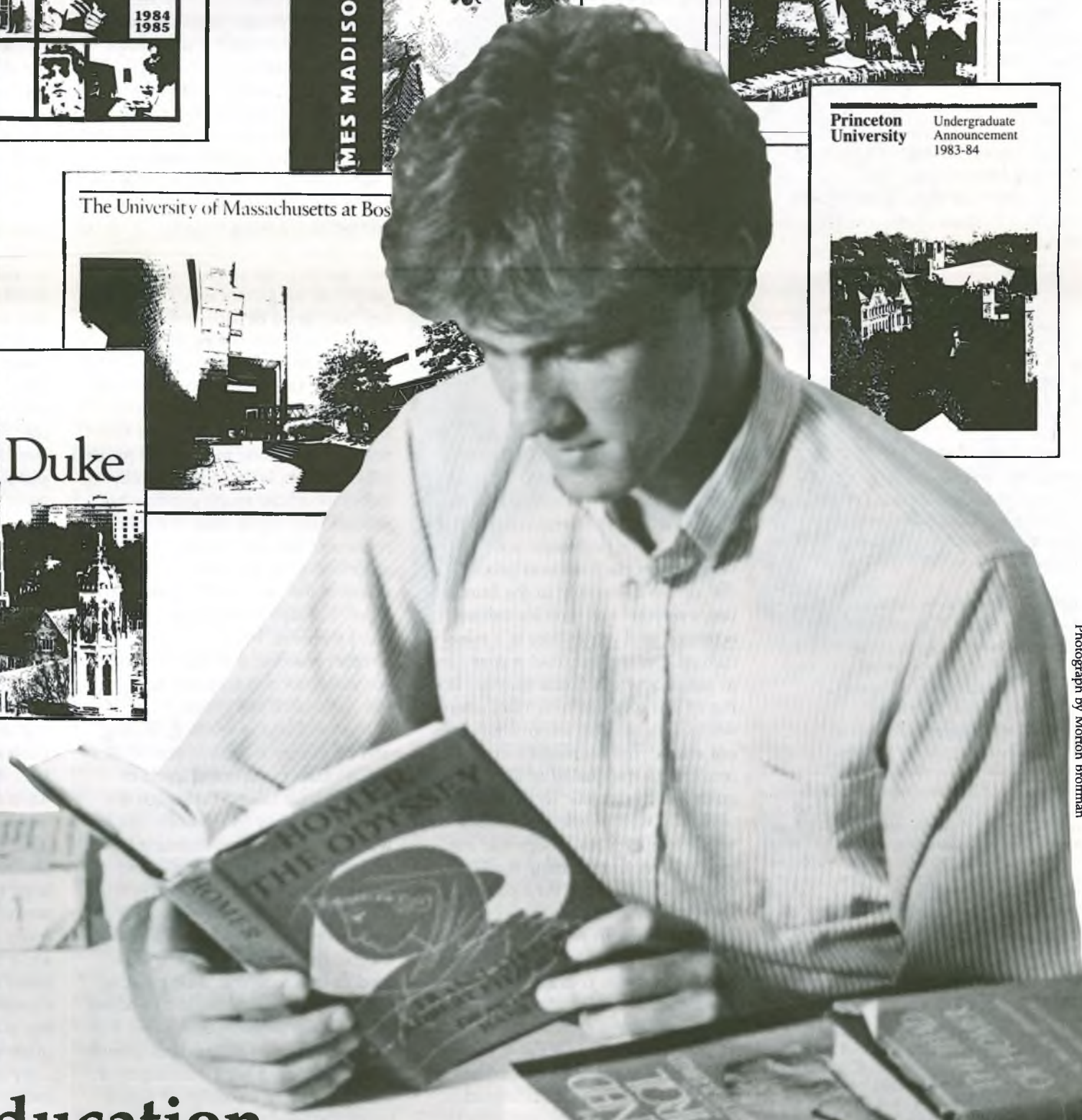
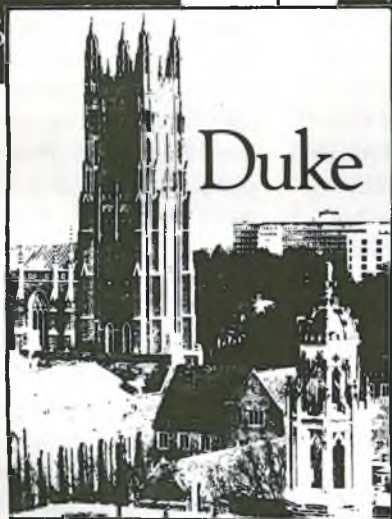
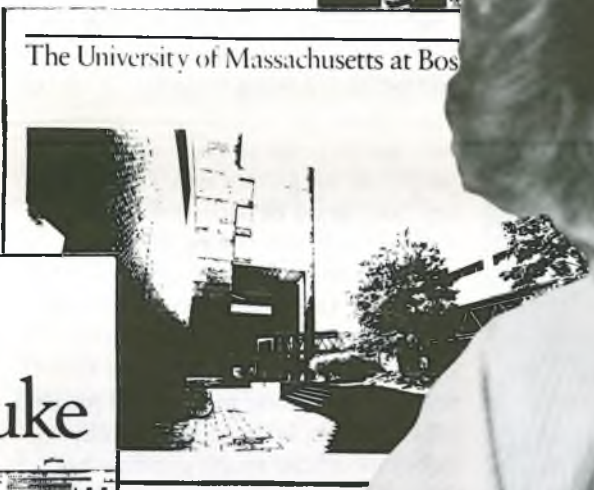
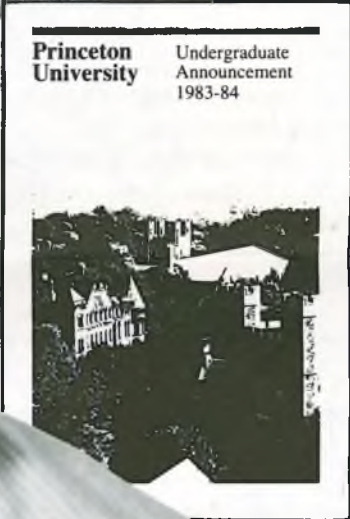
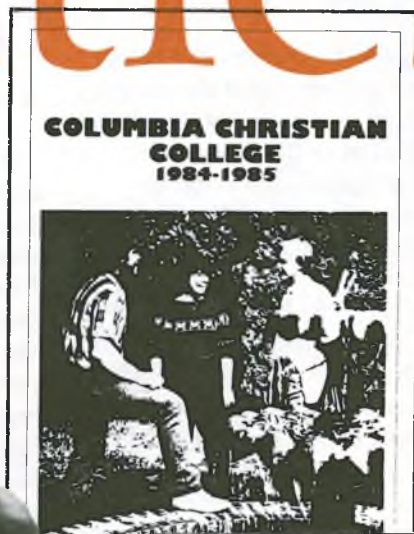
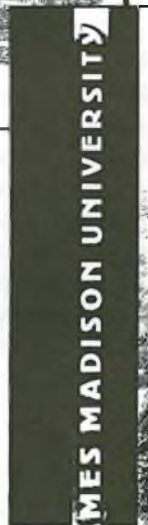
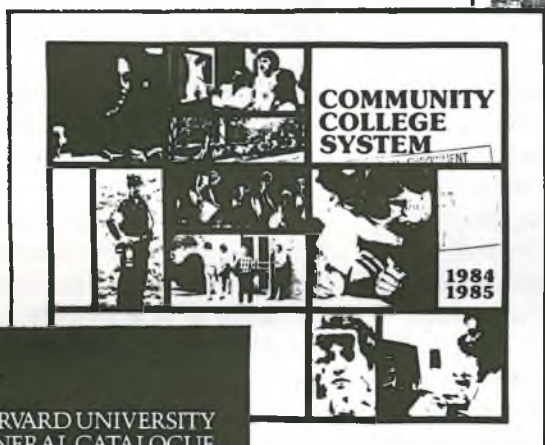


# Humanities



Photograph by Morton Broffman

Higher Education  
in the Humanities



## Editor's Notes

Every October, carried away by back-to-school euphoria, *Humanities* attempts to assess the state of education in the humanities.

This year, rather than present the opinions of a range of prophets and polymaths, we requested an article from Karl J. Weintraub, who as former Dean of the Graduate Division of the Humanities at the University of Chicago and currently professor of history at that institution, combines many insights in one thoughtful essay.

Along with Mr. Weintraub's essay, we present a report about the people "in the trenches"—a jointly written article by the staff of the Division of Education Programs. Focusing exclusively on higher education in the humanities, the staff discusses the state of general education, foreign languages, English, history, literature, and philosophy. Their conclusions are based on hundreds of projects and proposals with which they have been working over the years. National in scope and encompassing the major humanities disciplines, their report reveals a much more encouraging picture than many we have seen in years past.

The projects in higher education that are featured here have been chosen because they illustrate how teaching in disciplines central to the humanities can be—is being—strengthened.

—Judith Chayes Neiman

## Humanities

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## Recovering the Humanities

How Art Thou, my Beloved?

(Anonymous-17th Century)

The reasons for the question, when applied to the humanities, usually are clear enough. Whether a securely lodged business school professor addresses it to his poorer colleague in French or Sanskrit, or a trustee asks it who long ago learned that investments in the humanities seem never-ending and ever-problematic, or whether the questioner is a benevolent Congressman asking in response to a request for public funding, somehow the humanities appear to be the problem child. When you ask the humanist to account for himself, he tends to be defensive because his society does not love him enough; he knows of the immense values under his cultivation, but is inept or embarrassed in having to defend them. On one level the answer to the question is very simple: The humanities are flourishing—an ever-growing reading public consumes ever more books, more students than ever read at least parts of Homer, Dante, or the *Tale of Genji*, all the music for which we have scores can be heard by millions, the number of visitors to ever more museums and art galleries exceeds that in attendance at sports events, art schools have applicants, creative hobbies and crafts proliferate, more business people than ever proclaim the virtues of training in the humanities, everyone has time for cultural activities, and our culture is a mass culture. On another level it is as hard to judge how the humanities are doing as it is to judge how our culture is doing. Quantitative information does not answer the humanist's deepest concern for the quality of life and the quality of humanistic work. And where do we find the perch from which to survey and judge our culture, forever transforming itself? At best we can look out on a partially known land through a few select windows. A Senecan amble through the humanities will differ for every rider.

I, for one, take courage from a belief that all sorts of cultural matters are in place out there and from the signs of innumerable and incalculable individual efforts at appropriate maintenance work, continued cultivation, and a yearning and striving for a bit more excellence. Everything in the humanities, and in culture, ultimately

depends on all the little increments that result from worrying about something and trying to do it a little bit better. Hence, the humanists can be grateful that the National Endowment for the Humanities, in its educational programs, offers the means to strive for excellence. And it shows that this can be done without baiting the bugbear that in an egalitarian democracy a concern for excellence is a damnable vestige of aristocratic life. Having no statistics for countering personal impressions, and having judged, as a panelist and reviewer for the NEH, a select number of applications only, I have seen no evidence that promoting greater excellence shifts funding to institutions that are reputedly excellent already. In the competition among varied educational institutions, the award, as often as not, seems to go to the thoughtful proposals for greater excellence coming from good departments at large state schools, interesting efforts of planning at community colleges, and not to the often complacent, at times pretentious proposals from our so called "better schools." Part of the reward for anyone involved in judging NEH projects is the deeply gratifying recognition how much genuine humanistic striving is alive in isolated regions of this vast country and in schools deprived of the accumulated assets of the more and longer privileged. Perhaps in response to the NEH stimulus, but probably for a lot of other reasons, vigorous concerns are visible for fundamental and age-old humanistic objectives.

The condition of reading, writing, and languages is again a humanist's worry. Data on national levels of literacy make me cry; although the picture of a sixty-five-year-old black woman, painstakingly learning to decipher a text until she falls under the enchantment of discovering what a book is, wets my eyes for quite different reasons. An erudite baseball mogul, (yes there are such!), once tried to persuade me, with passion, that the universities ought to address this national problem of reading with huge conferences for teachers. Maybe he is right, but I felt restrained by a belief that there are different educational institutions for different levels of problems; and this problem seems to be more a matter of harnessing and

properly directing will power than a matter of expert learning (if such exists). At the college and graduate level we have our hands full with trying to teach students "to read" historical documents, literary texts, philosophical works, etc. It is a hard job because reading is a complex and sensitive skill. We grumble that our students do it so poorly (but then, how well do our reviewers do it?), yet, filled with our professional sense of having a "subject-matter mission," we do not want to waste time thinking through how we might teach students to read on multiple levels so that they can get better at taking in a book's basic argument and the stance of the author and the character of the author's *Problemlage* and the unspoken assumptions and the quality of the writing and the reasons for the arrangement of the subparts of the argument and . . . and. I repeatedly find that it takes a single student and myself a full academic quarter to read two-thirds of Max Weber's *Protestant Ethic*. I now participate in a new undergraduate program (supported by the NEH) so designed that students, over three years (they enter after completing a one-year college-wide Common Year), learn to struggle with a limited number of very rich and substantial "classical books," those particularly relevant to the student's declared interests. It is not simply a Great Books course. Admittedly, it is a very precious investment of faculty resources and student time, but it is equally precious to observe how care bestowed on teaching thoughtful reading helps bring about what Edward Gibbon called the miracle in education, that moment when a student turns from a tutor's assigned lessons to the self-motivated pursuit of ever-more complex self-set tasks. Not all faculty want to take the time, but I hope that more and more may. It seems a matter of great import that so many colleges try to find room for some such course format, even if fewer faculty give all that much thought to the proposition that reading is a humanistic art never adequately mastered.

By now, at least, almost everyone recognizes that writing demands our attention. Here they experiment with a "little red schoolhouse" for remedial writing, there they try to find a way



Boston University Photo Service



with writing tutors, or a writing lab. Recognition of the need is a major part of the battle; striving for excellence, like all civilizing labor, costs sacrifices—and one never knows how much of this one can ask for. Perhaps the best one can say is that an earlier tendency of neglecting writing has been reversed.

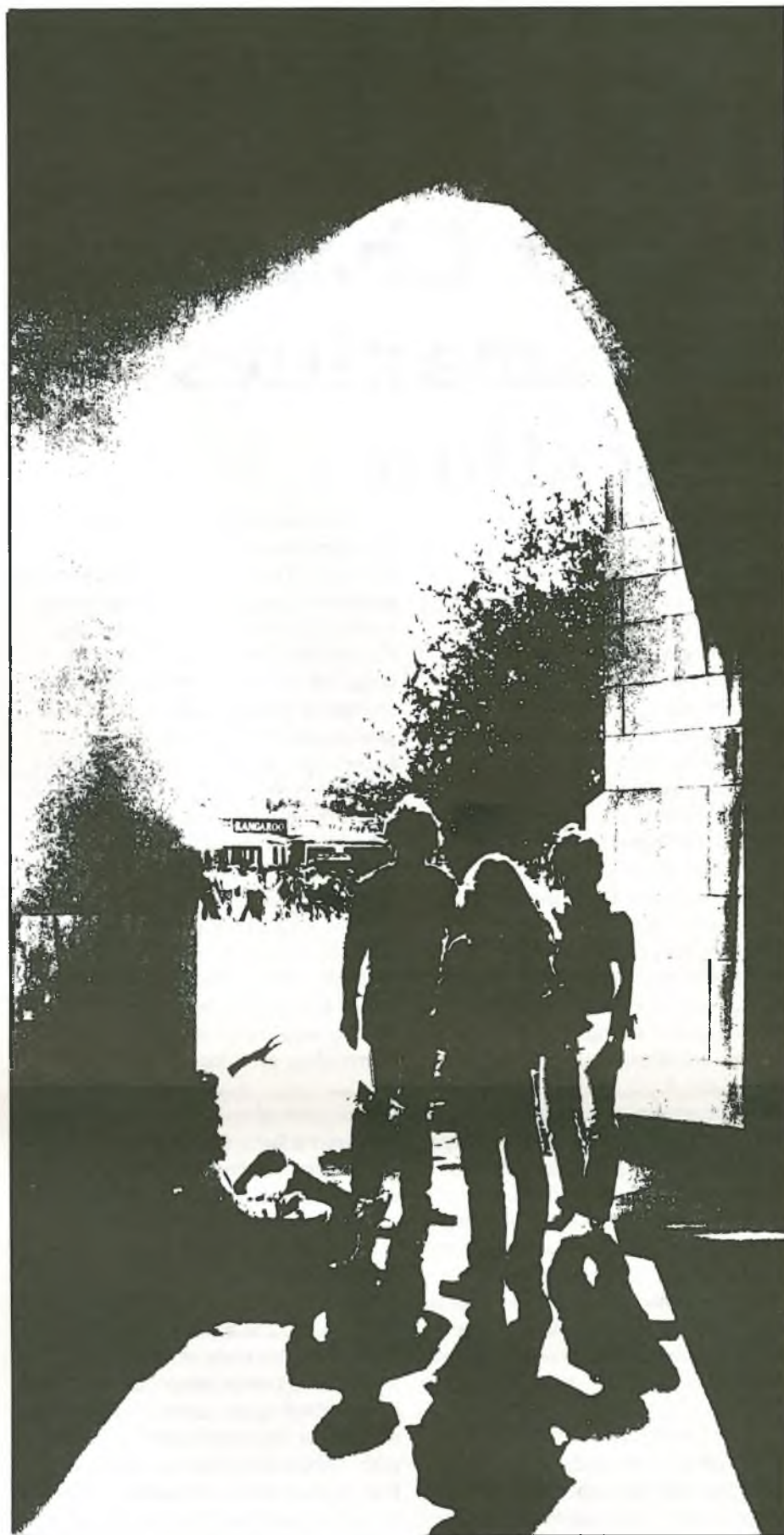
Training in foreign languages is a dreary national scandal. Almost everyone knows it. I do—and yet I am deeply shocked when I discover a student with four years of high school Spanish who confesses that he cannot read a single paragraph! When will the high schools address this problem? It is their problem. On the college level the issue remains: What kind of faculty shall teach languages? and, is the almost equal attention to oral and reading comprehension either necessary pedagogically or the preferred investment of time for non-majors? I note with my best humanistic cheer that some *very* intensive summer programs in Latin or Greek do produce a growing number of students who can do something with those languages. At universities it is a remarkable fact that a steady number of young Americans, year in, year out, take several years of training in Russian, Arabic, Sanskrit, Chinese, and Japanese. These civilizations are now being studied on a more sophisticated level than forty years ago. One of the important future aspects of the humanities will result from the developing interaction between humanistic practices and studies in the “Western” and the “non-Western” humanities.

It would be slightly easier to assess the humanities if it were clearer what the humanists “are up to”; it is even hard enough to know these days what they “are into.” (May the Muses forgive me!) We are a notoriously individualistic breed. I find it so easy to like them individually, but am much less enchanted by some of their group behavior. Take the matter of the almost sacrosanct “disciplines.” In individual research most respectable humanists seem to go wherever the urgency of their problem takes them, little heeding the borders between disciplines, using whatever skill and information the quest calls for. When, as a dean, I tried to observe individual research activities as well as the teaching of English professors, for instance, I found that the nature of their work (for example, the study of allegory or other genres, the interplay of literature and the fine arts, the autobiographic novel, or theories of criticism) much less often seemed to be, strictly speaking, “English” studies than illuminations of general literary issues (and English professors, anyway, seem to claim all of world literature as their province—as long as it is available in English). Often the difference is not pronounced between their activities and those of the professors of comparative literature. But either group, faced with the perhaps naïve question as to what the implications of such research activi-

ties might be for the future of the humanities, digs in behind imaginary Maginot lines for a metaphysical defense of their disciplines. Is the difference only in the knowledge of languages? (The idea that a language makes for a discipline may well be one of the most inane Teutonic imports into our academic organizations.) Some are so encapsulated in these disciplinary fortresses, and hence too little known for their varied talents, that, at one point, I had to rescue a course on world drama, obviously meant for general use but hidden in the catalogue as “Czech 319.” Why must we consider it a victory for academic sanity when departments are persuaded to modify requirements so that graduates in French need not take all their twenty-seven courses in French or so that graduates in art history may take history and aesthetics courses in other departments. Is it serious or merely funny to see how much passion historians invest in the expansion and defense of such subdisciplinary territories as intellectual history or social history or quantitative history? Meanwhile the actual motions of minds engaged in research suggest that disciplines are very much in flux, that humanists and certain social scientists need one another very much, and that it also is a very relevant matter for teaching to observe where the future of disciplines lies.

Probably it is heresy to ask whether academic professionalization does more harm to the humanities than to other large fields of knowledge. How many humanists consider themselves first a humanist and second a member of a discipline? Some even place their confession for a particular school of criticism ahead of loyalty to a discipline. That the primary loyalty of an academic is so often stronger to the profession than to the particular institution where it is practiced has considerable consequences for the educational programs of every school. Perhaps one can expect such a priority in loyalties at research universities; but one finds it also in some liberal arts colleges. A myopic assessment of what is asked for in a buyer’s market in Ph.D.’s and B.A.’s, at times leads departments to a conception of training requirements in which a “professional” concern dominates saner ideas of education. In graduate education, there has been a tendency to broaden the field examinations, although the main effort remains directed toward training in highly specialized research.

Even moderate optimism safely permits a belief that the humanities are likely to survive even the worst practices of their practitioners. They are altogether too essential for the preservation and cultivation of our civilization. So many humanists are filled with so much good will and are too much in love with what they are doing, so they will not let this world darken too much. But this is, alas, also a reason why it is as painful to see how depressed, defensive, and



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resentful we often are. The wider world does not seem to pay us the respect we think we deserve, our oxen are more often gored than those of others, in hard times we do not get the share we think we are entitled to, and hardest of all, the young we train in our image cannot be assured of jobs to practice their talents. Would it help to rethink Nietzsche’s assertion that resentment is the morality of slaves? Would it be better still to conserve the energy of soul and mind for our great problems? Can we recover for ourselves what the humanities in the deepest sense mean? And then can we learn to be much more effective in explaining this to the rest of the world instead of retreating in sullen agreement with some fellow professionals? We face huge problems we have hardly begun to consider. How many humanists, for instance, are actively

thinking about what is to become of the library? As always, the hard problems are probably the best for our state of mind. Every daily call up to the watch on the ramparts is likely to receive the same answer: No messiah is in sight. So, the work-a-day ethics simply remains: Patiently do cultivate whatever makes man worthy of being man. The younger Seneca said it plainly, in two words, when he admonished his pupil Lucilius: *colamus humanitatem*.

—Karl J. Weintraub

Mr. Weintraub is T.E. Donnelley Distinguished Service Professor of History and former Dean of the Graduate Division of the Humanities at the University of Chicago. He is a member of the Committee on Social Thought and chairs the Committee on the History of Culture.



# Recent Changes in Humanities Education

It would not be an exaggeration to state that in recent years there has been a movement of revolutionary proportions in American higher education. This movement has been propelled by a national effort to reevaluate the role of general education programs in all types of institutions of higher education, including doctoral-degree granting and comprehensive universities, four-year liberal arts colleges, and community and junior colleges. In 1980 the Association of American Colleges, with funding from the Fund for the Improvement of Post-Secondary Education, sponsored one effort at general education reform in four-year institutions called the "GEM Project." Other educational organizations and consortia launched their own initiatives for the development of fresh general programs of study. Some states, notably California, New Jersey, and Florida, have attempted reforms that emphasized both method and content in teaching basic subjects in the humanities and the improvement of composition and reading comprehension skills. Most of these projects, however, focused more on the method of educational reform than on its content.

## GENERAL EDUCATION

The National Endowment for the Humanities has been increasingly interested in revisions that focus on the *content* of general education programs, particularly on the study of texts—written, oral, visual, and artifactual—as the central activity of humanistic inquiry. Part of a broader national effort to encourage higher standards of student achievement in the humanities, many Endowment-supported projects place substantial intellectual demands on students by upgrading the content of courses and by increasing the amount and quality of study required in the humanities component of general education programs.

No single kind of program appears to have been favored by either higher education institutions or by the Endowment. Many institutions have, for example, adopted core programs that provide for a solid base and a specified progression through the four years of college. Institutions as diverse as the University of Tulsa, the Univer-

sity of Idaho, and Augusta College in Georgia have developed programs of this kind. The key to such programs is a universal requirement in expository writing and in competence through the intermediate level in a foreign language, coupled with seminars and courses at the introductory level that provide all students with a basic knowledge of the Western cultural tradition from ancient to modern times and a thoughtful introduction to the achievements and deficiencies of the civilization of which they are a part. Such introductory study is, moreover, usually complemented by one or two advanced-level seminars that allow students (now well-versed in their major fields of study) to engage in the reading and critical analysis of issues of morality, philosophy, and culture that were only adumbrated in the earlier years of study. These and other institutions have seen that what is needed for coherence in learning is a common educational experience—common not only for students but also for faculty members teaching in disciplines often separated by departmental and methodological differences. As the article about Augusta College in this issue of *Humanities* shows, this commuter college replaced its music/art appreciation and introduction to Western literature courses with a shared three-course sequence that requires every sophomore student to read certain basic humanities texts in their entirety and to engage in analytical discussions and writing assignments on themes in literature.

A different kind of institution, the College of Arts and Sciences of Syracuse University, embarked on a bold experiment in undergraduate education by adopting in 1979 the Liberal Arts Core, a tightly structured general education program. Although the core had proved highly successful, it raised instructional costs significantly by causing shifts in enrollment patterns and by increasing the demand for writing and foreign language courses. In this instance Endowment funds have been particularly useful in providing "bridge" support as the institution strives to shift internal allocations, hire additional instructors, and bring senior faculty members into greater contact with freshmen and sophomores.

At other institutions, distribution re-

quirements remain the preferred format, but no longer are courses coded for general education credit through an approach determined merely by political interest among departments striving to maintain territory in the war of all against all. This problem is particularly acute in institutions in which student enrollments determine the future of departments, the minimum requirements accepted for faculty workload, and decisions about whether major programs of study will be developed or curtailed. Departments in the humanities—especially the departments of the classics and of classical and modern languages—have been singularly subject to these factors. Often, however, despite such circumstances, undaunted faculty members insist that coherence be the standard for determining what courses will be included in the general education distribution requirements. Kirkwood Community College is an instance of just this kind of tenacity. Kirkwood, the largest of Iowa's fifteen area community colleges with an enrollment of 6,000 students, has a distribution requirement that includes twenty credit hours of humanities instruction. To improve and strengthen courses in the program, the college planned faculty-released time for study, summer seminars for faculty led by distinguished scholars, and the addition of a full-time permanent position in the department of philosophy.

## FOREIGN LANGUAGES

Individual fields of the humanities have fared differently in recent years in their institutional forms. A standard history of the popularity and fall of foreign languages over the past fifteen years, for example, would read as follows: With the abolition of foreign-language requirements came a precipitate decline in foreign-language enrollments; predictably, the reintroduction of the core curriculum in

many colleges and universities has brought with it the reinstatement of the foreign-language requirement. Although accurate, such an account fails to illuminate the many and varied changes in the field of foreign-language instruction. The crisis of enrollments engendered some novel developments, such as courses in literature in translation and courses on contemporary civilization. But these innovations failed to attract students to learn foreign languages. The crisis also led many teachers to reexamine the rationale, methodology, and content of foreign-language instruction. That very reexamination has opened questions that will find a variety of answers in the next decade.

Enrollments are up. The 1983 MLA survey of enrollments in foreign-language courses shows significant increases in Chinese, Japanese, and Russian and moderate gains in French, German, Italian, and Spanish. One small college in Kentucky with an enrollment of fewer than twelve hundred students reports that more than two hundred students are taking courses in classical Greek. Despite the gains, however, the numbers leave much to be desired: Fewer than 9 percent of all college and university students are taking courses in a foreign language.

Even if the foreign-language requirement is returning to colleges, the nature of that requirement is changing. Many colleges are recognizing that a requirement based solely on a fixed number of quarters or semesters at the elementary or intermediate level is insufficient, and they are now introducing requirements that are based on a level of proficiency. The American Council of Teachers of Foreign Languages (ACTFL) is currently training teachers in the assessment of proficiency and hopes to introduce a nationally recognized set of standards analogous to those now

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lems of method, epistemology, and social and political philosophy. (Fall)

### 216 Seminar: Kant (3)

*Critique of Pure Reason.*

**231 Ethics and Economic Policy: Justice and Equality**  
Ethical and economic analysis of equity and efficient income distribution patterns. Theories of justice; of distribution; assessment of redistribution policies. (Fall)

### 235 Ethics and Business (3)

Concepts and strategies of ethical analysis applied to problems, e.g., risk management, plant relocation, political advertising; development of theory of corporate responsibility. (Spring)

### 242 Philosophy, Law, and Social Reform (3)

A philosophical investigation of moral and legal traditions, the importance of claims of rights, policy issues, and the ways legal institutions develop by limiting or giving effect to our duties and liberties.

### 251 Seminar: Philosophy of Science (3)

Selected topics.

### 252 Seminar: Epistemology (3)

Critical examination of selected problems or theories. (Fall)

### 271 Mankind and Nature in Public Policy (3)

Relation of philosophical conceptions of man and



used by foreign-language teachers in the federal government.

The notion of proficiency is also being reconsidered as teachers recognize that foreign-language instruction should convey *cultural* literacy as well as *linguistic* competence. Thus elementary and intermediate courses should make explicit the assertion that the study of language carries with it a cultural context. With support from the Endowment, German Educational Television, Inc., prepared curriculum materials based on a popular television series, and the University of New Mexico is creating materials for the study of Brazilian Portuguese based on current Brazilian documentaries, miniseries, and other television programs. Indeed, as scholars appreciate the connection between language and culture, one sees specialized materials being developed. With help from NEH, scholars at Princeton University have prepared a series of linguistic and cultural manuals to aid advanced students in the study of historical documents, and the University of Maryland has coordinated the development of business language courses in Chinese and Japanese. The practical orientation of many courses is also reflected in the efforts to develop technical programs in translation and interpretation.

Foreign-language instruction has always had its technical aspects, rooted in applied linguistics and in the psychology of learning. It is not surprising, then, to note the explosion of interest in computer-assisted instruction. The Endowment, for example, has recently supported the development of software for use in the instruction of Armenian and Arabic. There is much talk now about the use of artificial intelligence in creating individual computer-assisted programs geared to a student's competence and achievement, about effective sharing of satellite transmissions, and about interactive videodiscs. Clearly it will be some time before language instruction keeps up with the rapid changes in educational technology. In the meantime, self-paced instruction has come of age; the Ohio State University, with support from NEH, has developed individualized instruction in Bulgarian, Chinese, Czech, French, German, Hungarian, Latin, Polish, Russian, Serbo-Croatian, Spanish, and Ukrainian. The history of foreign-language instruction in the last fifteen years gives some hope that students will be learning more languages and learning them better.

## ENGLISH

The teaching of our own language and literature, meanwhile, has changed because of pressures both from inside and from outside the disciplines. Faculty interest in recent critical theory and new areas of literary research, and students' lack of interest in upper-level courses and general lack of preparation in English have caused many departments to rethink their offerings in English, especially at the introductory level.

One result has been a new interest in the problem of the canon. Recent literary scholarship has steadily broadened the canon—a change that is now reflected in the major undergraduate textbooks, particularly in American literature. On the other hand, teachers are faced with the practical problem of choosing works to teach to students who have read little before taking an introductory literature course and who will probably not take another literature course. In many departments, this has caused a shift away from teaching more popular works meant for a contemporary audience and toward the teaching of works more representative of the best of important traditions. Once again, the notion of a valuable, required core of works is beginning to emerge in the study of literature—a core that is broader than any recognized a few decades ago, but necessary to a real understanding of the discipline.

Pressures in the field have also resulted in changes in the teaching of composition. As the notion of "writing as process" gained prominence over the notion of "writing as the application of a fixed set of rules," and as students' need for remedial work in composition grew, writing became a specialty often taught by graduates of programs in composition theory. This new interest in writing segregated it into specialized courses within English departments. Oddly, in many institutions, this segregation within the English department continued even as other departments in the humanities were encouraged to integrate training in writing into their courses. Recently, however, there is new evidence of a return to an integrated approach in the teaching of writing and literature at institutions such as Bowling Green State University, Franklin and Marshall College, and Georgetown University.

The influence in the classroom of the new movements in critical theory is more difficult to document, yet it is clearly strong. As New Criticism has lost its dominance, questions that were formerly considered unimportant or misleading have now come to the fore: questions of the cultural context in which a work is written and read, and questions of how a literary work is understood. Whether these new approaches will ultimately result in a lasting and substantial change in the study of literature is still unresolved, especially because most theorists have yet to adapt their work for presentation in the introductory-level classroom.

## HISTORY

History is another variation on the theme. Over the past few decades, the teaching of history on the undergraduate level has undergone enormous changes. Many state-supported educational institutions still mandate courses in American and European history as part of their required offerings, and at some schools the number of history students has remained steady or even increased. Yet the

- critical, social, diplomatic, and intellectual of particular emphasis on the "searching" 20's and 1930's. (Spring)
- 134 Contemporary U.S. History Since 1941 (3)**  
Political, social, diplomatic, and intellectual developments with particular emphasis on the Cold War, "silent" 50's. (Spring)
- 135 History of Soviet Intelligence Services (3)**  
The role and impact of intelligence and security on Soviet domestic and foreign policy, 1917 to the present. Examines the literature and problems of Soviet intelligence; Tsarist antecedents; Lenin, the Cheka, and the KGB; operations under Stalin; problems of the post-Stalin era. Prerequisite: 3 credit hours of history. (Hist 146, PSc 131 or 168, or permission of instructor.) (Spring)
- 136 Europe in the 20th Century (3)**  
Diplomatic, political, and cultural developments from the beginning of the century to the present. (Summer)
- 137 U.S.-Soviet Strategic Relations Since World War II (3)**  
Survey of U.S.-Soviet global rivalry from World War II to the present. Includes comparative historical assessment of the changing balance of power. (Spring)
- 138 American Foreign Economic Policy in Historical Perspective (3)**  
Historical evolution of United States international economic policy; major issues of foreign economic policy, political and economic decision making. Emphasis on period since 1945. (Spring)
- 139 World History in the 20th Century (3-3)**  
Diplomatic, political, and cultural factors. Hist 139 is the first semester of the course. Hist 139 covers the century to the Munich settlement of 1938. Hist 140 covers the Munich settlement to the present. (Academic year)
- 141 History of France I (3)**  
Old Regime: Louis XIV, demography, peasants,

status of history in the undergraduate curriculum is more problematic now compared to its relatively privileged position thirty years ago. Some undergraduate programs no longer require any history courses for graduation. Other schools have replaced traditional American and European history courses with electives from the social sciences. And perhaps most significant, many students now believe that history is unimportant and hence unnecessary to their pursuit of a degree.

This decline in students' interest and enrollment, paradoxically, has occurred during a time when the scholars' discipline of history has expanded far beyond the traditional borders of intellectual, political, military, and diplomatic history to embrace exciting new methodologies and stimulating fields of inquiry. But as the noted historian Bernard Bailyn has recently argued, this proliferation of historical scholarship has obscured and not illuminated the central themes of history. Once venerable structures of historical inquiry have disappeared, while alternative organizing principles have not replaced the earlier paradigms. Even the subject of history seems difficult to identify and to comprehend. Thus the students now in undergraduate courses, who are probably studying less history than their predecessors, are also less likely to develop a comprehensive picture of the past that will enable them to understand their culture within a broad context. The decline in history enrollments and the fragmentation of the field have combined to make the study of history on the undergraduate level a less coherent and unifying ex-

perience today than it was a few decades ago.

There are, however, some hopeful signs that undergraduate teachers of history are addressing the problems of coherence and meaning in their courses. Narrative history, which was once considered unfashionable and insufficiently analytical, is now becoming more widely taught in undergraduate history classes. Seminal texts and primary sources are replacing secondary works as the gateway to the great issues and topics of history courses in some schools. And senior faculty, who once might have shunned the history survey courses in research universities, are returning to freshman and sophomore classes with renewed conviction about the importance of the undergraduate history survey. Throughout the country, often with support from the National Endowment for the Humanities, a growing number of historians are extending their efforts to foster greater depth, coherence, and intellectual rigor in the teaching of undergraduate history courses.

## PHILOSOPHY

To some extent, undergraduate study in philosophy is also witnessing a move toward certain traditional philosophical studies. This shift corresponds to the state of scholarship in philosophy today, which reflects new interest in the history of philosophy, ethics, political and social philosophy, and the philosophy of religion. Meanwhile, the more open spirit of philosophy in America is contributing to curricular activity that brings

(Continued on page 20)



# Small Classes, Big Results



The University of Oregon is currently trying an experiment in teaching some of its introductory courses in the humanities. Meeting with classes of about twenty students each, professors in courses like the history of Western civilization are engaging students in extensive discussions and requiring them to write numerous short papers and read primary works of the period studied. None of these steps, one might point out, is very radical; in fact, the new Oregon humanities curriculum, funded in part by the NEH for the three-year pilot project, is the Socratic way the humanities have traditionally been taught at small liberal arts colleges.

A drop in state funding for the university in recent years, however, has hit introductory courses particularly hard at Oregon, according to English professor Donald Taylor, the man in charge of administering the new program. The university's money-saving efforts have caused enrollments in most freshman and sophomore humanities sections—freshman composition being the exception—to balloon to an average of 150 students, with as many as 300 in some classes. The size of these unwieldy groupings has meant that professors have had to rely on lectures and objective exams, graded by computers or graduate students, and that students have received little individual attention at the most crucial stage of their college years.

"We all know learning is more than listening to a lecture," Taylor explains. "Only by inquiry, by exchanging ideas and discussing problems with professors and classmates do students get a sense of the values that are at the center of the humanities. By requiring multiple drafts of papers in many classes and conferences with students, we are trying to give them the same kind of hands-on learning experience that science students routinely receive in their labs. Under the large-class system an enormous number of students manage to graduate with little experience of writing, discussion, critical analysis, and indeed many of them are not even aware of what they're missing."

The Oregon plan grew out of a curricular reform movement begun in 1977 when a faculty committee examined the university's general education requirements. Following the committee's recommendation, the university in 1982 cut back on the number of

courses that would satisfy the graduation requirement, limiting them mostly to introductory courses in the basic disciplines of the arts and sciences. The next step—an effort to strengthen these courses—emerged from a workshop of fifty faculty members who had a particular interest in the humanities.

Under the resulting pilot program, interested professors submit course proposals to a faculty board representing a cross-section of university departments. The majority of courses accepted by the board approach the subject matter in a fairly standard way—for example, the chronological survey of Western civilization begins with readings in *Genesis* and concludes with Aquinas and Dante on government. A few of these courses are structured around some major theme or idea. This year, for example, political scientist Richard Kraus will teach "Art and the State," a course that will take up such controversial topics as political censorship of the arts, state subsidies for performers and writers, and whether a state can avoid the temptation to turn art into propaganda. Readings range from Plato's *Republic* to Herbert Gans's *Popular Culture and High Culture* to Dick Netzer's study of government arts funding in this country, *The Subsidized Muse*.

The board deciding on what courses will be offered tends to frown on proposals that seem trendy merely for the sake of attracting students, according to Taylor.

One key part of the program is a series of seminars held in the first four weeks of the term for all participating faculty in which professors get a chance to discuss student writing, standards for grading papers, the eternal problem of stimulating class discussions, and any snags that have arisen. Faculty members say that the new method requires twice the

amount of preparation time as an ordinary lecture course, and partly in recompense each person teaching in the program—one-half of whom are full professors—receives a summer research fellowship of \$1,250.

When students registered last fall, they did not know whether they would be in regular or special classes. At the first meeting, after the teacher explained what would be required, these randomly selected students had the option of switching into more conventional courses. About one-sixth, intimidated by the thought of so much writing, changed over. For those who stayed, the new approach was extraordinarily successful. As Taylor points out, all but six students of the 265 who took part in the pilot's first two terms said they preferred the discussions and writing to the old methods, even though they had to work harder. "I have learned to read more analytically," as one student put it, "and it definitely improved my writing skills. Because of the discussions, I forced myself to read the material thoroughly and to come to class well prepared—things I would not have done as seriously in a lecture class." And articles in the student newspaper, always a good barometer of simmering discontent, were highly favorable.

Most participating faculty are equally laudatory. History professor Roger Chickering calls teaching in the program "simply the most rewarding educational experience I have had in sixteen years at the University of Oregon. The most gratifying part of the experience was to watch the steady improvement in the writing of practically every student in the class. The weak ones admittedly continued to write nonsense, but it was more lucid and better organized nonsense toward the end of the quarter. The improvement in writing also reflected, I think, the refinement of the

students' analytical powers, and for this happy development I thank the discussions, which were devoted for the most part to the analysis of a series of historical documents." Many faculty have volunteered to teach upper-level courses along the same lines, which are scheduled to begin in the pilot's second year.

The new introductory courses are only the first stage of an ambitious plan to increase the "coherence" of the university's humanities curriculum as a whole. The problem, according to Taylor, is that "our students arrive from high school having taken a miscellany of random courses in science, social science, and the humanities and an elected grab-bag of vocational, skill, athletic, and topical courses. Society assures these students that it is all education, that it is all good for them, that it will prepare them for life, careers, responsible citizenship, personal realization and growth, and so on. But there is no synthesis, and if the students enter our university with enthusiasm, by graduation many will have moved toward a vocation, some retaining a fading sense of richness from this or that course or professor, together with a feeling that in most of their courses they were put through hoops—often tedious, pointless hoops—whose purpose is no clearer to them at the baccalaureate ceremony than it was at high school commencement."

At the same time, increasing specialization within the research disciplines of the humanities has brought similar feelings of isolation to many faculty members. "Of the traditional academic groupings," says Taylor, "the humanities have the weakest sense of shared enterprise, problems, methods, goals—even of shared values. Some would argue this is a necessary state of affairs; the more widespread the disagreement, the better the debate. What we sense now, however, is great disagreement never brought to debate because each sub-segment of the humanities is busy advancing its own particular 'field' and methodology. Not only is a sense of joint enterprise unattained; it is rarely sought."

In part, then, Oregon's revised curriculum is one of a series of moves aimed at increasing the sense of joint enterprise throughout the university and particularly in the humanities departments. The university has also launched a regional Center for the Humanities, modeled after other humanities centers around the country. The fledgling center, directed by Donald Taylor, plans to sponsor a Distinguished Visiting Humanist—a scholar working at the intersection of several disciplines—in residence at the university each term. (The first two were Hermann Bausinger, a folklorist from Tübingen University in Germany, and Michigan State University's Arthur Sherbo, an expert in eighteenth-century British literature.) With two other NEH grants, the center has held a summer seminar on the hero and society for twenty-five



Photographs courtesy of the University of Oregon



high school principals and plans this coming academic year to send lecturers who visit the university to other cities in Oregon. Eventually, Taylor expects to offer fellowships for extended study at the center to faculty members from other colleges.

In the pilot program thus far, greater coherence "has developed in ways we never expected," Taylor confesses. Although initial plans for having students take a "bridging" group of courses in one term—in Renaissance art, history, music, and political thought, for instance—have foundered on scheduling difficulties, many of the faculty who have signed up for the new courses have a strong interdisciplinary interest. Sociologist Steven Deutsch now teaches a course in how technology affects a society's values, with a syllabus that includes Ernest Callenbach's novel *Ecotopia Emerging*, Chaplin's film *Modern Times*, and readings in Lewis Mumford and Aldous Huxley. "While many of these people have long-time personal interests in the humanities, they've never had a chance to teach in this area," Taylor says. "One informal side effect of these new courses is that they bring together faculty who have never really talked to each other before."

In the end, the curricular part of Oregon's humanities plan is a relatively modest one. At the conclusion of the three-year pilot, about 1,000 students of the 15,000 enrolled at the university will have participated in courses that require them to think on their own—to use the methods of analysis and synthesis that are the special province of humanities study—as opposed to memorizing lecture notes. "What the response so far suggests to me," Taylor says, "is that a whole cross-section of students can improve their writing and benefit from class discussions. They've been as enthusiastic as our honor-college students ordinarily are. Our goal is to make this kind of intense experience available to any student who wants it."

And what are the chances of accomplishing that? One encouraging sign is that the university's administration has begun a new series of thirty-five seminars for entering freshman, covering all the academic disciplines but quite close to the pilot-course concept of senior faculty members teaching small classes. Steven Deutsch points out that "there's bound to be a huge ripple effect on teaching all over the campus." As for what will happen when the NEH grant runs out in three years, the Oregon State Board of Higher Education has recommended to the state legislature that the project is a high priority for state funding.

—George Clack

"Catalyst for Increasing Coherence in Humanities at the University of Oregon"/Donald S. Taylor/University of Oregon, Eugene/\$299,325/1983-86/*Fostering Coherence Throughout an Institution*



The Augusta College humanities sequence comprises music, art, and literature. An 1819 Ingres drawing of Paganini is one of a series of slides shown to students.

Photographs courtesy of Augusta College

## Cultural Landmarks

In 1965 Augusta College, a four-year commuter college in Augusta, Georgia, committed itself to a humanities program that made it unique in the University of Georgia system. The fine arts department and the English department, of which I am a member, scrapped their old core requirements of music-art appreciation and introduction to Western literature, and replaced them with a shared three-course sequence taking students from Homer's *Odyssey* to Joyce's *Ulysses*, from Iktinos and Myron to Gropius and Picasso, from Pythagoras to Stravinski. But after almost twenty years the sequence began to feel the effects of its age; now an NEH grant is giving new energy to this interdisciplinary program.

Requiring the sequence had been a bold move. For one thing, it gave Augusta College students one more required course than students at other system colleges needed to take. The faculty were supportive, however, because students came to college with virtually no experience in the arts, and no knowledge of the literature, ideas, or world views that preceded their own. This was partly the result of the cafeteria-line curriculum in many high schools, which, in effect, ensured that students would lack a common knowledge of their civilization's cultural landmarks. In the humanities courses, they would be introduced to the ideas which, whether they realized it or not, helped to shape them and their perceptions.

The sequence has been remarkably successful. Students typically take the courses—Greece and Rome, Middle Ages to the Age of Reason, and the Modern World—in their sophomore year. Classes meet five days a week. On three of those days, classes are taught by a literature teacher who leads discussions of texts like the *Oresteian Trilogy*, the *Aeneid*, *Candide*, *Madame Bovary* and many others, read in their entirety. The other two class days are taught by members of the fine arts department, who discuss the art and music created in the same eras. Many a student whose first reaction to the name Agamemnon was a giggle and whose most pressing question in Humanities 221 was "Do we have to know how to spell Aeschylus?" begins Humanities 223 by asking far more probing questions about the function of art today, the conflicting demands of reason and emotion, the shifting relationship of church and state through history. For many students, these are the only courses in which they are encouraged to think about such things and to examine their own beliefs.

But the years have taken their toll. As a step-child to two departments, the sequence has not always been monitored as closely as the departments' major courses. When faculty retired, some new teachers failed to understand the goals of the sequence. Furthermore, scheduling pressures made it impossible for fine arts faculty to attend the literature classes. Thus,

lack of coordination became a problem: on Tuesday and Thursday students might be studying Rubens and Rembrandt, while Chaucer was the topic Monday, Wednesday, and Friday. Add to this the resistance of an increasingly vocationally oriented student body who resent the time humanities steals from what they think are "practical" courses, complaints about reading loads, and physical deterioration of slides, recordings, and films, and the result is a good concept in trouble.

Refurbishing the courses began in earnest about four years ago. An interdepartmental committee began revising and reestablishing common syllabi, reviewing objectives, adding "experiential" components (such as "springing" an arch and painting a fresco in class). But many problems remained. Faculty members were not knowledgeable enough about the disciplines of their colleagues; scheduling continued to make true team teaching impossible; and money to improve audiovisual collections was in short supply.

The departments turned to NEH, which awarded them a two-year grant for improving introductory courses. The grant provides interdisciplinary study for a core faculty group, released time for selected humanities instructors, visits of six scholars and consultants, and money for supplies.

A core group, one each from music, art, and English, spent eight weeks at Yale University this summer studying each other's disciplines. At the same time, some of Yale's most distinguished scholars studied Augusta College's humanities program. Professor Charles Porter, director of summer and special studies, designed a seminar in which the group from Augusta discussed the program with a representative of a different discipline each week. From these sessions with the Yale faculty—among them Peter Brooks, Cyrus Hamlin, Leon Plantinga, Frank Turner, Jaroslav Pelikan, and Karsten Harries—came a pattern of criticisms and suggestions that the Augusta College team brought home with them. "They stressed one point over and over," said Marya Dubose of Augusta College's department of languages and literature. "In humanities we should be teaching method as well as content. One of the main values of the humanities courses is that they offer a variety of methods for looking at the world, thinking about it, processing information and stimuli. This is an important answer to those who argue that studying the humanities is impractical. In the humanities we are organizing experience—by period or by art form or by movement—and we need to make our students aware of the process by which we do this."

The reduced course load for the core group and selected humanities teachers is allowing them to bring this and other insights into the classroom. Even more importantly, the released time allows teachers to attend one another's classes, and for the first time



interdisciplinary dialogue is possible. The core team devotes each Wednesday class to an interdisciplinary presentation of a concept or theme while they alternate in taking responsibility for the course the rest of the week. All teams meet regularly to share ideas and techniques.

Each quarter the focus will shift to one of the three courses in the sequence, with a different visiting consultant or scholar assisting in the review. By the end of the first year, all three courses will have been studied and revised. The second year will bring the rest of the members of both departments into the process through a series of colloquia and three more visits from consultants. The final summer will be given over to revising the college's 307-page *Humanities Handbook*. The *Handbook*, a collection of primary and background materials, is used to supplement the texts and lectures in the three humanities courses.

The care and feeding of an interdisciplinary humanities program is a delicate business—especially in today's academic environment of high student-teacher ratios, shrinking budgets, and strong vocational emphases. But Augusta College's program has already introduced almost twenty thousand students to the riches of their culture, and this grant should help keep it alive and vital for the next twenty thousand.

—James Garvey

Mr. Garvey teaches humanities, journalism, and English courses at Augusta College.

"The Augusta College Humanities Program: Strengthening an Introductory Three-Course Sequence" / Rosemary DePaolo/Augusta College, GA/ \$67,491/1984-86/Improving Introductory Courses



A Greek vase showing the blinding of Polyphemus (the cyclops) from 670 B.C.

## All Roads Lead to Greece



Photographs courtesy of Dumbarton Oaks

All students of medieval history know two great monuments of Byzantine civilization: the vast dome of Hagia Sophia built by the Emperor Justinian in the sixth century in Constantinople; and the *Corpus Juris Civilis*, his codification of Roman law upon which continental European jurisprudence is based. But the thousand-year history and culture of Byzantium are rarely given more than cursory attention in college courses, even those in medieval history.

The Greek-speaking empire in the East survived until the Turkish capture of Constantinople in 1453. It served as a buffer against the Ottoman invasion of the West; converted the Slavic peoples of eastern Europe to Christianity; kept up a thriving commerce and a stable currency (the gold bezant); maintained a sophisticated urban culture not only in the capital but in cities throughout Asia Minor, such as Thessalonika, Antioch, and Alexandria; produced works of art of astonishing refinement and opulence; and was instrumental in preserving the Greco-Roman heritage and transmitting it to the modern world.

Despite the recognition that the Mediterranean world in the middle ages should be studied as a whole, emphasis had traditionally been on the Latin West to the neglect of the Greek East, partly because teachers are not able to teach their students about a complex civilization which they have not themselves studied. At a 1984 NEH-supported institute at Dumbarton Oaks, in Washington, D.C., one of the world's preeminent centers of Byzantine studies, college teachers working in non-Byzantine areas of medieval studies were introduced to Byzantium with the goal of helping them bring this civilization into their own courses.

Scholarly research in Byzantine studies was initially impelled by Renaissance interest in the classical

world. "The road to ancient Greece led through Byzantium, the storehouse of Greek treasures," according to George Ostrogorsky, the Russian Byzantinist who worked in Yugoslavia. But in the eighteenth century, the conservative and devout eastern Empire drew the scorn of the *philosophes*. Byzantine history was described by Voltaire as "a worthless collection of orations and miracles," by Montesquieu as "a tissue of rebellions, insurrections and treachery," while the main theme of Gibbon's *Decline and Fall of the Roman Empire* was "the triumph of barbarism and religion." The word "byzantine" came to denote political deviousness and unnecessary intricacy; contemporary Byzantinists, however, prefer to see the word associated with the effective use of diplomacy and the skillful attempts by an empire constantly under siege to protect its frontiers.

Not until the late nineteenth century did the work of scholars in France, Germany, and Russia establish Byzantine studies as an important and independent domain. Since then the field has been advanced through cooperative work on an international scale.

Nowhere is this truer than at Dumbarton Oaks. Here the Byzantine collection includes an 85,000-volume library and the extraordinary range of art objects amassed by Robert and Mildred Bliss, who donated Dumbarton Oaks to Harvard, which now administers the center.

The twelve teachers participating in the institute had the opportunity to study with three senior Dumbarton Oaks scholars whose backgrounds and interests exemplify the cosmopolitan nature of Byzantine studies: Alexander Kazhdan, who came to this country from the Soviet Union in 1978, is a social and cultural historian; art historian William Loerke has worked on the restoration of mosaics; and Peter Topping, the institute director,

whose specialty is Byzantine history from the thirteenth to the sixteenth century, including the impact of the Fourth Crusade, the Venetian colonial empire in Greek lands, and the interaction between Latins and Greeks in the Mediterranean world.

Byzantium is "a vast field when you pay attention to the peripheries," Topping notes, adding that we cannot understand contemporary Russia without understanding the Byzantine background, nor the problems of the Mediterranean Middle East today without "beginning with the crusades."

The teachers include western medieval historians; specialists in medieval and Renaissance literature; classicists; an art historian; and a Slavist. They left the institute with a new understanding of Byzantium in its medieval context, developed various plans to integrate Byzantine studies in their own course offerings, and also worked on individual research projects that drew on the resources of Dumbarton Oaks, where they enjoyed the status of Fellows during their eight-week stay.

Michael Harstad, who teaches Greek and ancient history at Asbury College, a small liberal-arts college in central Kentucky, says that his training as a Hellenist taught him that Greece stopped in A.D. 200. As a result of the institute, he will introduce Byzantine authors to his third-year Greek course as well as teach a "December class," a short elective module, on Byzantium. At Dumbarton Oaks, Harstad began research on Byzantine medicine—particularly obstetrics, gynecology and pediatrics. He has taken back to Kentucky a mass of material from the Dumbarton Oaks library ("\$150 worth of Xeroxed documents") in addition to a "huge bibliography" and many of Kazhdan's own translations of sources generally unavailable to nonspecialists.

Daniel Nodes, a former chemistry major ("the liberal arts grip won



out"), is "the resident medievalist" at Old College—a Reno, Nevada, institution now in its fourth year.

Nodes says that his Ph.D. training at the Center for Medieval Studies at the University of Toronto, where his specialty was early medieval Latin poetry, reflected the traditional emphasis on western Europe. At Dumbarton Oaks, he worked on biblical versification ("doctrinal instruction in a nice package"), a genre that exists in Byzantine culture as well as in the West—with particular focus on a long seventh-century Greek poem about the Creation. In addition to expanding the horizons of his own specialty, Nodes now feels much more confident about teaching the central subject of eastern Christendom to his students. They are, he reports, eager to study the whole range of medieval culture "to enrich the sense of their own heritage."

Andrew Horton, a Ph.D. in comparative literature with a minor in cinema studies, teaches film and literature at the University of New Orleans. His courses include ancient Greek literature in translation, American film and literature, and such special topics as "Aristophanes to Woody Allen." Horton says he is not at all a medievalist, but six months of living in Yugoslavia on a Fulbright grant to work with a Yugoslav film director, sparked his interest in Byzantine culture. Five years of living in Greece also gave him a proficiency in modern Greek and made him the only institute member with that skill. (Byzantine Greek is much closer to the modern form than the ancient language.)

During the institute, Horton researched epic poetry directly influenced by Macedonian monasteries. He plans to introduce a Byzantine segment into his ancient Greek literature course, and has ambitious film plans. In cooperation with Yugoslav television, he is working on a ten-hour television series based on Rebecca West's book about Yugoslavia, *Black Lamb and Grey Falcon*. At least two hours will focus on Serbo-Byzantine culture—the monasteries, folk-culture, and the 1389 battle of Kosovo, a military defeat by the Turks that has nevertheless been celebrated in Serbia ever since as a moral triumph of Christianity.

Horton's long-range dream is to work on a feature-length documentary on Byzantium with Kazhdan. Both share the desire to teach a larger public about the splendor and significance of Byzantine civilization. Horton happily cites Kazhdan's insistence: "the main thing is it mustn't be boring." Every member of the Institute has gone back to teach with that precept fully in mind.

—Barbara Delman Wolfson

"An Introduction to Byzantium for Non-Byzantinists: A Humanities Institute"/Peter Topping/Harvard University, Cambridge, MA/\$33,814/1983-84/Exemplary Projects in Undergraduate and Graduate Education



(opposite page) Constantinople's most famous landmark, Hagia Sophia. (top to bottom) Fragment of a Silver Dish with Silenus, 527-565, appears more Roman than Byzantine, yet is called a superb document of that "perennial Hellenism whose ebb and flow was to mark the entire millennium of Byzantine culture." Gilt-silver Paten from Riha, representing the Communion of the Apostles. The Diesis mosaic from St. Sophia (detail) shows Mary the Blessed Mother, Christ, and St. John.

### Education Institutes

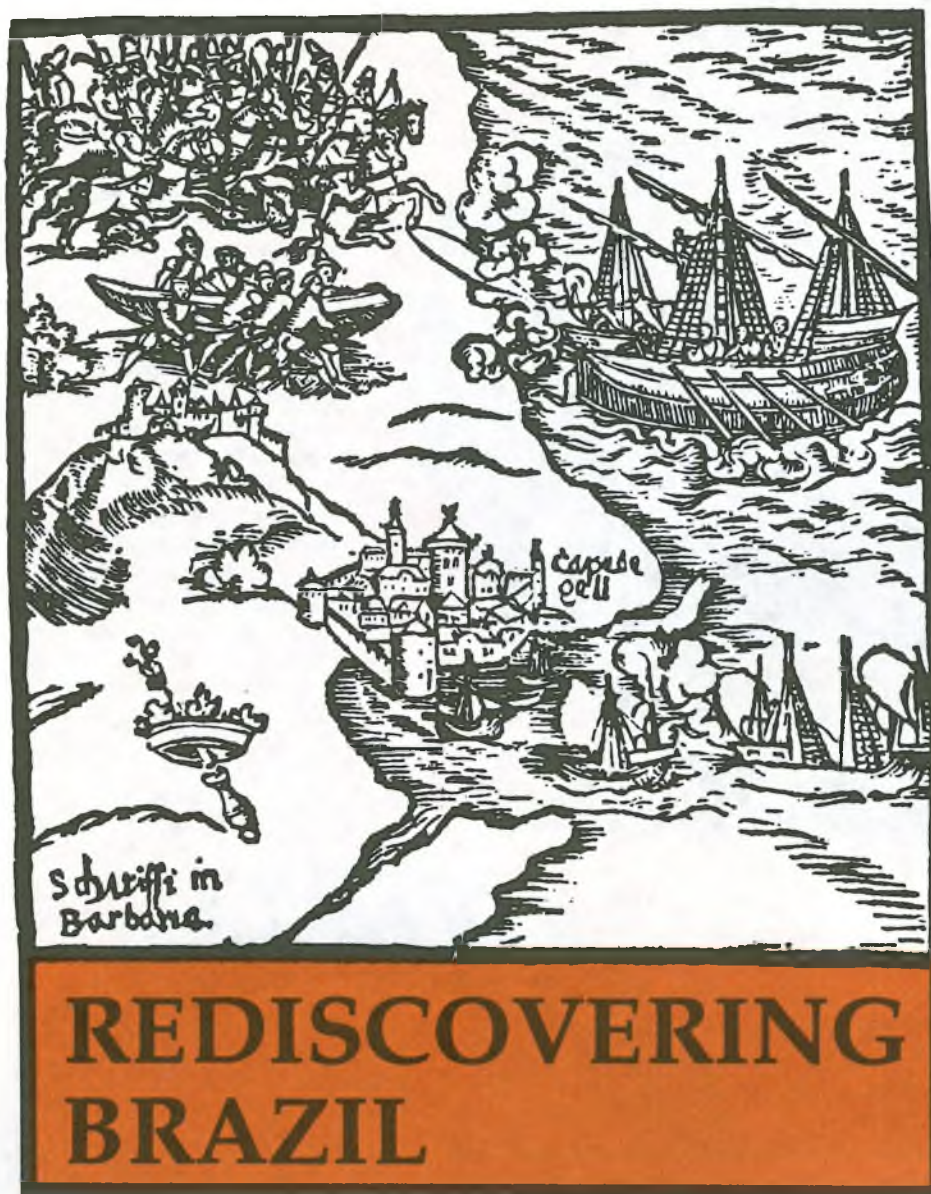
Institutes funded through the Division of Education Programs focus on faculty development and are held on topics broadly applicable to the undergraduate curriculum. They are designed to strengthen the teaching of the humanities by deepening participants' knowledge of the texts, ideas, and research techniques of a field.

An Institute's staff comprises several faculty members, who are noted for their contributions to scholarship as well as for their excellence in teaching. The activities they direct usually include lectures, workshops, seminars, and guest lectures as well as collaborative work among the twenty to thirty participants.

A similar program, Summer Seminars for College Teachers, is part of the Division of Fellowships and Seminars. It differs from Education Institutes in its focus on individual study under the direction of a single distinguished scholar. Seminar participants pursue an individual research project as well as discuss common readings with their colleagues in the seminar.







## REDISCOVERING BRAZIL

A few years ago, when the staff of the Latin American Institute at the University of New Mexico in Albuquerque began planning a 1983 summer institute in Brazilian studies, they knew theirs was a ready market.

The world's fifth largest country, occupying nearly half the continent of South America, Brazil had already achieved successes and begun to suffer setbacks appropriate to its size. The Brazilian economic "miracle" of the 1960s and early 1970s, when rapid industrialization encouraged 11 percent annual growth in Brazil's gross national product, had attracted attention from policy makers in underdeveloped and developed nations. The dark side of the miracle, Brazil's current \$90 billion foreign debt, has held that attention, as has Brazil's role as an arms supplier to other Third World nations, and its internal progress from military toward civilian rule. At the same time Brazil's economy and politics have been making news, its writers, filmmakers, and other artists have been gaining new audiences throughout the world.

Yet for all its significance, Brazil remains a large blind spot in American higher education. Brazilians speak a different language from the rest of South and Central America. So even scholars of Latin America have found the country difficult to investigate and to teach about because they do not know Portuguese.

The opportunity to study Portuguese, and thus to improve research skills, in a retraining program conducted by the University of New Mexico, drew 200 applicants from colleges

and universities across the United States. "One of the surprises was how many senior faculty members applied," says Jon Tolman, a specialist in Latin American and Brazilian literature at New Mexico. "Many were directors of their schools' Latin American programs."

For the twenty Latin Americanists chosen to participate in the project, conducted outside of Taos, New Mexico, and funded by NEH, the five-week summer institute provided a rigorous immersion in Brazilian studies, with intensive language training as well as lectures and seminars on Brazil's history, culture, and economy. "Some of these people had had a few courses on Brazil in their training, but that was twenty years ago," Tolman says. The pace of the scholars' reintroduction to Brazil was, in the words of an observer, "a little dizzying."

Guest lecturers, speaking on Monday mornings and evenings, introduced each week's seminar themes. Seminars on Brazilian society met Tuesday and Thursday mornings; sessions on Brazilian culture took place Wednesday and Friday mornings. Four afternoons a week were devoted to ninety-minute language sessions.

In the evenings, institute participants "unwound" from their studies by watching documentaries on Amazonian tribes, Brazilian films, and samples of Brazilian television—"segments of a soap opera, a miniseries, a police show, whatever," says Ricardo Paiva, one of the summer institute's two language instructors and an assistant professor of Portuguese at

Georgetown University. A voodoo ceremony, conducted by a University of New Mexico professor of philosophy and specialist in Afro-Brazilian religion, was also part of the nontextual education.

Despite the voodoo, the evening police shows, and some afternoon volleyball, most participants found the pace of lectures, seminars, and language study to be grueling. "I'm surprised we didn't rebel," says Ilse Leitingner, an assistant professor of sociology from Grinnell College, in Iowa. "They put in more than we could chew. That may have been their intent, so we'd each have something to chew."

One of the main reasons Brazilian studies have lagged in the United States has been ignorance of the language. Although there are more native speakers of Portuguese than, for example, of French and German, few Americans take up the language. A 1973 study, conducted at the height of America's efforts in international education, revealed that Spanish language enrollments led those in Portuguese by a ratio of 78 to 1.

"I finally said to myself, 'You cannot call yourself a Latin Americanist if you don't know about the largest country in Latin America,'" Leitingner says of her reasons for attending the 1983 institute. "And you can't be a good Brazilianist if you can't speak Portuguese."

By that measure, the institute may have created twenty Brazilianists. Although only two participants had had prior instruction in Portuguese, half were functionally fluent in the language by the end of their fourth week in New Mexico. All twenty reported that they now believe they are capable of conducting library research in Portuguese.

Inspired by the success of the 1983 language training, the University of New Mexico, supported by NEH, is now working with a Brazilian television company to develop a Portuguese program for use in American colleges and universities. The heart of the effort, says Jon Tolman, will be fifty-two 20-minute television programs, many of them crafted from miniseries productions already shown on Brazilian television.

Another outgrowth of the 1983 program was this summer's trip to Brazil by ten institute participants. "We decided it was not enough to take these people and stick them in a mountain valley and pound them

with Portuguese," says Tolman. "We decided to take them to Brazil."

With funding from the U.S. Department of Education, the ten spent two weeks in Sao Paulo, continuing their Portuguese studies and meeting with researchers from Brazilian universities. Then came four weeks of independent research. "Their basic assignment was to study Brazil," says Tolman.

Philip Mikesell, a political scientist at Wabash College in Indiana, who says his research interest lay in the role of political parties as Brazil "begins to re-democratize" after twenty years of military rule, spent his weeks speaking with Brazilian political scientists and with officials of the country's main opposition party and reading several years' worth of newspaper clippings at a Sao Paulo research institute.

As a teacher, says Mikesell, "I wouldn't have felt comfortable dealing with Brazil as I do now." He expects to introduce more material on Brazil in his future courses on Latin American politics and on economic and political development.

Ilse Leitingner, who also followed her five weeks in Taos with further work abroad this summer, has added several new texts and articles about Brazil to the syllabus for her course in Dilemmas of Third World Development. She intends to do the same with other course she teaches at Grinnell. "I had gone into Brazil in previous courses," she says, "but not with the same ease."

One text, Phillip Conrad Kottak's *Assault on Paradise: Social Change in a Brazilian Village*, will be supplemented with Leitingner's first-hand observations from this summer. "I walked the beach," she says of her visit to Arembepé, the Bahian fishing village studied by Kottak. "I took pictures. I found everything confirmed."

As a result of what she calls her "limping along" command of Portuguese, and her studies in 1983 and 1984, Leitingner expects to offer something new to her students when she introduces them to Arembepé's citizens and other Brazilians. "Now these people are flesh and blood," she says, "not just words on the page."

—Michael Lipske

"Summer Institute on Brazil"/Gilbert W. Merck/University of New Mexico, Albuquerque/\$130,356/1982-84/Exemplary Projects in Undergraduate and Graduate Education

(top to bottom). A sixteenth-century woodcut by Hans Staden showing the capture of a Moorish ship in Ighir Ufrani, Cape of Gell, Brazil. A drawing by Jean-Baptiste de Bret showing Negros dressed for a rainy day (eighteenth century).





The four members of the department of religious studies at the University of Missouri, Columbia, are working to understand better the methods and organizing principles of their discipline. As they do so, they are also trying to create a coherent curriculum from the extremely disparate subjects, works, and methods that constitute the discipline of religious studies. When they began meeting in weekly seminars last fall to lay the groundwork for this task, they experienced the magnitude of their undertaking.

To define the different perspectives encompassed in the field, members of the faculty studied the story of the sacrifice of Isaac, bringing to it their different backgrounds and approaches. Lawrence E. Sullivan, an anthropologist trained in tribal religions, thought first about the meaning of ritual sacrifice. Biblical scholar Robert B. Robinson undertook a thematic literary interpretation that identified the main theme of the passage as Abraham's obedience and integrated that theme into the literary structure of Genesis. A specialist in Eastern religions, Joel Brereton concentrated on the meaning of the text for the people of the time and place in which it was composed. In doing so, he examined especially the cultural significance attached to the geographical location and to the figures in the narrative. And department chair person Jill Raitt, who is interested in the phenomenology of religions as well as in the history of ideas, found by tracing Abraham's wanderings that wherever he had gone, he had taken over the sanctuaries of the pre-Israelite gods.

Such diverse perspectives symbolize the disciplinary pluralism that characterizes the current study of religion. Under a two-year NEH grant beginning last year, the professors first tried to clarify for themselves the range of appropriate methods by which so vast a store of knowledge may be taught.

Among them, the four are trained in the methodologies of anthropology, history, literary criticism, philosophy, theology and a range of classical, modern and tribal languages.

Religious studies in a broad sense are relatively new to American academia. Historically, the great private American universities, like their European counterparts, were founded under ecclesiastical auspices for the training of ministers. In those days, theology was the crown of the curriculum, although the focus was narrowly Christian and Western.

Following the Enlightenment, American universities were sensitive to a division between secular and clerical components, and religious faculties broke away to become seminaries and divinity schools both within and outside the universities. With the founding of state universities in the nineteenth and twentieth centuries, strict adherence to separation of church and state was observed. Thus a problem was created: How could religion be taught without advocating

a particular point of view? Should a Catholic teach Catholicism? a Protestant teach Protestantism?

At the start of the debate, the focus of religious teaching was still major Western religions. But by the 1960s, specialists in Eastern religions were added to many university faculties. The seventies saw the addition of departments of Judaic studies and an awareness of African and American tribal religions.

Now, in the 1980s, the emphasis has begun to shift from the study of the so called "major religions" to wider concerns.

According to Raitt, in the past the horizons of religious studies have often expanded through an "add-on" process in which courses entered the curricula piece-meal, without a clear organizing principle.

But Missouri's department of religious studies was created in 1981 after the adjacent Missouri School of Religion, where University students had taken courses for University credit, was closed.

Provided with a *tabula rasa*, therefore, Raitt wanted to create a model for religious studies "appropriate to the University and to the diversity of the religious experience itself." The other three scholars share her concerns that Western traditions not be considered a model to which Eastern religions are compared and that tribal religions be respected for their intrinsic qualities and not be considered "merely preparatory to religions 'of the book.'"

Adhering to the grant title, "A Study of the Methods and Organizing Principles of Religious Studies," the four professors devoted considerable time to the question whether religious studies is an interdisciplinary collection of curricula or a discipline in itself, uniquely characterized by many methods. Raitt favors the latter description.

During the first months of the grant, the scholars spent a minimum of eight hours each week preparing for the seminars by reading books and articles about the nature of religious studies. They reported on significant works in their own fields, sometimes introducing a colleague to unfamiliar material.

The seminars are open to adjunct members of the religion faculty who teach biblical studies, psychology, and religion, Judaic studies, and religion and literature. Ten outside consultants are joining the seminars during the two-year period, lecturing and appraising the progress of the seminar.

Raitt, who chairs the meetings and sets the agenda, describes the meetings as "collegial." "We welcome different points of view," she says. "There is creative tension."

A point they all agree should be emphasized is that nonscriptural religions are as important as religions traditionally classified as major. "Three-fourths of the world's people have religions without a book," Raitt says.

How the qualities of religions that have no text may be explained to



## The Genesis of a Religion Department



(top to bottom) The Sacrifice of Isaac, taken from a Book of Prayers and Hymns from late thirteenth-century Germany. Details from a Hindu statue of Shiva, whose five universal powers are displayed in his gestures.



students is another subject of inquiry. Joel Brereton, associate professor of Asian religions, describes Hinduism as a religion that focuses on the *vision* or what is *seen*, in contrast with Christianity which focuses on the *word*. Although the Hindu Vedic texts are sacred, Brereton says, the religion is not text-centered as Western religions are. Brereton introduces students to Hindu art and iconography that depicts gods in situations illustrating Hindu mythology.

One of the most famous Indian images, Brereton says, is the dancing Shiva, god of destruction and reproduction. In two of its four arms, the image of the god holds a flame, symbolizing destruction, and a drum, which represents creation. The two arms suggest balance and also a cycle: For every act of creation, there is destruction, and for each thing destroyed there is a corresponding creation.

The god's face is masklike and impassive, Brereton continues, whereas the body is lifelike and active. This duality suggests that god is both impassive and active, transcendent and imminent. Similarly, every part of the god's image, from the hair to the feet, has symbolic meaning.

In the past, non-Western religions have been taught in a framework of comparative religion. Generally, this has meant comparing other religions to a Western norm. Brereton says this is like putting Hinduism into a Christian corset. "Now we must try to find other forms of description. You can't simply take one religion and look for the same elements elsewhere," he comments.

During the project's second year, the four professors will apply the principles of organization they have developed in the seminars to the creation of courses. Targeting both the religion major and the student who takes one religion class to fulfill a requirement in the humanities, the group plans a one-semester course to introduce students to the basic ways that one can learn about religions and has outlined an additional series of courses.

Sensitive to cultural differences, Raitt feels that religious studies should be a part of the cultural heritage of everyone, "not just the seminarian or the pietist." In many areas of the world, she continues, religion and culture are so interlocked that it is impossible to understand one without the other. The United States is no exception. Although many Americans believe religion is a private matter, something between the individual and a deity, Raitt points out that all religions depend on social structures, both internal and external, for their very existence.

—Anita Mintz

"A Study of the Organizing Principles and Methods of the Discipline of Religious Studies"/Jill Raitt/University of Missouri, Columbia/\$100,000/1983-85/Promoting Excellence in a Field





Harcourt, Brace, Jovanovich

# Scholars Outside Academe



©Ted Tighe

(clockwise from left) Some famous independent scholars are Lewis Mumford, cultural critic and historian; James Thomas Flexner, author; Barbara Tuchman, author; Edmund Wilson, literary critic and author; Sir Walter Raleigh, historian; Mortimer Adler, intellectual historian and philosopher of education.



Koehn Studio



Folger Shakespeare Library



National Portrait Gallery



©Bert Verhoeff

This winter, three of the nation's leading learned societies will make unprecedented awards at their annual conventions. The Modern Language Association, the American Philosophical Association, and the American Historical Association will each honor a scholar who has made an outstanding contribution to his or her field—but who is not employed by a college or university.

These awards for distinguished work by nonacademics (supported by grants from the Rockefeller Foundation) reflect a growing awareness that significant scholarship occurs off the campus. "It is time for the world of learning to recognize, to welcome, and to stretch its imagination to make use of independent scholars," according to John William Ward, president of the American Council of Learned Societies. "Colleges and universities, the learned societies, and other institutions of our intellectual life will serve themselves well if they will enlarge their constituencies to include more broadly the scholars who work independently."

The fresh concern for scholarship outside academe is usually attributed to the crisis in academic employment, especially in the humanities, where faculty openings for new Ph.D.'s are scarce in many fields. Such "displaced academics," are pioneering in finding

fresh forms and organizations for conducting scholarly projects.

"They talk in academe about the lost generation of scholars," says Georgia Wright, president of the Institute for Historical Study (San Francisco). "Well, consider us found! We're not waiting around for new professional jobs to open up again in the 1990s. We're forging our own future, right now."

That feisty spirit, which has spurred nonaffiliated scholars to join ranks in some forty cities, was captured by the headline on a recent *New York Times* account of such groups: BUDGET KO'D SCHOLARS COME BACK FIGHTING.

But the notion that the life of the mind can be lived outside the university has deeper roots than the present *malaise* in American higher learning. The assumption that "scholar" means "professor" is a historically recent one—part of the dominance of the universities in our national life.

Yet even in our own day, and despite the assumption that academe is the place for professional humanists, it's easy to think of notables in virtually every discipline who are not professors: Barbara Tuchman, Mortimer Adler, Lewis Mumford, Justin Kaplan, and James Flexner to name a few. Looking backwards at the tradition of the humanities, scholars of intellectual

history such as Edward Shils and Louis Coser have noted that during most of Western history, a great deal of the exciting intellectual work was done outside the universities. Indeed, there is concern that the concentration of intellectual life in the universities may be detrimental to the humanities. Many believe that scholarship has become distorted by careerism, trendiness, and academic orthodoxies.

Indeed, Emerson warned against "delegated intellect" in his "American Scholar." Fearing the professionalization of the life of the mind, the sage of Concord called for a democratic culture in which "the Scholar would be Man Thinking."

The new nation did not choose that transcendental route for its intellectual life. But now, gripped by the specter of a "lost generation of humanists" (as the *Chronicle of Higher Education* recently put it), there seems to be a growing willingness to welcome independents.

In Minnesota, for example, a Minnesota Scholars' Forum emerged last year, at the initiative of the state humanities council. Beginning as most groups do, with a series of meetings to share works, hopes, and problems, the forum has swiftly gained members and attracted help from local universities and libraries.

"The university has a responsibility

to aid the life of the mind, wherever it goes on in the community," declares John Wallace, assistant vice president for academic affairs at the University of Minnesota.

Under a five-year grant to the Minnesota Humanities Commission from the Northwest Area Foundation, members of the forum and other independent scholars in the state are encouraged to apply for on-campus visiting appointments, cash assistance for work in progress, and library workshops. The forum gives scholars in the region regular opportunities to share their work and sponsors an annual award lecture to honor an outstanding independent scholar, who receives a \$3,000 cash award.

In other places, colleges or universities have taken the initiative. For example, the Great Lakes Colleges Association (consisting of a dozen liberal arts institutions including Antioch, Earlham, and Oberlin) asked to hear from independent scholars in its region. ("Take this home to the independent scholar in your house," said the announcement in the consortium's Faculty Newsletter.) The response stimulated a year-long project, which produced a set of protocols, agreed to by the member colleges, for negotiating mutually beneficial relationships between each campus and independent scholars in its family.



A different approach is taken by Five Colleges, Inc., in Amherst, a consortium including the University of Massachusetts and four liberal arts colleges. It provides an Associates Program for young scholars who either have been associated with one of the institutions for at least two years or are spouses of faculty members. The scholars are provided with a modest office, some basic services, and a base of operations from which to conduct their research or their job seeking. "It's like a medieval guild with a patron," says one scholar, Amy Midelman, whose dissertation analyzed the liquor industry as a case study of industrial growth and government regulation in the late nineteenth century.

Who are these independent scholars, and what do they think about conducting their research without a faculty appointment? As might be expected, they vary enormously. Although those most visible to the academic world are Ph.D.'s whose aspirations to professorial careers have been thwarted, many others never cared to enter the university.

Leo Miller, a retired New York businessman, has published more than forty research studies on John Milton, some based on manuscripts that had been disregarded for several centuries. He won the Milton Society award for the best scholarly article of 1980, and currently serves on the advisory board of the *Milton Quarterly*.

"It's part of my nature," he explains. "Why does a mulberry worm spin silk or a bee gather honey?" Most recently Miller has been gathering honey in Europe, analyzing the diary and correspondence of Hermann Mylius, envoy of the Count of Oldenburg to England in the 1650s, who came to know Milton well when the poet was Secretary for Foreign Languages under the Commonwealth of Oliver Cromwell.

Mr. Miller's way has not been easy, however. He found that his early articles were regularly refused by American journals and received readings only after he had been published widely in Canada and Britain. "Leo's work was ignored until the sheer quality compelled us to acknowledge it," says Albert Labriola, secretary of the Milton Society of America. But his writing is now awaited eagerly by his colleagues in academe. "It looks like it will cause us to revise our understanding of Milton's life, at times significantly," says Labriola.

Independent scholars must often be resourceful in finding the support—financial, psychological, and scholarly—needed to bring their work to fruition. Reinhold Aman, a Ph.D. in Germanic Languages, discovered that his chosen area of interest—abusive, obscene, and blasphemous language—was not welcomed in academe. So he set up his own journal, institute, and network of colleagues in sixty-four countries, which now yield his

livelihood.

Aman's accomplishment is respected by leaders in language and linguistics. For example, Richard Brod, director of foreign language programs for the Modern Language Association, while noting that the MLA does not pass judgment on scholarly work, asserts that, "the journal he publishes certainly meets the objective criteria of scholarship, and his subject matter is as much a part of the human experience as any aspect of the world of letters. I hope his success may embolden other independent scholars to find ways to do their own work.

David Mollenhoff, a real estate developer and civic activist trained in American history at Yale and the University of Wisconsin, obtained support from twenty-five individual, foundation, and corporate patrons for his "urban biography" of the city of Madison. The work was honored by the Council for Wisconsin Writers as the best scholarly book published by a Wisconsin author last year.

Dorothy Welker, a communications consultant by profession and a veteran researcher at the Newberry Library in Chicago, was helped by the library to find a publisher (the University of New Mexico Press) for her translation of a sixteenth-century Brazilian colonist's diary.

Despite their personal success, such scholars characteristically note that the efforts are disdained by many in academe. "The belief that you can't really be a scholar without being a

professor is still widespread—and potent," says one independent Asian scholar. "Other than NEH, most foundations and the committees that review applications for grants, look askance—if at all—at applications from independents."

The larger significance of independent scholarship transcends the work of individual scholars. It holds the hope of a more open, varied, and lively world of learning—a benefit both for academics and nonaffiliated scholars alike.

"Our times call for some fresh approaches to humanities scholarship," says Marjorie Lightman, executive director and one of the founders of the Institute for Research in History (New York), generally regarded as the premier disciplinary organization outside academe. "New settings, new audiences, new styles of research, new ways of communicating scholarly ideas and research, new alliances with other sectors and institutions—these innovations need to be explored, tested, evaluated, and cultivated."

—Ronald Gross

Mr. Gross, director of *The Independent Scholarship National Program* sponsored by the federal Fund for the Improvement of Postsecondary Education, chairs the University Seminar on Innovation in Education at Columbia University. His most recent book, *The Great School Debate: Which Way for American Education*, will be published in February by Simon and Schuster.

# NEH and the Independent Scholar

NEH has always welcomed applications from individuals unaffiliated with academic institutions. Although a few programs will encourage scholars to find a sponsoring institution (to host, for example, a proposed seminar), all NEH programs accept proposals from qualified applicants whether or not they are affiliated with an institution.

Some of these NEH-supported independent scholars have produced notable books. Jean Strouse's *Alice James: A Biography* (Houghton Mifflin, 1980) won the Bancroft prize, Dorothy Rabinowitz's *New Lives: Survivors of the Holocaust Living in America* (Alfred A. Knopf, 1976) was chosen as a selection of the Book of the Month Club alternate list, and James Lincoln Collier has won acclaim for his recent biography, *Louis Armstrong: An American Genius* (Oxford University Press, 1983).

Other unaffiliated scholars are working now with NEH support to produce significant resource materials. Linnea M. Hendrickson is preparing a bibliography of twentieth-century criticism of children's literature published in English. Dr. F. Jamil Ragep is translating for an edition

with commentary the fourteenth-century treatise on astronomy by Nasir al-Tusi, who sought to reform the Ptolemaic system in much the same way as did Copernicus almost two centuries later. Marion Knoblauch-Franc is completing a history of the WPA's Federal Music Project, 1935-43, drawing on archival materials and interviews with former participants in the endeavor.

Recently, Michael Gimigliano, who chronicles his adventures in submitting his first proposal to NEH in this month's *Humanities Guide*, was the recipient of an unusual NEH grant. Mr. Gimigliano, a research consultant and historical geographer, completed a project that investigates and interprets the historic effects on New York State's landscape of the relationship between the land and those who live on it.

"Landscape, what is commonly seen around us, is a visible record of human activity through time and reflects changing social tastes, values, and ways of life," Gimigliano says. He uses the landscape as a resource just as other scholars use books, diaries, and census records to conduct historical research. "The landscape of

New York State varies significantly from region to region as a consequence of the mosaic of cultural groups at the time of settlement and of the subsequent uneven spread of social innovation. The purpose of my investigation was to demonstrate the ways to read the clues to past and present human activity."

Gimigliano's study is an examination of how the environment encountered by the first European settlers was transformed, by man and natural phenomenon, into the landscape of the present.

His work will take its final form in a book he hopes to have published within the next year. The book will combine text with a "bird's-eye view" using aerial photographs, historical lithographs, works of art, and original landscape sketches. The careful meshing of text and graphics, Gimigliano believes, "will assist the reader in dissecting and seeing the landscape as a unity of many elements."

As a result of Gimigliano's research, a new collection of aerial photographs relating to New York State's landscape has been created. Gimigliano, who took the photos with the help of a research assistant, conquered bad

weather and a slight fear of flying in order to get the photographs he needed.

He explains that "there is no substitute for going up and looking down at the land." One photograph in particular readily supports his assertion—a photograph of a corn field. Because of the aerial perspective, one is able to observe the serpentine remains of an obliterated segment of the Erie Canal. "Some sections of the canal, like this one, have been filled in," says Gimigliano, "This is an element of the landscape that can be seen only from the air. A person standing in the field sees only a field."

In addition to the new research resources that this study has produced, Gimigliano's work had a profound impact on his attitudes concerning his chosen career path. He says, "The absolute pleasure and sense of accomplishment has caused me to move deliberately away from the artificial and technical problems of a consultant. The desire to concentrate on more creative research and to find ways of sharing my excitement with a broader audience has meant a reordering of intellectual and financial priorities."

—Scott Sanborn





(top) Self-portrait of Evelyn Cameron feeding a pet sparrow hawk. (bottom) Inside a prairie tarpaper shack—a piano played by Janet Williams. (opposite page) Giving water to the farm hands; Montana homesteaders.

# Evelyn Photographer

Although the Camerons lived in part on a trust fund from Evelyn's parents their reduced circumstances, brought on by the Panic of 1893 and a disastrous attempt to export Polo ponies to England (many died from the difficult voyage), caused Evelyn to seek means of augmenting their income.

For several years, the Camerons took in English and Irish boarders to help make ends meet. One of these boarders introduced Evelyn to photography, which soon became an important source of income.

On horseback, Evelyn Cameron carried her dry plate camera into the badlands to photograph its wildlife, at first to help illustrate her husband's articles on birds of Montana and later to provide financial support through the sale of albums and postcards. She photographed farmers in the fields; railroad workers laying track for the Chicago, Milwaukee and St. Paul Railroad line; cowboys who drove cattle from Texas to Montana; roping and branding activities; women at work and at leisure; isolated shearers and their primitive wagons; and the even more isolated bounty hunters who tracked wolves and coyotes.

Most of the important nineteenth-century photographers of the West were primarily landscape photographers. What they saw and photographed was a vast wilderness against which man appeared an insignificant speck. Cameron's photographs show that she had established a warm relationship with her subjects, most of whom seem quite at ease even though exposure times sometimes exceeded several seconds. Parents who have struggled to control squirming

children for an Instamatic portrait may find this difficult to comprehend, especially because Cameron's portraits have an air of spontaneity, of activity and motion captured midstream.

Closeups were shot without the aid of a telephoto lens, and in her photography of wildlife, this required an enormous amount of patience and calm. Cameron's experiments with camera angles and her startlingly direct portraits made against stark backgrounds lend a modern feeling to her photography reminiscent of Richard Avedon.

The negatives, which lay untouched for some fifty years, are a rich collection that documents the history both of the Northern Plains and of early glass photography. These early plate negatives are scarce, says Eugene Ostroff, curator of photography at the Smithsonian Institution's National Museum of American History. "It is exceedingly rare for the entire body of work by an early western photographer to survive."

The arrival of the Northern Pacific Railroad in eastern Montana in the 1880s did not bring many farmers with it because of the inhospitable, arid climate. After 1900, however, a combination of liberalized homesteading laws, improvements in farm machinery and techniques, and an aggressive advertising campaign conducted by the Chicago, Milwaukee and St. Paul Railroad brought an unprecedented rush of "honyockers"—the derogatory term cattlemen used for homesteaders who fenced in the range—to settle and tame the wilderness.

Cameron's photos, diaries, and let-

"I like to break colts, brand calves, cut down trees, ride and work in a garden." The author of this letter, written in 1911 to a niece in England, enjoyed these things as well as the more traditional female pursuits of baking, sewing, and keeping house. A member of the British aristocracy who spoke French, German and Italian, this remarkable woman not only labored at the endless daily chores necessary to make a life for herself and her husband, but also found time to cultivate a keen interest in photography and to record meticulously in her diary every detail of life as a rancher in the badlands of eastern Montana.

For thirty-eight years from the time she and her husband Ewen settled in Montana until her death in 1928, Evelyn Jephson Cameron chronicled the pioneer experience in letters to relatives in England, in thirty-six volumes of minutely detailed diaries, and in thousands of stunning photographs from 5" x 7" glass-plate and nitrate negatives, of which some 1,400 have survived.

According to Donna Lucey, the independent scholar who discovered the collection of photographs and diaries and who, with NEH assistance, is writing Cameron's biography, "the Cameron material provides a rich and vivid portrait of daily frontier life and work—particularly of the frontier woman's life—and of the Montana landscape and wildlife." To complete her biography, which will be published by Knopf in 1986, Lucey spent six years exhaustively researching the history of eastern Montana and the history of frontier women as well as examining all of the Cameron diaries, letters, and papers. She was able to conduct several taped interviews with Janet Williams, an intimate friend of Evelyn Cameron, who at nearly one

hundred years of age still retained vivid memories of turn-of-the-century Montana. To research the Cameron family background, Lucey engaged the services of two genealogy experts in England. With the help of two photographers who traveled to Montana and lived in Terry, the small town near which the Camerons ran a series of ranches, Lucey made contact prints of all of the glass-plate negatives and of some potentially combustible nitrate negatives as well.

Writing in 1902 to her mother, Evelyn Cameron described her new life in the West:

We have been just one year negotiating for 2¼ sections of railroad land (1400 acres) situated on the north side of the Yellowstone River. . . . At present we are camped in tents on the building site near a spring in the hills. I am cooking for the men who are building for us. I rise at 5 a.m. and enjoy it. . . . I cook 3 hot meals a day and peel logs, plaster between logs, etc. in my spare time. In fact there is no lack of employment at any time in this western life. We have had a glorious fall but our usual November storm started yesterday by blowing great guns—wind is especially disagreeable in a tent—and this evening heralds our first fall of snow.

Evelyn Flower was born to a prominent English family, lived the typical Victorian English country life, and was educated by a French governess. After spending their honeymoon hunting in the badlands of Montana, in 1890 Evelyn and Ewen Cameron joined a small group of their countrymen who ran horses and cattle in eastern Montana. A series of articles in English newspapers extolling the easy life on the plains and the riches to be made with yearlings at \$4 or \$5 a head had encouraged these Scots and Englishmen to come west where the grim realities of ranching in a semi-arid area prone to severe weather and cycles of drought caused many to suffer severe physical and financial hardship.





# Cameron: Frontier



ters portray the advancing railroad's impact on frontier life, transforming remote ranchland and wilderness into farms and homesteads.

In a letter written in 1909 to her cousin in England, Cameron said, "For the last 2 years settlers have been coming in and taking up all the available government land and their little cabins dot the prairie in every direction. They constitute a great nuisance to the ranchers who want free grazing. The new settlers think that dry farming will pay but old timers shake their heads."

On the other hand, she observed in a letter to her niece, "[One] can get carpentering jobs in the mushroom towns here at \$5 a day and the weekends can be spent playing golf on limitless golf courses and driving motors without a speed limit."

The Cameron material is part of a record of participation held in the hundreds of women's journals, reminiscences and letters that have come to light in the past decade and that have dispelled the myth of the pioneer woman as an exhausted, bitter, lonely, and reluctant part of the settling of the West. One might expect an even greater supply of historical data than exists because keeping a journal was a common practice among nineteenth-century women, but many pioneer women were too busy to write diaries. Many of them probably thought, as did one pioneer woman, that the events of their lives were "so slight it is hard to keep the sum." Some who wrote recorded the events

of the arduous trip west and then abandoned the effort as did a Mrs. Coe, who wrote to a friend in 1863, "My Diary has dwindled away to almost nothing—All my romance has become reality—and as for poetry—it has vanish'd, resolved itself into and mingled with the landscape around me."

Evelyn Cameron shared this sense of insignificance, writing in her diary in 1894, "I wish I could lead a life worthy to look back upon. I am far out of the path now." Nevertheless, it was a path to which she persuaded her husband to return after a year's sojourn in England and Scotland. Cameron loved the wilderness life. In a letter to another British rancher in Montana in 1897, she remarked, "The Irish wolfhounds are a great acquisition. We really ought to get up a ladies' wolf hunting pack and have meetings at our respective ranches. Wouldn't it be fun!"

In another letter in 1903 Cameron assured a relative, "No, I have no servant and I do all my own house work and infinitely prefer doing it and being independent of 'hired help.'" A typical diary entry reveals not only the prodigious amount of work required daily to keep the ranch going but also of Evelyn Cameron's energy and discipline:

*Saturday, October 7, 1899:* Arose 5:50. Jan [the dog] woke me out of a deep sleep scratching at our door to be let out. Breakfast started. Fed chicks and milked Roanie. Cut up [Roanie's] squashes and cucumbers. Breakfast at 8:40. . . . Cleaned

our room. Washed up. Skinned out a little horned owl for Ewen. Began to wash 12:15. Lunch 1:40. . . . Worked up sponge [yeast] into dough. . . . Made dough into loaves. Printed 5 [negative plates] and spotted plates. . . . 2 [plates] require too much doctoring [for scratches] to print from. This made me late getting washing done. 1 sheet, 7 towels, 8 dish cloths, 3 pillow cases, 2 aprons, 2 blouses, 6 flannel shirts, 2 vests, 1 pair drawers, 2 flannel combis, 4 pairs socks, 1 nightgown. . . . Scrubbed floor; baked and put supper on 4:40. Fed pups. Fed chicks. Milked . . . I churned after supper 2 lbs., 4 ounces butter. Wrote diary . . .

Because many of the neighboring ranchers and cowboys were not highly educated, her early diary entries express a sense of intellectual deprivation. One entry, for example, describes a visit by a neighboring cattleman. "Breakfast has just commenced when a knocking and scraping of boots proclaimed someone without . . . Tusler proved to be the scraper. He came in, lit his pipe, sat down, spat once on the floor, said a few words, and departed."

A photograph taken at about the same time gives a somewhat more civilized perspective, showing Evelyn and her British compatriots enjoying tea from a sterling silver tea service with clean linen on the porch of a rough-hewn log cabin.

Evelyn Cameron's sense of intellectual deprivation eased somewhat with the influx of homesteading settlers, among whom was a family by the name of Williams, who settled three

miles from the Cameron ranch. Janet Williams had brought her piano with her and installed it in her new home, a tarpaper shack. Writing to a sister-in-law in England in 1909, Cameron said, "[She] plays the piano brilliantly. . . . As we have practically heard no music [in Montana] . . . it produced the effect on us that there is nothing in the world like music."

The friendship with Janet Williams sustained Evelyn Cameron throughout the lonely years after Ewen's death in 1915. A 1917 letter states, "No doubt if I wished, I could find a companion for the winter, but, as Ewen used to say, I am a 'rum old codger' and infinitely prefer and enjoy being alone. I do not make friends easily and know of no one but Janet who would prove a congenial companion." The photographs, letters, and diaries of Evelyn Cameron became the property of Janet Williams after Evelyn's death in 1928.

According to Robert Archibald, director of the Montana Historical Society, "the Cameron collection represents one of the most significant historical photograph and manuscript collections of that period of time in Montana. The materials provide a very vivid and graphic testimony and documentary record of Montana history, especially of the eastern plains, which have been covered very skimpily. Evelyn Cameron was a unique woman for her time because she was an accomplished photographer in a profession not generally open to women. Her photos give us a different view and a different interpretation of life in the West."

Evelyn Cameron lived an intensely active life. Her diaries, letters, and photographs provide a clear, simple, almost scientific view of her world. Yet through them also, we catch a glimpse of a woman of singular accomplishment who chose a difficult path to follow and who relished every step.

—Caroline Taylor

*"Evelyn Cameron: Photographer, Diarist, Rancher"/Donna M. Lucey/\$56,500/1982-84/Basic Research*



What has

happened in

Anthropology

Archaeology

Art Criticism

Art History

Classics

History

Jurisprudence

Language

Linguistics

Literature

Medieval Studies

Philosophy

Religion

Social Science

A quarter of a century ago we of the emerging generation of American medievalists sensed that a great watershed in medieval scholarship had been passed. Although three out of the four eminences of the German neo-Hegelian school of medieval *Ideengeschichte*—Percy Schramm and Ernst Kantorowicz in intellectual and church history, Ernst Robert Curtius in literary study, and Erwin Panofsky in art history—were still alive (Curtius died in 1956), it had become apparent that the German school of medieval studies would not recover from the disruption and dispersion of the Nazi era. Indeed, it regained neither its creativity nor its dominant position in medieval studies. Through the next quarter of a century, Karl Morrison elegantly perpetuated the German traditions of intellectual and church history. But medieval studies was now turning in alternative directions, away from the attitudes and interests of *Ideengeschichte*.

The new ideas, subjects, and methods in medieval studies around 1960 were those associated with Richard Southern's phenomenological approach to medieval culture; with the sociology of medieval society that Marc Bloch had delineated by 1940 but which did not gain major impact, at least in this country, until the late fifties, and with the ingenious and fruitful analysis of aggregated economic and demographic data achieved by Michael Postan. These historiographical trends, and a few corollary ones, transformed our understanding of the medieval world in the next twenty years as decisively as German *Ideengeschichte* had done between 1920 and 1940. Then in the seventies and eighties came another important wave of advancement in medieval studies—from the literary scholars. Restrictive focus on typologies was significantly modified in favor of the importance of individuation and personal sensibility in medieval literature, followed nowadays, in conformity with critical trends, by structuralist readings.

The enigmatic genius of Panofsky still casts its long iconological shadow over medieval art history, but in the eighties broader perspectives are evident even in this conservative discipline. The study of medieval music is only now benefiting from careful and thorough manuscript editing. Medieval musicology's first great age of scholarly interpretation will therefore come in the next decade. The current reading of medieval philosophical texts from the vantage of prevailing analytical philosophy provides an austere novel perspective on familiar theoretical works.

Richard Southern's phenomenological approach to medieval religion and culture probably exercised a wider influence than any other trend in medieval studies between 1960 and 1980. Southern greatly enhanced the role of medieval studies in English education, and the many undergraduate programs in medieval studies that developed in the United States during that period also followed his orienta-

tion and consciously recognized his inspiration. As a result of the work of Southern and his disciples and imitators, medieval hagiographic and homiletic literature that had received slight appreciation and no close reading assumed a new importance and recognition of their centrality in medieval culture. Southern's approach should be regarded as phenomenological because of his overwhelming, almost exclusive tendency to examine the medieval church and culture through the consciousness of individuals. It is the thought and feeling of such figures as St. Anselm and St. Bernard—with emphasis upon the feeling, the personal commitments—that make the Middle Ages, that are the essential medieval reality in Southern's view.

Just as Southern envisions the infinitely complex Age of the Gregorian Reform, with its political, economic, and social upheavals, through the partisan and simplifying consciousness of St. Anselm and his monastic secretary, so Peter Brown—the most brilliant of Southern's followers—penetrates the world of late antiquity, a very complicated and distinct cultural amalgam of Christianity, classicism, and the occult, through the consciousness of St. Augustine. Here again cultural reality is a text read through consciousness, the thought and feeling of one transcendent ecclesiastical leader.

Southern and Brown achieved what Catholic scholarship of the first half of the twentieth century eagerly sought to accomplish but rarely—except in the earlier work of David Knowles—did. They brought medieval religiosity to the favorable attention of the educated public. Southern and Brown made medieval culture distinct from modern sensibility but not in conflict with it. They focused attention on the medieval church's personalities and cultural formations, rather than on its institutions and power relationships. At the same time, their imaginative and persuasive accounts inferentially dismissed the validity of need for psychoanalytic interpretation, in contrast to the view of the clerical scholar Jean Leclercq who favored psychohistorical investigations of medieval individuals.

In recent years, sociology has played almost as great a role in medieval studies as phenomenology. Drawing deeply from the wellsprings of early twentieth-century French social science, Marc Bloch (d. 1944) put before his and the next generation of medievalists clear and provocative ideas that constituted a massive program for research and interpretation. Feudal society was an integrated functioning system in which one dimension affected and was conditioned by all the others; the topography of the land and the methods of land cultivation must receive close attention and at times provide a centrality in accounting for change; by 1200 the two classes, aristocracy and peasantry, were established in the forms that they were to endure longitudinally, with modest alteration, until the eigh-

teenth century; medieval lordship must be based on anthropological factors—familial bonds, thaumaturgical kingship—as well as more conventionally adumbrated political and legal conditions.

In the period between 1960 and 1980 Bloch's influence became pervasive, and a significant component of graduate training and research on both sides of the Atlantic followed his programmatic lines. Articles and monographs on aspects of the medieval family, class structure, landholding, topography, and climate were common. Evocative studies of the late medieval German aristocracy by Otto Brunner and of the English aristocracy by F.R. du Boulay owed their inspiration to Bloch.

In French universities, the Bloch approach to medieval history drowned others. A brilliant generation of medieval social historians emerged. Among them was Georges Duby who published a massive analysis of the twelfth-century peasantry and an account of the early medieval economy that cleverly revealed the importance of booty hoards in primitive capital accumulation. In his later work in the seventies, Duby tried to relate social and economic history to clerical ideology and literary and artistic culture. These books gained for Duby a wide popular audience and stature as a Parisian media figure. Emanuel Le Roy Ladurie first gained renown for a quantitative history of the southern French peasantry; *mirabile dictu*, the aggregated data coincided exactly with the narrative history of the peasantry as already delineated by the Bloch school. Then Ladurie also gained celebrity as a best-selling author with an anthropological account of sexual and other mores in a fourteenth-century French mountain village. Because it was reputed to be infected by heresy, the village was subject to an inquisitorial visitation by the bishop. Ladurie audaciously treats the inquisitorial record as equivalent to a native informant used by a modern anthropologist, and is delighted to reveal the persistence of French sexual proclivities from then to now. A third prominent disciple of Bloch is Jacques Le Goff who specializes in dramatic manifestos calling for the union of anthropology and history—thereby joining the heritage of Bloch with Lévi-Strauss.

Bloch's early twentieth-century functionalism was given new vitality in the eighties in the work of some English and American medievalists who blended the functional view of institutions with the strong demystifying tradition of Anglo-American positivism. Joseph Strayer, after a lifetime of research and reflection on the subject, demonstrated how the government of Philip the Fair, medieval Europe's most powerful, went about its business. Strayer's account is entirely empirical, with no allowance for the impact of royalist and absolutist ideology. Strayer's work is the last monumental product of the vanished American school of administrative





(top) The belltower of the thirteenth-century Roman church of Saints John and Paul.  
(right) A newly discovered illustrated manuscript of Chretien de Troyes, *Yvain and Lancelot*, bound with another manuscript in the Princeton Library.

history of the forties and fifties; his analysis of how Philip's government worked will be read in the context of the sociology of Bloch and his disciples. Michael Clanchy subtly depicted the complex adaptation of literate modes of thought and behavior by thirteenth-century English government. He places the effective emergence of literate, rationalizing modes of government a century or more later than had normally been done. If this view prevails, the accepted picture of twelfth-century English government and law will require significant revision. In another aggressive piece of radical functionalism, S.F. Milsom contended that the English common law was largely the creation of the judiciary and legal profession and owes little or nothing

to royal planning or clerical ideology, another major departure from the standard interpretation. The deconstructive tone and argument of Strayer, Clanchy, and Milsom contrast sharply with the homiletic style and message of Southern and Brown, and even stand apart from the holistic ambience of Bloch's current French disciples.

The work of the Cambridge scholar Michael Postan (d. 1981) goes back to the 1940s, but his great impact on medieval economic history was felt in the sixties and seventies, and while Postan's focus was more narrowly economic and demographic than that of Bloch and his disciples, he also illuminated medieval society in highly significant ways. With the assistance of a large group of disciples headed

no citez n' de cent vidies  
de drou q' ma dame le au  
i' cachier p' q' nous tut

by Edward Miller and Ambrose Raftis, Postan was able to show the transformation of systems of land cultivation from the eleventh to the fifteenth century and why one system succeeded the previous one. This information was extremely important for political and legal history: Institutional changes in these areas that are otherwise mysterious in key aspects were finally explained by changes in land systems. Postan also established a plausible

curve for population growth in the late twelfth and thirteenth centuries, showing the steep demographic ascent to a level not reached again until the eighteenth century. This calamitous overpopulation illuminates every other aspect of English life in the thirteenth century.

These two great achievements in historical scholarship were accompanied by a third which made them possible: Postan's uncanny capacity to extrapolate aggregated quantitative data from medieval administrative and court records. These techniques he shared with three generations of scholars, and this skill in quantification became the foundation of a whole new trend in medieval economic history, even before computerization augmented the storage and manipulation of the data. In 1950, economic development was the least informed aspect of medieval English history; by the 1970s it was probably the most securely based aspect of medieval English history. In the 1980s a new generation of demographic and economic historians, such as Zvi Razi and Barbara Harvey, were confidently carrying on Postan's work. Another group of scholars, led by David Herlihy, were applying the same quantitative techniques to fifteenth-century Florence, whose demographic data is extensive.

In the eighties research on medieval culture and politics benefits from the solid comprehension of economic and demographic dimensions of society. Similarly, thanks to the work of Stephen Kuttner and his colleagues—such as Walter Ullman and Brian Tierney—great advances have been made into the identification and understanding of the vast corpus of canon law literature. We now know that it is impossible to proceed far with any significant aspect of culture, politics, and society in the period 1150-1350 without close examination of the canonical relationship. Similarly, because of the pioneering work of Herbert Grundmann on popular heresy, as further developed by Arno

Borst, Walter Wakefield, Gordon Leff, and Malcolm Lambert (who has written a masterly overview of the subject, the best in any language) we now understand the immense sweep and the social and intellectual significance of the heretical movements. The medieval synthesis that Catholic historians used to hail is eroded by a perception of a divided society in which the fissures of religious dissent run deep. The canon law and Thomist





culture that appears so admirable to us in many ways gained the implacable enmity, of large social groups and significant intellectual minorities. This sober fact all students of medieval Europe must contemplate and explain.

An outcome of this historical scholarship of the sixties and seventies was recognition of the complexity and diversity of the medieval world. The literary scholarship of the seventies and eighties continued this process of demystification, deconstruction, and individuation. Ernst Robert Curtius' approach had claimed that medieval literature followed typological, topological modes that suppressed private imagination and personal attitudes. The typological interpretation was brilliantly carried to its extreme in the sixties in D.W. Robertson Jr.'s work on Chaucer. Then the great change occurred. Without denying the importance and frequently constitutive role of topologies and figural modes in medieval literature, Robert Hanning, in studying vernacular literature, allowed for individual sensibility reflective of the author's experience and situation and Peter Dronke adopted the same liberating, individuating kind of close reading of Latin texts. In the past two decades medieval literary texts have been read with a new closeness and attention to what is said, not simply to what typological tradition allows us to expect what will be said. This new reading departs from traditional Germanic explication of text because the critic approaches the text armed with a vast array of historical, theological, and philological knowledge but without dogmatic preconceptions of what the text will tell us. With this liberated individuation, the problematics of medieval texts, including those long used in college courses, multiply rapidly, and this is the way to new

discoveries of medieval sensibility.

There has been a revolutionary shift in the goal of editing a text from the manuscripts; the aim has become the establishment of the best reading text rather than the authors' alleged original design. The emphasis is now on the reader as well as on the author. There has also been a resurgence of interest in relating history to literature. E. Talbot Donaldson and George Kane exercised leadership in text editing and Morton Bloomfield in his study of *Piers Plowman* provided a model of placing a text in its historical culture.

By the eighties, textual analysis was aiming at new levels of complexity and significance. Brian Stock traced the cross-currents of thought and feeling that ran through the immensely rich expanse of twelfth-century Latin literacy. Howard Bloch—in an avant-garde work of great learning and breathtaking courage—following current literary theory and suggestions by Duby and Le Goff, tried to fulfill the Lévi-Strauss program by depicting the paralleling and interpenetration of French medieval social structure and literate consciousness.

The recognition of literary individuation, when combined with Southern's focus on spiritual self-consciousness, opened the way for depiction of manifestations of individualism as central to twelfth-century culture. This has been done by Colin Morris in a valuable and neglected study. It is instructive to put Morris's 1972 book against the somewhat earlier overviews of main cultural currents on the twelfth century presented by two French clerical scholars. Jean Leclercq eloquently surveyed manifestations of monastic piety and learning in their last golden age. M.D. Chenu's persuasive and well-received study pursued a theme somewhere between Leclercq and Morris—the intrusion of

a new naturalism into ecclesiastical culture. Of course what we have here are not only three distinct visions of twelfth century culture but concentration on three cultural streams that ran side by side, occasionally interacting.

One thing is much clearer now than a quarter of a century ago. For whatever reason—and the subject is overdetermined because many causes can be given—there was a much greater consciousness of the individual personality in the twelfth century. This romantic individualism sharply declined, for reasons that have only been partially glimpsed, at the end of the century. If the twelfth century was the age of medieval individualism, then the thirteenth century was characterized by a new corporatism, by the legitimacy and authority accorded to communal institutions and group formations. This corporatism dominated every aspect of the society—political, legal, ecclesiastical, economic, familial—and operated at every social level. The benefits derived from this corporatism were many, and some, like universities, parliament, and common law, are still flourishing. But the new corporatism had its downside. It repressed the dynamic individualism of the twelfth century, and no sovereign principle or institution could be found to control the competing and conflicting corporate groups, thereby producing the crisis that tore the medieval world apart in the fourteenth century. It is not clear to what extent Aristotelian Thomism, the outcome of Chenu's twelfth-century naturalism, was the consequence of the new corporatism of the thirteenth century, and to what extent it was its fomentor. There are many useful studies of particular aspects of thirteenth-century culture, but there is a dearth of compelling overviews, although John Mundy's survey of the century contains valuable insights.

Just as structuralism and post-structuralist literary theory is affecting the reading of medieval literature, so slowly in this decade studies of medieval philosophy from the point of view of the dominant analytic mode have come to have a significant impact. Recently a history of high and late medieval philosophy, edited by Norman Kretzmann and others, at last gives us a general work to compare with Etienne Gilson's Thomist history of the fifties. If philosophy in the Kretzmann volume is separated from theology and for the most part from the cultural context—another example of the deconstructive mode in recent Anglo-American medieval studies—we are now able to consider medieval philosophers as twentieth-century thinkers. We can understand their ideas in relation to and by the standards of analytical philosophy, the only standard in the contemporary English-speaking world.

Medieval art history had generally continued to follow the program established by Aby Warburg and others in the twenties and made canonical in this country by Erwin Panofsky and other German émigrés: the iconological program of relating picture to text (parallel to Curtius's program of relating text to topology). Vast amounts of iconological information have been accumulated in accordance with Panofsky's program. Yet in recent decades a liberalization of the traditional method of schematically rooting picture in text has occurred. Millard Meiss led the way in the fifties toward a more broadly conceived art history with his placing of fourteenth-century north Italian art in its immediate cultural and social context. Major publications in the late seventies and eighties follow this trend. Richard Krautheimer's massive study of the architecture, topography, and art of medieval Rome is based upon a com-



prehensive knowledge of church history, politics, and society. Krautheimer's Roman portrait will endure as a demonstrative blending of the Germanic art historical tradition with more general historical scholarship. James Marrow's study of passion iconography in late medieval northern Europe shows fine appreciation for the creative impact of popular religious imagination. Its assumptions and methods reveal an intelligent softening of the Germanic art historical tradition.

All disciplines that medieval studies comprise are increasingly drawn upon to recover the intellectual and behavioral characteristics of medieval underprivileged groups—Jews, women, and homosexuals. Using a rich cache of documents from the Cairo synagogue, S.D. Gotein and his disciple Norman Stillman have significantly illuminated the life of Jews in the Mediterranean world. In spite of several monographs by the students of Salo Baron, the Jews of northern Europe are still only known in a fragmented and limited way, although Gerson Cohen and Beryl Smalley demonstrated close intellectual contact between Jewish and Christian scholars in twelfth-century France. Many articles and books on medieval women have recently appeared. The most important are Suzanne Wemple's study of women in Merovingian France and Peter Dronke's remarkable collection of essays on women writers, particularly Hildegard of Bingen. John Boswell's study of medieval homosexuality, particularly the church's complicated and shifting attitudes towards homosexuals has been well received. It builds upon

Southern's work. Undoubtedly, these underprivileged groups will receive more intensive study, and at least in the case of women, the revelations that will arise will profoundly affect our general understanding of medieval culture.

Recently more attention has been given to the early Middle Ages, 500-1000. Here the most important advancement in knowledge has come through absorption of the extensive archaeological work that has been done, particularly in England and Scandinavia. Viking economy and culture have become much better known. In view of the expense involved it is uncertain how much more archaeological research can be pursued on sites dating from the early medieval period. But given the meager and topically skewed nature of the written sources, if we are ever to gain a firm understanding of the early medieval world, archaeology will have to play as important a role as it has gained in ancient history. In terms of reliable data, early medieval history is where Roman history was about 1890. If we are to proceed significantly beyond this level, a very large investment will have to be made by governments, private foundations, and individual benefactors in archaeological research. As things now stand, we can go on arguing forever about even the most obvious questions, such as whether the Carolingian Empire was a barbarian kingdom with scattered pieces of pseudo-Roman facade or a cultural and political advance of momentous consequences, founded upon the visionary if overly compulsive planning that characterized some Carolingian monasteries.



A scene from the English Court of Common Pleas, ca. 1300. (opposite page, left to right) Detail showing St. Augustine from an early fourteenth-century altarcloth. Detail from a French Book of Hours (1524).

## THE DELIGHTFUL DOZEN

A Medieval Studies Reading List

The following important books, referred to in the accompanying article, will be enjoyed by the general reader.

**R. Howard Bloch**, *Etymologies and Genealogies. A Literary Anthropology of the French Middle Ages*, Chicago: University Press, 1983.

**Peter Brown**, *Augustine of Hippo. A Biography*, Berkeley: University of California Press, 1967.

**M.T. Clanchy**, *From Memory to Written Record in England 1066-1307*, Cambridge, Mass.: Harvard University Press, 1979.

**Peter Dronke**, *Women Writers of the Middle Ages*, Cambridge: University Press, 1984.

**Georges Duby**, *The Early Growth of the European Economy*, Ithaca: Cornell University Press, 1974.

**E. Le Roy Ladurie**, *Montaillou*, New York: Random House, 1979.

**Malcolm Lambert**, *Medieval Heresy*, London: Holmes and Meier, 1977.

**S.F. Milsom**, *Historical Foundations of the Common Law*, 2nd ed., London: Butterworths, 1981.

**Robert W. Hanning**, *The Individual in Twelfth Century Romance*, New Haven: Yale University Press, 1977.

**Colin Morris**, *The Discovery of the Individual*, London: SPCK, 1972.

**Richard Krautheimer**, *Rome: Profile of a City 312-1308*, Princeton: University Press, 1980.

**Joseph R. Strayer**, *The Reign of Philip the Fair*, Princeton: University Press, 1980.

Recent educational development in medieval studies was the effort to found interdisciplinary Ph.D. programs. Although impressive enough on paper, and undoubtedly conducive to dialogue of faculty and students among disciplines, these doctoral programs, with one exception, were really just catalogue listings of what individual departments offered. The exception was the program at the University of Toronto. Although it took a while for the Toronto program to shake off its clerical roots in an earlier program founded by Etienne Gilson, it now draws very good students and has gained a high level of credibility and visibility. It has succeeded where other initially promising attempts to create medieval doctoral programs in American universities have not.

The remarkable success of the Toronto program can be accounted for by two factors. First it is administered by a free-standing institute, sufficiently separate from the power centers of conservative departments. Secondly, it demands a high degree of Latinity from all its students in their early years in the doctoral program and provides the training to achieve this mastery of medieval Latin.

This language capability is more important now than ever before, as textuality seems likely to shape not only literary perception but also other disciplines that contribute to medieval studies, and literary scholars comprise the avant-garde in medieval scholarship, taking over the progressive role played by historians in the sixties and seventies. Paradoxically, German *Ideengeschichte* had previously placed great emphasis upon textual explication and stressed the importance of Latinity in doctoral training. The renewed emphasis upon textuality and Latinity has a semblance of return to the Germanic tradition, and the work

of Karl Morrison, which has continued that tradition, has taken on a quality of increased vitality and relevance. But the new textuality builds upon the greatly expanded understanding of the medieval world that the phenomenological and sociological avenues have produced. The reading of medieval texts, whether Latin or vernacular, is now conducted not so much along the relatively simple lines of finding representations of core ideas, as of exploring manifestations of the complex interactions of consciousness, culture, and society in an infinite number of permutations and combinations.

In December 1962, I told an extremely hostile audience at a session of the American Historical Association that the next two or three decades in medieval studies would be dominated by the names of Southern and Marc Bloch and their disciples. Now I would predict that it is from the work of the literary scholars, such as Hanning, Dronke, and Howard Bloch, that the most important new perceptions of medieval culture are likely to emerge in the eighties and nineties, although the radical functionalists like Clanchy and Milsom are also following lines of inquiry that will brighten the scholarly horizon. Medieval studies is a field that demands great technical skill and immense labor, but it has also been one that has been distinguished by a surprising degree of interpretive and intellectual change. This robust quality is as likely to be as true of medieval studies in the future as in recent decades.

—Norman F. Cantor

Mr. Cantor is director of the Institute for Cultural Analysis and professor of history and sociology at New York University, where he also teaches in the School of Law, the School of the Arts, and the department of comparative literature.



# ... Recent Changes in Humanities Education

(Continued from page 5)

philosophy into other fields such as literary theory, linguistics, and political science.

Another important factor defining the curriculum in philosophy is the dominance of some vocational and professional programs—law, business, medicine and health, computer science—and the dramatic decrease in the enrollment in others, especially education. While the philosophy of education has all but disappeared from the curriculum, courses in biomedical ethics, business ethics, and the philosophy of law have flourished. The philosophy program of some institutions is also being influenced by curricular decisions of pre-ministerial students. For example, at Calvin College, philosophy majors have decreased in recent years from approximately 75 to 40 primarily, it appears, because many preministerial students are selecting a sociology or psychology rather than a philosophy curriculum.

In our experience at the Endowment, two areas that are receiving considerable attention are ethics and the history of philosophy. The strong interest in ethics is influenced in part by the concern of many colleges and universities for an ethics component in their general education curriculum. For example, the restructured general

education program at the University of Montana includes a common course in ethics, one required of all students. A major part of the course will consist of the reading by students of some of the ethical works of Aristotle, Kant, and Mill.

At another level, however, the prevalence of ethics courses springs from a renewed interest in the subject from philosophers. This current interest in ethics is in marked contrast to the dominant view of the profession two or more decades ago. But clearly, the popularity of vocational studies among students has contributed to the rise in ethics courses, especially "applied ethics" courses. One of the enduring issues for philosophers, as educators, is the extent to which the study of ethics in the classroom should be identified in terms of the moral dimensions of specific roles or activities: biomedical ethics, legal ethics, business ethics, computers and ethics.

The greater interest in the history of philosophy is largely a recognition of the view that the discipline of philosophy should not be separated from other disciplines. There is renewed appreciation evident on many campuses that philosophy has an intellectual heritage, and that the discipline should not be limited to the

analysis of concepts and of the foundations of knowledge. One recent example of an institution's attempt to strengthen its work in the history of philosophy is that of Trinity University (Texas). This Endowment-supported project calls for the development of a series of coordinated courses that will examine important philosophical themes—such as empiricism, rationalism, and idealism—from their classical origins to their contemporary manifestations.

This historical emphasis in philosophy is also contributing to a new educational interest in the links between philosophy and other disciplines. For example, the University of Illinois at Chicago has received Endowment support for the development of a new core course, "Law and Liberty," required in the institution's honors program. The two-semester course focuses on philosophical, legal, and historical issues and includes as texts some of the writings of Plato, Mill, de Tocqueville, Dewey, and Koestler.

Another area of philosophy that is spurring enormous curricular interest in many colleges and universities is informal logic. This interest, as is sometimes the case with ethics, is frequently the result of an institution's general education program, a compo-

nent of which might be the study of the principles of sound reasoning, as they appear in ordinary language. The educational programs in this area that are most promising are those that work through the elements of good reasoning in the context of issues of philosophical interest and of other humanities material.

In sum, the currents of educational reform seem to be moving in roughly the same direction. In history, philosophy, English, and foreign languages and literatures, we are in the midst of a period of tremendous ferment. More deliberate choices of what to teach and greater concern for coherence and balance in undergraduate general education have contributed to the developments of the past few decades. In the current period, when no college can afford to be all things to all people, the choices that are emerging on campus after campus provide grounds for us all to be encouraged about the bright future of the humanities.

*This article was written by Richard Ekman, director of the NEH Division of Education Programs, in collaboration with division staff members Jayme Sokolow, Blanche Premo, Donald Schmeltekopf, Peter Patrikis, and Charles J. Meyers.*

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# THE Humanities GUIDE

## Project Research

The NEH Division of Research Programs supports long-range research projects that promise a substantial contribution to scholarship in the humanities. The division is structured so that through its various programs scholars can receive support at every stage of their research.

Research Conferences, for example, funded through the Basic Research Program, enable scholars to meet to discuss the current state of a field and plot a course for future work or to plan the best way to undertake an ambitious research project that crosses disciplinary and institutional boundaries. The Basic Research Program also aids with the actual research. The Travel to Collections category, for example, makes small grants to enable scholars to travel to research collections.

Through the Publications category, the Division helps to bring a project to fruition. Publications grants enable scholarly presses to publish works of scholarly distinction in the humanities that could not be published without a subvention.

Project Research, the major category in the Basic Research Program, makes grants for col-

laborative research that will lead to substantial publications—usually a book or series of articles or monographs. It is intended to help scholars overcome barriers to research that they may encounter in any stage of their projects. With a grant from Project Research, for example, Southern Illinois University is assembling a team of scholars, editors and consultants to produce a ten-volume *American History of Cinema*. The plan for this complex undertaking had already been prepared through a workshop, funded through Research Conferences, that established important historiographic issues as well as an organizational scheme.

In many cases, the Project Research category funds all three stages of research, most frequently in archaeological projects. Grants are made for preliminary surveys, for excavations and materials analysis, and for the preparation of resulting manuscripts for publication.

Project Research grants made for less complex undertakings usually support all three stages with one award. Art historian Anne Schulz, for example, received support through Project Research, although her work on a history of Venetian Renaissance sculpture is largely an individual effort. She worked alone in the libraries and archives of Venice, Florence, and Padua to gather information about the sculptors and their work, but she required some unusual assistance in order to study and photograph the art for the catalogue section in the book that will result from her work.

Many of the monuments that Schulz studied are statues and reliefs located in churches. She quickly realized that observations made by someone standing twenty or thirty feet below a statue in a dark church do not permit the measurement or investigation of

technique and condition that are crucial to her research. With funds from Project Research, Schulz had workers construct seven scaffolds in order for her to photograph and study works of art suspended high on a wall or decorating the roof-line of a facade.

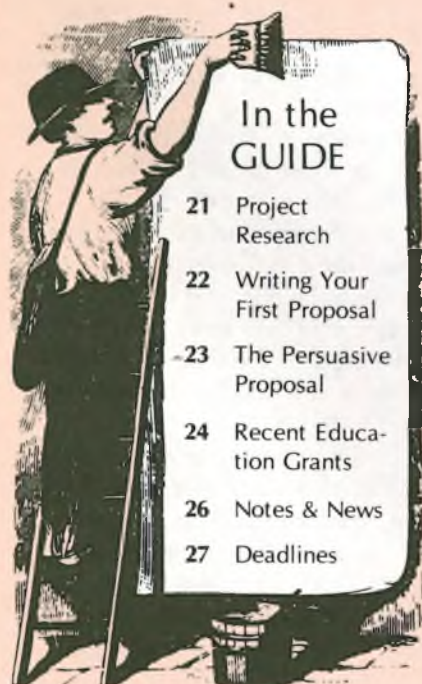
A fellowship pays only salary and travel costs; a Project Research grant can include other costs essential to the completion of a project. And although few of the projects funded in this category require such literal "support," many require assistance, such as expert consultants, in only a part of the research.

Once it is clear that this assistance is necessary and that the application, therefore, is properly placed with the Project Research category, it is helpful to remember that proposals sent to the Division of Research Programs undergo two stages of review. Proposals are sent to reviewers who are expert in the

applicant's specific field of research and who evaluate the proposals according to five criteria:

- the significance of the project for research in the fields of the humanities;
- the relationship of the proposed project to other research or resources for research in the field;
- the design of the project, the plan of work, and, where appropriate, the mode of dissemination;
- the background, training, and professional experience of the project director and project staff.
- the appropriateness of the budget request for the requirements of the project.

Proposals are then sent to scholars who are knowledgeable in the general area of the proposed project but who are not specialists in the specific subcategory of research. These scholars are convened in panels to discuss the proposals at the Endowment. The  
(Continued on page 26)



This is a reference tool for understanding the Endowment that contains information about divisions and programs; about the process of panel review; about deadlines, initiatives, and anything else that might help in preparing a proposal.

Here you will find the list of grants, calendar of deadlines, and staff names and telephone numbers that you have been accustomed to seeing in *Humanities*. You will also find some new

features: advice from the NEH staff, examples of funded proposals and quotations showing why panelists were persuaded by them, and answers to some frequently asked questions.

We hope that you will help us make the *Humanities Guide* more useful by telling us what you'd like to know about applying for a grant. Write Editor, *Humanities*, Room 409, National Endowment for the Humanities, Washington, D.C. 20506.





The guidelines of the NEH Division of Research Programs state quite clearly that applications are welcomed from individuals not affiliated with a sponsoring institution or agency. Following those guidelines and the steps outlined for application procedures, I wrote a letter in late 1980 to the Basic Research Program outlining my proposed project. At the same time, I solicited advice from people I knew who were involved in what to me was the mysterious world of securing federal grants. The response from the Research Division informed me that the project was appropriate for the program

*The general trend of humanities Ph.D.'s toward non-academic employment has been modest but steady over the last decade. In 1983 only about three-quarters of recent humanities doctorates working full or part-time described their place of employment as an educational institution, in contrast to 85 percent of a similar group surveyed in 1977. In some fields, however, the changes have been more pronounced. Fewer than 1 percent of recent philosophy Ph.D.'s, for example, were working in business and industry in 1977 while in 1983 more than 20 percent found themselves so employed.\**

\*Science, Engineering and Humanities Doctorates in the United States, 1977 Profile, and unpublished data, National Academy of Sciences Survey of Doctorate Recipients, 1983.

and that I should feel free to apply. The request for free advice from other people resulted in a long list of reasons why I should not apply.

Essentially, I was told that writing the proposal and preparing the application would require a diversion of time and resources from the work supporting me and that there was little likelihood of success. The reasons given were that I would be in competition with preferred applicants from prestigious universities, that full-time staff members at many institutions who deal routinely with funding agencies have great advantages over inexperienced individuals, and that possible funding cuts likely would eliminate individuals from consideration. However, everyone liked my idea and agreed to provide whatever support I might want. Thus encouraged, I plunged into the application process, fully expecting a fair evaluation of my proposal.

Fortunately, I was awarded the grant and an accompanying opportunity to enjoy professional growth and to make a contribution to the humanities. But unfortunately, some unaffiliated scholars with good ideas are discouraged by pessimistic views about competition and available funds. Both they and the audience they might address have been the poorer for it. A better understanding of the application process might encourage these reluctant scholars to share the excitement of their ideas.

In my case, the application process lasted about ten months from initial inquiry to notification of

award. The first four months involved the actual preparation and submission of the formal application, and the last six months involved a lot of waiting and some responses to NEH staff questions. In total, I spent about six weeks gathering materials and writing the proposal. Overall, I would characterize the experience as a mixture of enthusiasm, guarded optimism, pessimism, and anxiety.

It took me a week to write a seven-page letter of inquiry outlining my project. Although I had thought about the project for several years, formalizing everything in what became a synopsis of the later larger proposal took more time than I anticipated. This was largely because I couldn't put out of my mind the negative advice I was receiving. I began to fear that any slight mistake in following procedures or in failure to "dot every i" would be seized by the NEH staff as an easy way to reduce the number of applications for more serious evaluation. This perception plagued me well into the process.

The response that the project was appropriate for the program diminished my anxiety and renewed my enthusiasm for the idea. Submitting a summary of a proposed project at the outset, strongly suggested for this program, is a good first step and one that an applicant should follow even if not required. If an idea is exciting enough to make a commitment to, then it is worth matching with the appropriate funding agency rather than trying to fit it where it does not belong. Such contrivance eventually will be

recognized to the disappointment of all parties involved.

The next invaluable step is to study and nearly memorize the instructions for application. I found the instructions to be detailed and fairly specific without being rigid in terms of proposal content and organization. They leave a great deal of room for the idiosyncrasies of any project and for the creativity of the applicant.

I struggled for some time organizing and writing the narrative portion of the proposal. When I completed a draft, I asked two trusted colleagues to read it. Their comments led to a stronger, more lucid final copy and helped me eliminate minor errors. As a reviewer of humanities proposals at the state level, I know that incomplete or not quite correct references to people, works, or institutions and similar subtle mistakes can raise doubts that might affect a final ranking of proposals.

Preparing the budget can be difficult for those unfamiliar with the technicalities of per diems, allowable travel costs and the like. Determining the exact costs of goods and services to be acquired is time consuming. It is here more than anywhere that the individual scholar is at a disadvantage compared to those with access to a professional staff experienced in these matters. However, one can learn, find out the costs of various items, guess what inflation will do over the life of a project, and finally massage everything until it feels right in relation to the announced average grant size.



# The Persuasive Proposal

RESEARCH DIVISION APPLICATION SUMMARY PAGE		
Project Director Robert Hollander	Total Request from NEH \$310,424	Log Number RT-20396
Signature of Project Director <i>Robert Hollander</i>	Grant Period FROM July 1, 1984 TO June 30, 1987	
Institution Dartmouth College		
Project Title The Dartmouth Dante Project		
Project Summary		

The Dartmouth Dante Project submitted its proposal to the Reference Works program of the NEH Division of Research Programs whose goal is "to provide support for the preparation of materials considered of highest importance for the advancement of research in the humanities and for the general dissemination of knowledge throughout the country."

The proposal sought to make the case for a computerized data base for 60 to 80 of the most significant commentaries on Dante's *Divine Comedy*. Here is what project director, Robert Hollander said about the importance of this work:

No secular work in any culture has drawn as much commentary as Dante's

*Divine Comedy*. Yet the bulk and relative inaccessibility of the material makes thorough consultation of perhaps the single most interesting resource for close study of the poem nearly impossible. Further, the time requisite for such research by conventional means is so daunting that few manage to consult a complete roster of even those commentaries most relevant to their research. The computer, put to this service, will have a considerable impact on the way in which Dante studies are pursued.

The scholarly user of the Dartmouth Dante will be able to access the commentary: (1) by the name of the author; it will also be possible to have a selected section or to duplicate an entire commentary; (2) by the name of the *cantica* of the *Divine Comedy* or by the name of the *cantica* plus the canto number or by the name of the *volume* plus the line number or a range of line numbers; (3) by a keyword or phrase or arbitrary compounding of keywords and phrases.

The efficient searching and retrieval of a data base of this size implies the use of an index and sophisticated search software. . . . The Bibliographic Retrieval Services, Inc. (BRS)/SEARCH system (currently operational at the Dartmouth Library) employs a trade-secret text compression algorithm for the primary data base, . . . which makes it possible to search a large data base "while you wait." As a point of comparison, the Dartmouth College Library's entire catalog of 1.6 million titles is using the BRS/SEARCH system. It is possible to search Dartmouth's entire library holdings for any reasonable set of titles in under one minute of elapsed time. Retrieval of 2,000 titles (from the 1.6 million) takes under 30 seconds . . .

The reviewers were enthusiastic in their comments:

"Dante's poem has attracted an unrivaled number of commentaries because of its pithiness and complexity, and the modern reader needs to know

what different interpretations have arisen on many passages in order to reach a judicious decision where opinions diverge. . . . The proposers' expectation of having 'considerable impact' on Dante studies is modestly understated; it is not hyperbole to predict that the Dartmouth project will revolutionize the field. . . . It focuses on means, on the kind of literary research that really benefits from instead of being crushed by computerization; it envisages the best imaginable application of computer technology to humanistic scholarship."

And the panelists agreed.

"The plan of work and the methodology seem to me admirable for guaranteeing the kind of access readers will require. . . . This is the most interesting of the various computer proposals and it comes to us with very high recommendations from a wide range of people concerned with Dante studies. Potentially, this project could revolutionize humanistic research not only in the crucial area of work on Dante, but elsewhere as well."

## How I Overcame . . . (continued)

Obviously, at some point in all of this, questions must arise. I felt free to contact the staff by telephone any time I was unsure of anything. It is invaluable to keep in touch and receive good advice instead of running the risk of incorrectly interpreting some rule.

Finally, with the package together, I made one final investment in the neighborhood of \$125 for making the requisite number of copies, mailed everything in just before the deadline, and expected to hear nothing during the six-month review period. But some three months later, a letter arrived making suggestions about title changes and asking questions about literature I didn't mention in my background section. Upon inquiry, I learned that evaluators liked my proposal but wanted me to attend to these matters before making a final commitment. It was then that I finally realized that the Endowment views applications positively, on their individual merits. Its mission is to aid good scholarship by affiliated or unaffiliated scholars

with ideas and a desire to do something with them. That should have been obvious, but my early judgment was faulty because of the negative advice I received.

Shortly before the announcement date for grants, I received a call informing me I would be funded if I could cut my budget by 30 percent and could send in a revised budget form within a few days. As I was away on vacation, typewriter rental and a few other costs were added to the investment, but I actually was happy as I sliced away at my salary and travel costs.

I never regretted the cuts, although changed circumstances led me later to apply for and receive a grant supplement for further research, because it was an opportunity to do something of interest and value. There are interesting consequences for individual scholars pursuing such opportunities with an NEH grant, but what they are cannot be experienced without first having the confidence to apply.

—Michael Gimigliano





# RECENT EDUCATION GRANTS

Some of the items in this list are offers, not final awards.

## Archaeology & Anthropology

**American Schools of Oriental Research**, Philadelphia, PA; James A. Sauer: \$203,286. To conduct two six-week institutes for twenty college and university teachers, the first on the ancient Near East from the third to first millennia B.C., the second on ancient Palestine from paleolithic to Islamic times. *EH*

**Community School District 18**, Brooklyn, NY; Eileen Leibowitz: \$150,762. To conduct a two-year collaborative project between Community School District 18 and local universities and other organizations to study the archaeology of the local Carnarsie Indians in the context of New York City and American history. *ES*

**De Paul U.**, Chicago, IL; Sally Chappell: \$111,521. To conduct a five-week summer institute for thirty faculty members on the teaching of urban architectural history. *EH*

**Eleutherian Mills-Hagley Foundation, Inc.**, Wilmington, DE; Brian Greenberg: \$37,262. To plan the design and trial offering of a graduate course in historical archaeology for students in the Hagley Program, and the dissemination of the results via a small conference. *EH*

**Flowerdew Hundred Foundation**, Hopewell, VA; James F. Deetz: \$182,499. To conduct three five-week summer institutes in archaeology for teachers at the high school and university levels in order to allow the incorporation of an archaeological perspective in the teaching of American history. *EH*

## Arts—History & Criticism

**Aston Magna Foundation for Music, Inc.**, NYC; Raymond Erickson: \$10,000 OR; \$60,000 FM. To plan a three-week academy on Johann Sebastian Bach and his world which will examine the music, art, history, and politics of 18th-century Germany. *EH*

**Rutgers U.**, New Brunswick, NJ; Annabelle H. Melzer: \$129,884. To compile an annotated filmography and resource guide of film and video materials on theater in the United States, Canada, and Western Europe. *EH*

**U. of Maryland**, College Park; Howard Serwer: \$262,174. To conduct two five-week summer institutes for 30 faculty members to provide intensive training in the teaching of the editing of Baroque and Classical music texts. *EH*

## History—Non-U.S.

**American Council of Learned Societies**, NYC; Herbert L. Bodman, Jr.: \$43,986. To continue the Islamic Teaching Materials Project, which will include publicizing the eight units of the project, acquiring permission for the Islam-fiche unit, and purchasing republication rights. *EH*

**Appalachian Consortium, Inc.**, Boone, NC; Barry M. Buxton: \$83,818. To conduct a summer institute on four different campuses for 200 social studies teachers on Appalachian regional history. *ES*

**Arizona State U.**, Tempe; Jeanie R. Brink: \$143,575. To conduct a six-week institute on *Paradise Lost* for 24 college and university teachers. *EH*

**CUNY Research Foundation/Graduate School & U. Center**, NYC; Abraham Ascher: \$200,000. To plan conferences in three cities in which six nationally recognized scholars will analyze with teachers the major issues in the teaching about Russia and the Soviet Union.

*ES*

**Centre College of Kentucky**, Danville; Milton M. Reigelman: \$36,196. To help faculty improve a two-semester introductory humanities sequence that focuses on the classical world and classical influences in later ages. *EK*

**Community College Humanities Association**, Cranford, NJ; Warren S. Curry: \$135,840. To conduct an institute designed to assist two- and four-year college faculty in restructuring the introductory history course to incorporate the "new history." *EH*

**Dartmouth College**, Hanover, NH; Kevin S. Brownlee: \$275,867. To plan two annual six-week institutes on Dante for 30 college and university teachers. *EH*

**Erie Community College**, Buffalo, NY; Wayne M. O'Sullivan: \$7,975. To conduct a two-day workshop for high school and community college faculty on ways of articulating a structured humanities curriculum. *EH*

**Folger Shakespeare Library**, Washington, DC; Lena Cowen Orlin: \$450,000. To implement a two-year program consisting of four six-week institutes on the archival sciences, two ten-week interdisciplinary workshops, four two-day workshops on the libraries' research collections, and a newsletter. *EH*

**Iowa State U.**, Ames; Clair W. Keller: \$80,334. To conduct a four-week institute for 40 secondary school teachers of history and government for the purpose of deepening their knowledge and understanding of the ideological origins, the writing and ratification, and the subsequent development of the American Constitution. *ES*

**Maine Department of Educational & Cultural Services**, Augusta; Patricia O'Connell: \$195,455. To plan two summer humanities institutes and extensive follow-up activities for Maine humanities teachers and school administrators. Participants will study French literature, European history, pastoral literature, and artistic movements of the 19th and 20th centuries and develop curricular revisions. *ES*

**Michigan State U.**, East Lansing; Josef W. Konvitz: \$111,033. To conduct a conference among historians to discuss the aims of the standard introductory college history course and what educated people are expected to know about the past. *EH*

**Montgomery County Public Schools**, Rockville, MD; George Usdansk: \$174,800. To conduct two three-week humanities institutes involving 30 teachers each plus follow-up activities for high school English and social studies over a two-year period. *ES*

**Newberry Library**, Chicago, IL; Lawana Trout: \$250,000. To plan a series of summer institutes and regional conferences for secondary school and reservation college teachers designed to bridge the gap between scholars and teachers and to strengthen the teaching of American history in general and native American history in particular. *ES*

**Princeton U.**, NJ; Martin C. Collcutt: \$155,532 OR; \$26,000 FM. To help a small research group prepare approximately 800 slides on China and 800 on Japan together with detailed notes and bibliographies. The slides are to be sold in much smaller sets for use in a variety of courses. *EH*

**Snow College**, Ephraim, UT; Marilyn S. Larson: \$32,657. To develop a new integrated humanities course in the Western tradition that will focus on major works and involve significant writing assignments. *EK*

**SUNY Research Foundation/Binghamton**, Albany, NY; Paul E. Szarmach: \$93,682. To conduct a six-week institute on Anglo-Saxon culture for 20 college teachers of medieval studies. *EH*

**Social Science Education Consortium, Inc.**, Boulder, CO; James R. Giese: \$213,319. To conduct a four-week summer humanities institute for 60 elementary and middle school teachers. The participants will study the history, literature, religion, and arts of the

period from 1783 to 1830 in American life and develop curricular materials. *ES*

**U. of Alabama**, Birmingham; Daniel R. Lesnick: \$9,350. To design an alternative Western civilization course that will trace modern concepts of war and morality back through European history. *EH*

**U. of California**, San Diego, La Jolla; Ronald S. Berman: \$634,639. To plan a six-week summer institute and follow-up activities over eighteen months for high school teachers to study significant literary and historical texts from the Western tradition. *ES*

**U. of Connecticut**, Storrs; Lawrence N. Langer: \$21,909. To develop a model Western civilization honors course as well as discussion sessions for faculty in the history department to improve existing required Western civilization courses. *EK*

**U. of Connecticut**, Hartford; Raymond J. Raymond: \$21,921. To establish a program to integrate six lower division courses in history, literature and philosophy to provide a substantive and coordinated introduction to the roots of Western experience. *EK*

**U. of Florida**, Gainesville; Richard H. Davis, Jr.: \$108,843. To conduct a six-week institute for 40 secondary school teachers from eight Southeastern states to study African history in the context of world history, American history, and geography. *ES*

**U. of Illinois**, Urbana; Ralph T. Fisher, Jr.: \$109,766. To conduct a series of workshops on Russian and Soviet culture for specialists in the humanities teaching in colleges and universities throughout the country. *EH*

**U. of Minnesota**, Minneapolis; David M. Grossman: \$59,085. To plan strengthening of the humanities curriculum for nontraditional students. Three new courses designed to attract adult residents of the city will be prepared by senior faculty members at the university. *EH*

**U. of Pennsylvania**, Philadelphia; Walter Licht: \$246,890. To plan a series of three summer institutes and follow-up workshops for Pennsylvania social studies teachers on local history and historical methods. *ES*

**U. of Wisconsin**, Parkside, Kenosha; Thomas C. Reeves: \$67,277. To conduct two summer institutes on American and world history for 25 Wisconsin social studies teachers. *ES*

**Wadhams Hall Seminary-College**, Ogdensburg, NY; Edward G. Clarke: \$45,500. To develop introductory courses in music, art, and poetry to fulfill a new graduation requirement in the arts. The college requests funds for library acquisitions to support the new courses, for consultant assistance, and for travel to conferences. *EK*

**Whitman College**, Walla Walla, WA; David M. Deal: \$101,738. To develop a computerized bibliography of 4,700 works in English on China. This project will update the Hucker Bibliography and be of use to teachers, scholars, and students. *EH*

## History—U.S.

**American Historical Association**, Washington, DC; John E. O'Connor: \$77,932. To conduct a conference and edit proceedings in which historians discuss how to apply traditional historical analysis to film and video and how to teach students to analyze critically moving-image documents the way they analyze written ones. *EH*

**California State U. Foundation**, Los Angeles; Donald O. Dewey: \$79,700. To conduct a 20-day summer institute for 50 Los Angeles social studies teachers on the history of the Constitution. *ES*

**Cornell U.**, Ithaca, NY; Isaac Kramnick: \$125,035. To conduct a summer institute for 25 high school teachers on the history and development of the Constitution. *ES*

## Interdisciplinary

**American Association of State Colleges & U.**, Washington, DC; Frank H. Klassen: \$106,978. To conduct an institute for 30 college and university teachers on Islam, the Middle East, and world politics, on the campus of the University of Michigan at Ann Arbor. *EH*

**Bradford College**, MA; Janice S. Green: \$51,500. To plan seven interrelated activities, some of which include a "great books" collegium for faculty, a sophomore honors seminar, core courses, the improvement of humanities library holdings, and a humanist-in-residence program. *EM*

**Brown U.**, Providence, RI; Ernest S. Frerichs: \$129,597. To conduct a six-week institute for 30 college and university teachers on Judaism in late antiquity. *EH*

**Cuny Research Foundation/Graduate School & U. Center**, NYC; Renee Waldinger: \$199,331. To plan a series of institutes in English, history, and foreign languages for New York City secondary teachers. *ES*

**Christian College Coalition**, Washington, DC; Kenneth W. Shipps: \$135,600. To continue aid for the addition of nine participants to a four-week summer institute on Christianity and the humanities. *EH*

**Cooper Union for the Advancement of Science & Art**, NYC; Michael G. Sundell: \$15,000. To plan, with the help of outside consultants, the institution's offerings in the humanities. *EM*

**Council for Basic Education**, Washington, DC; H. Dennis Gray: \$367,000 OR; \$400,000 FM. To continue aid for three years for the Independent Study in the Humanities program in which 125 outstanding teachers each year receive fellowships for two months of summer study. *ES*

**Dyersburg State Community College**, TN; David Kelly: \$10,455. To provide consultant assistance to complete an assessment of the college's humanities offerings and to develop plans for improvements. *EK*

**Elmira College**, NY; Darryl Baskin: \$30,000. To plan a curricular development workshop, visits by outside scholars in celebration of Mark Twain's one hundred fiftieth birthday, and faculty participation in a meeting of the American Studies Association. *EL*

**Georgetown U.**, Washington, DC; Edmund D. Pellegrino: \$163,736. To conduct six weeks of intensive study, under close tutorial guidance, in history, literature, or philosophy by 15 students, selected in a national competition, who have both demonstrated serious interest in the humanities and completed the third year of medical school. *EH*

**Georgia Institute of Technology**, Atlanta; Paul B. Armstrong: \$43,725. To develop a new introductory course for a literature and science concentration in the English Department. *EK*

**Kirkwood Community College**, Cedar Rapids, IA; Rhonda N. Kekke: \$300,630 OR; \$2,200 FM. To plan a project for humanities faculty development, improvement of student writing and reasoning, strengthening of the philosophy program, improvement of the humanities library collection, and enhanced use of the resources of the University of Iowa. *EM*

**Metropolitan State U.**, St. Paul, MN; Anne B. Webb: \$15,000. To provide some of the costs of faculty released time and consultant expenses devoted to the development of two upper-division interdisciplinary humanities seminars. *EL*

**Newberry Library**, Chicago, IL; Frederick E. Hoxie: \$413,785. To plan three conferences for the teachers of the U.S. history survey; a modest series of publications; fellowships for teachers and scholars; and the continuation of the center itself as a promoter of teaching, in-



quiry and dialogue. *EH*

**Newberry Library**, Chicago, IL: David Buisseret: \$12,077. To produce a manual explaining the use of North American maps in teaching and research. *EH*

**Project LEARN**, East Lyme, CT; Francis D. Robinson: \$298,841. To conduct two four-week institutes, one each in the summers of 1984 and 1985, for 75 social studies and Spanish teachers to study South American history and literature. *ES*

**Quinebaug Valley Community College**, Danielson, CT; Alice V. Letteney: \$26,976. To develop a two-semester interdisciplinary humanities sequence required for all Arts and Sciences and Liberal Studies students, which includes consultant assistance and faculty training. *EK*

**Saint John's College**, Santa Fe, NM; Stephen R. Van Luchene: \$100,498. To conduct two summer institutes and extensive follow-up activities in the disciplines of the humanities for 30 Chicago school teachers and administrators involved in the Paideia project. *ES*

**Skidmore College**, Saratoga Springs, NY; Darnell E. Rucker: \$148,000. To develop by means of a series of summer seminars, consultants, and library acquisitions, a new course to be required of all students, "Liberal Studies I: The Human Experience." *EM*

**Stanford U.**, CA; David B. Abernethy: \$62,122. To prepare faculty to team teach sections of a new two-quarter course designed to meet a requirement in non-Western culture. *EK*

**SUNY Research Foundation/Albany**, NY; Phyllis D. Bader-Borel: \$8,065. To plan a process in which representatives from nine colleges will work together with consultants to design a model course exploring links between the humanities and technology for use on these campuses. *EK*

**Tacoma Community College**, WA; Devon Edrington: \$18,542. To plan a project in which a six-member faculty committee will work with a recognized humanities scholar to improve general education courses and revitalize humanities faculty. *EK*

**Union College**, Schenectady, NY; Harry Marten: \$90,407. To develop a series of three interdisciplinary courses to explore historical, philosophical, literary, and artistic connections between the United States and the Spanish-speaking world in this century. The sequence will serve as a model to meet a possible new sophomore requirement. *EK*

**U. of California**, Berkeley; Walter B. Michaels: \$127,021. To conduct a five-week institute for 24 faculty members on major works and issues of American realism in literature and art. *EH*

**U. of Chicago**, IL; Keith M. Baker: \$50,000. To create three pilot graduate research workshops in the humanities aimed at strengthening graduate education by providing for closer collaboration between faculty and students and by focusing on issues broader than a single discipline. *EH*

**U. of Dallas**, Irving, TX; Francis R. Swietek: \$245,460 OR; \$25,000 FM. To conduct thorough revision of the required undergraduate humanities core curriculum by means of faculty institutes on unifying aspects of the humanities, the creation of paradigmatic syllabi for discipline-based courses in the core, and curriculum and faculty development focused on a common set of major works. *EM*

**U. of Dayton**, OH; Michael A. Payne: \$182,369. To develop an interdisciplinary core track—involving required courses in philosophy, history, English, religious studies, and the social and physical sciences—structured around the theme of pluralism and human values. *EM*

**U. of Hartford**, West Hartford, CT; Leo Rockas: \$20,000. To plan a collaborative project between the University of Hartford and the Hartford school system to develop seminars in history and literature for secondary school teachers. *ES*

**U. of Idaho**, Moscow; Galen O. Rowe: \$254,878. To plan a visiting scholars series, a summer workshop, faculty development projects, and a follow-up conference as a means of strengthening the humanities courses in the university's newly adopted core curriculum. *EM*

**U. of Illinois**, Chicago Circle, Chicago; Jonathan Arac: \$42,853. To provide faculty released time, training seminars, consultant costs, and evaluator expenses for the development of a revised three-term introductory humanities course, "Reading Literature." *EK*

**U. of Maryland**, College Park; Stephen G. Brush: \$46,271. To continue work on the history of science in the context of U.S.

history. *EH*

**U. of Northern Colorado**, Greeley; Marshall Clough: \$100,000. To develop three new elective general education courses which will be linked by an interdisciplinary lecture series and will build on an earlier NEH pilot project. *EM*

**U. of Notre Dame**, IN; Anastasia F. Gutting: \$149,787 OR; \$50,000 FM. To revise the required core course offered by the College of Arts and Letters and provide partial faculty development costs, specifically designed to increase the participation of senior faculty members in the core course. *EK*

**U. of Puget Sound**, Tacoma, WA; Robert F. Garratt: \$139,839. To provide three visiting professors for one semester each to conduct faculty seminars relating to three core interdisciplinary humanities courses and to provide summer and semester stipends for faculty development related to strengthening those courses. *EL*

**U. of Santa Clara**, CA; Joseph L. Subbiondo: \$126,144. To plan faculty development activities associated with the implementation of three aspects of the new "University Curriculum": composition and rhetoric, ethics, and Western culture. *EM*

**U. of Wisconsin**, Green Bay; David H. Galaty: \$95,639. To provide the costs of faculty released time for an interdisciplinary project on major cultural upheavals of the early 20th century through faculty development, preparation of materials and new courses. *EL*

**Utah State U.**, Logan; Glenn R. Wilde: \$58,587. To strengthen the off-campus study of the humanities by offering a coherent liberal arts curriculum based on revision and use of on-campus courses. The project will employ off-campus learning centers in local public libraries. *EH*

**Vassar College**, Poughkeepsie, NY; Peter G. Stillman: \$19,684. To develop an interdisciplinary course that will explore the philosophical and historical roots of modern science and technology. *EK*

**Willamette U.**, Salem, OR; William E. Duvall: \$138,159 OR; \$34,540 FM. To conduct an integrated four-year humanities program that includes paired humanities courses, a common reading list, and new seminars and courses at the upper-division level. *EM*

**Wye Faculty Seminar**, Chestertown, MD; Sherry P. Magill: \$100,000. To plan a series of eight-day institutes, particularly for small college faculty, on the central texts defining and shaping the American polity. *EH*

**Yale U.**, New Haven, CT; Duncan Robinson: \$101,202. To conduct a four-week institute for 20 faculty members on 18th-century England. *EH*

## Language & Linguistics

**California Lutheran College**, Thousand Oaks, CA; Janice M. Bowman: \$41,821. To strengthen the teaching of clusters of humanities core courses through a program of faculty development in cross-disciplinary writing. *EL*

**Dickinson College**, Carlisle, PA; George Allan: \$250,000 OR; \$25,000 FM. To expand foreign-language study and international education involving faculty and curriculum development and create new opportunities for students and faculty members to engage in immersion programs abroad. *EL*

**Georgetown U.**, Washington, DC; Deborah F. Tannen: \$79,440. To conduct a four-week institute for 25 faculty members to introduce them to recent developments in humanistic linguistics. *EH*

**Madonna College**, Livonia, MI; Kathleen L. O'Dowd: \$79,421 OR; \$10,000 FM. To implement a campus-wide writing program involving faculty workshops, the revision of 24 specified humanities courses, and writing instruction for local secondary teachers. *EL*

**Michigan State U.**, East Lansing; David J. Dwyer: \$8,500. To send additional scholars to a national conference to establish guidelines for the development of teaching materials in African languages. *EH*

**Oklahoma State U.**, Stillwater; John E. Joseph: \$73,356. To conduct a four-week institute for 15 French and 15 Spanish teachers in each of two summers during which participants will improve their language skills and study the respective culture and civilization. *ES*

**Presbyterian College**, Clinton, SC; Constance Colwell: \$28,855. To integrate two native-speaker teaching assistants into the introductory foreign-language courses. Classroom hours will be increased from three to five,

permitting the introduction of additional materials on culture as well as greater mastery of the language. *EL*

**U. of Arkansas**, Fayetteville; James F. Ford: \$113,590. To plan a summer institute of two sessions with follow-up activities for middle school teachers of French and Spanish. *ES*

**U. of Maine**, Presque Isle; Guy R. Gallagher: \$15,000. To provide some of the costs for a planning project to strengthen the foreign-language and international studies program. This planning effort will involve visits by consultants and a modest amount of faculty released time. *EL*

**U. of Maryland**, Catonsville; Robert A. Sloane: \$176,819. To conduct a series of three summer institutes for Baltimore language teachers on contemporary French and Hispanic culture. *ES*

**U. of Minnesota**, St. Paul; C. Frederick Farrell, Jr.: \$50,724. To improve foreign-language instruction at this institution through faculty development, consultant visits, a program of intensive foreign-language weekends for students, and a student foreign-language journal. *EL*

**U. of New Mexico**, Albuquerque; Jon M. Tolman: \$158,311. To develop teaching materials for Brazilian Portuguese at the elementary and intermediate levels, based on filmed episodes created in conjunction with a major Brazilian television network. *EH*

**U. of New Mexico**, Albuquerque; Gilbert W. Merckx: \$260,712. To continue development of curriculum guides for Brazilian studies, as a result of the 1983 institute on Brazil. *EH*

**U. of Wisconsin**, Stevens Point; Mark R. Seiler: \$182,948. To conduct three summer institutes for high school teachers of German in Wisconsin which will update language skills and provide knowledge of the culture of German-speaking countries. *ES*

**Westminster College**, New Wilmington, PA; J. Hilton Turner: \$96,764. To plan a two-year program of summer institutes for 40 language teachers in Latin and classical culture. *ES*

## Literature

**Alabama State U.**, Montgomery; Alma S. Freeman: \$60,000. To conduct a four-week institute for 35 high school juniors on heroism in mythology, poetry, drama, and the novel. *ET*

**Albany State College**, GA; James L. Hill: \$60,000. To conduct a four-week, intensive summer institute that will emphasize the study of American short stories, expository writing about literature, and the study of language. *ET*

**Bradley U.**, Peoria, IL; Peter Dusenbery: \$145,949. To conduct two summer institutes for 40 secondary English teachers in the field of American literature. *ES*

**Community College Humanities Association**, Cranford, NJ; Joseph T. Skerrett: \$126,704. To conduct a four-week institute for 40 two- and four-year college teachers on new theoretical approaches to the study of literature. *EH*

**Coppin State College**, Baltimore, MD; Alice M. Grant: \$59,977. To conduct a four-week institute for high school juniors during the summer of 1985 on the theme, "The American Dream in the Twentieth Century: The Interrelationship of History and The Literature of Black Americans." *ET*

**CUNY Research Foundation/City College**, NYC; Saul Brody: \$300,000. To plan a four-week institute on comparative literature for English teachers that will analyze world literature suitable for high school students and develop a senior course; to send faculty to a workshop on the appropriate pedagogy for teaching world literature; and to integrate student writing into the curriculum. *ES*

**CUNY Research Foundation/Queens College**, Flushing, NY; Judith Pasamanick: \$154,000. To plan a one-year humanities program consisting of one four-week summer institute and an in-service follow-up activity for approximately 125 teachers. *ES*

**College of Saint Teresa**, Winona, MN; Joseph Kolupke: \$30,000. To strengthen the English department by providing faculty leave to pursue study in areas in which the department is weak and by convening a summer workshop to prepare faculty to teach a new core course, "The Principles of Interpretation." *EL*

**Dallas Institute of Humanities & Culture**, Dallas, TX; Louise S. Cowan: \$165,114 OR; \$25,000 FM. To conduct two summer institutes each for 45 high school teachers during which participants will read and discuss

major works of literature in terms of genre. *ES*

**Franklin and Marshall Colleges**, Lancaster, PA; Bradley Dewey: \$450,454. To conduct four summer institutes for secondary school teachers in literature throughout Pennsylvania among four colleges. *ES*

**Furman U.**, Greenville, SC; William E. Rogers: \$75,158 OR; \$7,500 FM. To provide faculty and course development for the study of reader-oriented theories of interpretation. The project includes released time and consultant costs for a series of faculty seminars and for the evaluation of this effort's contribution to undergraduate teaching. *EL*

**Indiana U.**, Bloomington; Albert Wertheim: \$130,932. To conduct an eight-week institute for 24 faculty members in post-colonial literature written in the English language. *EH*

**Longwood College**, Farmville, VA; \$30,334. To redesign English 101, "Introduction to Literature and Composition" to focus on a long serial work of literature each semester. Faculty will be prepared to teach the long novel and to provide historical background in this required course. *EK*

**Montclair State College**, Upper Montclair, NJ; Sharon Spencer: \$56,776. To prepare faculty to teach courses that will meet a new requirement in world literature. Activities include a summer faculty seminar, public lectures, and the acquisition of library materials. *EK*

**Motlow State Community College**, Tullahoma, TN; Helen White: \$118,441. To conduct a four-week institute for 50 teachers of junior and senior high school English and social studies on 20th-century history and literature from 1920 to the present. *ES*

**New York U.**, NYC; Macha L. Rosenthal: \$115,254. To conduct a six-week institute for 25 faculty members to study the poetics implicit in modern verse. *EH*

**Paine College**, Augusta, GA; Vivian U. Robinson: \$60,000. To conduct a four-week institute for 35 high school juniors on the theme of heroism in literature. *ET*

**Tufts U.**, Medford, MA; Sheldon Krinsky: \$142,126. To continue a national summer institute of four weeks for 40 secondary school teachers on four themes in American history: the conceptual environment; the geographic-economic environment; the organization of work; and, the role of women. *ES*

**U. of California**, Berkeley; Hugh M. Richmond: \$84,263. To produce videotapes and a supplementary videodisc to provide students with essential background material for the study of works by Chaucer, Shakespeare, and Milton. *EH*

**U. of Connecticut**, Storrs; Francelia M. Butler: \$150,063. To conduct an eight-week institute for 30 college and university teachers on the classical and medieval roots of children's literature. *EH*

**U. of Texas**, Arlington; Thomas E. Porter: \$392,029. To plan a joint project by the university, the Dallas County Community College District, Tarrant County Junior College, and the Arlington Independent School District to integrate the study of humanities texts with composition. *EL*

## Philosophy

**Boston College**, Chestnut Hill, MA; John J. Cleary: \$50,000. To conduct the Boston Area Colloquium in Ancient Philosophy a carefully integrated series of public lectures, model classes, and special seminars. *EH*

**Eastern Kentucky U.**, Richmond; Frank C. Williams: \$50,029. To develop microcomputer software to be used by students in all sections of Philosophy 100, the informal logic course at this university. The computer exercises will augment the classwork and accelerate the pace of learning. *EK*

**Florida State U.**, Tallahassee; Alan R. Mabe: \$107,065. To plan a program of visitation by leading philosophers to smaller and isolated colleges that normally do not have access to such visitors. *EH*

**Trinity U.**, San Antonio, TX; Curtis A. Brown: \$119,552 OR; \$25,000 FM. To provide faculty released time and consultant costs for the development of a new series of thematic courses in the history of philosophy. *EL*

**U. of Hawaii at Manoa**, Honolulu; Eliot S. Deutsch: \$119,635. To conduct an institute for 20 college and university teachers on comparative Western and Asian philosophy with a focus on the problems of identity and causality. *EH*

**U. of Illinois**, Chicago Circle, Chicago; Susanna W. Pflaum: \$33,510. To develop three core course sequences for freshmen in



the honors college. Senior faculty will be given summer stipends to prepare the courses. Students will read primary sources and write a significant number of papers. *EK* **U. of Montana**, Missoula; James A. Flightner: \$58,729. To provide faculty development activities that will prepare humanities faculty outside the philosophy department to teach an ethics course required of all students, "Ethics: The Great Traditions," based on works by Aristotle, Kant and Mill. *EK* **U. of Nebraska**, Lincoln; Robert N. Audi: \$104,146. To conduct a six-week summer institute for 25 faculty members to study, in a philosophical context, the nature, explanation and assessment of human action. *EH* **U. of Notre Dame**, IN; Ralph McInerney: \$235,638. To conduct two four-week summer institutes for 25 participants on the moral thought of Thomas Aquinas and on Neoplatonism and medieval thought. *EH*

## Religion

**College of the Holy Cross**, Worcester, MA; Gary A. Phillips: \$44,045. To develop two courses, "Introduction to the Study of Religion" and "Introduction to Western Religious Traditions," to strengthen the major in religious studies. *EK* **Princeton U.**, NJ; Albert J. Raboteau: \$99,902. To conduct a four-week institute for 24 college and university teachers on Afro-American religious history and its place in the teaching of American religious history. *EH* **U. of Wisconsin**, Madison; Joseph W. Elder: \$100,000 OR; \$50,000 FM. To produce six films dealing with various aspects of religion in India. *EH*

## Social Science

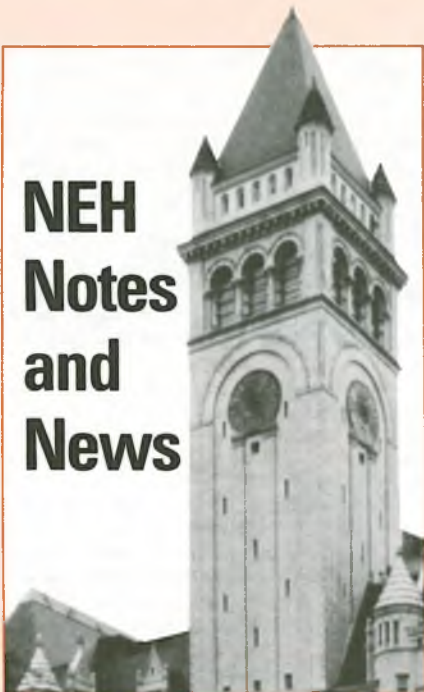
**California State College**, Bakersfield; Ray A. Geigle: \$75,946. To conduct an institute on Understanding the Constitution Through 17th- and 18th-Century Political Philosophy. *ES* **Kentucky State University**, Frankfort; Thomas J. Slakey: \$58,907. To conduct a summer institute for 35 high school students who have just completed their junior year in which they will study selected texts in both ancient political theory and the American Federalist period. *ET* **Monmouth College**, Illinois; William O. Amy: \$299,815. To develop general education courses to strengthen the new curriculum, three summer institutes taught by outside scholars, three new humanities positions, and a weekly convocation program. *EM* **Pasadena City College**, CA; Phyllis Mael: \$57,087. To introduce an integrated team-taught humanities, social science, and expository writing block of courses to satisfy general education requirements. *EK* **Temple U.**, Philadelphia, PA; Daniel J. Elazar: \$96,500. To conduct a four-week summer institute for 30 secondary school teachers on federalism and the American government. *ES*

Capital letters following each grant show the division and program through which the grant was made:

### Division of Education Programs

- EK* Improving Introductory Courses
- EL* Promoting Excellence in a Field
- EM* Fostering Coherence Throughout an Institution
- ES* Humanities Instruction in Elementary and Secondary Schools
- ET* High School Humanities Institutes for Historically Black Colleges and Universities
- EH* Exemplary Projects in Undergraduate and Graduate Education
- EG* Humanities Programs for Nontraditional Learners

## NEH Notes and News



### Humanities' Greatest Hits

The works of Shakespeare, the Declaration of Independence and the Constitution, *Huckleberry Finn*, and the Bible were the four most frequent responses from educators, journalists, and cultural leaders to NEH Chairman William J. Bennett's question, "Are there important works in the humanities that every student in the United States might reasonably be expected to have studied before he or she graduates from high school?"

Having been asked the question several times by reporters, Bennett conducted an informal survey by asking writers and thinkers to list ten works that every high school student should read.

The 325 respondents included authors Robert Penn Warren and Saul Bellow; historians Barbara Tuchman and Henry Steele Commager; columnist George Will; the Reverend Theodore M. Hesburgh, president of Notre Dame University; Shirley M. Hufstetler, secretary of education under President Carter; and 168 high school teachers who participated in NEH-supported summer seminars.

The remainder of the top ten, in order of number of responses are Homer's *Iliad* or *Odyssey*, *Great Expectations* or *A Tale of Two Cities* by Charles Dickens, Plato's *Republic*, Steinbeck's *Grapes of Wrath*, Hawthorne's *The Scarlet Letter*, and the *Oedipus* of Sophocles.

Commenting on the survey results, Bennett said, "There seems to be a lot of support for the conclusion that Americans . . . truly believe there are certain significant texts, certain seminal books, that all Americans should be familiar with . . ."

"When we talk about educational reform and requiring four years of English and three years of history in high school, then the next important question is: What's [taught] in all those years? . . . As a nation, perhaps we do think that we can reasonably make choices between better and worse in education."

### Humanities Wins National Award

*Humanities* has received one of the country's most prestigious

publication honors, the 1984 Golden Lamp Award of the Educational Press Association of America (Edpress). The award, presented in New York at the annual Edpress Conference in June, recognizes outstanding achievement in the field of educational communications in all sectors—government, non-profit, and commercial.

Previous Golden Lamp Award winners have included *CASE Currents* (1982), *Phi Delta Kappan* (1977), and *National Geographic World* (1976).

*Humanities* was also honored with a second Edpress award in the single-theme issue competition. The second award, for the November 1983 *Humanities* issue on "The Intellectual Emigres," is one that honors an entire issue of a publication dedicated to a single, well-developed theme.

At the same conference, pollster George Gallup received the Edpress Lamplighter Award and Diane Ravitch, Columbia University adjunct professor of history, delivered the annual Stanley Elam Lecture.

### Report to be Issued on State of Humanities in Higher Education

The study group established by NEH in April to assess the condition of learning in the humanities at American colleges and universities has completed its examination. NEH Chairman William J. Bennett expects to issue a final report by the end of the year.

## Project Research (continued)

panelists, having been given the comments of the reviewers, weigh each application not only on its own merits, but also on its relation to other applications under consideration.

The competition for grants from Project Research is intense; usually one out of four proposals is funded. Those projects that do not receive funding, however, do receive a very thoughtful evaluation, and the comments of reviewers and panelists are available upon request from the NEH staff. It may be possible for applicants to correct the specific weaknesses in their proposals and to resubmit them in a future round of competition for grants.

An examination of evaluators' comments about recent proposals that were not recommended for funding has revealed several general weaknesses that those who are planning to apply may find instructive.

*Lacking theoretical framework/Theoretical base must be formulated/No theoretic discussion.*

Proposals that do not justify the need for the project in terms of the current state of the field are not likely to receive funding. Applicants must demonstrate an awareness of

the current problems and questions and show how their projects will contribute answers.

Here it should be noted that although providing new information about a subject—"filling a gap" in research—is necessary for funding, it is not sufficient. The applicant must convince evaluators that this new information is a significant contribution to humanities research. *Seems unaware of existing work/Recent related work unacknowledged.*

It is important to show how the proposed project relates to recent scholarship in the field. Referring to studies that are relevant to the proposed topic helps to establish both the significance of the project and the competence of the principal investigator.

*Problem must be narrowed to manageable size/Scope of project should be reduced.*

Once panelists and reviewers have determined that the project is important, they want to be assured that it can be completed. The plan of work must be carefully explained, for example, to show the responsibilities of each member of the team of researchers and how they expect to complete the work within the time frame.

*Interesting idea but approach too*

*limited/Important project but narrow conceptualization.*

These comments may be made about a project in labor history that does not explain why certain locations and events are included but others equally well known are omitted. They may apply to a project to study images in American fiction that does not satisfactorily explain why the study is focused on a given author or a specific work. Evaluators usually suggest ways to broaden the approach so that applicants may revise the proposals and resubmit them.

Guidelines and application instructions for the Basic Research Program explain more fully the kinds of projects including archaeological studies funded through the Project Research category and through the three other categories in the program: Travel to Collections; Research Conferences; and Humanities, Science, and Technology. The guidelines are available by writing to the Basic Research Program, Room 319, National Endowment for the Humanities, 1100 Pennsylvania Avenue, Washington, D.C. 20506. 202/786-0207. The next deadline for applications to Project Research is March 1, 1985.

—Linda Blanken



Please note: Area code for all telephone numbers is 202.

**DIVISION OF EDUCATION PROGRAMS**—*Richard Ekman, Director 786-0373*

Central Disciplines in Undergraduate Education— <i>Blanche Premo 786-0380</i>	<b>April 1, 1985</b>	October 1985
Improving Introductory Courses— <i>Donald Schmeltekopf 786-0380</i>	<b>April 1, 1985</b>	October 1985
Promoting Excellence in a Field— <i>John Walters 786-0380</i>	<b>April 1, 1985</b>	October 1985
Fostering Coherence Throughout an Institution— <i>Blanche Premo 786-0380</i>		
Humanities Instruction in Elementary and Secondary Schools— <i>Carolynn Reid-Wallace 786-0377</i>	<b>January 7, 1985</b>	July 1985
Exemplary Projects in Undergraduate and Graduate Education— <i>William McGill 786-0384</i>	<b>December 1, 1984</b>	July 1985
Humanities Programs for Nontraditional Learners— <i>William McGill 786-0384</i>	<b>April 1, 1985</b>	October 1985

**DIVISION OF FELLOWSHIPS AND SEMINARS**—*Thomas Kingston, Director 786-0458*

Fellowships for Independent Study and Research— <i>Maben Herring 786-0466</i>	<b>June 1, 1985</b>	January 1, 1986
Fellowships for College Teachers— <i>Karen Fuglie 786-0466</i>	<b>June 1, 1985</b>	January 1, 1986
Constitutional Fellowships— <i>Maben Herring and Karen Fuglie 786-0466</i>	<b>June 1, 1985</b>	January 1, 1986
Faculty Graduate Study Grants for Historically Black Colleges and Universities— <i>Eric Anderson 786-0463</i>	<b>March 15, 1985</b>	January 1, 1986

**SEMINAR PROGRAMS**

Summer Seminars for College Teachers— <i>Richard Emmerson</i>	<b>April 1, 1985</b>	Summer 1985
Participants: 1985 Seminars	<b>March 1, 1985</b>	Summer 1986
Directors: 1986 Seminars		
Summer Seminars for College Teachers on Campuses of Historically Black Colleges and Universities— <i>Eric Anderson 786-0463</i>	<b>April 1, 1985</b>	Summer 1985
Participants: 1985 Seminars	<b>March 1, 1985</b>	Summer 1986
Directors: 1986 Seminars		
Summer Seminars for Secondary School Teachers— <i>Ronald Herzman 786-0463</i>	<b>March 1, 1985</b>	Summer 1985
Participants: 1985 Seminars	<b>April 1, 1985</b>	Summer 1986
Directors: 1986 Seminars		
Centers for Advanced Study— <i>David Coder 786-0466</i>	<b>February 1, 1985</b>	Fall 1986
Summer Stipends for 1986— <i>Joseph Neville 786-0466</i>	<b>October 1, 1985</b>	Summer 1986

**DIVISION OF GENERAL PROGRAMS**—*Donald Gibson, Director 786-0267*

Humanities Projects in:		
Media— <i>James Dougherty 786-0278</i>		
Children's Media	<b>January 30, 1985</b>	October 1, 1985
Regular Media Projects	<b>January 30, 1985</b>	October 1, 1985
Museums and Historical Organizations— <i>Gabriel Weisberg 786-0284</i>	<b>October 31, 1984</b>	July 1, 1985
Special Projects— <i>Leon Bramson 786-0271</i>		
Humanities Programs for Adults	<b>February 6, 1985</b>	October 1, 1985
Humanities Programs for Libraries	<b>March 8, 1985</b>	October 1, 1985
Humanities Programs for Youth		
Youth Projects	<b>June 15, 1985</b>	January 1, 1986
Younger Scholars Program	<b>October 15, 1984</b>	June 1, 1985

**DIVISION OF RESEARCH PROGRAMS**—*Harold Cannon, Director 786-0200*

Intercultural Research— <i>Harold Cannon 786-0200</i>	<b>February 15, 1985</b>	July 1, 1985
Basic Research Program— <i>John Williams 786-0207</i>		
Project Research— <i>Gary Messinger and David Wise 786-0207</i>	<b>March 1, 1985</b>	January 1, 1986
Archaeological Projects— <i>Eugene Sterud 786-0207</i>	<b>March 1, 1985</b>	January 1, 1986
Research Conferences— <i>Eugene Sterud 786-0207</i>	<b>February 15, 1985</b>	October 1, 1985
Travel to Collections— <i>Gary Messinger 786-0207</i>	<b>January 15, 1985</b>	June 15, 1985
Humanities, Science, and Technology— <i>David Wright 786-0207</i>		
NEH HST Projects	<b>March 1, 1985</b>	January 1, 1986
NEH-NSF EVIST Projects	<b>February 1, 1985</b>	October 1, 1985
Research Resources— <i>Jeffrey Field 786-0204</i>		
Access— <i>Marcella Grendler 786-0204</i>	<b>June 1, 1985</b>	April 1, 1986
Preservation— <i>Jeffrey Field 786-0204</i>	<b>June 1, 1985</b>	April 1, 1986
Publications— <i>Margot Backas 786-0204</i>	<b>November 1, 1984</b>	April 1, 1985
U.S. Newspaper Projects— <i>Jeffrey Field 786-0204</i>	<b>January 15, 1985</b>	July 1, 1985
Reference Works— <i>Dorothy Wartenberg 786-0210</i>		
Tools— <i>Crale Hopkins 786-0210</i>	<b>October 1, 1985</b>	July 1, 1986
Editions— <i>Helen Aguera 786-0210</i>	<b>October 1, 1985</b>	July 1, 1986
Translations— <i>Susan Mango 786-0210</i>	<b>July 1, 1985</b>	April 1, 1986

**DIVISION OF STATE PROGRAMS**—*Marjorie Berlincourt, Director 786-0254*

Each state 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.

<b>OFFICE OF CHALLENGE GRANTS</b> — <i>James Blessing, Director 786-0361</i>	<b>May 1, 1985</b>	December 1984
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DEADLINES

NAMES &

NUMBERS

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# Featured in this issue of *Humanities* . . .



2

**Recovering the Humanities** by Karl J. Weintraub. A former Dean of the Humanities and professor of history takes the current pulse of the humanities and finds it beating strong if not always clear.

4

**Recent Changes in Humanities Education.** A survey course on trends in general education, foreign languages, English, history, and philosophy confirmed by illustrations from the last four years.



6

**Small Classes, Big Results.** An antidote to the "miscellany of random courses in science, social science, and the humanities and a grab-bag of vocational, skill, athletic, and topical courses" requires students to think on their own. . . .

7

**Cultural Landmarks** by James Garvey. A professor of English at Georgia's Augusta College describes a humanities program that is undergoing a unique regeneration.



**All Roads Lead to Greece.** Who preserved the legacy of Greece and Rome and converted Eastern Europe's Slavic peoples to Christianity throughout the "dark" Middle Ages? Byzantium—and an institute on Byzantine studies will integrate this little-known world into future courses on the middle ages.

8



10

**Rediscovering Brazil.** The largest country in Latin America is often inaccessible even to Latin Americanists because of lack of familiarity with the Portuguese language. For those who participated in a rigorous immersion in Brazilian studies, that's no longer a problem.

11



**The Genesis of a Religion Department.** Religious Studies, the quintessential interdisciplinary field, looks for an organizing principle "appropriate to the diversity of the religious experience" at a new department of religious studies in Missouri.

12

**Scholars Outside Academe** by Ronald Gross. Where have all the Ph.D.'s gone? A surprising report on what and how the "lost generation" of scholars are doing.



14

**Evelyn Cameron: Frontier Photographer.** A vivid portrait of daily frontier life in a biography written by an independent scholar about a remarkable woman who was a Montana rancher and a photographer of the American west.



16

**What Has Happened in Medieval Studies** by Norman F. Cantor. A field that "demands great technical skill and immense labor, but one that has been distinguished by a surprising degree of interpretive and intellectual change," by one of its notable practitioners.



## GUIDE

21

- 21 Project Research
- 22 Your First Proposal
- 23 The Persuasive Proposal
- 24 Recent NEH Grants
- 26 NEH Notes and News
- 27 Deadlines

- 2 Editor's Notes
  - 20 Subscription Information
- In the next issue . . .

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