



NATIONAL ENDOWMENT FOR THE

Humanities

DIVISION OF EDUCATION PROGRAMS

Narrative Section of a Successful Proposal

The attached document contains the 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 proposal may be crafted. Every successful proposal is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the program guidelines at <http://www.neh.gov/grants/education/enduring-questions> for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

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.

Project Title: NEH Enduring Questions Course on Peace and Violence

Institution: Millsaps College

Project Directors: Kristen Brown Golden and Lola Williamson

Grant Program: Enduring Questions

Intellectual rationale and teaching value

War is often assumed to be an inevitable part of human social ordering. Even as we bemoan the foolishness of lost lives and begin to rebuild societies in the aftermath of war, we confront the looming possibility of yet another war. Thus our enduring question: Is peace possible? The view that war is inevitable is, by some, counter-balanced with the hope that the freedom to choose peace might be a stronger force than fate. These two stances will be juxtaposed throughout the semester, forming the sub- question: Do humans choose violence or is it inevitable? Whatever position one adopts, it is hard to deny that the types of actions (or lack of action) taken when conflicts arise have consequences for relationships. Therefore, a second sub-question we will explore is: In what ways are personal, interpersonal, intergroup, and international relationships connected when violent or peaceful actions are taken?

We will draw on memoirs, historical documents and artifacts, biological studies, novels, poetry, and visual arts from a variety of cultures across time to answer these questions and to discover causal relationships; i.e., what actions or attitudes result in either cultures of violence or cultures of peace? We should clarify that by “culture of peace” we do not mean a utopian society, but rather a group that uses nonviolent means to create conditions in which economic, social, and cultural expression can expand while not exploiting those outside the group.

Course Preparation

Our course preparatory readings are an extension of the course rationale for examining cultures distant from one another in time and place. We have selected many of the readings for the purpose of developing some expertise on these cultures. We also include literature from peace and violence theory, and from evolutionary biology. These provide additional lenses for assessing possible peace and violence patterns among the cultures. Studying them will help us

develop a range of reasoned responses to our enduring question. We plan to meet regularly throughout the coming year, assigning ourselves texts and discussing them every other week. In addition, we will consult with experts in the fields included in our course. During the summer we shall plan the details of the course and meet with community partners.

Developing and teaching this course would tremendously extend the knowledge range of the two of us preparing it. In fact, almost everything about this course places us beyond our current training. Kristen Golden's specialty is nineteenth- and twentieth-century European philosophy and Lola Williamson's expertise is in contemporary Hindu-American religions. Although we both teach courses in the Peace and Justice Studies minor, they are housed within our disciplines. Golden's course, Philosophy of Violence, and Williamson's courses, Religion, Peace, and Justice and Women, Peace, and Justice, have narrower foci than the currently planned course. Neither of us has taught WWI or any of the cultures of peace we plan to explore.

A key component of our course depends on community partnerships; NEH funding will ensure that we have the resources necessary to establish healthy, mutually beneficial relationships with these partners. We would also use funding for purchasing texts for ourselves, as well as for the Millsaps library to aid students in their research projects. Support from NEH will bring outside validation and thus draw the attention of Millsaps and the surrounding community as we seek to attract students to the class, engage with museums, and offer lectures on cultures of peace. (See dissemination and envisioned course design below.)

Millsaps College's location in Jackson, Mississippi makes it particularly amenable to the opportunities the grant would bring. This summer, as we celebrate the 50-year anniversary of Freedom Summer, we simultaneously witness the resurrection of barriers to voting and encounter all-too-familiar police brutality in Ferguson, Missouri. We are reminded that social

and economic inequities are far from being solved. Mississippi particularly has not rebounded completely from the inequities and deep wounds with which Jim Crow left us. The Mississippi Civil Rights Museum to open in 2017 will help the state's healing process. One course goal is to understand the historical significance of the artifacts being collected for the museum, currently housed in the Mississippi Department of Archives and History.

The grant may also play a part in mitigating certain provincial attitudes that result in Mississippi lacking the social capital needed to attract people to the state. At the same time, those in other parts of the U.S. are not aware that multiculturalism is increasing in Mississippi. We are proud, for example, that one of only two museums highlighting Muslim culture in the U.S. is here in Jackson. The NEH Bridging Cultures grant awarded to the International Museum of Muslim Cultures helped to increase public understanding of Muslim culture's impact on world culture. Our course plan has a similar goal.

Institutional Context and Envisioned Course Design

Millsaps College is in the process of implementing a strategic plan which is called "Across the Street and Around the Globe." This course supports a goal articulated in its vision statement of building on its "strong heritage of social justice, freedom of thought, and reflection on life's most important questions." The course will be used in two programs that support this vision: the Peace and Justice Studies interdisciplinary minor and a freshmen seminar that will be implemented for the first time in the fall of 2015. The student learning outcomes expected from this seminar include the ability to synthesize divergent ideas and produce new ideas or answers to complex problems, as well as to integrate learning across courses and between college and community life. The course we are designing will do all of these things. The 2000-level course (sophomore and above) will serve as an introduction to the Peace and Justice Studies minor. The

questions our course poses should bring unity to the minor and help students make connections among the disciplines offering courses in the minor. The freshmen seminar course is open to all freshmen; students may choose this course from a number of options. The 2000-level course is open to anyone, whether pursuing the minor or not.

The semester is fifteen weeks, and the class will meet three times a week for sixty minutes each. Students will be expected to read 80-90 pages a week, and when reading novels or memoirs, 150-170 pages a week. Through writing and discussion, the class will wrestle with the crucial questions the course raises: Even for those holding the view that war is abhorrent, might there be a time when it becomes necessary? If so, does the idea of inevitability trump free will? What is the link, if any, between a culture of rape and a war strategy of rape? What role does family or education play in the cultivation of peace or violence in societies and in the world? Students will teach one another during the last unit when exploring peace cultures in small groups. The effectiveness of the class will be evaluated through student evaluations (administered by the college) as well as a questionnaire we will draw up regarding the perceived value of the reading selections, writing assignments, and group projects.

We shall open the course with the biological writings of E.O. Wilson and opponents to his deep-roots theory of the evolution of violence in an attempt to answer the question: Is war in some hereditary sense inevitable, or is it a cultural choice? Following this opening problem (2 weeks), we envision dividing the course into three units: Cultures of Violence (6 weeks), Rationales and Methods for Building Peace (3 weeks), and Cultures of Peace (4 weeks).

To examine cultures of violence, we have chosen World War I as our major emphasis because it was a war almost incomprehensible in its destructiveness and because it set the tone for a global culture of violence in the modern world. We present the myriad disagreements about

the war's causes by contrasting Hamilton's view that it was begun by elites who could have chosen otherwise with arguments suggesting the inevitability of war due to the culture of militarism being larger than individual choice (Williamson and Van Wyk) and the idea that people simply want to fight (Bourke). The ways in which martial enthusiasm was promoted through the arts will also be explored. Reading the novel *Under Fire* (Barbusse) together with excerpts from memoirs and novels (Junger and Manning) and the poetry of Rupert Brooke, Wilfred Owen, etc. will make explicit the range of attitudes toward the war. We also include a brief foray into the Dada movement and the existentialist work of Camus following the war, both of which gave voice to the incomprehension of mass violence and raised questions about how much choice we have in creating or avoiding war. We end Unit One by examining the culture of rape (Wolfe) and its relationship to rape as tool of war (Nussbaum; French), tying into the question of the relationship between, interpersonal, intergroup, and international formations.

To begin Unit Two, *Peace and Conflict Studies: A Reader* will help to place the sub-questions we are examining into the larger context of the enduring question: Is peace possible? We will focus on selections by a number of recognizable world figures such as Kant, Arendt, Einstein, Schweitzer, Gandhi, and King. We have chosen several shorter readings to address the connection between different levels of relationships in building peaceful societies. In particular, we want to focus on the role of family in cultivating peace as articulated by the Quaker, Elise Boulding, as well as return to the biological questions presented at the beginning of the course with new neural evidence of "social intelligence." The question of the relationship between personal and intergroup formations will further be explored as we study the conversion of Ashoka to Buddhism (and pacifism) and the results it had for his kingdom. This will prepare students for their group research as we model for them how knowledge of the particular might

stimulate thinking about the more general philosophical and practical question: Is peace possible?

In Unit Three, students will explore in small groups one of the following: Timbuktu in its Golden Age; William Penn's "holy experiment" as he applied Quaker precepts in the colony of Pennsylvania; or nonviolent methods and actions during the Civil Rights Movement, many of which were utilized in our own back yard of Jackson, MS. Students will collaborate with one another and with the local community on these projects. Utilizing active learning, our plan is for the students working on Timbuktu or the Civil Rights Movement to meet with educators from each of the museums several times. Then the small group will lead the class in a tour of the artifacts of each museum, explaining the history and answering questions (with the educator on hand in case they get stuck). We have consulted with curators and educators in each of these institutions, and they are looking forward to the collaboration. Those studying early Quaker history in the U.S. will engage with the local Quaker group as well as the William Penn House and the Friends Council on Education via Skype.

Dissemination

Dissemination will occur at three levels: college, local, and national. We will identify strong students to speak at a Community Engaged Learning Panel, which Millsaps organizes for its Jackson-area partners. Also, we intend to lead a Millsaps "Art of Teaching Workshop" on the community aspect of our course by offering a hindsight appraisal of student partnerships with curators, museums, and Quaker educators. We plan to give a lecture on the peace cultures of Ashokan India and Golden-Age Timbuktu for the local community. Finally, we plan to speak at a national conference, such as the Peace and Justice Studies Association or the "Religions, Social Conflict, and Peace Group" of the American Academy of Religion.

Tentative Course Reading List

World War I

1. Barbusse, Henri. *Under Fire*. Trans. Robin Buss. New York: Penguin Books 2003.
(Primary text)
2. Williamson Jr., Samuel and R. Van Wyk. *July 1914: Soldiers, Statesmen, and the Coming of the Great War: A Brief Documentary History*. Boston, MA: Bedford/St Martin's 2003.
(Primary text)

Violence Studies, Peace Studies

3. Camus, Albert. *Neither Victims nor Executioners: An Ethic Superior to Murder*. Eugene, OR: Wipf and Stock Pub, 2008. (Primary text)

Ashokan India

4. Asoka. *The Edicts of King Asoka*. Ed. Ven S. Dhammika. Bare, MA: The Buddhist Publication Society, 1993. (Primary text)

The following three topics are research projects involving additional student-chosen reading:

Golden-Age Timbuktu

Pennsylvania Quakers

5. Class Reader. (Primary text. Also includes many of the readings listed in the narrative for World War I, for Violence Studies, Peace Studies, and for Biological Studies many of which are primary texts and which can be found on our Course Preparation List.)

American Civil Rights Movement

6. Webel, Charles P. and Jørgen Johansen, eds. *Peace and Conflict Studies: A Reader*. London: Routledge, 2012. (Primary text. Selections also used for Violence Studies, Peace Studies)

Course Preparation Readings

World War I

1. Audoin-Rouzeau, Stéphane and Annette Becker. *14-18: Understanding the Great War*. Trans. Catherine Temerson. New York: Hill and Wang, 2002.
2. Barker, Pat. *Regeneration*. New York: Plume/Penguin, 1993.
3. Bess, Michael. *Choices Under Fire: Moral Dimensions of World War II*. New York: Vintage Books, 2008.
4. Bourke, Joanna. "The Pleasures of War" in *An Intimate History of Killing: Face-to-Face Killing in Twentieth Century Warfare*. Great Britain: Granta Books 1999, 1-31.
5. Ferguson, Niall. *The Pity of War: Explaining World War I*. New York: Basic Books, 1998.
6. Fussell, Paul. *The Great War and Modern Memory*. New York: Oxford UP, 1975.
7. Hamilton, Richard. "On the Origins of the Catastrophe" in *The Origins of World War I*, eds. Richard Hamilton and Holger Herwig. Cambridge: Cambridge UP, 2003.
8. Hochschild, Adam. *To End All Wars: A Story of Loyalty and Rebellion, 1914-1918*. Boston: Houghton Mifflin Harcourt, 2011.
9. Jünger, Ernst. *Storm of Steel*. United Kingdom: Penguin Books, Ltd., 2007. **(Primary text)**
10. Manning, Frederic. *Her Privates We*. United States: Stellar Classics, 2013. **(Primary text)**
11. Mombauer, Annika. *The Origins of the First World War: Controversies and Consensus*. London: Pearson Education Limited, 2002.
12. Remarque, Erich Maria. *All Quiet on the Western Front*. Trans. A.W. Wheen. New York: Ballantine Books, 1982. **(Primary text)**

Violence Studies, Peace Studies

13. Al-Solaylee, Kamal. *Intolerable: A Memoir of Extremes*. Toronto: HarperCollins, 2012. **(Primary text)**
14. Boulding, Elise. *One Small Plot: Reflections on Family Life by a Quaker Sociologist*. Wallingford, PA: Pendle Hill Publications, 1989.
- . *Cultures of Peace: The Hidden Side of History*. New York: Syracuse UP, 2000.
15. Clausewitz, Carl von. *On War*. Trans. Michael Eliot Howard and Peter Paret. Princeton, NJ: Princeton UP; reprint edition, 1989.
16. French, Tonie. *Sierra Leone*. In *Theatre in Sierra Leone: Five Popular Plays*, ed. Lyunolu Osagie. Trenton, NJ: Africa Research and Publications, 2009. **(Primary text)**
17. Nussbaum, Martha. "Body of the Nation: Why Women Were Mutilated in Gujarat." *Boston Review: A Political and Literary Forum*. Summer, 2004.
18. Pinker, Steven. *The Better Angels of Our Nature: Why Violence Has Declined*. New York: Penguin Books, 2012.
19. Scarry, Elaine. *The Body in Pain: The Making and Unmaking of the World*. New York: Oxford UP, 1985.
20. Wolfe, Naomi. "The Traumatized Vagina" in *Vagina: Revised and Updated Edition*. New York: HarperCollins, 2013.

Biological Studies

21. Abbot, Patrick *et al.* "Inclusive Fitness Theory and Eusociality." *Nature* v. 471, 3/24/2011.

22. Bourke, A.F.G. "The Validity and Value of Inclusive Fitness Theory." *Proceedings of the Royal Society B*, v.278, 2011, pp. 3313-3320.
23. Goleman, Daniel. *Social Intelligence: The New Science of Human Relationships*. New York: Bantam, 2006.
24. Horgan, John. "No, War Is Not Inevitable." *Discover*. June 2012, 57.
25. Horgan, John. *The End of War*. San Francisco, CA: McSweeney's, 2012.
26. Nowak, Martin A., Corina E. Tarnita and E.O Wilson. *The Evolution of Eusociality*. v. 466, Aug. 26, 2010.
27. Wilson, E.O. "Is War Inevitable?" *Discover*. June 2012, 53-56.
28. Wilson, E.O. *The Social Conquest of the Earth*. New York: Liveright Pub. Corp., 2012.

Ashokan India

29. Rich, Bruce. *To Uphold the World: A Call for a New Global Ethic from Ancient India*. Boston: Beacon Press, 2010
30. Thapar, Romila. *Asoka and the Decline of the Mauryas*. Third Edition. Oxford UP 2012.

Golden-Age Timbuktu

31. Hunwick, John O., and Alida Jay Boye. *The Hidden Treasures of Timbuktu: Rediscovering Africa's Literary Culture*. New York: Thames and Hudson, 2008.
32. Jeppie, Shamil, and Souleymane Bachir Diagne, eds. *The Meanings of Timbuktu*. Cape Town: Human Sciences Research Council, 2008.
33. Meltzer, Lalou Lindsay Hooper et al. *Timbuktu: Script and Scholarship*. Capetown: Tombouctou Manuscripts Project, 2008.
34. Zouber, Mahmoud. *Ahmad Baba of Timbuktu: His Life and Works*. Trans. Susana Molis-Lliteras. Cape Town: Human Sciences Research Council, forthcoming. **(Primary text)**

Pennsylvania Quakers

35. Fox, George. *George Fox's 'Books of Miracles*. Cambridge: Cambridge UP; Reissue edition, 2012. **(Primary text)**
36. Kenny, Kevin. *Peaceable Kingdom Lost: The Paxton Boys and the Destruction of William Penn's Holy Experiment*. Oxford: Oxford UP, 2011.
37. Moretta, John. *William Penn and the Quaker Legacy*. London: Pearson, 2006.
38. Penn, William. *A Sermon Preached at the Quaker's Meeting House, in Gracechurch-Street, London, Eighth Month 12th 1694*. Fili-Quarian Classics, 2010. **(Primary text)**

American Civil Rights Movement

39. Branch, Taylor. *Parting the Waters*. New York: Simon and Schuster, Reprint edition, 1989.
40. Marable, Manning. *Malcolm X: A Life of Reinvention*. New York: Penguin Books, Reprint edition, 2011.
41. Moody, Anne. *Coming of Age in Mississippi*. New York: Dell, 1992. **(Primary text)**
42. Morris, Aldon D. *The Origins of the Civil Rights Movement: Black Communities Organizing for Change*. New York: Free Press, first Free Press paperback edition, 1986.
43. Nossister, Adam. *Of Long Memory: Mississippi and the Murder of Medgar Evers*. Boston: Da Capo Press, 2002.
44. Williams, Juan. *Eyes on the Prize: America's Civil Rights Years, 1954-1965*. New York: Penguin Books, 2013. **(Primary text)**