



DIVISION OF EDUCATION PROGRAMS

## Narrative Section of a Successful Application

The attached document contains the grant narrative and selected portions of a previously funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the Summer Seminars and Institutes application guidelines at

<http://www.neh.gov/grants/education/summer-seminars-and-institutes>

for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials. The page limit for the narrative description is now **fifteen** double-spaced pages.

Project Title: Transcendentalism and Reform in the Age of Emerson, Thoreau, and Fuller  
Institution: Community College Humanities Association  
Project Director: Sandra Petrulionis  
Grant Program: Summer Seminars and Institutes

**NEH SUMMER INSTITUTE**  
**FOR COLLEGE AND UNIVERSITY TEACHERS**  
*“Transcendentalism and Reform*  
*in the Age of Emerson, Thoreau, and Fuller”*  
*June 18 – July 1, 2017*

**TABLE OF CONTENTS**

<b>NARRATIVE DESCRIPTION</b> .....	1
Intellectual Rationale .....	2
Program of Study .....	8
Project Faculty and Staff.....	10
Participant Selection .....	14
Publicity and Project Website.....	14
Professional Development for Participants.....	14
Institutional Support.....	14
<b>BUDGET</b> .....	16
Budget Form .....	16
Budget Narrative.....	17
<b>APPENDICES</b> .....	20
Appendix A: Daily Schedule .....	21
Appendix B: Core Readings .....	25
Appendix C: <i>Curricula Vitae</i> and Letters of Commitment from Project Faculty .....	27
<b>EVALUATIONS FROM SUMMER INSTITUTE 2015</b> .....	77

The Community College Humanities Association (CCHA) respectfully requests funding for a two-week National Endowment for the Humanities Summer Institute for twenty-five college and university teachers to be held in Concord, Massachusetts from June 18-July 1, 2017, on the topic of “Transcendentalism and Reform in the Age of Emerson, Thoreau, and Fuller.” The Institute will be directed by Sandra Harbert Petrulionis (Distinguished Professor of English and American Studies, Penn State Altoona); the project manager will be David A. Berry (Senior Fellow for Special Projects; and Chair, Board of Directors, CCHA). Ten leading scholars will conduct seminars and lead visits to historic homes and sites; five institutional curators will facilitate manuscript and material culture research and pedagogical workshops. The summer of 2017 in Concord is setting up to be busy: it is the bicentennial of Henry Thoreau’s birth, and the town will host many scholarly and other gatherings marking the occasion. We have, accordingly, planned this Institute for a few weeks earlier than the 2013 and 2015 Institutes in order to avoid overlapping with other programs and to ensure that the Colonial Inn can comfortably accommodate our Summer Scholars.

Two Summer Institutes and six Landmarks Seminars on this or a similar topic have been successfully held in Concord and positively evaluated over the past several years, directed initially by Dr. Sterling Delano, and in July 2015, by Dr. Petrulionis. The evaluations of the 2015 Summer Institute (see page 76) unanimously testify to the strength of both its Concord location and its project faculty scholars and project director in enlivening and inspiring the Summer Scholars’ teaching and research. The 2015 Summer Scholars have continued to enjoy lively discussions and to exchange syllabi and other classroom materials and suggestions via a list-serve that Dr. Petrulionis set up for all the participants after the Institute concluded.

To expand the Institute’s focus on the Transcendentalists’ reform agenda, this proposal incorporates labor reform, natural science, and environmental justice as avenues of scholarly inquiry that were either not addressed or only partially addressed during the 2015 Institute. To this end, we have added two scholars to our project faculty, Dr. Melissa Pennell and Dr. Lance

Newman, whose presentations and site visits or field trips will be focused on these subjects. Assessing the Transcendentalists in the full range of their reform identities allows us to complement the overall historical strength of the Institute programming with key theoretical perspectives. Other slight changes to the 2015 Institute schedule are the addition of a panel discussion on Transcendentalism and Natural Science, featuring two of the project faculty, and to make some of the site visits in Concord optional, as was suggested by some Summer Scholars who in their evaluations addressed the need for more time to explore Concord on their own and to have increased hours for individual library study and research.

### **Intellectual Rationale**

“Never have the Transcendentalists had so much to say to their descendants,” claim the editors of the recent *Oxford Handbook of Transcendentalism* (2010),<sup>1</sup> an assertion that is enthusiastically confirmed by the unanimously positive evaluations of 2015 Institute participants. Whether viewed as idealists or radical social crusaders (they were both), the Transcendentalists asked enduring questions that still resonate for Americans, most especially for college teachers: “How can an individual live a moral life in a society rife with injustice and cruelty? Is self-cultivation a means to social reform or a distraction from urgent social issues?” “How might a juster world be brought into being?”<sup>2</sup> The scope of their concerns was broad, as they themselves understood at the time. Accordingly, the Summer Institute on “Transcendentalism and Reform in the Age of Emerson, Thoreau, and Fuller” appeals to faculty from wide-ranging academic disciplines, including Literature, History, American Studies, Women’s Studies, Environmental Studies, Social Sciences (particularly Sociology and Psychology), Philosophy, Expository and Creative Writing Programs, and Interdisciplinary Humanities.

Although not wholly focused on the NEH’s new initiative for “The Common Good,” this proposed Summer Institute does seek, in many of its seminars, “to connect the study of the humanities to the current conditions of national life,”<sup>3</sup> particularly as regards environmentalism and social justice movements.

The Institute's four primary goals are as follows: 1) to deliver a hands-on, place-oriented grounding in Transcendentalism and its major figures, 2) to provide in-depth seminars focused on the range of the Transcendentalists' reform concerns and the specific ways in which key individuals and groups mobilized to enact their objectives, 3) to facilitate participants' individual curriculum and/or research projects on the Institute's theme in archival institutions, and 4) to offer multiple forums for pedagogical and research exchange. Henry Thoreau believed that "poor students" were the best audience for *Walden*. The NEH Summer Institute in Concord offers an unmatched opportunity to motivate and prepare the teachers of today's students, poor and otherwise.

The antebellum era was one of the most turbulent and frenetic periods that our nation ever witnessed. As historian Jill Lepore has characterized it, "Between 1815 and 1848, the United States chased its Manifest Destiny all the way to the Pacific; battled Mexico; built thousands of miles of canals, railroads, and telegraph lines; embraced universal white-male suffrage and popular democracy; forced Indians from the South and carried slavery to the West; awaited the millennium, reformed its manners, created a middle class, launched women's rights, and founded its own literature."<sup>4</sup> From highbrow to lowbrow, from Transcendentalism to Spiritualism to Millennialism, from Phrenology to Hydropathy to Mesmerism, from Abolitionism to Temperance to Women's Rights, to Education and Physical Health, to Science and Natural History, Americans enthusiastically responded to profoundly important causes, even as they rode every hobbyhorse imaginable during this era of restless ferment.

Reform—of the individual and of their society—was endemic to the Transcendentalists' self-identity. Their origin as a small band of like-minded New England idealists who sought to overhaul the Unitarian church soon encompassed men and women who embraced nearly all of the social projects taken up during these decades. In his 1842 essay reporting on the recent "Convention of the Friends of Universal Reform," held in Boston, Waldo Emerson described that "If the assembly was disorderly, it was picturesque. Madmen, madwomen, men with beards,

Dunkers, Muggletonians, Come-Outers, Groaners, Agrarians, Seventh-Day Baptists, Quakers, Abolitionists, Calvinists, Unitarians, and Philosophers,—all came successively to the top, and seized their moment, if not their *hour*, wherein to chide, or pray, or preach, or protest.” His wry humor notwithstanding, Emerson succinctly captures the spirit of those referred to as the “Apostles of the Newness.”<sup>5</sup>

Many Transcendentalists were leaders in the antislavery and women’s rights crusades, but they also had something to say about the treatment of Native Americans during the Jacksonian era, and they spearheaded efforts to remodel American systems of education and incarceration; in communities like Brook Farm and Fruitlands, they even restructured their own families and societies. After Elizabeth Cady Stanton and Lucretia Mott called women’s rights advocates to attend the Seneca Falls Convention in 1848, local community conventions were held throughout the northeast, including one in 1850 in Worcester (near Concord), Massachusetts, which garnered the support of Waldo Emerson and his neighbor, abolitionist Mary Merrick Brooks. From 1847-1850, Margaret Fuller reported for the *New York Tribune* as its first female foreign correspondent on the political revolution taking place in Italy; in 1850, the federal government passed the Fugitive Slave Law, lending its enforcement arm for the first time to support the institution of slavery; in 1857, the U.S. Supreme Court handed down the *Dred Scott* decision, opining that blacks could not be citizens and, moreover, that they “had no rights which the white man was bound to respect”<sup>6</sup>; in 1859, radical abolitionist John Brown took over the federal arsenal at Harpers Ferry, Virginia, just a few months after spending his last birthday in Concord with abolitionist friends; and, on New Year’s Day in 1860, Henry Thoreau and others began discussing Charles Darwin’s newly published *Origin of Species*, which would revolutionize scientific thinking.

On these and other issues, the Transcendentalists not only spoke out in secular and religious pulpits, they also took action—from hiding runaway slaves in their homes to insisting that women be allowed to speak in public forums on political topics to spearheading petition

campaigns to protest the Indian Removal Act. Emerson aptly characterized his contemporaries: “Every man . . . carries a revolution in his waistcoat pocket.”<sup>7</sup> Despite their united zeal for improving their world, however, these men and women were divided on how best to enact their reform agenda. The movement’s two pivotal figures, Emerson and Thoreau, advocated “self-culture,” by which they meant the steady ethical refinement of the individual self; yet by the late 1840s both men had become increasingly committed to and identified with the radical antislavery cause, a collective effort that both had previously disdained. Indeed, after his only appearance to speak at a public abolitionist rally on July 4, 1854, Thoreau was publicly “welcome[d]” by the Massachusetts Antislavery Society “to the public advocacy of our cause.”<sup>8</sup> Other Transcendentalists, including Brook Farm organizer George Ripley, departed from Thoreau and Emerson’s insistence on individual reform and instead advocated organized social action as an extension of, even an imperative to, individual action. The most important female Transcendentalist, Margaret Fuller, occupied a middle ground; intellectually, she valorized “Woman Thinking” as a complement to Emerson’s “self-reliant” male, yet she also encouraged women to support each other and, ultimately, she advocated full-scale political revolution in Europe.

“Transcendentalism and Reform in the Age of Emerson, Thoreau, and Fuller” will closely examine the variety of reform movements with which these three primary figures and other Transcendentalists are most identified. Antislavery and women’s rights will be a primary emphasis of the seminars, but project faculty will also establish how these critical efforts evolved from and were grounded in the historical and religious underpinnings of Transcendentalism’s reform agenda as a whole. Their presentations will therefore also discuss the Transcendentalists’ efforts to correct the inequities of America’s educational and religious institutions, their capacity for merging the intellectual transformation in 19<sup>th</sup>-century science with their reform ethic, especially in the case of Henry Thoreau, and their connections with labor reform and a budding environmentalist consciousness as well.

\* \* \*

No spot is more central to the Summer Institute's theme than its base in Concord, Massachusetts. Concord, and its metropolitan neighbor, Boston, unquestionably rank at the top of any list of America's richest historical and cultural locations. From Walden Pond to the new Robbins House Center for Concord's African American History, to the town's proud display of two Toni Morrison "bench[es] by the road"; from the Special Collections of the Concord Free Public Library, to the historic homes of Waldo Emerson and Louisa May Alcott, to the birth home of Mary Moody Emerson (the Old Manse); from the Concord Museum to the Thoreau Institute, Concord is central to the study of Transcendentalism. The movement may have begun in the 1820s and early 1830s in Cambridge as a private religious debate between first and second generation Unitarian ministers who had been educated at the Harvard Divinity College, but once Waldo Emerson moved to Concord in 1834 and wrote here his first movement-establishing book, *Nature* (1836), followed by his Addresses to the Phi Beta Kappa Society at Harvard (1837, better known as "The American Scholar") and at the Harvard Divinity College (1838, the "Divinity School Address"), Emerson became the nation's prominent spokesman for "the latest form of infidelity," as Harvard Divinity School's Andrews Norton famously branded it.<sup>9</sup> All eyes turned at the time to Concord, which quickly became one of the most vital intellectual centers in antebellum America.

Locating the Institute in Concord means that participants will be actively engaged each day of the program with the very streets and, in some cases, in the very buildings in which Henry Thoreau actually lived for some years and in which some of the Transcendentalists' reform crusades were waged. Enhancing this essential sense of place, participants will conduct research in the archives of the William Munroe Special Collections at the Concord Free Public Library (CFPL) and the Thoreau Institute, in addition to two visits to the Massachusetts Historical Society, in Boston. The CFPL archives offer unique print, manuscript, and visual resources documenting the range and expression of reform sentiment in the "age of Emerson, Thoreau, and

Fuller.” Curator Leslie Wilson will acquaint Institute participants with the reform-minded consciousness and activism of the period through key materials, including documents from the legal and personal papers of state senator and lawyer Nathan Brooks, husband of antislavery leader Mary Merrick Brooks; books from the libraries of Amos Bronson Alcott and Louisa May Alcott and Alcott family papers, some of which document the family’s utopian experiment at Fruitlands as well as their antislavery and women’s rights activities; the records of the Middlesex County Anti-slavery Society and the fragmentary records of the Concord Female Anti-slavery Society, both of which collections reveal women’s leadership in local abolitionism as well as the controversy over women’s public roles and activism; the Prichard Hoar and Related Family Papers, which include several letters describing antislavery activities in Concord; an antislavery scrapbook kept by Helen Thoreau, Henry’s sister; the papers of schoolmaster Franklin Sanborn, who served as Massachusetts Secretary of the Free Kansas movement and was one of the “Secret Six” abolitionist conspirators of John Brown; the manuscript of Edward Emerson’s late 19<sup>th</sup>-century oral history interview with Ann Bigelow, the Concord abolitionist in whose home escaped slave Shadrach Minkins was harbored one February night in 1851; Thoreau’s manuscript surveys and field notes; and the records of the Concord Female Charitable Society, whose early meetings fomented both a philanthropic and reform consciousness in the community. After Wilson’s initial presentation on the second day of the Institute, participants will have four scheduled sessions to conduct their own research at the Concord Free Public Library, assisted by Wilson and project faculty.

The Institute will also include two visits to Boston’s Massachusetts Historical Society, whose excellent collection of manuscripts and printed materials from the antebellum period will continue documenting the influence of Transcendentalist thought on the mission of abolitionists in Boston, on emerging definitions of women’s roles, and on the organization of the Transcendentalist community of Brook Farm. Archival holdings here, with which participants can conduct research, include selected papers of Boston Vigilance Committee leader and radical

abolitionist Theodore Parker, and women's rights advocate Caroline Healey Dall as well as the journals of Concord abolitionist minister Daniel Foster, the Brook Farm organizers, and Massachusetts Anti-Slavery Society leaders. Preceding the group's first visit to the Massachusetts Historical Society will be a guided tour of the Black Freedom Trail and African American Meeting House, led by the inspiring National Park Service interpreter Dana Smith; as evaluations attest, this was a highlight of the 2015 Summer Institute.

The first visit to Boston is scheduled on Friday at the end of the Institute's first week, making it easy for participants who choose to do so to spend their free weekend in the city. Public transportation to and from Concord also enables evening visits to Boston, if desired, where participants can visit Transcendentalist-related sites mentioned during the presentations, including the Boston Freedom Trail, the old State House, Faneuil Hall, and Elizabeth Palmer Peabody's West Street bookshop, where Margaret Fuller conducted her celebrated series of "Conversations" in 1839-1840.

### **Program of Study**

Project Director Sandra Harbert Petrulionis, and eight of the nine other scholars who comprise the project faculty all participated in the 2015 Institute and were evaluated highly. In alphabetical order, they are Phyllis Cole, Robert Gross, John Matteson, Wesley T. Mott, Joel Myerson, Lance Newman, Melissa Pennell, and Laura Dassow Walls. Diane Whitley-Grote, Program Assistant for the 2015 Institute, will also continue in this capacity. Other important contributors include Leslie Wilson, Curator of Special Collections at the Concord Free Public Library; Jayne Gordon, former Director of Education at the Massachusetts Historical Society; and David Wood, Curator of the Concord Museum.

The two-week Institute on "Transcendentalism and Reform in the Age of Emerson, Thoreau, and Fuller" is organized around daily morning and afternoon seminars, research and teaching discussion forums, in addition to related excursions and visits to historic venues in Concord. The first two days will provide an overview of Transcendentalism and of its central

figures' reform efforts and writings. The remaining days will focus on such specific questions as: What happened here to merit Concord's reputation as a "hotbed of reform?" What were the relationships between Concord and Boston reformers? Who in Concord participated in the Underground Railroad, and to what extent? How did Transcendentalists respond to the early efforts for women's rights? How have recent scholars begun considering that Thoreau's political reform sensibility is inseparable from his environmental consciousness? How is the intersection between Thoreau's philosophy of social action and his longstanding interest in science studies reflected in contemporary ecocritical theory and environmental history? Which factors moved Waldo Emerson to shift from an emphasis on moral law to a "higher law," a change made manifest in his spearheading of local fundraising efforts for abolitionist zealot John Brown? How do Mary Moody Emerson's writings suggest an early "genealogy" of female Transcendentalism? How can we view Louisa May Alcott as an inheritor of both her father's Transcendentalism and her mother's social activism? How were the Lowell Mill workers influenced by the writings of the Transcendentalists?

Most morning sessions will feature a seminar on one or more of these topics; afternoons will include a site visit relevant to the day's theme(s) or a research or teaching strategies session, usually a combination of both. An addition to this proposed schedule from the 2015 Institute is adding optional workshops at the Concord Museum and the Thoreau Birth Home, in addition to more opportunities for informal evening discussion forums, a change made in response to evaluations of the 2015 Summer Institute. See Appendix B (page 23) for a bibliography of "Core Readings" that are directly related to each project faculty member's seminar; these Readings are also organized by topic on the Daily Schedule (see Appendix A, page 19).

The research sessions at Concord Free Public Library, the Thoreau Institute, and the Massachusetts Historical Society will allow significant time for participants to develop and pursue their own research project, the progress of which they will share with the group on the penultimate day of the Institute. During the 2015 Summer Institute, we divided the participants

into two groups such that research sessions at the Concord library allowed for more individualized time with Curator Leslie Wilson. Project faculty members will also attend these sessions to field questions and guide participants in their research endeavors.

Two optional teaching strategies sessions will be facilitated by the Project Director, the Program Assistant, and one or more project faculty members, who will share syllabi and assignments as they brainstorm with participants about ways to engage students on the Institute's topics. These sessions will especially share strategies for teaching the writings of Emerson, Thoreau, and Fuller, who are increasingly being omitted from undergraduate reading lists because students find them too "difficult." In their advance information prior to the Institute, participants will be encouraged to bring teaching materials to distribute as we all tackle the common goal of revitalizing these radical 19<sup>th</sup>-century thinkers for our 21<sup>st</sup>- century classrooms. The Project Director and project faculty will also be on hand in the evenings for informal discussions and gatherings with participants. Evaluations from the 2015 Institute testify to the warmth and collegiality of these individuals, who in several cases continue to correspond with and send classroom and research materials to participants long after the Institute has concluded.

\* \* \*

**Project Faculty and Staff** (see Appendix C, page 25, for *Curricula Vitae* and Letters of Commitment)

**Director:** Sandra Harbert Petrulionis is Distinguished Professor of English and American Studies at Pennsylvania State University, Altoona. She was the Project Director of the 2015 Summer Institute as well as a project faculty member for the 2013 Institute and many Landmarks programs. She is a recipient of four NEH grants and fellowships, including two Scholarly Editions Grants to produce a digital edition (with Dr. Noelle A. Baker) of the "Almanacks" of Mary Moody Emerson. In 2010, she was a Fulbright Senior Lecturer at Friedrich Schiller University in Jena, Germany. She is the author of *To Set This World Right: The Antislavery Movement in Thoreau's Concord* (Cornell, 2006), the editor of *Thoreau In His Own Time* (Iowa,

2012) and Thoreau's *Journal 8: 1854* (Princeton, 2002); with two Institute program faculty, Joel Myerson and Laura Dassow Walls, she co-edited *The Oxford Handbook of Transcendentalism* (2010). Dr. Petrulionis is also currently conducting research for a cultural biography of 19<sup>th</sup>-century activist, author, and editor Thomas Wentworth Higginson.

**Project Manager:** David A. Berry is Senior Fellow for Special Projects, and Chair of the Board of Directors of the Community College Humanities Association (CCHA), and Professor of History at Essex County College in Newark, New Jersey. Professor Berry, who in 1997 received the National Humanities Medal from President William Clinton, will provide administrative and fiscal oversight for the Institute. He has been manager or director of over twenty national and regional projects funded by the NEH, FIPSE, and the Ford Foundation. He is a frequent panelist and speaker on regional and national educational forums.

**Program Assistant:** Diane Whitley-Grote is Professor of English and Assistant Dean at Austin Community College; she served as Program Assistant for the 2015 and 2013 Institutes as well as two previous Landmarks Seminars. She maintains excellent relationships with the Concord tour directors as well as with the Colonial Inn managers and is a vital resource in ensuring that the week's tours and hotel logistics work smoothly.

**Visiting Faculty (in order of appearance):**

**Joel Myerson** is Carolina Distinguished Professor of American Literature Emeritus at the University of South Carolina. He has written, edited, co-authored, or co-edited more than one hundred books on Transcendentalism and its major figures, including *The Oxford Handbook of Transcendentalism*. With Ronald A. Bosco, Myerson is the series editor of Harvard University Press's *Collected Works of Ralph Waldo Emerson*, the final volume of which was published in 2013. He is the world's foremost scholar of New England Transcendentalism.

**Robert A. Gross** is the James L. and Shirley A. Draper Professor of Early American History Emeritus at the University of Connecticut. He is the recipient of various national awards, including fellowships from the Guggenheim, Howard, and Rockefeller Foundations, the NEH,

and the American Antiquarian Society. Gross specializes in the social and cultural history of the United States, from the colonial era through the 19<sup>th</sup> century, with special attention on Concord, Massachusetts and its environs. His first book on the American Revolution, *The Minutemen and Their World* (1976), won the Bancroft Prize in American History; he has authored over fifty articles related to American history and culture. His latest book, *The Transcendentalists and Their World*, is forthcoming in 2017.

Wesley T. Mott is Professor of English at Worcester Polytechnic Institute. The author of “*The Strains of Eloquence*”: *Emerson and His Sermons* (Penn State, 1989), he is also the editor of *Emerson in Context* (Cambridge, 2014), vol. 4 of Emerson’s *Complete Sermons*, and vol. 9 of Thoreau’s *Journal: 1854-1855* (forthcoming, Princeton). Mott has also edited several reference books on New England Transcendentalism and antebellum literature. In 1989 he organized the Ralph Waldo Emerson Society, which he has served as secretary/treasurer, president, and, for twenty years, as publisher of its newsletter, *Emerson Society Papers*.

Phyllis Cole is Professor Emerita of English, Women’s Studies, and American Studies at Penn State Brandywine. Her NEH-supported book, *Mary Moody Emerson and the Origins of Transcendentalism: A Family History* (Oxford, 1998), won second place for the MLA’s James Russell Lowell Prize. Her recent publications focus on Margaret Fuller as both Transcendentalist and foundational American feminist. With Jana Argersinger, she is the co-editor of a groundbreaking essay collection, *Toward a Genealogy of Female Transcendentalism* (Georgia, 2014). A past President of the Emerson Society, Cole is a leading scholar of New England Transcendentalism.

Lance Newman is Dean of the School of Arts and Sciences at Westminster College in Salt Lake City, Utah. His many publications on Romanticism and Transcendentalism focus on environmental studies, labor reform, and transatlanticism; his books include *American Literature* (Penguin, 2013), *The Grand Canyon Reader* (California, 2011), *Transatlantic Romanticism* (Longman, 2006), and *Our Common Dwelling: Thoreau, Transcendentalism, and the Class*

*Politics of Nature* (Palgrave, 2005). He has also published scholarly articles on Margaret Fuller and Frederick Douglass.

Melissa McFarland Pennell is Professor of English at the University of Massachusetts, Lowell, and is an expert on the history of the Lowell Mills and their vital role during the rise of industrialism during antebellum America. Her books include *The Historian's Scarlet Letter* (forthcoming from Praeger, 2016), *Masterpieces of American Romantic Literature* (Greenwood, 2006), *The Student Companion to Nathaniel Hawthorne* (Greenwood, 1999), and *American Literary Mentors* (Florida, 1999). She is well versed in the Transcendentalists' responses to rising industrialization in America, especially with developments in Lowell taking place a mere fifteen miles away from Concord. Workers in Lowell were also influenced by the writings of the Transcendentalists, and many of the female operatives (the "mill girls," including Harriet Hanson Robinson, who later lived in Concord and was a member of the town's female antislavery society) embraced the ideals of self-culture and the ways in which they could participate in and contribute to a variety of reform movements, including labor reform and anti-slavery.

Laura Dassow Walls is the William P. and Hazel B. White Professor of English at the University of Notre Dame. Her most recent book, *The Passage to Cosmos: Alexander von Humboldt and the Shaping of America* (Chicago, 2009), received several awards, including the Merle Curti Prize for intellectual history by Organization of American Historians and the James Russell Lowell Prize for literary studies by MLA. She is also the author of *Henry David Thoreau and Nineteenth-Century Natural Science* (Wisconsin, 1995), and *Emerson's Life in Science: The Culture of Truth* (Cornell 2003), and a co-editor of *The Oxford Handbook of Transcendentalism* (2010). Her biography of Henry Thoreau is forthcoming in 2017.

John Matteson is Professor of English at John Jay College of Criminology in New York City. His book, *Eden's Outcasts: The Story of Louisa May Alcott and Her Father* (Norton, 2008) won the Pulitzer Prize for Biography. His biography of America's first advocate for women's rights and foremost female Transcendentalist, *The Lives of Margaret Fuller*, was published in 2012.

### **Participant Selection**

All participants will be chosen through a rigorous selection process, carefully following NEH guidelines, with special attention given to applicants who are adjunct instructors and community college teachers. The selection committee will be chaired by Sandra Petrulionis and will include David A. Berry and Diane Whitley-Grote.

### **Publicity and Project Website**

Along with the NEH's promotion, the CCHA will publicize the Summer Institute through its own website ([www.ConcordNEHCCHA.org](http://www.ConcordNEHCCHA.org)) and through an extensive mail and email campaign. The Institute will also be promoted through the list serves and web sites of affiliated organizations, such as the American Association of Community Colleges (AACC), the American Historical Association (AHA), the Organization of American Historians (OAH), the American Literature Association (ALA), and the Modern Language Association (MLA). Announcements will also be posted on H-NET, H-Teach and other list-serves. The Director and Program Assistant will also promote the Institute on their individual web sites, and both will respond to all email inquiries.

### **Professional Development for NEH Summer Scholars**

Each participant will receive source materials prior to the Institute. Participants will be expected to make their course modules available on the CCHA website as soon as possible after the Institute's conclusion; they will also be asked to conduct one faculty development workshop on their home campus in an upcoming semester or at a CCHA regional conference, or both. In addition, the CCHA will publish reports about the Institute in its newsletter, the *Community College Humanist*. Participants will also be encouraged to submit articles for possible publication in the CCHA journal, *Community College Humanities Review*.

### **Institutional Support**

The Community College Humanities Association (CCHA) was founded in 1979 to serve two-year college Humanities faculty and administrators; it has sponsored twenty-two highly-

evaluated NEH Summer Institutes and six NEH Landmarks Workshops. Support and sponsorship by the CCHA, with its extensive network of contacts in the community college world, is crucial to the success of this Institute. Through its publications, national Liaison Officer network and web site, the CCHA will ensure a large pool of applicants as well as extensive dissemination of participants' projects at its regional and national conferences and at the professional associations with which it is affiliated, including the American Historical Association, the Modern Language Association, and the Organization of American Historians.

### ***Housing and Local Arrangements***

Housing for the Summer Institute will be at the historic Colonial Inn in the center of Concord. Built circa 1716 and expanded many times, part of the Inn was once home to Henry Thoreau's family. The facility has excellent room and meeting accommodations and, most significantly, it is situated on Monument Square (the village green) in the heart of Concord. With the exception of Walden Pond, which is two miles from the Inn, no major historic, literary, or cultural site in Concord is more than a few minutes walk away. Its rooms are all equipped with WiFi access; it has two full-service restaurants and an informal pub that serves as a gathering place for participants in the evening. During the 2015 Institute, visiting scholars often met in the Inn's public rooms for informal discussions with participants and with each other. This collegiality is an added advantage of the Colonial Inn.

<sup>1</sup> Joel Myerson, Sandra Harbert Petrulionis, and Laura Dassow Walls, "Introduction," *Oxford Handbook of Transcendentalism*, ed. Myerson, Petrulionis, and Walls (Oxford, 2010), xxiii.

<sup>2</sup> Ibid; Barbara L. Packer, *The Transcendentalists* (Athens: U of Georgia P, 2007), 131.

<sup>3</sup> *NEH Summer Seminars and Institutes*, "The Common Good: The Humanities in the Public Square," <http://www.neh.gov/files/grants/seminars-institutes-feb-25-2016-edit-2.pdf>.

<sup>4</sup> *New Yorker*, 29 October 2007: 88, 90-92.

<sup>5</sup> Ralph Waldo Emerson, "Chardon Street and Bible Conventions," *Dial* 3 (July 1842): 101; qtd. in Joel Myerson, *Emerson and Thoreau: The Contemporary Reviews* (New York: Cambridge UP, 2009), 438.

<sup>6</sup> Supreme Court of the United States, "The Dred Scott Decision: Opinion of Chief Justice Taney," <http://memory.loc.gov/cgi-bin/query/r?ammem/lst:@field%28DOCID+@lit%28lst022div3%29%29>.

<sup>7</sup> Qtd. in Philip F. Gura, "Preface," *American Transcendentalism: A History* (New York: Hill and Wang, 2007), xii.

<sup>8</sup> Qtd. in Sandra Harbert Petrulionis, *To Set This World Right: The Antislavery Movement in Henry Thoreau's Concord* (Cornell UP, 2006), 105.

<sup>9</sup> Qtd. in Robert E. Spiller, "Introduction" to "Divinity School Address," in *Collected Works of Ralph Waldo Emerson*, vol. 1 (Belknap P of Harvard UP, 1971), 73.

**APPENDICES**

Appendix A: Daily Schedule .....21  
Appendix B: Core Readings .....25  
Appendix C: *Curricula Vitae* and Letters of Commitment .....27

## DAILY SCHEDULE

### “TRANSCENDENTALISM AND REFORM IN THE AGE OF EMERSON, THOREAU, AND FULLER”

**WEEK 1      JUNE 18 – JUNE 23, 2017**

#### **Sunday (June 18)      Registration and Welcome, Colonial Inn**

5-6 pm      Registration (next to Thoreau Room)  
6-8      Introductions, Summer Institute Overview, and Welcome Dinner (Middlesex Room)

#### **Monday (June 19)**

[Note: *SIR* = *Summer Institute Reader*; *TAR* = *Transcendentalism: A Reader*.]

9-10:30 am      Seminar: **Joel Myerson, “Transcendentalism: Emergence and Impact”** (Heritage Room, Colonial Inn)  
10:30-10:45      Break  
10:45-12      Continuation of seminar  
  
12-1:15      Lunch on your own  
  
1:15      Meet in front of Colonial Inn for carpooling  
1:30-3:45      Visit to site of Thoreau’s cabin at Walden Pond; guided by **Richard Smith**  
4-5:30      **David Wood, “Material Culture in Antebellum America in the Concord Museum”**  
5:30-6      Discussion Forum and Reception (Concord Museum)

Readings: Channing, “Likeness to God” (1828), 3-20 (*TAR*); Thoreau, “Where I Lived, and What I Lived For,” chapter 2 from *Walden* (*SIR*)

#### **Tuesday (June 20)**

9-10:30      Seminar: **Robert Gross, “Concord and Boston in the Age of Emerson, Thoreau, and Fuller”** (Heritage Room, Colonial Inn)  
10:30-10:45      Break  
10:45-12      Continuation of Seminar  
  
12-1:15      Lunch on your own  
  
1:15-3      **Leslie Wilson, “Transcendentalism and Social Reform: The Resources of the Concord Free Public Library (CFPL)”** (meet on front steps of Concord Library @ 1:15 pm)  
3-5      Research Session (Group 1) at CFPL, Special Collections (Wilson, Gross, Whitley Grote)  
Visit to Thoreau Institute (Group 2) (Petrulionis)

Readings: Robert Gross, “Transcendentalism and Urbanism: Concord, Boston, and the Wider World”; Petrulionis, “Introduction” to *Thoreau In His Own Time*; Robert Gross, “Cosmopolitanism in Concord: The Transcendentalists and Their Neighbors” (all in *SIR*)

**Wednesday (June 21)**

- 9-10:30 am Seminar: **Sandra Petrulionis, “Transcendental Radicals: The Antislavery Movement in Thoreau’s Concord: 1830s-1849”** (Heritage Room, Colonial Inn)
- 10:30-10:45 Break
- 10:45-12 Continuation of seminar
- 12-1:15 Lunch on your own
- 1:15-2:45 **Sandra Petrulionis, “Transcendental Radicals: The Antislavery Movement in Thoreau’s Concord: 1850-1860”** (Heritage Room, Colonial Inn)
- 3-5 Research Session (Group 2) Special Collections, CFPL (Wilson, Petrulionis)  
Visit to Thoreau Institute (Group 1) (Whitley Grote)

**Readings:** Petrulionis, “A Call to Consciousness, 1831-1843,” chapter 1 from *To Set This World Right*; Collison, “The Boston Vigilance Committee: A Reconsideration”; Horton, “A Federal Assault African Americans and the Impact of the Fugitive Slave Law of 1850” (all in *SIR*); Henry Thoreau, “Slavery in Massachusetts” (1854), and “A Plea for Captain John Brown” (1859), 602-647 (both in *TAR*)

**Thursday (June 22)**

- 9-12 **Jayne Gordon, walking tour of Concord** (with emphasis on Concord’s antislavery and black history), ending with visit to Robbins House Center for Antislavery and Black History
- 12-1:15 Lunch on your own
- 1:15-2:15 Visit to Waldo and Lidian Emerson’s Home (“Bush”) (*optional*)
- 2:30-4 **Wesley Mott, “Emerson, Transcendentalism, and Social Action”**
- 4-4:15 Break
- 4:15-5:30 Continuation of seminar
- 7:30-9 pm Teaching Strategies and Discussion Session (Mott, Petrulionis, Whitley-Grote) (*optional*)

**Readings:** Emerson, “American Scholar Address” (1837), 195-212; Emerson, “Seventh of March Speech on the Fugitive Slave Law” (1854), 586-602; Emerson, “Address at the Woman’s Rights Convention, 20 September 1855,” 615-28 (all in *TAR*); Emerson, “Emancipation in the British West Indies” (*SIR*)

**Friday (June 23)**

- 8:30 Bus departure to Boston
- 9-12 Guided walking tour of **Boston’s Black Freedom Trail; tour of Smith School, and African American Meeting House**
- 12-1 Lunch on your own in Boston’s Beacon Hill neighborhood
- 1:15-4:30 Massachusetts Historical Society, “Introduction to Collections” (Education, Library, and Research Staff) and research session in the archives
- 4:30-5 Return to Concord (or opt to stay in Boston for the weekend)

**WEEK 2      JUNE 26 – JULY 1, 2017**

**Monday (June 26)**

- 9-10:30 am      **Phyllis Cole, “Transcendentalist Women and Reform: Circles and Intersections”**  
(Heritage Room, Colonial Inn)
- 10:30-10:45      Break
- 10:45-12      Continuation of seminar
- 12-1      Lunch on your own
- 1-3      Research Session (Group 1), CFPL (Cole, Wilson, Whitley Grote)  
Visit to the Old Manse (Group 2) (Petrulionis) (*optional*)
- 3-5      Research Session (Group 2) Concord Free Public Library (Wilson, Petrulionis)  
Visit to the Old Manse (Group 1) (Whitley Grote) (*optional*)
- 7-8 pm      **Megan Marshall, “Writing Lives of the Female Transcendentalists”** (Middlesex Room)

Readings: Elizabeth Palmer Peabody, “Woman” from “The Conversations of Margaret Fuller,” 280-89; Lidian Jackson Emerson, “Transcendental Bible,” 381-83; Margaret Fuller, “The Great Lawsuit,” 388-98; Margaret Fuller, “The Wrongs of American Women. The Duty of American Women,” 484-90 (all in *TAR*)

**Tuesday (June 27)**

- 9      Bus departure for Lowell, Massachusetts
- 9:30-12      **Melissa Pennell, “Female Operatives, Self-Culture, and Labor Reform in Early Industrial Lowell”:** Presentation and guided tour of the Lowell Mills National Historical Park
- 12-1:15      Lunch on your own
- 1:30-2:30      Presentation continues and free time to visit park exhibits and bookstore
- 2:30-3      Bus returns to Concord
- 3:30-5:30      Panel discussion on **“Transcendentalism and Natural Science”:** Lance Newman and Laura Dassow Walls

Readings: Thomas Dublin, *Farm to Factory: Women’s Letters, 1830-1860*; Mary Kelley, “A More Glorious Revolution”: Women’s Antebellum Reading Circles and the Pursuit of Public Influence,” *New England Quarterly* 76 (June 2003): 163-96; Lucy Larcom, *A New England Girlhood* [selected chapters]; William Moran, *The Belles of New England: The Women of the Textile Mills and the Families Whose Wealth they Wove* [selected chapters]; Harriet H. Robinson, *Loom & Spindle or Life Among the Early Mill Girls* [selected chapters] (all in *SIR*)

**Wednesday (June 28)**

- 9-10:30      **Laura Dassow Walls, “Transcendentalism and Biographies of Reform”** (Heritage Room, Colonial Inn)
- 10:30-10:45      Break
- 10:45-12      Continuation of seminar
- 12-1:15      Lunch on your own

- 1:30-3            **Lance Newman “Thoreau’s Materialism and Environmental Justice”** (Heritage Room, Colonial Inn)
- 3-3:15            Break
- 3:15-4:30        Continuation of seminar
- 6-8                Teaching Strategies and Research Discussion Session (Newman, Walls, Petrulionis, and Whitley Grote, Middlesex Room) (*optional*)

Readings: Michelle C. Neely, “Embodied Politics: Antebellum Vegetarianism and the Dietary Economy of Walden”; Henry David Thoreau, “Huckleberries”; Lance Newman, chapters 14 and 15 from *Our Common Dwelling*; Depkat, “The Challenges of Biography: European-American Reflections”; Harders, “Legitimizing Biography: Critical Approaches to Biographical Research”; Cain, “Henry David Thoreau 1817-1862: A Brief Biography”; and Ralph Waldo Emerson, *Representative Men: “Uses of Great Men”* (all in *SIR*)

### **Thursday (June 29)**

- 9-12                **John Matteson, “Louisa May Alcott: Subversive Advocate for Women’s Reform”** (Concord School of Philosophy, Lexington Road), preceded by private tour of Orchard House
- 12-1:15           Lunch on your own
- 1:30-5 pm        Tour of Thoreau’s birth home and volunteer to work in the organic community gardens operated at this location by Gaining Ground (*optional*)

Readings: Matteson, “Journeys East and West,” ““The Wise and Beautiful Truths of the Father,”” and ““Come Up with Me,”” chapters 13, 15, and 16 in *Eden’s Outcasts (SIR)*

### **Friday (June 30)**

Research in CFPL or Massachusetts Historical Society (your choice)

- 8 am                Departure for Boston
- 9-2                 Research Session at Massachusetts Historical Society or Research Session in Special Collections, CFPL
- Lunch break on your own
- 3-5 pm            **“Engaging with Objects: Teaching with Material Culture”** (Concord Museum; led by Leah Walczak, David Wood, and Jenny Gratz) (*optional*)

### **Saturday (July 1)**

- 9-11 am           **Group Discussion on Research and Pedagogical Discoveries** (Heritage Room, Colonial Inn)
- 11-12              Brunch; Wrap-up; Farewell (Middlesex Room)

## APPENDIX B: LIST OF CORE READINGS

[Note: Participants will be directed to selected chapters in listed books.]

[Note: TAR = *Transcendentalism: A Reader*. Ed. Joel Myerson. New York: Oxford UP, 2000.]

- Argersinger, Jana, and Phyllis Cole, eds. *Toward a Female Genealogy of Transcendentalism*. Athens: U Georgia P, forthcoming 2014.
- Case, Kristen. "Thoreau's Radical Empiricism: The Kalendar, Pragmatism, and Science." In *Thoreauvian Modernities: Transatlantic Conversations on an American Icon*. Ed. François Specq, Laura Dassow Walls, and Michel Granger. Athens: U of Georgia P, 2013. 187-99.
- Channing William Ellery. "Likeness to God," (1828): 3-20. [in TAR]
- Collison, Gary. "The Boston Vigilance Committee: A Reconsideration." *Historical Journal of Massachusetts* 12 (1984): 104-16.
- Dublin, Thomas, *Farm to Factory: Women's Letters, 1830-1860*. 2<sup>nd</sup> ed. New York: Columbia UP, 1993
- Emerson, Lidian. "Transcendental Bible" (1841?): 381-83. [in TAR]
- Emerson, Ralph Waldo. "Address at the Woman's Rights Convention 20 September 1855," 615-28. [in TAR]
- . "American Scholar Address," (1837): 195-212. [in TAR]
- . "Emancipation in the British West Indies," (1844). In *Emerson's Antislavery Writings*. Ed. Len Gougeon and Joel Myerson. New Haven: Yale UP, 1995. 7-33.
- . "John Brown." In *Emerson's Antislavery Writings*. Ed. Len Gougeon and Joel Myerson. New Haven: Yale UP, 1995. 121-24.
- . "Letter to Martin Van Buren," (14 May 1838): 226-30. [in TAR]
- . "Letter to George Ripley," (15 December 1840): 307-13. [in TAR]
- . "Seventh of March Speech on the Fugitive Slave Law," (1854): 586-602. [in TAR]
- Fuller, Margaret. "The Great Lawsuit: Man *versus* Men. Woman *versus* Women," (July 1843): 383-427. [in TAR]
- . "The Wrongs of American Women. The Duty of American Women," (30 September 1845): 484-90. [in TAR]
- Gross, Robert A. "The Celestial Village: Transcendentalism and Tourism in Concord." In *Transient and Permanent: The Transcendentalist Movement and Its Contexts*. Ed. Conrad E. Wright and Charles Capper. Boston: Massachusetts Historical Society, 1999. 251-81 .
- . "Transcendentalism and Urbanism: Concord, Boston, and the Wider World." *Journal of American Studies* 18 (December 1984): 361-81.
- Horton James Oliver, and Lois E. Horton. "A Federal Assault: African Americans and the Impact of the Fugitive Slave Law of 1850." In *Slavery and the Law*. Ed. Paul Finkelman. Madison, WI: Madison House, 1997. 143-60.
- Kelley, Mary. "A More Glorious Revolution": Women's Antebellum Reading Circles and the Pursuit of Public Influence," *The New England Quarterly*, Vol. 76, No. 2 (Jun., 2003), pp. 163-196.
- Larcom, Lucy. *A New England Girlhood*. Boston, Northeastern UP, 1986. [select chapters]
- Matteson, John. *The Lives of Margaret Fuller*. New York: Norton, 2012.
- . *Eden's Outcasts: The Story of Louisa May Alcott and Her Father*. New York: Norton, 2008.
- Moran, William. *The Belles of New England: The Women of the Textile Mills and the Families Whose Wealth they Wove*. New York: St. Martin's Press, 2002. [select chapters]
- Newman, Lance. *Our Common Dwelling: Henry Thoreau, Transcendentalism, and the Class Politics of Nature*. New York: Palgrave MacMillan, 2005.
- Parker, Theodore. "A Discourse of the Transient and Permanent in Christianity," (1841): 340-65. [in TAR]
- Peabody Elizabeth Palmer. "Woman" from "The Conversations of Margaret Fuller," (Spring 1840): 280-89. [in TAR]

- Petrulionis, Sandra Harbert. *To Set This World Right: The Antislavery Movement in Thoreau's Concord*. Ithaca: Cornell UP, 2006.
- , ed. "Introduction" to *Thoreau In His Own Time: A Biographical Chronicle of His Life Drawn from Recollections, Interviews, and Memoirs by Family, Friends, and Associates*. Iowa City: Iowa UP, 2012. xi-liii.
- Porter, Susan L. "Victorian Values in the Marketplace: Single Women and Work in Boston, 180-1850" in *Women of the Commonwealth*, ed. Susan L. Porter. Amherst: UMass Press, 1997
- Ripley, George. "Letter to Emerson," (9 November 1840): 300-6. [in *TAR*]
- Robinson, Harriet H. *Loom & Spindle or Life Among the Early MillGirls* Press Pacifica, 1976.
- Thoreau, Henry. "Slavery in Massachusetts," (4 July 1854): 602-14. [in *TAR*]
- . "A Plea for Captain John Brown," (30 October 1859): 628-47. [in *TAR*]
- . *Walden*. Ed. Michael Meyer. New York, Penguin, 1983.
- Walls, Laura Dassow. "Romancing the Real: Thoreau's Technology of Inscription." In *A Historical Guide to Henry David Thoreau*. Ed. William E. Cain. New York: Oxford UP, 2000. 123-51.
- Zaroulis, Nancy. "Daughters of Freeman: The Female Operatives and the Beginning of the Labor Movement," in *Cotton was King*, ed. Arthur L. Eno, Jr. Lowell: Lowell Historical Society, 1976.