

Humanities



Illustration by John Pack

Other cultures . . . Journeys we must take

by ROBERT N. BELLAH

Not long ago it was common to rank the cultures of the world in terms of how closely they resembled our own. Modern Western culture was seen as the standard of rationality and progress toward which all other cultures were or should be approaching. Thus the relationship of the modern West and the rest of the world was one of teacher and student, with "us" doing the teaching and "them" doing the learning.

In the nineteenth century this pedagogical role was expressed as "the white man's burden." In the 1950s it took the form of what was called "modernization theory." There was no little truth to this model and indeed much of the rest of the world has been eager to absorb aspects of modern Western culture. But it has become increasingly clear that this whole way of thinking is morally suspect—too closely allied with colonialism and imperialism and too profoundly ethnocentric.

In reaction to the arrogance and self-importance of this first view there developed at least from the early years of the twentieth century a doctrine that can be called "cultural relativism." Anthropologists studying quite simple cultures that would have been most despised by the Europocentric theorists of modernization endeavored to show that such cultures had their own unique values that were every bit as worthy of respect as our own. Indeed they

argued that since each culture is a self-subsistent whole there are not standards by which to judge between them.

While promoting the values of tolerance and pluralism the doctrine of cultural relativism had the ironic result, as Paul Rabinow is currently pointing out, of trivializing the whole enterprise of the study of other cultures. Since all cultures are of equal value and none has anything to learn from any other, why make the effort? Outside a particular cultural context there is nothing that is good, true or beautiful. Ultimately, there is nothing to take seriously. Therefore an initial emphasis on the uniquely different finally levels all to sameness: we are all equally trivial.

There has been for a long time another criticism of ethnocentrism that differs strongly from cultural relativism. This position has been espoused, marginally and fitfully, by those westerners who have never been happy with our modern "progress." Critical of modern science, materialism and power-seeking, they chose to reverse the roles assigned by the modernizers and saw "us" in need of being taught by "them." It was the spiritual wisdom of India or the natural life of the South Sea Islanders or the aesthetic grace of the Japanese that provided the standard from which we had much to learn.

For long only a few romantics, misfits and

spiritual seekers espoused such views because self-confidence in modern progress was almost unquestioned. Today things are different. Uncertainty about the future is endemic in Europe and America. Doubts about the modern project are no longer peripheral but are turning up in the intellectual centers of our culture. A leading economist, Robert Heilbroner, worries whether an overly complex modern society may not be headed for collapse. He suggests we may have something to learn from the more ritualized patterns of much simpler cultures. Even those who have not abandoned the hope of continuous material growth are beginning to wonder if there are not better examples than ours overseas. Japan has been suggested as a more viable model of modern society than contemporary America, and one that has much to teach us.

The problem with this third position is that it concentrates too exclusively on the desired features of the other culture and not enough on the difficulties we would face in appropriating them, desirable though they may be. (In this the proponents of the third position face problems quite similar to those of modernizers in the non-Western world.) For example, if Japan is an especially viable modern society it is so because it has been able to adapt to modernity features of a centuries-old highly particular culture and pattern of social organization. Totally lacking

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Humanities

a bimonthly review published by the
National Endowment for the Humanities
Chairman: Joseph D. Duffey
Director of Public Affairs: Barry D. Wanger
Editor: Judith Chayes Neiman
Editorial Board:
Harold Cannon, Geoffrey Marshall, B.J. Stiles, Armen Tashdinin, Barry D. Wanger, Judith Chayes Neiman
Editorial Assistant: Linda Blanken
Production Manager: Robert Stock
Librarian: Jeanette Coletti
Designed by Maria Josephy Schoolman

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that past or anything even approximating it, how are we or any other society to "learn from" the Japanese?

While each of these three approaches to the study of other cultures has its merits, I have tried to show that none is very satisfactory. Is there another approach or is there another dimension to the study of other cultures that would be more fruitful, that even would help to rescue what is of value in the three common approaches discussed above? I think there is. I would suggest that we use the study of other cultures first to learn more about ourselves and that only on the basis of this deepened self-knowledge can we begin to consider what we can adopt from outside. In this perspective, the recent writing of Louis Dumont has been particularly pertinent.

Dumont suggests that we are indeed in trouble and in need of help. In *From Mandeville to Marx* (University of Chicago Press, 1977) he writes:

[We] are witnessing a crisis of the modern ideological paradigm. It is true that the tendency to see crises everywhere is strong in modern ideology and that, if crisis there be, it was not born yesterday but has been there for quite some time; in a wider sense, the crisis is more or less congenial, to the extent that some of us take pride in it. Yet, we may perhaps say that the twentieth-century crisis of the paradigm has recently gone through an intensification, deepening, or generalization. (p. 10)

But, he continues, the crisis is so close to us, so involved in the very ways we think that it is peculiarly difficult to define it. Hence, "to isolate our ideology is a *sine qua non* for transcending it, simply because otherwise we remain caught within it as the very medium of our thought." The only way out of this dilemma, he urges, is to adopt a comparative perspective. We must take imaginatively the perspective of a radically different culture and then, as it were, look back at the peculiarities of our own. A lifetime of studying traditional India has given Dumont precisely that point of leverage.

Dumont isolates those aspects of modern ideology that differentiate it not only from India but from all traditional cultures, including that of the pre-modern West. Indeed it is one of Dumont's points that what we take for granted as "natural" is really an aberrant worldview shared by no other culture in human history.

In essence the rise of what he calls "economic ideology" makes the relation of the isolated individual and nature primary and derives society and culture from that; whereas every traditional culture made society and the relations between individuals primary and derived both conceptions of economics and of the individual from the prior social matrix.

Of course we know that radical individualism and a utilitarian attitude toward nature have never become completely dominant, even in the modern West. Older views which saw the end of man in love of neighbor and the contemplation of God have never entirely vanished. There is doubt whether a society based on individualism and utilitarianism alone could even survive. Yet the critical consciousness that seems to flow from individualism and utilitarianism is the source of our greatest achievements as modern men and women.

This formulation of the problem suggest some of the difficulties we face. We need to learn from cultural models very different from our own recent past, models of how to live that are less personally, socially and environmentally destructive. Traditional societies through-

Editor's Notes

Re-Viewing the World

Nineteenth-century Western scholars knew so little of the non-Western world that geographers of the period drew maps—such as the one on the opposite page—which shows much of China dissolving into hazy nothingness. So ethnocentric was their cultural bias they refused to accept the evidence of the existence of a great Chinese civilization as early as the 3rd millennium B.C.

In the lead article of this issue exploring intercultural studies, Robert Bellah has written that we should "use the study of other cultures first to learn more about ourselves and that only on the basis of this deepened self-knowledge can we begin to consider what we can adopt from the outside."

Modern scholarship often disproves many widely held assumptions. As the discovery of the Dead Sea Scrolls vivifies the Biblical descriptions of the early Christians, recent archaeology illuminates a highly developed Chinese culture 3,000 years before the Christian era.

The Census reminds us of the varieties of cultural, religious, and ethnic experience that comprise America's cultural pluralism. The "State of the States" article on that pluralism provides examples of how Americans of all racial and ethnic backgrounds can retain and draw strength from their diverse heritages while living in what is fast becoming a truly multicultural society.

The *Washington Post* reports that Iran President Bani-Sadr has compiled "computerized Koranic references to economic questions." No stranger to Western ideas, the Iranian leader threads his way through the cultural panoply, using modern technology to serve his society's ancient traditions.

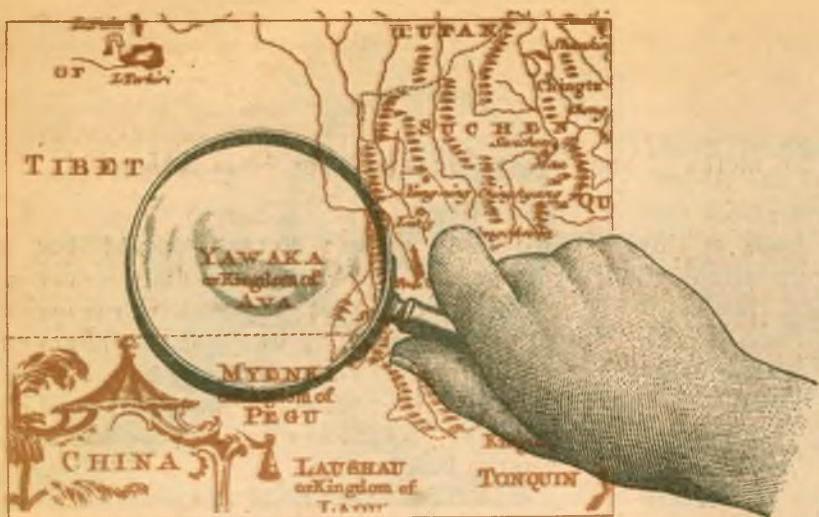
When our scholars go abroad—equipped with Coptic typewriter elements and computer-based language systems—they also bring a depth of knowledge and respect for the traditions and values of the people of other countries. Just as it is no longer necessary for immigrants to the United States to abandon their history and quickly embrace all the cultural blandishments of American civilization, it is no longer necessary or even prudent for Americans to view the world solely through Western eyes.

—Judith Chayes Neiman

out the world, including the societies of the pre-modern West, provide such models. But while we learn from other cultures we must be aware of our own commitments. Our extremes need balancing polarities that other cultures seem to contain.

But there is no other culture that we can uncritically follow, not even our own Biblical and Classical past, much as we have to learn from them still today. While we must certainly rethink our modern values, we cannot simply jettison them without so great a loss of identity as to make the whole project fruitless.

Thus while abandoning the first position of modern Western arrogance, we cannot adopt the stance of radical cultural relativism, for we need to concern ourselves with what is cognitively and morally true wherever we can find it. Perhaps it is only the dialectic of journey and return that will help us in our present need. And it may be that the journeys we must take now must go farther and deeper than any we have undertaken before.



Striding infantryman from the terracotta army of the First Emperor of Qin. (221–206 B.C.) 5' 10." Below, a food serving vessel, (late 11 century B.C.)

Rediscovering China

A unique collection of Chinese Bronze Age treasures, on loan from the People's Republic of China, is now being seen in this country for the first time. Chinese and American archaeologists and museum personnel have worked closely together to organize *The Great Bronze Age of China: An Exhibition from the People's Republic of China*. The exhibit, which opened at the Metropolitan Museum in New York in April and will travel to Chicago, Fort Worth, Los Angeles and Boston, displays 105 pieces of bronze, jade, and pottery. None of the objects has ever traveled here before and those from the early Bronze Age represent types never seen in America.

As long as twenty-five hundred years ago Confucius could celebrate the greatness of the Chinese past. "Zhou could survey the two preceding dynasties," he marvelled. "How great a wealth of culture! And we follow upon Zhou."

The "two preceding dynasties" were the Xia (roughly 2000 B.C. to 1700 B.C.) and the Shang (roughly 1700 to 1100 B.C.). The Zhou era that followed included Confucius' own time and lasted until about 250 B.C. Confucius idealized the so-called *san-dai*, the Three Dynasties, as models of good government and order; he particularly prized the early Zhou and its great rulers. Down through history the Three Dynasties continued to occupy a prominent place in the Chinese story of China.

In the late nineteenth century, Western scholars who first began to examine the Chinese historical record were sceptical of the existence of such early greatness in the non-Western world. They believed that the Xia and Shang were only legends, that the Zhou received its culture from others, possibly the West.

As so often happens, archaeology soon served to debunk the debunkers. By the 1920s, finds at Anyang, the traditional capital of the Shang, confirmed the historicity of that dynasty. After the establishment of the People's Republic in 1949, further discoveries showed that the Stone Age in China was a precursor of the bronze culture of Shang. Finally, the early phases of bronze culture were unearthed.

There is now a complete record of the foundations of Chinese higher civilization, stretching from the late Stone Age of the 3rd millennium B.C. to the early bronze era around 2000 and continuing through the Xia, Shang and Zhou. The Three Dynasties, in other words, can now be seen as a distinct historical epoch—the Bronze Age of China. Although no remains have yet been found which can be attributed specifically to the Xia, Ma Chengyuan, Curator of the Shanghai Museum, has written that "Chinese archaeologists have nearly accepted the existence of the Xia, but have resisted premature conclusions."

The spirit of international cooperation on the archaeological front also informed a constellation of events linked to the exhibit. An NEH-sponsored symposium held in conjunction with the Metropolitan display was attended by scholars from China, Japan and the West, and a conference at Stanford—"China's Past Unearthed"—explored the opportunities (and problems) of integrating the wealth of new information yielded by archaeological research with the knowledge of Chinese history and culture that rests on traditional written sources.

The intercultural understanding attendant on the new spirit of cooperation will not only affect scholars and specialists. The exhibit has the makings of an extraordinary bridge between the people of China and of the United States.

On the Chinese side, an avid popular interest in archaeology has resulted in many of the discoveries. "China today seems to be a nation of archaeologists dedicated to the discovery and preservation of its cultural heritage," says Professor Wen Fong of Princeton, a leading figure in organizing the exhibit. On the American side the exhibit is expected to reach millions—during its five-city tour and via a nationally televised film which will show these Chinese cultural treasures to an even wider audience.

And what treasures they are. The bronzes, which take the form of pots and other utensils, combine great purity of line and form with an austere and complex ornamentation. They display a mastery of technique and workmanship that fully justifies their reputation as the finest

Analyzing the finds from Anyang was an international undertaking to which Chinese and Western scholars both made important contributions. Work on the post-1949 discoveries, however, has not involved foreigners, nor have the new finds traveled much abroad. It is fitting, therefore, as China and the U.S. renew relations, that cooperation return to the field of archaeology as is now happening under the auspices of NEH, among others.



Photographs by Seth Joel, courtesy of The Metropolitan Museum of Art.



products of the Bronze Age anywhere in the world. Their grandeur is enhanced by the witness they bear to the great age and continuity of Chinese civilization, for many of the pieces are inscribed with characters that are the direct progenitors of contemporary Chinese writing. The ultimate pleasure derived from the pieces comes when one recognizes their association with historical events of great importance.

One beautiful vessel, for example, simply overwhelms the informed viewer. The inscription reads, "King Wu vanquished the Shang; it was in the morning, on the day *jia-zi*. . . ." and goes on to say that the pot was cast eight days later—that is, eight days after King Wu established Zhou!

This means that the object is roughly analogous to a magnificent statue executed a week after the Exodus, commemorating Moses and the freedom of Israel. When the Zhou bronze begins to inspire us with some of the same feelings as would such a statue, real intercultural communication will have begun.

—John Schrecker

John Schrecker teaches Chinese history at Brandeis University and is Research Associate at the Center for East Asian Research at Harvard.

"The Bronze Age of China"/The Metropolitan Museum of Art, NYC/\$150,000 outright plus \$1,000,000 gifts-and-matching/1979–81/Museums and Historical Organizations, Division of Public Programs

Unraveling the mysteries of the Middle East

The United States' crisis with Iran has brought into focus the hazards of involvement in a society with values different from our own.

Former American consultants to Iran have suggested that the attempt to implement cherished Western beliefs in the name of modernization and development played a part in creating Iran's current difficulties. Such concepts as delegation of authority, government decentralization, and devolution may have been too quickly introduced to a people who valued, and had long been accustomed to, obedience and patriarchal rule.

Recent scholarly work in various humanities disciplines has helped amass a wealth of information on Islamic societies. But even the Near Eastern specialists acknowledge that their comprehension of the non-Western world—and Iran in particular—remains incomplete.

Thus the urgency of the Congressional testimony last winter of Bernard Lewis of the Princeton Department of Near Eastern Studies, and co-editor of the *Encyclopaedia of Islam*.

Eight years ago, Lewis said, the Ayatollah Khomeini published a little book, *Lectures on Islamic Government*, that clearly outlined "how an Islamic state should be run, and prefigured in many important respects the new constitution recently promulgated in Iran." An English translation did not appear until 1979; it "would have been useful long before," Lewis added.

That this little book was ignored in the West is part of a serious failure to study and anticipate the confluence of historical, social, cul-

tural, religious, economic, and political circumstances leading to the printing of the Ayatollah's *Lectures*. Lewis argued that even more useful than explicating Khomeini's book at this point, "would be (obtaining) translations of some of the legal and technological classics of Islam, which form the background of the Ayatollah's thinking, and without a knowledge of which his ideas cannot be understood."

The NEH translation program represents a serious effort to make that knowledge available. Through translations into English of literary works as well as documents, public awareness of the traditions and achievements of other cultures is enlarged. Bringing forth whole bodies of writing unfamiliar to Westerners is generally seen as serving interdisciplinary and comparative studies humanities. Lewis' testimony made clear that such work can be critically useful to public policymakers as well. Thirty-nine NEH translation projects have thus far involved Near Eastern languages, including translations into English from Arabic, Armenian, Circassian, Persian, and Turkik.

Stretching from the Atlantic coast in Morocco to the Philippines, the heterogeneous Islamic world encompasses more cultural variations than Christianity or Judaism. A reliable reference guide for the study of Islam is a prime necessity, and a new edition of the *Encyclopaedia of Islam* (the first edition dates from the 1930s) has been underway since 1954, with four volumes completed. Volume V is now in preparation.



Published by the International Union of Academies in English and French versions, with independent translations into many Near- and Middle-Eastern languages, the *Encyclopaedia* is generally recognized as the major research tool in the field of Islamic studies.

Each volume contains well over one thousand tightly printed pages (the 75-page entry for *Iran* includes subsections on geography, demography, history, and religion) and represents a wide range of scholarship. More than 300 writers, a high proportion of them American, contributed to Volume IV. Their monetary reward is nominal—fees run about \$10 per column of 600 words. The work is accomplished mainly out of "love of scholarship," says Lewis.

Since 1975, NEH has supported the monumental project, and Lewis—the American member of the *Encyclopaedia's* four-person editorial committee (his colleagues are from England, France and the Netherlands)—says that NEH funding "has enabled our effort to survive." It has also meant that work on the much needed supplements could begin.

Events rapidly overtake the pace of publication, and the first three volumes are now being updated by the preparation of the supplements and an index. Among subjects missing under "A" alone are Abd-al Nasser (Egypt's former President), Amin El Hussein, Mufti of Jerusalem—and Ayatollah—the supplement to Volume I will include an article on the word's significance, use, and origin.)

It would be naive to suggest, considering the specialized nature of such projects as book translations and the *Encyclopaedia*, that these alone would significantly broaden general American awareness of the Islamic world view. There is a further need for effective teaching materials which do justice to the values held by seven or eight hundred million people.

"Saints and Sinners," a recent NEH-funded film depicting the religious life of an Islamic sect in Morocco, is one effort to meet that need. Produced by Elizabeth W. Fernea of the Center for Middle Eastern studies at the University of Texas at Austin, the 30-minute film, using footage from the archives of Granada Television, vividly portrays some basic tenets of Islam.

At an Islamic festival, for instance, tourists are shown clicking cameras, while a child is nursed and the sacrifice of a black bull is joyously celebrated. No lines are drawn between secular and religious life in this Moroccan group. Such religious manifestations as trances and spirit possession depicted in the film are not unique to Islam, Fernea explains in the accompanying teacher's manual.

Even within the Islamic world, they are subjects of controversy among Muslim scholars, who themselves often find it difficult to analyze the varieties of Islamic religious thought and phenomena.

There has been very little interchange be-



Horseman and Groom (c. 1560) 244 x 180 mm, lent by the Fogg Museum, and a Rosette (c. 1535) from Shah Tahmasp's *Book of Kings* from *Masterpieces of Early Safavid Painting*, shown earlier this year at the National Gallery of Art.



tween Western and non-Western experts on Islam on questions of religion, in part because many non-Western, Muslim scholars are literalists whose very analytical tools are different from those Western scholars use to study the scriptures and Judeo-Christian tradition. On the part of Western, and some non-Western scholars as well, there is now an interest in using more interpretative methods to examine and interpret Islamic tradition and the Koran itself.

In January an NEH-sponsored symposium gathered Islamists, historians of religion and Near East specialists from Muslim and non-

Muslim countries at Arizona State University's Department of Religious Studies—the first time experts from a cross-section of disciplines met to share insights on Islam from such a variety of professional perspectives. The papers given in Arizona will be published as a textbook; the participants hope the project will truly help make Islam more accessible to Westerners' understanding. If there is to be, someday, a vibrant Muslim-non-Muslim dialog, Project Director Richard C. Martin says, "the first step toward real communication is to educate ourselves."

—Elizabeth Ziffer Fletcher

Scholarly exchanges

Experts on Iran or Afghanistan are busier these days than they've ever been before. Drawn from the shadowy oblivion of their academic haunts into the dazzling light of public interest, these specialists may well doubt the staying power of this unusual demand for their expertise.

The United States has long been aware of its need for understanding of China, Japan, and Southeast Asia, but it has been only during the past decade that the Middle East and Central Asia have joined the list of "priority" area studies. It would be easy to be cynical about the ephemeral crises that promote such studies in the public's awareness, but one thing has changed for good: the front page is now international and, although its particular focus may vary from month to month, it is unlikely ever again to revert to provincialism.

The notion that the foreign and faraway can be viewed condescendingly as a species of mild entertainment is as old as Herodotus, from whom some of our most distorted images of ancient Egypt arise, and as modern as the *National Geographic* or *Geo*, its space-age rival.

The prize for mutual understanding, however, is no longer empire or economic prosperity but life itself—unthreatened by nuclear destruction. Our society has placed a new and urgent premium on those who can explain to us what the Kurds, Indonesians, and Pakistanis are really like in terms that we can understand. The old question arises again: how many of these experts do we need now and in the years to come?

The question has no answer that makes economic sense. If we have one such expert in each generation, that will suffice provided we are willing to act on that expert's advice. But the voice of a single prophet is seldom heard, or why the Cassandra myth? General understanding at the broad public level is required for democracy to function effectively; there are no limits to the numbers of these experts that we can use.

In practice, of course, there will always be limits. The demands of such training are rigorous; the level of language competence is very high, and will be coupled with a working knowledge of history, literature, religion, sociology, and political science. Few will opt for advanced training of this kind, since the chances for failure are many. Moreover the professional field is small, and only the best will succeed. The years occupied in graduate training will be long—six to ten seem to be the current average—and the chance of finding a suitable full-time job after attaining the doctorate is remote. So it is unlikely that we will be up to our necks in Iranian specialists in the next few years.

But the expense factor is not only greater during training. Throughout their working lives, such experts need to spend long periods in the 'target' country in order to maintain their

skills and renew their research. Many feel the need to return to the field every three or four years. It follows from this that a Ph.D. in American history is much less expensive to obtain and maintain.

Take this argument a step further and imagine that the target country is generally hostile to the foreign scholar visiting and observing its mores—such cases do exist even in this best of possible worlds—and you have two possible situations: one, that the country is closed to foreigners, and two, that only by exchanging scholars will the field be developed. The closed situation has applied to China for so long that a whole generation of China scholars has grown old studying a country they had little hope of visiting, while the exchange principle has been a fact of life for students of other countries for several decades.

Getting humanities and social science scholars into the field is the principal business of three organizations: the Social Science Research Council, the Committee on Scholarly Communication with the People's Republic of China, and the International Research and Exchanges Board. The fellowship opportunities offered by these three organizations send American scholars into the four other continents to pursue collaborative and individual research projects. These programs are supported by private foundations and government funds, but the total investment is comparatively small.

This year some 300 American scholars will benefit directly from these sources, and it is the teaching and publication record of this group that must serve the national appetite for authentic information on the rest of the world. To cite but one example, since the beginning of the exchange programs with Eastern Europe and the USSR in 1958, more than 1,000 scholars engaged in research in the humanities have participated in the programs organized by IREX and its predecessor organization; these scholars represent 156 different institutions in 36 states, the District of Columbia, and Puerto Rico, and they have written more than 3,000 books and articles as a result of their participation. Over the last two decades, the Far East has been comparably served, but we have much more to do to bring South America and Africa up to parity.

The romantic luxury of regarding four-fifths of the globe as mysterious, inscrutable, and exotic is behind us; now we face the serious business of learning to live together peacefully on this diminishing planet.

—Harold Cannon

Mr. Cannon is the Director of NEH Division of Research Programs.

International Research and Exchanges Board (IREX), \$300,000 outright plus \$1,000,000 gifts-and-matching, 1979-80/Social Science Research Council (SSRC), \$3,600,000 gifts-and-matching, 1978-1980/Committee on Scholarly Communication with the People's Republic of China, \$150,000 outright, 1979-80

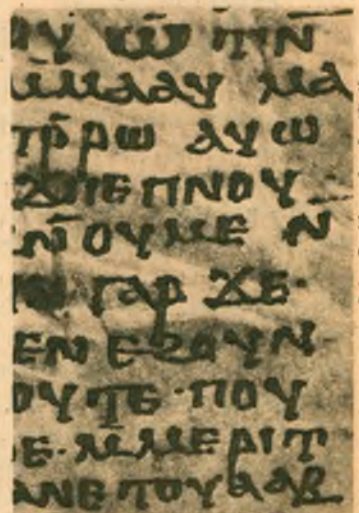
Encyclopaedia of Islam/Bernard Lewis/Department of Near Eastern Studies, Princeton University, NJ/\$78,545/1976-1981/Research Tools, Division of Research Programs/"Saints and Spirits"/Elizabeth W. Fernea/Center for Middle Eastern Studies, University of Texas, Austin/\$31,716/1978-79/Higher Education Projects, Division of Education Programs/"Islam and the History of Religions"/Richard C. Martin/Arizona State University, Tempe/\$10,000/1979-80/Research Conferences, Division of Research Programs

Ms. Fletcher is a Washington writer who has lived in the Middle East.

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Photograph courtesy of the Smithsonian Institution, Freer Gallery of Art, Washington, D.C.

Upper and lower case Coptic writing with new electric typewriter element; 5th century Coptic manuscript.

The characters of the Coptic language, once brushed with a frayed reed onto delicate papyrus, will soon be typed on an electric typewriter.

A typing element for Coptic, the latest form of ancient Egyptian that holds the story of the Hellenistic-Christian influence on Egyptian civilization, is being developed through the efforts of the American Society of Papyrologists.

Although the NEH gifts-and-matching grant of \$5,785 is small, the little ball that it will create will have an enormous effect on Coptic studies. The typing element will "greatly improve communication among Coptic scholars by increasing the speed of their research and avoiding the confusion that handwriting engenders," project director Roger S. Bagnall, classics professor at Columbia University says.

With another technological aid, students will learn the Armenian language at Stanford University this fall from a computer that prints out Armenian words and phrases on a video-display screen and speaks Armenian to the student through headphones.

Since relatively few students enroll in Armenian and other rarely taught languages, Stanford's Institute of Mathematical Studies in the Social Sciences, with the aid of a \$107,984 NEH grant is developing a cost-effective system for computer-based instruction in foreign languages, including the computer-taught course in Armenian.

So far, Armenian is the only language programmed for the computer; but the Institute has made the program general enough to be adapted to instruction of other languages.

The project is under the direction of Stanford Professor Joseph van Campen, who pioneered the use of computers for foreign language instruction a decade ago.

—Linda Blanken

Ms. Blanken is editorial assistant for Humanities.



Marshall Cohen

Dialogue:

MORALITY vs. REALPOLITIK

Humanities Perspectives on Foreign Policymaking



Robert E. Osgood

Photographs by Joan Giesecke

Foreign policymaking cannot be fully understood without a sense of history, philosophic principles and political science theories. We have asked two distinguished scholars to contribute their views—and invite our readers to continue the discussion.

Humanities scholarship has a major obligation—so far very inadequately discharged—to provide a philosophically rigorous, and historically sensitive account of morally acceptable principles for the conduct of American foreign policy. For, despite the recent emphasis on “human rights” in American foreign policy, it is difficult to dislodge the contention that furthering the national interest provides what Hans Morgenthau once called “the one guiding star, one standard of thought, one rule of action.”

Since World War II, especially in this country, Morgenthau’s doctrine has often been supported by the claims of political “science” and accompanied by a self-congratulatory polemic against various forms of idealism, moralism and political naiveté. But there is no reason why moralists who reject the “realist” view that pursuing the national interest should be our “one guiding star” need to be politically naive or idealistically ineffectual.

Moralists can accept the realists’ claim that a nation’s political purposes should bear a reasonable relation to its power if this means that it would be foolish for a nation to make military commitments that it cannot fulfill. If, however, the realists mean that a nation should refrain from expressing ideals or professing principles—such as the ideal of freedom under law—that it cannot everywhere enforce, then the realist view should be rejected vigorously.

The realist claim I want to discuss here is, however, a different one. It is the claim that nations have a right—and even a duty—to employ their power in a single-minded pursuit of the national interest, a pursuit restrained only by the dictates of national self-interest.

It will therefore be useful to review some of the considerations that have inclined thinkers to adopt the realist view. One line of thought which has its origins in Machiavelli, and its most influential recent statement in the writings of Hans Morgenthau, assumes that politics, and international politics in particular, constitutes an autonomous realm—a realm that is properly characterized exclusively in terms of power and, in consequence, a realm to which moral categories do not apply.

It is often argued, for instance, that the perfidy and widespread violence characteristic of international behavior are often both necessary and justified, however unfortunate they may be. Yet, it is said, such conduct is condemned by morality. It must, therefore, be justified on some other, more “political” standard—one

that permits whatever actions further the national interest or increase its power.

Like many other realist claims, assertions of this sort are founded on a wholly inadequate view of morality. Thus, realists often identify morality with simpleminded, exceptionless rules like “never lie” and “never kill.” But, of course, there are occasions on which it is morally permissible to lie or to kill, as in cases of legitimate self-defense.

It is important to note, too, that the notion of self-defense cannot legitimately be stretched so that it covers all those actions that advance the “national security.” Great nations often try to achieve marginal increases in their security by injuring the interests and even by violating the rights of other, often smaller, nations. But these actions cannot be justified by an appeal that is ultimately founded on the right of individual self-defense. It is even more difficult to see how this right can serve to justify the defense, not to mention the uninhibited pursuit, of the political, cultural and economic interests of powerful states. Even in a state of nature the right of self-defense is not so accommodating that it can provide a justification for political hegemony, cultural oppression and economic exploitation. The right of self-defense is a creature of justice, not a license to injustice.

To judge by their pronouncements, realists fail to understand that when, in a political situation, a moral consideration is overridden by a weightier consideration, the weightier consideration may itself be a moral and not simply a political one. If, for instance, our desire to come to the aid of those who are defending a life of freedom under law gives way to the consideration that we should not aid them by risking a nuclear war in which they and the rest of humanity might be incinerated, it is misleading to suggest that we have subordinated moral to political considerations. Rather, we have made a difficult choice, and done what seemed right from a moral point of view in a painful, perhaps even a tragic, situation.

Of course, I do not wish to suggest that in the international sphere lies are normally told, or friends betrayed, for morally acceptable reasons. All too often actions like these are performed simply because it is thought to be in the national interest to perform them. It is for this reason that international conduct undoubtedly deserves its scandalous moral reputation.

The realists’ tendency to misconstrue the requirements of morality is responsible for much of their scepticism about the possibility of moral judgment in the international realm. This unjustified scepticism is still further encouraged by their tendency to identify morality with simple-minded slogans (“make the world safe for democracy”), self-defeating, self-righteous policies (the demand for “unconditional sur-

render”), and false moral judgments (it is immoral to extend diplomatic recognition to a dictatorship). Their habit of associating morality with religious pacifism, gullible anti-militarism and foggy utopianism is even more destructive of true understanding. A critique of self-righteous arrogance and ineffectual utopianism is unquestionably desirable. But moralists can themselves join in such a critique and even welcome it. They will insist, however, that any such critique proceed on morally acceptable premises. And they will reject the suggestion that the only alternative to a misguided moral idealism is unrestricted power politics that sees the world from a purely “political” point of view.

Perhaps the other main source of the view that moral judgments and considerations are irrelevant to international affairs is the assumption that nations find themselves in a “state of nature” in which, according to Hobbes, there is neither justice nor injustice. Hobbesians claim that in contrast to individuals, states have not found it in their mutual self-interest to establish a law-giving sovereign who could create the conditions and institutions of justice. In such circumstances, and given the frightening insecurities of international life, states must as a matter of self-defense, pursue the national interest.

There are many difficulties with this argument. To begin with, to argue that an action was taken in self-defense is to argue that it is morally justifiable. But the right of self-defense is not unlimited and even in the state of nature (understood as a state without effective law) there are constraints on what individuals are permitted to do in self-defense. For instance, the use of excessive force is forbidden, as are attempts to spare oneself at the expense of other, innocent persons. Analogues of these restraints on individual action will apply to nations and, indeed, many of them have found expression in the laws of war (*jus in bello*).

The fact is, however, that nations do not inhabit a pure state of nature if this is taken to imply that they are endlessly engaged in a war of all against all in which considerations of self-preservation dominate all other concerns. The United States is not engaged in any such war—actual or potential—with Canada, or Israel, or with its Western European allies and it would be as objectionable to attack Canada or Israel, as it would be for Western Europeans to do less than their fair share in the defense of legitimate common interests.

Insistence on the fact that moral relations obtain in the international sphere is, therefore, plainly superior on philosophical grounds, and in closer accord with American moral traditions, than pure state-of-nature and pure balance-of-power doctrines can ever hope to be. This is not to say, however, that speaking in favor of moral standards is the best way to obtain them, nor is

it to deny that realists are right in thinking that moral rhetoric is often nothing more than a cipher in the struggle for power and advantage.

It is worth considering one final argument: that even if nations do not possess a collective right to pursue their national interests in disregard of the rights and legitimate interests of others, their leaders are bound (by an implicit contract, or as trustees or agents) to pursue their national interests for them. As Croce put

it, "History does not acclaim as heroes those who have sacrificed their native land to an ideal, but rather condemns them for having subordinated the interests of the state to any other motives, however generous."

But this often repeated argument is surely not much better than the argument that a corporation president has an overriding obligation to his shareholders to sell thalidomide if it will increase the value of their shares, or that a Mafia

hitman has an overriding obligation to kill in accordance with his "contract." No decent man could accept a position on these terms and neither the moral sentiments of the American people nor the requirements of the United States Constitution—according to which treaties are the law of the land—permit us to understand the obligations of those who conduct American foreign policy in this way.

—Marshall Cohen

There has been an intellectual revolution in the American approach to foreign relations since the end of World War II. Inspired by the writings of Reinhold Niebuhr, beginning before the war, and consolidated by the early postwar writings of Hans Morgenthau and other "realists," this revolution has been incorporated in the conventional outlook of Americans with a professional interest in foreign affairs; its roots are in the pragmatic response of the general public to the difficulties of managing power in an increasingly disorderly world.

In a remarkable departure from habits of thought cultivated in the luxury of relative isolation, Americans have come to terms, in theory and practice, with one of the oldest themes of Western philosophy: the conflict between universal principles and the claims of particular self-interest. Yet they still have great difficulty in squaring traditional idealism and idealistic hopes with a steady, prudent Realpolitik that would serve the national interest.

Realpolitik has a bad name because we associate it, historically, with national aggrandizement and war. But if we understand Realpolitik as managing power to support national interests, history shows that it can be used wisely as well as imprudently, for valid as well as invalid moral ends. It can be disruptive but also indispensable to international order.

The problem for idealists is that Realpolitik is, in any case, unavoidable. For in a world of autonomous states with many conflicting interests but little unifying sense of community or central government or compatible systems of law, states must rely on their own power and that of other states with similar interests. In an interdependent system of relations in which the power to deter, persuade, or compel depends on self-help, with force as the ultimate recourse, order depends on power balancing power.

All states, except the most dependent or insulated, rely on Realpolitik in one form or another to support their vital interests. Customarily they try to enhance their power by justifying its pursuit in terms of the universal principles of the Enlightenment, whether in its Western liberal, Marxist, or evangelical mode. Inevitably, national self-interest distorts or subverts moral pretensions, either cynically or through self-deception. But only in the United States do these universal principles have a substantial effect on national policies and actions.

As the historian Felix Gilbert has shown (in *To The Farewell Address*), the transplanted ideals of the *philosophes* and English Whigs are intrinsic to the creation and existence of a nation of immigrants lacking organic national bonds, communal fidelities, or tribal loyalties. These transcendent ideals are at the core of America's sense of national mission. The vision of reality that accompanies them was nurtured in a long period of relative insulation from the adversities of international politics. But ideal intentions do not necessarily produce ideal results—often the opposite—and unrealistic expectations almost always bring failure and disillusionment.

American idealism has been at its best when it has imposed ethical constraints on the

use of power or with vision and generosity inspired foreign programs of Realpolitik that served national security (for example, the Marshall Plan and NATO). Idealism has been less edifying when manifest in lecturing and reforming foreigners, or abstaining self-righteously from the normal expediences of power politics, or trying to purge national guilt. Idealism has been most damaging when it has provoked crusades that exceed the limits of national power, impelled withdrawal from the responsibilities of power in fits of disillusionment following excesses of moral enthusiasm, or fostered illusions about the possibilities for transforming conflict into harmony through the strenuous exercise of good will and good works.

One recurrent effect of American idealism has been an oscillation in the public mood between unreasoning optimism and excessive despair, bold extroversion and timid introversion, injured self-constraint and frantic affirmation of power. This oscillation springs from the exhilaration of idealism, or the narcotic effect of its accompanying illusions, periodically encountering the shock of reality. It is a particularly dangerous habit in today's world because our margin of safety has drastically shrunk as commitments and involvements have expanded.

What then would be the mark of a steady, prudent American Realpolitik consistent with American idealism? One crucial mark would be a foreign policy in which, as Walter Lippmann wrote in his famous *U.S. Foreign Policy: Shield of the Republic*, published in 1943, "foreign commitments are in balance with the nation's power." For thirty-five years American policy has been afflicted with a chronic gap—particularly in the Third World—between commitments (that is, the interests it is obligated to support) and the power to support them. This gap narrowed only episodically in response to real crises for which we were unprepared, like the Korean War, or largely imagined crises, like the missile gap and the threat of wars of national liberation in the 1960s.

These sporadic surprises and alarms in American foreign policy, like the oscillations of mood, reflect the unresolved tension between American idealism and self-interest. Thus in the 1970s the Vietnam War was almost universally justified in terms of preserving international order against piecemeal aggression, until its human and political costs, unsupported by more tangible national interests, provoked a national mood of escapism. But escapism, given the continuing expansion of commitments and involvements in behalf of containment, now encounters the shocked rediscovery of the Soviet threat, provoking an anxious effort, once again, to close the gap between interests and power.

To bridge the gap between perceived interests in the Third World and the national willingness and ability to support them with power, the U.S. in the 1970s—unable to revert to the expediences of the past (either Eisenhower's greater reliance on nuclear deterrence and the formation of military alliances or Kennedy's buildup of America's limited-war capabilities and expansion of economic aid)—invested great

hopes in a global detente with the Soviet Union and the devolution of containment to security surrogates (of which Iran turned out to be the only candidate). These ventures in Realpolitik, however, only partly succeeded in closing the gap, and their friction with American idealism and idealistic expectations accentuated the post-Vietnam yearning to escape Realpolitik.

Throughout the post World War II period, American idealism has sought to transcend the adversities of managing power. Thus, in the 1970s we hoped to circumvent or sublimate containment by concentrating on economic and political development, now enlarged to embrace a host of "North-South" issues and a new "global agenda" of non-military problems. We hoped that the Cold War would recede while the U.S. aligned itself with the "forces of change" in the Third World and restored America's moral reputation and self-confidence by squaring all foreign economic, military, and diplomatic relations with human rights criteria. But once again, idealistic hopes clash with the imperatives of security, and the tension between idealism and self-interest results in an uneasy reversion to Realpolitik.

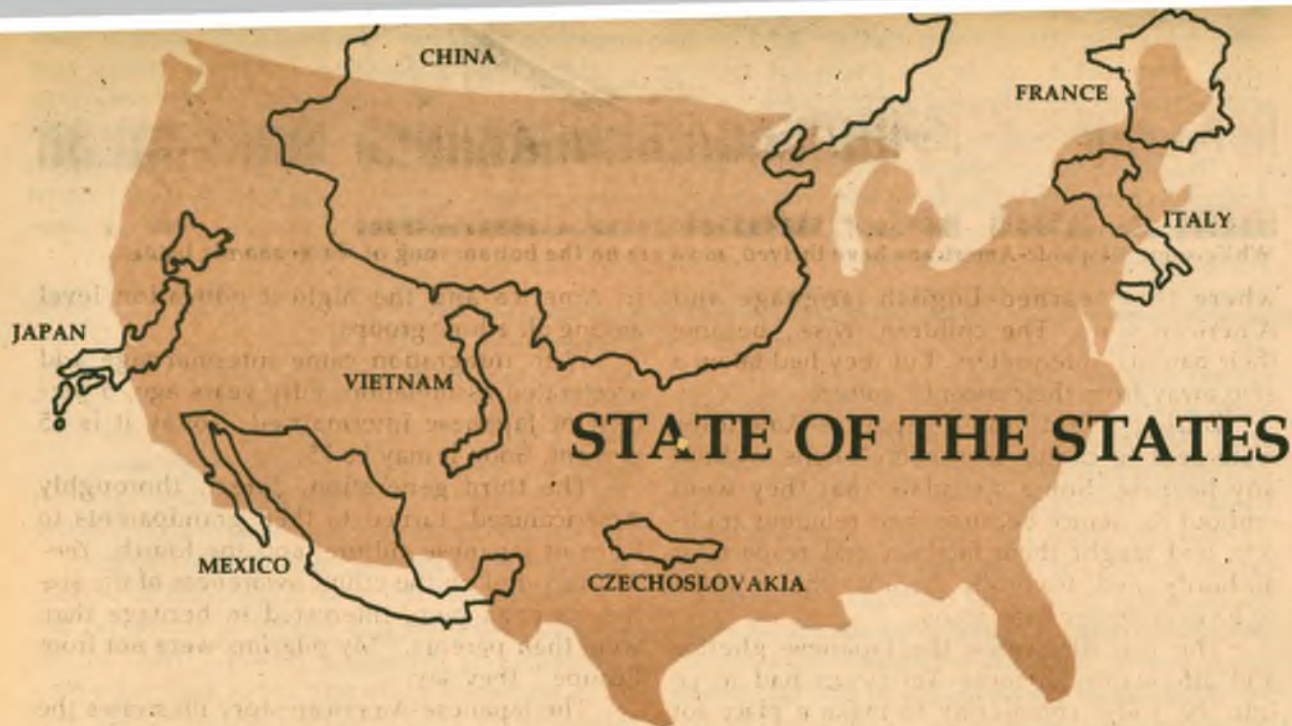
The problem, of course, is not to choose between Realpolitik and idealism but rather to incorporate idealism into the framework of a realistic conception of national interests in the international system as it is, not as we would like it to be. Such a conception must comprehend a broad range of security interests embracing the supply of energy, the monetary system, and other non-military considerations. Correspondingly, Realpolitik must manage power in all its dimensions. But whether we will it or not, ultimately the question of how and when to use military force to protect the nation's vital interests must remain at the core of American foreign policy as long as we are a global power.

This being so, we must ask ourselves whether a nation so beholden to the Enlightenment can conduct a truly enlightened but effective Realpolitik in a complex international environment that provides so few of the moral satisfactions traditionally sought by Americans.

Americans neither should nor can abandon morality but they have never more needed an enlightened Realpolitik. Eventually—perhaps after the current wave of disillusionment and alarm has run its course—our leaders may find the principles and rhetoric, as well as the policies, to sustain an enduring American Realpolitik, fit for all international seasons.

This would signify the consummation of the mission that Niebuhr, Morgenthau, and the early postwar realists intended: sustaining not suppressing American idealism by subjecting it to the discipline of power. Contemporary realists should remember not only their defense of power politics but also their insistence that power is not an end in itself. As Hans Morgenthau wrote in *The Purpose of American Politics*, "In order to be worthy of our lasting sympathy a nation must pursue its interests for the sake of a transcendent purpose that gives meaning to the day-to-day operations of its foreign policy."

—Robert E. Osgood



The Vinc and Emelia Mareš family, c. 1895, Czech immigrants to Texas.

Pluralism

Since it is virtually impossible to encompass all of the diverse programs supported by humanities committees in each of the fifty states, Puerto Rico and the District of Columbia, this feature of Humanities highlights some of the activities that many state programs have in common. For further information about how to apply for grants from state programs, contact the office located in each state. A list of these offices may be obtained from the Division of State Programs, NEH, MS 404, Washington, D.C. 20506.

At a recent conference in Maine, descendants of immigrant French-Catholics and Huguenots—two groups that have traveled separate ways since the St. Bartholomew Massacre in 1572—discovered for the first time their common heritage as Franco-Americans. In California, a Public Radio broadcast examined the history and the future prospects of the Hispanic population which may become a majority in that state by the year 2000.

In Minnesota, residents of farm communities enthusiastically welcomed scholars of Chinese history and philosophy who came as part of a traveling exhibition on Chinese culture. And in Texas, a folklore scholar from

Prague spoke to a gathering of Czech-Americans about their forebears who had left Moravia nearly a century ago.

These four programs were funded by state humanities committees. Distinguishing these programs—and approximately 3,500 other programs on public issues funded by state committees each year—is their use of history, literary criticism, philosophy, linguistics and other disciplines of the humanities to illuminate issues of public concern.

Conceived as a way to deepen understanding, the programs frequently examine different value systems and the multiple ways in which individuals and groups may comprehend a given situation.

The four programs cited offer a quick glance at state programs pertaining to ethnic minorities, though they merely hint at the number of such groups. A sampling of programs in just six states indicates that some significant changes are taking place in our "nation of immigrants" as new settlers, and high birth rates among some ethnic groups, alter both demographics and cultural mores.

Ethnic minorities long established here are taking a new look at themselves and asking the

larger society to view them in their new-found identity. For some, this may involve a desire to redress past wrongs. For others, it may mean new ties with the "Old Country."

For these and other reasons, many Americans seeking an identity are looking not just within themselves, but also to family ties that are rooted in the past and beyond our borders.

"Czechs in Texas" brought some five hundred people to Temple, Texas for a three-day symposium. The symposium included more than twenty scholarly papers on Czech history, religion and language.

Clinton Machann, a Czech-American who teaches English at Texas A & M, helped plan the program because he felt a need to define the distinctive Czech contribution to Texas. Czech-Americans are 5 percent of the population in Texas and Czech is the third most spoken language; six Czech periodicals are published; sixteen radio stations regularly broadcast programs in the Czech language; and thirty to fifty Czech-American polka dances are held each week.

Yet Machann and others, while proud of the visibility of Czech culture in Texas, are concerned that among the younger generation Czech identity is declining. Before World War II, when most Czech families lived in tight-knit farm communities, parents taught their children the Czech language. Some children learned as they listened to their parents reading aloud from the Czech-language newspapers.

But since the war, families have moved to the cities and become dispersed among the larger population, resulting in some loss of Czech identity, including fewer children who speak the language.

For the symposium, Machann was able to forge a link to the "Old Country." He arranged for Antonin Robek, head of the Czech Institute of Ethnography and Folklore to attend the symposium. Speaking in Czech, Robek told of letters written by the original settlers to relatives back home telling of their new lives in Texas. Texas was well-known in Czechoslovakia, he told the symposium, adding the hope that, once again, news from Texas might be forthcoming. (The Voice of America reported the symposium in its broadcasts to Czechoslovakia.)

Even more numerous in Texas than the Czech are the Mexican-Americans. In Texas Mexican-Americans are one in five and have been living in the state for more than 400 years.



Photographs courtesy of National Council of La Raza

Thinning plums atop an eight-foot ladder in Fresno Country, California.

Yet, as recently as 1966, a National Education Association report termed Mexican-Americans as "The Invisible Minority" because, at best, they have been ignored by the majority.

Though some Mexican-Americans in Texas have thrived as ranchers and farmers, most are on the bottom rung of the ladder educationally and economically. Finding assimilation an improbable and sometimes undesirable option, many Mexican-Americans have tried in the last ten years to unite in asserting themselves, hoping to better their lot.

A symposium, "Reflections of the Mexican Experience," was held at the University of Houston last year. There were two goals: to inform Anglos of Mexican-American concerns and to try to define a distinct Mexican-American culture, separate from the Anglo-American and Mexican cultures. Mexican-Americans in Texas have strong ties to Mexico through language, tradition and the continuous flow of undocumented Mexicans who come to the U.S. But they also express an identity that is uniquely their own.

In California, which has always had a notably diverse population, the number of Mexican-Americans and other Hispanics is increasing with such rapidity that they may become the majority by the year 2000. A documentary on "A Spanish-Speaking California by 2000," aired in the San Francisco area on Western Public Radio, examined the effect this might have on the future of the far West.

The documentary related how past discriminatory laws deprived Hispanics of language rights, how waves of Anglo settlers coming in the Gold Rush forced the Hispanics into barrios on the other side of the tracks, and how vigilante groups terrorized them. Because Hispanics couldn't read the English in which documents were printed, they were cheated on contracts and denied protection of the law and the vote.

In more recent years there has been a change for the better. In an attempt to develop a unified voice Hispanics have formed a Mexican-American political association.

Still, tensions abound. Anglos near the border ask for higher fences while Hispanics ask for bridges. Bilingualism, especially in the schools, remains a problem in search of a Solomon. Economically, many Hispanics are pressed; the most radical speak of separation, while moderate voices ask Anglos to recognize the worth of cultures other than their own.

The documentary compares the situation to that in Belgium where two distinct cultures, the Flemish and Walloon, still quarrel in separate languages after 150 years as an independent nation. The good counsel of a Swiss official—in whose country four cultures live together with mutual respect—is also heard, advising the audience that "Tolerance is always a very good guide in politics; cultural diversity always adds something; never takes away anything."

The Japanese, another of California's many minorities, were the subject of a broadcast on Western Public Radio which dealt with four generations of Japanese in this country, starting with the first ten immigrants who came in 1870 and founded a tea and silk colony. By 1910 there were more than 27,000 Japanese working as farmers, miners, and laborers. But they were denied citizenship, couldn't own property or marry across color lines. Fears of "yellow peril" led to a 1924 law barring further immigration.

The first generation, *Isei*, adhered to the old traditions and taught them to their children, while sending the children to American schools



Photograph by Micheal Heron courtesy of U.S. Catholic Conference



While some Hispanic-Americans have thrived, most are on the bottom rung of the economic ladder.

where they learned English language and American ways. The children, *Nisei*, became their parents' interpreters. But they had taken a step away from their parents' culture.

During World War II Japanese-Americans were sent to camps for enemy aliens without any hearing. Some speculate that they went without resistance because their religious tradition had taught them fatalism and respect for authority, and, ironically, because they wanted to be even better Americans.

The war dislocated the Japanese ghettos and afterwards Japanese-Americans had to go into the wider community to make a place for themselves. They did—and very well—achieving the highest income level of any group

in America and the highest education level among all ethnic groups.

With integration came intermarriage and accelerated assimilation. Fifty years ago, 5 percent of Japanese intermarried. Today it is 55 percent. Soon it may be 75.

The third generation, *Sansei*, thoroughly Americanized, turned to their grandparents to learn of Japanese culture; and the fourth, *Yonsei*, nurtured on the ethnic awareness of the sixties, is even more interested in heritage than were their parents. "My pilgrims were not from Europe," they say.

The Japanese-American story illustrates the paradox faced by all minority groups: as they assimilate they give up much of their ethnic



Itri, Italy and a venerable Itrani, from "Itri/Knightville: The Americanization of Itri."



Photographs: Salvatore Mancini



The "China Culture Program" in Minnesota.

identity. The Japanese-Americans are successful yet uneasy—a "model minority" which may be committing ethnic suicide.

In Rhode Island there is a different story of new and "Old World" relationships. Knightsville is a small community near Cranston. Most of Knightsville's population either has come to the U.S. from a timeless little Italian village named Itri, or is a descendant of an Itrani.

Every year since 1905—five years after the first Itrani arrived in Knightsville—the town has held a three-day midsummer festival honoring the Madonna della Civita. This annual tradition began in Itri almost 1200 years ago when a deaf-mute shepherd was startled by a vision of the Madonna in a tree and falling to his knees, discovered that his speech had been restored. The word *Civita* has a double meaning. It means community and it is the name of a mountain near Itri. In Italy and in the United States, the mark of an Itrani household is the image of the Madonna.

Sal Mancini, a prize-winning still photographer who was born in Itri but raised in Knightsville, went back to Italy in 1973, and documented the return to the land of his forebears with myriad photographs. The Rhode Island Committee for the Humanities helped Mancini to turn the experience into a film, "The Americanization of Itri," showing the continuity of tradition between Itri and Knightsville.

The film is in three parts; the first tells the history of Itri, the second shows interviews with three generations of Knightsville residents, and the third focuses on the festival as it is celebrated in Itri and in Knightsville. Mancini uses black and white still photos of Itri to dramatize Itri as an unchanging point of origin and nostalgic return. He contrasts this with color movies of Knightsville, an American community with an accelerated tempo of life and change.

In September, 1979 the film was shown on Public Television in Rhode Island. The premiere, a showing in the Cranston High School Auditorium, had the intimate quality of a home

movie to the 700 residents of Knightsville. Everyone knew everyone else—in Knightsville and in Itri. All the faces were familiar.

In Maine, which shares its border with Quebec, 40 percent of the population is of French descent. There are towns in the north where the figure is 90 percent. And in Lewiston, a populous city in the central part of the state, 60 percent of the population speaks French as the mother tongue. In April 1978, the first international symposium on the Franco-American presence in America was held in Lewiston, with cooperation from the French and Quebec governments.

The symposium was the occasion for a dramatic rapprochement between descendants of Catholic and Huguenot immigrants to America. Huguenots, fleeing persecution in France, had assimilated into Protestant America, leaving only traces of their French heritage in the names of landmarks such as Faneuil Hall in Boston. Franco-American Catholics, who came here from Quebec, had never identified with their Huguenot brethren, even one so famous as Paul Riviere.

A second rapprochement, less dramatic, but more significant for the future of Maine, occurred between the two waves of settlers from Quebec who, heretofore, had largely ignored each other. The first immigrants came in the eighteenth century and settled in rural communities in the St. John Valley. A century later, a migration of Quebecois came south to work in the mill towns.

The second group brought with it a strong church-bound communal network which maintained a social order and support system until World War II. Since then, the network has frayed and town residents have experienced numerous societal problems.

On the other hand, Franco-Americans living in rural Maine never had a powerful church-based support system and were used to more independence. By meeting formally for the first time, the two groups became aware that they had a bond as Franco-Americans and that each might benefit from mutual support.

In Colorado there is a project to provide the general public with information about the Indo-Chinese who are now making Colorado their home. With funding from the Colorado Humanities Council, the Colorado Alliance of Pacific-Asian Americans is preparing a booklet that describes the various Indo-Chinese people, their history, religion and customs, and narrates their flight to freedom and resettlement.

The booklet will be distributed to schools, libraries, news media, government offices, housing authorities, and other agencies which may work with this newest wave of immigrants.

In Minnesota, an unusually well-received project has been devoted to one of the state's least numerous ethnic groups, the Chinese. "Minnesotans are fascinated with China," says Cheryl Dickson, director of that state's Humanities Commission.

"Historically, Minnesota was the jumping off place for missionaries on their way to China and now, many former missionaries and their children have settled in the state. Among American visitors to mainland China, more come from Minnesota than any other state."

For two years the Minnesota Humanities Commission has funded a traveling exhibit on China which has been seen in small farm communities all over the state. Organized by the Midwest China Study Resource Center in 1978, the "China Culture Program in Minnesota" has included scholarly lectures on Chinese art, his-

tory, philosophy, religion and archaeology as well as performances of Chinese traditional songs and opera and demonstrations of music played on ancient Chinese instruments. As the scholars and performers travel, they are accompanied by an exhibition of Chinese art ranging from 2000 B.C. to the nineteenth century. Audiences have been so enthusiastic that in the first year, the itinerary was expanded from eighteen to thirty-eight host communities.

During the second year of the project, students from the People's Republic came to the U.S. to study for the first time in thirty years. In the eyes of the program's organizers, this renders the occasion of the traveling program even more auspicious, as it provides increased opportunities for grass-roots cultural exchanges.

The demographic changes occurring in America's population today may produce any number of other changes in our national character. As a country criticized only two decades ago for being too conforming in attitude and monotonous in appearance, America's urban scene today is enlivened by the colors and sounds of many lands.

America was at one time described as a "melting pot," meaning that the "tired and poor" came to these shores, shared the bounty, and eventually became "Americanized"—a homogenous whole.

The truth, of course, was different. Many groups were excluded. And others, admitted to the country, joined the "tired and poor" already here, unable to break through the laws—written and unwritten—which prevented them from full participation in the society.

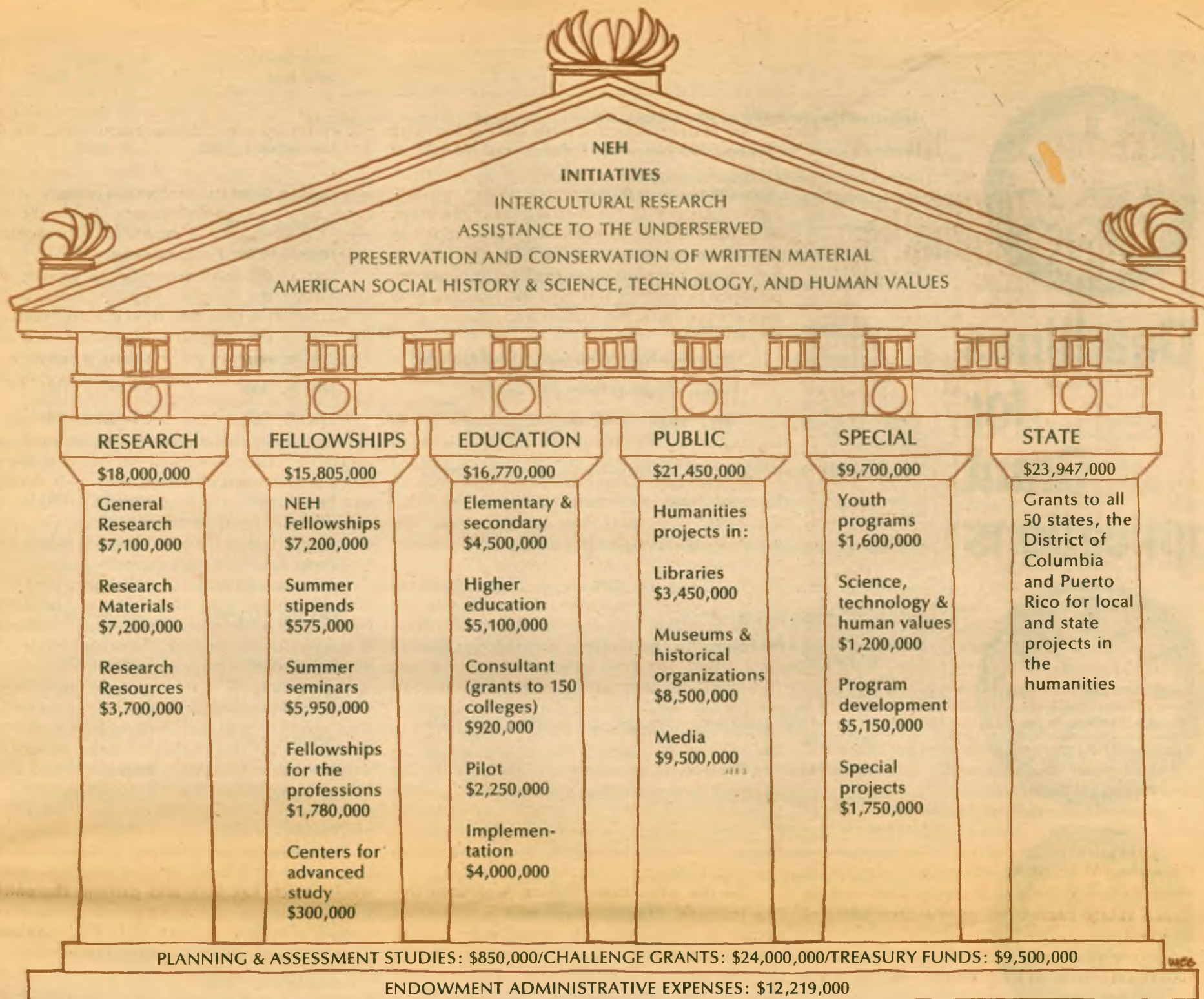
America is now viewed as more like a patchwork quilt than a melting pot. Composed of fragments of cloth varied in design, color, shape and size, and stitched together into a whole which has form and pattern, the patchwork quilt is one of America's indigenous crafts, a thing of beauty, warmth and utility—an heirloom to pass on from generation to generation.

We are a "nation of immigrants" rediscovering our origins. From Hispanic-Americans and Japanese-Americans we can learn how deep and affecting are the feelings of discomfort and disadvantage experienced by those who are treated as "different" by the majority. In Texas' Czechs and Rhode Island's Italian-Americans we see examples of people trying to maintain the connection between their old and new worlds. And in the reconciliation in Maine and the reaching out in Colorado and Minnesota we may find harbingers of an enlightened awareness of a need for understanding among an infinitely diverse people. —Anita Franz Mintz

Mrs. Mintz is a Washington writer.



Vietnamese children in Colorado.



NEH FISCAL YEAR 1981 REVISED BUDGET

Like many federal agencies and most humanities institutions, the National Endowment for the Humanities is meeting the need for federal fiscal restraints by carefully designing its budget edifice and the support levels of the 30-some programs which are administered by its six divisions.

As part of the President's revised 1981 budget, the Endowment is currently requesting federal appropriations totaling \$152.2 million for the fiscal year beginning October 1, 1980. It is expected that this budget will fund approximately one out of four formal applications based on the current rate of proposals submitted to the agency.

In its planned 1981 funding, the NEH proposes increased agency-wide support in three areas that are considered critical.

The first of these initiatives is expanded support for *intercultural research* programs. These programs, administered by various scholarly organizations, aid humanists engaged in international exchange and overseas research which promises to increase this country's understanding of the traditions, culture, and values of other countries. At a time of increasing public interest in and decreasing private funds for the study of international affairs, the NEH has targeted \$3 million of its budget to aid up to

500 individuals pursuing research in such important regions as Eastern Europe, China, Mexico, Latin America, Africa, and other Third World nations.

The Endowment is also refining and increasing its support of *conservation projects* responding to the physical deterioration of written materials in the humanities—books, journals, newspapers, manuscripts, diaries, and archival records—a problem now assuming crisis proportions. While the Endowment's role in rescuing scholarly materials must continue to be a limited one, NEH has earmarked \$500,000 to support research, demonstrations, and training in archival preservation and restoration. A small number of grants will actually cover the cost of preservation when highly important collections are seriously threatened.

The third Endowment initiative for FY '81 will be to provide underserved groups with *expanded access and technical assistance* from NEH programs, especially in the Public, Education, Special Programs, and Research Divisions. State programs, which have been particularly responsive to the needs and interests of local communities, will be able to expend up to 10 percent of their grant funds in support of special program development efforts. The Endowment hopes, thereby, to increase participation in the

humanities by institutions and groups, particularly minorities, which have not traditionally benefitted from NEH grants.

The NEH will continue its commitments, established in 1979-80, to emphasize programs in *American social history* and in *science, technology and human values*, the latter in conjunction with other federal agencies interested in aiding exploration of the social implications of technological developments.

The FY '81 budget will be most concerned, of course, with maintaining program activities conducted by the Endowment's six divisions, as shown in the illustration above. Also shown are the proposed budgets for planning and assessment studies, "treasury" funds (which match non-federal dollars donated for specific projects), challenge grants (which provide one federal dollar for every three non-federal dollars raised to strengthen the financial base of selected humanities institutions), and the Endowment's administrative expenses.

A more detailed summary of the Endowment's FY '81 appropriation request is available by writing to: Public Affairs Office—Mail Stop 351, National Endowment for the Humanities, 806 15th St. NW, Washington, DC 20506.

—John Lippincott

Mr. Lippincott is an Endowment staff member.



Deadlines for Grant Applications



	Deadline in bold face	For projects beginning after
DIVISION OF EDUCATION PROGRAMS—Geoffrey Marshall, Director 202/724-0351		
Elementary and Secondary Education— <i>Francis Roberts 202/724-0373</i>	November 1, 1980	April 1981
Higher Education/Individual Institutions Consultant— <i>Janice Litwin 202/724-0311</i>	June 15, 1980	October 1980
Pilot— <i>James Jones 202/724-0393</i>	October 1, 1980	April 1981
Implementation— <i>Sherrolyn Maxwell 202/724-0393</i>	June 15, 1980	January 1981
Higher Education/Regional-National— <i>Blanche Premo 202/724-0373</i>	July 1, 1980	January 1981
DIVISION OF PUBLIC PROGRAMS—Martin Sullivan, Director 202/724-0231		
Humanities projects in: Libraries— <i>Holly Tank (Acting) 202/724-0760</i>	July 10, 1980	January 1, 1981
Media— <i>Stephen Rabin 202/724-0318</i>	July 10, 1980	January 1, 1981
Museums and Historical Organizations— <i>Cheryl McClenney 202/724-0327</i>	July 15, 1980	January 1, 1981
DIVISION OF FELLOWSHIP PROGRAMS—James Blessing, Director 202/724-0238.		
Fellowships for Independent Study and Research— <i>David Coder 202/724-0333</i>	June 2, 1980 <i>(Notice of intent will be accepted.)</i>	January 1, 1981
Fellowships for College Teachers— <i>Karen Fuglie 202/724-0333</i>	June 2, 1980 <i>(Notice of intent will be accepted.)</i>	January 1, 1981
Residential Fellowships for College Teachers— <i>Karen Fuglie 202/724-0333</i>	November 10, 1980	Fall 1981
Summer Stipends for 1981— <i>202/724-0376</i>	October 13, 1980	Summer 1981
Summer Seminars for College Teachers— <i>Dorothy Wartenburg 202/724-0376</i>		
Participants	April 1, 1981	Summer 1981
Directors	July 1, 1980	Summer 1981
Fellowships for the Professions— <i>Julian F. MacDonald 202/724-0376</i>		
Journalists	March 1, 1981	Fall 1981
Seminars for the Professions	April 1981	Summer 1981
Seminars for Professional School Teachers	March 1981	Summer 1981
Centers for Advanced Study— <i>Guinevere L. Griest 202/724-0238</i>	February 1, 1981	Fall 1982
DIVISION OF RESEARCH PROGRAMS—Harold Cannon, Director 202/724-0226		
General Research Program— <i>John Williams 202/724-0276</i>		
Basic Research	April 1, 1981	December 1, 1981
Basic Research/Archaeological Projects	October 15, 1980	April 1, 1981
State, Local, And Regional Studies	September 1, 1980	March 1, 1981
Research Conferences	September 15, 1980	December 1, 1980
Research Materials Program— <i>George Farr 202/724-1672</i>		
Editions	October 1, 1980	June 1, 1981
Publications	November 15, 1980	March 1, 1981
Research Tools and Reference Works	October 1, 1980	June 1, 1981
Translations	July 1, 1980	March 1, 1981
Research Resources— <i>Margaret Child 202/724-0341</i>	June 1, 1980	March 1, 1981
DIVISION OF SPECIAL PROGRAMS—Carole Huxley, Acting Director 202/724-0261		
Challenge Grants— <i>Steve Goodell 202/724-0267</i>		
Applicant's Notice of Intent	Annually in December	
Formal Application	Annually in January	Fall 1981
Program Development/Special Projects— <i>Lynn Smith 202/724-0398</i>	July 15, 1980	December 1980
Youth Programs— <i>Marion C. Blakey 202/724-0396</i>		
Youthgrants—Applicant's Preliminary Narrative	October 15, 1980	May 1, 1981
Formal Application	November 15, 1980	May 1, 1981
NEH Youth Projects		
Major Project Grants—Applicant's Preliminary Proposal	December 1, 1980	July 1, 1981
Formal Application	January 15, 1981	July 1, 1981
Planning and Pilot Grants	April 15, 1981	October 1, 1981
DIVISION OF STATE PROGRAMS—B. J. Stiles, Director 202/724-0286		
Each state group establishes its own grant guidelines and application deadlines; therefore, interested applicants should contact the office in their state. A list of those state programs may be obtained from the Division of State Programs.		
OFFICE OF PLANNING AND POLICY ASSESSMENT—Armen Tashdinian, Director 202/724-0344		
Planning and Assessment Studies— <i>Stanley Turesky 202/724-0369</i>	June 2, 1980 September 1, 1980	September 1, 1980 December 1, 1980



DUSTJACKETS—State, Local and Regional Studies

STATE

"The American State is a peculiar organism," Lord Bryce wrote, [it is] "unlike anything in modern Europe, or in the ancient world." One peculiarity which Bryce noted in 1888 has continued to shape the perception of the states among both scholarly and popular audiences: the states are older than the federal union, yet they are subordinate to it.

In Bryce's day, it already was apparent that the states were "diminishing quantities" in national affairs, and so it is not surprising that modern scholars have studied the states primarily for what they could tell us about national matters. Political scientists study states as political systems and tend to approach them comparatively (as in Daniel Elazar's *American Federalism*) and empirically (as in Ira Sherkansky's *Regionalism in American Politics*).

Historians tend to take states one at a time, although political historians almost always relegate the name of their state to the subtitle of their book and present findings as case studies which use state data to sample national or regional trends. Lee Benson's *The Concept of Jacksonian Democracy: New York as a Test Case* (1961) is an influential study of this type.

State history also provides a convenient mode of testing the merits of fledgling historians and of new fields of research. Such

luminaries as Frederick Jackson Turner, U.B. Phillips, Carl Becker and Herbert E. Bolton began their careers with state history monographs. Two recent state studies which advance a developing field of research in American history are Rudolph M. Lapp, *Blacks in Gold Rush California** and John Dittmer, *Black Georgia in the Progressive Era, 1900-1920*.*

Yet Americans have never been content to regard the states simply as background. Tradition holds that the states are something more than territorial and political subdivisions. They have official or quasi-official identities symbolically linked to heroic ages of colonization, conquest, and the achievement of independence or, in the cases of new states, statehood.

Thus history, as Bryce wrote, provides each state with "a sense of historic growth and indwelling corporate life which they could not have possessed had they been the mere creatures of the federal government." It is a commonplace that the American commonwealths are not only states, but states of mind.

This same sense of identity also provides the basis of public support for an array of institutions dedicated to preserving or interpreting the history of a particular state: libraries, archives, museums and state and private historical organizations, the oldest of which, it might be added, antedate professional academic

training in history by several decades.

These same institutions perpetuate the colonial habit of enclosing a wide array of cultural, historical and geographic inquiries within the boundaries of a single state. This habit may make little sense to academics who are absorbed in the analysis of national life, but it obviously appeals to a wide public. And it can produce some good books. Case in point: Kenneth and Mary Clarke's *The Harvest and the Reapers: Oral Traditions of Kentucky**, a volume in the University Press of Kentucky's Bicentennial Bookshelf. Writing with remarkable economy, the Clarks manage to teach us something about Kentucky traditions, about the nature of folklife in general, and about the development of folklife studies as an academic discipline. Other volumes in the series deal with topics as wide-ranging as biography, medicine, moonshine, county government, art, literature, Civil War battles and mountain feuds.

The *States and the Nation** series of one-volume short state histories falls within still another tradition—one which attempts to study the whole nation by examining the states individually, *seriatim*. This is a habit that goes back at least to the American Commonwealths series of the 1880s and is represented among journalists by the state-by-state surveys of John Gunther and Neil Pierce. Often compared to the



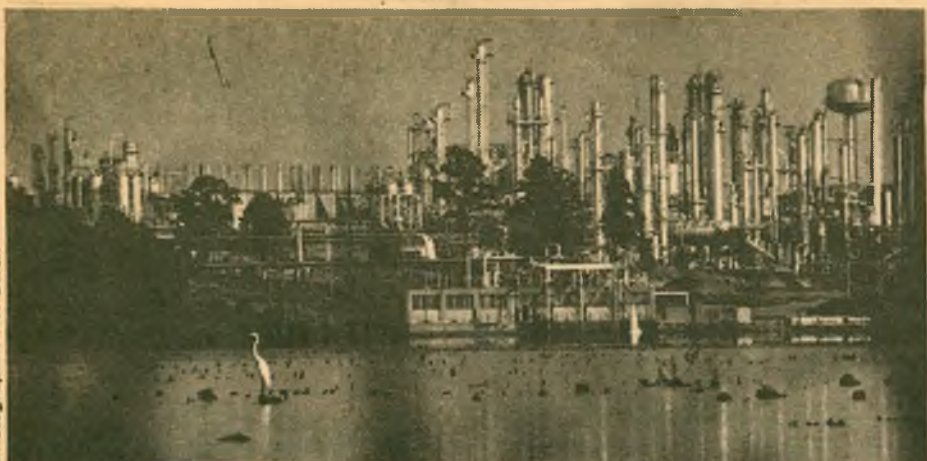
Miners from *Blacks in Gold Rush California*.



Contrasts in Chicago architecture, from *Illinois*.



Mt. Olympus and Puget Sound, from *Washington*.



Industrial Texas contrasts with a contemplative New Hampshire native from *Texas, States and the Nation* and *Amoskeag: Life and Work in an American Factory City*.



state guidebooks of the Depression-era Federal Writers' Project, *States and the Nation* offers the diversity expected in such undertakings.

In the fashion of academic historians, Richard Jensen treats *Illinois** as a microcosm of national society and politics, as Thomas C. Cochran's *Pennsylvania** does of national economic growth. Joe Frantz's *Texas** is an engaging collection of anecdotes by a master storyteller. Norman Clark's *Washington** deftly interweaves the best and worst traditions in state historiography, using the boosterism and racism of an 1876 centennial oration to counterpoint a thoughtful essay on issues and personalities which have shaped the state as it is today.

LOCAL

If there's a book in every person, there's also a book in every place. How good a book depends on the writer. Muncie is famous beyond most cities of its size because the Lynds found "Middletown" there, Montaillou because Ladurie was able to use the details of existence in this one French village to frame universal questions about medieval life.

Most places are not so lucky. Many writers who are drawn to local history are so overwhelmed by the particulars of their place that they cannot see—or at least cannot communicate—the larger lessons to be learned there. Such writers often create compendia—collections of facts, dates, pictures, and lists of every description—which are useful as a sort of community album. But while this type of local history flatters, it does not teach. It distinguishes no meaningful pattern of existence to help explain a place to its residents, much less to anyone else.

Manchester, New Hampshire, is perhaps the luckiest place of all in terms of recent local historical writing. It is the setting of *Amoskeag: Life and Work in an American Factory City** by

Tamara K. Hareven and Randolph Langebach. The form of this book is oral history, but its interviews rest upon meticulous archival research in the records of the textile company which, in 1900, employed 14,000 of Manchester's 55,000 people. Hareven has interpreted these same data in a number of technical articles (such as "The Dynamics of Kin in an Industrial Community") which remind us that, in its sociological, quantitative form, local history is one of the frontiers of modern historical scholarship. But few practitioners of the "new social history" have been as sensitive to community concerns as Hareven or as able to communicate research findings to a non-scholarly audience. Similarly, few architectural historians have shown themselves to be as sensitive as Langebach to architecture's social setting. It is gratifying to note that reviewers have already hailed *Amoskeag* as a classic and that the authors' research has also served as the basis for a museum exhibit in Manchester and for a television film.

More representative of the luck that most places can hope for is Eric Johanessen's *Cleveland Architecture, 1876-1976,** published by the Western Reserve Historical Society. Johanessen's chief contribution is the rediscovery of a local tradition in urban design. Cleveland's architectural practice, he concludes, was respectable, though conservative. The city's outstanding achievements were in planning, particularly in the innovative use of public space. Examples include the city's famous Public Square (1796), a delightful glass-roofed shopping arcade (1890), the nation's first civic center (1903), its first industrial research park (1911), one of the first planned suburban developments (1911) and shopping centers (1927), and the Terminal Tower complex (1922-1930). Many of these innovations involved an imaginative linkage of public space and public transportation. The automobile eclipsed this tradition, but Johanessen

has rediscovered it at an obviously opportune time.

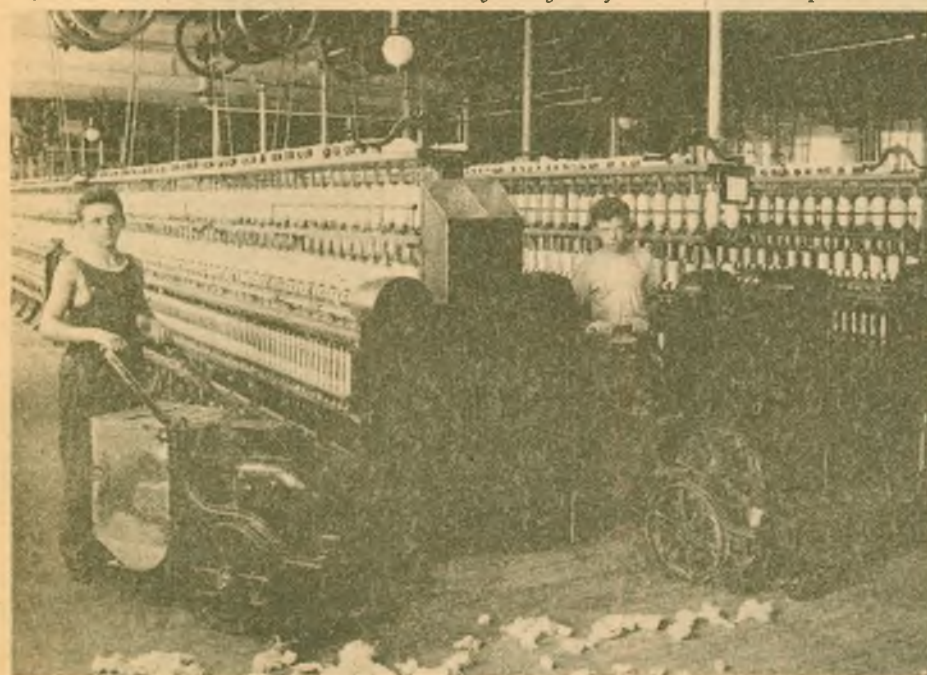
If Cleveland's civic activists seize on this book as they should, local history will become a basis for community planning: a tool through which citizens can use their community's past to assess its present needs and future options. Local history of this type has obvious relevance not only for older cities like Cleveland, but for burgeoning newer places whose inhabitants are trying to put down roots.

REGIONAL STUDIES

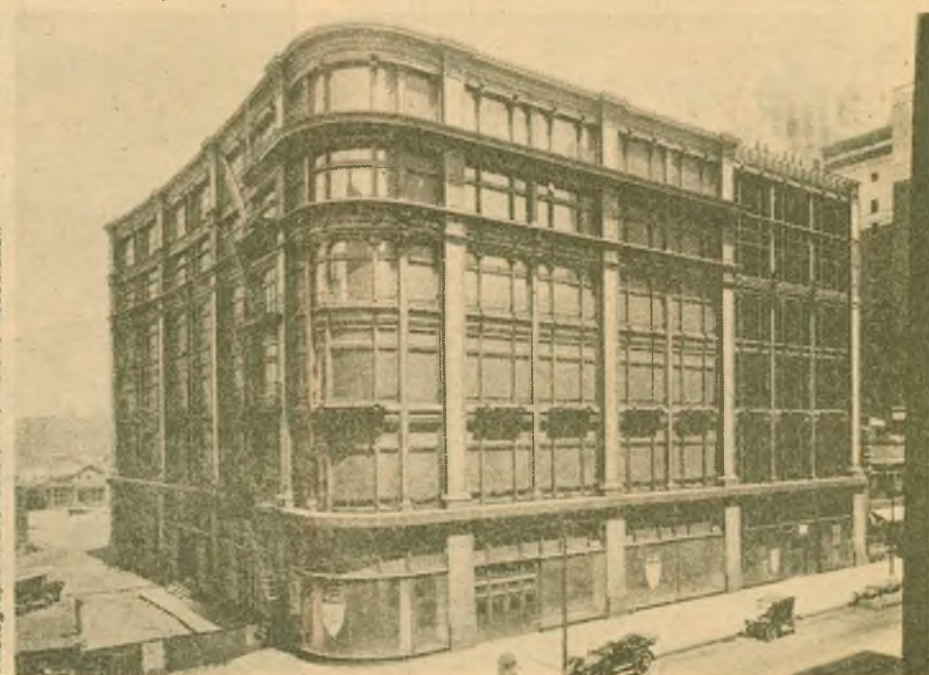
In their 1936 classic *American Regionalism*, Howard Odum and Harry Estill Moore listed some forty definitions of the term "region." Later a special committee of geographers spent years trying to frame a standard definition of the term, but without success. At issue is whether a region is a thing or a concept.

Social scientists see region as a concept. To call an area a region is to state a hypothesis which can be tested through observation of political, economic, or cultural behavior to see if the hypothesized region is more meaningful than some other set of spatial or non-spatial relationships. Regional analysis of this type is an old field within geography, a new frontier of anthropology and the core of the discipline known as regional science. While this approach is empirical, it is not necessarily quantitative. A case in point is D.W. Meinig's *Imperial Texas*, a geographic analysis which argues persuasively that Texas is not only a state but a region whose cultural and economic influence extends irregularly north and west of its political boundaries.

For most humanities scholars, a region is a thing. Students of American history and literature tend to accept the South, the West, Appalachia, the Great Plains, New England, the Midwest—plus assorted sub-regions—as real entities about whose dimensions there is little



Broomless sweepers at Amoskeag Manufacturing Company.



John Hartness Brown Building, Cleveland, Ohio.

reason to fret. Instead they concentrate their energies on analyzing the human activities which take place within given boundaries.

Thus Richard Beale Davis's prize-winning three-volume study of *Intellectual Life in the Colonial South, 1585-1763** devotes no attention whatever to the question of whether the categories of South/non-South are superior for cultural analysis to other sets of categories (such as seaboard/backcountry or proprietary/non-proprietary) which also applied to the British North American colonies. For Davis, as for generations of regional historians before him, the South simply *is*—and *was* (and ever will be?).

The popular dimension of regional studies used to be called regional writing. This genre flourished from the 1930s through the 50s, notably in the Rivers of America series, which had many imitators (Lakes of America, Regions of America, American Trails, American Forts, American Folkways). Carl Carmer's *Stars Fell on Alabama* (1934) and Paul Horgan's Pulitzer Prize winner, *Great River: The Rio Grande in North American History* (1954) provided other models for the genre. Whatever their topic, regional writers served up regional, state and local history and culture in an informal literary style, sometimes folksy and anecdotal, sometimes brooding and romantic as befitted the sense of destiny-haunted landscapes they liked to convey.

Regional writing still flourishes, though it no longer travels under that name. A good example is Wilma Dykeman's *Tennessee*,* a volume in the States and the Nation series and a best seller in the author's native state. The following passage from this book conveys the flavor of regional writing. It takes its point of departure from the regionalist poet Allen Tate's identification of knowledge of one's home as "knowledge carried to the heart."



Nashville's Grand Ole Opry, from *Tennessee, States and the Nation*.



Tennessee farmland, fertile with "black river bottom earth," from *Tennessee, States and the Nation*.

Such knowledge is won through the senses: sight of blue, hickory-wood smoke rising from a mud-daubed chimney up an isolated Appalachian cove, or a winter sun disappearing westward, trailing scarlet sashes across the sky above a Memphis skyscraper; sounds of Saturday night in gaudy backalley-honky-tonks replaced by the timeless call of Sunday morning church chimes flowing like honey over drowsy courthouse towns and clustered city blocks; smell of black river-bottom earth submerged by flood, a redolence acrid and fetid with primeval fertility, and odors of cedar fencerows and pine woods in the stillness of high noon, of tobacco curing to golden brown in autumn barns, of spring honeysuckle and newly cut summer grass; taste of wild blackberries and winesap apples from the hills and sun-ripened strawberries from the lowlands, of crisply crusted catfish and hush-puppies, succulent ham and red-eye gravy, white 'soup' beans, cornbread baked in ironware from freshly ground meal, plus the subtle savor of mountain trout in butter, syllabub and Sally Lunn and great-grandmother's special ambrosia; touch of fresh wind ushering rain-clouds after a long drought over scalded strips of interstate highways and parched hay fields, feel emerald woods-moss velvety against the hand, and summer Spanish needles, snow slashing against the face atop Mt. LeConte or Clingman's Dome in January, and heat burning arms and neck in a July cotton field.

"Such knowledge is distilled by memory," Dykeman adds. And it is refined by a skillful writer attuned to the need among a mobile and distracted people for a sense of wholeness anchored in a sense of place. —John Williams

* Indicates work supported by NEH funding.

Mr. Williams is an Endowment staff member whose responsibilities include State, Local and Regional Studies.

AUTHORS OF STATE, LOCAL, AND REGIONAL STUDIES



Norman H. Clark



Rudolph M. Lapp



Joe B. Frantz



Richard Jensen



Wilma Dykeman



Eric Johannesen



Thomas Cochran



Mary Washington Clarke
Kenneth W. Clarke



Richard Beale Davis



John Dittmer



Tamara K. Hareven
Randolph Langenbach

A UNIVERSE OF FELLOWSHIPS

SINGULAR SCHOLARS

While popular imagination has clothed the concept of basic scientific research in graphic images—the overflowing beaker, cries of “Eureka!” white coats, the falling apple—no reciprocal fantasy lends glamour to the process of fundamental research in the humanities. What humanities scholars actually do—meticulously scanning every scrap of paper in a manuscript collection, sitting at a typewriter for countless hours, staring out the window lost in thought—admittedly lacks grandeur, and so may the tangible result. “Another damned, thick, square book!” as the Duke of Gloucester said when presented with Volume II of *The Decline and Fall of the Roman Empire*. “Always scribble, scribble . . . Eh, Mr. Gibbon?” Thus are gazetted great victories on the frontiers of knowledge.

Doing fundamental work in history, philosophy, linguistics and other humanities disciplines is a lonely and grueling (though occasionally exhilarating) enterprise that combines foot-slogging work with creativity (no one can say what the proportions are or ought to be) toward one end—a contribution to the genetic pool of concepts and ideas.

The scholar, said Emerson, “must be a solitary, laborious . . . soul. He must embrace solitude as a bride . . . that he may become acquainted with his thoughts.”



Laurence Houlgate

Solitude for study and reflection has, since Emerson wrote, become increasingly difficult to attain. The majority of practicing scholars are bound by the exigencies of contemporary academic life; they work full time as teachers, committee members, student counselors and statesmen of university governance. Each year, however, NEH grants support to some 600 scholars and teachers for full-time independent study, research and writing in the form of individual fellowships. These may be two-month summer stipends or awards covering up to a full year of study.

The operative word is “independent.” The program is NEH’s major instrument for fostering the meat and potatoes work that keeps the body of humanities knowledge nourished. These fellowships are among the most sought-after NEH grants; the ratio of applications to grants available is six to one. In 1980 only 638 were awarded, although more than 4,000 applications were received.

Some individual fellowships allow teachers at small colleges to reside at major universities and take part in research seminars directed by distinguished scholars in their fields. Concurrently the fellows proceed with their own independent work. They return to teaching with wider perspectives and a familiarity with new concepts and methods which become an integral part of their scholarly arsenal.

The majority of NEH individual fellowships support senior professors who do fresh research or complete work in progress, scholars in mid-career, and young teachers who need the breathing space to write a first book. Fellowships are also awarded to people with no institutional affiliation.

Only two generalizations hold true: a fellowship is granted for research unequivocally considered a contribution to humanities teaching or scholarship, and because the individual doing the work is judged uniquely qualified. Thus the fellowship programs cast a net wide enough to catch an array of variously talented men and women, all with one thing in common: a demonstrated commitment to the humanities.

Philosopher Laurence Houlgate exemplifies those scholars who welcome the challenge of a new field and its requisite interdisciplinary study. Supreme Court decisions since 1967 point to unprecedented, albeit haphazard and ambiguous, changes in the legal status of children. Houlgate, whose special interests are ethics and philosophy of law, has been working to clarify the legal and moral issues at stake, as well as developing a theory of juvenile rights.

A 1977 Summer Stipend meant Houlgate could take time off from teaching to write the

first full draft of a manuscript that was published this spring by the Johns Hopkins University Press as *The Child and the State: A Normative Theory of Juvenile Rights*.

Philosophical consideration of family issues was a new field five years ago when Houlgate began his research, including a year at the University of Virginia Law School to study juvenile law and domestic relations.

What are the legal rights, if any, that ought to be granted to children? In the eighteenth century, children were considered chattel, and in the heyday of Victorian liberalism even John Stuart Mill, Houlgate points out, was “inclined to place children in the general class of incompetents.” Recent (and highly controversial) Supreme Court decisions have greatly expanded children’s rights. Houlgate’s book which describes, analyzes and attempts to resolve the issues within a philosophic framework, was hailed in pre-publication review as “a significant contribution in two areas: . . . The ethical foundations of legal rights of children and the practical reform of our present law. . . .”

Houlgate, who teaches social philosophy and ethics at California Polytechnic State University at San Luis Obispo (many of his students are from the University’s school of education) describes himself as “somewhat of a paternalist.” He believes there are justifications



Don E. Fehrenbacher



in restricting a child's liberty and rejects the extreme libertarian view that children should have all the rights of adults, including the right of a nine-year-old to leave the house at 3 a.m. in a snowstorm or to refuse medical treatment. He adds that he and his eight-year-old son have some interesting discussions about rights and coercion, though these are not always conducted on a theoretical plane.

The entire professional life of another NEH fellow, Don Fehrenbacher, has been dedicated to working and reworking classic ground—the Civil War era. One of the landmark books—written about the events during that period—Fehrenbacher's *The Dred Scott Case: It's Significance in American Law and Politics* was primarily written during his fellowship year.

The NEH fellowship, Fehrenbacher says, came at the right moment. Never had he packed so much writing into a brief time span, the most productive year of his career—"very gratifying for a man in his late fifties," he observes.

Ironically, *Dred Scott* was not the book he had in mind when he applied for the fellowship. Fehrenbacher had proposed a study of Abraham Lincoln as President, a sequel to *Prelude to Greatness*, his account of Lincoln's rise to power.

In his prospective summary of the Lincoln book, Fehrenbacher said that "disclaiming any intention of retelling a familiar story in all its

details, I shall try to combine biography, history, and historiography in an examination of selected programs and themes, many of which have a continuing relevance to American life."

This might well describe the "Dred Scott" book which Fehrenbacher had actually been working on for seven years, a proposed 80,000-word volume which he expected to complete before the fellowship period was to begin.

However, the study of the legal decision evolved into a massive 210,000-word history of the slavery controversy in America. C. Vann Woodward called the book "the most complete exploration ever made of the famous case and probably the most thorough study of any Supreme Court decision ever taken."

Woodward's opinion was shared by others. Fehrenbacher, already at the height of a distinguished career rich with honors—a Guggenheim grant, honorary degrees, Harmsworth professorship for American History at Oxford, and endowed chair (Coe Professor of History at Stanford) received another award for *Dred Scott*—the Pulitzer Prize for History in 1979.

Joan Hoff Wilson, of Arizona State University, is today an acknowledged specialist in women's and legal history. Seven years ago, when she received an NEH fellowship to work on a biography of Ann Henrietta Martin (1875–1951), militant Western suffragist, first woman to run for the Senate, and foreign policy critic, Wilson's field was twentieth-century American foreign policy. Wilson's work on Martin was the beginning of an odyssey into a new field—and of important contributions to the new scholarship about women.

Since she was working with the papers of a figure known for concern with women's legal rights, Wilson was asked to produce two historical segments of a videotaped series, *Women and the Law*, distributed nationally to law schools. Her conclusion that the historical notions of eighteenth- and nineteenth-century "progress" and economic advance meant entirely different things to women led to an essay on women in the American Revolution, "Illusion of Change," that won the 1977 Berkshire prize of the Conference on Women Historians.

During concurrent appointments at the Radcliffe Institute and the Harvard Law School in 1976–7, Wilson continued her research and also managed to study law. She has co-authored a book on sexism and the law in Britain and the U.S., and is now doing a study of the property rights of colonial women under the auspices of Project '87, a program commemorating the bicentennial of the Constitution. Wilson still works in her "old" field (as if such a prolific and protean scholar could be

constrained by these artificial categories), researching a study of the Nixon presidency that focuses on foreign policy and Vietnam.

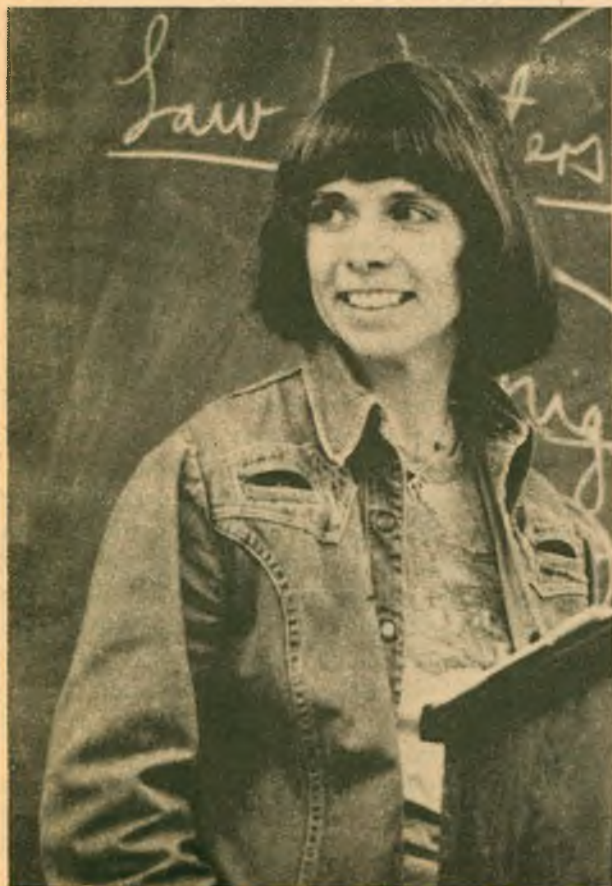
In press is a series of articles on Jeannette Rankin's foreign policy, another on the civil liberties of women, and scheduled for publication soon is a collection of essays on feminism and history, *The Future Is Not What It Was*.

All scholars created themselves to some extent, few perhaps more resourcefully than Roland Freeman, a self-taught researcher who is the first, and thus far the only, photojournalist to receive an NEH fellowship for independent study.

Freeman is a one-man institution whose working life has been devoted to an Afro-American historical preservation project—to study and document black folk-culture "before it disappears," he says.

Freeman grew up in Baltimore, but spent his teen years on a farm; a self-described child of the streets, he also knows how to talk to rural people. He graduated from high school, joined the Air Force, lived in Paris after his discharge during the James Baldwin years of the late fifties, then came home early in the sixties, with a new sense of what it meant to be black, to join the struggle for civil rights.

He encountered the work of Gordon Parks, Dorothea Lange, and Langston Hughes' *Sweet*



Joan Hoff Wilson



Roland L. Freeman

Photograph: John Davis

Fly Paper of Life, with illustrations by black photographer Roy de Carava. He bought his roommate's Minolta, and wore it out in two years. The Southern Christian Leadership Conference gave him one of his first professional assignments—to cover the mule train from Marks, Mississippi, to Washington. (Freeman's picture of the caravan pulling away from the dusty fields was chosen as the poster for an exhibit of photographs documenting the civil rights decade at the Smithsonian this year.)

From the outset, Freeman says, he "knew precisely what I wanted to say." The problem was figuring out how. In 1971 Freeman was beginning to establish himself as a free-lance photographer by stringing for magazines like *Time* and *Paris Match*. The NEH fellowship supported him in 1971-72 while he served his apprenticeship. With the help of Burk Uzzle of Magnum, the famed photographic agency, Freeman set up his own training program at *Life* and *National Geographic* and systematically explored black communities in his search for cultural traditions that would not long survive. Most of the pictures Freeman took then "are not in my portfolio, but that's how you learn," he says. They are, however, an imperishable record.

Freeman's lack of formal credentials did not seem very important in the light of his single-minded commitment to his work as well as the obvious power of his photos, and before long he won solid respect in academic circles. He has taught at George Washington University's Humanities Development Program, shared the 1972 documentary exhibit "Countryside/Inner City" at the National Collection of Fine Arts, and holds the title "field research photographer in folklore" at the Smithsonian, a perennial exhibitor of his work.

In 1974 Freeman and folklorist Worth Long undertook a monumental study, the Mississippi Folklife Project, which aimed to trace cultural links between the blacks who came to Mississippi as slaves and their descendants in the late twentieth century. They criss-crossed the state, searching out and recording traditional folk practices. The work led to a one-man exhibit, "Folk Roots: Images of Mississippi Black Folk Life," shown at the State Historical Museum in Jackson and on a national tour that culminated at the East wing of the National Gallery in 1979.

Freeman, now Research Associate and Photographer-in-Residence at the Institute for Arts and Humanities at Howard University,

says the Mississippi Project couldn't be done today. Most of the people he photographed are dead, such centuries-old traditions as baptism in streams can no longer be found, and traditional folklife practices in urban areas are being consigned to oblivion.

The "Arabers," horse-drawn peddlers' wagons Freeman worked on as a boy in Baltimore, and has lovingly preserved on film, are going. Freeman is consumed by his zeal to capture and document what still exists. "I sound desperate because I am desperate," he says.

At forty-two, he figures he has about twenty good years left to do the work.

Considering the wide range of their scholarly activities and interests, Freeman, Fehrenbacher, Houlgate and Wilson may seem to have little in common. But each one of them is in fact part of a vast humanities preservation project that gives real meaning to the phrase "community of scholars."

In his *Memoirs*, Gibbon described the commitment to work on *The Decline and Fall*. "I was never less alone than when by myself," he wrote.

—Barbara Delman Wolfson

Ms. Wolfson is an editor and historian.



"Busman's Holiday"

For some people happiness is a summer vacation spent lazing on a beach or backpacking in the Rockies. For others, including nearly 1,500 undergraduate-college teachers who each year attend NEH-sponsored summer seminars, happiness entails spending eight weeks in a city on a stipend that barely covers the essentials of room, board and travel; the obligation to spend full time on study for the entire period; a grueling schedule of seminar meetings, not to mention candid criticism of one's work from eleven peers and a demanding director; piles of required reading; uncountable hours in the stacks and, as often as not, separation from a family that might reasonably prefer more congenial forms of recreation.

The Summer Seminars for College Teachers are unique opportunities for advanced study and research under the leadership of scholars of legendary distinction. Seminar directors include J.H. Hexter in history, Ian Watt in literary criticism, Jaroslav Pelikan in religion, Christoph Wolff—the authority on Johann Sebastian Bach, and the poet John Hollander, whose seminar treats "Moral Dimensions of the Poetry of our Time."

Working with them is the chef's equivalent of constructing a soufflé under the watchful eye of Julia Child, the cellist's chance to perform the Brahms double concerto with Isaac Stern. The eight weeks constitute a priceless gift of freedom, time to concentrate on one's work away from the pressure cooker of academic routine—committees, classes, and exams.

The college teachers not only learn from a master scholar; they also have access to such

diana and Chicago. Preference goes to teachers—typically from undergraduate colleges in places like Hastings, Nebraska; La Grange, Georgia; Lubbock, Texas; and Richmond, Kentucky—who have not recently had a chance to work with a major research collection.

Each seminar is unique. None duplicates courses normally given by graduate departments. Many cross the frontiers of several disciplines, and virtually all attract teachers from a variety of fields. In addition to a heavy load of required reading on which discussion is grounded, everyone pursues a research project or a special reading program under the supervision of the director. The yield of published papers and books is remarkably high.

Following are capsule glimpses of some of the people who participate in the seminars, and the rewards of their working summers—expressed not only in terms of personal renewal, but also in new insights that inform their teaching, as well as renewed zest for their winters in the classroom.

* * *

Alain Locke and The Harlem Renaissance

Any seminar that focuses on "Alain Locke, the Harlem Renaissance, and Afro-American Culture" is bound to be "cross-cultural in the fullest sense of the word," notes director Richard A. Long, professor of English at Atlanta University. Locke (1886-1954) was a polymath: a Harvard Ph.D. (1918), the first black Rhodes Scholar, author of *The New Negro* (1925) and head of the Howard University philosophy department for almost forty years. He was also a major interpreter of black culture whose writings include critical studies of black art and music. And he was a mentor and guiding figure

of the Harlem Renaissance.

Locke's career is a prism that refracts the spectrum of Afro-American cultural history from the 1920s through the 1950s. The seminar participants, many of whom teach introductory level Afro-American studies courses, came from fields including music, sociology, art, philosophy and folklore.

Lorraine Faxio, from Howard University's music department, directs an interdisciplinary team-taught course, "Blacks in the Arts," which emphasizes the contributions of blacks while surveying art, drama and music. The seminar was a perfect vehicle for her own research interests and teaching demands. Her work led to a paper on "Alain Locke and the Negro Spiritual," delivered at the 9th Annual Afro-American Conference.

For Gladys Marie Frye, a folklorist at the University of Maryland, the Atlanta summer was something of a special pilgrimage. Frye had been Locke's student in a required introductory philosophy course during the last semester of her senior year at Howard in 1952. She had known he was an important scholar, but had put off taking the course as long as possible; Locke had a reputation for being a tough grader "who used words like a saber." Frye soon learned he was a warm, generous person, but it was too late to study with him further; she graduated, and two years later he died. The Atlanta seminar was a chance to know Locke again, "and better than I knew him then."

Autonomous Women I

Elaine Hannaford, a literature Ph.D., was teaching composition full time at the University of Idaho. As a graduate student she had studied

the classic novels, *The Mill on the Floss*, *Portrait of a Lady*, *To the Lighthouse*, *Wuthering Heights*, and *The Scarlet Letter*.

"It was wonderful to reread them after five or six years" in Carolyn Heilbrun's seminar at Columbia University on "The Woman as Hero: Studies in Female Selfhood in British and American Fiction." Hannaford was one of twelve women (chosen from seventy-five applicants) who had the opportunity to reinterpret the literature from a new perspective.

They discussed women protagonists and marriage, female childhood, and relationships with fathers and mothers, and examined as well the difficulty women authors have in imagining autonomous women heroes. The commitment by the participants, who came from places like Oshkosh, Wisconsin, and Durham, New Hampshire, and ranged in age from their twenties to their fifties, astounded Heilbrun, who found she had to schedule extra seminar time for extended discussion of the material.

The sense of belonging to a group, of sharing experiences, was extraordinary, she reports. Every woman—like Hannaford, who now directs the Women's Center at the University of Idaho—has gone back to start at least one course in women's studies, and all keep in touch with her faithfully.

Femmes Autonomes II

French intellectual women are divided on the question whether such a thing as feminist writing exists. Simone de Beauvoir, for instance, believes it does not. Then is Colette a feminist, as she is generally perceived, or rather an example of what men perceive as "feminist"?

The twelve women who tackled the issue in Germain Brée's seminar at the University of Wisconsin on "The Problematics of 'L'Ecriture Feminine' from Colette to Hélène Cixious," ranged from apolitical French professors to fiery, radical feminists. While there were no hard and fast answers to the question of feminist writing, different critical approaches—from sociological, to psychoanalytical, to structural—were presented and examined.

Given the volatile topic, Brée firmly established that the seminar "was not [an exercise in] consciousness raising," nor would she tolerate polemics against men writers. "It's a waste of time for women to attack men," she notes.

Ilona Coombs, who teaches French at Drew University in New Jersey, credits Brée with creating an atmosphere of friendship and cooperation that enriched all the women. Brée in turn says that Coombs was instrumental in pulling all the participants together. Everyone was encouraged to strike out in new research areas. Coombs, for instance, who had previously published a book on Camus' drama, gave a paper last November to the Hudson Modern Language Association on feminist views in Baudelaire.

The seminar members all keep in touch, and even collaborate. One of the youngest partici-

pants at first refused even to look at Freud; she is now working with a seminar colleague, Martha Evans of Mary Baldwin College, on psychoanalysis and literature. Brée took pains to expose the group to different opinions and techniques by bringing in former colleagues from the University. (Since her retirement from Wisconsin in 1973 she has taught at Wake Forest.) They presented views on feminist questions from the perspective of history, Marxist criticism, women's studies, anthropology and archaeology.

All that, plus the Maison Francais where most of the women lived, and occasional respites for swimming and sailing, made for what Coombs calls "an unforgettable summer . . . the kind of summer every academic dreams of."

Affairs of the Mind

In the spring of 1978, Hector-Neri Castaneda of Indiana University sent the participants in his seminar on the nature of mind, "Human Action: Consciousness, Freedom and Responsibility," a manila folder filled with descriptions of the beauty spots around Bloomington.

"Many of us never got beyond the edge of the library," recalls Marty Ringle, a philosopher



working in the field of artificial intelligence who teaches Computer Science at Vassar. "During the entire eight weeks I only managed to get to two movies, one afternoon swimming, no concerts, no camping, no horseback riding, no days off, and no sex," he wrote.

Castaneda, who doubles as professor of philosophy and Dean of Latino Affairs at Indiana (he is currently President of the American Philosophical Society as well) readily admits to being a "hard taskmaster" with an old-fashioned approach to teaching. He gave homework assignments—sixteen three-page exercises plus a long paper that was subjected to a two-hour discussion session, plus required critiques of at least four other papers. The style was conducive to learning, Ringle agrees, though at times it felt "like marine boot camp."

Castaneda, he adds, was an inspiration who worked twice as hard as everyone else. Ringle's own attempts to emulate the Castaneda method have not proved so successful, "since I need to sleep at least four hours a day," he notes ruefully. The seminar work turned out to be invaluable for Ringle when he put together a multidisciplinary program in cognitive science, a new approach to studying problems of the mind that encompasses the fields of psychology, philosophy, linguistics, computer science and biopsychology. Vassar is the first college to attempt such a program at the undergraduate level.

As for Castaneda, he admits that the rigorous pace he set (he estimates he wrote a small



volume of comments on seminar papers alone) was also "hard on me." But the author of *Thinking and Doing* felt he ought to set an example.

As Ringle wrote in his final report, the seminar "has been one of the most worthwhile experiences I've had the privilege to have. Working with you, Hector, has been worth eight weeks of monastic living. I can accord you no higher praise."

Crime and Punishment in America

Every week during the academic year Forrest Shearon of the Humanities Department at Eastern Kentucky University in Richmond drives the hundred or so miles to Louisville or Lexington to teach a general humanities course for police officers enrolled in an extension program funded by the Law Enforcement Assistance Administration. Last summer Shearon participated in a seminar on "Crime and Punishment in America" directed by sociologist Gresham Sykes at the University of Virginia. His colleagues included other English teachers from small colleges who also work with policemen in LEAA programs.

Topics ranged from the eighteenth-century development of the penitentiary and the reformatory movement of the nineteenth century to parole and probation as tools for rehabilitation. But the group kept harking back to fundamentally moral, political and ethical issues. While sociology doesn't ordinarily allow for the free-wheeling exploration of these questions, Sykes observes, humanities scholars also need to learn more about the "nitty-gritty" of criminal behavior.

Thus the seminar was a deliberate effort to reach beyond the disciplines represented: there was a report on crime in Aeschylus, a comparison of ancient Greek concepts of crime and society with our own; a reading of *Crime and Punishment* that elicited a vision of what the criminal is like.

The chance to exchange ideas with social scientists led Shearon to a new understanding of the policemen he teaches. His "best friend" in the seminar was a criminologist, and his research project studied the depiction of law enforcement in science fiction.

Humanities teachers and social scientists never fully agreed on terminology, methodology—or anything else. "After you do all your studies, you feel you'll eventually find out what makes people tick," Shearon liked to chide his colleagues. "You won't." Human behavior is "going to keep slipping through your fingers." Despite the divergent viewpoints, however, all relished the fact that "we could talk."

Shearon now has a new respect for social scientists and what they do, as well as a "renewed feeling of the importance of what I'm doing." Sykes calls the seminar "one of the more



enjoyable teaching experiences," although "it was a hell of a lot more work than I expected."

He's really a humanist at heart," says Shearon approvingly.

Religious Life in the Middle Ages

Among the scholars giving papers at the 15th International Conference on Medieval Studies at Kalamazoo, Michigan, in May are ten of the twelve participants in the seminar "Religious Life in the Middle Ages," led last summer by Giles Constable, Director of Dumbarton Oaks.

Kalamazoo is light years away from Dumbarton Oaks, a Washington, D.C., landmark which has been described as "America's most civilized square mile." Site of the eponymous 1944 Conference where the Allied governments laid the foundations of the United Nations, Dumbarton Oaks has echoed with recitals by Paderweski, Stravinsky and Landowska in its

vast music room. And in one of the bedrooms, later used as a reading room, plans were sketched for atomic research at Los Alamos and the Manhattan Project.

For the visiting medievalists, all teachers from small colleges in places like Hastings, Nebraska, and Fullerton, California, Dumbarton Oaks truly fit Constable's characterization as "an earthly paradise." All had felt isolated intellectually and geographically, cut off both from colleagues with shared interests and from the resources necessary for intensive research. They came from departments of art, history, literature and religion, but as Constable notes, medieval studies are interdisciplinary by nature (one only need think of the phenomenon of Chartres Cathedral); and medieval life offers rich ground for examining the age-old question, "How do you put morality into practice?"

Research projects ranged from the imagery of the monastery in Rabelais to the work by his-

torian Frances Underhill of the University of Richmond on female lay spirituality in fourteenth-century England—a study of widowed noblewomen ("the best thing to be in the fourteenth century," she says wryly) whose religious impulses led them to endow monasteries and Cambridge colleges.

For Underhill, a self-described late starter who went back to graduate school after four babies, the chance to exchange ideas with other medievalists coping with similar problems (a heavy load of Western civilization courses, no time for research) was "marvelous."

Constable, too, was delighted with the spirit of fellowship fostered by the seminar, as well as with the amount of solid work produced, but declines to take credit for one unanticipated alliance—the marriage of a French literature teacher from Pennsylvania and a medieval Spanish scholar from Arkansas.

—B.D.W.



FELLOWSHIPS FOR THE PROFESSIONS

The Varieties of Legal Experience

"The more I learned how to think like a lawyer, the less I wanted to become one. Legal education was designed to evade precisely those questions which, in my naiveté, I believed that lawyers should contemplate: Is it just? Is it fair?" So Jerold Auerbach describes his own law school experience. Auerbach left law school to study history and is now a professor at Wellesley and author of *Unequal Justice: Lawyers and Social Change in America*, a highly praised analysis of the unresolved tension between elitism and democracy in the American legal profession.

These days Auerbach spends much of his time at the Harvard Law Library, where for the past three summers he has directed NEH-funded seminars for judges and practicing lawyers who want to pause and rethink the concepts of law and justice within a framework of humanities scholarship.

Systematically questioning what they do is a novelty, and many of the lawyers were initially skeptical and wary about the process. Although bar associations are fond of sponsoring seminars on legal ethics, and the subject is perennially dissected in the journals, practicing lawyers rarely take the time to talk with each other about their professional and public responsibilities and the relationship between law and society.

Seminar members have included a municipal court judge from Modesto, California; an assistant attorney general from Little Rock; legal aid society directors from Winston-Salem and San Jose; public defenders from Baker, Oregon, and Chicago; an associate in a Connecticut law firm; the ombudsperson from Anchorage, Alaska; a county court judge from Orlando, Florida; and a Washington, D.C., practitioner who has no law degree, instead having served an apprenticeship in Virginia, which still recognizes what was once the traditional form of legal education.

Despite the diversity of legal experience,

everyone—from corporation lawyer engaged in SEC practice to former ACLU litigator—found common ground in perceiving and analyzing ethical issues. Mel Lewis Greenberg, a Massachusetts District Court judge who participated in the 1978 seminar and was tapped by Auerbach to help select the 1979 group, speaks of the "need to meld human concerns, philosophical approaches, with what we do in our profession." The seminar, he agrees, "raises more questions than it provides answers. That's part of the truth of it."

In the seminar given by historian Stanley Katz at the University of Chicago Law school in the summer of 1978, virtually every participant was a lawyer now engaged in the teaching of legal history at law schools. Katz, who heads the American Society for Legal History, is not himself a lawyer. The purpose of the seminar was to initiate law teachers to the methods and literature of American legal history by immersing them in the source materials.

The law teachers learned that doing legal history involved far more than explicating the opinions of the appellate courts; rather it is nothing less than studying the "multitudinous ways in which society governs itself publicly and resolves disputes among individuals," Katz says. Thus sources must include all court records, legislative records and personal papers; in short, the universe of documentary material proper to social, economic and political history is grist for the legal historian.

The group concentrated on a series of historical questions:

- the criminal law of slavery, using North Carolina records to see whether slaves or owners were to be held responsible for crimes committed by slaves;
- an analysis of the use of the law of conspiracy to restrain the formation of unions in the pre-Civil War era;
- the impact of industrialization on the origins of tort;

- the desegregation of Central High School in Little Rock following the 1955 Supreme Court decision in *Brown vs. Board of Education*.

Dennis Hutchinson, who teaches English and American legal history and constitutional law at the Georgetown University Law Center, says that the rigorous professional work in history and the exposure to a rich body of materials was a "remarkable experience" that refocused and revitalized his thinking. Out of his seminar experience grew a piece of significant scholarship, an article on "Unanimity and Desegregation: Decisionmaking in the Supreme Court 1948-1958" that is the sole contents of the October 1979 *Georgetown Law Review*. Katz cites it as "brilliant . . . the most important article on *Brown vs. Board of Education* . . . written in some years."

While Hutchinson's writing turned out to be a special dividend, Katz was delighted with the entire seminar—"the chemistry just worked," he says. They were a collegial group virtually twenty-four hours a day.

Training people who have learned to think like lawyers to think like historians is a full-time undertaking, but the rewards are great. As Sir Walter Scott wrote in *Guy Mannering*: "A lawyer without history or literature is a mechanic, a mere working mason; if he possesses some knowledge of these, he may venture to call himself an architect." —Barbara Delman Wolfson

A Latter-Day Lyceum for Working Journalists

When Aristotle urged his students to embrace the "contemplative life," he scarcely could have imagined that some 20th-century working journalists not only would study his philosophy, but also would practice it at a latter-day Lyceum.

Journalists, after all, are generally pragmatic, operate under constant deadline pressure, and thirst for knowledge that is immediately relevant.

But under a fellowship program—one of



Daumier's *Les Gens de Justice* shows a dissatisfied plaintiff in the nineteenth century.

several NEH-funded Fellowships in the Professions Programs—two dozen journalists each year exchange grinding deadlines for a nine-month academic year of study and discussion. Half attend Stanford University; while a like number go to the University of Michigan.

The program's purpose is simple: to engender in selected fellows "a perspective that is bound neither by deadlines nor the demand for immediate relevance," and to help them in later years to "stress the *why* of the news" over the traditional who, what, where, when and how.

"The fellowship is an opportunity for fresh air, new ideas, different perspectives, jolts to comfortable beliefs and habits," says Harry Press, managing director of the Stanford program. "It can mean a new life, stronger and better motivation, a deeper understanding of the human condition. And if all these things happen to journalists, it might just be a better world."

Each year, Press and several associates sift through about a hundred applications for Stanford's dozen fellowships. Applicants must have at least five years of journalistic experience and state in writing why they believe they would profit from the program. There is no age limit, though most aspirants tend to be in their early-to-middle 30s—an age, as one former fellow described it, "when you're starting to get burned out and really need your batteries recharged."

Those fortunate enough to survive the winnowing process receive \$18,550 and the nine-month opportunity to explore Stanford courses without the grading and other restrictions that bind degree candidates.

"It's like being a kid in a candy store; there's so much to choose from," says Rosalie Stemmer, a program fellow in 1977-78 and currently an assignments editor at the *San Francisco Chronicle*. Virtually the only academic requirement is a weekly humanities seminar taught by

a variety of challenging Stanford professors, who assign readings that include Daniel Bell, Henry Adams, William James and Theodore Dreiser.

The journalists-turned-students also have a chance to meet and hear a prodigious number of guest lecturers, including such luminaries as Wallace Stegner, Barbara Tuchman, Norman Cousins and Ansel Adams.

Not all fellows seek the same objectives from the program, and some obviously derive different benefits.

James Risser, Washington bureau chief of the *Des Moines Register*, said he "felt a little weak" in American history. So he spent much of 1973-74 taking courses and tutorial studies in history, political science and economics.

Risser, a Pulitzer prize winner for reporting in 1976 and 1979, says the academic year gave him a "more solid background" in these areas, and still prompts him to "stop and reflect a little more than before."

Rosalie Stemmer says the humanities seminar prodded her "to look at familiar concepts in a different way," and to think more about "what's important—and what that even means." From a practical standpoint, Stemmer says she is now better equipped "to peel away layers of irrelevancies" when handing out news assignments to reporters.

Eric Tate, a general assignment editor for ABC-TV news in New York, says his stint at Stanford provided the opportunity to delve more deeply into language and the problems of black and other minority cultures.

Jim Sellars, an editorial writer since 1973 for the *Tulsa Tribune*, took advantage of the program's elasticity by spending most of 1977-78 doing independent research at Stanford's prestigious Hoover Institution on War, Revolution and Peace on the writings of Russian dissidents. "One of the great benefits of the program is you can structure it any way you want," notes Sel-

lars, who still writes editorials about the Soviet Union. "If I had been restricted to going to class, it would have been a bad year."

Valuable as these examples of academic achievement may seem, however, some former fellows think the opportunity for personal growth and development is even more vital.

"The chance to stand back and look at yourself may be the most valuable thing," says Garrett Ray, a former fellow and now editor and publisher of the twice-weekly Littleton, Colorado, *Independent*.

"It's kind of a jolt to be in a setting where one is almost forced to look at things from another perspective—where you don't have to convert everything into a deadline." Ray adds that "the whole process forces you to look at questions in a less linear fashion and also forces you to question the truisms and platitudes of your own profession"—a skepticism that Ray believes can only benefit journalists.

Agreeing with this assessment, Eric Tate notes that "before I went into the program, I was at the point of wondering" after five years at ABC "whether what I was doing was worth anything at all." Tate adds the year allowed him to "pull back" and evaluate himself "objectively." Ultimately, it "reinforced a commitment I already had of striving for issue-oriented stories" and telling why news happens rather than simply regurgitating disparate facts.

Even such a well-conceived program may have its pitfalls, however. "Old answers have turned into new perplexities," says Sig Gissler, a 1975-76 fellow and now editorial page editor for the *Milwaukee Journal*. "That is stimulating, but also a little discomfiting—like a scratchy wool sweater."

And the roughest part of the program undoubtedly is returning to the workaday world of journalism. "Four of the twelve people in my class said the following year was the worst in their lives," notes Barry Zwick, a 1977-78 fellow who returned to the *Los Angeles Times* as foreign news editor.

"Once you have unstructured your life in such an atmosphere," agrees Tate, "it's very hard to put your head back into that noose."

Despite such transitional problems, however, most fellows believe they don't go back to square one when they resume their jobs.

"It's a kind of a process that tends to continue," Ray says of the fellowship. Despite resumption of deadline pressures, "part of you is still in touch with that really extraordinary year."

—Francis J. O'Donnell



1980 NEH FELLOWSHIP AWARDS

Archaeology & Anthropology

Fellowships for independent study and research

Dan Ben-Amos, U. of Pennsylvania, Philadelphia, Folklore

Michael D. Coe, Yale U., New Haven, CT, Archaeology

Wilma C. Fairbank, Unaffiliated, Cambridge, MA, Art and Archaeology

Ericka Friedl-Loeffler, Western Michigan U., Kalamazoo, Anthropology

John M. Fritz, Unaffiliated, NYC, Anthropology

John H. Kroll, U. of Texas, Austin, Archaeology

Heraliwalla Seneviratne, U. of Virginia, Charlottesville, Anthropology

Marjorie J. Shostak, Harvard U., Cambridge, MA, Anthropology

Donald White, U. of Pennsylvania, Philadelphia, Archaeology

Fellowships for college teachers and young humanists
Barbara Nimri Aziz, Columbia U., NYC, Anthropology

Eugene J. Dwyer, Kenyon College, Gambier, OH, Archaeology

Jack Glazier, Oberlin College, OH, Anthropology

Rita S. Kipp, Kenyon College, Gambier, OH, Anthropology

Triloki N. Pandey, U. of California, Santa Cruz, Anthropology

Peter G. Roe, U. of Delaware, Newark, Anthropology

Summer stipends

Nadya Aisenberg, unaffiliated, Boston, MA, Art

George F. Andrews, U. of Oregon, Eugene, Social Science

Erve J. Chambers, U. of South Florida, Tampa, Anthropology

Lucy M. Cohen, Catholic U., Washington, D.C., Anthropology

Alana K. Cordy-Collins, San Diego Museum of Man, San Diego, CA, Archaeology

Jack L. Davis, U. of Illinois, Chicago, Archaeology

Nancy C. Dorian, Bryn Mawr College, PA, Linguistics

Clayton Eshleman, California Institute of Technology, Pasadena, Archaeology

David D. Gilmore, SUNY, Stony Brook, Anthropology

Diana E. Kleiner, Harvard U., Cambridge, MA, Archaeology

Steven E. Ostrow, Dartmouth College, Hanover, NH, Archaeology

Barbara Tedlock, Tufts U., Medford, MA, Anthropology

Judy H. de Tizon, U. of Southern Maine, Portland, Anthropology

Jaimee E. Uhlenbrock, SUNY, New Paltz, Archaeology

Summer seminars for college teachers

Anthropological Models in the Study of Modern Indian History, \$50,504, **Bernard S. Cohn**, Director; Anthropology and History Department, U. of Chicago, IL

Themes in the Cross-cultural Analysis of Women and Society, \$53,402, **Eleanor Leacock**, Director; Anthropology Department, Graduate Center, CUNY

Perspective on Sex Roles and Race Relations (open only to teachers in two-year colleges), \$46,541, **Diane K. Lewis** and **Ruby Rohrlach**, Directors; Anthropology Department, U. of California, Santa Cruz

Psychoanalytic Theory and the Interpretation of Culture, \$47,479, **Melford E. Spiro**; Director, Anthropology Department, U. of California, San Diego

Arts—History & Criticism

Fellowships for independent study and research

Dore Ashton, The Cooper Union, NYC, Art

Sandra L. Hindman, The Johns Hopkins U., Baltimore, MD, Art

William I. Homer, U. of Delaware, Newark, Art

John T. Kirk, Boston U., MA, Art

Robert Lewis, Stage Director and Writer, Irvington-on-Hudson, NY, Theatre

Thomas W. Lyman, Emory U., Atlanta, GA, Art

John W. McCoubrey, U. of Pennsylvania, Philadelphia, Art

Marilyn J. McCully, Princeton U., NJ, Art

Julian M. Moses, Writer and Discographer, NYC, Music

Marvin E. Paymer, Graduate Center, CUNY, Music

Cleota Reed, Independent Researcher, Syracuse, NY, Art

Irving H. Sandler, SUNY, Purchase, Art

Roy Sieber, Indiana U., Bloomington, Art

Norman E. Smith, U. of Pennsylvania, Philadelphia, Music

Richard E. Spear, Oberlin College, Ohio, Art

James A. Standifer, U. of Michigan, Ann Arbor, Music

Gerda Taranow, Connecticut College, New London, Theatre

Richard F. Taruskin, Columbia U., NYC, Music

Vladimir A. Ussachevsky, Columbia University, NYC, Music

Fellowships for college teachers and young humanists
Paul F. Berliner, Northwestern U., Evanston, IL, Music

Jacquelyn C. Clinton, Ithaca College, NY, Art History

Donald C. Crafton, Yale U., New Haven, CT, Art History

Judson J. Emerick, Pomona College, Claremont, CA, Art History

Andrée M. Hayum, Fordham U., Lincoln Center Campus, NYC, Art History

Thomas F. Higgins, Northeast Missouri State U., Kirksville, Music

William E. Hood, Oberlin College, OH, Art History

Edward F. Houghton, U. of California, Santa Cruz, Music

Elizabeth L. Langhorne, U. of Virginia, Charlottesville, Art History

Arthur A. Moorefield, California State College, San Bernardino, Music

Kathleen D. Nicholson, Oberlin College, OH, Art History

Fred W. Peterson, U. of Minnesota, Morris, Art History

Katherine K. Reeve, U. of Minnesota, Minneapolis, French

Linnea H. Wren, Gustavus Adolphus College, St. Peter, MN, Art History

Residential fellowships for college teachers

Explorations in the Art of Michelangelo and Titian and their Age, \$50,512, **Creighton E. Gilbert**, Director; Art History Department, Cornell U., Ithaca, NY

Participants:

Paul J. Cardile, Denison U., Granville, OH, Art

Gerald Eager, Bucknell U., Lewisburg, PA, Art

Michael W. Fitzgerald, CUNY Medgar Evers College, Brooklyn, Art

Yvonne M. Jehenson, U. of Albuquerque, NM, Comparative Literature

Joseph E. Scannell, St. Anselm's College, Manchester, NH, Art

Gina Strumwasser, California State U., Fresno, CA, Art

Summer stipends

Nicholas R. Adams, Lehigh U., Bethlehem, PA, Architecture

Virginia M. Allen, Massachusetts College of Art, Boston, Art

Jeffrey C. Anderson, George Washington U., Washington, DC, Art

James D. Andrew, U. of Iowa, Iowa City, Film

Eve M. Blau, Wesleyan U., Middletown, CT, Architecture

Richard R. Brettell, U. of Texas, Austin, Art

Jane F. Fulcher, Syracuse U., NY, Music

Aubrey S. Garlington, Jr., U. of North Carolina, Greensboro, Music

L. Michael Griffel, CUNY Hunter College, Music

Michael O. Jacoff, CUNY, Brooklyn, Art

Charlotte R. Kaufman, New England Conservatory of Music, Boston, MA, Music

Douglas M. Kellner, U. of Texas, Austin, Philosophy

Karen H. Kinglsey, Virginia Polytechnic Institute, Blacksburg, Art History

Michael E. Klein, Western Kentucky U., Bowling Green, Art

Margaret A. Lamb, Fordham U. at Lincoln Center, NYC, Media-General

Richard D. Leppert, U. of Minnesota, Minneapolis, Music

Felicia H. Londre, U. of Missouri, Kansas City, Art

Margery M. Lowens, The Johns Hopkins U., Baltimore, MD, Music

Patrick R. McNaughton, U. of Wisconsin, Milwaukee, Art

Thomas M. Martone, U. of Toronto, Erindale, Art

James H. Moore, U. of Chicago, IL, Music

Lawrence P. Nees, U. of Delaware, Newark, Art History

Robert S. Nelson, U. of Chicago, IL, Art

Thomas Owens, El Camino College, Via Torrance, CA, Music

Karin A. Pendle, U. of Cincinnati, OH, Music

Raphael X. Reichert, California State U., Fresno, Art

Joyce Rheuban, CUNY, LaGuardia Community College, Long Island, Media-General

Eric Rothstein, U. of Wisconsin, Madison, English Literature

Alan H. Shapiro, unaffiliated, New Orleans, LA, Archaeology

P.A. Sitney, unaffiliated, Chicago, IL, Media-General

Wendy L. Steiner, U. of Pennsylvania, Philadelphia, Literature

Walter R. Stump, U. of Southern Maine, Gorham, Theatre

Mary A. Vinquist, West Chester State College, PA, Music

Thomas A. Warburton, U. of North Carolina, Chapel Hill, Music

Robert L. Weaver, Centre College of Kentucky, Danville, Music

Summer seminars for college teachers
Music and Technology, \$45,166, **Jon H. Appleton**, Director; Music Department, Dartmouth College, Hanover, NH

Nonfiction Film and the Realist Aesthetic, \$51,456,

Richard M. Barsam, Director; Cinema Studies Program, The College of Staten Island/CUNY, Seminar Location: Graduate Center, CUNY
Oral Literature, \$45,360, **Richard Bauman**, Director; Center for Intercultural Studies in Folklore & Ethnomusicology, U. of Texas, Austin
The Operas of Verdi, \$50,598, **Martin Chusid**, Director; Music Department, American Institute for Verdi Studies, New York University, NYC
The History of Film, \$52,913, **Jack C. Ellis**, Director; Film Division, Northwestern U., Evanston, IL
Theoretical and Analytical Studies of Early Twentieth-Century Non-Tonal Music, \$48,016, **Allen Forte**, Director; Music Department, Yale U., New Haven, CT
Art Since Mid-Century, \$48,575, **Sam Hunter**, Director; Art and Archaeology Department, Princeton U., NJ
Stained Glass in the Medieval Abbey and Cathedral, \$45,848, **Meredith Parsons Lillich**, Director; Fine Arts Department, Syracuse U., NY
The Jazz Avant-Garde, 1957-1979, \$46,017, **Wendell M. Logan**, Director; Conservatory of Music, Oberlin College, OH
Dionysos and His Followers: Changing Modes of Consciousness in Western Art, \$46,375, **Sheila J. McNally**, Director; Art History Department, U. of Minnesota, Minneapolis
Ritual and Theatre, \$53,011, **Richard Schechner**, Director; Drama Department, New York U., NYC
Art Literature and Perception: Michelangelo and Picasso, \$60,348, **Leo Steinberg**, Director; Art History Department, U. of Pennsylvania, Seminar Location: Columbia U., NY
Music and Ceremony at Nore Dame of Paris, 1150-1550, \$42,305, **Craig M. Wright**, Director; Music Department, Yale U., New Haven, CT

Classics

Fellowships for independent study and research

Alan L. Boegehold, Brown U., Providence, RI
Alan D.E. Cameron, Columbia U., NYC
Robert A. Kaster, U. of Chicago, IL
David R. Shackleton Bailey, Harvard U., Cambridge, MA
Hampton K. Snipes, U. of North Carolina, Chapel Hill

Fellowships for college teachers and young humanists

Aya Betensky, unaffiliated, Ithaca, NY
Betty Branch, Louisiana State U., Baton Rouge
James L. Franklin, Jr., U. of Michigan, Ann Arbor
Elizabeth R. Gebhard, U. of Illinois, Chicago
Seth L. Schein, SUNY, Purchase
Daniel J. Taylor, Lawrence U., Appleton, WI
Summer stipends

A. Lowell Edmunds, Boston College, Chestnut Hill, MA
Frederick T. Griffiths, Amherst College, MA
Robert J. Mondi, College of the Holy Cross, Worcester, MA
Helan E. Moritz, U. of Santa Clara, CA
John E. Stambaugh, Williams College, Williamstown, MA

Summer seminars for college teachers

Greek Values, Greek Society, and the Interpretation of Greek Texts, \$48,416, **Arthur W.H. Adkins**, Director; Classics Department, U. of Chicago, IL
Colonies of Early Rome, \$53,021, **Frank E. Brown**, Director; American Academy in Rome, Italy
Irrational Belief and Superstition as Factors in the Decline of Rome, \$52,404, **Morton Smith**, Director; History Department, Columbia University, NYC

History—Non-U.S.

Fellowships for independent study and research

Frederick P. Bowser, Stanford U., CA, *Mexican*
John H. Broomfield, U. of Michigan, Ann Arbor, *Comparative*
Melissa M. Bullard, U. of North Carolina, Chapel

Hill, *Italian*

Alexander J. De Grand, Roosevelt U., Chicago, IL, *Italian*

Jonathan S. Dewald, U. of California, Irvine, *French*
Stephen A. Fischer-Galati, U. of Colorado, Boulder, *Romanian*

Robert M. Hartwell, U. of Pennsylvania, Philadelphia, *Chinese*

Susan Mann Jones, U. of Chicago, IL, *Chinese*

Steven L. Kaplan, Cornell U., Ithaca, NY, *French*

Enno E. Kraehe, U. of Virginia, Charlottesville, *German*

Asuncion A. Lavrin, Howard U., Washington, DC, *Latin American*

Tetsuo Najita, U. of Chicago, IL, *Japanese*

Karen M. Offen, Stanford U., CA, *French*

Herbert H. Rowen, Rutgers U., NJ, New Brunswick, *Dutch*

Monica E. Schuler, Wayne State U., Detroit, MI, *African*

Lon R. Shelby, Southern Illinois U., Carbondale, *German*

Arthur J. Slavin, U. of Louisville, KY, *British*

Gary P. Steenson, Unaffiliated, Ontario, CA, *European*

Ronald G. Suny, Oberlin College, OH, *Soviet*

David E. Underdown, Brown U., Providence, RI, *British*

Isser Woloch, Columbia U., NYC, *French*

Fellowships for college teachers and young humanists
J. Bruce Brackenridge, Lawrence U., Appleton, WI, *Physics*

Bruce J. Calder, U. of Illinois, Chicago, *Latin American*

Geoffrey C. Cocks, Albion College, MI, *European*

Paul A. Cohen, Wellesley College, MA, *Far Eastern*
James E. Cronin, U. of Wisconsin, Milwaukee, *European*

Michael S. Duke, Oberlin College, OH, *Chinese*
Ross E. Dunn, San Diego State U., CA, *African and Near Eastern*

Robert S. Edelman, U. of California, La Jolla, *Russian*
Thomas H. Flory, U. of Michigan, Ann Arbor, *Latin American*

Elisabeth G. Gleason, U. of San Francisco, CA, *European*

Albert N. Hamscher, Kansas State U., Manhattan, *European*

Andrzej Kaminski, Columbia U., NYC, *European*
Alan E. O'Day, Polytechnic of North London, England, *British*

Lina Levy Peck, Purdue U., W. Lafayette, IN, *British*
Stephen M. Poppel, Bryn Mawr College, PA, *European*

Jean H. Quataert, U. of Houston at Clear Lake City, TX, *European*

Don K. Rowney, Bowling Green State U., OH, *Russian*

Henry C. Schmidt, Texas A&M U., College Station, *Latin American*

Barbara J. Shapiro, U. of California, Berkeley, *British*
Woodruff D. Smith, U. of Texas, San Antonio, *European*

Henry G. Weisser, Colorado State U., Fort Collins, *British*

Summer Stipends
Roger N. Buckley, Vanier College, Montreal, Canada, *History*

Jesse L. Byock, UCLA, *European*
John R. Christianson, Luther College, Decorah, IA, *European*

Stephen F. Cohen, Princeton U., NJ, *Russian*
Martin W. Daly, unaffiliated, Andover, MA, *Near Eastern*

David J. Diephouse, Calvin College, Grand Rapids, MI, *European*

Holger H. Herwig, Vanderbilt U., Nashville, TN, *History*

Richard P. Hyland, Rice U., Houston, TX, *History*
Elizabeth A. Kuznesof, U. of Kansas, Lawrence, *History*

John E. Lesch, U. of California, Berkeley, *History*
John A. Lynn, U. of Illinois, Urbana, *British*

Kristin Mann, Emory U., Atlanta, GA, *African*
Steven P. Marrone, Tufts U., Medford, MA, *European*

Mira Mihelich, Haverford College, PA, *Far Eastern*
David S. Newbury, unaffiliated, Middletown, CT, *African*

David A. Northrup, Boston College, Chestnut Hill, MA, *African*

David A. Pace, Indiana U., Bloomington, *European*
Jonathan A. Peters, U. of Maryland, Baltimore, *African*

Janet L. Polasky, U. of Redlands, CA, *European*
Catherine M. Prelinger, The Papers of Benjamin Franklin, New Haven, CT, *European*

George A. Saliba, Columbia U., NYC, *Near Eastern*
Donald E. Thomas, Jr., Virginia Military Institute, Lexington, *History*

Hoyt C. Tillman, Arizona State U., Tempe, *Far Eastern*

Marina A. Tolmacheva, U. of Toledo, WA, *African*
Irwin M. Wall, U. of California, Riverside, *European*

Sherrin M. Wyntjes, Mount Ida Junior College, North Centre, MA, *European*

Summer Seminars for College Teachers
The 1780s in Germany: Profile of a Decade, \$48,188,

Ruth K. Angress, Director; German Department, U. of California, Irvine

Approaches to Social History: Britain in the 18th Century, \$42,603, **John Brewer**, Director; History Department, Yale U., New Haven, CT

Greece in the Middle Ages: Emergence of the Byzantine Tradition, \$44,755, **Timothy E. Gregory**, Director; History Department, Ohio State U., Columbus, Seminar Location: American School of Classical Studies, Athens, Greece

Urban History of the Mediterranean: An Evolutionary and Comparative Approach, \$47,868, **Ira M. Lapidus**, Director; History Department, U. of California, Berkeley

Latin American Self-Views on Society and Culture, \$43,851, **Robert M. Levine**, Director; History Department, SUNY, Stony Brook

The Age of Stalin, \$45,006, **Robert H. McNeal**, Director; History Department, U. of Massachusetts, Amherst

European Exploration and the Age of Discovery, \$54,235, **J.H. Parry**, Director; History Department, Harvard U., Cambridge, MA

High Culture in Victorian England, \$45,032, **Sheldon Rothblatt**, Director; History Department, U. of California, Berkeley

NEH fellowships at centers for advanced study
Villa I Tatti—Center for Italian Renaissance Studies; Florence, Italy, \$45,000 for three fellows; **Craig Hugh Smyth**, Director

The Center is devoted to advanced study of the Italian Renaissance: the history of art; political, economic, and social history; the history of philosophy and religion; and the history of literature, music and science. The American-directed Center provides the resources of its excellent 76,000-volume library and an archive of 217,000 photographs.

History—U.S.

Fellowships for independent study and research

David G. Allen, Massachusetts Historical Society, Boston

Geoffrey T. Blodgett, Oberlin College, OH

Blanche D. Coll, Department of Health, Education and Welfare (retired), Washington, DC

Richard Drinnon, Bucknell U., Lewisburg, PA

Vincent P. Franklin, Yale U., New Haven, CT

Frances W. Gregory, U. of Richmond, VA

Neil Harris, U. of Chicago, IL

E. Richard Hart, Institute of the American West, Sun Valley, ID

Mary E. Lance, Alamo Area Council of Governments, San Antonio, TX

Ronald L. Lewis, U. of Delaware, Newark

Elisabeth I. Perry, unaffiliated, Bloomington, IN

Merrill D. Peterson, U. of Virginia, Charlottesville

Martin J. Sherwin, U. of Pennsylvania, Philadelphia

Joel H. Silbey, Cornell U., Ithaca, NY

Lawrence S. Wittner, SUNY, Albany

Fellowships for college teachers and young humanists
Edward N. Akin, Mississippi College, Clinton

Ruth Bogin, Pace U., Pleasantville, NY
David L. Carlton, Texas Tech U., Lubbock
Clifford E. Clark, Jr., Carleton College, Northfield, MN
William Cohen, Hope College, Holland, MI
Terry A. Cooney, U. of Puget Sound, Tacoma, WA
Edmund J. Danziger, Jr., Bowling Green State U., OH
Charles B. Dew, Williams College, Williamstown, MA
Jane B. Donegan, Onondaga Community College, Syracuse, NY
Thomas L. Dublin, U. of California, La Jolla
Jacquelyn D. Hall, U. of North Carolina, Chapel Hill
Herbert James Henderson, Oklahoma State U., Stillwater
Mary A. Hill-Peters, Bucknell U., Lewisburg, PA
Daniel Josef Leab, Seton Hall U., South Orange, NJ
N. Gordon Levin, Jr., Amherst College, MA
John M. McCardell, Jr., Middlebury College, VT
Donald L. Miller, Lafayette College, Easton, PA
Judy J. Mohraz, Southern Methodist U., Dallas, TX
Donald J. Mrozek, Kansas State U., Manhattan
Roxanne D. Ortiz, California State U., Hayward
Norma Fain Pratt, Mount San Antonio College, Walnut, CA
William J. Rorabaugh, U. of Washington, Seattle
Randall B. Woods, U. of Arkansas, Fayetteville
Residential fellowships for college teachers
The "New" Labor History, \$43,977, Joan W. Scott, Director; History Department, U. of North Carolina, Chapel Hill
Participants:
Bess Beatty, Shorter College, Rome, GA, *American History*
David P. Bennetts, St. John's U., Collegeville, MN, *American History*
Jeffrey R. Halpern, Rider College, Lawrenceville, NJ, *Anthropology*
Bennett M. Judkins, Belmont Abbey College, Belmont, NC, *Sociology*
Esther S. Kanipe, Hamilton College, Clinton, NY, *European History*
Robert S. McElvaine, Millsaps College, Jackson, MS, *American History*
Randall E. McGowen, Alfred U., NY, *British History*
Philip B. Scranton, Philadelphia College of Textiles & Science, PA, *American History*
Mary H. Stevenson, U. of Massachusetts, Boston, MA, *Economics*
George G. Suggs, Jr., Southeast Missouri State U., Girardeau, *American History*
Summer stipends
Dominic J. Capeci, Southwest Missouri State U., Springfield, *American History*
Priscilla F. Clement, Pennsylvania State U., Media, *American History*
Margo A. Conk, U. of Wisconsin, Milwaukee, *History*
William S. Corlett, Jr., Texas A & I U., Kingsville, *European History*
Alan C. Dawley, Trenton State College, NJ, *American History*
Robert F. Engs, U. of Pennsylvania, Philadelphia, *American History*
John Ettling, U. of Houston, TX, *History*
William E. Foley, Central Missouri State U., Warrensburg, *American History*
William E. Gibbs, New Mexico Military Institute, Roswell, *American History*
Lark Hall, Ursuline College, Cleveland Heights, OH, *American Studies*
Frederick M. Heath, Winthrop College, Rock Hill, SC, *American History*
Peter J. Iverson, U. of Wyoming, Laramie, *American History*
Warren F. Kimball, Rutgers U., Newark, NJ, *American History*
Carol A. Kolmerten, Hood College, Frederick, MD, *American Studies*
Mark H. Leff, Washington U., St. Louis, MO, *American History*
Peyton McCrary, U. of South Alabama, Mobile, *American History*
Gordon B. McKinney, Western Carolina U., Cullowhee, NC, *American History*

Calvin Martin, Rutgers U., New Brunswick, NJ, *Literature*
Martin V. Melosi, Texas A & M U., College Station, *History*
Louis T. Milic, Cleveland State U., OH, *Communications*
Darlis A. Miller, New Mexico State U., Las Cruces, *African History*
Jacqueline S. Reinier, Texas Tech U., Lubbock, *American History*
Anne C. Rose, California Institute of Technology, Pasadena, *American History*
Ellen Ross, Ramapo College, Mahwah, NJ, *American History*
Peter Salter, Stephens College, Columbia, MO, *African History*
David E. Shi, Davidson College, NC, *American History*
George Sinkler, Morgan State U., Baltimore, MD, *American History*
Sarah J. Stage, U. of California, Riverside, *American History*
Sally J. Taylor, U. of Evansville, IN, *Journalism*
Margaret S. Thompson, Knox College, Galesburg, IL, *American History*
Anthony R. Travis, Grand Valley State College, Allendale, MI, *American History*
Jules E. Tygiel, San Francisco State U., CA, *History*
Jamil S. Zainaldin, Case Western Reserve U., Cleveland, OH, *American History*
Summer seminars for college teachers
Value Systems and Social Development in Pre-Industrial America, \$47,828, Timothy H. Breen, Director; History Department/American Culture, Northwestern U., Evanston, IL
Violence in American History, \$48,882, Richard M. Brown, Director; History Department, U. of Oregon, Eugene
Foundations of American Thought: Religion and Political Economy, \$51,468, Paul K. Conkin, Director; History Department, Vanderbilt U., Nashville, TN
Minorities in the Southwest, \$47,859, Leonard Dinnerstein, Director; History Department, U. of Arizona, Tucson
The Cold War Years: America from Truman to Nixon (open only to teachers in two-year colleges), \$47,656, Robert A. Divine, Director; History Department, U. of Texas, Austin
The Radical Tradition in America, \$52,004, Eric Foner, Director; History Department, CUNY Graduate Center
History of the American West: The New Humanistic Interpretation, \$50,416, W. Turrentine Jackson, Director; History Department, U. of California, Davis
The Folk in American History, \$48,084, Lawrence W. Levine, Director; History Department, U. of California, Berkeley
A Generation of American Foreign Policy, 1945-1975, \$47,895, Thomas G. Paterson, Director; History Department, U. of Connecticut, Storrs
Political and Social Change in Jacksonian America, \$57,276, Robert V. Remini, Director; History Department, U. of Illinois, Chicago, Seminar Location: Newberry Library, Chicago, IL
American Indian-White Relations: From Columbus to Removal, \$44,496, Bernard W. Sheehan, Director; History Department, Indiana U., Bloomington
Summer humanities seminars for the professions
The Origins, Development, and Prospects of Free Enterprise in the United States, \$42,396, Stuart W. Bruchey, Director; History Department, Columbia University, NYC, Seminar Location: U. of Maine, Orono
Americans at Work: Changing Social and Cultural Patterns, \$51,650, Herbert G. Gutman, Director; The Graduate Center, CUNY
American Cities: Their Growth, Decline, and Prospects, \$40,705, Robert C. Twombly, Director; History Department, CUNY

Intercultural Studies

Fellowships for independent study and research
Theodore D. Bozeman, U. of Iowa, Iowa City, *History*
Joan Kelly, CUNY, *History*
Michael Schaller, U. of Arizona, Tucson, *History*
Summer seminars for college teachers
Writing and Understanding History in Britain and America, 1688-1789, \$57,857, J.G.A. Pocock, Director; History Department, The Johns Hopkins U., Baltimore, MD
The Problem of Imperialism in Comparative History: Britain and America, \$49,073, Robin W. Winks, Director; History Department, Yale U., New Haven, CT
Summer humanities seminars for the professions
The Cultural Foundations of American-East Asian Relations, \$34,519, Akira Iriye, Director; History Department, U. of Chicago, IL
NEH fellowships at centers for advanced study
Albright Institute of Archaeological Research; Jerusalem, Israel, \$40,000 for two fellows; Thomas Beale, Executive Director

The Albright is the oldest of the overseas research institutes of the American Schools of Oriental Research. Completed in 1931, the Albright Institute building, located near Herod's gate to the Old City of Jerusalem, houses a nucleus of scholarly materials for the study of archaeology, history, literature, and religion of Syro-Palestine

American Center of Oriental Research; Amman, Jordan, \$40,000 for two fellows; Thomas Beale, Executive Director

The Center is among the youngest of the overseas institutes of the American Schools of Oriental Research. Although the major focus of the Center is on archaeological research and excavations, scholars working in all areas of ancient Near Eastern studies use and are welcome at the Center.

American Institute of Indian Studies; Delhi, India, \$100,000 gifts-and-matching for five fellows; Cynthia Ernst, Presidential Assistant

The Institute is a cooperative organization established in 1961 by American colleges and universities interested in the study of Indian culture and civilization. The primary objective of the Institute is to support existing Indian Studies programs in the United States by helping to improve teaching, by encouraging the further spread of Indian studies, and, above all, by promoting and assisting research. Its programs fall into five major categories; a fellowship program; a training program in four Indian languages; Centers at Delhi, Madras, Poona, Benares, and Calcutta for facilitating research and encouraging the exchange of scholarly ideas; supervision of the facilities for research in Indian art and archaeology at Benares; and group projects of Indian and American scholarship.

American Research Center in Egypt; Cairo, Egypt, \$60,000 for three fellows; Linda Pappas Funsch, U.S. Director

The Center, a consortium of twenty-five North American universities and museums, was founded in 1948 to promote research in Egypt. The ARCE supports archaeological projects conducted by research teams under the direction of senior American scholars, a fellowship program which enables American scholars and students to conduct research in all periods of Egyptian civilization, and special historical and literary projects in Egypt in the following fields: archaeology and art history, Islamic studies, the social sciences, and the humanities.

Huntington Library; San Marino, California, \$30,000 outright plus \$30,000 gifts-and-matching for five fellows, Martin Ridge, Coordinator of Research Activities

The Huntington is a major center for research in British and American literature and history and British art. Nearly 1,400 readers come each year from around the world to use its growing collections, which consist of well over 300,000 rare books, 200,000 reference books, and 5,000,000 manuscripts.

Interdisciplinary

Fellowships for independent study and research

Gustav Bayerle, Indiana U., Bloomington, *Turkish Studies*

Peter E. Clecak, U. of California, Irvine, *American Studies*

Laura Shapiro, Journalist, Seattle, WA, *American Studies*

Fellowships for college teachers and young humanists

Jean M. Humez, U. of Massachusetts, Boston, *Women's Studies*

Residential fellowships for college teachers

The Black American Experience: Insiders and Outsiders (open only to two-year college teachers), \$38,532, **Harold W. Pfautz**, Director; Sociology Department, Brown U., Providence, RI

Participants

Jane D. Cornelius, Danville Area Community College, IL, *American History*

Brian T. Gallagher, CUNY LaGuardia Community College, Long Island, *English Literature*

Millie Harmon, Chemeketa Community College, Salem, OR, *Sociology*

Werner J. Lange, Kent State U., OH, *Sociology*

Betty L. Pope, Portland Community College, OR, *Anthropology*

Sandra Wright, Delgado College, New Orleans, LA, *American Literature*

Sociological and Psychological Aspects of Modern Literature (open only to two-year college teachers), \$43,455, **Robert N. Wilson**, Director; Sociology Department, U. of North Carolina, Chapel Hill

Participants:

Martha E. Chew, Massachusetts College of Pharmacy, Boston, *American Literature*

Fred R. Jacobs, Bakersfield College, CA, *Political Science*

Melissa S. Kort, Cabrillo College, Aptos, CA, *American Literature*

Edward W. Lewis, Bucks County Community College, Newton, PA, *American Literature*

Joseph A. Lisowski, J. Sargeant Reynolds Community College, Richmond, VA, *American Literature*

Yvette Lopez, U. of Puerto Rico—Bayamon Regional College, *Latin American Literature*

Ben H. McClary, Middle Georgia College, Cochran, *Composition & Rhetoric*

Paul E. McClung, Santa Barbara City College, CA, *European History*

Michael H. Palmer, Louisburg College, NC, *American Literature*

Carmen S. Parr, Los Angeles Valley College, Van Nuys, CA, *Latin American Literature*

Gaston Pelletier, SUNY Agricultural & Technical College, Delhi, *American Literature*

Summer stipends

Christopher D. Geist, Bowling Green State U., OH, *American Studies*

Eva M. McMahan, U. of Alabama, University, *Communications*

Kenneth P. O'Brien, SUNY, Brockport, *American History*

Richard M. Ohmann, Wesleyan U., Middletown, CT, *American Studies*

Summer seminars for college teachers

Exact Sciences in Antiquity and the Middle Ages, \$48,798, **Asger Aaboe**, Director; History of Science Department, Yale U., New Haven, CT

History and Literature of the Reformation, \$48,658, **Max L. Baumer**, Director; Institute for Research in the Humanities, U. of Wisconsin, Madison

Literature and the Visual Arts: Theory and Practice, \$45,218, **John B. Bender**, Director; English Department Stanford U., CA

The Second Scientific Revolution, \$49,646, **Stephen G. Brush**, Director; History Department, U. of Maryland, College Park

The Functions of Discourse in Science and Literature, \$48,970 **Fred E. Carlisle**, Director; English Department, Michigan State U., East Lansing

Theory and Practice in Psychohistory, \$50,799, **John P. Demos**, Director; History Department, Brandeis U.,

Waltham, MA

Theological Uses of History, \$52,743, **Julian N. Hartt**, Director; Religious Studies Department, U. of Virginia, Charlottesville

The Writing of History, \$49,897, **J. H. Hexter**, Director; History Department, Washington U., St. Louis, MO, Seminar Location: U. of California, Berkeley

The Image of Surrealism, \$54,667, **J.H. Matthews**, Director; Faculty of Foreign Languages and Literatures, Syracuse University, NY

English Literature and Art, 1660-1760, \$49,707, **Robert E. Moore**, Director; English Department, U. of Minnesota, Minneapolis

New Perspectives in American Studies, \$54,921, **Murray G. Murphey**, Director; American Civilization Department, U. of Pennsylvania, Philadelphia

Philosophical Anthropology in Recent Continental Thought, \$50,193, **Calvin O. Schrag**, Director; Philosophy Department, Purdue U., West Lafayette, IN

The Interpretation of Scientific Change, \$52,990, **Dudley Shapere**, Director; English Department, U. of Maryland, College Park

Ethnicity in 20th-century America: An Interdisciplinary and Comparative Approach, \$48,848, **Rudolph J. Vecoli**, Director; Immigration History Research Center, St. Paul, MN

Summer humanities seminars for the professions

Human Genetics and Society: Historical, Ethical, and Legal Issues, \$59,328, **James E. Bowman**, Director; Department of Pathology, U. of Chicago, IL

Rights to and in Health Care, \$35,893, **H. Tristram Engelhardt, Jr.**, Director; Center for Bioethics, Georgetown U., Washington, DC

Ethical and Legal Perspectives on the Interdependence of Health-Care Professionals, \$38,535, **Edmund L. Erde** and **James B. Speer, Jr.**, Directors; Preventive Medicine and Community Health Department, U. of Texas, Galveston

Democratic Society in a Technical Age: Historical Perspectives on the Impact of Science and Technology, \$38,110, **Robert H. Kargon**, Director; History of Science Department, The Johns Hopkins U., Baltimore, MD

Bioethics and Professional Responsibility, \$25,434, **Karen Lebacqz**, Director; Pacific School of Religion, Berkeley, CA

The Physician in Society: Antecedents to Contemporary Health Issues, \$39,340, **Arthur J. Visellear**, Director; Section of the History of Medicine, Yale U., School of Medicine, New Haven, CT

NEH fellowships at centers for advanced study

American Academy in Rome, Italy, \$60,000 for five fellows; **Ruth D. Green**, Executive Secretary

The Academy, chartered by Congress in 1905, is a working community of American scholars and creative artists. Scholarly research at the Academy focuses on a variety of fields, among them classical studies and archaeology, post-classical studies, medieval and Byzantine studies, Italian studies, and the history of art.

Center for Advanced Study in the Behavioral Sciences, Stanford, CA, \$50,000 plus \$43,000 gifts-and-matching for seven fellows; **Gardner Lindzey**, Director.

The Center conducts a residential postdoctoral fellowship program for scholars from this country and abroad who show unusual promise or distinction in their respective fields. Fellowships have been awarded in anthropology, economics, education, history, law, linguistics, literature, philosophy, political science, psychiatry-psychoanalysis, psychology, and sociology.

Hastings Center, Hastings-on-Hudson, NY, \$80,000 gifts-and-matching for four fellows; **Daniel Callahan**, Director.

The center was founded in 1969 by an interdisciplinary group of biologists, physicians, philosophers, lawyers, theologians, and social scientists who were concerned that advances in medicine, biology, and the behavioral sciences were posing enormously difficult ethical dilemmas with significant social, cultural, and legal implications. The Center concentrates its research on ethical issues in the biomedical and behavioral sciences.

American Antiquarian Society, Worcester, MA, \$12,000 for one fellow; **John B. Hench**, Research and

Publication Officer.

The Society maintains a major research library in the general field of American history and culture through 1876. The Society's holdings are especially strong for projects in American bibliography, printing and publishing history, American literature, the history of American Puritanism, and social history, including family history and women's history.

Institute for Advanced Study, Princeton, NJ, \$50,000 plus \$426,300 gifts-and-matching for 24 fellows; **Harry Woolf**, Director.

The institute was founded in 1930 and devotes special attention to identifying young people of accomplishment and promise.

The School of Historical Studies at the Institute for Advanced Study is concerned with all learning for which the use of the historical method is a principle instrument. The work of the School tends to reflect the interests of the faculty: Greek archaeology, epigraphy, Greek philosophy and philology, Roman history, paleography, medieval history, the history of art, modern history, the history of modern philosophy, American intellectual history, and the history of mathematics and the sciences. Each year the faculty invites about forty postdoctoral Fellows (called "members") to the School.

The School of Social Science at the Institute for Advanced Study each year includes as members a group of some twelve to fifteen postdoctoral fellows who constitute a genuinely interdisciplinary and international group of scholars. The School is not wedded to any particular approach, but encourages social science with a historical humanistic bent.

Newberry Library, Chicago, IL, \$50,000 plus \$20,000 gifts-and matching for five fellows; **Richard H. Brown**, Director of Research and Education.

The Newberry, founded in 1887, is a privately endowed independent research library dedicated primarily to study in the humanities. Its collections are composed of over one million volumes and five million manuscripts, with a strong general collection embracing history and the humanities within Western Civilization from the late Middle Ages to the early twentieth century.

School of American Research, Santa Fe, NM, \$16,000 for one fellow; **Douglas W. Schwartz**, Director.

The School supports advanced scholarship in both the social, scientific and humanistic areas of Southwestern anthropology. The School, through the activities of its resident scholars, advanced seminars for postdoctoral Fellows, archaeological research, Indian art research, and a program of scholarly publication, endeavors to provide opportunities for personal and intellectual growth among scholars.

National Humanities Center, Research Triangle Park, NC, \$180,000 gifts-and-matching for nine fellows; **Kent Mullikin**, Academic Program Officer.

The Center, which opened in 1978, seeks to bring together representatives of various fields of learning and to enhance the usefulness and influence of the humanities in the United States. Each year the Center appoints 40-50 Fellows who pursue individual projects of research and writing, engage in joint study groups, and have daily opportunities to exchange ideas. Fellows have access to the library collections of Duke University, North Carolina State University, and the University of North Carolina at Chapel Hill. Fellowships are available to humanistically inclined individuals in the natural sciences, the social sciences, and the professions, as well as to scholars in fields traditionally identified with the humanities.

Winterthur Museum, Wintherthur, DE, \$25,000 for three fellows; **Scott Swank**, Deputy Director for Interpretation.

Winterthur, founded in 1930, offers important resources to scholars working in the field of American material culture. Among these resources are some 50,000 objects from the 17th- through the mid-19th-century Anglo-American decorative art, as well as a library collection for advanced study in the history of American art and American cultural and social history. The program is designed to promote research in any humanities field, interdisciplinary work, and research with both objects and documents.

Jurisprudence

Fellowships for independent study and research

George Feifer, free lance writer, London, England

Thomas C. Grey, Stanford University, CA

Gerald Gunther, Stanford Law School, CA

Summer Stipends

John H. Garvey, U. of Kentucky, Lexington, *Jurisprudence*

Christopher H. Pyle, Mount Holyoke College, South Hadley, MA, *Jurisprudence*

Frederick F. Schauer, College of William and Mary, Williamsburg, VA, *Jurisprudence*

Rosemarie Tong, Williams College, Williamstown, MA, *Philosophy*

Summer seminars for college teachers

The New Legal History: Law in American Life, 1600-1865, \$45,042, **David Thomas Konig**, Director; History Department, Washington U., St. Louis, MO

Summer humanities seminars for the professions

Race Law: Its Jurisprudence & Impact on American Blacks, \$49,675, **Derrick Bell**, Director, Harvard U. Law School, Cambridge, MA

The Supreme Court in the Twentieth Century: An Intellectual History, \$47,401, **Robert Cover**, Director; Yale U. Law School, New Haven, CT

Equal Justice under Law, \$37,028, **Mary Dunlap**, Director; Golden Gate U. School of Law, San Francisco, CA

The Limits of Positivism: Certainty and Justice in the Law, \$36,195, **Stanley L. Paulson**, Director; Philosophy Department, Washington U., St. Louis, MO, Seminar Location: Harvard U. Law School

Freedom of Speech, the Press, and the Electronic Media, \$42,382, **Martin Shapiro**, Director; U. of California, Berkeley, Seminar Location: University of California, San Diego

Law and Social Order, \$41,582, **Lloyd L. Weinreb**, Director; Harvard U. Law School, Seminar Location: Dartmouth College, Hanover, NH

Language & Linguistics

Fellowships for independent study and research

Evelyn S. Firchow, U. of Minnesota, Minneapolis, *German Language and Literature*

Manuel D. Fontes, Kent State U., OH, *Romance Languages*

Victor A. Friedman, U. of North Carolina, Chapel Hill, *Slavic Languages and Linguistics*

Jeffrey G. Heath, Harvard U., Cambridge, MA, *Linguistics*

Thomas A. Sebeok, Indiana U., Bloomington, *Linguistics*

Michael Shapiro, U. of California, Los Angeles, *Linguistics*

Franklin C. Southworth, U. of Pennsylvania, Philadelphia, *Linguistics*

Thomas A. Wasow, Stanford U., CA, *Linguistics*

Fellowships for college teachers and young humanists
Jeanette M. A. Beer, Fordham U., Bronx, NY, *French*
Saralyn R. Daly, California State U., Los Angeles, *Linguistics*

Daniel A. Foxvog, Jr., U. of California, Berkeley, *Near Eastern Studies*

Marion Lois Huffines, Bucknell U., Lewisburg, PA, *Linguistics*

Henry S. Sussman, SUNY, Buffalo, *Comparative Literature*

Marina S. Brownlee, Dartmouth College, Hanover, NH, *Spanish*

Residential fellowships for college teachers

Literature and Literacy, \$32,274, **W. Ross Winterowd**, Director; English Department, U. of Southern California, Los Angeles.

PARTICIPANTS:

John P. Clifford, U. of North Carolina, Wilmington, *Education*

Janis S. Forman, Goucher College, Towson, MD, *Comparative Literature*

Dennis L. Jarrett, Northern New Mexico Community College, Santa Cruz, *Linguistics*

Jay T. Keehley, Mississippi State U., Mississippi State, *Philosophy*

Kathleen A. Kelly, Babson College, Babson Park, MA, *English Literature*

Donald P. Lazere, California Polytechnic State University, San Luis Obispo, *French Literature*

Roger C. Mueller, U. of the Pacific, Stockton, CA, *American Literature*

William F. Naufftus, Winthrop College, Rock Hill, SC, *English Literature*

Muriel R. Schulz, California State U., Fullerton, CA, *Linguistics*

Karen S. Thomas, Mars Hill College, NC, *Composition & Rhetoric*

Myron C. Tuman, U. of New Orleans, LA, *English Literature*

Summer stipends

Cynthia J. Brown, U. of California, Santa Barbara, *French Literature*

Phillipe Carrard, U. of Vermont, Burlington, VT, *Comparative Languages*

Michael E. Connaughton, Pittsburgh State U. KS, *Literature*

Lawrence J. Evers, U. of Arizona, Tucson, *American Literature*

Edith A. Folb, San Francisco State U. CA, *Linguistics*

Marcia L. Hurlow, Southern Oregon State College, Ashland, *Linguistics*

Brian D. Joseph, The Ohio State U., Columbus, *Linguistics*

Mark D. Johnston, Washington U., St. Louis, MO, *Classical Languages*

Deirdre A. La Pin, U. of Arkansas, Little Rock, *French Language*

Arlene C. Malinowski, North Carolina State U., Raleigh, *Linguistics*

Patrick D. Miller, Union Theological Seminary, Richmond, VA, *Near-Eastern Languages*

Jasper P. Neel, Francis Marion College, Florence, SC, *Literature*

Kenneth E. Nolin, Fuller Theological Seminary, Pasadena, CA, *Languages*

Julia P. Stanley, U. of Nebraska, Lincoln, *Linguistics*

Deborah F. Tannen, Georgetown U., Washington, DC, *Linguistics*

Akira Yamamoto, U. of Kansas, Lawrence, *Anthropology*

Summer seminars for college teachers

Philosophy and the Composing Process, \$47,411, **Ann E. Berthoff**, Director; English Department, U. of Massachusetts, Boston

Political Rhetoric, Argumentation, and Public Competence, \$48,738, **Lloyd F. Bitzer**, Director; Communication Arts Department, U. of Wisconsin, Madison

Teaching Writing: Theories and Practices (open only to teachers in two-year colleges), \$48,171, **William E. Coles, Jr.**, Director; English Department, U. of Pittsburgh, PA

Rhetoric and College Writing, \$46,368, **Robert M. Gorrrell**, Director; Vice President for Academic Affairs, U. of Nevada, Reno

American Dialects: Regional and Social, \$45,850, **Raven I. McDavid, Jr.**, Director; English Department, U. of Chicago, IL

Bilingualism: Social and Individual Aspects, \$45,811, **Bernard Spolsky**, Director; The Graduate School, U. of New Mexico, Albuquerque

Speech Acts, Rhetoric, and Literary Criticism, \$54,771, **Martin Steinmann, Jr.**, Director; English Department, U. of Illinois, Chicago

Sociolinguistics and Literature, \$49,426, **John F. Szwed**, Director; Folklore and Folklife Department, University of Pennsylvania, Philadelphia

Literature

Fellowships for independent study and research

Maurianne Adams, U. of Massachusetts, Amherst, *English*

Robert L. Belknap, Columbia U., NYC, *Russian*

James A. Bellamy, U. of Michigan, Ann Arbor, *Arabic*

Peter E. Bondanella, Indiana U., Bloomington, *Comparative*

Robert A. Bone, Columbia U., NYC, *American*

Francelia M. Butler, U. of Connecticut, Storrs, *English*

W. B. Carnochan, Stanford U., CA, *English*

Seymour B. Chatman, U. of California, Berkeley, *Literary Criticism*

Joseph A. Dane, unaffiliated, South Harpswell, ME, *Comparative*

Joan M. Ferrante, Columbia U., NYC, *Comparative*

Arthur Friedman, U. of Chicago, IL, *English*

Xenia Z. Gasiiorowska, U. of Wisconsin, Madison, *Slavic*

Sandra M. Gilbert, U. of California, Davis, *English*

Robert F. Gleckner, Duke U., Durham, NC, *English*

Eugene Goodheart, Boston U., MA, *English*

Lawrence S. Graver, Williams College, Williamstown, MA, *English*

Robert W. Greene, SUNY, Albany, *French*

Léon-Francois Hoffmann, Princeton U., NJ, *French*

Olga T. Impey, Indiana U., Bloomington, *Spanish*

William Ingram, U. of Michigan, Ann Arbor, *English*

Henry A. Kelly, U. of California, Los Angeles, *English*

Walter G. Langlois, U. of Wyoming, Laramie, *French*

Vincent J. Liesenfeld, U. of Oklahoma, Norman, *English*

Thomas F. Lockwood, U. of Washington, Seattle, *English*

George deF Lord, Yale U., New Haven, CT, *English*

Patrick J. McCarthy, U. of California, Santa Barbara, *English*

Elizabeth McKinsey, Harvard U., Cambridge, MA, *American*

Edward Mendelson, Columbia U., NYC, *English*

Robert W. Milder, Washington U., St. Louis, MO, *American*

Melvyn New, U. of Florida, Gainesville, *English*

Maximillian E. Novak, U. of California, Los Angeles, *English*

Thomas C. Pinney, Pomona College, Claremont, CA, *English*

Luciano Rebay, Columbia U., NYC, *Italian*

Sonya Rudikoff, free lance writer, Princeton, NJ, *English*

John D. Seelye, U. of North Carolina, Chapel Hill, *American*

Grover C. Smith, Duke U., Durham, NC, *English*

Ivan Starr, Wayne State U., Detroit, MI, *Near Eastern*

Judith Thurman, free lance writer, NYC, *Danish*

Kuo-ch'ing Tu, U. of California, Santa Barbara, *Comparative*

Helen H. Vendler, Boston U., MA, *English*

John M. Wallace, U. of Chicago, IL, *English*

Anthony N. Zahareas, U. of Minnesota, Minneapolis, *Spanish*

Fellowships for college teachers and young humanists

John A. Alford, Michigan State U., East Lansing, *English*

Joseph A. Barber, Smith College, Northampton, MA, *Italian*

Johannes D. Bergmann, George Mason U., Fairfax, VA, *American Studies*

Dennis A. Berthold, Texas A & M U., College Station, *English*

B. Beth Bjorklund, U. of Virginia, Charlottesville, *German*

Chana F. Bloch, Mills College, Oakland, CA, *English*

John R. Boettiger, Hampshire College, Amherst, MA, *English*

Laurence A. Breiner, Boston U., MA, *Comparative*

Jewel S. Brooker, U. of South Florida, Tampa, *English*

Michael P. Cohen, Southern Utah State College, Cedar City, *English*

Phyllis B. Cole, Wellesley College, MA, *English*

Richard M. Cook, U. of Missouri, St. Louis, *English*

Dru Dougherty, U. of California, Berkeley, *Spanish*

Cynthia C. Edelberg, unaffiliated, Tucson, AZ, *English*

Margarita Egan, Yale U., New Haven, CT, *French*

Robert L. Entzminger, Virginia Polytechnic Institute, Blacksburg, *English*

Andrew J. Fichter, Princeton U., NJ, *English*

Joel I. Fineman, U. of California, Berkeley, *English*

Noel R. Fitch, Point Loma College, San Diego, CA, *English*

English

Dennis A. Flynn, Bentley College, Waltham, MA, English

Bertrand A. Goldgar, Lawrence U., Appleton, WI, English

Thomas S. Hansen, Wellesley College, MA, German

Barbara L. Harman, Wellesley College, MA, English

Thomas W. Hayes, Baruch College, CUNY, English

Walter M. Kendrick, Fordham U., Bronx, NY, English

Harol E. Kerkham, U. of Maryland, College Park, Japanese

Michael D. McGaha, Pomona College, Claremont, CA, Spanish

D.H. Melhem, International Women's Writing Guild, NYC, English

Hua-yuan L. Mowry, Dartmouth College, Hanover, NH, Asian

Richard H. Osberg, Hamilton College, Clinton, NY, English

Michael Palencia-Roth, U. of Illinois, Urbana, Comparative

Daphne Patai, U. of Massachusetts, Amherst, Comparative

Constance Pierce, Pennsylvania State U., University Park, English

Paul Cornel Portuges, U. of California, Santa Barbara, English

Michael Ragussis, Georgetown U., Washington, DC, English

Karl Reisman, Yale U., New Haven, CT, Anthropology

Naomi A. Schor, Brown U., Providence, RI, French

Stuart Page Stegner, U. of California, Santa Cruz, English

Thomas P. Stehling, Wellesley College, MA, English

Susan Suleiman, Occidental College, Los Angeles, CA, French

Charles M. Tatum, New Mexico State U., Las Cruces, Latin American

Robert M. Von Hallberg, U. of Chicago, IL, English

Joseph N. Weixlmann, Jr., Indiana State U., Terre Haute, English

Robert T. Whittaker, Jr., Herbert H. Lehman College, CUNY, Russian

Alsace C. C. Yen, U. of Wisconsin, Madison, East Asian

Residential Fellowships for College Teachers

Themes and Configurations in Afro-American Culture, \$27,840, **Richard A. Long**, Director; Department of English and Afro-American Studies, Atlanta U., GA

Participants:

Margot J. Dashiell, Laney College, Oakland, CA, Sociology

William D. Elliott, Bemidji State U., MN, English Literature

Frances S. Foster, San Diego State U., CA, American Literature

Renee V. Hausmann, U. of the District of Columbia, American Literature

Charles P. Henry, Denison U., Granville, OH, Political Science

Tena L. Jeremiah, Coppin State College, Baltimore, MD, Linguistics

George C. Matthews, Missouri Western State College, St. Joseph, American Literature

Dennis L. Reed, J Sargent Reynolds Community College, Richmond, VA, American Literature

Summer Stipends

Ira R. Adams, Sam Houston State U., Huntsville, TX, Literature

Marylin B. Arthur, Wesleyan U., Middletown, CT, American

Evelyn M. Avery, Towson State U., Baltimore, MD, American

Henryk Baran, SUNY, Albany, Slavic

Edwin F. Block, Marquette U., Milwaukee, WI, English

Peter P. Brooks, Yale U., New Haven, CT, Literature

Carolyn Burke, unaffiliated, Santa Cruz, CA, Literature

Patricia Caldwell, Brown U., Providence, RI, Literature

Jean F. Carr, Carnegie-Mellon U., Pittsburgh, PA, English

Jane R. Cohen, unaffiliated, Cambridge, MA, Literature

Thomas M. Curley, Bridgewater State College, MA, Literature

Cathy N. Davidson, Michigan State U., East Lansing, Literature

Susan Dickman, Massachusetts Institute of Technology, Cambridge, English

Susan J. Erickson, Bryn Mawr College, PA, German

Elizabeth Ermarth, U. of Maryland, Catonsville, Literature

Donald L. Fanger, Harvard U., Cambridge, MA, Slavic

Jan S. Fergus, Lehigh U., Bethlehem, PA, American

Margaret W. Ferguson, Yale U., New Haven, CT, Comparative

Kathe D. Finney, Kent State U., OH, English

Fernando N. Garcia, U. of Texas, El Paso, Spanish

David F. George, Fisk U., Nashville, TN, English

Patricia A. Giangrosso, Northeast Louisiana U., Monroe, German

Ernest B. Gilman, U. of Virginia, Charlottesville, Literature

James Y. Glimm, Mansfield State College, PA, American

John S. Gordon, Hamilton College, Clinton, NY, Literature

Joseph M. Griska, Jr., Shaw U., Raleigh, NC, American

Robert W. Halli, Jr., U. of Alabama, University, American

Josue V. Harari, The Johns Hopkins U., Baltimore, MD, French

William M. Hastings, Monmouth College, IL, Psychology

Martha E. Heard, Cottey College, Nevada, MO, Comparative

Inex K. Hedges, Duke U., Durham, NC, Comparative

Robert E. Hemenway, U. of Kentucky, Lexington, KY, American

William H. Huseman, U. of Oklahoma, Norman, OK, French

John S. Incledon, Albright College, Reading, PA, Latin American

Agnes M. Jackson, The Claremont Colleges, CA, American

Norma Jenckes, Bryant College, Smithfield, RI, English

Sumie A. Jones, Indiana U., Bloomington, Asian

Jolita E. Kavaliunas, U. of Akron, OH, French

Anne S. Kimball, Randolph-Macon Women's College, Lynchburg, VA, French

M. Gwen Kirkpatrick, Wittenberg U., Springfield, OH, Spanish

Barbara L. Lakin, Colorado State U., Fort Collins, English

Regina H. Macdonald, Bates College, Lewistown, ME, Latin American

Jill P. McDonald, Illinois Wesleyan U., Bloomington, French

Fred S. Moramarco, San Diego State U., CA, American

Clark S. Muenzer, U. of Pittsburgh, PA, German

Brenda C. Murphy, St. Lawrence U., Canton, NY, American

Anna K. Nardo, Louisiana State U., Baton Rouge, English

Colbert I. Nepaulsingh, SUNY, Albany, Spanish

Holger O. Nygard, Duke U., Durham, NC, English

Douglas L. Patey, Smith College, Northampton, MA, Literature

Margaret Perry, U. of Rochester, NY, Literature

Mark C. Pilkinton, U. of Michigan, Ann Arbor, Theater

Mary L. Poovey, Yale U., New Haven, CT, Literature

David A. Roos, Northwestern U., Evanston, IL, English

Charles W. Scruggs, U. of Arizona, Tucson, American

Thomas D. Spaccarelli, U. of the South, Sewanee, TN, Spanish

James B. Spamer, U. of California, Davis, English

Carolyn W. Sylvander, U. of Wisconsin, Whitewater, Literature

Emile J. Talbot, U. of Illinois, Urbana, French

Irene Tayler, Massachusetts Institute of Technology, Cambridge, English

Jean E. Thomson, Le Moyne College, Syracuse, NY, English

Lawrence A. Thornton, Montana State U., Bozeman, Literature

Richard W. Tillinghast, U. of the South, Sewanee, TN, Literature

Cynthia M. Truant, U. of Colorado, Colorado Springs, Literature

Richard Vernier, Wayne State U., Detroit, MI, French

Donald J. Watt, SUNY, Geneseo, Literature

William D. Wolf, Christopher Newport College, Newport News, VA, English

H. Bunker Wright, unaffiliated, Oxford, OH, English

David M. Wyatt, U. of Virginia, Charlottesville, Literature

Summer seminars for college teachers

Medieval European Epic, \$54,629, **Theodore M. Andersson**, Director; German Studies Department, Stanford U., CA

George Eliot and Victorian Novels, \$48,608, **Jerome Beaty**, Director; English Department, Emory U., Atlanta, GA

Satire, \$49,894, **Edward Bloom**, Director; English Department, Brown U., Providence, RI

Speech and Silence in French Renaissance Literature and Emblems, \$49,237, **Barbara C. Bowen**, Director; French Department, U. of Illinois, Urbana

Russian Modernism, \$45,668, **Patricia Carden**, Director; Russian Literature Department, Cornell U., Ithaca, NY

Immigrant and Ethnic Literature, \$43,453, **Jules Chametzky**, Director; English Department, U. of Massachusetts, Amherst

Victorian and Modern Poetics, \$43,211, **Carol T. Christ**, Director; English Department, U. of California, Berkeley

Modern Action: Portraits in Black and White, \$50,986, **Michael G. Cooke**, Director; English Department, Yale U., New Haven, CT

Issues in the Three Languages of Caribbean Literature, \$46,826, **Oscar R. Dathorne**, Director; American Studies, U. of Miami, Coral Gables, FL

Chaucer and Shakespeare, \$51,104, **E. Talbot Donaldson**, Director; English Department, Indiana U., Bloomington

Spanish Picaresque Literature and Modern Criticism, \$47,169, **Peter N. Dunn**, Director; Romance Languages Department, Wesleyan U., Middletown, CT

Milton and the Fall into Reading, \$59,107, **Stanley Fish**, Director; English Department, The Johns Hopkins U., Baltimore, MD

Renaissance Self-fashioning, \$47,061, **Stephen J. Greenblatt**, Director; English Department, U. of California, Berkeley

Studies in Modern Literary Criticism, \$52,464, **Geoffrey H. Hartman**, Director; Comparative Literature Department, Yale U., New Haven, CT

Modern Historical Tragi-comedy: Texts and Contexts, \$48,058, **Paul Hernadi**, Director; Comparative Literature Department, U. of Iowa, Iowa City

Modes and Dynamics of Literary Exoticism, \$54,373, **Francois Jost**, Director; Program in Comparative Literature, U. of Illinois, Urbana

German Folktales and Folklore, \$48,173, **Anatoly S. Liberman**, Director; German Department, U. of Minnesota, Minneapolis

Chinese Literature in an Interlingual Context, \$52,932, **James J.Y. Liu**, Director; Asian Languages Department, Stanford U., CA

New Directions in the Interpretation of English and American Fiction, \$52,605, **J. Hillis Miller**, Director; English Department, Yale U., New Haven, CT

Poetics of Change: The New Latin American Novel, \$46,947, **Julio Ortega**, Director; Spanish/Portuguese Department of Texas, Austin

The Long Poem in America: Text and Context, \$48,145, **Roy Harvey Pearce**, Director; Literature Department, U. of California, San Diego

The German Language and the Textual Study of Literature, \$50,150, **Herbert Penzl**, Director; German Department, U. of California, Berkeley

Spenser and the Epic Romance, \$51,118, **Thomas P. Roche, Jr.**, Director; English Department, Princeton U., NJ

Shakespeare, Poet and Playwright, \$49,619, **Marvin Rosenberg**, Director; Dramatic Art Department, U. of California, Berkeley, Seminar Location: Stratford-on-Avon, England

Rank and Caste in Southern Literature, \$55,941, **Louis Rubin**, Director; English Department, U. of North Carolina, Chapel Hill

French Literature and French Intellectual Life Since 1960, \$52,729, **Michel Rybalka**, Director; Romance Language Department, Washington U., St. Louis, MO

Psychoanalysis and Contemporary Criticism, \$49,981, **Murray M. Schwartz**, Director; Center for the Psychological Study of the Arts, SUNY, Buffalo

Modern Brazilian and American Prose Fiction: A Comparative Study, \$44,074, **Alexandrino E. Severino**, Director; Spanish and Portuguese Department, Vanderbilt, Nashville, TN

Modern European Novel: Forms and Cultures—Flaubert, Joyce, Mann, \$51,405, **Albert Sonnenfeld**, Director; Romance Languages Department, Princeton U., NJ

The Novel and the Market Society, \$53,632, **Wilfred Stone**, Director; English Department, Stanford U., CA

Twentieth-century Lyric and the Persona, (open only to teachers in two-year colleges), \$47,082, **John Unterecker**, Director; English Department, U. of Hawaii, Honolulu

The Novel in History, \$51,318, **Michael Wood**, Director; English Comparative Literature Department, Columbia University, NYC

English Literature and Visual Arts in the Nineteenth Century, \$57,655, **Carl Woodring**, Director; English and Comparative Literature Department, NYC

Romantic Individualism: Literature and Personal Experience in the 19th Century, \$51,754, **Paul Zweig**, Director; Comparative Literature Department, Queens College, NY

Summer humanities seminars for the professions

Literature and Society in Twentieth-century America, \$44,000, **Henry Nash Smith**, Director; English Department, U. of California, Berkeley

Literature and Democracy, \$47,715, **Larzer Ziff**, Director; English Department, U. of Pennsylvania, Philadelphia

Philosophy

Fellowships for independent study and research

Joseph L. Camp, Jr., U. of Pittsburgh, PA

Harry G. Frankfurt, Yale U., New Haven, CT

Arthur Hyman, Yeshiva U., NYC

Sydney S. Shoemaker, Cornell U., Ithaca, NY

Robert K. Shope, U. of Massachusetts, Boston

David S. Shwayder, U. of Illinois, Urbana

Marx W. Wartofsky, Boston U., MA

Kenneth I. Winston, Wheaton College, Norton, MA

Fellowships for college teachers and young humanists

David A. Bantz, U. of Illinois, Urbana

Gordon G. Brittan, Jr., Montana State U., Bozeman

Thomas L. Carson, Virginia Polytechnic Institute, Blacksburg

Jules L. Coleman, U. of Wisconsin, Milwaukee

J. Peter Euben, U. of California, Santa Cruz

Henry R. Frankel, U. of Missouri, Kansas City

Roger S. Gottlieb, Tufts U., Medford, MA

Arne Hassing, Northern Arizona U., Flagstaff

Alison Jaggar, U. of Cincinnati, OH

Ann M. Kerwin-Yokota, U. of Arizona, Tucson

Virginia H. Klenk, West Virginia U., Morgantown

Douglas P. Lackey, Baruch College, CUNY

Joan E. Leguard, Iowa State U., Ames

Ronald T. McIntyre, California State U., Northridge

Thomas C. Mark, St. John's College, Annapolis, MD

Hans F. Oberdiek, Swarthmore College, PA

Thomas H. Regan, North Carolina State U., Raleigh

Robert C. Richardson, U. of Cincinnati, OH

James A. Schulz, Malcolm X College, Chicago, IL

Alan J. Simmons, U. of Virginia, Charlottesville

Catherine W. Wilson, U. of Oregon, Eugene

Residential fellowships for college teachers

Human Action: Self, Thinking, and Reality, \$55,797, **Hector-Neri Castañeda**, Director; Philosophy Department, Indiana U., Bloomington

Participants:

John B. Dilworth, Western Michigan U., Kalamazoo

Thomas R. Foster, Ball State U., Muncie, IN

Nancy C. Gerth, Bates College, Lewiston, ME

Tomis E. Kapitan, Indiana State U., Terre Haute

Jig-Chuen Lee, U. of Texas, Arlington

Steven P. Lee, Bowling Green State U., OH

Richard M. McDonough, Bates College, Lewiston, ME

William J. Rapaport, SUNY, Fredonia

William M. Richards, U. of Dayton, OH

G. Lynn Stephens, U. of Alabama, Birmingham

Eric M. Stiffler, Western Illinois U., Macomb

Summer stipends

Thomas J. Altizer, SUNY, Stony Brook, Religion

Nora K. Bell, U. of South Carolina, Columbia

Peter C. Carafiol, Temple U., Philadelphia, PA, American Studies

John W. Danford, U. of Houston, TX, Political Science

John R. Danley, Southern Illinois U., Edwardsville

Owen J. Flanagan, Jr., Wellesley College, MA

Thomas R. Flynn, Emory U., Atlanta, GA, Ethics

Nicholas F. Gier, U. of Idaho, Moscow

John Heil, Virginia Commonwealth U., Richmond

Linda G. Janik, Wellesley College, MA, History of Philosophy

Patricia L. Johnston, U. of Utah, Salt Lake

Alicia Juarrero-Roque, Prince George's Community College, Largo, MD, Ethics

Philip S. Kitcher, U. of Vermont, Burlington

David R. Lachterman, Swarthmore College, PA

Vicki C. Levine, U. of Maryland, College Park

Barry M. Loewer, U. of Minnesota, Duluth

Loren E. Lomasky, U. of Minnesota, Duluth

Marc Lowenstein, Stockton State College, Pomona, NJ

T. Michael McKinsey, Wayne State U., Detroit, MI

Bryan G. Norton, New College of U. of South Florida, Sarasota, Ethics

Joseph T. Rouse, U. of Maine, Orono

Victor E. Thoren, Indiana U., Bloomington

Summer seminars for college teachers

Philosophical Foundations of Marxism, \$46,504, **Milton T. Fisk**, Director; Philosophy Department, Indiana U., Bloomington

The Contribution of Greek Ethics to Moral Theory, \$43,463, **Terence H. Irwin**, Director; Philosophy Department, Cornell U., Ithaca, Seminar Location: U. of California, Berkeley

The Concept of Culture in the Philosophy of Art, \$52,862, **Joseph Margolis**, Director; Philosophy Department, Temple U., Philadelphia

The Genesis and End of Human Life: The Philosophy of Psychological Organisms, \$43,789, **Gareth B. Matthews**, Director; Philosophy Department, U. of Massachusetts, Amherst

Philosophy of Crime and Punishment, \$54,128, **Jeffrie G. Murphy**, Director; Philosophy Department, U. of Arizona, Tucson

Frege and the Philosophy of Mathematics, \$47,929, **Michael D. Resnik**, Director; Philosophy Department, U. of North Carolina, Chapel Hill

The Moral Force of the Passions: Descartes, Spinoza, Hume and Rousseau, \$47,458, **Amelie O. Rorty**, Director; Philosophy Department, Rutgers U., New Brunswick, Seminar Location: Williams College, Williamstown, MA

Summer humanities seminars for the professions

Liberty, Equality, & Social Utility, \$40,443, **Hugo Adam Bedau**, Director; Philosophy Department, Tufts U., Medford, MA

Individual Values and Professional Responsibilities: Value Conflicts in Contemporary Society, \$43,920, **Richard T. De George**, Director; Philosophy Department, U. of Kansas, Lawrence

Current Issues in Philosophy of Medicine, \$33,645, **Samuel Gorovitz**, Director; Philosophy Department, U. of Maryland, College Park

Philosophical Aspects of Humanistic Culture, \$40,888, **Frederick A. Olafson**, Director; Philosophy Department, U. of California, San Diego

Summer Institute on Ethics and Management, \$40,252, **Charles W. Powers**, Director; Society for Values in Higher Education, New Haven, CT

Obligation and Responsibility: The Ethical Dimension in the World of Journalism, \$44,453, **John E. Smith**, Director; Philosophy Department, Yale U., New Haven, CT

Religion

Fellowships for independent study and research

Marvin Fox, Brandeis U., Waltham, MA

Brian A. Gerrish, U. of Chicago, IL

Robert C. Gregg, Duke U., Durham, NC

David W. Halivni, The Jewish Theological Seminary of America, NYC

Sallie McFague, Vanderbilt U., Nashville, TN

Ian D. K. Siggins, Harvard U., Cambridge, MA

Fellowships for college teachers and young humanists

Elizabeth A. Clark, Mary Washington College, Fredericksburg, VA

Tikva S. Frymer-Kensky, Wayne State U., Detroit, MI

Marilyn J. Harran, Barnard College, NYC

Ray L. Hart, U. of Montana, Missoula

Steven T. Katz, Dartmouth College, Hanover, NH

Gordon E. Michalson, Jr., Oberlin College, OH

Daniel C. Snell, Barnard College, NYC

Janice D. Willis, Wesleyan U., Middletown, CT

Summer stipends

Peter J. Awn, Columbia U., NYC

Donald E. Capps, Phillips U., Enid, OK

Mary R. D'Angelo, Iliff School of Theology, Denver, CO

Leslie G. Desmangles, Trinity College, Hartford, CT

Donald E. Gjertson, U. of Massachusetts, Amherst

Judith Gleason, unaffiliated, NYC

Riffat Hassan, U. of Louisville, KY

Wendy D. O'Flaherty, U. of Chicago, IL

Jeffrey H. Tigay, U. of Pennsylvania, Philadelphia

James C. VanderKam, North Carolina State U., Raleigh, NC

Summer seminars for college teachers

The Greek Encounter with Judaism in the Hellenistic Period, \$50,420, **Louis H. Feldman**, Director; Classics Department, Yeshiva U., NYC

Biblical History in its Near Eastern Setting, \$50,192, **William W. Hallo**, Director; Near Eastern Languages Department, Yale U., New Haven, CT

Comparative Religious Ethics, \$47,410, **Summer B. Twiss** and **David Little**, Directors; Religious Studies Department, Brown U., Providence, RI

Social Science

Fellowships for independent study and research

Bennett M. Berger, U. of California, San Diego, Sociology

Linda D. Cirino, free lance writer, Leonia, NJ, Political Science

Richard M. Emerson, U. of Washington, Seattle, Sociology

Paul E. Sigmund, Princeton U., NJ, Political Science

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Fellowship Support to Centers for Advanced Study —to provide opportunities for scholars in the humanities to undertake study and research; and to exchange ideas with scholars in other fields.	Support level varies, providing stipends for from one to seven fellows at a small number of centers.	Independent centers for advanced study, research libraries, and other equivalent institutions. Individuals apply to the centers.



On Scholars and Filmmakers

In his essay, "Scholars and Filmmakers," Jay Ruby sets forth a proposition with which neither Aristotle nor Marshall McLuhan could disagree: art reaches its happiest state when form and content are appropriate to one another. Ruby believes that "a cinema of ideas can and should exist" and suggests that scholars and filmmakers work together toward this goal. His call for mutual understanding and achievement helps to focus an important issue relevant to the development of the humanities.

Many scholars and filmmakers are already learning and working together; some, like Robert Gardner at Harvard, are active in the making of ethnographic and anthropological films. But others who are "seriously interested in expanding the cinema as a means of scholarly expression . . ." should value Ruby's counsel. Students, especially those in the humanities, who hope to become scholars with a place in the academic world, would be well advised to understand cinematic theory and technology, and to realize in cinema extensions of the verbal methods of communication that are traditionally the scholar's medium.

We need more and better film that expresses ideas, and that erases, both for the artist and the audience, the artificial distinctions between teaching and learning. If the medium is the message—and is there anyone seriously interested in cinema who would disagree with that maxim?—then the teaching of any subject should not be isolated from its learning.

Cinema provides the scholar-teacher with many possibilities for enriching communication, teaching, and learning. Although most scholars will be reluctant to investigate the possibility of making their own films or collaborating on them, others will perhaps try their hand at realizing the potential of the medium. Unfortunately, many teachers rely on films and television programs that are already available, and most "instructional" films are deadly reminders that technology cannot cover-up the absence of a guiding intelligence. Fortunately, there are also some excellent films, but the more that scholars and filmmakers work together—indeed, the more that we strive to develop a scholar who can be a filmmaker, and vice versa—the more we will be able to use the media with unshakeable confidence.

Like good scholarship, good cinema still demands critical thinking, a person who is intimately familiar not only with the thesis and implications of the argument, but also with the properties of the particular form in which he or she chooses to work. Rhetoric is no less difficult to understand than cinema; indeed, as we now know, a study of their relationship is essential.

Perhaps the real problem is finding that rare person who is willing to develop both as a scholar and as a filmmaker, who desires to be both lucid and persuasive in several modes of expression, and who might be able to ignore the cultural habits that establish and perpetuate the stereotypes that separate scholars from those who are more active in the expression and dis-

semination of their ideas. When scholars and filmmakers trust the media that they have chosen as appropriate for their ideas, both they and their audiences will learn from the choice and its application.

Students today regard media seriously and have come to expect a far higher level of quality—both in form and in content—than has the nation, at large. Students offer hope that many prevailing attitudes toward film will give way to enlightened understanding and, perhaps, respect for visual media as modes for conveying both ideas and entertainment.

Those who teach cinema studies and filmmaking must do more to emphasize the productive relationship of studying both theory and practice, and the organic necessity of finding the appropriate relationship between form and content. By doing so, we might develop the ways in which we think as well as the ways in which we express those thoughts. We might become both scholars and filmmakers, proving that we can at least disturb the scientist/humanist dichotomy and create a cinema of ideas that is not synonymous with dullness.

—Richard M. Barsam,
Professor, Cinema Studies
The College of Staten Island/CUNY

Lincoln/Douglas Portrayal "Dismaying"

The article by George B. Forgie was thought-provoking, with the thesis that Lincoln portrayed Douglas as "a predatory villain lurking at the door."

I took the verbatim Library of Congress edition off my shelf, and read all seven exchanges through, to see if there was a documentary basis for Forgie's thesis; but I could not find a single sentence that seemed to me to sustain it. This to me was striking because the debates were given out of doors, before huge throngs and in the midst of noise and distraction, so that any message, even a "subliminal" one, would have had to have been pounded home with at least some repetition.

And the same is true of the Cooper Union address delivered in New York a little later, which played an important role in winning Lincoln the nomination.

Dismayed as I was by the mystical quality of Forgie's thesis, I was cheered by your editorial statement that you "will give voice to a variety of opinions."

—John Anthony Scott,
School of Law, Rutgers

Historian's Response to Fitzgerald Symposium

Fitzgerald's work raises questions that should be of the utmost concern to college teachers of history—the mandarin. We are deeply concerned about the place of history in American society and culture. The trends in specialized research have led away from direct engagement with the political culture of the country. The trends in textbook publication (on the college as well as the primary and secondary levels) shun

the individual authorial voice. It is not always easy to translate the immediate products of our research into accessible accounts, much less a coherent narrative. The multiplication of fields and methods has eroded whatever sense may have previously existed about the field of history as a whole, or national history as an ordered progress.

The more seriously one takes history as collective memory, as a cornerstone of a vigorous national culture, the more compelling become the claims of those previously excluded from the mainstream of the narrative. This is hardly the moment to solve problems posed by the new social and ethnic awareness by excluding women, blacks, or Hispanic-Americans, from the received historical account. The challenge remains that of including them without totally sacrificing a sense of historical narrative and national coherence.

A grant from the Fund for the Improvement of Post Secondary Education to the Organization of American Historians has been designed to address some of these problems by attempting to encourage the integration of women's history into the basic American and Western Civilization survey courses. Although the project does not directly address the textbooks per se, the existence and adoption of the materials will certainly create a climate in which major revisions in basic texts will be in order. And I suspect that some new college texts will result. Primary and secondary school texts need not, however, be directly affected. To the extent that the FIPSE/OAH project has a direct impact on primary and secondary school teaching, it will probably do so 1) because a new generation of primary and secondary school teachers will themselves have been trained with materials that include women, blacks, and other minorities and 2) because the cultural and pedagogical climate in the country will be sympathetic to such an approach.

In this perspective, college teachers of history can contribute to the teaching of history on other levels by their own practice. Projects such as the one on integrating women's history will generate materials, run sessions and workshops and historical organizations, and otherwise be broadly disseminated.

But the perspective of dissemination raises another critical question. Ultimately, both the vitality of history teaching and the role of professional historians in contributing to that vitality depend in some measure upon the vigor and self-consciousness of the historical profession. If we accept the notion of a mandarin engaged in specialized research, supported by foundation or government funds, and largely committed to reproducing a handful of equally specialized graduate students, we risk all the internal confusion that results from extreme stratification and its dissatisfactions.

We have social responsibilities as teachers and those include working with other teachers of history to establish a national climate sympathetic to our efforts. If reviewing high school texts in the major journals means taking seriously the work done by high school teachers of

history, by all means. If it means that the mandarins are ranking—or otherwise disposing of—the work of the plebs, God protect us.

In a very real sense, the crisis in the formulation of an honest and adequate national past—including that writing of texts discussed by Fitzgerald—itself testifies to the central place of history in the national culture. We face difficulties in constructing a transmissible narrative because of our sensitive interdependence with the culture, values, and sense of national purpose. This state of affairs hardly calls for apology. But it does invite the imaginative response of historians as an inclusive profession.

The whole point of history is to account for the purposeful or intentional response of human beings and social groups to historical conditions. We are not “problems” or “historical factors,” but we do operate within historical constraints. The writing of history—on all levels—derives from particular historical forces. But history is written by individuals responding to those forces—which means to the societies of which they are members.

—Elizabeth Fox-Genovese

University of Rochester, Department of History
Ms. Fox-Genovese is Project Director for “Integrating the History of Women into the Basic Curriculum,” a grant by FIPSE to OAH.

Semiotician: Popular Culture = People

Ms. Radway and Mr. Owens seem to think that the world-renowned benefits of free speech and a free press are somehow critical parameters defining social history itself. Certainly, those freedoms make social history possible, as opposed to say, class history. At least their descriptions

of the history of social life and the pursuit of happiness indicate, by the material they choose to count as their data bank, their distinct bias toward modern and mass forms of folk styles of communication. Clearly, Mr. Dylan’s choice of turning electric to the horror of many folk culture enthusiasts indicates more than anything else the synthesis of “work-of-mouth” culture and mass communication bringing to the fore the populist mixtures of ethnic patterns of social life in simply put terms, “modern living.” Automobile workers in Detroit, for example, are still more interested in speed boats than Tuss-Ornade.

Anyway to call “culture,” social history, is the wrong choice of words. Culture, like yogurt, is not the same thing as the alimentary canal which offers the means of processing. It is more like asking why some of the cultural interviews, verbal histories, and the like were not mentioned in the Dialogue. Is it not also “popular culture” to go around interviewing people with electronic portable battery-powered tape recorders, people who would otherwise never be heard from, to record the data of their lives? That, it seems to me is the better part of social history, the hard facts of the matter. Looking at novels, TV, songwriters, records, and so forth is like going to the *Handbook of Chemistry and Physics* rather than to the people.

The discussion wrongfully centers on the reference works, the indexes to social history. Lest we forget the people, the men, the women, the children, the individual personages that are therein referenced, we would forget the discrete subjects of our quest.

—P. Joseph Zhar,

Director, Institute of
Empirical and Philosophical Science, Berkeley, CA.

“Pernicious” Equation made by Lifton

I am sorry to say that I think your publication is off to a bad start in the first paragraph, first page, first issue. I quote:

“For the first time in history our own technology threatens us with the possibility of annihilation of the species. Since the two great holocausts of World War II—Nazi genocide and the American atomic bombings of Hiroshima and Nagasaki—this universal menace has affected us all psychologically.”

True or not, the first sentence is an egregious example of sophomoric bombast, of the use of cheap clichés to fascinate and intimidate the reader.

More pernicious, however, is the second sentence, with its blithe equation of “Nazi genocide” and “American atomic bombings.” To suggest, by such apparently innocent juxtaposition, that the systematic murder of millions of innocent and powerless civilians already under the military control of the occupying power is in the same moral category as the use of powerful new weapons against the population of a country with which war is being waged, a war begun by the country now bombed—such a suggestion, it seems to me, betrays the moral and, indeed, intellectual fuzziness and sloppiness which brings many academics and, alas, many humanists into justified disrepute. Nor will it help to say that the difference, in the two cases, “is only one of degree.” Differences of degree are all important, and it is the job of perceptive intellectuals to identify and appreciate them, not to blur them.

—J.H.R. Polt, Professor of Spanish
University of California, Berkeley

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About the authors . . .

Robert E. Bellah, Ford Professor of Sociology and Comparative Studies, University of California at Berkeley is also Vice-Chairman of Berkeley's Center for Japanese and Korean Studies. He has been a research associate at McGill University's Institute for Islamic Studies and at Harvard's Center for Middle Eastern Studies, as well as a Fulbright researcher in Tokyo, and a fellow of the Center for Advanced Studies in the Behavioral Sciences at Stanford. Mr. Bellah's knowledge of non-Western cultures and languages illuminates his essay on "Other Cultures: Journeys We Must Take," **Page 1**.



Marshall Cohen, editor of the journal *Philosophy and Public Affairs*, is professor of Philosophy at The College of Staten Island and Executive Officer of the program in Philosophy at the Graduate School of The City University of New York. Mr. Cohen's latest book, *Marx, Justice and History*, edited with T. Nagel and T. Scanlon, is scheduled for publication in 1980 by Princeton University Press. He has written widely in philosophical and legal journals about the moral aspects of legal and political questions and contributes some of his ideas to our Dialogue: Morality vs. Realpolitik on **Page 6**.



Robert E. Osgood, Christian A. Herter Professor of American Foreign Policy, was formerly Dean of the Johns Hopkins School of Advanced International Studies and Director of the Washington Center of Foreign Policy Research. Mr. Osgood has been a consultant to the Departments of State and Defense and, for eighteen months beginning in February, 1969, a member of the Senior Staff of the National Security Council. His most recent book, *Limited War Revisited*, published by Westview Press in 1979, promulgates the enlightened Realpolitik, which he advocates in our Dialogue on **Page 6**.



In the next issue . . .

SUMMER IN THE CITY

—the humanities in the new urban renaissance:

ANTHONY VIDLER, professor of architecture and director of the European Studies Program, Princeton, on "Reading the City "

LITERATURE AND THE URBAN EXPERIENCE, excerpts from a Rutgers-Newark Conference which featured Edward Albee • James Baldwin • Amiri Baraka • Bruno Bettelheim • Joan N. Burstyn • John Ciardi • Richard Eder • Lawrence Ferlinghetti • Leslie Fiedler • Nikki Giovanni • Ihab Hassan • John Holt • Irving Howe • Alfred Kazin • Jonathan Kozol • Jerre Mangione • Leo Marx • John Morressy • Toni Morrison • Joyce Carol Oates • Marge Piercy • Chaim Potok • Ntozake Shange • Pedro Juan Soto • Stephen Spender • Piri Thomas • Helen Vendler • Douglas Turner Ward • Robert Penn Warren • M. Jerry Weiss • John A. Williams

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