

Humanities



Education and The World View

What view and understanding of humankind and its habitat is achievable in the short span of four years of formal undergraduate training? A world made infinitely complex by an unprecedented explosion of knowledge is never again likely to allow educational planners to rest easy. As early as 1902, John Dewey urged that the broadest educational function was to give students "a survey, at least, of the universe in its manifold training."

But how should we fine-tune the necessary tensions between disciplinary strength and purity and those transcendent connections? That has always been the difficulty, and one of the most interesting issues in curricular discussions. Alfred Whitehead reminds us that "education is not a process of packing articles in a trunk," nor, we should add, do we know what size trunk is necessary for the epistemologic journeys we are likely to undertake.

The rise—and some may add decline—of area studies has as much to do with finding appropriate antidotes to the tunnel visions that result from excessive disciplinary specialization as with serving the needs of a postwar world. There is, of course, always some danger of attributing more damage to the intellectual enterprise to any single cause than is perhaps in fact justified. And surely the relative health or weakness of the curriculum can overstate the true condition of the academy as a whole. But any discussion of the state of interdisciplinary work and area studies cannot bring to it the necessary perspectives without seeing what role synthesis plays as a necessary counterpoint to disciplinary fragmentation.

President Steven Muller of Johns Hopkins described the present divisions of knowledge as resembling "a labyrinth still under construction." (*Daedalus*, Fall 1974, p. 149) Advanced knowledge, Muller wrote, "lacks both a wholeness and a center. Tunnels extend in all directions, crossing one another occasionally, and the best and the brightest are at work extending them. Those at the cutting edge of each separate tunnel have no communication with those at the edges of other tunnels. Beginners crawl ahead only with one particular tunnel, except for the occasional intersection of tunnels or the decision to crawl all the way back out of one tunnel and into another. There is no longer a body of higher learning. Scholars master pieces of knowledge, no whole, and their judgments are exquisitely confined to fragments. They have little in common and do not even share common points of departure."

The earthworks of Muller's vision interlaced by tunnels, some completed and others abandoned, do not make comfortable metaphors. This is particularly so when one is trying to comprehend a world that may be well-nigh incomprehensible under the most ideal circumstances. Even when situated in independent research centers and institutes, these probing tunnels rarely intersect, as human phenomena are examined from an anthropological or economic or sociological view. Again and again, the respective turf is not defended but fenced in: inclusion and synthesis seem to threaten disciplinary purity and autonomy.

This holding true and pure of particular academic properties becomes a more frustrating



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business when the demands of growing integrative complexities beckon at every turn. Seventeen years after Harvard was founded, President Dunster wrote (in 1653) that its students were "coming out of other colonies, lands, and countries, whether England itself or others." The world of Cambridge was then divided into first, that of Massachusetts, and then everything beyond. In contrast, the international activities of universities today cover an enormous set of activities. While accurate yardsticks of current interdisciplinary work are somewhat imprecise, a 1973 landmark analysis of area studies by Richard Lambert of the University of Pennsylvania showed an enormous growth in the thirty years following Pearl Harbor. In 1969, Lambert could count some 3,803 language and area specialists in 203 graduate-level programs, who taught 8,890 substantive courses to 65,243 graduate students and 227,541 undergraduates. Language courses given by these programs carried an enrollment of 92,029. (Monograph 17, American Academy of Political and Social Science, October 1973, p. 1).

By the early seventies, after significantly increased investments in language and area studies, the pendulum began to swing the other way, particularly as education entered the era of scarcity. International education, which is particularly susceptible to the ebbs and flows of external funding, fell an early victim to a throttling down period. Major sources of funds—particularly the Rockefeller Foundation, Carnegie Corporation, Ford Foundation, and the National Defense Education Act—cut back their support, which, if not pivotal, was surely instrumental in setting the trend for other investors in international studies.

Even in the major academic centers where global aspects of learning are the most pervasive, the specter of declining resources is likely to make a considerable difference. What once seemed permanent bastions of international perspectives may now well diminish in strength as well as depth. To give an example, an internal memorandum by Michigan State University, one of the most sophisticated academic institutions in the area of internationalizing its curriculum, tells the tale: "Gaps and discontinuities still plague the curriculum. The history department, for example, after all these years, does not offer courses on South Asia, and the non-western world is poorly represented in several other areas as well, including the arts. Nor has MSU been able to hold on to all the gains it made during the 1960s and 1970s. Loss of HEW funding for the two NDEA Centers has resulted in cutbacks and deletions in their programs, notably languages, and the present tight money situation has caused faculty and administration alike to *rethink curricular priorities*."

The extraordinary sensitivity to external funding patterns to which international education has been traditionally exposed also carries other Achilles' heels. To be overly exposed to the mood and politics of federal funding, not to mention its particular boom and bust cycles, hardly gives fertile ground for permanence of these campus programs. Nor have such funding patterns encouraged the necessary interlinking and reorganizing principles that are essential to the continued sustenance of the field.

In the recent Council on Learning project on "Education and the World View," which concentrated on the state of undergraduate education in the international context, we were surprised to discover again how many variants of educational approaches to the internationalizing process are in fact possible, and how dangerous it is to characterize all under some common rubric. But whatever the variant, to

combine strong disciplinary content with descriptive material and also go some distance to provide the necessary empathetic perspectives for undergraduates is a tall order. In our national search for effective area studies and other interdisciplinary or crossdisciplinary offerings, the Council found relatively few that seemed to have satisfied our search criteria of reasonable permanence, pervasive student participation, and educational effectiveness. Nonetheless, out of sixty-six institutions finally selected for a national listing, a full forty-two were found to conduct a large variety of crosscultural and area studies programs that seemed to us worthy of note. Included were a surprising number of community colleges and private colleges as well as the major research institutions, which one would expect almost automatically to be on such a list.

That is the good news. The bad news is that when seen across the academic landscape as a whole, such integrative teaching efforts are still vastly insufficient to inspire hope for a globally aware national studentry. The Council on Learning's recent nationwide test of undergraduates, conducted by the Educational Testing Service, only reminds us of the long road ahead. College seniors answered an average of one-half of the knowledge questions correctly, with freshmen and students in two-year colleges achieving 40 percent correct. Less than 15 percent of all seniors and less than 10 percent of all freshmen and two-year students answered more than two-thirds correctly.

Integrating knowledge about a world made tiny and fragile in this nuclear and space age is not only intellectually challenging but also impeded by important external factors that hinder what should, by all logic, proceed at an ever accelerating pace. The mood has turned inward as the country seeks to cope with its own intractable problems and to respond to an outside world that is seen as an increasingly hostile and unnerving place. But to separate enemies from friends is not a matter of a mere gathering of a few simplicisms. It needs a gathering of a new sophistication on a wider citizen scale, an understanding that we simply do not possess in sufficient quantity and quality.

Thus it is dangerous to suspect internationalism and international studies as slightly un-American, or as being somehow out of sync with the Realpolitik of the eighties. Nothing could be worse for the destiny of this country than to follow our worst instincts. The more we understand about a difficult world the more successful we are likely to be as a world power. One of the pities of international education is that there is far too much energy spent on splitting and differentiating subfields rather than facing with realism and determination the problems of global illiteracy.

If the world were somehow organized according to academic departments, educators would be surely right at home in hanging out their respective shingles. But to understand and deal with the world as it is, educators will be required to have exceptional social and intellectual imagination, to take some risk and to keep an eye on the longer view.

—George Bonham



Swedish Information Service



WORLD BANK PHOTO by Ray Witlin

MIDDLE EAST

Middle East Studies: The Bloom Is Off the Rose

Middle East studies became implanted in American higher education in the 1950s and grew rapidly under the nurture of the National Defense Education Act and the Ford Foundation. Now, almost three decades later, the plant still appears luxuriant, and fertilizing financial support continues to come from funding sources here and abroad. Its roots, however, are showing signs of ill health, and marcescence is appearing in some of its foliage.

This judgment, in which all may not concur, might seem surprising at a time when Middle Eastern events command such great attention worldwide and Middle Eastern wealth even more. The basis of Middle East studies, however, lies not there but in a score of university programs that seem likely to suffer changes and cutbacks during the next decade.

It is commonly recognized that lower birth rates, inflation, and projected cuts in federal funding will continue to compel university retrenchment in the years to come. The crucial question is whether Middle East studies will be able to hold its own in a period of economizing. Five factors point to a comparatively low survival quotient for this field of study.

First, subregional studies are replacing regional studies in the Middle East area. Specialists in Iran, Turkey, Israel, North Africa, and the Arab Middle East are becoming increasingly oriented toward their own subfields. As the volume and sophistication of the scholarly literature multiplies, scholars with a general command of Middle East studies are becoming uncommon. In many respects, this is a welcome trend and a needed corrective. But which specialist does a university choose to replace a retiring generalist? The Turkish component of

the Middle East has already dropped from some programs, and other components could well follow leaving lopsided coverage in programs that were intended to be comprehensive.

Second, the area studies concept, with its stress upon interdisciplinary study of a major world area combined with knowledge of a local language, produced a half generation of scholars whose grounding in the methods and concepts of particular disciplines is perceived by departmental colleagues as weak. As university departments are called upon by their administrations to make staffing cuts, the Middle East is often found to be on the periphery of whatever a given department regards as its intellectual center. For example, it is difficult to persuade economics departments that Middle East economics should be taught at the expense, say, of econometrics. Regrettably, econometricians specializing in the Middle East are rare.

Third, the founding generation of Middle East studies in the United States is moving toward retirement in the present decade, and the age group that would normally be looked to for successors, those now between forty and fifty-five, is the one that is felt to be weak in disciplinary grounding. A high percentage of the soundest Middle East historians, anthropologists, literary analysts, etc. is under forty. Consequently, departmental search committees looking to fill senior positions are confronted with difficult choices. The resolution in some cases will be to make no choice at all.

Fourth, the gulf between orientalist and modernist (philologists and social scientists) is growing rather than receding. The advocacy of Middle East studies as an integrated whole expounded by such founding figures as H.A.R.

Gibb and Gustave E. von Grunebaum suppressed the antipathy between these two distinctly different approaches to the study of the area for some twenty years. However, as resources and faculty positions have become scarcer, this latent rivalry has reappeared, adding another aspect of disunity to the field.

Fifth, the political cleavages that rend the Middle East itself exist as well beneath the habitual civility of Middle East studies. The general assumption that open partisanship on specific political issues would severely injure the field has led to a generally quiescent attitude toward controversy among scholars. Yet political attitudes do contribute to the overall disarray.

Further factors could be enumerated, but these five are sufficient to indicate a general conclusion. The study of the Middle East or, more specifically, of parts of the Middle East, will continue and probably improve in quality. Middle East studies, however, appears to be in trouble. The notion that the Middle East is an intellectually coherent world area suitable for comprehensive study within an integrated program on a single campus will be hard to uphold in the years to come even if wars and revolutions recur frequently enough to sustain student and benefactor interest. Replacing this general notion will be unintegrated and partial coverage by smaller groups of specialists on fewer campuses.

Academically and intellectually the dissolution of Middle East studies as a field may not be a bad development. It is better, however, to question seriously its value now than to mourn its unregarded passing ten years hence.

—Richard W. Bulliet
Columbia University



Antonio Bishallany is believed to have been the first Arab immigrant to America in 1854. Arabs now comprise 1 percent of the U.S. population. A new NEH-funded curriculum on Middle Eastern as well as American Arabs tries to correct some of the distorted images about Arabs and the Islamic religion that are still prevalent.

From "Arabs in America," Von Grunebaum Center for Near Eastern Studies

Image and Reality in The Middle East

"It is only a slight overstatement to say that Muslims and Arabs are essentially covered, discussed, apprehended, [by the American media] either as oil suppliers or as potential terrorists," writes the Middle East scholar and professor of comparative literature at Columbia, Edward W. Said, in his recent book, *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World*.

Despite the enormous variety of newspapers, magazines, and television and radio programs available to Americans, there is a tendency, Said notes, to favor certain views and representations of the Middle East.

In 1980, Consolidated Edison of New York ran a striking television advertisement showing film clips of well-known OPEC personalities and other robed Islamic figures, while a solemn voice-over announced that "these men" controlled America's oil sources. When one ten-year-old was asked what he thought when he heard the word "Arab," he responded, "I think of . . . well . . . of someone, sort of . . . like a gangster."

Juanita Will Soghikian, who has taught at the American University of Beirut and is now associated with the teacher outreach program at the Center for Middle Eastern Studies at Harvard, is one of many educators anxious to offer a more balanced and accurate curriculum in Middle Eastern studies. She and a half-dozen others have contributed to a project, funded by the NEH, to develop and enrich resources for Middle Eastern studies in elementary and secondary schools.

The project, headed by Jonathan Friedlander, the director of outreach programs at the Von Grunebaum Center for Near Eastern Studies at the University of California, will result in 150 curriculum and resource units for elementary and secondary school teachers.

"Most teachers," says Friedlander, who was born in Israel and has taught in New York elementary schools, "have no formal education in Middle Eastern studies . . . Middle Eastern curriculum is virtually unknown at the elementary school level."

The curriculum units will help compensate for inadequate teacher training and for substandard teaching materials, a problem well documented by a 1975 study by the Middle Eastern Studies Association.

Each unit will include an annotated resource handbook and two previously published textbooks: *Lands, Peoples and Communities of the Middle East: An Introductory Work-Study Text for Students in Intermediate Grades*, written by Soghikian, and *Middle East*, for higher grades, by Mounir A. Farah and Andrea Berens Karls.

The units will also include a videocassette documentary, "Arabs in America," currently in production, and a collection of essays by



Friedlander, Soghikian, and others, *The Middle East: The Image and the Reality*, which argues for the importance of Middle Eastern studies in schools, discusses how they should be taught, and offers curriculum guidelines and bibliographies. It also evaluates various teaching aids, including audio-visual materials.

Unlike the British or French whose countries once occupied the Middle East, very few Americans have actually had much to do with real Arabs or Muslims. "The contacts are increasing," says Friedlander. "This is most evident in America itself, where more than one percent of the population is Arab. There are a lot of Arab students coming to this country to study. Businessmen are exposed to them. But the most prevalent exposure is through the Arabs who have become Americans."

"The best way to introduce elementary and secondary school children to Arabs is to show Arabism in this country," says Friedlander. He and his colleagues are producing the documentary film, "Arabs in America," which will be shown not only in schools but also on public broadcasting stations in Detroit and Los Angeles and in other cities, as well as at the fall 1981 meeting of the Middle Eastern Studies Association in Seattle.

In "Arabs in America," Arabs and Americans of Arabic descent speak about their own experiences in this country. Their parents or grandparents or sometimes they, themselves, followed in the footsteps of Antonio Bishallany—so the narrator of the documentary tells us. Bishallany—"a determined twenty-seven-year-old when he set out in 1854 from his native Syria" is believed to be the first Arab to come to America.

The documentary records how Arabs settled in the neighborhood of Washington Street, or "Little Syria," in New York in the early part of this century. It was here that the brilliant writer Kahlil Gibran urged his fellow Arabs not to lose their ethnic identity. Not all the immigrants of this early period stayed to witness the renaissance of Arabic literature in New York. Many had gone west, where they settled land or peddled much-needed goods in small towns. Others went to work in River Rouge where Henry Ford built his automobile plant in 1925.

But whatever their destination in America, their journey to the "land of opportunity" was an emotional one. Mohammed Eissa recalls his arrival in New York harbor, "I remember crowding to the rail and seeing a dark mass on the horizon, the sharpening of outlines . . .; the great tall lady with the flaming torch; the immigrants pressing the rail and shouting deliriously."

Audio-visual materials and school textbooks reflect the thinking of the society which produces them, as Friedlander discovered when

Von Grunebaum Center for Near Eastern Studies



B.P. Wolff



he recently began studying the image of the Arab in English cartoons of the nineteenth century. "The British," says Friedlander, "simply manipulated the image of the Egyptians to suit their own political needs of the moment." In the early colonial period, the cartoons were full of the symbols of ancient Egypt. "Later with the occupation of Egypt," Friedlander explains, "the image changes and begins to emphasize the 'dirty' Arab. Later still, when the Egyptians began fighting for their freedom, they were presented as sword-bearing barbarians."

"Arabs in America" and the other parts of the curriculum units attempt to correct the distorted image of Arabs in this country. The units will be sent to twelve centers for teacher training in Middle Eastern studies located at major universities throughout the country. An additional 1,500 copies of *The Middle East: The Image and the Reality* have also been printed, and are available separately and free of charge from the Von Grunebaum Center for Near Eastern Studies at UCLA.

Friedlander has also scheduled an in-service education training program for fall 1981 in the Los Angeles Unified School District. Friedlander and his colleagues are hopeful that this service will be continued in years to come by the Center for Near Eastern Studies at UCLA, and by the Curriculum Inquiry Center of the Graduate School of Education at UCLA.

—Carolyn McKee

Ms. McKee is a Washington writer.

"Precollegiate Near Eastern Curriculum: Program in Resource Development and In-Service Education"/Jonathan Friedlander/U. of California, Los Angeles/ \$56,114/ 1980-81/Elementary and Secondary Education Grants

Salvaging The Scrolls

- Sensitive international negotiations;
- a disaster-proof vault;
- a newly invented film for reproducing photographic negatives;
- a team of American experts working in the Middle East.

The ingredients of a spy thriller? No, the preparations for preservation of one of the most significant archaeological discoveries of the twentieth century—the Dead Sea Scrolls.

An invaluable resource for the study of the Judeo-Christian tradition, the Dead Sea Scrolls have had a long and eventful history, one that will continue beyond this century as their secrets are revealed through the painstaking work of Biblical scholars.

Some 2,000 years ago an ancient Jewish

community with important similarities to early Christianity stored its legal and religious documents—some in earthen jars, some unprotected—in numerous caves near the northwest corner of the Dead Sea.

About thirty-five years ago seven of those documents were discovered by a young Bedouin tribesman, who sold them to dealers in antiquities, who then offered them to Biblical scholars. Between 1947 and 1961 many more scrolls and tens of thousands of fragments were unearthed, containing by far the earliest known manuscripts of the Old Testament, as well as apocryphal material and the laws of the ascetic Jewish community.

As the Scrolls were discovered, the majority were photographed by a Palestinian Arab, Albina. Albina made infrared negatives of the Scrolls using great care and the optimal natural lighting available only a few hours each day. He also used the best technology then available. Unfortunately, that technology produced a record far less enduring than the original goatskin on which the Scrolls were written.

Concern for the safety and condition of the negatives, stored in Jerusalem's Rockefeller Museum, prompted Elizabeth Hay Bechtel, founding President of the Board of the Ancient Biblical Manuscript Center in Claremont, California, and James Sanders, current President, to begin talks back in 1967 with the appropriate authorities for permission to review and, if necessary, reproduce the negatives.

Because of the volatility of the region, it was not until 1979 that permission to inspect the Museum's photographic archives was granted.

In June, 1980, Bechtel and Alan Sparks, a manuscript photographer and Biblical scholar, looked first at negatives unrelated to and slightly older than the Scrolls and found that they had seriously deteriorated. They promptly checked the negatives of the Scrolls and found two damaged by reticulation and the others similarly threatened.

This was cause for grave concern since the negatives were the only adequate, intact visual record of the Scrolls. Printed facsimiles fail to provide the detail scholars require to distinguish an intentional jot from a scratch on the parchment or film. The Scrolls themselves have been rendered virtually useless by exposure to the climate and the drastic change in their storage conditions. (The Scrolls are also stored in the Rockefeller Museum which is 1500 feet above sea level; the caves in which they were found are 1500 feet below sea level.)

Bechtel and Sanders immediately began planning a "salvage operation" for the negatives. According to Sanders, "Delay of another couple of years could have been disastrous."

Agreements for permission to reproduce

the negatives were reached with the international team of scholars formed in 1952 to decipher the Scrolls and control all rights to them. Consultations were also held with authorities in Jerusalem.

The photographic experts on the project selected a newly developed Kodak direct duplicating film for reproduction of the negatives. It is expected that this film will last 100 to 150 years, at which time new copies can be made.

A climate-controlled, disaster-proof vault in a hillside near Tahoe City, California, was chosen for storage of the new negatives.

In August of last year the Manuscript Center was awarded a grant of \$17,500 from NEH in partial support of the project, which is expected to cost over \$50,000. The NEH has recently established an ongoing program of support for projects designed to retard the deterioration of important documents and other materials necessary for research and education in the humanities.

During September and October the project team completed processing of the new negatives. The films were then carried to California for cataloging and storage.

An excerpted copy of the negatives, containing only those portions of the Scrolls which have been published, is being kept in Claremont at the Manuscript Center, which was established in 1978 to make available photographic reproductions of ancient Biblical manuscripts and related documents for scholarly research.

"This may possibly be the most important thing we [the Center] have the opportunity to do," said Sanders when the project had been successfully completed.

—John Lippincott

Mr. Lippincott is an Endowment staff member.

"Production of Archival Quality Copy Negatives of the Dead Sea Scroll Films in Jerusalem"/James A. Sanders/Ancient Biblical Manuscript Center for Preservation and Research/\$17,500/1980-81/Research Resources

At the Biblical Manuscript Center in Claremont, California, Richard D. Weis, director, inspects microfilm inside the Center's climate-controlled vault and Marvin Sweeney reads a film of folio 1 of the manuscript Hébreu 1 of the Bibliothèque Nationale, Paris. The bottom illustration shows some of the fragments of the Dead Sea Scrolls containing portions of the Biblical book of I Samuel. Scholars must work from films of the original scrolls in order to decipher their meaning.





WORLD BANK PHOTO by Ray Witlin



Saudi Arabian Information Office

among others, the Institute and NEH, she spoke to a group of women working in international development about the direction of social development and the role of women in her country.

To its annual conference and many panels, seminars, and forums flock the thinkers and government leaders at work on subjects of mutual interest to East and West. The conference has survived eight generations of Washington administrations as a setting for U.S. policy statements and negotiations. In 1972, for example, Saudi Arabian Oil Minister Shaykh Ahmed Zaki Yamani made known his country's controversial offer of an exclusive sales agreement, an offer subsequently refused.

The times and diplomacy often prevent representatives of the divergent groups that constitute the Middle East from sitting down together. In 1977, however, the conference enticed Palestinians and other Arabs, American Jews, and Israelis to a frank discussion of their opposing views on problems related to Palestinian refugees.

Corporate members and some selected others meet each spring for an off-the-record reading of the Middle East's fluctuating business climate.

"The Institute facilitates contact between Americans and Middle Easterners on a continuing basis," said Reich. "It does incredibly well considering its size."

Staffed to a great extent with volunteers, the Institute received a challenge grant from the NEH to upgrade its fund-raising efforts under the direction of Institute president L. Dean Brown, a former ambassador and deputy under secretary in the State Department. The additional funds strengthened programs designed to make known scholarship about the history and culture of the Middle East.

The Institute does not generate research but its energetic publishing program consists of scholarly books, study aids, "problem papers" defining the background of situations as they arise, and a newsletter, led by its prestigious quarterly, *The Middle East Journal*. Journal publisher Kathleen H.B. Manalo says that scholars are totally dependent on the journal's extensive book review section and detailed bibliographies of pertinent periodical literature. The quarterly also provides chronologies of events in the news.

In the carriage house across a serene city yard is maintained the George Camp Keiser library of 15,000 volumes and hundreds of periodicals. Strongest in Western language works of history, international politics, U.S. Government documents, economics and oil, and nineteenth-century travel accounts, the library also holds works in Turkish, Farsi, Arabic and Hebrew.

Language and culture classes are given year round, and students are also served by lectures, informal education- and job-counseling, special programs and cultural exchanges, many of which are provided in partnership with other institutions, among them the International Communication Agency, the Johns Hopkins University, and the Asia Society.

"And," said Manalo, "we answer questions. We get letters from very young students: 'Please tell me everything about the countries. I need it for a report in three days.' " Perhaps no inquiry from diplomat, scholar or reporter is felt to be more significant.

—Meryl Harris

Ms. Harris is a free-lance writer.

Middle East Institute/L. Dean Brown/\$35,000/1977-79/Challenge Grants Program



Israel Government Tourist Office

Contrasting images in the Middle East illustrate a region delicately balanced at a cultural crossroads. The Middle East Institute in Washington attempts to educate Westerners about the impact of change upon the region.



Israel Government Tourist Office

Cultural Crossroads at the Middle East Institute

When Americans were taken hostage in Iran, telephones rang incessantly in a pair of comfortably neglected townhouses on a quiet street in Washington, D.C. Reporters who had never before had occasion to call the nation's capital needed sources of information about a land that for too many people remains mysterious and terrifying. To learn the names and locations of experts, they called the Middle East Institute, the clearinghouse and classroom-cum-crisis center that disseminates timely and accurate information about the most incendiary area in today's volatile world.

Interest in the Middle East was not so keen when in 1946 Washington architect, George Camp Keiser, brought together a group of far-sighted scholars and statesmen—notable among them Christian Herter, then Congressman and later Secretary of State—to form the Institute. Keiser was intrigued with Middle Eastern architecture and had discovered that exchange between East and West was appallingly limited. He and his group had hoped to

make the United States aware of the history, culture, politics and economics of the desert countries that, though strategically vital, were in World II known only to archaeologists and missionaries.

By all accounts, that hope was realized. From its modest beginnings, the Institute has become a strong link between Middle Eastern and American scholars, diplomats and journalists. "Almost every visitor from the Middle East who comes to Washington, either with government or for scholarly reasons, makes a stop at the Institute for informal meetings and discussions. It really is the center of that kind of activity in Washington. It's not restricted to any people or country, and it does not take its own political stand," explained Bernard Reich, chairman of the political science department at George Washington University.

Among influential and often famous visitors to the Institute is Jehan Sadat, wife of the Egyptian president. To launch "Egypt Today," a national project sponsored this spring by,

EUROPE



European Studies in America

The state of European studies in American colleges and universities does not accurately reflect the new political and economic integration of Western Europe. While western European countries join closer together in the European Economic Community, students in American classrooms still learn about these countries as if they were isolated entities.

In Europe itself, there has been a tremendous upsurge in European studies, yet if the number of programs at major American universities is any guide, this country has astonishingly little interest in the subject.

Whether the source is the standard *Peterson's Guide* or current university and college catalogs, it shows a varied array of integrated *East* European area studies, while revealing what I am tempted to call disintegrated *West* European area studies programs.

Why is this so? My guess is that the relative weakness of Western European area studies in America is the direct result of the traditional strength of individual literature and language

departments. Where a strong French, Spanish, or German department already existed, each jealously guarded its own turf, developing, instead of area studies in cooperation with other departments, courses that examine the culture of a *particular* country in a comprehensive way.

Today's language departments are understandably reluctant to lose any of their dwindling enrollments to other administrative units. And so broader area studies programs continue to be inhibited. Ironically, the painstaking negotiations that led to the formulation of a viable European Economic Community might well serve as a model for American academic departments: give up some of the traditional prerogatives, but gain even more by sharing in the general prosperity.

There are a handful of schools—among them Harvard, Princeton, Oklahoma and Washington—which do offer comprehensive West European area studies programs. At other institutions, courses that approximate European studies are found under the headings of various

history department offerings: Medieval Europe, the Renaissance, Europe Since World War II, and so forth. Usually, the emphasis is political rather than cultural.

It is not an easy matter for history departments to reshape courses to include more poetry and less politics. To do so is to risk the ire of the language and literature departments who are likely to regard "their" culture as an inviolate fiefdom. And to be fair, faculty members trained to work and teach in a given specialty find it difficult to broaden their own fields and at the same time work as part of a team of specialists teaching an integrated course.

And if a course consists of unassimilated fragments with no single faculty member having a firm and unified grasp on the various constituent parts, imagine what it must be like for students to try to comprehend the material!

It is the familiar "chicken and egg" problem. With too few faculty trained in integrated European area studies, how will we ever get a new generation of students whose studies have prepared *them* to teach integrated courses?

Unfortunately, looking to the flourishing *East* European studies programs does not suggest a solution simply because these programs developed under circumstances dramatically different from those now encountered by proponents of *West* European studies. Until Sputnik shocked us into action, no one paid much attention to Eastern Europe, which was usually treated as one administrative unit. Hence the Slavic department rather than separate departments of Macedonian, Serbo-Croatian, Russian, Ukrainian or Polish.

Tackling the "Slavic world" or Slavic area studies in a cohesive way proved to be remarkably easy. The site was clear to begin with. No venerable structures—academic equivalents of "historic landmarks"—needed to be gutted and rebuilt. Few departments of Polish or Ukrainian existed to raise hell if the Russian department expanded to become the department of Slavic language, literature and culture.

There is hope, however, that forward-looking institutions may put aside problems of turf and create interdisciplinary committees on European Studies, following the example of Oklahoma, Princeton and Harvard. Representatives of the departments of anthropology, art, archaeology, economics, Germanic languages and literatures, history, music, philosophy, political science, religion, Romance languages and literature, Slavic languages and literatures, and sociology regularly meet and advise undergraduates about their course of study at these universities.

The mandate of Harvard's committee is to "encourage and expand the understanding of political, social, economic and cultural problems in contemporary Europe." Students concentrating in European studies study those features "common to all advanced industrial societies," and, with a committee member as an adviser, select a course schedule from the offerings of the departments involved in the program.

Given the world-wide interest in Western Europe as a unified economic and cultural entity, a comprehensive approach to European culture is the ideal model that should be adopted by more American colleges and universities. We need to work judiciously so that Western European studies can flourish along with Eastern European studies. Beyond that, we may even begin to dream of integrated Western *and* Eastern European studies under the canopy of totally unified European studies.

—John Fuegi
University of Maryland

An American Archivist Abroad

Around the time of the American Bicentennial, American curators asked for microfilm copies of the letters written by George Washington that are held in the State Public Library of Leningrad. The Soviet librarians offered the Americans a deal. They could have the twenty microfilm sheets of Washington's correspondence if they would give the Leningrad library one copy of a book: *Archives and Manuscript Repositories in the USSR: Moscow and Leningrad*.

The book, compiled by Patricia Kennedy Grimsted, a research associate with the Harvard Ukrainian Research Institute (HURI), is the only existing comprehensive guide—in or out of the USSR—to the collections and reference aids in the libraries of the two major Soviet cities. It is the first of a projected four-volume series that, when completed, will encompass the archival resources in all fifteen Soviet republics.

The second volume, covering Estonia, Latvia, Lithuania and Belorussia, will be published this month.

Since the publication of the Moscow and Leningrad volume by Princeton University Press in 1972, "the Grimsted reference works and articles have become standard items in the kit of any serious scholar traveling to the USSR on research exchanges," according to Allen H. Kassof, executive director of the International Research Exchanges Board (IREX). "Indeed, we stock copies at the U.S. Embassy and Consulate in Moscow and Leningrad," Kassof said.

The comprehensive directories describe the collections in the Communist Party archives, the local science academies, manuscript divisions of libraries and museums, and in special repositories such as folklore and film archives, as well as in the central, state, and regional archives in each republic.

They also include information on the rich collections of non-Slavic materials which are now, or once were, in the USSR, such as Greek and Latin manuscripts; Armenian, Jewish and other oriental holdings; music scores and autograph collections.

For the institutions in the Baltic republics alone there are detailed descriptions of seventy repositories.

The four-volume directory will contain historical notes for each republic tracing the evolution of record keeping and archival development, with charts and maps to illustrate changes in territorial administrations. The Soviet Union has effected revolutionary conceptual and organizational innovations in archival affairs, laying the basis for nationwide information retrieval. Archivists the world over who are pursuing similar organization and retrieval systems will study carefully the Soviet process.

Grimsted gives the new locations—sometimes overseas—of records that have been moved. And each volume also carries considerable "how to" information describing archival organization and procedures to gain access to archives wherever they are located.

A salient feature of the work is an annotated bibliography of archival guides, manuscript catalogs and other research aids, most of them published originally in limited editions and now out of print. Many of these are from the pre-Soviet period. Where items have been relocated, Grimsted, aided by Russian colleagues, is including marginal annotations and correlating catalog numbers.

Rarely before accessible to foreign libraries,

these bibliographical entries are now being published in microfiche editions as a part of this project. The microfiche alone will, in some cases, provide scholars working abroad with enough information so that rather than travel to the Soviet Union to investigate the material there, they can simply order the microfilm or arrange an exchange. (The International Council on Archives is preparing to model a series of microfiche editions of archival materials from other countries on Grimsted's series.)

Of course, Soviet archivists and researchers are gaining as much from Grimsted's work as scholars in the rest of the world. Although the directory has not been published in the Soviet Union, it has been translated into Russian and circulated among archivists there. The Soviet archivists have, in turn, been delighted to help Grimsted with her research. One reason that they are eager to give her information is that there is often no other way to get it into print. She has been given information about writers whose very names are proscribed from publication in the USSR.

Always, Grimsted says, her Russian colleagues—at the Archival Administration in Moscow and elsewhere—have been unstinting in their help and encouragement. But Grimsted's encounters with Soviet officialdom have been another matter.

Sometimes, even in periods of waning détente, Soviet doors have opened readily to her. On other occasions, arbitrarily and without explanation, the doors have been shut. She is presently waiting for Soviet authorities to grant her a visa to return to the USSR to complete field study for the third volume on the Ukraine and Moldavia and to begin research for volume four in the Caucasian and Central Asian republics. She had expected the visa in May.

At times, already inside the USSR, she has had to wait for permission to travel to a particular city. Or, having arrived in a city, she has faced further delays before being allowed access to the archives. Once, in Lviv, she waited a month for authorization to see an 82-year-old bibliographer who, all the time she was working in the library there, had been at his desk in the next room.

Providing a map to the expanse of Soviet archives is time-consuming enough without such delays. The first volume of *Archives and Manuscript Repositories in the USSR* took Grimsted ten years to complete. With the third volume, however, she has developed production techniques using a computer that will more than halve the time to produce the guide and that will serve as models for the production of similar directories in other fields.

With a computer, the directory text can be augmented, corrected and reedited and a printout of the new text produced without retyping. As an indexing aid, the computer is capable of automatically adjusting and coordinating bibliographical code numbers and correlating these numbers with microfiche numbers. It can also standardize spellings of names and terms and cross-reference entries.

Grimsted compares the preparation of the Baltic volume, handled in the conventional manner, and the work being done now on the Ukrainian book with the aid of a computer: "For my last volume, the author-title index involved rekeyboarding each book and article title and author entry; the entire process with all the proofreading involved, took over a month to complete and later untold hours of proofreading after the index had been set in type. Now, on the computer, it is generated automatically as we go along, and there has been no need for keyboarding."

She anticipates the greatest savings in time and cost in the editorial, composing, proofreading and indexing stages of publication. "I would estimate that the publication process that has taken five years with the Baltic volume could be reduced to a year or a year and a half for the Ukrainian volume."

—Anita Franz Mintz

Mrs. Mintz is a Washington writer.

"Regional Archives and Manuscript Repositories in the USSR" / Patricia K. Grimsted / \$189,298 OR; \$135,378 G&M / 1971-1981 / \$150,000 / 1981-84 / Research

Understanding Russia

In the 1880s two young Russian émigrés, Emma Goldman and Alexander Berkman, met in New York City. Full of bitter memories of injustices in tsarist Russia, they plotted the assassination of Henry Clay Frick, Carnegie's right-hand man. Goldman, then only twenty-three, even tried streetwalking to raise money for their plan, a Dostoevskian scene made comic by Goldman's failure to attract a single customer. Had Goldman and Berkman behaved less like characters from prerevolutionary Russian novels, had they not perceived American politics through the distorting lens of their Russian experience, Frick would have been spared a minor wound, and young Berkman, twenty years in prison.

Americans are prone to the same grave misunderstanding of Soviet culture. "We assume that other cultures are like our own," says Maurice Frieberg, professor of Russian history at the University of Illinois at Urbana. "If we have no frame of reference for understanding Russian society, we project our own experience. But the Russian experience is very different from ours."

A concern that students acquire "the total picture of Russian society" motivated Frieberg to propose an NEH Humanities Institute in "Literature and Society in Russia" that brought sixteen college teachers to Illinois during a recent summer to develop courses that would present such a picture. "The idea was essentially a practical one," says Frieberg. "On smaller campuses you may have a Russian historian but you don't have a literature person." The summer Institute gave historians and literature people a chance to learn from each other.

"I learned how to look at Russian literature as a cultural phenomenon," says Lila Wangler of Wittenberg University in Springfield, Ohio. As a result of the Institute, Wangler now offers a course at Wittenberg that takes its theme—the individual vs. the collective in Russian society—from Pushkin's great poem, *The Bronze Horseman*. The title refers to the statue of the great founder of St. Petersburg, who built his new capital on impassable terrain and who, as a symbol of the state, stands in irresolvable conflict with the individual, represented in Pushkin by an average man named Eugene.

Birgitta Ingemansson, assistant professor of Russian literature at Washington State University at Pullman, has offered several courses in Russian literature and society already, and hopes to offer a course in "Crime and Punishment" from Dostoevsky's novel to Solzhenitsyn's *Gulag Archipelago*. At James Madison University in Harrisonburg, Virginia, Donald Pruitt offered a course in Russian civili-

zation which attracted people from the community outside the university, who had decided that here at long last was an opportunity to learn something about Russia "as a whole."

Any one of the great stories, novels, or plays of Russian literature holds the kernel of a course in intellectual and social history, as a sample syllabus from the Institute shows: Ivan Goncharov's *Oblomov* (the nobility and the city); Ivan Turgenev's *Fathers and Sons* (imperial Russia, social conflict); Fedor Dostoevsky's *The Possessed* or Nikolas Chernyshevsky's *What Is to Be Done?* (the making of a radical); Anton Chekhov's *The Three Sisters* (the decline of traditional Russia).

Many of these novels and plays are social critiques of the Russian ruling class, and had an enormous impact on Russian culture and politics. It is said that Turgenev's *A Sportsman's Sketches* influenced Alexander II to do away with serfdom, so devastating was its portrayal of the system.

The more influential a writer, the more threatening the work. When Pushkin—the atheist and sympathizer with revolutionaries—was killed in a duel in 1837, Emperor Nicholas feared public demonstrations of sympathy for the poet, and so had Pushkin's coffin hurried away in the night from Petersburg to the monastery near Mikháylovskoye. Dostoevsky was sent to a forced labor camp in Siberia for his political activities.

Lenin was doubtless thinking of the enormous power of these nineteenth-century spokesmen of reform and individualism when he proclaimed, "Literature must become Party literature. Down with non-Party literati, down with literary supermen!" With Lenin's words echoing in their heads, grim Soviet functionaries—a Soviet type which also has its models in Russian literature, says Frieberg—arrested the great poet Osip Mandelstam for reciting his poem about Stalin:

... His fat fingers are slimy, like slugs,
And his words are absolute, like grocer's weights ...

(Mandelstam died of "heart failure" in a forced labor camp in 1938.)

Here again, Mandelstam's scathing lines are elucidated by Russian history. "The Russians have no historical background of freedom," says Frieberg. "They were never a democratic society, never a libertarian society."

Once Americans understand this, they begin to understand better the reactions of Soviet officials today. "This helps us understand why, for example, the Soviets would not buy *Sesame Street* from us. In Russia, kids are supposed to obey their teachers. They aren't supposed to question them," Frieberg explains. "Once we understand that the Russians were under Mongol rule for three centuries, we understand better the Russian response to the threat of national war followed by foreign occupation."

"If you want to understand the meaning of the Russian Revolution, you must first understand Dostoevsky," wrote the great Russian philosopher Nikolai Berdiaev. For Dostoevsky himself, Pushkin was a prophet who "illuminates" the Russians' dark road "with a guiding light." Perhaps we in America so avidly read the works that make their way out of the Soviet Union—Solzhenitsyn's novels, Sakharov's essays, Nadeshda Mandelstam's memoirs—because we are looking for a beacon by which to read the enigma that is Russia.

—Carolyn McKee

"Literature and Society in Russia"/Maurice Frieberg/U. of Illinois, Urbana/\$74,520/1978-79/Higher Education Grants/Regional-National



A late seventeenth-century map is reproduced on the dustjacket of Patricia Grimsted's volume *Archives and Manuscript Repositories in the USSR*; the monk is found in a manuscript in the Library of the Academy of Sciences in Leningrad. Two more familiar photographs are those of Joseph Stalin and Alexander Solzhenitsyn; the statue is a "monument of eternal glory to heroes of the defense of Leningrad, opened in that city May 1960." Photograph from the Soviet embassy.



International Communication Agency



Россия



© Rick Stafford, Fogg Museum

The Evolutionary Left in France

The world is watching France.

When François Mitterand and his Socialists moved center stage in May, the governments and the press of other nations settled back to judge just what and how the first socialist government in France's Fifth Republic would do.

A dozen college professors who spent eight weeks last summer steeped in the study of the history and people behind the headlines would warn this global audience that the contemporary political scene in Europe should be viewed in light of the long evolutionary process which produced it.

These Americans bring to the analysis of European politics a special expertise refined in the NEH-sponsored seminar, "Communism in Southern Europe," conducted in Rome by Joseph LaPalombara, Wolfers Professor of Political Science at Yale University, recently appointed the U.S. cultural attaché in Italy. Calling the seminar "a crucible for professional discussion and exchange," LaPalombara lay before the group questions of communist ideologies, strategies and power: How will the parties affect the institutions and behavior of the European Economic Community (EEC)? What is their relationship to other parties of the left? What individual forces in the societies of southern Europe have produced the cluster of new theories called Eurocommunism with its emphasis on national needs and circumstances and its disavowal of the "dictatorship of the proletariat" and endorsement of pluralism?

Basic to the exploration of these issues is the realization of the protean nature of political institutions that defies labels and increases the dangers of oversimplification.

"The events in France don't fit into the usual concepts of 'left' and 'right,'" says Jean Cohen, a seminar participant who teaches social theory courses and institutional analysis at Bennington College in Vermont and who used the seminar to investigate the likelihood of the French Communist Party's adoption of Eurocommunism. "Mitterand's party represents, in a sense, a break with a longstanding Jacobin tradition in France which both the left and the right were a part of. I think they are trying to give meat to the ideals of democracy of the West without falling into the communist alternative of which they are very critical."

Jane Slaughter, history professor at the University of New Mexico who studied women in the Italian resistance last summer, advises accepting European political parties as outgrowths of their countries' histories—not as

superimposed political structures, but natural and crucial parts of the lives of the people. Her insight is partly due to the "eyewitness" experience of the seminar. "One of the things that I was impressed with in Italy was the incredible political consciousness of the population," said Slaughter. "People read two—three newspapers; they talk about things; they're issue-oriented and they care."

Political science professor Vincent Fuccillo of Brooklyn College, New York, cited the seminar's approach to last summer's maneuvers between the Italian Communist Party (PCI) and the Italian labor unions as an example of "the unique blend of the academic and practical perspective. Not only was Joe (LaPalombara) able to get a number of us into the Chamber of Deputies to hear some of those debates, but he invited a number of trade union and PCI people to talk with us—some of whom were quite frank about the problems they faced."

Although the time spent "on the inside" of European politics may have been the most exciting part of the seminar, it was also the briefest. Most of the eight weeks found fellows scouring the resources of the American Universities Field Staff Center for Mediterranean Studies, the Italian Chamber of Deputies, the Gramsci Institute, the Italian Union of Women and other libraries and archives.

Participants also found in their colleagues a useful resource. During the last half of the seminar, fellows took turns at the role of discussion leader. Gary Prevost, who teaches comparative government at St. John's University in Minnesota, reviewed for the group *Eurocommunism and the State*, by Spanish Communist Party leader Santiago Carrillo. Prevost's research on the Party in Spain was especially helpful to colleagues Jane Slaughter and James Colbert, a philosophy professor at Boston State College.

Slaughter incorporated some of Prevost's work in a guest lecture on the Spanish Party (PCE) that she delivered for her university's political science department.

Colbert, the lone philosopher of the group, collaborated with Prevost on a general presentation about the contemporary Spanish political situation. Besides sharing source material, each was able to benefit from the other's frame of reference. Because Colbert's individual research project was a study of the political theory of Antonio Gramsci, sometimes credited as the founder of Eurocommunism, part of his interest in the PCE, who are self-proclaimed Eurocommunists, is the degree to which they are influ-

enced by Gramsci's theory. "It was useful for me to work with a political scientist," said Colbert. "I tend to interpret action as the result of theory, while political scientists take a more empirical view. They see things as a response to circumstances."

Prevost, while continuing research on the relationships between the PCE and the Spanish trade unions, has already incorporated the work that he and his colleagues completed on Eurocommunism in "virtually every course I teach." It has been a general effect of the seminar to encourage further research in a specialized topic and at the same time to expand present classes to include the seminar work. At least four members of the group are planning trips to Europe this year to pursue topics that they began last summer.

The summer's work has also resulted in published articles for many of the participants (Fuccillo, for example, has been asked to write articles for publication in Italy) and in a lecture series organized by Jean Cohen for the Bennington community on "Civil Democracy in Peril: The Challenge of Socialism," which, following the seminar model, combined the expertise of practicing politicians with the insights of scholarship.

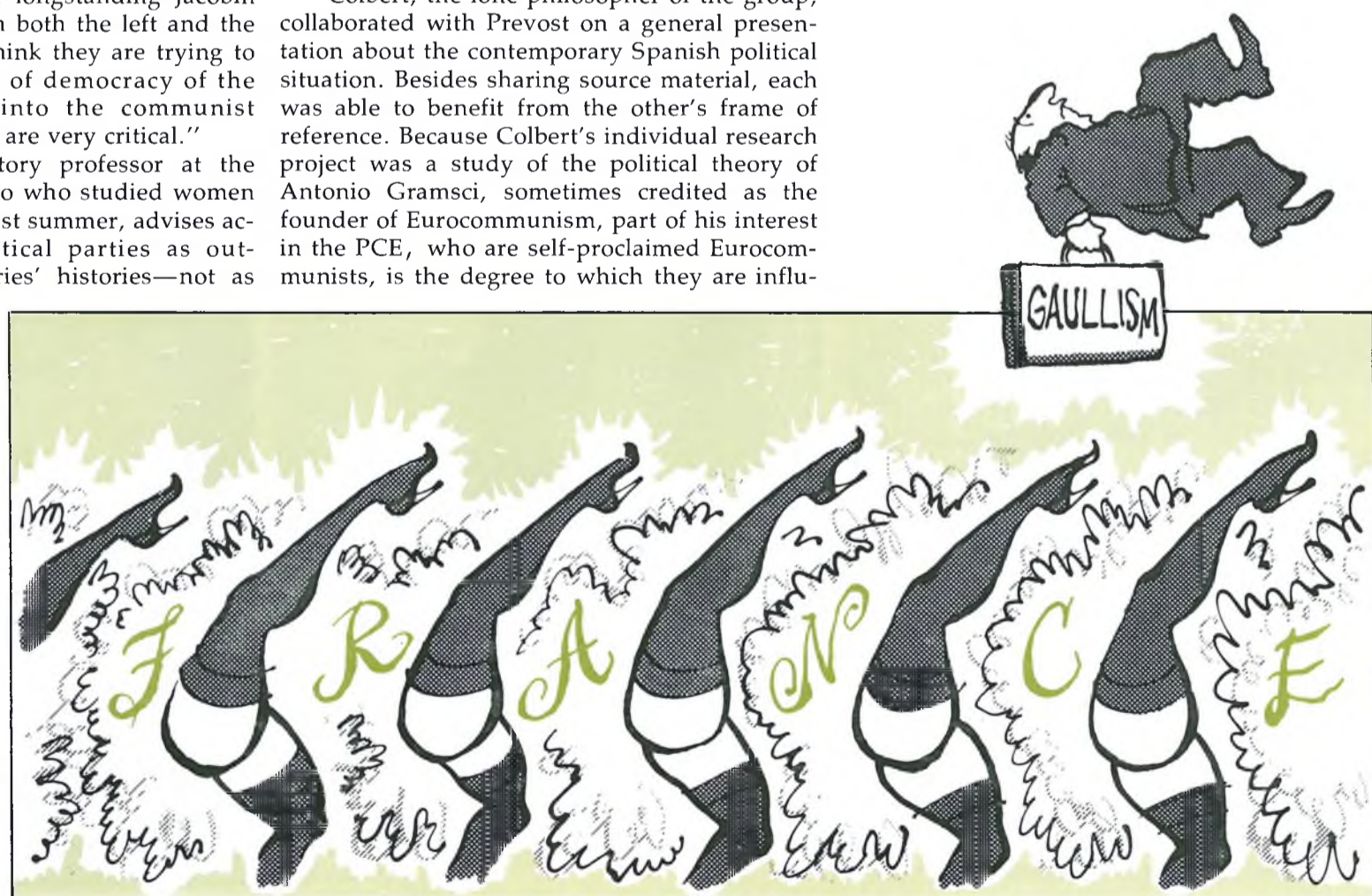
The immediacy of the seminar's environment gave participants a special perception combining the vision of the objective scholar with the intuition of an initiated insider. Jane Slaughter recalls one of the final discussions last summer with a testimony to that perception. "We were talking about the trade unions and outside pressure groups and we figured it would be the unions that would be the crucial challenge. We pinpointed Poland. It was really bizarre to come back and have [what we discussed] actually happen."

—Linda Blanken

Ms. Blanken is the managing editor of *Humanities*.

"Communism in Southern Europe"/Joseph LaPalombara/American Universities Field Staff Center for Mediterranean Studies/\$53,605/1980/Summer Seminars for College Teachers

Cartoonists around the world marked the victory of Socialist French President Mitterand in a variety of styles. Here, prize-winning cartoonist Tony Auth of the *Philadelphia Inquirer* celebrates the changing of the guard.





WORLD BANK PHOTO by Kay Chernush

The Evolving State of African Studies

All too often the development of area studies at American colleges and universities is linked quite closely to foreign policy initiatives or to national politics. African studies—a concentration of units focusing on the most culturally diverse and centrally placed of all the continents—has been, thus far, both the victim and the beneficiary of events and trends at home and abroad.

The National Defense and Education Act of 1958 made funds available for the study of foreign languages and cultures in regions of the world thought to be in the national interest. Thus, "centers of excellence" were designated by the federal government for African as well as Chinese, East European, East Asian, and Latin American studies, all areas thought to be of strategic national importance. But because the importance of Africa as a region of global significance has never been articulated by American educators or political leaders, only a few centers and very little money were devoted to African studies, confirming the linkage between political necessity and education.

The perception by successive U.S. governments of the relative unimportance of Africa, say African scholars, is continually reinforced by negative images of Africa spawned by endless Tarzan movies and by the insensitive reporting of uninformed journalists in the national media.

Africanists generally agree that the prime reason for the neglect of African studies is racial prejudice against Africa and people of African descent. W. Lamoué-Smith, professor of Afri-

can American studies at the University of Maryland, Baltimore County, believes that negative attitudes about black people in America are extended to African peoples as a whole. Donald Herdeck, a professor at Georgetown University and head of Three Continents Press concurs, pointing to the scores of courses on East Europe which were taught when he first went to Georgetown more than a decade ago. At the time, there was only a solitary course on African literature.

African studies prospered in America—either on its own or in combination with Afro-American, Caribbean, and/or Hispanic studies—when black studies programs proliferated in response to the political clamor of the sixties. Until then, very little effort was made to teach black Americans—12 percent of the United States' population—about their heritage.

While Howard University pioneered in the teaching of black as well as African studies, it was only through the efforts of the late Melville Herskovits, anthropologist and author of *The Myth of the Negro Past*, that the linkage between Afro-American and African studies became recognized. Herskovits' seminal work showed how African aspects of Afro-American life were retained and reinterpreted in the new world.

While African studies at American colleges and universities were virtually always a graduate program, far removed from the average black American, black studies programs mushroomed in response to the Civil Rights movement with its resulting black awareness and black pride. Many of these programs were ill

planned, poorly staffed, and poorly run.

Africanists with whom I talked agree that although African studies has been stigmatized by association with ill-conceived programs which have long since expired, the most sensible plan for the future is to develop a tripartite structure with Afro-American and Caribbean studies—in short, an expanded, more international approach. Oscar Dathorne, professor and director of Caribbean, Afro-American and African studies at the University of Miami, has been restructuring the program there to fulfill this objective. Daphne Harrison, newly elected chair of African American studies at the University of Maryland, Baltimore County, succeeded in making the trifocal program one of the few in the country which are full-fledged independent departments, rather than programs.

To the extent that Africa becomes recognized as an area of vital importance to United States global policy, the future of African studies will be a bright one. This view is shared by Bernth Lindfors, who chairs African studies at the University of Texas, Austin, and edits the journal, *Research in African Literatures*.

"Recognizing that disbursements to area studies are made first and foremost in the national interest," says Lamoué-Smith, "we should promote the view that knowledge of world cultures is in the national interest not only at the college level but in elementary and secondary schools as well."

—Jonathan Peters

Mr. Peters, an Endowment staff member, is on leave from the University of Maryland, Baltimore County.

Biography of an African Chief



Koinange wa Mbiyu of Kenya, Africa, c. 1948

"Mau. Mau." The words conjure up images of drums beating in the African night . . . clandestine meetings of frenzied natives . . . terror, rage, malevolence, murder—long after British rule ended in Kenya.

"Actually, 'Mau Mau' is a scrambling of the Kikuyu word *uma*, meaning 'Get out—leave!' " explained NEH Fellow Marshall Clough. "According to legend 'Mau! Mau!' was shouted when the Kikuyu Central Association (KCA) headquarters were raided by the British in 1949. It was a kind of pig-Latin used by Kikuyu children and by the KCA as a code," not unlike the word "ofay" in black American slang.

It was at this raid that the British found evidence that Koinange wa Mbiyu, the subject of Clough's research, and possibly the most influential chief during the thirties and forties in Kenya, widely respected as a mediator between the British and his people, the Kikuyu, was a secret member of Jomo Kenyatta's KCA. Koinange was active in the Oathing Campaign of the forties, which solidified the Kikuyu and other Kenyan ethnic groups in opposing the British colonial administration.

The Oathing Campaign laid the groundwork for a campaign of terror and guerilla warfare that the Mau Mau waged in the early fifties and that culminated in the assassination of the prominent pro-British chief, Waruhiu wa

Kung'u. His assassination resulted in the Kenya Emergency (1952–1960), which sent thousands of Kikuyu including Koinange and Kenyatta to detention camps where Koinange spent all but the last few months of the remaining eight years of his life. When he was released by the British because they were not anxious to have him die in detention, he was an ill, eighty-year-old man who would not live to see his country gain independence three years later.

Marshall Clough became interested in Koinange when he was collecting material for his dissertation in Kenya in 1973 and 1974.

"Koinange was a mediator—what the anthropologists would describe as someone who tries to link up a local area or culture with a national socioeconomic system.

"He was a man caught in the middle. He was not of the first generation who did not participate with the colonists, but neither was he part of the younger, university-educated generation like Kenyatta or his son, Mbiyu Koinange."

Clough sees biography and autobiography as a way of getting at the human side of history which a quantitative approach would miss, especially in histories of Third World countries.

Clough will examine the archives of the British colonial government, various missionary societies and the local Native Councils, but he will approach Koinange's biography principally by collecting the oral histories of Koinange's contemporaries or the succeeding generation who know of him, both Kenyans and Britons.

Most of Koinange's colleagues are now between sixty and eighty years of age. The oldest informant during Clough's first trip to Kenya, was a ninety-year-old woman who spat on the ground when he mentioned Koinange's nemesis, Paramount Chief Kenyajai, who represents what Clough refers to as a "stooge" or "collaborator," that is, a chief who gained power through the British and exploited the colonial system for his own personal gain.

"Some radical scholars see Koinange as a collaborator," Clough said, "but unlike Kenyajai, although he did participate in the colonial Chieftaincy and rose within it, Koinange was sincerely interested in using what the British could offer—education, medical care, and agricultural techniques—to help his people."

Koinange wore traditional garb, but was the first Kikuyu to use a plow and barbed wire; he refused to speak English, even though he could, but became a Christian; he originally attacked Kenyatta's politics, and believed that his own moderate Kikuyu Association could bring about reform but eventually became bitterly disillusioned when the Kenya Land Commission virtually mandated the status quo by ignoring the issue of confiscated Kikuyu lands.

Clough plans to collect the oral histories by using the same procedure he developed during his first days in Kenya:

"My translator, Christopher, a Kenyan high school student who spoke Kikuyu and English and I would drive around in a beat-up old Renault from settlement to settlement in rural Kiambu. We would ask for the "old man" and the stools would be brought out and sometimes tea would be served. The event would attract various neighbors, children and chickens. We would then begin the interview by asking the informant's name lineage, clan and circumcision year."

The circumcision year is often a more accurate if not the only way of reckoning time by Kikuyu standards, with each year having a particular name roughly corresponding to a year in the Western world.

Clough always asked an informant if he or she could remember anyone else who was involved in an event, thereby creating a network over Kiambu which will be largely intact upon his return. He is also in close contact with Koinange's son, C. K. Koinange, and with Peter Mwaura of the University of Nairobi with whom Clough may jointly write a biography of Koinange.

Clough plans to submit his work in article form to the *Journal of African History* published at Cambridge and acknowledges that he wants to attract a scholarly audience through his approach to the full-length biography of Koinange as well. He has published a biographical sketch of Koinange in *Biographical Essays on Imperialism and Collaboration in Colonial Kenya* edited by B. E. Kipkorir and published by the Kenya Literature Bureau this year. But Clough would like to write a popular version of Koinange's life for the average, literate Kenyan and so increase the beneficiaries of his research.

"Even though I am approaching Koinange critically, I find myself in sympathy with his position," Clough admitted. "He is a tragic figure who largely failed in his mission. He committed himself to the colonial structure but did not support it—a typical pattern for politicians in Africa—but his real importance is that he provided the transition which allowed Kenyatta and others like him finally to master the neo-colonial situation in Kenya."

—Karen Salisbury

Ms. Salisbury is a Washington writer.

"Mediator and Patriot: The Life of Koinange wa Mbiyu of Kenya" / Marshall S. Clough / U. of Northern Colorado \$22,000 / 1981–82 / Fellowship for Independent Study and Research

Ed. Note: As Humanities went to press, Mr. Clough was awaiting clearance from the government in Kenya to continue his research there.

Commoners and Kings in African Art

From art, which tells a story beyond objective beauty and fineness of craft, a museum audience may expect to learn something of the creators by studying their creation. Two NEH-funded exhibits of African art, one currently on tour, have opened the eyes of the public to the history and lifestyles of two strikingly different African societies.

"Afro-American Arts from the Suriname Rain Forest," a display of 350 pieces of Maroon art gathered from collections in the United States, Europe and Suriname, demonstrates the unusual degree to which art pervades the lives of the Maroons. Descendants of slaves who fled a harsh plantation life on the northeastern coast of South America to settle in the inland forest, the Maroons decorate their homes, their tools, their clothing, their bodies—so that everywhere in a Maroon village there is pattern and color.

The effect of this art—joyous and inescapable—is captured in the exhibition by the profusion of objects on display and by outsize photographs of Maroon architecture and personal adornment and of scenes showing how objects are constructed and used in the villages.

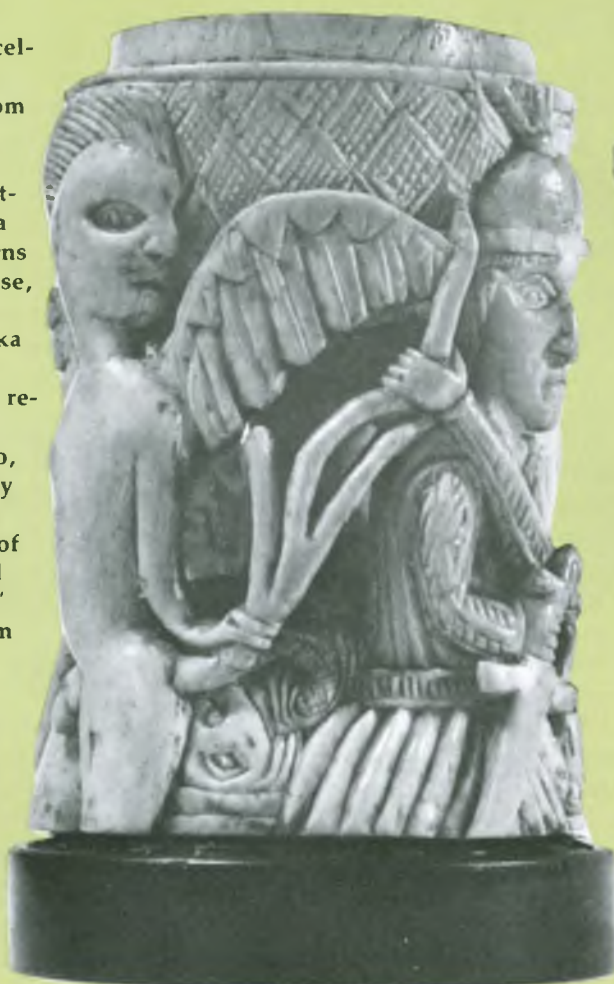
The rooms in the exhibition are filled with items of daily life, splendidly carved or striking in color and pattern. Among the many intricate wooden pieces made by the men are doors and house facades, a visual backdrop of village life; implements of food preparation and serving such as trays, ladles, food-stirring sticks and peanut-grinding boards; household items like folding chairs, stools, washboards, and hammock-making and carpentering tools. And since almost every adult Maroon, male and female, owns a canoe in which to travel to another village, or to a horticultural camp, there are carved canoe prows and decorated paddles.

Woodworking is a man's medium in Maroon society; women work with textiles. In the exhibit, the capes and the women's skirts testify to the Maroon love of strong color contrast and variation of pattern within an overall symmetry. The women take striped cloth which their husbands have purchased on the coast, and cut it into narrow strips to be sewn together. Or, they applique small cloth pieces onto a larger cloth—forming a bold and colorful pattern.

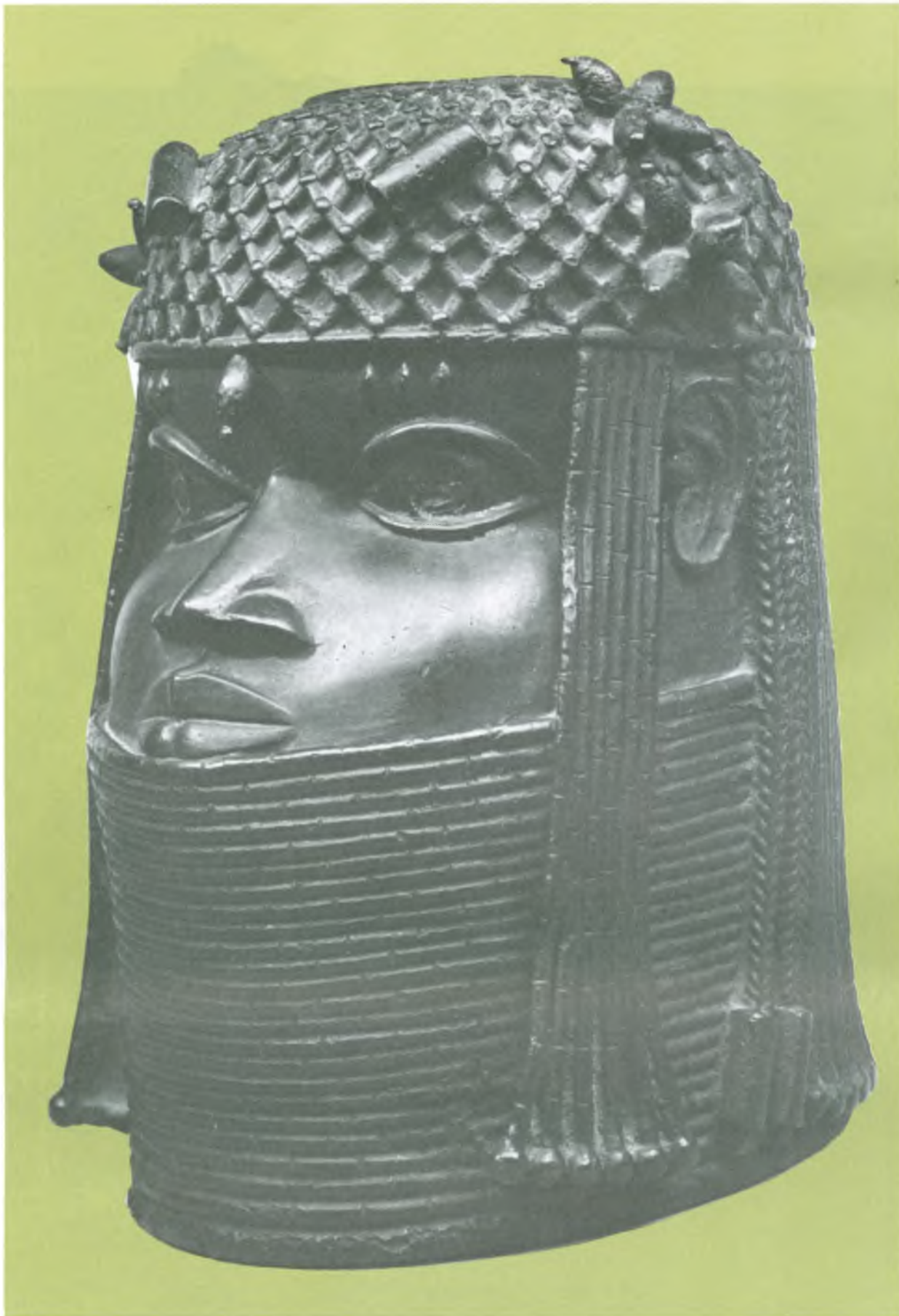
Exhibition curators Sally and Richard Price, anthropologists who have spent three years living among the Maroons, as well as many additional years studying Maroon culture, say that every Maroon is an artist, learning to create as a



The art of Suriname celebrates the objects of daily life. Shown (from top to bottom) are a plank-top stool with carving typical of eastern Maroons; a Djuka comb; intricate patterns decorate a Djuka house, even the ends of the roofbeams; a Saramaka design known as "around the head" is realized in a calabash bowl, a child's hairdo, and a manioc cake. By contrast, art from the Nigerian royal court of Benin is majestic and sumptuous. This 3 1/4" ivory salt cellar is from the sixteenth-century Royal Court.



Mr. and Mrs. Paul Tishman Collection



A seventeenth-century bronze head 10¾" high illustrates the finely developed art of Benin which dates back to the fourteenth century. Highly stylized, Bini art revolved around the Royal Court in Nigeria.

small child at the side of a parent or grandparent. Everyone shares in performances of ceremonial dances, songs, and drumming.

Contrasting the Maroons with some African societies in which certain individuals are trained as artists and produce sculptures and carvings to be sold to others, Richard Price notes that the Maroons "rarely and reluctantly sell their work. Those Maroons whose artistic talent is outstanding are rewarded by the admiration of their fellows or by a request to create a design for someone else to execute."

The Prices have provided considerable interpretive material including a narration of Maroon history. A slide set of field and historical photographs in a natural setting illustrates the personal arts of body cicatrization, the intentional scarring of the flesh for decorative purposes, and hairdos as they have evolved over the years. A videotape introduces the museum audience to Maroon dance and music, which are integral aspects of both daily and ceremonial Maroon life.

In the exhibition catalog, the Prices not only describe the objects on display, but provide a complete history of the Maroon communities and a detailed portrayal of life in their villages.

Vividly illustrating how completely art encompasses daily life in Suriname, the Prices describe one afternoon when they came upon three women sitting in an open-sided house, going about the day's chores. One decorates a calabash; a second crochets a leg band for her husband; a third woman, making manioc cakes, carefully traces a design in the flour as the cake rests on a grill over a smoldering fire. While each cake bakes, she works on a hairdo for the woman carving the calabash, braiding sections of her hair into an intricate design. The women are at once artists and critics: as they work, they talk among themselves about the effects they are trying to create, comparing design motifs with those used last year, or by someone else.

Part of an NEH grant to the Walters Art Gallery in Baltimore, where the exhibition is

showing until the end of this month, before traveling to the American Museum of Natural History in New York, enabled eight Maroon dancers and musicians to perform for audiences in Baltimore, Washington, D.C., and New York. The performances included rituals danced by women to welcome their husbands after long absences, and linguistically and musically complex "tree-felling" songs.

While Maroon art is created out of daily life at the grass roots, the art of Benin, a centralized state in Nigeria, is conceived with a grandeur fit for a god-like king. "Art of the Nigerian Royal Court of Benin: Images of Power," an exhibit shown at the Grey Art Gallery of New York University earlier this year presented sixty-eight pieces from private and museum collections in the United States.

Benin is an outgrowth of a civilization which has existed since at least the fourteenth century. By the fifteenth century, the Bini people had developed a concept of divine kingship which paralleled similar ideas then emerging in Europe.

The art produced in the Royal Court was dedicated to maintaining the power of the divine Oba and differed from most tribal and other regional African art which reflected rural, peasant communities. Sylvia Williams, curator of the department of primitive art at the Brooklyn Museum, draws attention to similarities between European and Benin art works, though she does not suggest a causal relationship:

"... Benin figures frequently depicted gods portrayed as kings and queens, and were arranged on altars in large and extensively decorated structures that functioned in many ways as cathedrals. The technology of brass casting, as well as metal itself, constituted an exclusive monopoly of the kings; objects and plaques commemorating specific events were created by guild artists working within established canons of taste. Increased stylistic elaboration was a requisite of rank, comparable to the sumptuary laws of Western society." With great technical skill, the Bini worked in ivory, wood, terra cotta and bronze, the intricacy of the bronze work as masterful as Benvenuto Cellini's.

"People who came to the show spent a lot of time," said Flora Kaplan, director of the NYU museum studies program. "They seemed to enjoy reading the texts interpreting the art and placing it within the context of Benin civilization."

A brochure, visual backgrounds illustrating historical and ethnological context, and a slide show provided additional interpretation. Running through the history of Benin from the fifteenth century to the crowning of the new Oba, or king, last year, the slide show gave indisputable evidence of Benin's continuity with the past; a 1954 slide shows a nobleman wearing a costume almost identical to one worn by a figure in an exhibition piece.

The showing attracted more than 12,000 visitors, a record for the gallery. Besides members of the university community and museum specialists who often come, many—African diplomats, community activists and people from the city—were in the gallery for the first time.

—Anita Franz Mintz

"Afro-American Arts from the Suriname Rain Forest" / George R. Ellis / U. of California, Los Angeles / \$233,625/1979-82 / "Interpretive Enrichment for 'Afro-American Arts from the Suriname Rain Forest'" / William R. Johnston / Walters Art Gallery, Baltimore, MD / \$24,630 / 1981 / "Images of Power: The Art of the Royal Benin Court" / Flora S. Kaplan / NYU / \$15,076 / 1980-81 / Museums and Historical Organizations Program

Museum Studies Program, New York University

The Lesson of Africa

My first direct contact with Africa came when, a number of years ago, I stepped from an airplane that had flown down from Paris to Abidjan, the capital city of the Cote d'Ivoire. My overwhelming sensation of having stepped into another world was no doubt heightened by the unearthly hour—it was about 3:30 in the morning—but I never lost that sensation of another world, a different world, during the two subsequent years that I lived in West Africa; nor, conversely, have I ever felt as if I were stepping into another world upon arriving in Paris or London or Rome or Athens or any other capital city of Western Europe. For me at any rate, and I think for many other Americans going there, West Africa looks different, sounds different, smells different, tastes different, feels different from the world one is accustomed to; the sensation is of difference: another and different world.

It is my conviction, however, and I trust anthropologists would share the conviction, that in the study of difference lies the promise of greater self understanding, greater awareness of the nature of one's own world and the nature of one's being in that world. For however different the African world and the Western world may be, they are nevertheless both of them *worlds*, i.e., social/cultural systems that are internally coherent, centripetally organized around the principle of their being, and self-explanatory in the networks of interrelated beliefs, attitudes, and activities that make them single wholes and distinct world entities. Both of them being worlds, they must be, with whatever difficulty, mutually understandable.

To put it another way, it seemed to me as if Africa had a profound story to tell, a story that one could, and wanted to, follow; or as if Africa were enacting a tale of immense age and of great significance, of great significance especially to the Western world with its vastly different tale (which we hardly notice because we are too much of it). In the literature from Africa, too, as in all her cultural enactments, the African tale is being told and it is one that the Western reader can profit by attending to. The Ibo novelist Chinua Achebe has remarked that while the African has numerous kinds of direct contact with the West that give some understanding of that other world, the European or the American must depend to a much greater degree on reading to understand anything of Africa.

There are various sorts of writing that can advance our awareness of the dense milieu of the African world, but I suggest that one kind stands out as especially relevant, rich, and appealing. I have in mind writing in which an African (for the tale is African and loses a good half of its force if retailed by someone not African) tells his or her story and at the same time—consciously or unconsciously, directly or by implication, in event, in structure, and in tone as well as in outright statement—tells the story of a community, of an entire people, of a whole world. One can call such writing autobiography, both individual and communal, or one can simply name it literature; in either case, the essential point is that in it we have the story of an Africa, of African life and the African world, told from within and possessed of all the philosophic, aesthetic, and cultural assumptions that present themselves as specifically African.

A large body of writing from Africa will fit this autobiography-cum-literature description, ranging all the way from straight, sober-sided, chronological autobiography (of political leaders, for example, like Nnamdi Azikiwe or

Obafemi Awolowo) to imaginative, creative autobiography (Camara Laye's *L'enfant noir* or Ezekiel Mphahlele's *Down Second Avenue*) to autobiographical fiction (the novels of Chinua Achebe or Ngũgĩ wa Thiong'o) to personal ethnography (Jomo Kenyatta's *Facing Mount Kenya* or Victor Uchendu's *The Igbo of Southeastern Nigeria*) to non-narrative lyric expression (the poetry, for example, of David Diop or Leopold Senghor or Wole Soyinka). What emerges from reading such diverse writings as these is a sense of a remarkably coherent African world view; and when I say "coherent" I mean not only that the world view is apparently shared by the different writers and in itself holds together but also that it seems to rise out of and describe a world in which all parts are intimately related to one another and each to the whole in such a way that to touch one is to set off reverberations in all and to understand one is to understand the whole.

The picture we get from such reading is of a world not compartmentalized: religion, economics, political science, anthropology, literature, psychology—these are all aspects of one another—different faces on, or different languages for describing, the one essential reality, and that reality is the relationship of identity

existing between the individual and the group. "I am because we are, and since we are, therefore I am," is the feeling of the Sonjo, according to John Mbiti. This psychological, philosophical, and cultural cohesion is perhaps best caught in the African notion of the extended family which has the profoundest implications for and widest echoes in every moment of African life. It is utterly foreign to our life where even the nuclear family is in danger of being exploded, so that all would be the individual who, of course, can be split also with the consequence of pervasive schizophrenia.

The lesson of this tale told by Africa and Africans—I mean the lesson for us who find it so profoundly different from any lesson the Western tale might teach—is surely not that we should all hasten to Africa and try to become Africans, but rather that other ways than our own have been found for ordering life and for relating to the world and to others in it; and awareness of those other ways will help us to understand better, and perhaps correct, our own way, both its possible strengths and its certain weaknesses.

—James Olney

Mr. Olney is presently a fellow at the National Humanities Institute and is a Guggenheim fellow.



WORLD BANK PHOTO by Kay Chernush



ASIA

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Integrating Chinese Studies

Most of us like to believe that our disciplines are in flux, and that they tremble on the edge of new and decisive areas of breakthrough. Even with such a half-mocking caveat, however, it is clear that Chinese studies at present face extraordinary pressures and challenges, arising in a wide variety of guises: organizational, durational, cultural, to name only three.

What are Chinese studies, and how can they be integrated into the organizational structures of universities? The range of centers, institutes, councils and departments in which various bits of China currently find a home illustrates the problem. Chinese studies must surely mean Chinese language, so a linguistic departmental base has inherent logic; interest in China is deeply cultural and historical, so that literature and history or philosophy departments all make sense as homes; so much contemporary interest in China is based on realities (or perceived realities) of global politics and communism so that political science or international studies are also logical foci.

One way to integrate Chinese studies is to bring them under the broadest possible umbrella organization that can still be consonant with a measure of focus and supervision—essentially that is Yale's answer. Here, the Council on East Asian Studies coordinates faculty from several departments, administers a master's program, and conducts fund raising for projects focused on East Asia. The Concilium on International and Area Studies coordinates a wide group of area councils and recruits and raises funds from a wider base than any one "area studies" subgroup of disciplines could contemplate. The strength of this system, when it functions effectively, is that both collegiality and autonomy can be maintained.

But organizational structures cannot help

much—except through efficient fund raising—with the central problem: the time needed for advanced training in East Asian studies. Completing a thorough course of study for an advanced degree and producing a strong dissertation within less than six years after receiving the B.A. is rare indeed.

It is hard to achieve a level of fair proficiency in spoken and written Chinese in less than three years; it is hard to graft a strong measure of classical Chinese onto such a base without two years more (though of course the two can overlap); the mounting sophistication of Japanese scholarship on China makes knowledge of Japanese increasingly essential—especially in some areas of socioeconomic historical enquiry. Even with the special courses in Japanese language for those in Chinese studies which Yale and other universities have developed, there is a limit to how much acceleration is possible.

And such language training, however crucial, is only a part of the training process. In literature, history, religion, art, sociology, anthropology, political science, economics, the fundamental tenets of enquiry must be mastered, and a broad enough grasp of data must be assured to make intelligent comparative reflection either possible or useful.

The challenges of the present state of East Asian studies, however, are more than organizational and durational. In the case of China, they now include a number of cultural decisions that will affect the shape of our studies across the next generation. Conspicuous among these are problems relating to fieldwork or archival research within the People's Republic of China, now that that has become a very real alternative to Taiwan; and whether, in pursuit of the opportunities to do such work, scholars will be pressured to adopt Chinese definitions of what

constitute meaningful questions and methodologies. And will it be possible to finance such research on a long-term basis except through U.S. government funding agencies? And if it is not, can those agencies hold to a truly humanistic vision, in the broadest sense, and let the validity of the quest for knowledge itself transcend more current concerns with feasibility and relevance?

In many ways, the focus on topics in East Asian studies will continue to be the result of reactions to fruitful disciplinary developments elsewhere in the world. Analysis of China's social and economic structures will follow current trends away from concern with modernization, and into the organization of local systems, on the one hand, or of global interdependencies on the other. Students in literature will be drawn to new critical approaches that emphasize linguistic structures, while historians try to assemble data on the areas of subelite social history that are so very elusive within the traditional Confucian-dominated historical canon. But new methodologies, though bringing excitement to the field, will not make it any easier; language-training time could certainly be shortened if there were more widespread teaching of East Asian languages in high schools or colleges, but that can be achieved only at the expense of other areas of cultural breadth.

A passionate concern with the inherent richness and value of East Asian cultures must be kept alive in the United States, even among a few, even in a context of political ambiguity, and even if the cost is high. To achieve that, with shrinking funding and receding job outlets for scholars, will demand our utmost ingenuity.

—Jonathan Spence
Yale University

Hammurabi Goes East: The T'ang Code

When Madam Mao and other Red Chinese leaders are publicly forced to “confess” their crimes against the state, it is a less revolutionary custom than it might appear. In fact, a detailed Chinese code of laws stipulated more than 1,300 years ago that such a confession was needed before judgment could be brought in a criminal case.

Today’s Peoples’ Republic contains few such vestigial precepts from the legendary Middle Kingdom. But the ancient legal code may still provide some clues about the complex nature of the world’s most populous nation. The so-called T’ang (pronounced “tahng”) Code, named after the era’s ruling dynasty, was compiled in A.D. 653, though it contained many rules that already had prevailed in China for hundreds of years. Drafted while China dominated much of the Asian continent, the code quickly “became the single most important and influential piece of legislation in East Asia,” notes Wallace Johnson, a legal historian and scholar.

“Not only all later Chinese laws during the imperial period, but also legal codes in Korea, Vietnam and Japan were to some extent based on the code,” Johnson adds. A Kansas University professor, Johnson is using an NEH grant to complete an annotated translation of the code into English—a labor of love he believes will further Western comprehension of the sometimes inscrutable Orient. “If we are going to understand the Chinese today, we are going to have to know something about their history,” Johnson says.

Johnson already has published a book translating the code’s general principles. He currently is completing a second volume which details legal remedies to such crimes as robbery, fraud and counterfeiting.

Far from an unintelligible hodge-podge of malfeasance and misdemeanor, the code, says Johnson, “can be an immediate introduction to a complex society.” By means of detailed footnotes and an extensive introduction, Johnson aims to show how the code can elucidate such matters as the status and composition of Chinese social classes, the generally inferior status of women, and the special treatment accorded such groups as children, the aged and the disabled.

Unlike the United States, which Johnson notes is “obsessed” with suits and civil law, the Chinese code deals exclusively with criminal wrongdoings. “This relates to the fact that the Chinese are interested in compromise and mediation in civil matters,” Johnson says. “The only time the state will intervene is when someone assaults someone else.”

Whereas the outcome of U.S. criminal trials usually is determined by a jury of peers after lively verbal swordsmanship between prosecutor and defender, the Chinese used an “inquisitorial” method; under this system, a sole judge would question—and sometimes even paddle—both plaintiff and defendant until one or the other confessed the truth.

Attempting like Japan’s Mikado to make the punishment fit the crime, the ancient code specified a series of ten “abominations” that generally resulted in a death sentence. The specific capital offenses—including treason, sedition and assaults against parents and teachers—tell much about the community’s social values.

“Obviously, it shows that hierarchy and groups are very important,” Johnson notes, adding the Chinese are “very concerned with how you fit into your group.” Offenses against family members were considered particularly heinous. The state also would seek retribution from blood relatives of guilty individuals “much as Hitler exterminated the families of those who tried to assassinate him,” Johnson notes.

Lesser crimes brought a variety of punishments, ranging from ten raps with a light stick across the buttocks to permanent exile. Unlike Americans, the Chinese never punished offenders with imprisonment.

“Many were sentenced instead to penal servitude,” Johnson says. “For example, being sent to work on the Great Wall or to build canals.” He adds this notion was closely tied to the continuing Chinese ideal of “redemption” for one’s mistakes—an ideal graphically displayed by the “rehabilitation” of Deng Xiaoping and other modern-day leaders.

Even though the code generally has been abandoned by twentieth-century China, an individual’s social status “remains as important today as it did in the seventh century,” Johnson notes. “Back then, if you were the son of a bureaucrat or a landowner, you’d fare better in trials than if you were the son of a slave.”

Today, “the coin has been turned over,” Johnson notes. “Those with family wealth and land are more apt to be punished heavily; whereas, members of the proletariat or the landless peasantry are treated better.”

—Francis J. O'Donnell

Mr. O'Donnell is a Washington writer.

“Translation of the T'ang Code: Specific Articles Vol. II”/Wallace S. Johnson/U. of Kansas/\$29,008/1978-80/Research Translations Program

唐書云金作贖刑注云誤而入罪出



The Asia Society, the Japan Society, and the Yale-China Association are taking a preeminent role in educating Americans about Asia. Shown are two scenes from films about India, *Pather Panchali*, and *Jana Aranga*; a copper figure of *Nataraja: Shiva as Lord of the Dance*; from South India, Chola period, twelfth century; "Woman dressing in the mirror" as depicted by Utamaro (1753–1806); the design celebrating the seventy-fifth anniversary of the Japan Society; and the front gate of Hisang-Ya (Hunan-Yale) Hospital, taken c. 1920.

Learning About Half the Human Race

The rage for *chinoiserie*—the cult of things Chinese, whether furniture, porcelain, or literary works purportedly modeled on Confucian forms—among eighteenth-century cultural consumers has a parallel today. Popular fascination with things Asian—from *Shogun* to pandas to techniques of cooking to trendy travel plans—does not mean that American audiences really know very much about the history, society, traditions and problems of the Asian cultures they find so appealing.

Three private institutions—the Asia Society, the Japan Society, the Yale-China Association—are taking a preeminent role in educating Americans about Asia. Each has received an NEH challenge grant and has expanded membership, sought to stabilize endowments, and also strengthened outreach programs that are welcomed by a nationwide public audience eager to learn about all aspects of Asian life.

Old China Hands: The New Haven-based Yale-China Association is preparing to celebrate its eightieth birthday next year. (Despite its name and long-standing Yale affiliation, the Association is autonomous.) For nearly eight decades, with virtually no interruption, Yale-China has underwritten a unique, grassroots international exchange program aimed at improving education in China and enhancing American understanding of the Chinese.

Originally founded as the Yale Missionary Society, the Association soon became thoroughly secular, although many members and participants come from missionary families. When new provinces were opened up to Western presence at the end of the Boxer Rebellion, Yale-China established in Hunan, in the south-central rice-bowl, a secondary school, a medical school (the first school of Western medicine in China), a nursing school and a hospital. Last year John Bryan Starr, the Association's executive director, had a reunion dinner in Shanghai with twenty graduates of the medical school—from the class of '21 to '48/'49. And Yale-China is sponsoring what Starr calls a "modest" exchange program (four people in each direction) between Yale and Hunan Medical College.

Another venerable exchange—the Yale Bachelor Program, which sends graduates to teach English at Chinese colleges—goes back to 1907. The program is open to any senior at Yale, whatever his or her field. In many cases, students of literature, history and science who went out to teach in the spirit of public service, then became eminent Asian scholars. Among them is Gregory Prince, a dean at Dartmouth College and current president of Yale-China.

The Association has expanded its public outreach program in this country: the old house organ has been transformed into *China Update*, a newsletter with a national circulation of 2,000; the Association directs public lectures and colloquia in the New Haven area, and has opened a research center for studying the People's Re-

public of China. And as co-sponsor of the Regional China Council in southern New England, Yale-China reaches out beyond the university to the burgeoning general audience eager to know more about contemporary China.

From Hiroshige to Packages: The Japan Society, founded nearly seventy-five years ago by prominent Americans and Japanese bent on fostering commercial and cultural links between the two countries, now serves as a cultural clearinghouse for educating Americans about every aspect of Japanese life. Sponsor of regular exchanges between the U.S. Congress and the Japanese Diet, the Society also orchestrates conferences, publications, performances, lectures and major events like the NEH-funded Japan Today, which entailed 550 different programs on Japan across the country in 1977.

Four traveling art exhibits are mounted each year, ranging from a priceless loan collection of Utamaro and Hiroshige prints to a display of traditional Japanese packaging—ropes and leaves, for example, total cost \$600—which captured the fancy of millions.

The Society is the largest non-commercial film producer in this country and films are an integral part of the educational program. Behind a familiar name like Kurosawa—whose recent *Kagemusha* was the first commercially successful Japanese film in the United States—are hundreds of notable Japanese filmmakers whose work includes contemporary drama, samurai epics, art films and documentaries. "Films are extraordinary windows on Japanese society," says Peter Grilli, director of the Society's film and education program, who also produced the Society's widely distributed documentary, *Shinto, Nature, Gods, and Man in Japan*. Asian studies centers find the range of films available a rich teaching resource, particularly for Japanese history courses.

Another Society program makes important Japanese books accessible to an American audience via a translation arrangement with the publisher, Knopf. The point is that there's a lot more to Japanese life—in which culture and practical affairs are seen as all of a piece—than *Shogun* or a Toyota factory.

Half the Human Race: How do Americans really come to an understanding of Asian society? For many, says Robert B. Oxnam, a China scholar and incoming president of the Asia Society, a work of art, a dance performance, a television film may be the first direct encounter with Asia. The aim of the Society is to exploit that moment. The Society, founded twenty-five years ago under the guidance of the late John D. Rockefeller, III, who gave it his legendary Asian art collection, is famous for its art exhibits. The art is powerful, says Oxnam, but Asian culture is more; the Society devotes only one-fourth of its budget to strictly cultural activities. Its larger mission is to educate Americans about traditional Asian civilizations and societies that

comprise eighteen different countries from Iran to Indonesia, and to increase as well the American perception of current Asian realities, problems, and achievements.

Most secondary school students are not exposed to Asia at all. (In a project surveying more than three hundred textbooks, only ten or twelve met the approval of scholars and teachers of international affairs.) Thus the Society works with state school systems, publishers and textbook adoption committees in a comprehensive effort to introduce Asia into the curriculum. The aim is not massive curriculum reform, but rather a graft of materials that introduce concepts about Asia onto existing programs in comparative literature or social studies. For example, in North Carolina, Asian specialists across the state were mobilized to serve with teachers on an advisory board to develop resource materials on various countries.

The Society also sponsors and distributes Asian films, particularly those of Indian filmmakers who are often overshadowed by the more famous Japanese, and produces films of its own. A widely hailed documentary on the Shiva tradition—a principle unique to cultural life in Southeast Asia—shows how religion and social life are intertwined. The Society is now collaborating with Boston's public television station, WGBH, and Michael Gill, the producer of Kenneth Clark's *Civilization*, on a thirteen-part series on Asian civilization. The same purpose informs a series on China done with WNET in New York. The point, says Oxnam, is to "get away from seeing China either as art or as a wondrous new society," but to look at themes running through Chinese civilization and to interpret contemporary life in the light of historical tradition.

The Asia Society sponsors eighteen different Country Councils—the biggest, naturally, being the China Council, which is in fact twelve regional councils. The various councils initiate programs with a local perspective. In North Carolina, for instance, an exhibit was put together using an array of photographs illustrating the state's long-held connections with China, particularly the role of missionaries and the tobacco trade.

We must all come to recognize, says Oxnam, that "Asia is taking center stage in world affairs." The Asia Society and its sister institutions are enthusiastically taking on the job of trans-Pacific guides and interpreters of the region that will, during the next two decades, be the most dynamic area on earth.

—Barbara Delman Wolfson

Ms. Wolfson is an editor and historian.

The Asia Society, Inc./Lionel Landry/\$600,000/1977–79/Japan Society, Inc./David MacEachron/\$625,000/1976–80/Yale China Association/John B. Starr/\$75,000 offer/1980–84/Challenge Grants Program



Museum of Modern Art, Film Stills Archive



The Asia Society



The Asia Society: Mr. and Mrs. John D. Rockefeller 3rd Collection



Yale-China Association



Japan Society

Perspectives on Vietnam



U.S. Army Photo CC 40405

More than six years after the last Americans in Saigon scrambled aboard helicopters to escape the bloody fall of that city, the debate over Vietnam continues to flicker. However infrequently it flares back into the national conscience, the war returns—in the plight of the Vietnam veteran, in the mysteries of those missing in action—bringing with it the ambiguities and anguish once dominating daily news.

The decade-long struggle for the minds and hearts and swamps of Southeast Asia polarized American opinion as no issue had since the Civil War. Long denounced by left-wing critics as a prime example of "U.S. imperialism," the Vietnam War is also defended by the President as a "noble cause," and bemoaned by an Alabama senator as a Manichean struggle that should have been won. Some believe that it was simply a sign that the "best and brightest" minds in Washington's cocoon had a mediocre understanding of history and other peoples.

Was the war any of these things? Are there objective answers to such deeply emotional questions?

"Our war in Indochina was the most reported, most photographed war in history. But it was the least understood," according to journalist Stanley Karnow. In an effort to improve that understanding, Karnow has joined more than a dozen other researchers who aim to produce a mammoth documentary tracing the history of Vietnam and its association with the West.

Despite many books, articles and films about the Southeast Asian nation, "there still hasn't been a single history that covers the entire [post-World War] period and tries to put it into a global context," says project director Richard Ellison.

The groundwork on this major retrospective began in late 1977 under the auspices of WGBH, a Boston public television station. With major funding from NEH, Ellison's crew now plans a series of thirteen one-hour documentary specials tracking Vietnamese history from the post-war French occupation to the 1975 debacle.

The Vietnam Project, the planned documentary's working title, is designed to do more than simply present a battle-by-battle chronology of Dien Bien Phu, Operation Rolling Thunder and the rest.

Ellison and his staff want to place Vietnam in the perspective of history, and permit viewers to form their own conclusions about the basis for the conflict, what was won and lost, and by whom. When aired on public television next year, Karnow says, the series "will recapture the breadth and depth, the tragedy and the sorrow of a great historical drama."

This obviously is an enormous task, which

raises and must answer dozens of questions: why, after a historic policy of avoiding a land-based Asian war, did the United States become involved in Korea and then Vietnam? Who gained and lost at the 1954 Geneva Conference, which ended French involvement in the struggle? How were Vietnamese peasants affected by various land reform schemes in both North and South Vietnam? Why was there so much confusion and mutual contradiction among top-level U.S. policymakers about U.S. objectives?

Trying to steer through the Scylla and Charybdis of facile ideological interpretations, the project producers sought to find and organize all relevant archival information in the United States, Vietnam, France and other nations.

Dozens of historians and social scientists from a variety of countries also were brought in to help the producers devise a format that could deal with the nature of historical inquiry beyond the specific ideas directly related to the Vietnam war, and could order and endow meaning to the historic facts without advocating a political ideology.

At the same time, Ellison's crew began filming interviews. Rather than simply questioning "experts," the production crew sought out hundreds of direct participants in the events, ranging, notes Ellison, "from the top generals to people in the street who were caught up in the war."

Though this is largely an American story, the producers have also conducted interviews with many non-Americans, including key participants from France and from North and South Vietnam. The programs are designed to let them tell their own story, with only minimal intrusion by an off-camera narrator. The object is to present a variety of views, guaranteeing the broadcast will mirror reality's complexity.

The producers envision that three hours will chronicle early Vietnamese history and the 1946–54 French-Vietnamese war. Nine hour-long segments will trace the rise and fall of U.S. involvement, from the accession of President Diem through the bombings and "pacification" programs to the rout of 1975. The thirteenth hour, likely to be aired first, will be an overview, assessing the war's impact over time. "It will be looking at things like the veterans' movement, refugees and other survivors of various kinds," Ellison says.

An eighteen-minute "sampler" tape, made in 1979 to help raise additional production funds, gives a hint of what parts of the series may be like.

Involving interviews with General Maxwell Taylor, Ambassador Eldridge Dubrow, General Edward Lansdale, Ambassador Henry Cabot Lodge and former Undersecretary of State Averell Harriman, the tape dissects the overthrow of Diem, who ruled South Vietnam with an iron hand from 1954 through 1963.

For most of those years, American policy supported Diem, described by Vice President Lyndon Johnson as "the only boy we got out there." But Diem and his family became increasingly unpopular with his own people, and in 1963 American policy changed.

The interviews recount how Lodge, sent in 1963 to be the new Ambassador to South Vietnam, received an official cable saying the United States would back a coup against Diem.

Once the ambassador had set the coup in motion, Saigon became an anarchy of shots and shelling. On the tape, Lodge recalls his feelings: "Well, my own feeling . . . well, I'd sort of been living with it for many . . . several weeks, so I can't say I was surprised. But of course you're always . . . it's always a very interesting thing to see people shooting. And you wonder when

you get to that point, you wonder what the next step is going to be."

The next step, as it happened, was Diem's execution by the coup's leader. On tape, journalist Karnow asks Lodge about the U.S. role.

Karnow: In this case, did you . . . when it all ended in this manner, did you feel that the United States had some responsibility for it?

Lodge: Well [a long pause] . . . I'd have a hard time telling you how.

Karnow: Could you try?

Lodge: [another pause] . . . I'm trying now.

Karnow: When you look back . . .

Lodge: Could we have stopped it? I don't think so. I don't think we could possibly have stopped it . . .

The project has uncovered few "earth-shattering" new revelations, Ellison says, though it has found evidence to contradict at least several commonly accepted historical incidents. It generally has been believed that early French shelling of Haiphong produced a "massacre of several thousand Vietnamese," but the Ellison team of researchers has found no indication that such a massacre ever took place.

The production team also is still pursuing a number of historical mysteries that may forever lie hidden beneath bombed-out villages and mounds of classified documents. The Vietnamese claim, for instance, that they drove the United States back to the negotiating table in 1972 by downing more B-52 bombers than U.S. authorities admit. American strategic leaders insist, on the other hand, that the Vietnamese were compelled to resume negotiations because they ran out of ground-to-air missiles—a contention the Asians deny.

However cryptic some events may seem, Ellison believes the entire saga may contain some salutary but "very complicated lessons" that remain relevant for current U.S. foreign policy toward such nations as El Salvador and South Africa.

"The U.S. might have come out differently in Vietnam, for instance, if we had had a better awareness of the French experience," he says, noting that Americans in general tend "not to have a very keen historical sense." And for Americans in their twenties or younger, for whom Lyndon Johnson is just another textbook name to memorize, the series probably will be a startling revelation.



WGBH Educational Foundation

He cautions that the multi-perspective account will require viewers "willing to abide complexity and ambiguity," but he thinks most people will fit that description. "The only people who will be disappointed are those who think there's a simple answer to the whole thing and will ask, 'Why the hell haven't you followed that line?'" he says.

"After all," Ellison adds, "it was not exactly *Victory at Sea*."

—Francis J. O'Donnell

"The Vietnam Project"/Richard Ellison/WGBH Educational Foundation, Boston, MA/\$60,000/1979/\$1,061,500/1980–82/Media Programs

LATIN AMERICA

The Intellectual Integrity of Latin American Studies

Latin American studies are in for hard times. In the United States, funding from foundations and government has declined sharply and the academic job market has grown formidably tight. Some scholars trained in the plush 1960s are drifting off to other fields while few new students enter the ranks.

Even more devastating has been the impact of "authoritarian" regimes on humanities and social science within Latin America itself. Scholars have been victimized in various ways—imprisoned, exiled, intimidated, killed. Some conspicuously courageous colleagues have struggled to create and maintain independent centers for study and research, most notably in Argentina, Brazil and Chile, but the long-run picture for scholarship at such centers is bleak.

The deterioration of resources, in Latin America and at home, occurs in the absence of crisis, a climate which in turn abets even more shrinkage. Most major countries of the region look fairly stable, enduring either military rule (Argentina, Brazil, Chile) or dominant-party structures (Mexico, Cuba). The vision provides misplaced reassurance. Policymakers and opinion shapers see Latin America as uneventful, unimportant, and relatively "safe."

Nicaragua and El Salvador have been in and out of the headlines, but have not seemed to constitute a full-fledged "crisis." And this may be the cruelest irony of the times: had the Central American events mushroomed into a national crisis for the United States, this would not in all likelihood have led to an infusion of resources for academic study of the area. Things were very different in the early 1960s when concern over Cuba was a boost for Latin American studies.

Despite the obstacles, contact between U.S. and Latin American scholars remains close, and the field of Latin American studies is intellectually vital and resilient.

For Latin American specialists this is a time to reappraise the conceptual foundations of their work. Having rejected the "modernization" syndrome of the fifties and early sixties, many eagerly embraced the "dependency" paradigm which argued that economic underdevelopment and the sociopolitical conditions that went with underdevelopment were caused by Latin America's subordinate and peripheral position in the global world-system. The notion of dependency has considerable explanatory power and continues to have adherents, but there are doubters now, as well. Most versions of dependency analysis would not, for example, have predicted the current upheavals in Central America. Nor do they account for some successful export-import growth models based on foreign investment. Disenchantment with the overall approach does not mean that we are in a "post-dependency" era. Instead, scholars now recognize that dependency may have its limits as a social and historical force.

Latin American specialists, like colleagues in other fields, are exploring uncharted empiri-



WORLD BANK PHOTO by Edwin G. Hufman

cal territory. Social historians are focusing on such themes as family structure, women's roles, and demographic change. Anthropologists are working in urban communities, and sociologists are studying the determinants and consequences of international migration (not only into the United States, but also between Latin countries).

Scholars are also discovering and rediscovering neglected subjects; there is new interest, for instance, in the nineteenth century. They are also doing analytical investigation of such themes and issues as oppression by gender and race. Recent studies conducted within these various conceptual frames have been painstaking, detailed and impressive, and thus they contribute to the conceptual ferment that now may be said to characterize the field.

Latin Americanists are making a determined effort to do interdisciplinary work. Literary critics employ the tools of linguistics, psychology and sociology. Anthropologists borrow from such diverse fields as medicine and economics. Even economists, as they ponder the role of the state, are beginning to acknowledge the limitations of econometric techniques and

model-building. For area specialists academic disciplines represent academic conventions rather than useful categories of intellectual endeavor. The goal is not to reject the traditional disciplines but to build upon their methodological foundations.

In the midst of all this activity, and partly because of the adverse climate in which they work, Latin American specialists in this country are becoming acutely aware of the ethical implications of their work. As funds from conventional sources dry up, the availability of research contracts (for such things as "political risk analysis") may impose tacit priorities on the scholarly agenda. The official designation of oppressive regimes as "authoritarian" instead of "totalitarian" in order to deemphasize human rights has disturbed political scientists who might agree with the categorization but never accept the conclusion. And at a time when colleagues in Latin America struggle and suffer to maintain their intellectual integrity, North Americans become aware that they speak through their silence as well as their words.

—Peter H. Smith
Massachusetts Institute of Technology

Carlos Forment was six years old when he arrived in the United States with his family in 1960, part of the first wave of Cuban immigrants fleeing Fidel Castro's regime. His father, formerly a representative for a law firm in Cuba, supported his family by picking fruit—the typical introduction of a Cuban refugee to the American economy.

Today, young Forment is the twenty-five-year-old director of a National Endowment for the Humanities Youthgrants' project, "The Cuban Exiled Intelligentsia and Its Thought from 1960 to 1979," and he will begin a master's degree program at Harvard next fall. His Horatio Alger story is not atypical of the generation of exiled Cubans and their children who were largely of the propertied, professional and business sectors of pre-Castro Cuba and who inexorably made their way into the American middle-class in the twenty years since their diaspora.

But they never thought of themselves as Cuban-Americans until very recently. The intelligentsia and the community they spoke for were preoccupied with the return to the homeland and overturning the Castro government. The most fateful manifestation of their "exile militancy" was the Bay of Pigs in 1961.

Forment, along with his three assistants, two of whom are still in high school, are in the final stages of their study which Professor John P. Harrison, Director of Inter-American Studies at the University of Miami and institutional adviser for the project, characterizes as "... the first feasible formula for beginning a serious and structural examination of the value systems or 'world view' in a way that has the interest of the overall Cuban community"

By examining the journals of the exiled Cuban intelligentsia represented in the University of Miami's "Cuban Collection," investigating the internal histories of the journal editors and contributors, Forment has laid the groundwork for the first comprehensive presentation of Cuban exile thought.

Every significant political movement in Cuba since the 1920s has been represented by a journal, according to Forment. For this reason, he believes journals to be the best means of collecting a history of Cuban exile thought.

"I used four criteria for selecting a representative journal: It must strive to integrate culture and politics; it must be explicitly partisan; it must have a professional and intellectual readership; and it must transcend regional or institutional affiliations.

"The difference between a partisan and a propagandistic journal for the purposes of the study is primarily one of tone. A propaganda tool is oriented toward a mass audience and is obviously self-serving. A partisan journal can also be self-serving, but does it with a certain elegance," Forment explained.

Finally, twelve journals were selected, their missing issues collected, indexed and abstracted. Forment used the interviews of persons important to the journals strictly as a means of collecting the internal histories of the publications: concerns that brought the creators of the journals together, internal debates, points of contention among the editors, debates with other journals, fund raising, circulation and distribution and processes of growth, decline and rebirth.

Forment stresses that his approach to intellectual history does not rely on biography.

"My emphasis in the interviews [was] to look at a group who were committed to the same worldview. I wanted to get a sociological profile rather than the idiosyncratic view of one individual."

Forment contends that Cuban exile thought

Cuban Thought In Exile

can be divided into three periods, although his study is not bound to a chronological structure, but rather seeks to arrange the history of Cuban-American thought along an ideological axis.

From 1960 to 1965, the Cuban exiled intelligentsia could be assigned to one of three groups: the dictatorial elements who wanted to return Cuba to Batista, represented by the short-lived *Defensa Institucional Cuba*; the conservatives who thought Cuba needed political but not social change who spoke through *Cuba Nueva*; and the liberals who wanted both political and social change for Cuba, but were opposed to the Castro regime and whose voice was *Nueva Generación*. This era was characterized by the "ideology of invasion" and all three groups attempted invasions of the island and were also united in their common self-image as political exiles. The older generation was predominant.

From 1966 to 1972, Cuban thought was divided along generational as well as ideological lines with younger groups beginning to confront the issues of ethnicity and acculturation.

"The conservative and dictatorial elements began to achieve hegemony in the Cuban community after the Bay of Pigs," said Forment. "The Cuban community experienced a brain drain of its liberals into such institutions as the Alliance for Progress and the Inter-American Development Bank.

"For example, Felipe Pazos: Pazos was in Castro's first cabinet. He was hired by Kennedy for the Alliance for Progress after his exile, became widely respected in Cuban-American circles and is now a top man at the National Bank of Venezuela."

The late sixties and early seventies saw a



... un pirata dei siglo veinte ...

"... a twentieth century pirate ..." reads the caption of this cartoon from a 1962 edition of *Imagens*, a Cuban right-wing exile journal, edited by José Rivera. Twenty-five-year-old Carlos Forment has examined the journals of the exiled Cuban intelligentsia to trace the history of Cuban exile thought.

new addition to the Cuban-American political spectrum with the rise of what Forment calls the radicals, represented by *Areño* and *Joven Cuba* who were variously interested in forging alliances with other Hispanic American groups and with leftist, trade unionist and Catholic activist movements in Latin America and Europe, and who were generally sympathetic toward the Cuban revolution.

"This younger generation of Cuban-Americans is the counterpart of the youth and antiwar movements in the United States during the Vietnam era," Forment said.

In 1978, when Cuba and some Cuban-American associations agreed that exiled Cubans could visit Cuba, 100,000 exiles went to Cuba in a twelve-month period.

"This event, if any, marks a definite turning point in the self-image of the Cuban community," Forment pointed out. "It caused a great uproar in Cuban intellectual circles, with the conservatives in opposition [to the visit] and the realization on the part of 100,000 of their identity as Cuban-Americans."

The issues that concern the Cuban-American community today are expressed through the activities of two opposing organizations. The Institute of Cuban Studies, with whom important scholars such as Carmelo Meso-Lago of the University of Pittsburgh's Center for Latin-American Studies and Jorge Dominguez of Harvard are associated, attracts the liberal and radical intelligentsia. The group of Intellectual Dissidents, an umbrella organization for the conservative voice, relies on broad national support.

In researching current thought, therefore, Forment decided to examine the activities, seminar publications, and internal documents as well as to conduct open-ended interviews with the leaders associated with these two groups rather than concentrate his efforts toward a study of current journals.

The project's preliminary findings were presented by Forment at the first scholarly exchange between Cubans and Cuban-Americans in August 1980 at the Cuban Academy of Arts and Sciences in Havana.

On May 8 and 9 of this year, Forment presented a paper at the Circulo de Cultura Cubana at New York City's Riverside Church and will do the same at next year's meeting of the Latin American Studies Association.

The findings will be published in a series of articles in the University of Pittsburgh's *Cuban Studies* and Harvard University has expressed interest in a monograph for its *Occasional Papers*.

But Carlos Forment's most ambitious undertaking would be to bring together representatives of the Cuban intelligentsia for a colloquium, "Currents in Exile Thought," along with community representatives from labor unions, churches and the universities. Among the most important and controversial participants would be Felipe Pazos; Carmelo Meso-Lago; MariFeli Pérez-Stable, editor of *Areño*; and Carlos Montanera, Spanish publisher and leading conservative critic of the Cuban regime.

"The major problem in planning the seminar has been in providing security for the participants," Forment admitted, alluding to the specter of terrorism and espionage which has haunted Cuban-American affairs for twenty years.

—Karen Salisbury

Ms. Salisbury is the editor for the Hispanic Law Division of The Library of Congress.

"The Cuban Exiled Intelligentsia and its Thought from 1960 to 1979" Carlos Forment / U. of Miami / \$10,158 / 1980-81 / Youthgrant



The African Presence in the Americas

During the four hundred years of the slave trade, European colonialism attempted to reforge African identities by imposing European religions, languages and lifestyles on cultures that were preserved in secrecy and that have remained unacknowledged or misunderstood.

How the religious traditions of northwestern Africa survived European suppression and how they are currently practiced both in Africa and in the American hemisphere was the topic of discussion and comparison at a landmark conference held in Ife, Nigeria, this June.

"The Orisha Tradition: A World View," jointly sponsored by the Visual Arts Research and Resource Center Relating to the Caribbean (VARRCRC) and the University of Ife, was the first time that religious leaders and scholars from all of the countries where the tradition is practiced met to exchange information with the leaders in Ife, where the tradition was born.

The five-day conference included the presentation of academic papers comparing the historical developments and the contemporary manifestations of the tradition in South America, Central America, the Caribbean and the United States as well as discussions among the scholars and Orisha priests and devotees. An NEH-funded videotape of the conference will be distributed along with photographs, slides, and written material to black studies programs and cultural institutions studying the African diaspora, including the Schomburg Library and the American Museum of Natural History in New York, the Smithsonian Institution and the Moorland-Spingarn Research Center of Howard University in Washington, D.C., the Katherine Dunham Museum in Indiana and similar institutions in the Caribbean and in Latin America.

The impact of the conference will reach a larger audience than the scholarly one, however. The NEH videotape will be part of a month-long public outreach festival in New York next month, an annual event sponsored by the VARRCRC to celebrate the African presence in the Americas.

The conference proceedings along with the performances, exhibitions and lectures that make up the Caribbean Expressions festival will

give the more than three million people of Caribbean descent living in New York City the opportunity to learn about their heritage and will dispel the confusion of some who think that Voodoo is a process of sticking pins in dolls.

The Orisha tradition is the core of the religions practiced by the Yoruba people of Nigeria and the neighboring states of Benin and Togo. Though it has many different manifestations in the new world—the Santeria religion in Cuba, Vodun or Voodoo in Haiti, Candomble in Brazil, Kumina in Jamaica—in all its forms the tradition entails the worship of an extensive pantheon, some four hundred gods or orishas, protective patrons who embody the energies of nature and who, as the messengers of a divine creator, serve as conduits between mortals and the supreme forces.

Many of the academic papers reporting on the history of the religions in the Caribbean and in Central and South America explained how this elaborate hierarchy of divinities made possible the syncretization of the religion with the Catholicism of Spanish or French slave owners. Worshippers of the orishas identified corresponding deities in the large communion of saints revered by the Catholics and so camouflaged rites that would have offended "civilized" slave owners as heathen practices, although many Latin Americans of Spanish and Portuguese descent adopted and still practice these religions.

Despite the syncretization, the religion has survived with many traditions and beliefs unchanged. Hector Vega, professor of music and ethnomusicology at the University of Puerto Rico, commented that "both the academicians and the initiates at the conference were astonished at the similarities" between the practices in Nigeria and those in the diaspora. Vega spoke at the conference on the history of the religion in Puerto Rico, tracing its development from its introduction through Cuban migration to its contemporary practice. Planning to explore a further interaction between the transplanted Yoruba culture and cultures in the new world—that between slaves in Puerto Rico and the aboriginal Puerto Rican population in the

late 1700s—Vega found the explanations of specific ceremonies presented by the Nigerian priests at the conference very helpful.

A surprise coronation during the conference confirmed the fidelity with which the ancient Yoruba traditions have been preserved in the Americas. Adefunmi Oseijeman, once a commercial artist in Detroit named Roy King, was officially crowned a Yoruba king by the King of Ife.

King Efuntola (Oseijeman's royal name) presented a paper at the conference on the Orisha tradition in the United States. Part of the paper described his village of Oyotunji, located near Sheldon, South Carolina, which preserves the cultural institutions as well as the religious traditions of the Yorubas.

The one hundred fifty villagers are ruled by a monarchy; practice polygamy; raise herbs for medicines; participate in an institution called "dokpwe," a kind of public works force that, at the direction of the king, repairs roads and buildings, and generally maintains the physical structure of the village.

"All is bound up in the worship of the gods," King Efuntola explained, saying that the villagers observe these practices as an expression of their commitment to the philosophy of the orishas.

The philosophy of the religion is the utilization of and respect for the forces of nature. Wande Abimbola, professor of African languages and literature at the University of Ife, who, along with VARRCRC director Marta Moreno Vega, planned and coordinated the conference in Nigeria, writes that "the simple fact which Ifa, the philosophy of the Orisha, teaches us is that all the objects and creatures of this planet must learn to coexist. What is more, man must deflate his own folly and arrogance that leads him to believe that he is the only thing that matters in a world in which he depends totally for his survival . . . on other objects and creatures of nature." —Linda Blanken

"Documentation of the Orisha Tradition"/Marta M. Vega / VARRCRC / Phelps Stokes Fund, / New York / \$25,000 / 1981-82 / Special Projects

Teaching Hispanic Pop and High Culture



When Carmelo Meso-Lago, the economist and former president of the Latin American Studies Association, taught a Technology, Dependency, and Economic Change seminar—part of a group of five new courses about the Hispanic world developed with the support of an NEH grant—he found that using literature to understand economic attitudes was a valuable bridge between his own field and the humanities.

Meso-Lago is one of a group of University of Pittsburgh professors in such wide-ranging disciplines as history, economics, anthropology, sociology and political science who are part of a team that forms the University's new department of Hispanic languages and literatures.

Keith McDuffie, a professor in Pittsburgh's old Spanish department, designed the courses for the department to present students with a pragmatic way to understand Latin American countries as well as the culture of the growing number of Hispanics in the United States.

Under the rubric "Cultural Expression and Society in the Hispanic World," issues like the role of the church in Latin America, military establishments, internal security and repression, race relations, the place of minorities and the introduction of birth control are examined and discussed—sometimes in Spanish, sometimes in English.

McDuffie and his colleague, John Beverley, collected examples of Hispanic popular culture—videotapes of television programs, copies of fotonovellas, comic strips, popular music—and utilized their students' familiarity

with television and popular songs both to teach Spanish and to examine the culture. Subjects such as the relationship between men and women, the social values projected by a particular kind of work, women's roles, abortion and divorce were studied in both popular and classic Spanish literature.

The five new courses in the integrated program are: Mass Media and Communications; Myth, Ideology, and Political Change in Hispanic Culture; Social Topics in Hispanic Literature; Elites, Stratification, and Social Change in Hispanic Culture; and Technology, Dependency and Economic Change in Hispanic Culture. All are able to reach beyond the confines of the Spanish department and attract students from other disciplines.

But that success also gave rise to McDuffie's "one big reservation" about the program. "This course is in English with some work being done in Spanish by those who can handle it, but can one really understand a culture without knowing the language well?"

For Beverley the lack of emphasis on sources in Spanish was not a problem: "I've always pushed for more English language courses because I think the Spanish department has to serve the whole student body. There's this huge Spanish culture in Latin America and also now within the United States that American students want to know about, and I don't know why we have to set as a criterion that they must learn the language first."

—Louisa Hart

Ms. Hart is a Washington writer.

"Cultural Expression and Society in the Hispanic World" / Keith A. McDuffie / U. of Pittsburgh / \$50,000/1979-81 / Education Pilot Grants Program

FIGURING OUT THE NEH BUDGET

If you've been somewhat confused by news reports of the appropriations process on Capitol Hill this year, you are not alone. The process has dramatically changed, leaving even the most experienced "sidewalk superintendents" on the Hill watching traditional hod carriers load their appropriations bricks while missing the demolition and redesign going on in the budget committees. The following description attempts to track and explain the process of the request for NEH appropriations for FY'82.

In January, 1981, President Carter's Budget submitted to the Congress included a request of \$169.5 million for NEH. In February, President Reagan submitted a revised Budget to the Congress, which reduced the request for NEH to \$85 million.

Two separate but related processes then began in each House of the Congress. The budget committees of each House began review of President Reagan's Budget, in preparation for passing the First Concurrent Budget Resolution which would set ceilings on total Government expenditures. These ceilings are based on projected revenues and an acceptable deficit (or surplus), as required by the 1974 Budget Impoundment and Control Act. A second Concurrent Resolution is required to be passed in September, prior to the beginning of the new fiscal year. In prior years this involved "reconciling"

actual appropriations authorized with the ceiling imposed by the First Resolution.

In the past, more often than not reconciliation has meant approving a larger deficit rather than reducing authorized appropriations. This year for the first time the "reconciliation" process was moved forward and attached to the First Concurrent Budget Resolution, specifically directing the substantive legislative Committees (authorizing Committees) of each House to revise their authorizing ceilings to reconcile with the overall ceiling set by the First Concurrent Budget Resolution. This process was completed in the Congress on June 26 with the passage of the House resolution popularly referred to as "Gramm-Latta II."

Differences between the Senate resolution and the House resolution were resolved in Conference, reducing the NEH authorization for FY'82 from \$187.5 million to \$113.7 million. Thus, the authorized ceiling for NEH appropriations for FY'82 is likely to be \$113.7 million.

Meanwhile the second, more familiar, process has been going on—the work of the Appropriations Committees of both Houses which recommends actual appropriations bills on an annual basis. By tradition, all appropriations bills originate in the House with the Senate acting more as an appellate body. Following spring hearings before the House

Subcommittee on the Interior, the House voted on July 22 for an appropriation of \$144.1 million for NEH for FY'82. While that sum exceeds the probable \$113.7 million ceiling, the vote was legal against the extant authorized ceiling of \$187.5 million.

These procedures, coupled with the usual political and parliamentary maneuvers endemic to the appropriations process, make it impossible to predict with confidence what the FY'82 appropriations for NEH will finally be. We expect to know sometime in September. The target date for passage of the Second Concurrent Budget Resolution is September 15. Or September 30, with the passage of a continuing resolution? And until that occurs, NEH budget and program decisions must be held in abeyance.

If all of this is mind-boggling to virtually everyone who is affected by both the process as well as the outcome, *Humanities'* readers might well spend their time pondering the philosophical and public policy issues behind and beyond the fiscal recommendations ranging from \$187.5 million (extant authorizing ceiling) to \$113.7 million (Senate recommended ceiling); from \$85 million (Administration request) to \$144.1 million (House recommendation). Money talks, but what is being said?

—Channing Phillips

Mr. Phillips is Congressional Liaison Officer for the Endowment.

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

	Deadline in boldface	For projects beginning after
DIVISION OF EDUCATION PROGRAMS — <i>Myron Marty, Acting Director 724-0351</i>		
Elementary and Secondary Education— <i>Francis Roberts 724-0373</i>	October 15, 1981	March 1982
Higher Education/Individual Institutions		
Consultant— <i>Janice Litwin 724-1978</i>	December 1, 1981	March 1982
Pilot— <i>Cleveland Donald 724-0393</i>	October 1, 1981	March 1982
Implementation— <i>Lyn Maxwell White 724-0393</i>		
Higher Education/Regional-National— <i>Blanche Premo 724-0311</i>		
DIVISION OF PUBLIC PROGRAMS — <i>Stephen Rabin, Acting Director 724-0231</i>		
Humanities projects in:		
Libraries— <i>Thomas Phelps 724-0760</i>		
Media— <i>Mara Mayor 724-0318</i>		
Museums and Historical Organizations— <i>Cheryl McClenney 724-0327</i>		
DIVISION OF STATE PROGRAMS — <i>Donald Gibson, Acting Director 724-0286</i>		
Each state group establishes its own grant guidelines and application deadlines; therefore, interested applicants should contact the office in their state. A list of those state programs may be obtained from the Division of State Programs.		
DIVISION OF FELLOWSHIPS AND SEMINARS — <i>James Blessing, Director 724-0238</i>		
Fellowship Programs— <i>Maben Herring, 724-0333</i>		
Summer Stipends for 1982— <i>Mollie Davis 724-0333</i>	October 5, 1981	March 1982
DIVISION OF RESEARCH PROGRAMS — <i>Harold Cannon, Director 724-0226</i>		
General Research Program— <i>John Williams 724-0276</i>		
State, Local, and Regional Studies	September 1, 1981	April 1982
Archaeological Projects— <i>Katherine Abramovitz 724-0276</i>	October 15, 1981	April 1982
Research Conferences— <i>David Wise 724-0276</i>	September 15, 1981	April 1982
Research Materials Programs— <i>George Farr 724-1672</i>		
Research Tools and Reference Works	October 1, 1981	June 1982
Editions— <i>Helen Aguera 724-1672</i>	October 1, 1981	June 1982
Publications— <i>Margot Backas, 724-1672</i>	November 1, 1981	March 1982
Research Resources— <i>Margaret Child 724-0341</i>		
DIVISION OF SPECIAL PROGRAMS — <i>Carole Huxley, Director 724-0261</i>		
Challenge Grants— <i>Steve Goodell 724-0267</i>		
Program Development— <i>Lynn Smith 724-0398</i>		
Science, Technology, and Human Values— <i>Eric Jeungst 724-0354</i>		
Youth Programs— <i>Marion C. Blakey 724-0396</i>		
Youthgrants—Applicant's Preliminary Narrative	October 15, 1981	March 1982
Formal Application	November 15, 1981	March 1982
NEH Youth Projects		
Major Project Grants—Applicant's Preliminary Proposal	December 1, 1981	June 1982
Formal Application	January 15, 1982	June 1982
OFFICE OF PLANNING AND POLICY ASSESSMENT — <i>Armen Tashdian, Director 724-0344</i>		
Planning and Assessment Studies— <i>Stanley Turesky 724-0369</i>		



Grant Application Deadlines Through December



RECENT NEH GRANT AWARDS

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

Archaeology & Anthropology

Arts Alaska, Inc., Anchorage; Roy H. Helms: \$13,720. To research and design an interpretive exhibit on the historical and contemporary uses, values, construction, materials, and designs of indigenous craft objects from selected Pacific Basin cultures. *PM*

Camp Fire, Inc., Kansas City, MO; Karen W. Bartz: \$57,790. To conduct a nationwide program, expected to reach 300,000 young people, exploring the language, history, and literature of a variety of world cultures. *AZ*

Center for Inter-American Relations, NYC; Clara Lipson: \$16,820. To plan a temporary interpretive exhibit on the art, religion, technology and lifestyles of the ancient Maya of Belize. *PM*

City of Miami Cultural Division, FL; Antonio Hernandez-Lizaso: \$59,354. To conduct a program for high school-age youth to increase cross-cultural knowledge and understanding in the Miami area. *AZ*

Field Museum of Natural History, Chicago, IL; Carolyn P. Blackmon: \$64,696. To implement supplemental interpretive programs for adults, families, students and the handicapped to accompany reinstallation of the Field Museum's collection of artifacts related to Pacific Northwest Coast Indian and Inuit cultures. *PM*

Georgia Southern College, Statesboro; Delma E. Presley: \$40,000 OR; \$20,000 FM. To demonstrate and interpret for the general public the regional folklife of the Altamaha River Valley through activities centered on a functioning replica of the great timber rafts. *AP*

Harvard U., Cambridge, MA; C.C. Lamberg-Karlovsky: \$140,000. To implement Phase II of the Harvard Peabody Museum's program to share cultural artifacts with associate museums by conserving the ethnographic and archaeological objects to be loaned and by evaluating the second year of the three-year pilot project. *PM*

Historic St. Augustine Preservation Board, FL; Robert C. Stewart: \$15,260. To implement a permanent interpretive exhibit on cultural change in St. Augustine (1763-1837) reflected through records of the De Mesa-Sanchez House and the individuals associated with it. *PM*

Indiana U., Bloomington; Jerome R. Mintz: \$125,872. To complete a series of ethnographic films, for use in colleges, about traditional values and change in the rural society of Andalusia, Spain. *EH*

Indiana U., Bloomington; Patrick O'Meara: \$176,347. To produce television pilot programs to convey to students the essential aspects of the African experience, for use with a study guide in a curriculum package. *EH*

Makah Cultural & Research Center, Neah Bay, WA; Greig W. Arnold: \$8,422. To plan an exhibit on the archaeological work at the Ozette site which will offer the general public an understanding of Makah Indian culture and maritime adaptation. *PM*

Michigan State U., East Lansing; Marsha L. MacDowell: \$65,000. To conduct a statewide program coordinated by the University Museum and the Michigan 4-H to help youth identify traditional community cultural patterns and relate folklife to historical and contemporary trends. *AZ*

Miles College, Eutaw, AL; Jane W. Sapp: \$125,000. To conduct a study of traditional culture in 16 counties along the Tennessee-Tombigbee waterway and to organize the information obtained into media and printed materials for public

programs. *AD*

Nuevo Santander Museum, Laredo, TX; Kenneth A. Wolfe: \$20,000. To conduct an archaeological survey in the predominantly Hispanic Laredo area, which will involve youth, ages 6-20, in examining the historical evolution of their community. *AZ*

R. I. Department of Community Affairs, Providence; Michael E. Bell: \$125,000. To document the folklife and oral history of Rhode Island's South County. *AD*

Springfield Science Museum, MA; John P. Pretola: \$53,172. To conduct temporary interpretive programs to accompany the opening of a major installation in the Museum's African Hall. *PM*

TeleCine Associates, Pittsfield, MA; Karen C. Border: \$20,796. To write a script for a 60-minute documentary in which archaeological scholars examine the claims of Dr. Barry Fell of Harvard that mysterious stone structures throughout the northeastern U.S. are a product of Megalithic era Europe (4,000-1,500 B.C.), not of indigenous cultures. *PN*

Washington Archaeological Research Center, Pullman; Dale R. Croes: \$11,250. To conduct an archaeological survey to expose 120 youth, ages 16-21, to the substance and methods of archaeology. A television program based on the project is planned for wider audiences. *AZ*

Yale U., New Haven, CT; Harvey Weiss: \$10,000. To analyze, interpret and prepare for publication the archaeological, epigraphic and faunal materials thus far retrieved by survey and excavation at Tell Leilan, Syria, the largest ancient settlement of northern Mesopotamia. *RO*

Arts—History & Criticism

Asian Art Foundation of San Francisco, CA; Yvon d'Argence: \$50,000. To enable a major exhibit of some 345 objects of Korean art over a period of 5,000 years to tour U.S. cities. *PM*

Hans P. Busch, Bloomington, IN: \$14,106. To produce an edition of translations and annotations of letters and documents pertaining to the history of two Verdi operas, *Otello* and *Simon Boccanegra*, and for similar work on Verdi's and Boito's *Falstaff*. *RE*

Consortium of Universities of Washington, D.C.; Lilien F. Robinson: \$125,437. To establish a three-year program in East Asian art history in cooperation with the Freer Gallery for all students of nine universities in the Washington, D.C., area. *EH*

Costume and Textile Study Center, Seattle, WA; Krista J. Turnbull: \$49,467. To produce a textile exhibit with related lecture and music series, film program and educational materials, which will interpret the culture of India through an examination of family, society and religion. *PM*

Dance Notation Bureau, NYC; Muriel Topaz: \$28,890 OR; \$11,750 FM. To document the works of choreographer Antony Tudor. *RT*

Dance Perspectives Foundation, NYC; Selma J. Cohen: \$73,666 OR; \$36,833 FM. To prepare the first comprehensive reference work of dance, a multi-volume encyclopedia covering Western and Oriental theatrical, ritual, and recreational forms. *RT*

Emory U., Atlanta, GA; Thomas W. Lyman: \$22,590. To prepare an annotated bibliography of literature in all languages treating French Romanesque sculpture, including books, catalogs, monographs, archaeological reports, studies and essays. *RC*

Hispanic Film and Video Institute, Pasadena, CA; Jason Johansen: \$15,000.

To plan 20-25 one-hour radio programs and write four treatments on the development of different styles of Mexican music and the people who popularized them. *PN*

Maryland Historical Society, Baltimore; Edward C. Carter, II: \$110,309 OR; \$45,000 FM. To complete editorial work on Series 14 of the papers of Benjamin Henry Latrobe, architect of the U.S. capitol. The series contains letters, published writings, government reports, and architectural papers. *RE*

Minnesota Museum of Art, Saint Paul; Dean Swanson: \$15,433. To conduct public programs on Prairie School architecture of Minnesota, Iowa and Wisconsin, focusing on the social, economic and philosophical ideas which shaped this style. *PM*

National Historic Communal Societies Assn., Evansville, IN; Campbell M. D'Ann: \$13,280. To conduct lectures, performances, and workshops for the general public and museum professionals on the role of music in four communal societies—Shakers, Moravians, Harmonists and Ephratans. *PM*

North Texas State U., Denton; Terry G. Jordan: \$23,765. To study the European origins of traditional American log architecture and the extent to which it is derived from a west Slavic type acquired in east-central Europe and brought to colonial Pennsylvania. *RO*

Oklahoma State U., Stillwater; Ronald duBois: \$72,729. To produce two half-hour films, to be used with humanities curricula, on the working processes of the potters of India. *EH*

Pierpont Morgan Library, NYC; Charles Ryskamp: \$20,000. To produce the first comprehensive catalog in English tracing the history of French book illustration from 1700 to 1914. *RT*

Princeton U., NJ; Harold S. Powers: \$75,000. To code and store on a computer Franco-Flemish motets from the early 12th century, particularly useful in the study of tonality in early music. *RT*

Princeton U., NJ; Harold S. Powers: \$4,475. To hold a conference on the connections between the study of music and language for linguists competent in musical studies and musicologists who have used linguistics models for musical analysis. *RD*

Rensselaer Polytechnic Institute, Troy, NY; Pat A. Molholt: \$100,192. To prepare a thesaurus of art and architecture terms for descriptive cataloging of art-related resources. *RC*

John Rewald, NYC: \$45,000. To produce a definitive illustrated catalog of Cezanne's paintings, incorporating recent findings. *RT*

Tennessee Technological U., Cookeville; James A. Wattenbarger: \$8,877. To enable three Tennessee institutions to organize, preserve and make available to scholars the musical manuscripts, personal papers and folksong recordings of Charles Faulkner Bryan, whose music drew largely upon regional folklore. *RC*

Toledo Museum of Art, OH; Roger Mandle: \$125,000. To produce a major interpretive exhibit of the paintings of Domenikos Theotokopoulos, El Greco, to travel to three U.S. cities after opening at the Prado Museum. *PM*

U. of Hawaii, Pearl City; William R. Richardson: \$72,105. To conduct four public programs on Japanese culture and Zen aesthetics as demonstrated in the traditional tea ceremony & the complementary fine arts of calligraphy, painting and pottery. *PL*

U. of Iowa, Iowa City; Bruce W. Chambers: \$10,901. To plan a multi-cultural, multi-sensory interpretation gallery highlighting works of art from western African, pre-Columbian, Asian, 18th-century English and Native American cultures. *PM*

U. of Kentucky, Lexington; Jane S. Peters: \$33,771. To prepare Vol. IX, *The Illustrated Bartsch*, the first translated, illustrated and updated edition of Adam Bartsch's 19th-century *Peintre-Graveur*, the pioneering reference work of European art prints produced between 1500 and 1700. *RT*

U. of New Mexico, Albuquerque; Mari Lyn Salvador: \$90,580. To produce a major traveling exhibit of ceremonial art from San Juan Nuevo, a Tarascan village in Mexico, interpreting the relationship between the ritual cycle and the social, cultural and economic life of the village. *PM*

Classics

American Philological Association, NYC; Glen W. Bowersock: \$9,944. To conduct a colloquium to plan a computerized bibliography for classical studies. *RD*

Joslyn Art Museum, Omaha, NE; Henry F. Robert, Jr.: \$7,680. To plan an exhibit and catalog on the museum's collection of Greek vases to interpret ancient Greek culture. *PM*

U. of California, Irvine; Theodore F. Brunner: \$150,000 OR; \$444,129 FM. To add 15 million ancient Greek words to the *Thesaurus Linguae Graecae* data bank, a key resource for classics scholars. *RT*

U. of California, Irvine; Theodore F. Brunner: \$22,691. To provide supplementary support for the *Thesaurus Linguae Graecae*: Phase II. *RT*

U. of Utah, Salt Lake City; James T. Svendsen: \$14,990. To plan a national humanities touring company to present the classics through symposia, lectures, panel discussions, films, displays, and a production from Greek drama. *PL*

History—Non-U.S.

American Council of Learned Societies (ACLS), NYC; Jason H. Parker: \$70,000 OR; \$200,000 FM. To support scholars engaged in research on pre-1911 Chinese civilization. *RI*

Bacon College, Muskogee, OK; Charles D. Van Tuyl: \$20,785. To translate from the Latin A. Kircher's *China Illustrata*, 1667, summarizing all the information collected by a Jesuit mission to China and containing everything Western scholars then knew of China. *RL*

Bernice P. Bishop Museum, Honolulu, HI; Roger G. Rose: \$15,000. To renovate exhibits in two galleries of the Museum around two themes: Hawaiian history (1778-1959), and the multi-ethnic heritage of the island. *PM*

California Institute of Technology, Pasadena; John F. Benton: \$40,000 OR; \$5,000 FM. To edit the charters of the counts of Champagne, 1152-1197, part of an international project to produce such charters of the period. *RE*

Cornell U., Ithaca, NY; George M. Kahin: \$20,067. To study the nature of American political involvement following WWII in Burma, Cambodia, Indonesia, Laos, the Philippines and Thailand and its effects on those countries' internal affairs and on international alignments. *RO*

Elizabethan Trio, Kensington, CA; Rella Lossy: \$7,248. To present "The Elizabethan Lady" in four Los Angeles County Libraries and the Huntington Library—a live program of music and narration based on literary and historical accounts of the life of upper class women in Shakespearean England, accompanied by rare editions of Shakespeare's works. *PL*

Emory U., Atlanta, GA; Frank Manley: \$18,000. To translate the writings of a Dominican monk, Georgius de Hungaria, who was taken to Turkey by slavers as a child and wrote of his Turkish masters at the zenith of the Ottoman empire. *RL*

Founders Society Detroit Institute of Arts, MI; Ellen Sharp: \$75,000. To produce an exhibit of drawings, books, and illuminated manuscripts of the Reformation era from the collections of the Kuntsammlungen der Veste Coburg and the Landesbibliothek, Coburg, West Germany. *PM*

Harvard U., Cambridge, MA; Joseph F. Fletcher: \$117,255. To collect, duplicate, and catalog some 7,000 historical and ethnographic photographs taken in the early 1900s of China's minority peoples, who are rapidly being absorbed into the dominant Han culture. *RC*

Indiana U., Bloomington; John V. Lombardi: \$10,000. To hold a conference on the humanistic, social and political aspects of the Polish Renaissance of the 16th century. *RD*

Institute for Research in History, NYC; Marjorie Lightman: \$110,505. To conduct a summer institute to bring together historians and community history project workers to develop a series of model public programs to increase the effectiveness of public history professionals. *EH*

Internat'l Research & Exchange Board of ACLS, NYC; Allen H. Kassof: \$430,845. OR; \$3,000,000 FM. To support research activities for American scholars in humanities and humanistic aspects of social sciences with the Soviet Union and Socialist countries of Eastern Europe. *RI*

International Center of Photography, NYC; Steve Rooney: \$92,602. To produce an exhibit of photographs by Alex Harris and interviews by Robert Coles examining the history of European-Eskimo contact and the changes occurring in the traditional subsistence patterns of the Eskimo. *PM*

Judiciary, Honolulu, HI; Jane L. Silverman: \$17,780. To plan an exhibit at Aliiolani Hall, Hawaii's historic Supreme Court Building, on its history, architecture, functions and symbolism; on the imposition of an Anglo-American legal system in Hawaii, and on the court's role in social control. *PM*

National Academy of Sciences, Washington, DC; Halsey L. Beemer, Jr.: \$428,000. To help conduct CSCPRC's national program for advanced study and research in China for American scholars in the humanities. *RI*

National Academy of Sciences, Washington, DC; Mary B. Bullock: \$80,000.00 OR; \$85,000 FM. To support research trips to the People's Republic of China by 15 American scholars and the participation of 25 American scholars in a bilateral symposium entitled, "Origins of Shang Civilizations." *RI*

National History Day, Cleveland, OH; David D. Van Tassel: \$186,877. To continue to enable secondary school students in over 30 states to prepare historical papers, projects, and presentations on topics in American and world history for competition at district, state and national levels. *AZ*

Newark MediaWorks, Inc., NJ; Christine Vogel: \$15,000. To write one script and four treatments for a radio series of 30-minute programs examining the role and achievements of the Irish women of the Easter Rebellion of 1916. *PN*

North Valley Films, Chico, CA; Charles L. Gesheker: \$350,000. To produce a 90-minute documentary film describing the history of African resistance to colonial expansion in early 20th-century Somalia. *PN*

Oregon Historical Society, Portland; Robert A. Stark: \$50,000. To produce an exhibit and catalog on the impact and consequences of Russian, Spanish, English and American trade, 1779 to 1850, on the Native Americans of the Pacific Northwest, with artifacts from the Harvard Peabody Museum. *PM*

President and Fellows of Harvard College, Cambridge, MA; Frank M. Cross: \$35,000. To present the exhibit "The Glory of Danzig 1939: Treasures from a Destroyed Community" at the newly opened Harvard Semitic Museum and to implement related public educational programs. *PM*

Princeton U., NJ; F.W. O. Mote: \$70,000. To complete research, editing, and prepa-

ration for publication of two volumes in the Cambridge History of China: Ming Dynasties. *RC*

Regents of the U. of California, La Jolla; Susan F. Rhee: \$144,200. To organize, catalog and process the more than 10,300 monographs and 600 serial titles included in the Southworth Collection on the Spanish Civil War. *RC*

Research Foundation of SUNY, Binghamton, NY; Daniel Williman: \$50,000. To produce a calendar of the political, legal, and fiscal correspondence of the papal court at Avignon, 1361-1384. *RT*

San Jose State U. Foundation, CA; Roland C. Hamilton: \$22,000. To translate the *Historia del Nuevo Mundo*, books 13-14, written in Spanish by Father Bernabe Cobo in 1653 and dealing with Inca religion and customs

Stanford U., CA; Donald L. Donham: \$9,085. To hold a conference to analyze the contributions of Ethiopians living on the periphery rather than at the political center of Imperial Ethiopia, and their relationship to the Empire. *RD*

U. of California, Berkeley; Burton Benedict: \$137,047. To produce a temporary exhibit on the cultural and historical significance of the Panama Pacific International Exposition of 1915. *PM*

U. of Illinois, Urbana; Patricia B. Ebrey: \$10,000. To hold a conference on the study of Chinese family history for social and intellectual historians, anthropologists and demographers. *RD*

U. of Minnesota, Minneapolis; Sajida S. Alvi: \$23,000. To translate *Advice on Government*, a study of the historical connection between India and Iran written in 1612 by Jahangir, a Persian immigrant in India. *RL*

U. of New Mexico, Albuquerque; Russ T. Davidson: \$47,797. To publish and disseminate an annotated guide to the University Libraries' holdings related to Mexican and Mesoamerican history and culture and to evaluate the collection. *RC*

U. of Southern California, Los Angeles; Ronald Gottesman: \$10,000 FM. To hold a conference on interdisciplinary approaches to Michel Foucault, whose work spans philosophy, history, literary criticism, history and criticism of arts, theory of the social sciences, and law, medicine and psychiatry. *RD*

Yale U., New Haven, CT; Jack H. Hexter: \$94,409 OR; \$30,000 FM. To prepare for publication all sources on the English Parliaments of 1625 and 1626, including journals, compiled accounts, newsletters, correspondence and ambassadorial reports—papers viewed as background to the forming of the United States. *RE*

History—U.S.

African-American Family History Association, Atlanta, GA; Carole E. Merritt: \$238,916. To produce four exhibits on the history of the African American family in Georgia. *PM*

Allentown Public Library, PA; Lois Ann Oakes: \$75,670. To conduct a series of lectures by humanities scholars on the history and culture of Allentown, 1945-1981. *PL*

Berea College, Berea, KY; Loyal E. Jones: \$98,640. To organize and copy deteriorating and widely dispersed Appalachian settlement school records, regarded as historically valuable. *RC*

Bethany College, Bethany, WV; Hiram J. Lester: \$44,569. To plan interpretive programs on the life of Alexander Campbell, religious reformer, writer and educator of the early 1800s. *PM*

California State U., Fresno, CA; Peter J. Klassen: \$5,000. To plan the implementation of interpretive exhibits presenting the history of the Armenian-American community of Fresno. *PM*

Charles River Historic Industries, Waltham, MA; Michael Folsom: \$74,302. To implement an exhibit on the history of the Boston Manufacturing Company, the birthplace of power weaving in America. *PM*

Charles River Historic Industries, Waltham, MA; Michael B. Folsom: \$23,662. To produce a five-year master plan for the Charles River Museum of Industrial History to interpret the history of major industries in the Boston region and the history of industrial society. *PM*

Chinese Historical Society, San Francisco, CA; Felicia J. Lowe: \$15,200. To plan a one-hour film about Angel Island (CA) Immigration Station between 1910 and 1940. *PN*

Cleveland Technical College, Shelby, NC; Margaret G. Cummings: \$106,000. To conduct town meetings tracing the evolution of Cleveland County from an agricultural to an industrial economy and promoting the use of the humanities collections of participating libraries and museums. *PL*

College of New Rochelle, NY; James T. Schleifer: \$25,000. To prepare a complete critical edition of Alexis de Tocqueville's *Democracy in America*. *RE*

Concord Antiquarian Museum, MA; Peter Benes: \$79,111. To implement a temporary exhibit, catalog and interpretive programs contrasting life in eastern Massachusetts with that in the Connecticut Valley region using 250 objects from local communities. *PM*

Cultural Education Collaborative, Springfield, MA; Carla L. Rosati: \$15,800. To enable 46 youths to study the local history of the Springfield Armory, a 174-year-old national historic site. *AZ*

Daedalus Productions, Inc., NYC; Nina Rosenblum: \$159,150 OR; \$2,250 FM. To produce a 60-minute documentary on the life and works of American photographer Lewis Hine (1874-1940). *PN*

Dartmouth College, Hanover, NH; Charles M. Wiltse: \$104,291 OR; \$108,600 FM. To prepare the most important papers of statesman Daniel Webster for publication and for a calendar of correspondence keyed to a microfilm library of his works. *RE*

Division of the State Historical Society, Iowa City, IA; Loren N. Horton: \$4,000. To survey the Society's programs, programs at local societies, and a data base of historical resources in the state to produce a master plan for improving state and local history services. *PM*

East Tennessee State U., Johnson City, TN; Richard M. Kesner: \$40,640. To conduct public programs in the five-state Appalachian region examining its transformation since 1900. *PM*

Essex Community College, Baltimore City, MD; Linda F. Zeidman: \$200,000. To implement a traveling exhibit interpreting the history of two Baltimore steel-worker unions. *PM*

Fairfax County Park Authority Annandale, VA; Brian A. Alexander: \$48,965. To produce permanent interpretive exhibits on the evolution of tavern life on the turnpike. *PM*

Fairfield County District Library, Lancaster, OH; Shay Baker: \$4,857. To enable 300 youths to research and record local history and to produce a walking tour and slide tape presentation under the direction of humanities scholars. *AZ*

Fraunces Tavern Museum, NYC; Kym S. Rice: \$31,059. To plan an exhibit and catalog examining the colonial tavern. *PM*

George Mason U., Fairfax, VA; Lorraine A. Brown: \$10,000. To hold a conference for art historians, musicologists, and folklorists on the visual and sound expressions of the Depression decade. *RD*

H. F. du Pont Winterthur Museum, Winterthur, DE; Scott T. Swank: \$76,352. To conduct a comprehensive interpretive program for a complex of 18th- and 19th-century buildings in Odessa, Delaware. *PM*

Historical Society of Pennsylvania, Philadelphia; Mary M. Dunn: \$113,385 OR; \$60,000 FM. To complete *The Papers of William Penn*, a select letterpress edition in five volumes. *RE*

Idaho State Historical Society, Boise; Madeline J. Buckendorf: \$99,899. To develop regional community history projects in Idaho. *AP*

Jackson State U., Jackson, MS; Alferdteen B. Harrison: \$100,000. To conduct a two-year neighborhood history project for the residents of Jackson's Parish Street Historic District. *AP*

James Agee Film Project, Johnson City, TN; Ross H. Spears: \$198,068. To complete a two-hour documentary on the history of the Tennessee Valley Authority. *PN*

Johns Hopkins U., Baltimore, MD; Louis P. Galambos: \$171,117 FM. To complete two volumes of the *Papers of Dwight David Eisenhower* (1948-50), and to prepare documents through January 19, 1953, when he was returned to active military duty. *RE*

KQED, Inc., San Francisco, CA; Claire W.

Schooley: \$230,000. To produce a series of half-hour television programs and accompanying printed materials for 9-12-year-olds on California history. *AZ*

Lowell City Library, MA; Anne M. Turner: \$63,688. To develop model family histories for eight distinct ethnic groups which emigrated to Lowell between 1822 and 1981 as the basis for community forums, discussion groups and a major exhibit. *PL*

Maine Audubon Society, Freeport, ME; Bruce E. Jacobson: \$24,853. To plan public programs at the Pettengill Farm and the neighboring Mast Landing Sanctuary on Maine coastal farming during the late 1800s. *PM*

Mid-Atlantic Maritime Studies Forum, Chester, VA; Joseph A. Goldenberg: \$11,134. To produce a series of 15-minute radio interviews with specialists in Chesapeake Bay history and with people who work in Bay waters for a living. *PN*

National Center for Urban Ethnic Affairs, Washington, DC; Witold Plonski: \$7,500. To plan a series of lectures and programs on Polish heritage to be presented in libraries in the Detroit, Chicago and New Jersey areas and to establish a clearinghouse for bibliographic information on the topic. *PL*

Old Dartmouth Historical Society, New Bedford, MA; Richard C. Kugler: \$25,400. To produce an exhibit and catalog on the role of the American whaling industry in the exploration and commercial opening of the North Pacific Ocean, 1819-1879. *PM*

Optimedia, Inc., Dorchester, MA; Jacqueline A. Shearer: \$15,000. To write a 90-minute dramatic script about the impact of the Depression on black women domestic workers. *PN*

Panhandle-Plains Historical Museum, Canyon, TX; Bobby D. Weaver: \$25,919. To produce a traveling exhibit tracing the history of European immigrants to Texas. *PM*

Pennsylvania Historical & Museum Commission, Harrisburg; Roland M. Baumann: \$10,735. To continue to arrange, describe and microfilm the records of the Harmony Society, a 19th-century utopian community. *RC*

Philadelphia Area Cultural Consortium, PA; Morris J. Vogel: \$32,000. To write a 60-minute filmscript about the industrial stage of American urban history, using Philadelphia as a case study. *PN*

Public Affairs Media Center, Madison, WI; Judith L. Strasser: \$24,000. To produce a pilot for a series of half-hour radio programs examining the role of the Highlander Folk School in the development of the Civil Rights Movement. *PN*

Queens College of CUNY, Flushing; James Ferguson: \$72,000. To prepare a definitive, scholarly edition of the papers of Robert Morris, Superintendent of Finance from 1781-1784 under the Articles of Confederation. *RE*

Rhode Island Historical Society, Providence; Ann T. LeVeque: \$8,115. To plan an exhibit and catalog on handicrafts in the education of women in Rhode Island, 1730 to 1830. *PM*

Riverside County Parks Department, Rubidoux, CA; Stephen A. Becker: \$30,803. To develop an interpretive plan for the Jensen Ranch Historic Park, a complex of buildings constructed by a Danish immigrant and his Hispanic wife in 1868. *PM*

Roanoke Valley Historical Society VA; Nomeka B. Sours: \$13,165. To plan exhibits interpreting the Society's permanent collection of local artifacts. *PM*

Roberson Center for the Arts and Sciences, Binghamton, NY; Ross McGuire: \$20,309. To plan an exhibit on the experience of immigration and the emergence of ethnic identity in Broome County, NY, 1850-1930. *PM*

Santa Barbara Museum of Art, CA; Paul C. Mills: \$189,900. To implement a major traveling exhibit on the cultures, society and politics in mid-18th century Spain and New Spain and their impact on the development of California and the Southwest. *PM*

Shaker Village, Inc., Canterbury, NH; Richard H. Kathmann: \$22,700. To plan interpretation of the historic site, material culture and history of the Canterbury Shakers. *PM*

Tusculum College, Greeneville, TN; Cleo C. Treadway: \$21,110. To gain bibliographical and intellectual control over the 2,000 titles of the original Tusculum

College library of 1794-1827. *RC*
U. of Kentucky, Lexington; Evalin F. Douglas: \$1,310. To publish a biography of Jim Garland, an organizer of the National Miners Union in Kentucky, and writer and performer of songs about union struggles. *RP*

U. of Alabama, University; Adolph B. Crew: \$25,000. To enable students to research the significance of Tannehill Historical State Park and to develop a self-guided tour and a living history day for school groups. *AZ*

U. of South Carolina, Columbia, David R. Chesnutt: \$47,000 OR; \$11,500 FM. To prepare for publication the papers of Henry Laurens, an architect of the American Revolution in South Carolina and president of the Continental Congress, and to develop a new text processing system. *RE*

U. of Virginia, Charlottesville; William W. Abbot: \$135,000 FM. To prepare five volumes of *The Papers of George Washington*. *RE*

U. of Virginia, Charlottesville; J. C. Levenson: \$83,829 OR; \$18,692. To prepare the three remaining letterpress volumes of *The Letters of Henry Adams*, and to prepare a microform supplement of letters not included in the books. *RE*

Valley Forge Historical Society, PA; Mead Jones: \$18,566. To plan a new installation of the Society's permanent collection. *PM*

WPBT/Comm. Television Fdn. of S. Florida, Inc., Miami, FL; Robert B. Toplin: \$400,000 OR; \$150,000 FM. To produce a 90-minute dramatic program about Solomon Northrop, a free black who was forced into slavery. It is the second program in a projected 5-part series on the history of slavery in America. *PN*

Western Washington U., Bellingham, WA; Kathryn Anderson: \$169,203. To implement an interpretive exhibit on the role of Washington State women in the political and social development of the community and the state. *PM*

Westminster Preservation Trust, Inc., Baltimore, MD; Garrett Power: \$7,565. To plan interpretation of Baltimore's Westminster Church and Burying Ground, noted for its distinctive architecture and tombs of prominent figures. *PM*

Interdisciplinary

Academy of Natural Sciences, Philadelphia, PA; Dennis M. Wint: \$24,265. To plan interpretive exhibits on the social impact of discoveries in paleontology and on the relationship between major scientists in the field. *PM*

African-American Museums Association, Washington, DC; Joy F. Austin: \$10,000. To plan an intensive self-study of member organizations to strengthen public programming at African-American museums. *PM*

Alaska Public Television, Inc., Anchorage; James V. Alexander: \$15,685. To plan radio and television programs on the future of Alaska and the Intermountain West. *PN*

American Academy of Arts & Sciences, Boston, MA; Corinne S. Schelling: \$25,000 OR; \$20,228 FM. To research how cities have developed and changed in order to define the Urban Age and create a framework for research on urban problems. *RO*

American Assn. of Community & Jr. Colleges, Washington, DC; Edmund J. Gleazer, Jr.: \$16,500. To conduct two regional workshops and to disseminate information on strengthening the humanities in occupational curricula. *EH*

Art Institute of Chicago, IL; John Zukowsky: \$28,150. To implement an exhibit, catalog, and related public programs on the work of architect Edward H. Bennett. *PM*

Asian Cine-Vision, Inc., NYC; Peter Chow: \$14,420. To plan a film series, displays and exhibits on the Asian experience in America, encouraging the use of the New York Public Library's Asian collection. *PL*

Association for Documentary Editing, Carbondale, IL; Mary-Jo Kline: \$35,230. To prepare a guide to the principles and practices of documentary editing. *RE*

Association for Intn'l Communication & Educ., Takoma Park, MD; Joseph R. Carter: \$15,000. To plan a film documentary and lecture series for presentation in public libraries on the Afro-American spiritual. *PL*

Baltimore Theatre Project, Inc., MD; Philip F. Arnoult: \$75,000. To interest youth from union families in the humanities through their participation in social history research, performance-and-discussion forums, and development of film and study guides related to labor union heritage and traditions. *AZ*

Berkley Art Center Association, CA; Robin L. Henderson: \$21,200. To plan an exhibit and public programs on the formation and perpetuation of ethnic stereotypes. *PM*

Bilingual Broadcasting Foundation, Inc., Santa Rosa, CA; Jose Lopez: \$51,000. To train 60 youths to research, script and produce five 30-minute bilingual radio programs on the history of Chicano youths' experiences from 1910 through 1950. *AZ*

Kathleen J. Bragdon, Richmond, VA; \$25,880. To prepare an edition, with annotations and indices, of all known native writings in the Massachusetts language. *RE*
Brandeis U., Waltman, MA; Robert O. Preyer: \$67,199. To add two programs in history and the humanities, with strong writing components, to the undergraduate curriculum. *ED*

Brown U., Providence, RI; Rhett S. Jones: \$70,000. To create plays for a general audience based on an in-depth study of contemporary black working-class ideology through the perspective of race and social class. *AP*

Cambridge Arts Council, MA; Cynthia E. Cohen: \$17,997. To enable 1,000 youths to study cultural and craft traditions of women in Cambridge. *AZ*

Chicago Center for Afro-American Studies, IL; Ronald W. Bailey: \$100,000. To conduct a curricular workshop for 12 scholars to create a resource directory, annotated bibliography and course syllabi in African American studies. *EH*

Clarion State College, PA; Bernard F. Vavrek: \$145,587. To conduct ten workshops for rural libraries on public programming in the humanities. *PL*

Columbia U., NYC; Hanni Woodbury: \$75,000. To produce a grammatically analyzed transcription-dictionary of the founding of the League of the Iroquois, written in the Onondaga tongue. *RT*

Denver Art Museum, CO; Richard G. Conn: \$200,000. To implement a traveling exhibit on the traditional culture of nomadic Plains Indians. *PM*

Diaspora Productions, Philadelphia, PA; Oliver Franklin: \$25,000. To write a treatment for a two-hour documentary about the changing relationship of blacks and Jews in America. *PN*

Global Village Video Resource Center, Inc., NYC; Julie Gustafson: \$90,000. To produce a 60-minute documentary exploring the relationship between the natural resources of the North American continent and the concept of "the pursuit of happiness." *PN*

Hampton Institute, VA; Jeanne Zeidler: \$25,550. To plan interpretation of the Afro-American, African, American Indian, and Oceanic collections at the Institute's College Museum, first museum in the South open to blacks. *PM*

Hansen Planetarium, Salt Lake City, UT; Mark E. Littmann: \$50,000. To develop and distribute to 600 planetariums a star program on Old World astronomy and culture to introduce audiences to the achievements of ancient Near Eastern and European civilizations. *PM*

Harvard U., Cambridge, MA; Richard E. Weaver: \$34,325. To plan an interpretive guide to the Arboretum and its living collections. *PM*

Homer Society of Natural History, Homer, AK; Anne M. Will: \$13,994. To train 14-18-year-olds to interview and photograph surviving homesteaders in the Homer/Kachemak Bay area of Alaska and to produce an oral history kit, workshops, and a slide/tape for a larger youth audience. *AZ*

Institute for Research in History, NYC; Corinne Krause: \$154,840. To implement a traveling exhibit on the history of the Pittsburgh Jewish community from 1846 to 1980. *PM*

Institute for the Study of Human Issues, Philadelphia, PA; Loretta K. Fowler: \$30,000. To study the Gros Ventre and Northern Arapahoe Plains Indian societies to determine how they were affected by intensive trade and American colonization. *RO*

International Center of Photography, NYC; Cornell Capa: \$18,225. To produce

additional copies of exhibit guides for the temporary interpretive traveling exhibit, "Southern Roads, City Pavements: Photography of Black American Culture by Roland Freeman." *PM*

John Taggart Hinckley Library, Powell, WY; Winifred S. Wasden: \$14,935. To plan public programs on recurring themes such as water, oil, and farming in the Big Horn Basin region. *PL*

KCET TV, Los Angeles, CA; Jesus A. Trevino: \$30,000. To complete work on a 60-minute film on Juan Seguin, a Mexican who aided American settlement in Texas, fought on the American side at the Alamo, was senator of the Texas Congress and mayor of San Antonio, but was forced to leave Texas by settlers who distrusted him because he was Mexican. *PN*

Kansas State U., Manhattan; Sue C. Maes: \$15,000. To conduct public programs on four themes—energy, rural women, aging, and the family farm—in rural libraries in Kansas. *PL*

Latin American Youth Center, Washington, DC; Enrique S. Rivera-Torres: \$31,760. To teach 50 Latino youth to research the history of Latino migration to the District through oral history, photography, and library work and to hold workshops for a secondary youth audience of 400-450 based on the research results. *AZ*

Leslie Pinckney Hill Library, Cheyney, PA; Floyd C. Hardy: \$10,000. To plan an exhibit of early black newspapers to demonstrate their importance in articulating the African-American experience. *PM*

Maine State Museum, Augusta; Sheila R. McDonald: \$79,049. To implement a temporary exhibit and a publication on the religious, geographic and ethnic environment of the French cultures (particularly Acadian) on the Maine side of the St. John River, and throughout New Brunswick. *PM*

Marquette U., Milwaukee, WI; Philip C. Bantin: \$56,744. To identify, describe and collect Catholic Indian mission records in the U.S. *RC*

Metrocenter YMCA, Seattle, WA; Jarlath J. Hume: \$61,000. To conduct a City Fair project exploring contemporary sociopolitical issues and examining the role and meaning of citizenship. *AP*

Mississippi Valley State U., Itta Bena; Robert E. Young: \$24,959. To involve 500 14-20-year-olds from eight northern and western U.S. cities in sociological and historical research on the role of two extinct segregated black high schools in Greenville, Mississippi, in the lives of blacks who have migrated from the area. *AZ*

Morris Arboretum of the U. of Pennsylvania, Philadelphia; William M. Klein, Jr.: \$150,000. To implement a five-part program on changing images of the garden including exhibits, publications, a symposium series. *PM*

NSF, Eric Cassell: \$18,250. To conduct research and a sustained program of courses at Cornell U. Medical College in ethics and values in medicine. *AV*

NSF/June M. Fessenden-Raden: \$23,198. To make an interdisciplinary incentive award for the study of ethical issues related to the health and safety of workers in scientific laboratories. *AV*

NSF, Bernard Gert: \$18,250. To conduct research and a sustained program of courses in medical, engineering, and business ethics in professional schools at Dartmouth College. *AV*

NSF/Marc A. Lappe: \$18,070. To make a sustained development award for the study of value assumptions underlying risk assessment policy decisions related to the effects of toxic substances on individuals, with particular attention to pregnant women in occupational settings. *AV*

NSF/Larry Laudan: \$18,308. To make a sustained development award for the study of cognitive value conflict resolution in science, through treatment of contemporary and historical case studies, and the formulation of a model for understanding value changes in science. *AV*

NSF/Ruth Leys: \$23,800. To make an interdisciplinary incentive award for the study of the ethical problems and social issues facing contemporary psychiatry in the treatment of patients suffering from Huntington's Disease, focusing on the psychobiological approach of American psychiatrist Adolf Meyer. *AV*

NSF/Earl R. MacCormac: \$12,000. To make an incentive award to study the ethical and value issues implicit in the effects of nuclear power development on electric

utility rates in North Carolina. *AV*

NSF/Robert E. Snow: \$11,925. To make an interdisciplinary incentive award for a collaborative study of the subtle interplay of metaphors, personal and societal values, and scientific theory and their impact on scientific research. *AV*

NSF/Dorothy C. Wertz: \$23,575. To make an interdisciplinary incentive award for the study of the value assumptions underlying genetic counseling and prenatal diagnosis. *AV*

NSF/David E. Wright: \$11,900. To make an interdisciplinary incentive award for a collaborative study of the subtle interplay of metaphors, personal and societal values, and scientific theory and their impact on scientific research. *AV*

National Council on the Aging, Inc., Washington, DC; Edmund H. Worthy Jr.: \$500,000 OR; \$75,000 FM. To continue the NCOA Senior Center Humanities Program. *AP*

National Farmers Union, Denver, CO; Ronald A. Kroese: \$24,985. To continue a program to increase understanding of the humanities in rural America. *AP*

New York Public Library, NYC; David H. Stam: 1,700,000 FM. To support the National Services of the Research Libraries of The New York Public Library. *RC*

Nordic Heritage Museum Foundation, Seattle, WA; R. M. Forssblad: \$15,998. To plan the new Museum's philosophy, thematic interpretation and program development for its main areas of interest: the cultures of five Nordic ethnic groups. *PM*

North Carolina A & T State U., Greensboro; Sandra C. Alexander: \$17,397. To guide 100 16-18-year-olds in production of a biographical directory of the contributions made by blacks to arts and humanities. *AZ*

Northeastern U., Boston, MA; Gregory C. Coffin: \$60,000. To guide young people in the study of the history, language, and culture of two distinct ethnic neighborhoods in Boston—Afro-American and Hispanic—and the production of neighborhood guidebooks. *AZ*

Oglala Sioux Tribe, Pine Ridge, SD; Lyman Red Cloud: \$10,000. To plan a permanent exhibit depicting the history of Oglala Sioux tribal government and Indian leadership. *PM*

Pennsylvania State U., Hershey Medical Cnt.; David J. Hufford: \$65,000. To present public programs on the significance of cultural factors in health care. *AP*

Plymouth State College, NH; Walter T. Tatara: \$34,840. To conduct public programs exploring the values issues of contemporary energy problems. *PL*

Portland State U., OR; Ralph T. Nelsen: \$34,481. To develop and disseminate youth-oriented activity packages demonstrating contributions of various ethnic groups to the social evolution of Oregon and the Northwest. *AZ*

Pueblo of Acoma, Pueblo Acoma, NM; Juan S. Juanico: \$91,076. To implement a permanent exhibit on Acoma Indian pottery, using artifacts, graphics and documents to illustrate aspects of the Acoma history, religion and culture. *PM*

Regional Conference of Historical Agencies, Manlius, NY; Hans-Joach Finke: \$70,000. To conduct public programs in conjunction with rural New York historical societies. *PM*

Rutgers U., New Brunswick, NJ; Nan Lm Hahn: \$66,630 OR; 25,000 FM. To create an information retrieval system for the contents of medieval scientific manuscripts in Latin. *RC*

San Diego State U. Foundation, CA; Theodore P. Espinosa: \$15,000. To plan and script a series of half-hour documentaries on the experience of a Mexican family that migrated to the United States. *PN*

Santa Barbara Museum of Natural History, CA; D. Travis Hudson: \$32,400. To construct two new dioramas depicting the family and ceremonial life of the Chumash Indians. *PM*

Sound & Print United, Inc., Warrenton, NC; Willa Blackshear: \$25,000. To produce five 30-minute radio programs and to develop additional topics for a series exploring humankind's relationship to land. *PN*

South Dakota State U., Brookings; Dennis A. Norlin: \$14,412. To help small communities develop public programs in the humanities. *AP*

Southern Grassroots Revival Project, Nashville, TN; Anne C. Romaine: \$15,000. To develop a narrative script for a musical

program on the history and literature of the grassroots South. *AP*

Southwest/West Central Consortium, Marshall, MN; Douglas N. Easterling: \$88,811. To develop and adapt courses in the humanities for rural adults. *EH*

Taller Puertoriqueno, Inc., Philadelphia, PA; Carmen Puigdollers: \$32,022. To train youths in oral history and photography techniques to document life in Hispanic barrios through exhibits, slide-tape presentations and handbooks. *AZ*

Texas Tech U., Lubbock; Edward V. George: \$30,000. To translate from Latin works by Juan Vives, a leading humanist of the Spanish Renaissance. *RL*

U. of Alaska, Fairbanks; Michael E. Krauss: \$149,590 OR; \$74,795 FM. To complete a series of dictionaries of languages native to Alaska and to support a comprehensive dictionary of Aleut. *RT*

U. of Arizona, Tucson; Charles W. Polzer, S.J.: \$111,084 OR; \$18,500 FM. To prepare, with the aid of a computer, a biographical dictionary of persons involved in Spanish colonial history of the Southwest. *RT*

U. of California, Los Angeles; Robert A. Hill: \$4,500. To enable consultants to visit the edition in progress of all extant records about the life and work of Marcus Mosiah Garvey (1887–1940) and the activities of the worldwide black movement organized under his leadership. *RE*

U. of California, Irvine; Kendall E. Bailes: \$10,000. To hold a conference for scholars of literature, philosophy, anthropology and economics to discuss environmental concerns in historical context. *RD*

U. of California, Los Angeles; Robert A. Hill: \$5,000. To hold a conference on historical scholarship and the uses of Afro-American documentary historical editions. *RE*

U. of District of Columbia, Washington, DC; Steven J. Diner: \$100,000. To prepare major reference papers on critical issues facing the District of Columbia to demonstrate that history can give policymakers insight for decision making on current urban issues. *AP*

U. of Illinois at Chicago Circle, Chicago, IL; A. L. Ruoff: \$20,000. To produce the first comprehensive history and survey of English-language Native American written literature, including that of Eskimos, Aleuts, and North American Indians. *RO*

U. of Kansas, Lawrence; G. Douglas Atkins: \$27,588. To conduct a workshop addressing the academic employment slump for humanities Ph.D.'s. *OP*

U. of Kansas, Lawrence; Ronald L. Harper: \$88,342. To bring humanities study programs to nursing home residents through closed circuit radio and trained volunteer discussion sessions. *AP*

U. of Massachusetts, Amherst; Patricia G. Holland: \$3,000. To plan an edition of the papers of Elizabeth Cady Stanton and Susan B. Anthony. *RE*

U. of Massachusetts, Amherst; Zdenek Salzmann: \$46,000. To prepare an Arapahoe language dictionary. *RT*

U. of Mississippi, University; William R. Ferris: \$53,949 OR; \$30,000 FM. To compile an encyclopedia for the study of regional culture of the South. *RT*

U. of Mississippi, University; Ann J. Abadie: \$10,000. To conduct a symposium for historians of science and historians of the antebellum South to assess science in the South, 1830–60. *RD*

U. of North Dakota Art Galleries, Grand Forks; Laurel J. Reuter: \$25,343 OR; \$10,000 FM. To plan a traveling exhibit on the use and symbolism of the shield in Indian cultures of the North American mid-continent. *PM*

U. of Oklahoma, Norman; Bruce M. Bell: \$186,387. To implement two traveling exhibits on the Apache Tribe of Oklahoma and the Wichita and affiliated tribes. *PM*

U. of Washington, Seattle; Sandra C. Walker: \$15,000. To plan a television series on the humanities values contributing to scientific inquiry and technology. *PN*

U. of Wisconsin, Madison; David Woodward: \$134,399 OR; \$22,400 FM. To compile the first two volumes in a proposed five-volume illustrated encyclopedia of the history of cartography. *RT*

Utah State U., Logan; Clyde A. Milner, II: \$10,000. To hold a conference examining the relationships between American Indian tribes and Christian missionaries. *RD*

Jurisprudence

Rice U., Houston, TX; Baruch A. Brody: \$120,000. To conduct workshops to develop curricula in the foundations of law for faculty at institutions lacking legal studies programs. *EH*

Bar Ilan U., Israel; Michael W. Sokoloff: \$70,000. To compile a dictionary of Jewish Aramaic dialect as used in Palestine during the early Christian centuries, 200–500 c.e. A resulting data base will be useful for additional grammatical studies. *RT*

Columbia U., NYC; Marvin Herzog: \$150,000 OR; \$149,776 FM. To continue work, beginning with Vol. 5, on *The Great Dictionary of the Yiddish Language*. *RT*

Memphis State U., TN; Michael B. Montgomery: \$10,000. To hold a conference for scholars of linguistic geography, sociolinguistics, creole studies and folklore to study the language of Southerners. *RD*

Pacific Northwest Writing Consortium, Eugene, OR; R. Alan Kimball: \$379,869. To integrate the teaching of writing into the liberal arts curriculum of six institutions in the Pacific Northwest. *EH*

U. of California, Los Angeles; Wolf Leslau: \$75,000. To create an etymological dictionary of the Ethiopian language of Geez, a Semitic language no longer spoken but used as the language of the liturgy. *RT*

U. of Maryland, College Park; Graciela P. Nemes: \$10,000. To hold a conference of outstanding scholars to reassess the works of Juan Ramon Jimenez, Spanish poet and Nobel Prize winner. *RD*

U. of Pennsylvania, Philadelphia; Albert L. Lloyd: \$115,700 OR; \$35,000 FM. To prepare the first complete dictionary of Old High German. *RT*

U. of Pennsylvania, Philadelphia; Ake W. Sjoberg: \$250,000 OR; \$52,460 FM. To write a Sumerian dictionary encyclopedia based on all known Sumerian texts. *RT*

U. of South Carolina, Columbia; George T. Dorrill: \$40,000. To prepare a handbook of the linguistic geography of the Middle and South Atlantic states, and to microfilm and prepare a key-word index to all basic materials used in the linguistic atlas project. *RT*

U. of Texas, Austin; Victorine C. Abboud: \$228,957. To conduct computer-assisted instruction in modern Arabic vocabulary. *EH*

U. of Wisconsin, Madison; Frederic G. Cassidy: \$329,489 FM. To complete the Dictionary of American Regional English. *RT*

Clinton Bailey, Israel: \$9,900. To translate from Arabic to English and analyze Bedouin poems recorded in the Sinai and the Negev. *RL*

Bibliographical Soc. of Amer., Cambridge, MA; Virginia L. Smyers: \$172,561. To complete the eighth volume of the *Bibliography of American Literature*, covering the works of 281 significant American authors. *RC*

Brown U., Providence, RI; Victor Terras: \$50,000. To prepare a handbook of Russian literature, containing listings about literary movements, authors, schools, genres and styles, anonymous works, terminology, and leading publications, as well as a general survey. *RT*

Columbia U., NYC; Tibor Halasi-Kun: \$59,734. To create a geo-historical dictionary of late 16th-century domesday books from three Ottoman provinces of Danubian Europe. *RT*

Cornell U., Ithaca, NY; Stephen M. Parrish: \$36,160 OR; \$5,000 FM. To prepare the final six books of an international edition of the works of William Wordsworth. *RE*

Dartmouth College, Hanover, NH; Sara Castro-Klaren: \$8,000. To hold a conference on the seldom studied Latin American poets born after 1942, among them

Language & Linguistics

Belli (Peru), Lezama (Cuba), Solguren (Peru), Montes de Oca (Mexico), Mutis (Columbia), and Olivari (Argentina). *RD*

Film Company, Washington, DC; Robert D. Squier: \$300,000. To produce a 90-minute documentary film interweaving the story of American novelist Herman Melville's life (1819–1891) with his work. *PN*

Vivian Folkenflik, Laguna Beach, CA: \$15,000. To translate works by Germaine de Staël for an anthology. *RL*

Indiana U., Bloomington; Ilhan M. Basgoz: \$14,860. To plan an interpretive exhibit on the Turkish shadow puppet play tradition, focusing on the theme of folk art as a form of social protest. *PM*

John C. Jacobs, Chicago, IL: \$3,500. To translate Odo of Cheriton's fables, from the Latin. *RL*

Kent State U., OH; Bruce Harkness: \$4,000. To enable a consultant to examine and make recommendations on the Cambridge Edition of the Works of Joseph Conrad project in progress. *RE*

Martha J. King, APO, NY: \$2,400. To translate selections from notebooks written by leading Italian poet Giacomo Leopardi, from 1817 to 1832. *RL*

Labor Theater, Inc./Film for Thought, NYC; Charles R. Portz: \$40,000. To write two 30-minute scripts for a series of dramatizations of American short stories exploring themes from the perspective of the aged. *PN*

Latino Institute Research Division, Reston, VA; Sarah Hirschmah: \$79,647. To conduct a literary short story program through a national network of 24 Hispanic, community-based education programs. *AP*

Libraries of South Middlesex, Old Bridge, NJ; Gaile Grele: \$66,326. To conduct lectures, seminars, book clubs and creative writing workshops to explore several genres of popular literature. *PL*

Mid-American Arts Alliance, Kansas City, MO; Robert C. Pierle: \$40,120. To implement a traveling exhibit on the life, work and influences of Thomas Hart Benton, Midwestern cultural giant. *PM*

Joseph C. Miller, Jr., Philadelphia, PA: \$20,550. To translate part of a Rajasthani oral epic, recorded in India, and to transcribe and analyze a corresponding scroll-painting used by itinerant singers to illustrate the epic during performance of the song. *RL*

National Council of La Raza, Washington, DC; Guadalupe Saavedra: \$450,000 OR; \$150,000 FM. To produce a two-hour dramatization of a book by folklorist Americo Paredes, and to complete scripts for two additional programs, part of a public television series on Chicano literature. *PN*

Nebraskans for Public Television, Inc., Lincoln, NE; William P. Perry: \$250,000 OR; \$270,000 FM. To produce a 90-minute television adaptation of Mark Twain's *The Mysterious Stranger* as part of a series on Twain's work. *PN*

New York U., NYC; Anna E. Balakian: \$15,000 FM. To hold the Tenth Triennial Congress of the International Comparative Literature Association. *RD*

Moshe Perlmann, Los Angeles, CA: \$6,000. To translate the writings of Jabarti, an Egyptian author, who died in 1825. *RL*

Pierpont Morgan Library, NYC; Charles Ryskamp: \$65,000. To implement an exhibition and catalog exploring the work of English author, mathematician, and photographer Lewis Carroll. *PM*

Pontifical Institute of Mediaeval Studies, Canada; Ron B. Thomson: \$2,000. To publish a dictionary of Middle French proverbs, sentences and proverbial phrases. *RP*

Princeton U., Princeton, NJ; Elizabeth H. Witherell: \$127,356 OR; \$63,678 FM. To prepare the writings of Henry D. Thoreau for a definitive edition. *RE*

Rutgers U., Newark, NJ; John G. Demaray: \$25,000. To study works by Dante, Spenser and Milton in order to show how their form, tone and meaning are imitative of the geographic world as represented on early maps and in writings. *RO*

Society for the Study of Southern Literature, Miss. State, MS; Robert L. Phillips: \$3,691. To hold a research conference to plan a literary history of the American South, a survey of Southern literature primarily from 1900. *RD*

Texas Circuit, Austin, TX; Susan S. Bright: \$14,611. To plan public programs in ten Texas libraries on the state's Anglo,

Black, Chicano and women's literature of the past 20 years, drawing on local library collections and other area humanities resources. *PL*

U. of California, Santa Cruz; Joseph H. Silverman: \$63,348 OR; \$5,000 FM. To prepare an edition and in-depth study of narrative poems of the Sephardic Jews in the United States, Spain, North Africa and Israel. *RE*

U. of California, Los Angeles; Richard H. Rouse: \$50,000. To prepare critical editions of two union catalogs—lists of books in libraries—from medieval England. *RE*

U. of California, Los Angeles; Alan Roper: \$21,220 OR; \$20,569 FM. To complete four volumes and various stages of editorial preparation of remaining volumes in *The Works of John Dryden*. *RE*

U. of California—San Diego, LaJolla; Diego Catalan: \$99,057 OR; \$70,000 FM. To produce a catalog of Hispanic ballads, create an archive of the Hispanic Romancero, prepare a bibliography, and transcribe ballads for a data base. *RT*

U. of Illinois, Urbana; Scott B. Bennett: \$70,420 OR; \$5,000 FM. To process newly acquired materials and augment the Carl Sandburg Collection at the University Library. *RC*

U. of Wisconsin, Madison; William H. Nienhauser: \$95,901 OR; \$15,000 FM. To complete the *Companion to Traditional Chinese Literature*. *RT*

Wellesley College, Wellesley, MA; Walter E. Houghton: \$115,716. To complete volumes IV and V of the *Wellesley Index to Victorian Periodicals*. *RT*

Yale U., New Haven, CT; Louis L. Martz: \$154,673 OR; \$34,730 FM. To complete editorial work on *The Complete Works of St. Thomas More*. *RE*

Yale U., New Haven, CT; Frank Brady: \$5,000 FM. To prepare indexes to the history and catalog of the Yale Boswell Papers collection. *RE*

Philosophy

Catholic U. of America, Washington, DC; William A. Wallace: \$75,416 OR; \$30,000 FM. To prepare a critical edition of St. Thomas Aquinas' commentary on the third book of *The Sentences of Peter Lombard*. *RE*

Frederic Burk Foundation for Education, San Francisco, CA; Alan Donagan: \$87,566. To conduct a summer institute in the philosophy of biology. *EH*

Harvard U., Cambridge, MA; John F. Callahan: \$40,000. To prepare a critical edition of major works by classical Greek philosopher and theologian Gregory of Nyssa. *RE*

Indiana-Purdue U., Indianapolis; Edward C. Moore: \$117,525 OR; \$10,000 FM. To prepare a comprehensive chronological edition of the writings of American philosopher Charles S. Peirce. *RE*

Institute of Society, Ethics & Life Sciences, Hastings, NY; Daniel Callahan: \$173,796. To produce reports on the role of the humanities in contemporary public policy analysis. *OP*

Alphonso F. Lingis, State College, PA; \$4,000. To translate 11 philosophical studies by Emmanuel Levinas, rabbi and professor at the U. of Paris. *RL*

Police Foundation, Washington, DC; Frederick A. Elliston: \$90,000. To prepare materials for use in the teaching of police ethics. *EH*

Southern Illinois U., Carbondale; Jo Ann Boydston: \$64,994 OR; \$70,000 FM. To continue work on editions of the works of American philosopher John Dewey. *RE*

St. Bonaventure U., NY; Ladislao G. Gal: \$148,160 OR; \$30,000 FM. To complete the first critical edition of William of Ockham's writings. *RE*

Workmanship Foundation, Venice, CA; Arthur L. Hoyle: \$32,000. To develop a 60-minute television program about the life and thought of Thorstein Veblen, one of America's creative economists and social philosophers. *PN*

Religion

American Universities Field Staff, Hanover, NH; John M. Thompson: \$3,800. To hold a conference on Islam, communalism, and modern nationalism. *EH*

Center for Visual Studies of Culture, Arlington, VA; Warren P. Scott: \$30,000. To write a script and seven treatments for a series of 60-minute documentaries about the influence of Hinduism and Buddhism on the peoples of India, the Himalayas, Sri Lanka, Burma, Thailand, Cambodia, Malaysia, and Indonesia. *PN*

Diocese of Pennsylvania (Episcopal), Philadelphia; Scarlett S. Emerson: \$27,500. To process records of the Diocese and to establish an archives. *RC*

Goshen College, IN; Nelson Springer: \$153,380. To make accessible to the general public and international scholars the unique materials in the Mennonite Historical Library. *RC*

Robert A. Hammer, Israel: \$30,000. To translate from the Hebrew *The Sifre to Deuteronomy*, a classic commentary of Rabbinic Judaism. *RL*

Independent Broadcasting Associates, Cambridge, MA; Julian C. Hollick: \$87,036. To produce eight half-hour programs on the history and practice of Islam. *PN*

Research Foundation of SUNY, Albany; Jorge J. E. Gracia: \$18,000. To translate a treatise on good and evil by Suarez, the foremost Catholic philosopher of the 16th century. *RL*

U. of Tennessee, Knoxville; Michael A. Lofaro: \$54,481. To produce the first guide to sermons of the South. *RC*

Social Science

Bibliographical Center for Research, Inc., Denver, CO; Karen B. Day: \$25,271. To support regional disaster preparedness for libraries and recovery of resource materials. *RV*

Capital Children's Museum, Washington, DC; Ann W. Lewin: \$48,430. To train 11-16-year-olds to gather oral histories from senior citizens examining the impact of changes in society and technology on family communication as the basis for radio programs and a museum exhibit on the oral tradition. *AZ*

Harvard College, Cambridge, MA; Ernest R. May: \$236,744. To produce 25 additional case studies in public policy at five to six additional institutions. *EH*

Public Art Workshop, Chicago, IL; Thomas W. Strieter: \$30,000. To conduct a self-study of the Peace Museum, an institution for interpreting, understanding and stud-

ying issues of war and peace. *PM*

Research Libraries Group, Stanford, CA; Barbara J. Brown: \$17,416. To identify products and functions required for the cataloging and processing of archival and manuscript materials for incorporation into an information network. *RC*

SUNY-Binghamton, Albany; Immanuel Wallerstein: \$22,382. To compare 20th-century South African miners with 19th-century Philadelphia workers to analyze changes in the forms of household structures and their position in the world economy. *RO*

Society of American Archivists, Chicago, IL; Richard H. Lytle: \$96,000. To achieve intellectual access to the nation's archives and manuscript collections. *RC*

Swarthmore College, PA; J. William Frost: \$86,464. To process and catalog the papers of 17 collections deposited in the College Peace Collection. *RC*

U. of South Carolina, Columbia; Jack S. Bass: \$80,000. To prepare a pilot film on Southern politics since 1945. *EH*

U. of Wisconsin, Milwaukee; Markos Mamalakis: \$75,000. To prepare statistical, bibliographical and methodological information on financial, government, public and trade services and related statistics on money and banking, public finance and trade and balance of payments in Chile. *RT*

West Virginia U., Morgantown; Kenneth C. Martis: \$84,752 OR; \$15,000 FM. To create the first atlas detailing the geographical distribution of the political parties represented in all Congresses of the United States. *RT*

State Programs

Because of a transition in the grant-making cycle, matching amounts listed may not fully reflect the amount available to a state over the next year.

Arizona Humanities Council, Phoenix; James W. Brykit: \$329,000.

Connecticut Humanities Council, Middletown; Hugh C. Macgill: \$315,500 OR; \$69,400 FM.

Delaware Humanities Forum, Wilmington; Hart T. Mankin: \$307,000.

Florida Endowment for the Humanities, Tampa; Ronald Carson: \$460,433 OR; \$35,000 FM.

Georgia Endowment for the Humanities, Atlanta; Gail H. Evans: \$360,000 OR; \$23,150 FM.

Hawaii Committee for the Humanities, Honolulu; Dorothy B. Douthit: \$311,000 OR; \$14,900 FM.

Illinois Humanities Council, Champaign; D. Nicholas Rudall: \$562,000 OR; \$125,000 FM.

Indiana Committee for the Humanities, Indianapolis; Kenneth R. Gros Louis: \$375,000 OR; \$115,000 FM.

Iowa Humanities Board, Iowa City; Louise S. Ottavi: \$332,000 OR; \$25,000 FM.

Maine Council for Humanities & Public Policy, Portland; William Saunders: \$111,000.

Massachusetts Foundation for Humanities, Amherst; Angela G. Dorenkamp: \$415,867 OR; \$12,500 FM.

Minnesota Humanities Commission, Saint Paul; Garry D. Hays: \$348,000 OR; \$29,000 FM.

Mississippi Committee for the Humanities, Jackson; Estus Smith: \$337,655.

Missouri Committee for the Humanities, Inc., Maryland Hts.; M. G. Lorberg: \$357,000 OR; \$9,200 FM.

Montana Committee for the Humanities, Missoula; Gerald A. Fetz: \$310,000 OR; \$10,000 FM.

North Dakota Humanities Council, Bismarck; Mitzi Brunsdale: \$317,275 OR; \$21,000 FM.

Ohio Committee for Public Programs in Humanities, Columbus; Ray Rosenblum: \$478,300 OR; \$100,000 FM.

Oklahoma Humanities Committee, Oklahoma City; Alvin O. Turner: \$334,000 OR; \$50,000 FM.

Pennsylvania Humanities Council, Philadelphia; Donald Henderson: \$552,650 OR; \$75,000 FM.

Rhode Island Committee for the Humanities, Providence; Albert T. Klyberg: \$311,000.

South Dakota Committee on the Humanities, Brookings; Daniel R. Rice: \$317,800.

Texas Committee for the Humanities, Austin; Betty Anderson: \$602,000 OR; \$150,000 FM.

Utah Endowment for the Humanities, Salt Lake City; Grethe Peterson: \$317,000.

Vermont Council on Humanities & Public Issues, Hyde Park; Douglas Tudhope: \$306,000.

Wyoming Council for the Humanities, Laramie; Peter Iverson: \$306,000.

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

Special Programs

AP Program Development
AV Science, Technology and Human Values
AY Youthgrants
AZ Youth Projects
Education Programs
EC Consultants
ED Implementation
EH Higher Education
EP Pilot
ES Elementary and Secondary
Planning and Policy Assessment
OP Planning and Assessment Studies
Public Programs
Libraries
PM Museums and Historical Organizations
PN Media
Research Programs
RC Research Resources
RD Research Conferences
RE Editions
RL Translations
RO Basic Research
RP Publications
RS State, Local and Regional Studies
RT Research Tools
RV Conservation and Preservation

NEH NOTES & NEWS

Exhibition Openings

Southern Roads/City Pavements: Photographs of Black Americans by Roland Freeman/New Mexico State University Art Gallery, Las Cruces/September 24-October 20

Hawaii: The Royal Isles/Fine Arts Museums of San Francisco, M.H. de Young Museum, CA/September 26-December 6

Danzig 1939: Treasures of a Destroyed Community/Hebrew Union Skirball Museum, Los Angeles, CA/September 27-December 13

Phase I: Coal History, Technology and the Arts/Cultural Center, Charleston, WV/September-December

Through Indian Eyes/International Center of Photography, NYC/September

Letters

The Humanities Connection

Readers should be alert to the enormous potential for making useful professional and personal contacts via articles appearing in *Humanities*. My experience is a case in point. A recent article describing a francophone project underway at Hampton Institute, "Not So Foreign Languages," February, 1981, captured my attention

for two reasons. For some time, I had been on the lookout for francophone realia for a French conversation text I am completing. When I read of Professor Beatrice Clark's research and travel to French-speaking Africa and the Antilles, I thought she might be a valuable resource for such materials. The article also mentioned that Professor Clark's project was in need of a publisher. I felt that I might be helpful to the project coordinator by calling her work to the attention of my own publisher.

Thanks to the "Humanities connection," Professor Beatrice Clark and I had a most fruitful meeting at Hampton Institute in which she described her very impressive program and we discussed our mutual needs. Since then, my publisher has agreed to look at her work, and Professor Clark has kindly sent me some material which may be useful to my project. More important, I have had the pleasure of knowing a knowledgeable colleague with similar interests, whom I would not have met otherwise.

—Marlene Nusbaum

Groton School, Groton, Mass.

The Core of the Matter

I particularly enjoyed the article by Howard Dodson in the February, 1981 issue of *Humanities*, "Needed: A New Perspective on Black History." Mr. Dodson went to the core of the matter and is quite correct in asserting the need for a black history that is "developmental" in approach, one that advances a "critical tradition."

We need to hear more from Dodson and have further elaboration and explication of his sagacious views. I share the idea posited by Dodson that Afro-American history should do more than simply glorify or deprecate past successes or failures. We must also endeavor to learn from the past in order to inform our present actions, seeking always to discover what we must do now and what we must become to improve and advance human society. Apparently Dodson's views are influencing the thinking of other black history scholars, for his ideas were favorably discussed at length at the April meeting of the Organization of American Historians in Detroit.

—Lamont H. Yeakey

Purdue University, Department of History

Editor's Notes

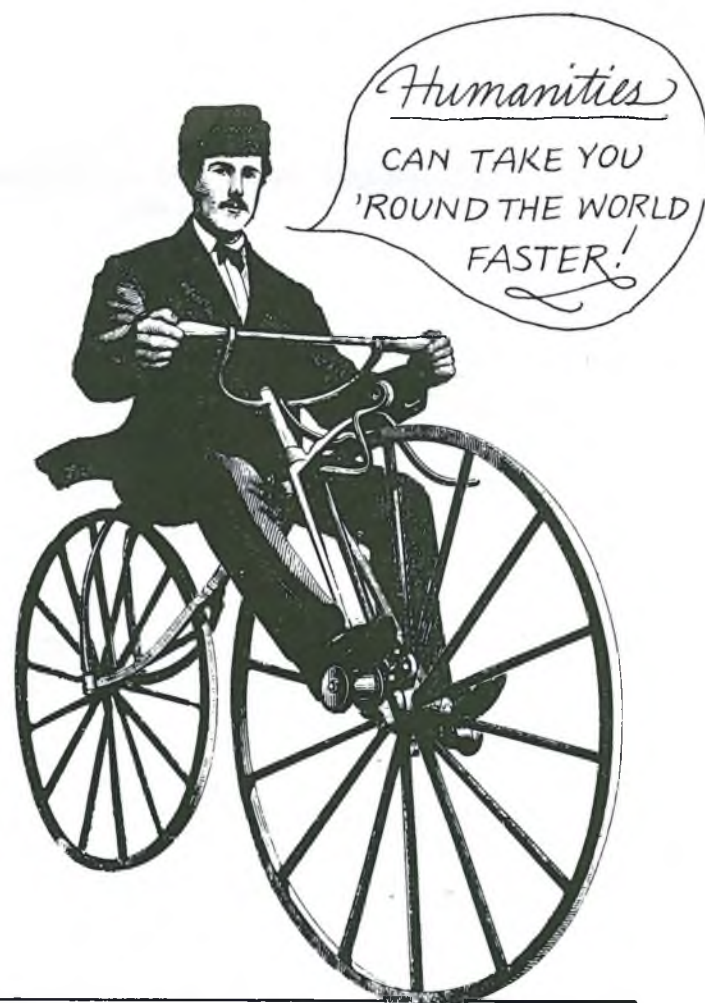
Paraphrasing Mr. Dooley's famous remark about the Supreme Court, it would seem that the study of foreign languages also "follows the election returns." Certainly, as George Bonham and nearly all *Humanities'* area studies scholars point out, the waxing and waning of interest by the federal government in the study of foreign languages as well as other regions of the globe

So it is puzzling to discover (in the article on European studies in America) that while there has been a tremendous growth in European studies on the Continent as a result of the European Economic Community and other developments, only a handful of U.S. higher edu-

And that is vital to the security of the world. —**Judith Chayes Neiman**

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About the authors . . .

George W. Bonham is the executive director of the Council on Learning and president of Science and University Affairs, Inc. He created and edited *Change* magazine for twelve years and serves now as its editor-at-large.



Bonham chaired a recent citizen task force on "Education and the World View," whose final recommendations were issued in June. The task force findings were part of a Council on Learning effort to widen the undergraduate curriculum to reflect changing world conditions, a program funded in part by the National Endowment for the Humanities. **Page 1.**

Richard W. Bulliet was formerly executive secretary of the Middle East Studies Association. Educated at Harvard in Middle East studies and history, he taught at Harvard, Berkeley and Columbia where he is currently a professor



of history, specializing in Middle East social history. Bulliet is the author of three scholarly books: *The Patricians of Nishapur*, *The Camel and the Wheel*, and *Conversion to Islam in the Medieval Period* (all Harvard University Press). He has also written two novels about the Middle East, *Kicked to Death by a Camel* and *The Tomb of the Twelfth Imam* (both Harper & Row). **Page 3.**

John Fuegi grew up in England and Switzerland before coming to the United States to study comparative literature at Pomona College, UCLA, and USC. Fuegi has taught both in Europe and in the United States. His current position is director of the Comparative Literature Program



and professor of comparative, Germanic and Slavic literatures at the University of Maryland, College Park. Author or editor of some ten books on Bertolt Brecht and numerous articles on film and theater, Fuegi is now working on a book on Brecht as a stage director, and a book on violence in the classical and modern theater. **Page 7.**

James Olney is a professor of English at North Carolina Central University and currently both a Guggenheim Fellow and a Fellow of the National Humanities Center. He lived in and traveled around West Africa from 1967



to 1969 and has written several articles on African literature. His book, *Tell Me Africa: An Approach to African Literature* (Princeton, 1973) makes a strong case for using biography to understand African literature. Olney is also the author of *Metaphors of Self: The Meaning of Autobiography* (Princeton, 1972); and the editor of *Autobiography: Essays Theoretical and Critical* (Princeton, 1980). **Page 15.**

Jonathan Peters was born in Freetown, Sierra Leone, West Africa in 1943. After completing his schooling at the Methodist Boys' High School, he read English at Fourah Bay College, Freetown, and received his graduate degrees at the University of Alberta in Canada. Peters has traveled widely in Africa, Europe, and the United States and has taught at The Albert Academy in Freetown, the University of Alberta, LaGuardia Community College (CUNY), and is presently at the Endowment, on leave from the University of Maryland, Baltimore County. **Page 11.**



Peter H. Smith heads the Department of Humanities at the Massachusetts Institute of Technology where he is a professor of history and political science and associate dean for humanities programs. After receiving his



B.A. and graduate degrees in history from Harvard and Columbia, Smith taught at Dartmouth College and the University of Wisconsin before coming to M.I.T. He is the newly elected president of the Latin American Studies Association and has been a member of its executive council since 1977. His most recent book is *Labyrinths of Power: Political Recruitment in Twentieth-Century Mexico* (Princeton University Press, 1979). **Page 21.**

Jonathan D. Spence, George Burton Adams Professor of History at Yale, specializes in the history of China since the sixteenth century. A native of England, he attended Winchester College and after two years in the British Army studied at Clare College, Cambridge, receiving his B.A. in history in 1959. Spence came to Yale for his graduate study under a Mellon Fellowship where he received his M.A. and his Ph.D., after which he was appointed to the Yale faculty in 1965. As a Yale Fellow in East Asian studies, he traveled and studied in Australia, Japan, Taiwan, and London. His most recent work, *The Gate of Heavenly Peace*, an analysis of the Chinese revolution between 1895 and 1980, will be published by Viking in 1981. **Page 16.**



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