

Jensen, Richard B.: Skidmore College, Saratoga Springs, NY, *The European Campaign against Anarchism, 1890-1914*

Kaiser, Daniel H.: Grinnell College, IA, *Cities in Early Modern Russia*

Luria, Keith P.: North Carolina State University, Raleigh, *Sacred Boundaries: Conflict between Catholics and Protestants in 17th-Century France*

Mooney, Linne R.: University of Maine, Orono, *Utilitarian and Scientific Works in Middle English, 1350-1500*

Rose, Jonathan E.: Drew University, Madison, NJ, *An Intellectual History of the British Working Class, 1780-1945*

Schuler, Friedrich E.: Portland State University, OR, *Mexican History: From Lazaro Cardenas to Avila Camacho, 1933-43*

Schwartz, Robert M.: Mount Holyoke College, South Hadley, MA, *From Lordship to Political Economy: Rural Society and Politics in 18th- and 19th-Century France*

Smith, Julia M. H.: Trinity College, Hartford, CT, *Religion and Society in Carolingian Europe, 700-1000*

Thomas, John P.: Dumbarton Oaks, Washington, D.C., *Byzantine Monastic Foundation Documents: An Annotated Translation*

STUDY GRANTS

Adams, Paul V.: Shippensburg University, PA, *An Economic, Demographic, and Cultural History of the Philippines since the 16th Century*

Butt, John J.: James Madison University, Harrisonburg, VA, *History of the Scientific Revolution*

Chandra, Vipan: Wheaton College, Norton, MA, *Reading Works on Korean Social and Cultural History, with Special Focus on the Role of Women*

Griffin, Paul F.: Peabody Institute of John Hopkins University, Baltimore, MD, *Cultures in Contact: The Early Medieval Idea of Christendom*

Heywood, Linda M.: Howard University, Washington, D.C., *Afro-Latin American Culture 1800-1965*

Kruse, Elaine M.: Nebraska Wesleyan University, Lincoln, *Jean-Jacques Rousseau and Madame de Staël: Political and Literary Influences in a Revolutionary Age*

Laskaya, Catherine A.: University of Oregon, Eugene, *Persian and Arabic Influences on Medieval European Literature*

Morillo, Stephen R.: Wabash College, Crawfordsville, IN, *Institutions and Practices of Medieval Japanese Warfare: A Basis for Comparative History*

Noer, Thomas J.: Carthage College, Kenosha, WI, *The American Civil Rights Movement and African Independence*

Salem, Dorothy C.: Cuyahoga Community College, Cleveland, OH, *Classical African Civilizations and Relationships*

Sowell, David L.: Juniata College, Huntingdon, PA, *Latin American Social Violence: Readings on Slavery and Peasants*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Herr, Richard: University of California, Berkeley, *Group Identity and Loyalty in the Modern West*

Hillerbrand, Hans J.: Duke University, Durham, NC, *Religious Reform and Societal Change in the 16th Century: New Perspectives*

Offen, Karen: Stanford University, CA, *The Woman Question in Western Thought, 1750-1950*

Van Young, Eric J.: University of California, San Diego, *La Jolla, Resistance, Rebellion, and Adaptation in Rural Latin America, 1500-1900*

Winks, Robin W.: Yale University, New Haven, CT, *The Historian as Detective*

SUMMER SEMINARS FOR SCHOOL TEACHERS

Costello, David R.: Canisius College, Buffalo, NY, *The Stalinist Legacy*

Ekechi, Felix K.: Kent State University, OH, *African Culture and European Encounter*

O'Donnell, James J.: Bryn Mawr College, PA, *Christianity and Classical Culture: Augustine's City of God and the End of the Ancient World*

Tutino, John M.: Boston College, Chestnut Hill, MA, *Versions of the Mexican Revolution*

Witt, Ronald G.: Duke University, Durham, NC, *Petrarch and Provence: Between Seclusion and the World*

SUMMER STIPENDS

Altmann, Barbara K.: University of Oregon, Eugene, *Christine de Pizan's Love Debates: A Study and Critical Edition*

Anderson, Bonnie S.: CUNY Research Foundation/Brooklyn College, NYC, *Internal*

tional Connections among Early Women's Movements, 1840-65

Bantjes, Adrian A.: University of Wyoming, Laramie, *Culture and Revolution in Mexico, 1910-40*

Bilinkoff, Jodi E.: University of North Carolina, Greensboro, *Confessors, Penitents, and the Construction of Identities in Catholic Europe, 1450-1750*

Binotti, Lucia: University of North Carolina, Chapel Hill, *Through Italian Eyes: Spain in the New World*

Black, Eugene C.: Brandeis University, Waltham, MA, *Minority Rights and Jewish Diplomacy: Lucien Wolf at London, Paris, and the League of Nations, 1914-30*

Brunelle, Gayle K.: California State University, Fullerton, *Commerce and Community: Spanish Merchants in Rouen, Nantes and La Rochelle, 1480-1650*

Cohn, Samuel K., Jr.: Brandeis University, Waltham, MA, *The Mobility of Peasants after the Black Death: Mountains and Plains*

Curley, Thomas M.: Bridgewater State College, MA, *A Biography of Sir Robert Chambers: Law, Literature, and Empire in the Age of Johnson*

Dunlap, Thomas R.: Texas A&M University, College Station, *Nature Appreciation in North America and Australasia*

Dwork, Deborah: Yale University, New Haven, CT, *Flight from the Reich: A History of Jewish Refugee Children*

Friedman, David: Massachusetts Institute of Technology, Cambridge, *Images of the Street in Late Medieval and Renaissance Painting*

Harden, Evelyn J.: Simon Fraser University, Burnaby, British Columbia, Canada, *Anna Whistler's St. Petersburg Diary, 1843-48*

Hardy, Grant R.: Elmira College, New York, *A Study of Ssu-ma Ch'ien's Historiography*

Harris, Timothy J.: Brown University, Providence, RI, *Politics, Power, and Ideology in Britain during the 1680s*

Howe, John M.: Texas Tech University, Lubbock, *Dominic of Sora and His Patrons: Church Reform and Social Change in 11th-Century Central Italy*

Irvine, Martin J.: Georgetown University, Washington, D.C., *Textual Culture and Literary Theory in the Middle Ages*

Lincoln, W. Bruce: Northern Illinois University, DeKalb, *Alexander II: An Emancipator and His Era*

McReynolds, Louise: University of Hawaii at Manoa, Honolulu, *The Emergence of a Middle Class in Late Imperial Russia*

Metcalf, Alida C.: Trinity University, San Antonio, TX, *Holiness and Error: The Santidade Cult and Its Meanings in Colonial Brazil*

Newhauser, Richard G.: Trinity University, San Antonio, TX, *Curiosity and the Limits to Intellectual Inquiry in Monastic Theology and in Early Jewish Thought*

Nicols, John: University of Oregon, Eugene, *Civic Patronage and the Process of Romanization*

Peters, Dolores A.: Saint Olaf College, Northfield, MN, *French Social Medicine in the Thirties: The Medical Profession and Republicanism*

Pineo, Ronn F.: Towson State University, MD, *The People of Guayaquil, Ecuador: Social and Economic Change during the Cacao Years, 1870-1925*

Ramirez, Susan E.: DePaul University, Chicago, IL, *Beyond the Bourbon Reforms: The Visitation of Bishop Baltazar Martinez de Companon*

Reynolds, Elaine A.: William Jewell College, Liberty, MO, *The Night Watch and Police Reform in Metropolitan London, 1720-1830*

Roberts, Mary L.: Stanford University, CA, *The Great War, Cultural Crisis, and the Debate on Women, 1918-28*

Rosenberg, William G.: University of Michigan, Ann Arbor, *The Tyrkova-Williams Archive on Russian Liberalism: Cataloging and Publication*

Rosenthal, Anton: University of Kansas, Lawrence, *The Terrain of "Progress": Elites, Workers, and the Electric Streetcar in Montevideo, Uruguay*

Singham, Shanti M.: Williams College, Williamstown, MA, *Public Opinion, Police Records, and the Religious and Ideological Origins of the French Revolution*

Spalding, Karen: Boston College, Chestnut Hill, MA, *Creating Identities: Ritual and Ideology in Native Andean Communities, 1560-1700*

Stones, M. Alison: University of Pittsburgh, PA, *The Illustrations in the Arthurian Prose Romances*

Watt, Jeffrey R.: University of Mississippi, University, *Living and Dying in Early Modern Geneva, 1550-1800*

Wood, Elizabeth A.: Massachusetts Institute of Technology, Cambridge, *Gender and State Formation in Post-Revolutionary Russia, 1917-30*

Worobec, Christine D.: Kent State University, OH, *Popular Religion among Belorussian, Russian, and Ukrainian Peasants, 1861-1945*

UNIVERSITY TEACHERS

Bodel, John: Harvard University, Cambridge, MA, *The Funerary Trade in Antiquity*

Bowers, John M.: University of Nevada, Las Vegas, *Langland and Chaucer: The Antagonistic Tradition, 1381-1550*

Coetzee, Frans: Yale University, New Haven, CT, *The Reconstitution of British Conservatism, 1867-1918*

Della Cava, Ralph: CUNY Research Foundation/Queens College, Flushing, NY, *Brazil's "New" Catholic Laity, 1978-92*

Dyer, Joseph H.: University of Massachusetts, Boston, *Liturgy and Music in Rome During the Middle Ages*

Fogel, Joshua A.: University of California, Santa Barbara, *The Literature of Travel in the Japanese Rediscovery of China, 1862-1945*

Given, James B.: University of California, Irvine, *Inquisitors and Heretics in a Medieval Society, ca. 1285-1325*

Jordan, David P.: University of Illinois, Chicago, *Baron Haussmann and the Struggle for Paris*

Kallendorf, Craig W.: Texas A&M University, College Station, *Vergil and the Myth of Venice: Ideology and Printing in Renaissance Italy*

Kaplan, Steven L.: Cornell University, Ithaca, NY, *Apprenticeship in 18th-Century France*

Lees, Lynn H.: University of Pennsylvania, Philadelphia, *Marginality and the Welfare Process in England, 1770-1930*

Mandler, Peter: Princeton University, NJ, *The English Country House as a National Heritage*

Mann, Susan L.: University of California, Davis, *Women in 18th-Century China: Gender and Culture in the Lower Yangtze Region*

Marcus, Harold G.: Michigan State University, East Lansing, *A Biography of Haile Sellassie, vol. 2*

Middleton, Anne L.: University of California, Berkeley, *Piers Plowman as Life Work: The Literary Subject and Literary Work in the 1390s and the 1990s*

Monter, E. William: Northwestern University, Evanston, IL, *Heresy Trials at the Parlement of Paris, 1525-1600*

Muir, Edward W., Jr.: Louisiana State University and A&M College, Baton Rouge, *Ritual in Early Modern Europe*

Ooms, Herman: University of California, Los Angeles, *Early Modern Japanese Jundical Practice*

Regalado, Nancy F.: New York University, NYC, *A Study of Philip the Fair's Feste, the Pentecost Celebration in Paris in 1313*

Roberts, Richard L.: Stanford University, CA, *Law and Colonialism in French West Africa, 1850-1918*

Spellberg, Denise A.: University of Texas, Austin, *The Creation of Islamic Female Ideals*

Strauss, Gerald: Indiana University, Bloomington, *The Process of Social Reform in Early Modern Germany*

Talbot, Cynthia M.: Northern Arizona University, Flagstaff, *An Epigraphic Study of Andhra, 1000 to 1600*

Tunberg, Terence O.: University of Kentucky, Lexington, *The Latinity of Erasmus*

Van De Mierop, Marc G.: Columbia University, NYC, *The City in Ancient Mesopotamian History*

YOUNGER SCHOLARS

Brinkley, David R.: University School, Hunting Valley, OH, *Twilight in Moscow: The Collapse of the Soviet "Apparat," 1982-91*

Costa, Andrew E.: Trinity University, San Antonio, TX, *Models of Fortune in Renaissance Historiography*

Gazes, Kimberly N.: George W. Hewlett High School, NYC, *Christine de Pizan: Humanist, Reformer, and Commentator*

Henderson, Sarah L.: Oberlin College, OH, *The Historical Roots of the Hungarian and Romanian Revolutions of 1989*

Hill, Jara L.: Rhodes College, Memphis, TN, *The Influence of Saint Bernard of Clairvaux on the Development of Cistercian Architecture*

Jones, Catherine F.: Southern Methodist University, Dallas, TX, *European Witchcraze as a Cultural Phenomenon*

Jones, Zanetta Y.: Dillard University, New Orleans, LA, *Gregory of Tours: Gallo-Roman, Churchman, and Social Critic*

Kluz, Jeanne E.: DC Everest Senior High, Schofield, WI, *The Evolution of Vaclav Havel's Attitudes toward Political Dissidents: Early Plays to the Present*

McMeekin, Sean A.: Pittsford Sutherland High School, NYC, *An Analysis of the Myth of the "Great Patriotic War" in Soviet History*

Meaney, Mary C.: Princeton University, NJ, *Machiavelli's Ethics and Politics: A Critical Inquiry*

Niland, Kurt R.: Auburn University, Montgomery, AL, *King James and the Sleeping Preacher*

Olsen, Jon B.: Saint Olaf College, Northfield, MN, *The Development of Communism in East Germany, 1945-53*

Olson, Alix L.: Liberty High School, Bethlehem, PA, *Rescuers of Jews in Nazi Europe*

Parrish, John M.: William Jewell College, Liberty, MO, *Moral Values and Social Restrictions in Utopia: Thomas More and the Renaissance Synthesis of Antiquity*

Reddy, Seema: Lawrence High School, Cedarhurst, NY, *Utopian Criticism as a Reaction to a Decline in Civic Virtue: Plato, Cicero, and More*

Tanski, Peter D.: East Catholic High School, Manchester, CT, *Charlemagne: Underestimated as an Educator*

Wu, Yung-Yee: Washington University, St. Louis, MO, *The Charivari: Community Justice and Resistance to Change*

History—U.S.

COLLEGE TEACHERS AND INDEPENDENT SCHOLARS

Anderson, Jervis B.: New Yorker Magazine, NYC, *A Biography of Bayard Rustin, 1912-87*

Braund, Kathryn H.: Independent Scholar, Auburn, AL, *Creek Indian Leadership in the 18th Century*

Bullock, Steven C.: Worcester Polytechnic Institute, MA, *The Making of American Gentility: Culture, Class, and Power in Provincial America in the 17th and 18th Centuries*

Cherny, Robert W.: San Francisco State University, CA, *A Biography of Harry Bridges, 1901-90*

Dunn, Durwood: Tennessee Wesleyan College, Athens, *Justices of the Peace in Tennessee during the 19th Century*

Ekirch, A. Roger: Virginia Polytechnic Institute & State University, Blacksburg, *At Day's Close: A History of Nighttime in the Early Modern World*

Horowitz, Helen L.: Smith College, Northampton, MA, *Higher Education for Women in Early 20th-Century America: A Biography of M. Carey Thomas, 1857-1935*

Hoy, Suellen: Independent Scholar, Granger, IN, *The American Pursuit of Cleanliness: A Cultural History*

Jacoby, Tamar: Independent Scholar, NYC, *What Happened to Integration? A Study of Race Relations in Three American Cities*

Kunzel, Regina G.: Williams College, Williamstown, MA, *The "Girl Problem" in American History: Evangelicals, Social Workers, and Unmarried Mothers, 1890-1945*

Martin, Gordon A.: Independent Scholar, Roxbury, MA, *Black Voter Applicants in Mississippi, 1962: An Oral History*

Tise, Larry E.: Franklin Institute, Philadelphia, PA, *The American Counterrevolution, 1790-1870*

STUDY GRANTS

Bolin, James D.: Madisonville Community College, KY, *James Madison: The Mind of the Founder*

Brady, Marilyn D.: Virginia Wesleyan College, Norfolk, *African-American Women in the Virginia Tidewater, 1865-1915*

Lorence, James J.: University of Wisconsin Center-Marathon County, Wausau, *Self-help or Collective Action: A Study of Southern Work Experience, 1865-1945*

Schmitz, David F.: Whitman College, Walla Walla, WA, *American Ethnic Minorities from a Historical Perspective*

Taylor, Thomas T.: Wittenberg University, Springfield, OH, *Law and Religion in Early America*

Trask, David S.: Guilford Technical Institute, Jamestown, NC, *Nature, the City, and Technology: Cultural Crisis in the 1890s in the United States*

Wrabley, Raymond B.: University of Pittsburgh, Johnstown, PA, *The Age of Jackson and the Rise of Mass Democracy*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Banner, Lois W.: University of Southern California, Los Angeles, *The New Gender Scholarship: Women and Men in U.S. History from the Revolution to the Present*

Wilson, Charles R.: University of Mississippi, University, *Southern Religious History*

Zunz, Olivier: University of Virginia, Charlottesville, *Urban History: Places and Process*

SUMMER SEMINARS FOR SCHOOL TEACHERS

Jones, Robert F.: Fordham University, Bronx, NY, *Thomas Jefferson: Political Thought and Action*

Joyce, Davis D.: East Central University, Ada, OK, *The Frontier, Indians, and the Environment*

Kessner, Thomas: CUNY Research Foundation/Graduate School & University Center, NYC, *Classic Studies in the History of Immigration*

Kirby, Jack T.: Miami University, Oxford, OH, *American Environmental History: Critical Texts*

Moseley, James G.: Transylvania University, Lexington, KY, *Winthrop's Journal: Religion, Politics, and Narrative in Early American History*

Neu, Charles E.: Brown University, Providence, RI, *George F. Kennan: Diplomat, Historian, Commentator*

Paludan, Phillip S.: University of Kansas, Lawrence, *Society, Slavery, and Civil War*

SUMMER STIPENDS

Bardaglio, Peter W.: Goucher College, Towson, MD, *Families and the Law in the 19th-Century South*

Barron, Hal S.: Harvey Mudd College, Claremont, CA, *Transforming the Rural North: The Countryside and Organizational Society, 1880-1930*

Bratt, James D.: Calvin College, Grand Rapids, MI, *The Reorientation of American Protestantism in 1840*

Buenker, John D.: University of Wisconsin, Parkside, Kenosha, *The Wisconsin Idea: Policy and Process in an American State*

Campbell, James T.: Northwestern University, Evanston, IL, *Women and African Methodism in the United States and South Africa, 1890-1930*

Carp, E. Wayne: Pacific Lutheran University, Tacoma, WA, *The Changing Social Meaning of Illegitimacy: Theories and Practices of Adoption Agencies, 1900 to the Present*

Crouch, Barry A.: Gallaudet University, Washington, D.C., *Reconstruction in Texas*

Doyle, Don H.: Vanderbilt University, Nashville, TN, *Yoknapatawpha: A History of Lafayette, Mississippi*

Fels, Tony: University of San Francisco, CA, *Freemasonry and American Religion during the Gilded Age*

Formanek-Brunell, Miriam: Wellesley College, MA, *Dollmaker Rose O'Neill, 1909-20*

Hofstra, Warren R.: Shenandoah University, Winchester, VA, *Town and Country in Backcountry Virginia*

Kern, Kathi L.: University of Kentucky, Lexington, *Elizabeth Cady Stanton's The Woman's Bible*

Larson, John L.: Purdue University, West Lafayette, IN, *Improving the American Republic, 1776-1869*

Ottanelli, Fraser M.: University of South Florida, Tampa, *Migration and Militancy: Italian Antifascist Immigrant Workers, 1919-39*

Pozzetta, George E.: University of Florida, Gainesville, *Ethnics at War: Italian Americans during World War II*

Riess, Steven A.: Northeastern Illinois University, Chicago, *Thoroughbred Racing in Chicago, 1865-1965*

Schaller, Michael: University of Arizona, Tucson, *The United States and Japan: From the Occupation to 1971-72*

Schulzinger, Robert D.: University of Colorado, Boulder, *The War in Vietnam and Its Legacy*

Tien, Anita: Wellesley College, MA, *The Importation of European Culture in the Middle Colonies, 1660-1832*

Winkle, Kenneth J.: University of Nebraska, Lincoln, *In the Heart of the People: Abraham Lincoln in Springfield, Illinois*

UNIVERSITY TEACHERS

Benson, Susan P.: University of Missouri, Columbia, *Working Class Families in the World of Consumption, 1880-1960*

Freedman, Estelle B.: Stanford University, CA, *A Biography of Miriam Van Waters*

Green, Thomas A.: University of Michigan, Ann Arbor, *A History of the American Criminal Trial Jury since 1800*

Grossbart, Stephen R.: University of Florida, Gainesville, *The Revolutionary Transition: Politics, Religion, and Economy in Connecticut, 1765-1805*

Painter, Nell Irvin: Princeton University, NJ, *A Biography of Sojourner Truth*

Schulman, Bruce J.: University of California, Los Angeles, *The State and the Environment in 20th-Century America*

YOUNGER SCHOLARS

Cai, Xiao Feng: Lexington High School, VA, *Rockbridge Alum Springs as Public Forum*

Cochran, Jo S.: Fayetteville High School, AR, *The Replacement of Old World Myths by New World Realities in the Narratives of Three Spanish Explorers*

Cook, Jessica A.: Caledonia High School, MI, *Nat Turner: Inspired Prophet or Crazy Fanatic?*

Cox, Anna-Lisa G.: Hope College, Holland, MI, *Fashion as a Symbol of the Female Adolescent's Changing Role in American Society, 1900-50*

Donn, Alexander A.: Groton School, MA, *William Wirt, 1772-1834, and the Cherokee Indians*

Foer, Franklin L.: Georgetown Day School, Washington, D.C., *Emancipation in the District of Columbia*

Foss, Patrick W.: Saint Meinrad College, St. Meinrad, IN, *Catholics among the Sioux: An Examination of Late 19th-Century Missionary Attitudes*

Freeman, Eric N.: Deerfield Academy, MA, *Hadley Men in the Civil War and in "Dances with Wolves"*

Hernandez, Amanda M.: San Marcos High School, TX, *A Time for Hope and a Time for Sorrow: A Study of Black Texans during Reconstruction*

Hoffman, Aaron H.: Indiana University, South Bend, *Nikola Tesla: The Rejection of a Genius*

Hulse, Timothy R.: University of Tulsa, OK, *The Mescalero Apache Indians at the Bosque Redondo Reservation, 1862-65*

Lauck, Jon K.: South Dakota State University, Brookings, *The Nature of Karl Mundt's Ideological Transformation*

Meyer, Lisa K.: Southwest State University, Marshall, MN, *Nativism and Women in Rural Minnesota, 1917-20*

Munson, Marit K.: Miami University, Oxford, OH, *Ernest Oberholzer: A Conservationist of Unusual Vision*

Persily, Seth J.: Lawrence High School, Cedarhurst, NY, *The Nickel Empire: Class Relations and the Commercialization of Leisure at the Turn of the Century*

Schneider, Mark E.: Brebeuf Preparatory School, Indianapolis, MN, *Over Here: The Homefront in Indianapolis during World War I*

Thomas, David R.: Junius H. Rose High School, Greenville, NC, *Abraham Lincoln: A Study of*

the Leadership that Preserved Union during the American Civil War

Williams, Melissa L.: Jersey Village High School, Houston, TX, *German Settlers in Comancheria*

Interdisciplinary

COLLEGE TEACHERS AND INDEPENDENT SCHOLARS

Bayor, Ronald H.: Georgia Institute of Technology, Atlanta, *Race and Urban Development: The Shaping of 20th-Century Atlanta*

Camerini, Jane R.: Independent Scholar, Dodgeville, WI, *Mapping Nature: The Representation and Structuring of Biological Thought in 19th-Century Science*

Eigen, Joel P.: Franklin and Marshall College, Lancaster, PA, *The Role of the Medical Expert in Insanity Trials: London's Central Criminal Court, 1760-1843*

Fleming, James R.: Colby College, Waterville, ME, *The Humanities and the Environment: Climate Change, History, and Culture*

Grusin, Richard A.: Georgia Institute of Technology, Atlanta, *The Reproduction of Nature: Art, Science, and the National Parks, 1864-1916*

Lesser, Wendy: Independent Scholar, Berkeley, CA, *Mediated Murder in News, Documentary, and Fiction: The "Real World" in Art*

McIver, Thomas A.: Cedar-Sinai Medical Center, Los Angeles, CA, *Holocaust "Historical Revisionism" as a Belief System: The Cultural and Ideological Context*

Metcalfe, Eugene W.: Miami University, Oxford, OH, *A Cultural History of American Folk Art Collecting, 1900-40*

Miller, Carolyn R.: North Carolina State University, Raleigh, *The Rhetoric of Technology: Patterns of Language, Thought, and Experience Common to Late 20th-Century Technology*

Reinke, Darrell R.: Independent Scholar, Ashton, ID, *The Deserted Village: The American Northwest and Literary Images of Rural Decline*

Shimony, Annemarie: Wellesley College, MA, *Political Structure and the Cultural Survival of the Iroquois*

Stross, Randall E.: San Jose State University, CA, *Technological Utopianism, Its Sources and Its Consequences: A History of Personal Computing in Higher Education*

Strouse, Jean: Independent Scholar, NYC, *A Biography of J. Pierpont Morgan, 1837-1913*

HBCU GRADUATE FELLOWSHIPS

Oliver, Sylvester W., Jr.: Rust College, Holly Springs, MS, Ph.D. in Musicology

STUDY GRANTS

Avery, Evelyn M.: Towson State University, MD, *In the Promised Land: A Study of Major Israeli Authors*

Bojar, Karen: Community College of Philadelphia, PA, *Volunteerism and Women's Lives: A Historical Perspective*

Culjak, Toni A.: La Salle University, Philadelphia, PA, *Traditional Native American Literature and Its Contemporary Criticism*

Curtis, Kenneth R.: California State University, Long Beach, *A Study of African History and Afrocentricity*

Dunne, Susan E.: Lane Community College, Eugene, OR, *Margaret Fuller in Italy*

Gossweiler, Richard C.: Germanna Community College, Locust Grove, VA, *Authors, Artists, and Ashcans: The Image of the American City at the Turn of the Century*

Johnson, Susan M.: Susquehanna University, Selinsgrove, PA, *Pennsylvania German Studies*

Levin, Tobe: University of Maryland, European Division, NYC, *Personal Narratives of the Holocaust*

McCormick, Michael A.: Houston Community College, TX, *Science and Its Image in America, 1870-1900*

Olinick, Michael: Middlebury College, VT, *The Historical and Philosophical Development of the Calculus*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Achinstein, Peter: Johns Hopkins University, Baltimore, MD, *Methodological Debates in 19th-Century Physics*

Duckworth, Alistair M.: University of Florida, Gainesville, *The Picturesque Movement: A Contemporary Appraisal*

Garver, Newton: SUNY Research Foundation/ Buffalo, Amherst, NY, *Human Rights in Theory and Practice*

Harshav, Benjamin: Yale University, New Haven, CT, *The Modern Jewish Revolution: Literature, Culture, and History*

Katzman, David M.: University of Kansas, Lawrence, *The Growth of Urban Black Communities in America*

Krupnick, Mark: University of Chicago, IL, *Jewish-American Writing since 1925*

Mullaney, Steven: University of Michigan, Ann Arbor, *"Travellour's Histories": The Old World in the New*

Pursell, Carroll W.: Case Western Reserve University, Cleveland, OH, *The Role of Technology in American Culture*

Slater, Candace A.: University of California, Berkeley, *Images of Amazonia*

SUMMER SEMINARS FOR SCHOOL TEACHERS

Brown, Martha H.: Old Dominion University, Norfolk, VA, *African-American Women's Autobiography*

Dunham, William W.: Ohio State University, Columbus, *Great Theorems of Mathematics in Historical Context*

Lestz, Michael E.: Trinity College, Hartford, CT, *Dissenting Voices: Writers and Society in Modern China*

Miller, James A.: Trinity College, Hartford, CT, *Four Classic African-American Novels*

Roemer, Kenneth M.: University of Texas, Arlington, *Voices Reaching Back, Creating Anew: Four 20th-Century Native American Texts*

Rutkoff, Peter M.: Kenyon College, Gambier, OH, *Studies in American Culture, 1930-45*

Weintraub, Karl J.: University of Chicago, IL, *Autobiographic Inquiries: Rousseau and Goethe*

SUMMER STIPENDS

Barkan-Kormos, Diana L.: California Institute of Technology, Pasadena, *Physicists as Chemists: Reconstructing Conceptions of Matter*

Channell, David F.: University of Texas, Dallas, *Richardson, Science and the Crisis of Modernity*

Chow, Rey: University of Minnesota, Minneapolis, *Technology, Interpretation, and National Culture in Contemporary Chinese Cinema*

Gartner, Carol B.: Purdue University Calumet Campus, Hammond, IN, *Mary Putnam Jacobi, M.D., 1842-1906: "Renaissance Woman" of*

Science, Literature and Social Activism

Graziano, Frank: American University, Washington, D.C., *Rosa de Lima: The Politics and Poetics of Sanctity*

Hutchinson, Sharon E.: University of Wisconsin, Madison, *Blood, Cattle, and Cash: Cultural Change among the Sudanese Nuer, 1930-90*

Kuznick, Peter J.: American University, Washington, D.C., *Science, Scientists, and the War in Vietnam*

Maddox, Gregory H.: Texas Southern University, Houston, *Nationalism and Ethnic Identity in Central Tanzania*

Mulford, Carla J.: Pennsylvania State University, University Park, *Benjamin Franklin and the Discourse of Empire: The Writings on Native Americans*

Odhiambo, E. S. Atieno: Rice University, Houston, TX, *The Mau Mau Revolt in Kenya: Four Generations of Research and Interpretation*

Reed, Joseph W.: Wesleyan University, Middletown, CT, *The Red and the Black: Early Images of African Americans and American Indians*

Whittenberger-Keith, Kari: University of Louisville, KY, *The Rhetorical Construction of American Womanhood, 1920-60*

UNIVERSITY TEACHERS

Beller, Mara: University of Colorado, Boulder, *The Quantum Revolution as a Network of Dialogues*

Biale, David: Graduate Theological Union, Berkeley, CA, *Love and Asceticism in Jewish History*

Bluestone, Daniel M.: Columbia University, NYC, *Theories of Historic Preservation in America*

Chan, Sucheng: University of California, Santa Barbara, *The Anti-Chinese Movement after 1882*

de Lauretis, Teresa: University of California, Santa Cruz, *A Reevaluation of Freudian Theory*

Kuklick, Bruce: University of Pennsylvania, Philadelphia, *The Ancient Near East and the Revolution in Intellectual Life, 1880-1930*

Lambropoulos, Vassilios: Ohio State University, Columbus, *The Modern Discipline of Character*

Lhamon, William T., Jr.: Florida State University, Tallahassee, *The Origins of American Blackface Minstrelsy and Its Cultural Results*

Ruoff, A. LaVonne B.: University of Illinois, Chicago, *History of American Indian Literature in English*

White, James B.: University of Michigan, Ann Arbor, *The Rhetorical Constitution of Authority*

YOUNGER SCHOLARS

Argaman, Ella I.: Cornell University, Ithaca, NY, *Autonomy and Age: Women's Status in Muslim and Jewish Law*

Bender, Karen J.: Cherry Hill High School West, NJ, *George Sand and Isak Dinesen: Singular Lives and Writings as Resolution to Inner Conflict*

Berger, Zackary D.: California Institute of Technology, Pasadena, *Historical and Autobiographical Elements in I. J. Schwartz's Kentucky*

Brooks, Joanna M.: Brigham Young University, Provo, UT, *Rhetorical Analysis of Three Contemporary Chicana Authors*

Chavez, Carmen R.: University of New Mexico, Albuquerque, *Living History: The Impact of Railroads on Mexican Immigrants in the 1920s*

Cheng, Irene C.: Mills High School, Millbrae, CA, *Asian American Authors*

Chieffo, Toby M.: Georgetown University, Washington, D.C., *Stanford White: His Frames and Friends*

Cincotta, Thomas R.: College of the Holy Cross, Worcester, MA, *Visions and Pursuits: A Comparative History of the Catholic Worker Movement and the Communist Party, 1920-60*

Clark, William B.: Eastside High School, Gainesville, FL, *The Role of Blacks in the American Civil War and the South African Boer War*

Coe, Brian K.: High Point College, NC, *The Bethania Barns: A Study of 19th-Century German Rural Architecture in North Carolina*

Cordero-Alvarado, Manuel: Caribbean School, Ponce, Puerto Rico, *The Impact of the Laws of the Indies on Urban Development in the New World: A Study of Ponce*

Finnegan, William R.: Cranford High School, NJ, *Three Voices on the French Revolution: Dickens, Carlyle, and the French Aristocrats*

Geib, Helen K.: Arsenal Technical High School, Indianapolis, IN, *Women's Organizations in Community Life: Indianapolis, 1880-1930*

Gubens, Matthew A.: Garfield High School, Seattle, WA, *Cicero and Churchill: A Comparative Study*

Hagen, Shelley J.: John Burroughs School, St. Louis, MO, *Mother's Confinement: Determining Female Identity in Austen, Chopin, Gilman, Hardy, and Woolf*

Hambright, Steffan H.: Salem College, Winston-Salem, NC, *The Condition of Female Slaves in the Antebellum American South as Revealed in Memoirs and Testimonies*

Johnson, Christine R.: Macalester College, St. Paul, MN, *Women and Science in Germany in the 17th and 18th Centuries*

Johnson, Melissa A.: Liberty High School, Youngstown, OH, *Henry David Thoreau's Influence on Mahatma Gandhi, Martin Luther King, Jr., and the Men of Tomorrow*

Jonas, Barry J.: Lawrence High School, Cedarhurst, NY, *Beyond the Ghetto: A Social and Institutional History of Temple Beth Shalom in Suburban Philadelphia, 1925-45*

Kaye, Deborah A.: Arizona State University, Tempe, *The Conflict of Twinned Identities: Zangwill and Du Bois*

Kemper, Shannon A.: Lewiston High School, ME, *Europeans and Indians in the Gulf of Maine, 1600-1750*

Lara-Bellon, Rio: Evergreen State College, Olympia, WA, *Berries Are Gathered: Women's Stories from the Longhouse*

Matthews, Kenith W.: Tougaloo College, MS, *A Look at the Civil Rights Movement in the Mississippi Delta from 1954 to 1968*

Mayo, Christopher W.: Jesuit High School, New Orleans, LA, *Modern Native American Literature: Culture Clash and Identity*

McGinnis, Amanda M.: Pine Bush High School, NY, *Lydia Sayer Hasbrouck: A Woman's Struggle for Equality*

Osmer, Anne E.: CUNY Research Foundation/ City College, NYC, *Cultural and Literary Perspectives on Afro-American Education during the Harlem Renaissance*

Padwa, Mariner E.: Phillips Exeter Academy, NH, *Pedro de Gante: The Introduction of European Music in the New World*

Perelman, Nancy R.: Indiana University, Bloomington, *The Disembodying Impact of the Computer on Workers' Attitudes and Behavior*

Rosof, Jeremy S.: Hunter College High School, NYC, *An Analysis of the Jewish Territorialist Movement in the Crimea and the Ukraine in the Early USSR*

Segar, Joseph M.: Amherst Regional High School, MA, *Confucius as a Democratic Thinker*

Shannon, David: Portage Area High School, PA, *Moral Analyses of Four Yuan Dramas*

Sharfstein, Daniel J.: Harvard University, Cambridge, MA, *Last Words in Early Afro-American Fiction: Life and Death in Literature, Culture, and History*

Shopsis, Martha: Hunter College High School, NYC, *From the Old World to the New: The Impact of Immigration on Jewish Family Life*

Simonsen, Jane E.: Gustavus Adolphus College, St. Peter, MN, *Pioneer Women's Nature: Landscape in the Diaries*

Terjesen, Andrew J.: Hunter College High School, NYC, *The Evolution of Confucianism: From the Hundred School Period to Its Ascendancy in the Han Dynasty*

Theofanis, Rosa: Mt. Pleasant High School, TX, *Two Early Colonial Poets: Anne Bradstreet and Sor Juana Inez de la Cruz*

Jurisprudence

STUDY GRANTS

Griffin, Susan M.: University of California, Los Angeles, *The Function of Narrative in Legal Argument*

Johnson, Jeffery L.: Eastern Oregon State College, La Grande, *Jurisprudence: Philosophical and Economic Perspectives*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Gordon, Robert W.: Stanford University, CA, *History in Law: Construction of the Past in American Legal Thought*

SUMMER STIPENDS

Goldford, Dennis J.: Drake University, Des Moines, IA, *Binding the Future: The Structure of Constitutional Discourse*

YOUNGER SCHOLARS

Neuberger, Deborah T.: Wilmington Christian School, Hockessin, DE, *The Authority of the Senate Judiciary Committee to Interrogate Supreme Court Nominees*

Language and Linguistics

COLLEGE TEACHERS AND INDEPENDENT SCHOLARS

Harris, Susan K.: CUNY Research Foundation/Queens College, Flushing, NY, *The Reader and the Writer: The Literary Marrying of Olivia Langdon and Mark Twain*

HBCU GRADUATE FELLOWSHIPS

Campbell, Christopher P.: Xavier University, New Orleans, LA, Ph.D. in Mass Communications

Duskin, Gayle W.: Dillard University, New Orleans, LA, Ph.D. in Composition and Rhetoric

Scissum, Rachelle M.: Alabama Agricultural & Mechanical University, Normal, Ph.D. in English

STUDY GRANTS

Gilleland, Jeanne R.: Saint Petersburg Junior College, FL, *Comparative Linguistics and Second Language Acquisition*

Lacey, R. Kevin: SUNY Research Foundation/Binghamton, NY, *Recent Trends and Developments in the Popular/Colloquial Literature of Egypt*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Aarsleff, Hans: Princeton University, NJ, *The Problem of Language and Human Nature: Locke through Romanticism*

SUMMER STIPENDS

Bendelac, Alegria: Pennsylvania State University, Schuylkill Haven, *A Dictionary of Jaquetia-Spanish/Spanish-Jaquetia*

Ching, Barbara M.: College of William and Mary, Williamsburg, VA, *Descartes as a Cultural Icon: 17th-Century Biographies of the Philosopher Hero*

Golla, Victor K.: Humboldt State University, Arcata, CA, *Documenting the Linguistic and Ethnographic Work of J. P. Harrington*

Herrick, James A.: Hope College, Holland, MI, *The Miracles Controversy in the 1740s*

Hornstein, Norbert R.: University of Maryland, College Park, *The Import of Existential Constructions*

Kibbee, Douglas A.: University of Illinois, Urbana, *The Politics of the Standard Language in France, 1870-1914*

Matsumoto, Yoshiko: Ohio State University, Columbus, *Mitigation of Speech Acts in Japanese: A Study in Cross-Cultural Pragmatics*

McMahon, Gregory: University of New Hampshire, Durham, *Magical Practice in Ancient Anatolia and the Mediterranean*

Pecora, Norma O.: Emerson College, Boston, MA, *A Social History of Children's Entertainment*

UNIVERSITY TEACHERS

Dilts, Mervin R.: New York University, NYC, *A Critical Edition of the Orations of Aeschines*

Solnit, David B.: University of Michigan, Ann Arbor, *The Grammar of Eastern Kayak*

Woods, Marjorie C.: University of Texas, Austin, *Rhetoric and Composition in the Medieval Classroom*

YOUNGER SCHOLARS

Beere, Jonathan B.: University of Chicago, IL, *Rhetorical Analysis of Relationships and Irony in Flannery O'Connor's Fiction*

Kearney, James J.: George Washington University, Washington, D.C., *Strategies of Persuasion: Word and Image in the Propaganda Poster*

Literature

COLLEGE TEACHERS AND INDEPENDENT SCHOLARS

Atlas, James R.: New York Times, NYC, *A Biography of Saul Bellow*

Brownlow, Jeanne P.: Mount Holyoke College, South Hadley, MA, *Allegorical Substructures in the Fiction of Benito Perez Galados, 1843-1920*

Curley, Thomas M.: Bridgewater State College, MA, *A Biography of Sir Robert Chambers, 1737-1803: Law, Literature, and Empire in the Age of Johnson*

DellaNeva, JoAnn: University of Notre Dame, IN, *Imitation in the Work of the French Poets of the Pleiade School during the Renaissance*

Devens, Monica S.: Independent Scholar, Palo Alto, CA, *The Falasha Liturgical Text Sanbata Sanbat (The Sabbath of Sabbaths): An Edition*

Donahue, Neil H.: Hofstra University, Hempstead, NY, *German Poetry in the 1980s: The Aesthetics of Gerhard Falkner*

Glad, John: University of Maryland, College Park, *The Prose of Varlam Shalamov, 1907-82*

Grigely, Joseph C.: Gallaudet University, Washington, D.C., *Textual Criticism and Non-literary Texts: An Interdisciplinary Consideration*

Grimaud, Michel: Wellesley College, MA, *In the Poet's Workshop: Victor Hugo and the Foundations of French Verse*

Gruesser, John C.: Kean College, Union, NJ, *Black on Black: 20th-Century African American Literature about Africa*

Harrison, Antony H.: North Carolina State University, Raleigh, *The Collected Letters of Christina G. Rossetti, 1830-94: An Edition*

Hunt, Timothy A.: Washington State University, Vancouver, *The Splintered Mirror: Robinson Jeffers as Modern Poet*

Kliman, Bernice W.: Nassau Community College, Garden City, NY, *The New Variorum Hamlet: The Edition*

Needham, Anuradha D.: Oberlin College, OH, *Textual Resistance in the Work of Writers of the African and Indian Diaspora*

Pfaff, Francoise S. L.: Howard University, Washington, D.C., *Conversations with Maryse Conde, The Voice and Visions of a Caribbean Woman Writer*

Rauch, Alan: Georgia Institute of Technology, Atlanta, *The Influence of the Britannica and the Penny Cyclopedic in Early 19th-Century England*

Robinson, Marsha S.: Kean College, Union, NJ, *Writing the Reformation: The Jacobean History Play*

Sabin, Margery: Wellesley College, MA, *The Quest for an Independent English Voice in Postcolonial India*

Strong, Sarah M.: Bates College, Lewiston, ME, *The Legends Surrounding the 9th-Century Japanese Woman Poet Ono no Komachi*

Traxler, Janina P.: Manchester College, North Manchester, IN, *The Prose Tristan: A Comparison of Three Tristan Manuscripts*

Weiss, Adrian: University of South Dakota, Vermillion, *Typography in English Books, 1550-1640*

HBCU GRADUATE FELLOWSHIPS

Harrington-Austin, Eleanor J.: North Carolina Central University, Durham, Ph.D. in English

Williams, Bettye J.: University of Arkansas, Pine Bluff, Ph.D. in English

STUDY GRANTS

Anders, Bruce L.: West Los Angeles College, Culver City, CA, *Hollywood Literature: Storytelling in Words and Images*

Anderson, Roger K.: University of Texas, Tyler, *Toward a Definition of Dostoevsky's Realism*

Becker, Lloyd G.: Suffolk County Community College, Riverhead, NY, *Western Journeys and River Voyages: Readings in Environmental Literature and Criticism*

Cochrane, Hamilton E.: Canisius College, Buffalo, NY, *Women Writers in the Age of Johnson*

Conniff, Brian P.: University of Dayton, OH, *W. H. Auden and Modern Theology*

Drexler, Robert D.: Coe College, Cedar Rapids, IA, *Reading Classical Japanese Literature*

Driscoll, Kerry A.: Saint Joseph College, West Hartford, CT, *American Women Writers before 1865*

DuRocher, Richard J.: Saint Olaf College, Northfield, MN, *Paradise Lost and the Sacred Earth*

Gracie, William J., Jr.: Miami University, Oxford, OH, *Tower after Tower, Spire beyond Spire: Victorian Architecture*

Haefner, Joel E.: Illinois State University, Normal, *Nonfiction Prose by Women Writers during the Romantic Era*

Housty, Enid P.: Hampton University, VA, *The Forest of the Long Night: African and Amerindian Myths of Birth and Death*

Jacobs, Alan R.: Wheaton College, IL, *Literature and Social History in Modern Britain*

Mayer, Howard A.: University of Hartford, West Hartford, CT, *The Victorian Anglo-Jewish Novel*

Myers, Joanna S.: Chestnut Hill College, Philadelphia, PA, *Three African Women: Novelists of a Culture in Transition*

Nash, Victor T.: Southern Oregon State College, Ashland, *History Begins at Sumer*

O'Keeffe, Anthony J.: Bellarmine College, Louisville, KY, *Autobiography: An Integrative Study*

Piepkke, Susan L.: Bridgewater College, VA, *German Women Writers of the 19th Century*

Rochefort, George R.: College of Saint Catherine, St. Paul, MN, *The Poetry of C. Cavafy and G. Seferis*

Seelbinder, Emily: Queens College, Charlotte, NC, *Harlem Renaissance: Cultural Contexts, Diverse Visions*

Sitter, Deborah A.: Spelman College, Atlanta, GA, *Formal Experimentation in American and African-American Modernist Literature, 1909-40*

Sullivan, James P.: Saginaw Valley State University, University Center, MI, *Ancient and Medieval Epic Tradition: Contextualization and Critical Study*

Thum, Reinhard H.: University of Michigan, Flint, *Exploring Bakhtin's Approach to the Use of Multiple Voices in Selected 19th- and 20th-Century Texts*

Vosik, Thomas J.: Guilford Technical Institute, Jamestown, NC, *Mythological Sources in Shakespeare's Works*

Wasserman, Miryam: CUNY Research Foundation/ NYC Technical College, Brooklyn, *Protest and Aesthetics: A Study of Representative Black American Plays and Playwrights, 1950-90*

Zaidman, Laura M.: University of South Carolina, Sumter, *Images of Blacks in Newbery Award-Winning Children's Books, 1980-91*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Backscheider, Paula R.: University of Rochester, NY, *Biography and the Uses of Biographical Evidence*

Behler, Ernst: University of Washington, Seattle, *Romantic Literary Theory and Literary Modernity*

Bloch, R. Howard: University of California, Berkeley, *The Old French Fabliaux and the Medieval Sense of the Comic*

Christensen, Jerome C.: Johns Hopkins University, Baltimore, MD, *Romanticism and the Triumph of Liberalism*

Foley, John M.: University of Missouri, Columbia, *The Oral Tradition in Literature*

Furst, Lilian R.: Stanford University, CA, *Rereading Realist Fiction*

Kaes, Anton: University of California, Berkeley, *The City and Modernity: Film, Literature, and Urban Culture in the Weimar Republic*

Kronik, John W.: Cornell University, Ithaca, NY, *Hispanic Metafiction*

Lowance, Mason I., Jr.: Newberry Library, Chicago, IL, *Uncle Tom's Cabin and Antebellum American Culture: The Puritan Sermon, the Slave Narrative, the Captivity Narrative*

Newman, Karen A.: Brown University, Providence, RI, *City Scenes: Culture and Society in 17th-Century London and Paris*

Santi, Enrico M.: Georgetown University, Washington, D.C., *Modern Poetry and Poetics in Latin America, 1880-1980*

Seidel, Michael A.: Columbia University, NYC, *Narrative Theory and Narrative Practice: Reading, Interpreting, and Teaching James Joyce's Ulysses*

Vicinus, Martha J.: University of Michigan, Ann Arbor, *The 1890s: Making It New*

Wendorf, Richard: Harvard University, Cambridge, MA, *Portraiture: Biography, Portrait Painting, and the Representation of Historical Character*

SUMMER SEMINARS FOR SCHOOL TEACHERS

Berk, Philip R.: University of Rochester, NY, *Moliere: The Major Comedies*

Daly, Robert: SUNY Research Foundation/ College at Buffalo, Amherst, NY, *Nathaniel Hawthorne: In Detail and in Context*

Delbanco, Andrew H.: Columbia University, NYC, *Herman Melville, Three Masterworks: Benito Cereno, Moby-Dick, Billy Budd*

Fajardo, Salvador J.: SUNY Research Foundation/Binghamton, NY, *Reading Don Quixote*

Fleming, John V.: Princeton University, NJ, *The Classical Heritage of Medieval European Literature*

Gezari, Janet: Connecticut College, New London, *The Brontës*

Gilbert, Miriam: University of Iowa, Iowa City, *Shakespeare: Text and Theater*

Labor, Earle G.: Centenary College of Louisiana, Shreveport, *Jack London: The Major Works*

Labriola, Albert C.: Duquesne University, Pittsburgh, PA, *Paradise Lost and the Contemporary Reader*

Lustig, Irma S.: University of Pennsylvania, Philadelphia, *Boswell's Journal and the Life of Johnson*

Millard, Barbara C.: La Salle University, Philadelphia, PA, *Shakespeare and the Creative Act, King Lear*

O'Shea, Edward J.: SUNY Research Foundation/Oswego, NY, *The Poems of W. B. Yeats*

Patterson, Lee: Middlebury College, VT, *Chaucer's Canterbury Tales*

Robinson, David M.: Oregon State University, Corvallis, *Nature and Society in American Transcendentalism: Emerson, Fuller, and Thoreau*

Ruoff, Gene W.: University of Illinois, Chicago, *Jane Austen: Self and Society*

Sharistanian, Janet: University of Kansas, Lawrence, *American Women as Writers: Wharton and Cather*

Sharpe, Patricia: Simon's Rock of Bard College, Great Barrington, MA, *Women and Fiction: Austen, Brontë, Jacobs, Woolf, and Morrison*

Steinman, Lisa M.: Reed College, Portland, OR, *Wordsworth and Shelley: Poetry and History in the Romantic Era*

Stelzig, Eugene L.: SUNY Research Foundation/Geneseo, NY, *Rousseau's Confessions and Wordsworth's Prelude*

Tetel, Marcel: Duke University, Durham, NC, *Montaigne: Perspectives on His Times*

Wertheim, Albert: Indiana University, Bloomington, *Contemporary Literature from Africa, the West Indies, and the Pacific*

Yeager, Robert F.: University of North Carolina, Asheville, *Beowulf and the Heroic Age*

SUMMER STIPENDS

Ahearn, William B.: Tulane University, New Orleans, LA, *The Correspondence between e. e. cummings and Ezra Pound*

Barrineau, Nancy W.: Pembroke State University, NC, *Theodore Dreiser's "Working Girls": From Journalism to Fiction*

Behrendt, Stephen C.: University of Nebraska, Lincoln, *English Literary Response to the Death of Princess Charlotte*

Boesky, Amy D.: Georgetown University, Washington, D.C., *English Utopias in the 17th Century*

Brodsky, Patricia P.: University of Missouri, Kansas City, *Central Europe in the Works of*

Horst Bienek: The Literature of Loss

Bywaters, David: Northern Illinois University, DeKalb, *Rhetoric and Meaning in Jonathan Swift*

Campo, Roberto E.: University of North Carolina, Greensboro, *The Rivalry between Poetry and Painting in the Works of Pierre De Ronsard*

Conn, Peter: University of Pennsylvania, Philadelphia, *Pearl Buck: A Biography*

Dasenbrock, Reed W.: New Mexico State University, Las Cruces, *Ezra Pound and British Poetry, 1936-72*

Dendle, Brian J.: University of Kentucky, Lexington, *The Novels of Armando Palacio Valdes: A Study*

Dunbar, Mary J.: Santa Clara University, CA, *The Winter's Tale in 20th-Century Performance: Selected Significant Productions, 1912-91*

Evans, Robert C.: Auburn University, Montgomery, AL, *Habits of Mind: Ben Jonson's Reading*

Ferguson, Robert G.: University of Delaware, Newark, *The Sonets Spirituels of Anne De Marquets: A Critical Edition*

Gerber, Philip L.: SUNY Research Foundation/Brockport, NY, *The Iowa Letters of Elizabeth Corey*

Hester, M. Thomas: North Carolina State University, Raleigh, *John Donne and the Politics of Wit*

Higdon, David L.: Texas Tech University, Lubbock, *The Manuscript and Typescript of Conrad's Under Western Eyes*

Hodgkins, Christopher T.: University of North Carolina, Greensboro, *Piracy, Prayer, and Possession: Sir Francis Drake and the Imperial Imagination*

Ingram, John E.: Colonial Williamsburg Foundation Library, VA, *John Evelyn's "Elysium Britannicum": A Transcription*

Jordan, Carmel: CUNY Research Foundation/Bernard Baruch College, NYC, *Manuscripts in Stone: Yeats and the Irish Landscape*

Kurtz, Barbara E.: Illinois State University, Normal, *The Spanish Inquisition and the Dramatist Pedro Calderon de la Barca*

Kwong, Charles Y.: Tufts University, Medford, MA, *The Quintessential Poetic Quest: Tao Qian and the Chinese Cultural Spirit*

Lawler, Donald L.: East Carolina University, Greenville, NC, *Oscar Wilde: Study of a Life in Art*

McCaffery, Larry F.: San Diego State University, CA, *Interactions between Japanese and American Versions of Postmodern Fiction*

McGuirk, Carol A.: Florida Atlantic University, Boca Raton, *"The Last Bard": Robert Burns and the Age of Revolution*

Miller, Martha L.: University of North Carolina, Charlotte, *Angel Gonzalez's Ludic Poetry as Critique of the Poetic Word*

Monleon, Jose B.: University of California, Los Angeles, *Literature and Dictatorship: The Novel under Franco*

Otsuki, Jennifer L.: Brandeis University, Waltham, MA, *Investigation of the Memsahib as Fictional and Historical Figure*

Powers, Lyall H.: University of Michigan, Ann Arbor, *Margaret Laurence: A Literary Biography*

Ray, Elena A.: Northern Illinois University, DeKalb, *Children of the Sun: Cultural Resistance and Search for Identity in Current Andean Indian and Mestizo Literature*

Richardson, David A.: Cleveland State University, OH, *Dictionary of Literary Biography: 16th-Century Nondramatic Writers*

Riggio, Milla C.: Trinity College, Hartford, CT, *Dramatizing the Sacred: Cultural Performance from Early England to Modern Trinidad*

Robinson, Douglas J.: University of Mississippi, University, *The Rise of Translatology: A History of Translation Theory in the West*

Rodgers, Marion E.: Independent Scholar, Baltimore, MD, *H. L. Mencken: A Life*

Ryan-Hayes, Karen L.: University of Virginia, Charlottesville, *Erofeev's Moscow Circles and the Picaresque Tradition in Contemporary Russian Satire*

Samway, Patrick H.: Independent Scholar, NYC, *A Biography of Walker Percy*

Shurr, William H.: University of Tennessee, Knoxville, *New Poems of Emily Dickinson*

Tabbi, Joseph P.: Kansas State University, Manhattan, *The Psychology of Machines: Technology in Contemporary American Writing*

Thomas, Heather K.: Loyola College, Baltimore, MD, *The Writings of Henry D. Thoreau: Journal*, vol. 6: 1853

Vosburg, Nancy B.: Stetson University, Deland, FL, *Spanish Women Writers in Exile*

Wainwright, Mary K.: Manatee Community College, Bradenton, FL, *Writing the American Experience: Race, Gender, and Art in Works of Zora Neale Hurston and Toni Morrison*

Wang, David D. W.: Columbia University, NYC, *Chinese Literary Modernization: 1851-1937*

Wayne, Valerie: University of Hawaii at Manoa, Honolulu, *Thomas Middleton's A Trick to Catch the Old One: A Scholarly Edition*

Zwicker, Steven N.: Washington University, St. Louis, MO, *Compassing and Imagining the Death of the King*

UNIVERSITY TEACHERS

Alpers, Paul: University of California, Berkeley, *Literary History and the Definition of Pastoral*

Brink, Jean R.: Arizona State University, Tempe, *Documentary Life of Edmund Spenser*

Bush, Ronald: California Institute of Technology, Pasadena, *The Composition of The Pisan Cantos*

Debicki, Andrew P.: University of Kansas, Lawrence, *A New History of Contemporary Spanish Poetry*

Duval, Edwin M.: Yale University, New Haven, CT, *The Design of Rabelais's Tiers Livre*

Ellis, John M.: University of California, Santa Cruz, *An Analytical Study of Contemporary Literary Criticism and Theory*

Filipowicz, Halina: University of Wisconsin, Madison, *The Uprisings of 1830 and 1863 in Polish Drama*

Fox, Michael V.: University of Wisconsin, Madison, *Knowledge and Learning in Ancient Near Eastern Wisdom*

Gaylord, Mary M.: Harvard University, Cambridge, MA, *Language, Literature, and Empire in Spain's Golden Age*

Gibson, Donald B.: Rutgers University, New Brunswick, NJ, *Up From Slavery and Booker T. Washington's Personal and Educational Designs*

Grossman, Joan D.: University of California, Berkeley, *Ivan Konevskoi and the Roots of Russian Modernism*

Horton, H. Mack: University of California, Berkeley, *The Travel Diary of Saiokuken Socho and Verse by His Coterie*

Ivanits, Linda J.: Pennsylvania State University, University Park, *Dostoevsky and Russian Folk Belief*

Janowitz, Anne F.: Brandeis University, Waltham, MA, *Social Movements and British Poetry: The Case of Chartism*

Kipperman, Mark: Northern Illinois University, Dekalb, *Byron and Shelley in Their Time*

Koch, Erec R.: Tulane University, New Orleans, LA, *Rhetoric and Hermeneutics in the Works of Blaise Pascal*

Levine, Robert S.: University of Maryland, College Park, *Temperance and American Literature from Franklin to Twain*

Lyons, John D.: University of Virginia, Charlottesville, *Dramatic Theory and 17th-Century French Culture*

Mayhew, Jonathan E.: Ohio State University, Columbus, *An Analysis of Selected 20th-Century Spanish Poetry*

McMillin, Harvey S.: Cornell University, Ithaca, NY, *A History of the Elizabethan Acting Company, The Queen's Men*

Parthe, Kathleen F.: University of Rochester, NY, *The Literary-Critical Nexus in Post-1953 Russia*

Ramazani, Jahan: University of Virginia, Charlottesville, *The Modern Elegy from Hardy to Heaney*

Redman, Timothy P.: University of Texas, Dallas, Richardson, *A Biography of Ezra Pound*

Rick, Christopher B.: Boston University, MA, *The Unpublished Early Poems of T. S. Eliot*

Schwartz, Martin: University of California, Berkeley, *Zoroaster's Oral Poetry as a Medium of Mystical Experience*

Wagner-Martin, Linda C.: University of North Carolina, Chapel Hill, *A Biography of Gertrude Stein*

Winner, Thomas G.: Brown University, Providence, RI, *The Art of the Czech Avant-Garde in the European Context*

YOUNGER SCHOLARS

Auerback, Micah L.: Lafayette Senior High School, Lexington, KY, *The Intersection of Hindu and Buddhist Thought and Relativistic Philosophy in T. S. Eliot*

Bonura, Christian D.: The Saint Paul's School, Covington, LA, *Augustine and Joyce: The Role of Beauty and Pain in Autobiography*

Burton, Elizabeth G.: Morehead State University, KY, *Decentered Miscommunication: Language in Pinter's The Birthday Party and The Homecoming*

Cleaves, Wilbur D.: University of Texas, Austin, *Christian Allegory in Shakespeare's Lancastrian Tetralogy*

Demers, John C.: College of the Holy Cross, Worcester, MA, *The American Literary Discovery of Italy, 1830-1900*

Esterline, Teresa L.: University of Arkansas, Little Rock, *Montaigne's Empiricism*

Goode, Michael T.: Princeton University, NJ, *Dubliners Annotated: A Student Guide to the Short Fiction of James Joyce*

Grainger, Elizabeth A.: Claremont High School, CA, *Emily Dickinson's Letters to the World*

Green, Daniel S.: Suncoast Community High School, Riviera Beach, FL, *Camus: The Development of an Existential Writer*

Harting, Morgan C.: Wesleyan University, Middletown, CT, *The Experience of Exile as Reflected in the Poetry of Luis Cernuda*

Hartman, Michelle L.: Columbia University, NYC, *An Analysis of Gender Inscription in the Fables of Marie de France*

Harvey, David A.: Rice University, Houston, TX, *The Spanish-American War and the Generation of 1898 in Spain*

Hawks, John D.: Kansas State University, Manhattan, *The Fool As Social Touchstone: A Shift in Shakespeare's Conception of Power*

Ingram, Kathryn R.: Cedar Creek School, Ruston, LA, *Women in the Short Stories of Peter Taylor*

Jung, Bomee: Woodward Academy, College Park, GA, *Thomas Mann: The Artist's Self-Perception in His Short Stories*

King, Anna S.: Swarthmore College, PA, *The Use of Silence in the Content and Writing Technique of Five Novels by Elie Wiesel*

Lefer, Theodore B.: Riverdale Country School, Bronx, NY, *Narratives of Moral and Spiritual*

Crisis Transformation: Saint Augustine, George Eliot, and Robert Pirsig

LeMense, Julia A.: Michigan State University, East Lansing, *An 18th-Century Woman of Letters: The Career of Anna Laetitia Barbauld*

Miller, Rebecca R.: Kenyon College, Gambier, OH, *Humble Origins, Polished Delivery: The Relationship between Rural Themes and Literary Form in Wendell Berry's Writing*

Olearczyk, Beth M.: University of Rochester, NY, *Redefining Beauty: Bronte, Eliot, and the Victorian Ideal of Femininity*

Perry, Sarah L.: The Marshall School, Duluth, MN, *Defoe's Roxana: Movement beyond Religious and Novelistic Approaches to Repentance*

Piepmeyer, Alison M.: Tennessee Technological University, Cookeville, *Yeats, Women, and Sexuality: A Study in Worldview*

Salisbury, John V.: Bowling Green High School, KY, *Tennyson: The Poet as a Hero, Prophet, Outcast, and Man*

Sarlin, Paige H.: Oberlin College, OH, *Pre-Raphaelite Medievalism: Dante Gabriel Rossetti's Translation and Depiction of Dante's La Vita Nuova*

Sauer, Dean J.: St. Louis Priory School, MO, *A Thomistic Approach to Understanding Shakespearean Tragedy*

Schanoes, Veronica L.: Hunter College High School, NYC, *Aldous Huxley: From Doomsayer to Visionary*

Schaps, Michael A.: Sandy Spring Friends School, MD, *The Limits on Freedom in Selected Works of Dostoevsky and Tolstoy*

Shelley, Monica E.: St. Francis High School, Mountain View, CA, *Visions of a Dark Future: Negative Utopias in the Novels of Orwell, Atwood, Huxley, and Zamyatin*

Sherouse, Rebecca L.: The Hockaday School, Dallas, TX, *Women in the Fiction of Paul Horgan*

Simon, Moshe D.: Princeton University, NJ, *Point of View in 2 Samuel: 9-20 and 1 Kings: 1-2*

Smith, Jadene D.: Central High School, Philadelphia, PA, *The Search for Jessie Redmon Fauset: The Life and the Work*

Stevens, Jason W.: Martinsburg High School, WV, *The Pessimism of Theodore Dreiser: How It Developed and How It Influenced His Two Greatest Novels*

Stiefvater, Andrea L.: Clinton Senior High School, NY, *Creative Romanticism: George Sand and Mary Shelley*

Tsoneff, Stephen E.: Huntington Beach High School, CA, *Influence of Edgar Allan Poe on Herman Melville, Jules Verne, and Arthur Conan Doyle*

Widmayer, Anne F.: Brown University, Providence, RI, *Aphra Behn's Love Letters between a Nobleman and His Sister: Rethinking the Origins of the Epistolary Novel*

Wilson, Anthony D.: Episcopal School of Acadiana, Cade, LA, *Know Thyself: Oedipus Rex and the Genre of Detective Fiction*



Philosophy

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Clark, Maudemarie: Colgate University, Hamilton, NY, *Nietzsche's Genealogy of Morality: A Philosophical Reconsideration*

Fouke, Daniel C.: University of Dayton, OH, *Divine Causation and the Transition in Conceptions of Creatural Perfection: From Image of God to Divine Artifact*

Hannan, Barbara E.: University of Idaho, Moscow, *Real Reasons, Real Causes: How Beliefs and Desires Explain Action*

Mele, Alfred R.: Davidson College, NC, *Autonomous Human Agency: A Philosophical Account*

Smith, Robin A.: Kansas State University, Manhattan, *Aristotle's Logical Doctrines and Their Relationships to His Other Philosophical Views and Scientific Treatises*

Villa, Dana R.: Amherst College, MA, *Rethinking the Political: Arendt, Heidegger, and a Theory of Political Action*

Witt, Charlotte E.: University of New Hampshire, Durham, *Potentiality and Actuality in Aristotle's Metaphysics: An Interpretation*

Wong, David B.: Brandeis University, Waltham, MA, *The Contingency of Moral Commitment: A Philosophical Inquiry*

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STUDY GRANTS

Berman, Robert B.: Xavier University, New Orleans, LA, *Legal Skepticism and Justification in Legal Reasoning*

Braun, William H.: Arkansas College, Batesville, *The Philosophical and Aesthetical Background of the 19th-Century Symphony and Opera*

Edgar, Stacey L.: SUNY Research Foundation/Geneseo, NY, *Socrates and Sophocles: An Examination of the Defensibility of the Great Greek Poets against Plato's Attack*

Holley, David M.: Grand Canyon College, Phoenix, AZ, *Freud and Moral Motivation*

Hunt, David P.: Whittier College, CA, *Philosophy in the High Middle Ages*

Kolb, Daniel C.: Radford University, VA, *Dostoevsky and the Problem of Evil*

Liebendorfer, Richard P.: Mankato State University, MN, *Recent European Philosophy*

Munson, Malcolm E.: Greenville Technical College, SC, *Early Platonic Dialogues and the Origins of Ethics*

Rapp, John A.: Beloit College, WI, *Marxist Dissidents in Pre-Gorbachev Era, Eastern Europe, and the Soviet Union*

Satris, Stephen A.: Clemson University, SC, *Moral Philosophy and Literature*

Stone, Brad L.: Oglethorpe University, Atlanta, GA, *The Moral Foundations of Classical Liberalism*

Sundaram, K.: Lake Michigan College, Benton Harbor, *Understanding Galileo's Contributions to the Humanities*

Wachterhauser, Brice R.: Saint Joseph's University, Philadelphia, PA, *The Psychology and Moral Theory of the Republic*

Wilcoxson, Kirby D.: Sioux Falls College, SD, *Self, Knowledge, and Belief in the Works of William James*

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Curley, Edwin M.: Dartmouth College, Hanover, NH, *Religion and Politics in Hobbes and Spinoza*

Fodor, Jerry A.: Rutgers University, New Brunswick, NJ, *Meaning Holism*

French, Peter A.: Trinity University, San Antonio, TX, *Responsibility in the Real World: Theory and Its Application*

Resnik, Michael D.: University of North Carolina, Chapel Hill, *Frege and the Philosophy of Mathematics*

Rorty, Amelie O.: University of California, Santa Cruz, *Virtues and Their Vicissitudes: A History of Philosophical Conceptions of Virtue*

Schneewind, J. B.: Johns Hopkins University, Baltimore, MD, *History of Modern Moral Philosophy*

Williams, Michael J.: Northwestern University, Evanston, IL, *Knowledge, Realism, and Reflection: Examining the New Sceptics*

SUMMER SEMINARS FOR SCHOOL TEACHERS

Blankenship, J. David: SUNY Research Foundation/New Paltz, NY, *Aristotle's Nicomachean Ethics*

Garver, Eugene: Saint John's University, Collegeville, MN, *Machiavelli's The Prince*

Miller, Clyde L.: SUNY Research Foundation/Stony Brook, NY, *Learning and Teaching in Plato's Protagoras and Meno*

Wartenberg, Thomas E.: Mount Holyoke College, South Hadley, MA, *Philosophical Approaches to History: Hegel, Marx and Nietzsche*

Wians, William R.: Boston University, MA, *Philosophy and Medicine in Ancient Greece*

SUMMER STIPENDS

Bar-On, Dorit: University of North Carolina, Chapel Hill, *Conceptual Relativism and Translation*

Brinton, Alan P.: Boise State University, ID, *Rhetoric and Ethics in the Work of Hugh Blair*

Christiano, Thomas D.: University of Arizona, Tucson, *Fundamental Issues in Democratic Theory*

Cudd, Ann E.: Occidental College, Los Angeles, CA, *Rationality and Oppression*

Floyd, Juliet H.: CUNY Research Foundation/City College, NYC, *Wittgenstein on Mathematics*

Gomberg, Paul: Chicago State University, IL, *Group Identity and Our Conception of Self-Interest*

Gould, Carol C.: Stevens Institute of Technology, Hoboken, NJ, *Hard Questions in Democratic Theory*

Lear, Jonathan: Yale University, New Haven, CT, *The Psychological Theory of Plato's Republic*

Long, Susan O.: John Carroll University, University Heights, OH, *Bioethics and Culture: Medical Decision-Making in Cultural Context*

Maudlin, Tim W. E.: Rutgers University, New Brunswick, NJ, *Quantum Theory and Relativity: Is Our Picture of the World Consistent?*

Meyer, Michael J.: Santa Clara University, CA, *The Moral Status of the Idea of Death with Dignity*

Rice, Lee C.: Marquette University, Milwaukee, WI, *Adequate Causality in Spinoza*

Rudebusch, George H.: Northern Arizona University, Flagstaff, *Pleasure vs. Virtue? The Resolution of a False Antinomy in Socratic Scholarship*

Sedgwick, Sally S.: Dartmouth College, Hanover, NH, *Hegel's Critique of Practical Reason as Lawgiver*

Summerfield, Donna M.: Southern Illinois University, Carbondale, *Wittgenstein and Contemporary Theories of Mental Representation*

UNIVERSITY TEACHERS

Friedman, Michael L.: University of Illinois, Chicago, *Translation of Kant's Metaphysical Foundations of Natural Science*

Herman, Barbara: University of Southern California, Los Angeles, *The Political Bases of Moral Action*

Hoffman, Paul D.: Massachusetts Institute of Technology, Cambridge, *Theories of the Passions in 17th-Century Philosophy*

Schrenk, Lawrence P.: Catholic University of America, Washington, D.C., *Aristotle and Mathematics*

Shalkowski, Scott A.: University of Western Australia, Australia, *A "Primitive" Theory of Modality*

Summerfield, Donna M.: Southern Illinois University, Carbondale, *Wittgenstein, Mental Representation, and Covariance Theories of Content*

Van Gulick, Robert N.: Syracuse University, NY, *A Teleo-Functionalist Theory of Consciousness*

Wood, Allen W.: Cornell University, Ithaca, NY, *Kant on Morality and Human Nature*

YOUNGER SCHOLARS

Beare, Kenneth G.: College of William and Mary, Williamsburg, VA, *The Implications of Austrian Economic Theory for the Normative Conception of Political Philosophy*

Beke, Tibor: Princeton University, NJ, *Sense of Existence: Non-Constructive Methods in Mathematics*

Ferguson, Michael L.: Bryn Mawr College, PA, *The Philosopher and Society in Plato, Hume, and Nietzsche*

Finke, Alice L.: Mount Holyoke College, South Hadley, MA, *Theories of Reference and Truth Regarding the Existence of Analytic A Posteriori Sentences*

Harrison, Jonathan H.: University of Michigan, Ann Arbor, *Can the Mandate that Justice Be Part of a Right Act Be Reconciled with Utilitarianism?*

Haskins, Brendan J.: Mt. Ararat School, Topsfield, ME, *Responsible Choice in the Doctrines of Human Nature of Aristotle and William James*

Holm, Eric P.: North Park College & Theological Seminary, Chicago, IL, *James and Plantinga on the Rationality of Religious Belief*

Larsen, Paul J.: Harvard University, Cambridge, MA, *Kant's Theory of Revolution*

Lave, Rebecca A.: Reed College, Portland, OR, *The Frankfurt School's Attempt to Synthesize Marx and Freud*

Nevins, Thomas A.: University of Notre Dame, IN, *The Role of Community in Moral Virtue: MacIntyre's Use of Plato*

Oberrieder, Matt J.: University of Tulsa, OK, *Megalopsychia and Philosophy in Aristotle's Ethics*

Redwine, Andrea C.: The Indiana Academy, Muncie, *John Locke and Henry David Thoreau: A Parallel Study*

Rosenkoetter, Timothy P.: Harvard University, Cambridge, MA, *Heidegger's Concept of Time and Criticism of Hegel's Understanding of Time*

Whitaker, Albert K.: Boston College, MA, *The Riddles of Plato's Parmenides*

Wodzinski, Phillip D.: Xavier University, Cincinnati, OH, *Descartes's Two Definitions of Nature and The Passions of the Soul*

Yarnal, Rodney E.: Rockhurst College, Kansas City, MO, *A Study of Descartes's Infinite Will and Possible Precursors*



Religion

COLLEGE TEACHERS AND INDEPENDENT SCHOLARS

Anschuetz, Carol L.: Georgetown University, Washington, D.C., *Vyacheslav Ivanov's The Hellenic Religion of the Suffering God, 1903: A Translation and Edition*

Coogan, Michael D.: Stonehill College, North Easton, MA, *The Book of Job and Its Readers: The Problem of Divine Justice and Human Suffering as Viewed by Ancients and Moderns*

Johnson, Roger A.: Wellesley College, MA, *The Role of Religion in the Voyages of Christopher Columbus*

Levine, Amy-Jill: Swarthmore College, PA, *Women and Culture in Old Testament Narratives*

Michalson, Gordon E., Jr.: Oberlin College, OH, *The Problem of Divine Transcendence in Kant and Hegel*

Morris, James W.: Oberlin College, OH, *An Introduction to Islamic Eschatology: Ibn Arabi's Meccan Illuminations*

Pitard, Wayne T.: University of Illinois, Urbana, *The Care of the Dead and Thoughts on Afterlife in Ancient Canaan and Israel: The Archaeological and Literary Evidence*

Strong, John S.: Bates College, Lewiston, ME, *A Comparative Study of Relics: The Buddha's Tooth and the Cross of Christ*

STUDY GRANTS

Brown, Mark T.: University of Wisconsin Center, Marathon County, Wausau, *Philosophical Perspectives on World Religions*

Cassel, Jay F.: Rocky Mountain College, Billings, MN, *The Meaning of Sacred and Secular Narrative to Readers' Worlds*

Corbett, Julia M.: Ball State University, Muncie, IN, *The Cultural and Legal Interplay of Mainline and Alternative Religions in the United States*

Mercer, Calvin R., Jr.: East Carolina University, Greenville, NC, *Buddhism in Historical and Theological Perspective*

Saint-Laurent, George E.: California State University, Fullerton, *History and Meaning of Islamic Resurgence*

Snowden, Fraser: Northwestern State University, Natchitoches, LA, *The Gnostic Gospels: Orthodoxy and Heterodoxy in Early Christianity*

Vaughn, Pamela L.: California State University, Fresno, *Examination and Analysis of Religious Texts, Legends and Mythic Cultures of the Aztec, Buddhist, and Hindu*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Carmichael, Calum M.: Cornell University, Ithaca, NY, *Law and Religion in the Bible*

Feldman, Louis H.: Yeshiva University, NYC, *The Greek Encounter with Judaism in the Hellenistic Period*

Welch, Claude: Graduate Theological Union, Berkeley, CA, *Church and Society in 19th-Century Religious Thought*

SUMMER SEMINARS FOR SCHOOL TEACHERS

Awn, Peter J.: Columbia University, NYC, *The Islamic Vision in Religion and Literature: Four Classical Texts*

Morris, Thomas V.: University of Notre Dame, IN, *Pascal's Pensees: Faith, Reason, and the Meaning of Life*

SUMMER STIPENDS

Ackerman, Robert: University of the Arts, Philadelphia, PA, *A Life of William Robertson Smith*

Alles, Gregory D.: Western Maryland College, Westminster, *The Scholarship and Politics of Theologian Rudolf Otto, 1896-1920*

Chapple, Christopher: Loyola Marymount University, Los Angeles, CA, *A Critique of Selected Passages from the Text of the Yoga Sutra Bhasya*

Dick, Michael B.: Siena College, Loudonville, NY, *Induction of the Cult Image*

Elias, Jamal J.: Amherst College, MA, *The Origins and Early Development of the Suhrawardi Sufi Order*

Frankfurter, David: College of Charleston, SC, *Egyptian Priests in the Roman Period*

Harvey, Van A.: Stanford University, CA, *Ludwig Feuerbach on Religion*

Madges, William: Xavier University, Cincinnati, OH, *Forgotten Heritage: The Theology of Johannes Kuhn, 1806-87*

Siker, Jeffrey S.: Loyola Marymount University, Los Angeles, CA, *Uses of Scripture in Christian Ethics: 20th-Century Reflections*

Tweed, Thomas A.: University of Miami, Coral Gables, FL, *Religion, Ethnicity, and Public Power in Miami, 1896-Present*

UNIVERSITY TEACHERS

Boyarín, Daniel: University of California, Berkeley, *A Discourse on the Body in Late Antique Judaism*

Courtright, Paul B.: Emory University, Atlanta, GA, *Horace Hayman Wilson and the Invention of Hinduism*

DeWeese, Devin A.: Indiana University, Bloomington, *Conversion Narratives in Islamic Inner Asia*

Fredriksen, Paula: Boston University, MA, *Augustine: From Conversion to Confessions*

Johnson, James T.: Rutgers University, New Brunswick, NJ, *Western and Islamic Traditions on the Justification of Resort to War*

Martin, Dale B.: Duke University, Durham, NC, *The Corinthian Body: An Interpretation of Paul's First Letter*

McAuliffe, Jane D.: Emory University, Atlanta, GA, *A Study of Qur'anic Methodology*

Stone, Jacqueline I.: Princeton University, NJ, *A History of Deathbed Practices in Medieval Japan*

YOUNGER SCHOLARS

Barolsky, Deborah E.: Swarthmore College, PA, *Intermarriage and Assimilation in the Book of Ruth*

Brusi, Rima: University of Puerto Rico, Mayaguez, *Symbols and Healing in Afro-Cuban Religious Systems*

Roitman, Jessica V.: Maryville College, TN, *Where Have All the Prophets Gone? Social Theory, Theology, and Prophecy in Contemporary Society*

Shaner, Melissa Y.: Swarthmore College, PA, *They Shall Justify Him: The Cry of Dereliction in Mark and Psalm 22*

White, Seth R.: Brown University, Providence, RI, *Religious Pluralism in Justin Martyr's Dialogue with Trypho*



Social Science

COLLEGE TEACHERS AND INDEPENDENT SCHOLARS

Christensen, Paul P.: Hofstra University, Hempstead, NY, *The Use of Scientific Language and Analogy in the Presentation of Classical Economic Theory*

Harris, Richard A.: Rutgers University, Camden, NJ, *Regulation in America: The Constitution, the Corporation, and Modern Liberalism*

Jackall, Robert: Williams College, Williamstown, MA, *Detective Work and Its Ways of Knowing: An Ethnographic Study*

Sa'adah, M. Anne: Dartmouth College, Hanover, NH, *Forgive and Remember: Political Reconciliation, Democratic Citizenship, and the Consolidation of Liberal Regimes*

Shain, Barry A.: Colgate University, Hamilton, NY, *Liberty and Protestant Communalism in the Political Theory of Revolutionary America*

Taubman, William C.: Amherst College, MA, *Nikita S. Khrushchev: A Psychological and Political Portrait*

Weiler, Kathleen A.: Tufts University, Medford, MA, *Women Teachers in Rural California Schools, 1850-1950*

HBCU GRADUATE FELLOWSHIPS

Serban, William M.: Xavier University, New Orleans, LA, Ph.D. in Political Science

STUDY GRANTS

Auger, Vincent A.: Hamilton College, Clinton, NY, *Historical, Philosophical, and Literary Perspectives on War*

Chappell, Larry W.: Mississippi Valley State University, Itta Bena, *Politics and Narrative*

Dunn, M. Gilbert: University of Southern Mississippi, Hattiesburg, *The Convergence of Reception Theory and Literary Sociology*

SUMMER SEMINARS FOR COLLEGE TEACHERS

Best, Joel: Southern Illinois University, Carbondale, *Social Problems: The Constructionist Stance*

Tarrow, Sidney G.: Cornell University, Ithaca, NY, *Histories of Collective Action and Political Change*

SUMMER SEMINARS FOR SCHOOL TEACHERS

Jones, Kathleen B.: University of California, Berkeley, *Authority, Democracy, and the Representation of Women: Hobbes, Locke, Rousseau, and Wollstonecraft*

McWilliams, Wilson C.: Rutgers University, New Brunswick, NJ, *Federalists and Anti-Federalists*

Sutherland, Robert W.: Cornell College, Mount Vernon, IA, *The Pursuit of Happiness with Franklin and Washington in Adam Smith's Theory of Moral Sentiments*

SUMMER STIPENDS

Barthel, Diane L.: SUNY Research Foundation/Stony Brook, NY, *The Interpretation of Industrial Society: Historic Preservation in the United States and Britain*

Boling, Patricia A.: Illinois Wesleyan University, Bloomington, *The Concept of Privacy and the Politics of Motherhood*

Brooks, Frank H.: McNeese State University, Lake Charles, LA, *An Anthology of Liberty, 1881-1908*

Christensen, Paul P.: Hofstra University, Hempstead, NY, *Materials, Motion, and Machines: The Production Framework of Classical Economics*

Cladis, Mark S.: Vassar College, Poughkeepsie, NY, *Rousseau and Durkheim: The Relation between the Public and the Private*

Clor, Harry M.: Kenyon College, Gambier, OH, *Public Morality and Liberal Society*

Faley, Jean V. L.: University of Wisconsin, River Falls, *A Social History of Scottish Tenement Childhoods*

Gould, Roger V.: University of Chicago, IL, *Neighborhood, Trade, and Insurrection in the Formation of the French Working Class*

Hills, Stuart L.: Saint Lawrence University, Canton, NY, *Life History of a Criminal: A Sociocultural Perspective*

Hopkins, Daniel P.: University of Missouri, Kansas City, *19th-Century Danish Cartography on the Gold Coast of Africa*

Kelly, Christopher J.: University of Maryland, Baltimore, *Rousseau's Confessions: A Translation*

Marcus, George E.: Williams College, Williamstown, MA, *The Sentimental Citizen: The Role of the Passions in Democratic Life*

Williams, Rhys H.: Southern Illinois University, Carbondale. *The Rhetoric of Political Movements: Constructing a Version of "The Public"*

UNIVERSITY TEACHERS

Hamburger, Joseph: Yale University, New Haven, CT. *Religion and Mill's On Liberty*

Nathan, Andrew J.: Columbia University, NYC, *Maoism in History*

YOUNGER SCHOLARS

Fitch, Susan M.: Georgetown University.

Washington, D.C., *The Establishment and Evolution of the Second Economy in Hungary*

Hochman, Robert N.: Carleton College, Northfield, MN. *Into the Mind of James Madison*

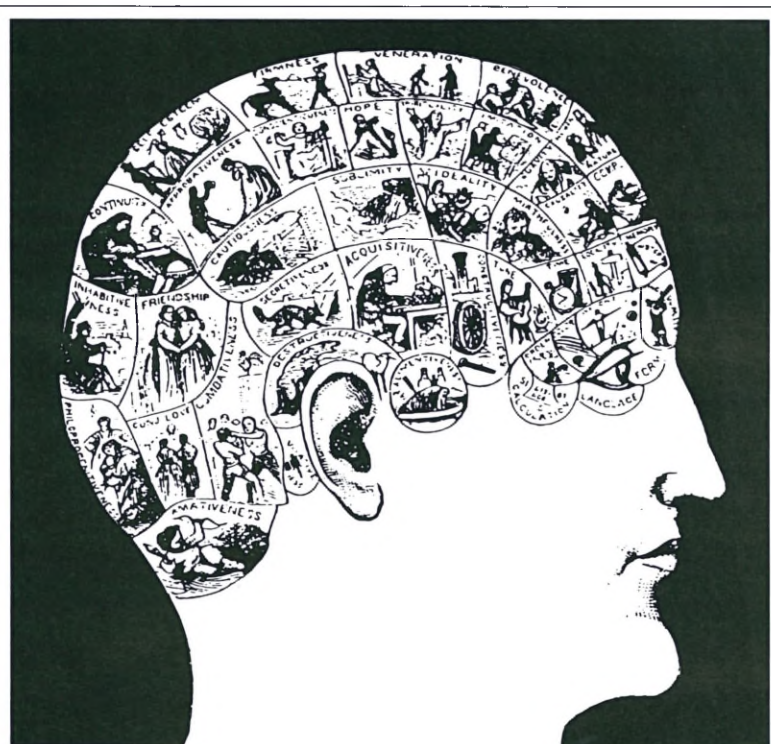
Kendall, Shannon L.: Alexander Central School, NY, *The Political Philosophies and Actions of Thomas Jefferson*

Lavalley, Ladd M.: Boston College, Chestnut Hill, MA, *Towards Secularization: Locke's Letters on Toleration*

Levinson, Theodore L.: Tufts University, Medford, MA, *New England Scrip in the 20th Century*

Rolfe, Meredith R.: Duke University, Durham, NC, *The Polish Experience: A Case Study in Revolutionary Theory*

Smith, Holly K.: Texas Tech University, Lubbock, *The Influence of Paul on the Development of Augustine's Theory.*



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Public Humanities Projects • Wilsonia Cherry 606-8271	March 12, 1993	October 1, 1993
Humanities Projects in Libraries • Thomas Phelps 606-8271		
Planning	November 6, 1992	April 1, 1993
Implementation	March 12, 1993	October 1, 1993
Challenge Grants • Abbie Cutter 606-8361	May 1, 1993	December 1, 1992

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Editions and Translations • Margot Backas 606-8207		
Editions • Douglas Arnold 606-8207	June 1, 1993	April 1, 1994
Translations • Martha Chomiak 606-8207	June 1, 1993	April 1, 1994
Publication Subvention • To be announced 606-8207	April 1, 1993	October 1, 1993
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Tools • Helen Agüera 606-8358	September 1, 1993	July 1, 1994
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Challenge Grants • Bonnie Gould 606-8358	May 1, 1993	December 1, 1992
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Collaborative Projects • David Wise 606-8210	October 15, 1992	July 1, 1993
Archaeology Projects • To be announced 606-8210	October 15, 1992	April 1, 1993
Humanities, Science, and Technology • Daniel Jones 606-8210	October 15, 1992	July 1, 1993
Conferences • David Coder 606-8204	January 15, 1993	October 1, 1993
Centers • Christine Kalke 606-8204	October 1, 1992	July 1, 1993
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DIVISION OF STATE PROGRAMS

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Each state humanities council establishes its own grant guidelines and application deadlines. Addresses and telephone numbers of these state programs may be obtained from the division.

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	Deadline	Projects beginning
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