

TO: CONTRACTS and GRANTS OFFICE, 301 MC.

FROM (PI): Alden Mosshammer/Jonathan Saville

DEPT: Humanities

NAME OF AGENCY: National Endowments for the Humanities
ADDRESS OF AGENCY: National Endowment for the Humanities, Division of Research Grants
Washington, D. C. 20506

AGENCY DUE DATE: 11/22/74

PROJ. DATES: From 7/1/75 To 6/30/76

AMOUNT OF DIRECT COSTS: \$ 22,300.00

AMOUNT OF INDIRECT COSTS: \$ 7,626.00

TOTAL AMOUNT REQUESTED: \$ 29,926.00

AGENCY NO. (if known):

TO ATTENTION OF (Name & Title): Mr. Timothy Gunn, Director, Division of Planning Grants

PROPOSAL TITLE: Innovation in Undergraduate Teaching in the Humanities

NATURE OF THIS PROPOSAL:

Type of Agreement: Contract ___; Grant X; Other ___
Type of Project: Research ___; Training X; Equipment ___; Public Service ___; Other ___
Type of Proposal: New X; Renewal ___; Continuation ___; Revision ___

COMMITMENT OF UNIVERSITY RESOURCES:

A. Space for Site of Work: On Campus ___; Off Campus ___; Both ___; Bldg(s): Humanities Library Building
Room No(s): 1512, 1118 and graduate offices

Additional space required: none sq. ft. Type: On campus space
approved by: J.A. Blackstock, Rev. Bus. Mgr. Off campus leased space approved by: N/A

B. Construction/alteration of facilities will be required & funded by: Agency ___; University ___; N/A
If University, the fund source is: Approved by:

C. Equipment: Proposal requests \$ 0 for movable equipment. Fund source for maintenance of equipment beyond period supported by agency:

D. FTE: Is the University committed permanently to fund additional academic FTE's beyond agency supported period? Yes ___ No X
If yes, first year of commitment is: No. of FTE's: Fund source:
Approved by:

E. Matching funds: The agency requires the University to provide matching funds in the amount of \$ N/A
Fund source: Approved by:

COMPUTER: (Attach approvals as required):

Equipment Purchases? Yes ___ Amount \$ ___ No X
Equipment leases? Yes ___ Amount \$ ___ No X
Off campus computer services? Yes ___ Amount \$ ___ No X
Computer center use? Yes ___ Amount \$ ___ No X

USE OF ANIMALS: Yes ___; No X;

If yes, space required ___ sq. ft.
Location: Accredited?
Species & average daily population:

SAFETY REQUIREMENTS:

Will toxic or explosive chemicals (solvents, etc.) be used on this project? Yes ___ No X. Noxious gases? Yes ___ No X. If either will be used, have ventilation of facilities, fume hoods, etc., been approved by Environmental Health & Safety? Yes ___ No ___ N/A
Radiation? Yes ___ No X. If used, have the facilities and procedures been approved by the Radiological Safety Officer? Yes ___ No ___
If yes, provide either Application number or date of approval:
Biological Hazards? Yes ___ No X. Have facilities and procedures been approved by Environmental Health & Safety? Yes ___ No ___
Narcotics and Dangerous Drugs? Yes ___ No X. Have facilities and procedures been approved by E.H.&S? Yes ___ No ___

HUMAN SUBJECTS INVOLVED:

Yes ___ Date approved by Committee: (Attach copy of approval.)

DRUG ABUSE RESEARCH or SERVICE PROJECT: Yes ___

RESEARCH ASSISTANTS SUPPORTED: YES X NO ___
Attach justification when general research proposal does not include required RA and/or postdoctoral support (see PPM 150-12 for level required).

Table with 3 columns: Year, No. RA's, Annual \$ & W. Row 1: 1st, 6, \$ 19,189.00. Row 2: XX:XX, , \$

APPROVALS:

Table with 5 columns: Title, Chairman or Director, Principal Investigator, % Time, Co-Principal Investigator, % Time. Includes entries for History, Philosophy, Literature, and Special Coordination.

TELEPHONE: 202-382-5891

GRANT APPLICATION FACE SHEET

- () PROGRAM GRANT
- (X) PLANNING
- () DEVELOPMENT
- () PROJECT RESUBMISSION (H-_____)
- () PROJECT NEW
- () PROJECT RENEWAL (H-_____)

1. PROJECT DIRECTOR (NAME, ADDRESS AND ZIP)
 Dr. Alden A. Mosshammer
 Dr. Jonathan Saville
 Humanities Office, 1512 H/L
 UCSD
 La Jolla, Ca. 92037

TELEPHONE: _____

2. INSTITUTION (NAME, ADDRESS, AND ZIP)
 The Regents of the University of California
 University of California, San Diego
 P.O. Box 109
 La Jolla, Ca. 92037

3. AUTHORIZING OFFICIAL (NAME, TITLE, ADDRESS & ZIP)
 Dr. Roy Harvey Pearce
 Dean of Graduate Studies and Research
 108 Matthews Campus, UCSD
 P.O. Box 109,
 La Jolla, Ca. 92037

4. FUNDS REQUESTED (FIRST YEAR AND TOTAL)
 FIRST YEAR: \$ 29,926.00
 TOTAL: N/A

5. PAYEE (CHECK TO BE MADE PAYABLE TO:)
 CHECK TO BE MAILED TO: Mr. Frank Cvar
 NAME AND TITLE: Accounting Officer
 ADDRESS: The Regents of the Univ. of Cali
 P.O. Box 109, La Jolla, Ca. 92037

6. INCLUSIVE DATES OF GRANT:
 FROM: July 1 1975 THROUGH: June 30 1976
MONTH DATE MONTH DATE

7. TITLE:
"Innovation in Undergraduate Teaching in the Humanities"

8. BRIEF DESCRIPTION: We request a planning grant to test a program designed to reform the undergraduate teaching of the humanities at Revelle College, UCSD. The reform has two major objectives: (1) the revision of the present curriculum to make it a more effective vehicle for humanistic teaching, and (2) the development of a program to train the staff for more effective teaching. A new course will be created and implemented which discards the traditional survey approach and concentrates instead on a single theme--the problem of the ideal man in Western Civilization. During the planning year this theme will be studied as it presents itself in the major literature of the Judeo-Christian, Greco-Roman, and Teutonic traditions. The retraining of the staff will be accomplished through a series of intensive summer seminars devoted to the interpretation and discussion of the works to be considered in the new course. The summer seminar also constitutes an innovation in team-teaching: it realizes the advantages of team-teaching at the staff level while avoiding its disadvantages at the undergraduate level.

AGREEMENT: IT IS UNDERSTOOD AND AGREED THAT ANY FUNDS RECEIVED AS A RESULT OF THIS REQUEST ARE FOR THE PURPOSES SET FORTH HEREIN. FURTHERMORE, THE UNDERSIGNED AGREE, AS TO ANY GRANT AWARDED, TO AID BY THE RELEVANT NATIONAL ENDOWMENT FOR THE HUMANITIES POLICIES AS PRESCRIBED.

SIGNATURE: PERSON NAMED IN ITEM 1
Jonathan Saville
Alden A. Mosshammer

SIGNATURE: PERSON NAMED IN ITEM 3

SUMMARY PREPARED BY APPLICANT
FOR PLANNING AND PROGRAM PROPOSALS

Institution: University of Calif. San Diego City and State: La Jolla, Ca. 92037
Type of institution: State University Number of students:
Type of grant: Planning Inclusive dates of grant: 7/1/75 through 6/30/76
Project title: Innovation in Undergraduate Teaching in the Humanities.
Project director(s): Dr. Alden A. Mosshammer Amount requested: \$29,926.00
Dr. Jonathan Saville

NEH funds will be used to implement and test a pilot program designed to raise the level and transform the nature of undergraduate teaching in the Humanities.

Humanistic education in Revelle College, UCSD, now consists of a two-year survey of the History, Literature, and Philosophy of Western Civilization arranged chronologically from biblical antiquity to the modern age. The proposed program will both revise the curriculum and improve the quality of teaching in the sequence. During the planning year, one new three-quarter sequence dealing with antiquity and the Middle Ages will be taught. This course will discard the interdisciplinary survey approach currently used and focus on a single humanistic theme: The Problem of the Ideal Man in Western Civilization. If successful, the pilot program will lead to the creation of additional new courses to replace the existing sequence.

The professors and teaching assistants who will staff the new course throughout the academic year will participate in a six-week summer seminar along with the two faculty members who will be teaching the corresponding courses in the existing sequence. The purpose of the summer seminar is two-fold. First, it will provide intensive training for the staff in dealing with the wide variety of materials to be used in the course. Second, it will produce the advantages of team teaching at the staff level while avoiding its disadvantages in introductory undergraduate courses.

The four faculty members represent the departments of History (Stanley A. Chodorow, Alden A. Mosshammer), Literature (Jonathan Saville), Philosophy (Avrum Stroll) and the interdepartmental program in Classical Studies (Alden A. Mosshammer). The assistants will be graduate students in the Departments of History, Literature and Philosophy.

The effectiveness of the pilot program will be evaluated continuously throughout the academic year by comparing the experience of students and staff involved in the new course with the experience of those in the corresponding courses. Additional comparative data compiled from surveys conducted over the past ten years will also be used in the evaluation process.

PROPOSAL FOR A PLANNING GRANT

Application to the National Endowment of the Humanities

from

The University of California, San Diego

"INNOVATION IN UNDERGRADUATE TEACHING IN THE HUMANITIES"

Principal Investigators: Alden A. Mosshammer
Jonathan Saville

Co-
Associate/Investigators: Stanley A. Chodorow
Avrum Stroll

Request Budget of

 University of California at San Diego
 "Innovation in Undergraduate Teaching in the Humanities"

July 1, 1975 - June 30, 1976

	<u>Requested of NEH</u>	<u>Institutional Cost-Sharing</u>	<u>Project Total</u>
<u>SALARIES</u>			
Principal Investigators			
Alden Mosshammer, Asst. Prof. (10% of \$15,500)		\$ 1,550	\$ 1,550
1975-76 salary \$15,500			
2/9 Summer 1975	\$ 3,444	--	\$ 3,444
Jonathan Saville, Assoc. Prof. (10% of \$19,700)		\$ 1,970	\$ 1,970
1975-76 salary \$19,700			
2/9 Summer 1975	\$ 4,378	--	\$ 4,378
Associate Co-Investigators			
Stanley Chodorow, Assoc. Prof. (10% of \$19,700)		\$ 1,970	\$ 1,970
1975-76 salary \$19,700			
1/9 Summer 1975	\$ 2,189	--	\$ 2,189
Avrum Stroll, Professor (10% of \$33,500)		\$ 3,350	\$ 3,350
1975-76 salary \$33,500			
1/9 Summer 1975	\$ 3,722	--	\$ 3,722
Research Assistants			
6 RA's, to be named			
2 summer months @ \$854, 63% time	\$ 6,456	--	\$ 6,456
Fringe Benefits			
.5% of \$6,456 - RA salaries	\$ 32	--	\$ 32
1.3% of PI & Assoc. Co-PI salaries (\$13,733)	\$ 179	--	\$ 179
18% of \$8,840 - Cost Sharing	--	\$ 1,591	\$ 1,591
	\$20,400	\$10,431	\$30,831
<u>SUPPLIES AND EXPENSE</u>			
Xeroxing, rental of films, slides, and materials	\$ 750	\$.100	\$ 850
Additional part-time temporary secretarial assistance for 2 months	\$ 600	--	\$ 600
	\$ 1,350	\$ 100	\$1,450
TOTAL DIRECT COSTS			
	\$21,750	\$10,531	\$32,281
OVERHEAD AT 37.7% OF TOTAL DIRECT COSTS			
	\$ 8,200	\$ 3,970	\$12,170
GRAND TOTALS			
	\$29,950	\$14,501	\$44,451

*Definition
of problem*

I. Introduction

Undergraduate instruction at UCSD is organized according to the college system: There are at present four colleges, each characterized by a particular emphasis or tone and each having its own curricular requirements. Revelle is the oldest of the colleges and has a student body of about 2500. Although a liberal arts college, its extensive science requirements and its distinguished science faculty have given it the reputation of a college specializing in the sciences. It therefore attracts mainly science-oriented students. Majors in history, literature, philosophy, art, music, and drama constitute only 11% of the upper-division student body in Revelle.

From the beginning, the faculty of Revelle College has been concerned with educating rather than training its students and has set a broad spectrum of required courses and programs for them. One main element of this required program was the Humanities Sequence, a six-quarter course taught by members of the history, literature, and philosophy faculties. Until this year, 1974-75, this sequence was the only lower-division preparation Revelle students received in these humanistic fields and the courses were therefore strained by a double function. On the one hand, they were designed as humanities courses, introducing students to the main themes of some of the greatest literary works of Western Civilization. On the other hand, they were introductions to the various humanistic disciplines. The emphasis on the latter aspect of the sequence grew steadily as the programs of the humanities departments developed over the past six or seven years. It was clear that Revelle students were not receiving the same specific orientation to the various humanistic disciplines as students in other colleges, and the departments sought to reform the Humanities Sequence of Revelle to perform the function of lower-division courses in the three disciplines contributing to it. This emphasis on discipline was not unreasonable, considering the legitimate requirements of departmental programs, but it did disturb and disrupt the original and basic function of the Humanities Sequence. In a reform designed to meet both departmental needs and student desire

for more choice in the humanities segment of their lower-division requirements, the Revelle faculty established a new series of departmental courses, including courses by the departments of Visual Arts, Music, and Drama, to compete with and complement the Humanities Sequence. The proposal outlined below is a response to the new competitive situation, to the problems experienced in teaching the Humanities Sequence over the years, and to the challenge of creating a humanities course for beginning college students that meets the highest standards of humanistic scholarship and teaching.

The current sequence consists of a two-year (six-quarter) survey of the history, literature and philosophy of Western civilization, arranged chronologically. The subjects of the six courses are: 1. Classical Greece and Ancient Israel; 2. Rome and the Middle Ages; 3. Renaissance and Reformation; 4. Seventeenth and Eighteenth Centuries; 5. Nineteenth Century; 6. The Modern Age. Reading lists for each course are determined by the instructor, with the understanding that each course is to draw upon materials from all three disciplines. The courses are taught by faculty from the departments of history, literature and philosophy. The faculty member lectures twice a week to large (between 200 and 300 students) classes, while for the third weekly session the class is divided into smaller groups (16-22 students), presided over by graduate teaching assistants from the three departments.

The emphasis on the interdisciplinary nature of this sequence has led to a twofold failure. First, we have preserved the disciplinary boundaries, even placed them in relief, while claiming and desiring to blur and submerge those boundaries. The compulsion to include literary materials from the provinces of each of the contributing disciplines has resulted in an intellectual discontinuity in the course. Such discontinuity heightens the awareness of disciplinary boundaries and produces for teachers a painful sense of inadequacy in dealing with problems seen as belonging to a disciplinary province other than their own.

Even the most successful teachers in the sequence have not given equal time or consideration to the supposed constituent parts of their courses and have been made uneasy by their failure to do so. The

struggle to be interdisciplinary has been on the whole counter-productive. It has also been unnecessary, for the second failure inherent in our approach to the courses is that our desire to deliver an interdisciplinary experience has obscured our original and principal purpose to teach the humanities. In revising the Humanities Sequence, we want to reaffirm our belief that the humanities is concerned with the fundamental problems of human existence and not with academic methodologies. In doing this, we want to base the new courses on a study of those products of Western civilization in which the problems of human existence are comprehensively embodied, and we want to show our students that Homer and the Old Testament, Vergil and the New Testament, Augustine and Dante, as well as the builders of the great Gothic churches, comprehend all aspects of the fundamental humanistic problems and are foci for all modes of humanistic scholarship and expression. Student awareness of the common disciplinary distinctions in the humanities should emerge from our Humanities Sequence but should not lie at its foundations.

One part of the program we are proposing therefore concerns the reform of the curriculum of the sequence, seeking to focus it on the central humanistic questions. Our long experience with the original sequence and its curriculum demonstrates, however, that we must concern ourselves with the preparation of teachers as well as the structure of the course. The second part of our program reflects this concern and responds to the failures we have experienced over the past ten years. These failures can be summarized as follows:

- a. Lack of integration and continuity in the six quarters.
- b. The difficulty many faculty members have in dealing comprehensively with the literature assigned in their courses. This problem has been exacerbated by the practice of constructing reading lists on the (inter-) disciplinary model, but it is also a problem in dealing with works like Dante's Divine Comedy, in which all humanists have an interest.
- c. Inadequately trained teaching assistants, a large majority of whom have little or no background in the material covered in the courses they are teaching.

The program for which we seek funding will test a method for eliminating these flaws and will, we believe, make a substantial contribution not only to the teaching program of Revelle College but also to the intellectual growth of the teaching staff, both professors and teaching assistants. The faculty members making the proposal, Professors Chodorow (History), Stroll (Philosophy),

Saville (Literature), and Mosshammer (History and Classical Studies and present chairman of the Humanities Sequence Committee) have all taught successfully in the sequence and have discussed the program described in this proposal for several months. The program has the enthusiastic support of the Provost of Revelle College and UCSD's Vice-Chancellor for Academic Affairs, and has the approval of the chairmen of the three academic departments that will contribute to it.

II. The Planning Grant

The Humanities Sequence will become a more effective element in humanistic education if it is reformed in two ways. First, we must discard the survey approach that has made the reading lists, lectures and assignments in the sequence a jumble of partially considered issues and ideas. We must commit ourselves to thematic unity and choose the great works that illuminate approaches to that theme. At the same time, we must reduce the chronological scope of the course, consistent with the proper treatment of the chosen theme. Second, we must prepare the teaching staff for the difficult task of making our civilization intelligible to the students. The NEH Planning Grant will permit us to examine the efficacy of the new syllabus we have been discussing and developing and to test a new Summer Seminar Program designed to raise the level and transform the nature of the teaching in the Humanities Sequence. In addition, the seminar program will permit us to explore the possibilities of intellectual cooperation among the humanists on campus. We think the seminar will have a significant impact on the work and attitudes of all who participate in them, and we are eager to test this hypothesis.

III. Program Description

A. The Curriculum: We propose to teach a year long course devoted to the ancient and medieval formulation of and response to the central humanistic problem: "The Western Definition of Man." The specific curriculum of the three quarters of this course, corresponding roughly to the first two segments of the present sequence, is set out below in Appendix I. The primary concern of the course will be to study the formation of the western idea of humanness, of the complete human individual, by studying the amalgamation of Judeo-Christian,

Greco-Roman and Germanic conceptions of Man. We will study the result of this amalgamation in the thirteenth century, seeking the foundation of western ideas about blame and punishment, politics, literary and artistic expression, and philosophical and psychological concerns. The principal change in the structure of the new sequence will be the reduction in the number of works studied and an increase in the amount of secondary material used as aids to historical and critical understanding. We intend to convey to our students both the continuity of humanistic questions and the historical and intellectual process by which consideration of these questions has changed. The colleges at UCSD provide an extraordinary variety of courses dealing with non-western civilizations; Third College is dedicated to the study of such cultures and to ethnic cultures in the United States. Our course is the western civilization contribution to the programs offered on campus.

B. The Summer Seminar: The core of the new humanities program will be an intensive summer seminar. The staff of professors and teaching assistants who will teach the new year-long sequence will participate in this seminar prior to the beginning of the school year. Such a program will transform the teaching in the course. Professors from various disciplines will bring their expertise to bear on the literature and artistic works to be studied in the sequence and will educate each other so that the teaching staff can deal with these works in a comprehensive manner. This seminar experience will also make the teaching assistants effective participants in the course and will contribute to their studies an element of humanistic education rarely present in modern graduate programs. The summer program will thus perform the following functions:

1. Instruction of the teaching assistants in the methods of teaching. In particular, teaching assistants will be taught how to analyze a text for beginning undergraduates, how to frame questions and provoke discussions, how to deal with differences of interpretations, controversies over facts, ambiguities of terminology, and so forth. Such instruction will thus deal not only with pedagogical matters but also with the basic methodological problems of approaching humanistic texts.
2. Instruction of the teaching assistants in the content of the courses. The primary texts will be studied in detail, and considerable amounts

of secondary reading will be required. There will be a special emphasis on developing bibliographical skills relative to the content of the sequence. This element of the seminar program will be designed to give the graduate students the means for continuing their preparation during the year. Since the teaching assistants will be drawn from all three departments, the seminars will also give them the opportunity of becoming acquainted with the methodologies of related disciplines.

3. Full planning for each of the courses and for the sequence as a whole. This will include the development of syllabi, core reading lists, secondary reading lists, paper topics and examinations, as well as planning for the use of library materials, reserve books, slides, films, tapes, etc. An important aim will be to achieve continuity among the courses of the sequence.

4. Graduate level work in the subjects of the humanities courses. Since the seminars will be primarily oriented towards content and will be conducted on a high scholarly level, they will in fact be graduate seminars in the humanities. No such courses now exist, so that the summer seminars will not only contribute to the pedagogical transformation of the undergraduate humanities program but also constitute productive innovations in graduate instruction that inevitably will influence the graduate programs of all three departments. Success in the summer seminar program, we believe, will lead us to create a series of graduate courses common to all the humanities departments. Contact between faculty and graduate students in the three disciplines will undoubtedly enrich the research programs of those involved and will perhaps suggest programs of research in humanistic studies. The seminars may thus lead to the identification and initiation of such research programs by individual faculty and graduate students and by groups of faculty and students working together. One purpose of the present request for funding is to explore this possibility.

5. Team teaching. Humanities instruction even at the lower division level requires a breadth of knowledge not often possessed by faculty members themselves. Team teaching of such courses, by faculty drawn from the various disciplines, can overcome these difficulties, but at the same time it tends to create others. Particularly in large lecture courses, such as we must have in the Revelle College sequence, team teaching often becomes a series of guest lectures, lacking in continuity and focus and creating intellectual and psychological confusion in the students. The present plan, however, transfers team teaching to the summer seminars, where faculty participants from the three departments will teach the seminars jointly. In certain cases, faculty members (from UCSD and elsewhere) not directly involved with the humanities sequence may be asked to participate in colloquia in order to acquaint students and faculty with their specialized knowledge. The aim of the team teaching and the guest colloquia will be to broaden the approach both of the teaching assistants and of the faculty members. This will produce the benefits of team teaching at the graduate seminar level without its defects at the undergraduate lecture level.

The program proposed here is a pilot program for the next academic year. During the course of the year we will evaluate its effectiveness. The evaluation will be made by the participants, by survey of student opinion at the end of each quarter, and by comparison between the new and old sequences. Of the four faculty members participating in the summer seminar, two will be teaching in the new sequence and two will teach the corresponding courses (Humanities 2 and 3) in the existing sequence. We have also surveyed opinion on the Humanities Sequence since its inception in 1965. We will therefore have both old and concurrent data, some of it computerized, on student and professorial reaction to the courses.

We anticipate that this pilot program will lead us to make application for either an Program or Development Grant, so that the Revelle College Humanities Sequence can become a permanent center for the creation and preparation of new humanities courses and for the interaction of members of the college's humanities faculty. The campus administration has assured us

that if the pilot program is successful, there will be support for its expansion and continuation.

Appendix I

HUMANITIES 10 A-B-C: The Problem of the Ideal Man in Western Civilization

The course examines the origin, growth, and transmission of the Western idea of man. The central theme therefore revolves around the problem of man's identity and the consequences of the struggle to define that identity. First, the problem of identity resides in the subject to be identified and can be understood as dealing with the question "Is man's consciousness of the self a consciousness of the individual, the community of individuals, or the universe of men, Everyman?" This is a problem of understanding the universal significance of personal human experience. Second, the notion of identity implies that we can define an ideal or perfect man and that the individual man can reach for that ideal. Thus, the notion that man can be identified raises the problem of perfectibility: can man be as he ought to be?

All the major literature of Western tradition, although extraordinarily rich in its diversity, deals with this problem of identity as a central issue. Taking the need to address this issue as fundamental to the human condition, the course focuses on the literary response to the human situation as experienced in the Biblical period of Israel, archaic and classical Greece, Rome in the Augustan Age, Latin Christendom, and Teutonic Europe. The course culminates in the study of Dante's Divine Comedy. It is thus a course with a double principle or organization. While thematically oriented to a basic humanistic problem, the selections from antiquity and the middle ages also serve to equip the student with the perspective necessary for understanding Dante. Dante produced a new synthesis of the Western response to fundamental humanistic problems and bequeathed it to the modern world.

The three quarter sequence constitutes a cohesive whole, but each quarter also has a meaningful unity of its own. Students will therefore be permitted to register for one or two quarters, as well as for the entire sequence. The course meets twice a week for lectures and once a week for small group discussion. The formal requirements, in addition to regular

attendance at lectures and active participation in discussion sessions, include three papers of approximately 1000-1500 words each and a final examination.

The specific content of individual lectures, reading and paper assignments, subjects for discussion sessions, and other related matters will be worked out in detail through the Summer Seminar (Appendix II). A prospectus and tentative outline of the first quarter of the course is presented below, followed by a synopsis of material to be considered during the second and third quarters.

Humanities 10A: The Origins of the Problem in Greek and Hebraic Culture

Part one--The Search for an Individual Identity

Lecture 1: Introduction to the Course

Humanities as the study of man's response to himself; thematic focus of the sequence--problems of identity, perfectibility and tragic dualism; preview of the work of the first quarter.
No assignment due.

Lecture 2: Introduction to Homeric Poetry

Brief discussion of "the Homeric Question" against the background of the Greek Dark Age; the problem of multiple authorship and the hypothesis of monumental composition; the monumental poet as the articulator of a literary, intellectual, and religious revolution in which the problem of man is confronted for the first time in Greek civilization.

Assignment: Denys Page, "The Homeric World," Antony Andrewes, "The Growth of the Greek City State," in Hugh Lloyd-Jones (ed.), The Greek World.

Discussion Session 1:

The oral epic as an expression of cultural identity for a pre-literate people--how does its culmination in one or two monumental poets attest to the establishment of human self-consciousness?

Lecture 3: Telemachus and the Search for Odysseus

Telemachus' search for his father seen as a need for his self-affirmation as the son of the ideal man; Odysseus' decision to leave the idyllic island of Calypso seen as recognition that man in paradise is not the real man.

Assignment: Odyssey, Books 1-6.

Lecture 4: The Wanderings of Odysseus

The story of Odysseus' wanderings is much more than an adventure tale in which the cleverness of human reason is emphasized; Odysseus' struggles and in particular his confrontation with the forces personified in Poseidon represent the struggle of mankind to find a place in the cosmos and to deal with the forces of negation; the symbolism of Odysseus as the only real man twice to see death (Hades) is discussed--he must die to the world of gods and magic in order to find his way home to a world of men.

Assignment: Odyssey, Books 7-12.

Discussion Session 2:

How do Telemachus' search for his father and Odysseus' struggle to reach his homeland constitute a single problem of human identity?

Lecture 5: Odysseus in Disguise

Attention is focused on the literary devices used to heighten the tension and set the stage for the final resolution, but the symbolism of Odysseus as a man in disguise is also discussed; the role of Athena is examined both as a unifying element in the poem and as the personification of a moral force which unites father and son toward a common goal.

Assignment: Odyssey, Books 13-18.

Lecture 6: The Battle for the Palace

The process of self-revelation used in the resolution of the dramatic tensions of the poem is discussed as an heroic affirmation of the place of the ideal man in human society; the problem is also raised whether Odysseus' heroic identity as an individual is submerged in the moment of victory to reappear in the last book as a component of the communal identity of the family and the kingdom of which he is the chief; problem of authorship of 24th book raised in context.

Assignment: Odyssey, Books 19-24

Discussion Session 3:

Does Odysseus in the process of gaining his place in Ithaca lose or fulfill his identity as a poetic hero?

Part Two--The Problem of the Perfectibility of the Community of Man

Lecture 7: Introduction to the Historical Epic of Israel

The growth of the Old Testament Canon is discussed, with especial attention to the problem of cross contamination among living and growing traditions, both oral and literary; the Biblical view of the human situation as

essentially a dualistic problem of perfectibility, rather than a problem of identity, is introduced.

Assignment: James Muilenberg, The Way of Israel

Lecture 8: The Establishment of the Covenant Community
Attention is focused on the concept of YHWH as the present cause of all becoming, a force felt as manifest especially in human history; the events of the Exodus are discussed both as the revelation of the YHWH concept and as the crucial historical moment at which the community is identified and ideals of perfection are set; the idea of man as "the image of God" is examined in the light of the YHWH concept.

Assignment: Exodus 1-20, 24, 32-34; Genesis 1-2.

Discussion Session 4:

How does the concept of deity as a force continuously manifest in history give mankind a potential for ultimate power as well as a challenge of perfectibility? What does it mean to suggest that man is created in the image of God?

Lecture 9: The Struggle Between Faith and Culture
The distinction between God and man--the tensions between Yahwist ideals and the exigencies of ordinary life--is examined as it applies to the problem of establishing a human monarchy for a community which can recognize only YHWH as sovereign.

Assignment: 1 Samuel, 2 Samuel 1-8.

Lecture 10: The Crisis of the Covenantal Community
The separation of God and man is considered through the writings of the first Isaiah; the gulf between ideals of faith and the demands of immediate existence is examined as it relates to the threat posed to Jerusalem by the Syro-Ephraimite alliance; the gulf between ideals of justice and the realities of social corruption is considered with especial attention to Isaiah's vision of the Golden Age of the Davidic Kingdom.

Assignment: Isaiah 1-12, 15-23, 28-32, 36-39.

Discussion Session 5:

Is the compulsion to find a national identity man's worst enemy?

Lecture 11: The Community as Individual, The Individual as Universal
The reformulation of the content of the faith and the problem of the perfectibility of man is considered against the background of the Babylonian Exile through the writings of the Second Isaiah; especial attention is given to the interpretation of the Song of the Suffering Servant as a new expression of the nature of the God-man

relationship--the idea that YHWH is both near and far and the suggestion that the Suffering Servant expresses the essential unity of the individual, the nation, and the deity are explored.

Assignment: Isaiah 40-55.

- Lecture 12: Human Perfectibility and Historical Teleology
The ideals of the perfect community and of the perfect man as expressed in the book of Isaiah are interpreted as an emphasis on the potentiality for ultimate perfection which is immanent in every present moment and contrasted with theories of historical teleology as represented for the Old Testament in the book of Daniel. Some groundwork is laid for the study of Messianism, Utopia, and Christian eschatology in a brief look forward to the second and third quarters of the course.
Assignment: Daniel, lithographed non canonical materials.

Discussion Session 6:

Is the distinction between god and man, between perfection and imperfection, a problem internal to man and to human history or does it represent a confrontation with quite external forces?

Part Three--The problem of the Duality of Man's Nature

- Lecture 13: The Tragic Struggle Against Self Negation
The confrontation of man with forces which would deny his nature is studied through the Prometheus of Aeschylus and the Ajax of Sophocles; both heroes make a self affirmation which requires their destruction, the one at the hands of cosmic forces, the other at his own hands; in connection with the latter case in particular the question is raised whether the real tragedy of life arises from the fact that the forces of negation are internal and essential to the nature of man.
Assignment: Aeschylus, Prometheus; Sophocles, Ajax.
- Lecture 14: The Tragic Struggle Against Self
The internalization of the problem of the dual nature of man is studied through the Medea of Euripides; her madness is in fact frighteningly rational; attention is focused on the internal emotional struggle as seen especially in Medea's debate with herself; the tragedy of Medea's need to deny her identity as mother in order to assert her rights as wife is also considered.
Assignment: Euripides, Medea.

Discussion Session 7: Is man ultimately schizoid?

- Lecture 15: The Problem of Ecstasy
Through the study of Euripides' Bacchae, the phenomenon of

seeking reality through the denial of immediate experience and the submergence of the individual in the unity of the cosmos is explored; the mystical and ecstatic modes of religious behavior are discussed in anticipation of the future work in the course.

Lecture 16: The Enigma of Man

The Oedipus Tyrannus of Sophocles is explored in all its complexity, with especial emphasis on the problem of identity as a struggle for knowledge and power which is ultimately demonic; the basic need to face annihilation in order to gain life is a paradox essential to the human condition and here at least Sophocles' view of man prefigures Christian theology.

Assignment: Sophocles, Oedipus.

Discussion Session 8: Can man ever become an autonomous being?

Lecture 17: The Trial of Socrates

The problem of the individual in relation to the community is examined, as well as the career of Socrates himself; the question is raised whether Socrates can be considered the ideal man who manages to live in two different worlds at once.

Assignment: Plato, Apology, Crito.

Lecture 18: Knowledge as the Distinctly Human Virtue

Through the study of two early dialogues, the Socratic method of examination is considered with especial attention to the problem of identifying areté as a single quality and equating it with knowledge.

Assignment: Plato, Laches, Charmides.

Discussion Session 9: If the distinctly human virtue is knowledge in the Platonic sense, how is it possible ever to be truly human?

Lecture 19: Platonic Love

The successive speeches in praise of Eros emphasize the need to repair an essential duality in man's nature; in the love of true knowledge the individual and humanity itself disappear to become manifest in a new way after reabsorption in Universal Good.

Assignment: Plato, The Symposium.

Lecture 20: Review and Summary of the Course

The problems of identity, perfectibility, and duality are treated synthetically as they have appeared in the work of the first quarter; protrepticon to the second quarter of the course is delivered.

Assignment: Review

Discussion Session 10: Review and Summary; student evaluation of the effectiveness of the course in raising genuine humanistic issues which transcend barriers of culture and time.

Part One--The Twofold Nature of the Roman Hero

Weeks 1-3: Vergil, Aeneid

The Roman image of Man's double character. Consideration of Vergil's concern for the relationship between Aeneas-Everyman and divinity, symbolized in Aeneas' semi-divine parentage. Consideration also of Vergil's conception of cosmic conflict between forces of order and disorder and of the levels of reality--individual, communal, and cosmic--on which the conflict rages. Focus on the final scene in which Aeneas' act of violence implies a power over life and death that makes him one with his divine mother while the moral ambiguity of his act makes him one with his opponent Turnus and thus a moral nullity. The final scene therefore contains the thematic elements of the whole poem and makes Vergil's hero a Man-God whose moral character is fatally compromised. Consideration, finally, of Vergil's relationship to Aeneas.

Part Two--The Christian View of Man

Weeks 4-5: Selections from the New Testament

The Book of Revelation: Analysis of the Christian form of Late Jewish universalism and eschatology, picking up themes developed in the study of the Book of Daniel during the first quarter. Concentration on the interaction of the material and spiritual parts of the universe in the Christian world view.

Epistle to the Romans: Christian reaction to the national claims of the Jews. The personification of Jewish nationalism, the special relationship between the Jews and God, in Jesus (Joshua). The development of the Old Testament Exodus pattern as the pattern in human history. The nature of politics as a function of history of Man's perfection.

Gospel According to St. John: Personification of the Jewish Nation and its implications. The image of Jesus and the perfectibility of man. Jesus as Man and God.

Epistles to the Corinthians and Hebrews: The meaning of Jesus. Jesus and Everyman. Everyman as Man-God.

Weeks 6-7: Augustine, Confessions

The Christian self in the image of Jesus. Autobiography as a form of theology. Stress will be placed on the relationship between Augustine's autobiography and Vergil's Aeneid in order to expose the limits and nature of the Christians' debt to the Roman image of Man. We will also be concerned with the relationship of Augustine as author to Augustine as subject, the problem of Vergil-Aeneas in a new context. Finally, we will study Augustine's treatment of the problems of time and human psychology as approaches to his view of Man's place in the divinely ordained universe and of the process of Man's perfectibility.

Part Three--Man and Community in the German World View

Weeks 8-10: Njal's Saga

In answering the question "Why is this Njal's saga?" we focus attention on the problem of distinguishing the individual from the community. We see the impact of Christianity in the emergence of Njal as a heroic individual. The author's recreation of the old Germanic society focuses on the collective personality of the community of which Njal is only a member and in which heroic individuality is seen as a contradiction of and threat to the community as a living persona. Thus, the Germanic vision of human identity is like the Jewish; it sees the individual man only as a member of community and subordinates him to the collective entity. The introduction of Christianity in Njal's community destroys the collective entity, forces Njal to the ultimate assertion of personal independence, martyrdom. In his martyrdom, Njal has symbolized the dissipation of the collective personality that would have forbidden such an act and has set the foundations for a new community subordinate to the individual. Thus, study of this work brings us back to themes treated in the first quarter and in the earlier weeks of this quarter: what is the impact of Christianity on the image of Man? What is the relationship between Christian and Jew and between Pagan German and Christian German? We also confront here the fundamental problem of European political thought: does the idea that man is perfectible make the formation of a perfect community unnecessary?

Humanities 10C

Weeks 1-2: Gothic Architecture

The study of the formation and theological underpinnings of the Gothic cathedrals. Focus will be on the use of the cathedral to represent the universe and the implications of this architectural cosmology for questions about man's nature. We will read Otto von Simpson, The Gothic Cathedral, and Robert Branner, Gothic Architecture.

Weeks 3-5: Wolfram von Eschenbach, Parzival

The perfecting of perfectible man. The Christian version of Vergil's Aeneid bringing the world of the twelfth-century renaissance to bear on the homo viator. Concentration on the relationship between psychology, the inner man, and the pilgrim's progress, the outer man in the perfection of man. Consideration of man's centrality in the universe, making the story of one man's perfection a picture of the whole universe.

Weeks 6-10: Dante, Divine Comedy

The main question considered here is that raised by comparison of Parzival and Dante-Pilgrim: if every man focuses on the universe in his progress toward perfection, then is the universe within or without man? Dante's descent into the self is a journey through the universe, based on Augustine's study of self and on the Aeneid. When Dante steps beyond Vergil, he follows the path set by Jesus. This path leads deeper into the self than Vergil could go. Does it lead to the extinction of the self in God? Can we speak of the potentiality of the Man-God or is Man only God in disguise? Is the step beyond Vergil fatal to the self? Was Vergil right when he made the completed Aeneas, in Musil's phrase, a man without qualities, and ended his poem without hope?

The sequence will end with a review of the development of the European response to the problem: what is the self and what is its relationship with the intelligible universe? This response was transmitted to the modern world by Dante whose work is thus both the end and the culmination of this course.

Appendix II

THE SUMMER PROGRAM: Schedule

I. Planning (by the principal investigators):

May 1 - June 14: Interview and selection of graduate research assistants.
Ordering of books, slides and other materials.
Drawing up of detailed reading lists for the seminars.
Drawing up of basic bibliographies for each of the areas to be covered.
Assignment of papers to be presented by faculty and graduate students at the seminars.

August 4-17: Detailed planning of all phases of the seminars and Humanities 10A-B-C.

II. Seminars (Professors Chodorow, Mosshammer, Saville and Stroll; and graduate assistants), August 18 - September 12:

Week One (August 18 - 22): The Ancient Pagan World

Monday, 10-12: Introductory lectures on ancient Greece and Rome; bibliographical survey; basic issues in cultural history of this period.

1-4: Seminar--Homer and Vergil.

Tuesday, 10-12: Workshop--Pedagogical approaches to literary texts, focusing on Homer and Greek tragedy.

Wednesday, 1-4: Seminar--Greek tragedy.

Thursday, 10-12: Workshop--Pedagogical approaches to philosophical texts, focusing on Plato.

Friday, 1-4: Seminar--Plato.

Week Two (August 25 - 29): Ancient Israel

Monday, 10-12: Introductory lectures on the religion and history of ancient Israel; bibliographical survey; outline of methods and problems in Old Testament criticism; basic issues in cultural history of this period.

1-4: Seminar--Myth, history and religion in the earlier strata of the Old Testament.

Tuesday, 10-12: Workshop--Pedagogical approaches to religious-historical texts and to the history of religion.

Wednesday, 1-4: Seminar--Old Testament prophecy.

Thursday, 10-12: Workshop--Methods of close textual analysis, focusing on the assigned passages in Genesis, Exodus, Samuel and Isaiah.

Friday, 1-4: Seminar--Messianism, later Old Testament eschatology, historical teleology.

Week Three (September 1 - 5): Christianity

Monday, 10-12: Introductory lectures on Christian theology and the history of Christianity through the fifth century; bibliographical survey; outline of methods and problems in New Testament criticism; basic issues in cultural history of this period.

1-4: Seminar--The New Testament.

Tuesday, 10-12: Workshop--Pedagogical approaches to the New Testament.

Wednesday, 1-4: Seminar--Augustine.

Thursday, 10-12: Workshop--Pedagogical approaches to theological-philosophical texts, focusing on Augustine's Confessions.

Friday, 1-4: Seminar--Christianity and pre-Christian Germanic culture. Njal's Saga.

Week Four (September 8 - 12): The High Middle Ages

Monday, 10-12: Introductory lectures on the High Middle Ages; bibliographical survey; basic issues in cultural history of this period.

1-4: Seminar--Gothic architecture.

Tuesday, 10-12: Workshop--Pedagogical methods in art history.

Wednesday, 1-4: Seminar--Parzival.

Thursday, 10-12: Workshop--Pedagogical approaches to Parzival and the Divine Comedy.

Friday, 10-1: Seminar--Dante

2-5: General discussion of the course materials; evaluation of the summer program; revision of plans for the course; assignment of further reading; arrangement for continuation of the seminars at intervals throughout the school year.