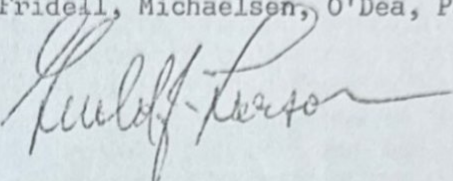


July 15, 1974

TO: Professors Capps, Comstock, Fridell, Michaelson, O'Dea, Panikkar
and Pearson

FROM: Gerald J. Larson, Chairman 

Re: Graduate Program Review

Attached are materials recently sent to me by Bob Collins with respect to Graduate Program Evaluation of the Department of Religious Studies at UCSB, scheduled to take place during fall quarter, 1974, and winter quarter, 1975. As you know, we have been preparing for this review for some months through general departmental conversations (including faculty and students) and through the work of the departmental Self-Study Committee. Also, Becky Corlew has been compiling statistics and preparing a chronicle of departmental development, and her work will be completed shortly. Thus, we have done at least some of our homework, and the task now is to articulate the nature, scope and intention of our graduate programs in such a way that they can be critically reviewed in all of their dimensions. In my judgment, it is important that we not present our graduate programs in a self-serving manner. We should strive, rather, to present a complete and balanced description that takes full account of our own perceptions of strengths and weaknesses on the graduate level.

This upcoming review, in my opinion, is probably the most important event of the coming academic year, and more than that, probably one of the most crucial events in the department's history. Whether we are allowed to continue our graduate program and the level of support for the future growth of our program as a whole will be directly related to the results of this review. Moreover, this review will be the first opportunity since the Welch report to undergo professional evaluation. At the time of the Welch report many of us felt that the departmental program did not get a fair and professional hearing. We felt that Welch did not do a careful evaluation of our particular program, and we along with others were disturbed that a ranking assessment was made when we had not been forewarned that such was the intention. Now, however, we are on formal notice that a professional review is to take place, and that the results of that review will be used not only to evaluate our position among the graduate programs at UCSB but indeed to evaluate our position among graduate programs within the University of California as a whole.

I hope, therefore, that each one of you will read the attached materials with great care and that you will begin now to think about (a) your own assessment of the graduate programs that you will be invited to submit "in confidence and in writing;" and (b) a "list of names of eminent scholars" which the department is being asked to submit to the Graduate Dean -- a list of people who will then be contacted by the Dean for the purpose of nominating "external examiners."

I have scheduled a Self-Study Committee meeting for July 26th at 12:30 p.m., and we can pursue these matters further at that time.

June 28, 1974

To: Gerald Larson, Chairman
Department of Religious Studies

From: Robert O. Collins, Dean
Graduate Division

As you may know, in 1971-72 the Graduate Council inaugurated the evaluation of each graduate program at UCSB. This letter is to inform you that your Department is in the group scheduled for review in 1974-75. The Graduate Council and I will deeply appreciate your cooperation and your willingness to take on yet another administrative task. We are completely at your disposal for help in carrying out this evaluation, so please feel free to discuss with me any problems which may arise.

The primary purpose of the evaluation is to conduct a thorough review of your graduate program with the intent of its academic improvement. There are other important reasons for pursuing this goal. In 1973 the President appointed a Task Force to review Ph.D. programs in the University of California, and UCSB can take some pride in the fact that we began this enterprise three years ago. Thus we will meet the rather unrealistic deadlines imposed by that Task Force. Moreover, we cannot ignore the pressures upon graduate education today and the necessity to be able to defend graduate instruction at UCSB by demonstrating not only its viability but its quality. Without such evaluations in hand our credibility is seriously reduced. The other campuses of the University are beginning to carry out internal evaluations, but UCSB has been the only one with the temerity to bring in external examiners and to submit our programs to a peer evaluation. In my judgment this is critical, not only for an objective view by professionals, but also to maintain the integrity of the evaluation process itself.

In the year 1971-72 the Department of History was evaluated, in 1972-73 the Departments of Biological Sciences, Political Science, and Mathematics were reviewed, followed in 1973-74 by the Departments of Anthropology, Chemistry, English, Geology, Music, Philosophy, Physics, Psychology, and Sociology. The evaluation is a three-tier process. The Department carries out a self-study, along guidelines provided by the Graduate Council and the Graduate Division, which is largely informational and statistical. I am enclosing a copy of the guidelines. Each faculty member in the department is also invited to express to me his own views of the graduate program, in confidence and in writing. The second part of the evaluation consists of information provided by the Graduate Student Morale Study, which was inaugurated in 1971-72 and subsequently updated. The third part is to invite teams of external examiners, distinguished scholars in the appropriate disciplines, to visit the department and to provide a report and any appropriate recommendations. Each external evaluator is sent in advance a copy of the departmental self-study, the Graduate Student Morale Study, a synopsis of the faculty's comments, and the Graduate Council's charge to evaluators (copy enclosed). The practice in the past has been to invite for each department one examiner from within the University of California and one from without, although in the case of an omnibus department like Biological Sciences, which houses several diverse programs, four teams of two men each were invited.

My procedure is to request from the department a list of names of eminent scholars from whom I then obtain recommendations for potential examiners. From

To: Gerald Larson

June 28, 1974

this second list I invite the evaluators, each one of whom is paid a \$200 honorarium, plus travel expenses, from a special fund administered by the Graduate Division. The department is expected to pay local motel and entertainment expenses. Although some evaluators have expressed a willingness to carry out the considerable work involved in spending precious time at the campus and in preparing a thoughtful report without any remuneration, there is a strong feeling at UCSB that the best services are not free. Although the Graduate Council initiates the evaluations, in point of fact it is the Graduate Dean and the Graduate Division who carry out the necessary administrative work involved in the review.

The graduate students have played a very significant role in the evaluation through the Graduate Student Morale Study. This study was in fact conducted under the auspices of the Department of Sociology and resulted in a very wide (about 60%) participation by graduate students in answering a questionnaire concerning their assessment of their particular departments. The devising of the questionnaire and tabulating of results were carried out under very rigorous conditions and the data, which were massive, were worked through a computer. A summary of the significant facts concerning the departments were compiled and routed through the Graduate Division to the departments and subsequently used in the over-all review. The external evaluators have commented on how helpful this information has been.

The purpose in initiating the self-study in the summer is to give your staff time to compile the materials during the vacation months. I would hope that all the necessary data and information could be submitted to the Graduate Division by the middle of the Autumn Quarter so that the external evaluators could be selected and appropriate dates for their visitations made early in the Winter Quarter.

Please don't hesitate to let me know if I can be of any assistance.

ROC:jc

Enclosures

Bob

return to S.N. Hay
December 1, 1971

APPENDIX I.

INSTITUTE OF RELIGIOUS STUDIES

Report of the Director: Five-Year Academic Review

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The following report is being submitted by the Director of the Institute of Religious Studies to the ad-hoc committee that has been appointed to review the work of the Institute during the five-year period, January 1967 through December 1971. The report describes the work of a research agency for which there is no precedent in American colleges and universities. No attempt has been made to mask the stresses and strains that accompany originality and innovation; nor is it being claimed that originality and innovation, taken by themselves, are sufficient measures of the work of a research institute. At the same time, no deliberate step has been taken to hide the enthusiasm of the Director for the attempts the Institute is making to breathe new life into one of the oldest of man's humanistic disciplines, and to bring the resources of the University to a common center. The report traces the work of the Institute in process of finding and claiming its identity. It is meant to be accurate and candid, without gloss or embellishment, and is calculated neither as advertisement nor public expose. Its twofold purpose is to assist the self-consciousness of those who have assumed responsibility for the work of the Institute, and to provide the necessary materials for those who have been appointed to review that work.

The Chartered Objectives of the Institute of Religious Studies

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The Institute of Religious Studies was established as a research center on the Santa Barbara campus of the University of California in 1967. It was then, and is now, the only center of its kind in American universities. Designed to coordinate cross-disciplinary research in religion, the Institute developed as a concomitant to the Department of Religious Studies at the University of

California, Santa Barbara, which had been formalized in 1964. D. Mackenzie Brown was the first Chairman of the Department of Religious Studies (as well as the initial inspirer of the Institute), who, upon his retirement in 1965, was succeeded by Robert S. Michaelson. The work of the Institute is guided by the resident Director who, theoretically, devotes half of his time to the Institute, and his staff (one secretary, full time, and a graduate research assistant working part time), and by an Advisory Committee (see Appendix A). During the 1970-71 academic year, steps were taken to appoint advisors to the Institute from other campuses of the University (see Appendix B). (The first meeting of the Intercampus Advisory Board occurred in January, 1971.) Thomas F. O'Dea was the first Director of the Institute of Religious Studies, appointed in January, 1967, and succeeded in July, 1970, by Walter H. Capps, the present Director. Both Department and Institute were both begun and sustained under the conviction that religion is a significant factor in human history, which, accordingly, deserves appropriate attention within the state university. Both the Department and the Institute understood themselves to be designing curricular and research programs for which no previous operational model existed. From their inceptions, both units have devoted themselves to efforts that are self-consciously genetic, embryonic, and flexible.

According to its charter, the purpose of the Institute of Religious Studies was to foster cooperation between the various fields now engaged in studying man's religious experience, behavior, and thought. It was not the intention of the Institute's planners to offer cross-disciplinary research in place of the research that goes on within established academic areas of study, but, instead, to contribute to the enrichment of the separate disciplines by providing a practical context for their dialogue and cooperation. Moreover, in bringing together the varied viewpoints and contributions of those who use scholarly and scientific methods to study religion, the Institute was conceived to enlarge

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the scope and depth of human knowledge in this significant area of human experience. It was designed especially [?] for the issues and problems that require investigation from multiple perspectives. It announced its particular interest in the subjects that reside in the borderlands between departments, disciplines, and fields. — *not in a newly defined dept. & field?*

Those who conceived of the Institute recognized that the objective study of religion is neither a "pure science" nor a subject that can be exhausted by techniques of rational clarification. They were aware that religious factors are always tied to pervasive social and cultural factors as well as to deep-seated personal sensitivities. Thus, any attempt to comprehend religious subjects must keep such factors and sensitivities ever present in mind. In the proposal for the Institute's establishment, for example, its initiators and first sponsors declared that it was undesirable to limit the work of the Institute to a single problem area, even if this were defined in a broad manner. They noted that freedom, creativity, and general resourcefulness of the Institute would be enhanced if ^{which?} all aspects of religion could be considered insofar as these involve interdisciplinary collaboration. Thus, the projects that were suggested for the Institute were carefully described as being "typical" rather than "fixed" areas of research. Such safeguards were taken to enable the Institute to be able to move freely whenever it undertook large-scale investigations of major problems. In honoring those safeguards, and in making its first sponsors' desires operational, the Institute came to recognize that it was most concerned about the role of religious factors in social and cultural change. This is the fundamental framework within which it has done its work.

To carry out its controlling objectives, the Institute has focused its attention on three large areas of interest. First, it has been particularly sensitive to questions about the methods used in disciplined approaches to *which*

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the study of religion. Secondly, it has been interested in the substance of 2, religion, that is, the history of religion and religions, the content of religion vis-a-vis art, literature, philosophy, etc., and the substance of religious experience both individual and corporate. (These two foci are conceived as distinguishable subjects of investigation, though they never appear separately in either curricula or research within the field.) And, thirdly, the Institute is concerned to foster and monitor "breakthrough" research in religious studies and related fields. It is particularly interested in those topics of study that often go unattended in regular curricular offerings, particularly in the area of religion and art. It seeks to foster resourceful pedagogical models. It has a particular investment in individual catalytic figures in the field, that is, persons whose insights and/or careers have brought the discipline forward or given it a direction that it did not have before. Thus, the Institute has attempted to identify, analyze, and experiment with methods of approach that give access to the substantive characteristics of religion. Each of its three foci became imperative because of the special nature of religious studies within the context of the State university. In effect -- though modesty tends to make one cautious in saying this -- the Institute aspires to be both forum and agent in that context within which approaches to religion are no longer ruled by theological concerns nor sanctioned by vested institutional interests. The commanding objective of the Institute is to give formation to that new future, and to stabilize, fortify, and extend its promise.

The Program and Productivity of the Institute of Religious Studies

The program of the Institute of Religious Studies has consisted of various kinds of projects which radiate around a set of strategic core issues. In this sense, the Institute does not conceive of itself as being a program nor as

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existing to champion or benefit a single cause. Rather, it functions as an instrument to set projects in motion and to give them facility. According to its charter, the Institute is both forum and agent for a wide range of issues and problems that become endemic to the scholarly study of religion within the State university. Yet, while the Institute has attempted to maintain its flexibility and its opposition to premature programmatic closure, it has also given definiteness to its subject. Under the rubric "Religion and the Transmission of Culture," the Institute has sought to clarify the complex processes by which change is facilitated and stability achieved in selected cultural contexts, both historical and present. It has expressed its concern for the effects such processes of change have on religious sensitivity, both individual and communal. And it has attempted to construe this subject in the light of its threefold interest in methodology, substance, and breakthrough research.

Accordingly, the bulk of the Institute's work during the past five years has consisted of consultations¹ with experts, lecture series², and symposia³. As the appended materials indicate, (see Appendix C), the Institute has brought visitors from home and abroad to Santa Barbara for lectures and consultations. The list of participants also testifies to the inter-disciplinary and cross-cultural character of the lecture series. In addition, several major symposia have been sponsored by the Institute since its beginnings in 1967. In February, 1968, for example, a public conference on the theme "The Study of Religion in California's Public Institutions of Higher Education" was arranged by the Institute and Department of Religious Studies, and co-sponsored with them by the Office of the President of the University, University Extension at UCSB, the Office of the Chancellor of the California State Colleges, the California Junior College Association, the Commission on Higher Education of the California Teachers Association, and the Society for Religion in Higher

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University of New Haven, Connecticut. The Honorable Tom C. Clark, Associate Justice (retired) of the U. S. Supreme Court, was the principal guest, and was joined by educators, lawyers, philosophers of education, sociologists, instructors in religious studies, ministers, priests, rabbis, and foundation executives. The state, junior, and municipal colleges of California, together with the several campuses of the University, were represented at the Conference, with registrations numbering above 600 persons. A second major University Centennial conference was scheduled in April, 1969, when the international symposium on the theme "The Future of Hope" was held at UCSB under Institute co-sponsorship, and brought scholars from Germany, Canada, and other sections of the United States to Santa Barbara. The purpose of the symposium was to test the resourcefulness of living religious traditions with respect to the future envisioned by futurologists, anticipatory-design scientists, educational theorists, city planners, and the like. The proceedings of this symposium were published in 1970 by Fortress Press under the title, THE FUTURE OF HOPE, edited by Walter H. Capps.

In 1970-71, the pace of symposial conversations was accelerated within the Institute. During that year, a special lecture series was launched on the Institute's identifying theme, "Religion and the Transmission of Culture," and two major symposia were scheduled. The first, open to the public, concerned itself with "Breakthroughs in Understanding Man's Religious Past," and brought Wilfred Cantwell Smith of Harvard University and David Bakan of York University, Toronto, as special guests to the Institute. Through the association of these visitors with regularly-appointed members of the UC faculty, the symposium highlighted some of the more significant areas of scholarship in religion that have been illumined recently by strategic findings or methodological innovations. The symposium also gave opportunity to a selected group of scholars who have been working on "breakthrough research" to file

ports regarding their progress to date. Over four hundred persons were in attendance, representing the public schools, the state and community colleges, and the University itself. A second symposium, open only to faculty, graduate students, and selected guests by invitation, concerned itself with the "comparative Indo-European mythology of Georges Dumézil." On March 19 and 20, 1971, approximately forty persons gathered at La Casa de Maria, the retreat center of the Immaculate Heart Community in Montecito, to listen to papers and panels, and to engage in discussion on the ramifications of Dumézil's theories. The keynote lecture was given by Professor Dumézil himself. This symposium has been described as a "model symposium" by several who attended (see Exhibit A), primarily because of the extent to which it actively referred anthropologists, folklorists, mythologists, cultural historians, sociologists, philologists, philosophers, and historians of religions to a topic of expansive mutual interest. Significantly, the symposium was co-sponsored by the Wenner-Gren Foundation of New York, the Forschungskreis für Symbolik of Heidelberg, Germany, and the Center for the Study of Folklore and Comparative Mythology at UC Los Angeles. The proceedings of the symposium are scheduled for publication early in 1972 by University of California Press, under the title MYTH IN INDO-EUROPEAN ANTIQUITY edited by Gerald J. Larson.⁰¹

During the 1971-72 academic year the symposial projects instituted during 1970-71 are being continued and expanded. On October 15 and 16, 1971, the Institute co-sponsored a conference on "The Teaching of Asian Religions at the University of California." This conference brought instructors together from the several campuses of the University and from their respective departments (or programs) of religious studies, history, oriental languages, anthropology, sociology, psychology, and philosophy. From that conference a University-wide Council on Asian Religions was formed, and plans were formulated regarding the institution of a special curricular program in Asian religions and languages

ing the Summer Session 1973. The symposia and conferences planned for the remainder of the 1971-72 academic year are referred to in the section "Future Plans of the Institute" of this report.

During the course of the past five years, the two Directors of the Institute, as well as members of the Department of Religious Studies who have been associated with its work, have been involved in consultations with faculty and administration on other campuses -- both in California and outside -- regarding the inauguration of curricular programs in religious studies. The heaviest load in this respect has been carried by Robert S. Michaelson, who is generally regarded as the [?]most knowledgeable consultant in America in this field. Thomas F. O'Dea has consulted with officials at the University of Michigan, and Walter H. Capps has assumed large responsibility at UC Santa Cruz, and lesser responsibility at Portland State University as well as in several of the State colleges in California. These are tasks which faculty associated with the Institute have been called upon informally to perform. If the Institute were to announce itself as being willing to provide such services on a more regular basis, the requests for the same would undoubtedly multiply. In the same capacity, the Institute has kept its files up-to-date regarding developments in religious studies on all of the campuses of the University as well as within most of the State colleges. If the funding could be acquired, the Institute would like to submit this material to periodic review in consultation with representatives of the campuses involved (see "Future Plans of the Institute"). A senior graduate student in religious studies at UC Santa Barbara, M. Gerald Bradford, employed through work-study funds, has had large responsibility in this aspect of the Institute's work.

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Faculty/Student Involvement, and Interdisciplinary Activity of the Institute

The design and program of the Institute are both conceived as an interdisciplinary and joint student-faculty venture. Since its beginnings in 1967, for example, the Institute has borne the major responsibility for organizing and staffing a two-quarter interdisciplinary seminar required of all graduate students in religious studies at UC Santa Barbara. This seminar in the history and methodology of religion has been chaired by Professor Thomas F. O'Dea, who has also drawn upon the many distinguished guests of the Institute and faculty members from other departments within the humanities and social sciences.

The seminar is interdisciplinary through and through, and depends upon faculty and student participation. The same is true of all of the projects encompassed within the Institute's program. For example, the Institute's advisory councils involve persons from a variety of academic fields in active participation. Its publications consist of essays on particular motifs by faculty from a variety of subject fields. The symposia, deliberately interdisciplinary, have also invited student participation both in panel discussions and in responses to papers and lectures. The Dumézil symposium made students active participants in scholarly conversations rather than members of an audience. And the examples of this kind are as many as the events and projects to which the Institute has given support. Furthermore, the plans for the future are embellishments and intensifications of this definitive and formative interdisciplinary and cross-cultural thrust within which students and faculty are regarded as co-workers on research teams.

The Institute is also being looked to with increasing frequency as a propitious place of association for scholars on sabbatical leave or engaged in post-doctoral research. In 1970-71, the Institute appointed its first visiting Research Social Scientist, a sociologist of religion from Mundelein

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College in Chicago, Dr. Russell Barta (see Exhibit D). During the present academic year, Professor Geo Widengren, well-known historian of religion from Uppsala University has agreed to devote a certain portion of his time to the work of the Institute during the spring quarter in conjunction with his visiting appointment to the Department of Religious Studies. Applications are on file from other scholars who would like to associate with the Institute during the 1972-73 academic year. In each instance, such visitors are being asked to attend the inter-disciplinary seminar and to participate fully in the Institute's program. Further expansion of this sort of faculty/student involvement is anticipated.

Resources of the Institute

By virtue of the fact that an institute of religious studies belongs primarily to the humanities (or, perhaps, to the humanities and to the social sciences), the amount of equipment necessary to its operation differs markedly from that required by institutes in certain scientific fields. Through the years, the Institute has used reasonable portions of its S & E budget for the purchase of necessary office equipment. It has also embarked on a modest book collection, consisting primarily of necessary reference works. Its library consists also of valuable files on religious studies programs -- new, emerging and proposed -- within the State University and College systems of California. Apart from office equipment and library materials, the Institute has no holdings except [?]vested access to places within Santa Barbara wherein its symposia can be held, and [?]viable working arrangements with periodical and book publishers (see "Future Plans of the Institute"). However, given its interdisciplinary character, the Institute is able to draw on the resources of the University that pertain more directly to other subject fields. For example, the Index

Christian Art at UC Los Angeles becomes an appropriate resource for the Institute in conjunction with its development of work in religion and art. The Institute of Environmental Stress at UC Santa Barbara has offered its resources should the Institute of Religious Studies become interested in turning its attention to the moral problems that accompany the process of dying in the new technological age. The potential examples of this kind of cooperative and collaborative use of the University's resources are as many as the Institute's inventiveness and manpower will allow.

The prime resource, that is to say, is the Director's time, and the supporting faculty's freedom to devote time to Institute projects. At the moment, the most serious internal obstacle the Institute faces is the over-commitment to teaching and personal research of certain creative and resourceful persons upon whom it must lean for support. Until very recently, the student-faculty ratio in Religious Studies at UC Santa Barbara has been approximately 50/1. Given the high degree of involvement in teaching, individual research projects, and pioneering departmental planning that has become the typical life style of the members of the faculty in Religious Studies at UC Santa Barbara, it is not surprising that no team-research proposals have been forwarded through Institute channels except those of the Institute's instigation. Unless support monies can be found for released faculty time, unless other rewards and/or reimbursements can be offered, that is, unless present faculty workloads can be re-aligned, the Institute's research profile cannot change very much. At present, the Director is spending more than forty hours per week on Institute business, and, in addition, is carrying heavy responsibilities (in addition to a half-time teaching load) within the Department of Religious Studies. His direct support comes only from the efforts of a part-time research assistant who qualifies to receive work-study funds, and a full-time secretary. In this respect -- but in no other material respect -- the resources are insufficient to carry out the work that is envisioned. Were the Institute not able to rely

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energetic, stout-hearted persons who assume academic responsibilities
 with religious devotion^(!), it would be forced to sound this call of distress
 in more alarming terms.

Academic Contributions and Special Achievements of the Institute

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 The prime achievement of the Institute is the success it has enjoyed
 in arranging inter-campus and cross-disciplinary participation. Each of
 its projects has involved participation on the part of members of various
 subject fields, and some of its programs have been co-sponsored by other
ORU's within the University as well as by research agencies in other parts
 of the world. (Further developments of this kind can be expected. See
 "Future Plans of the Institute.") In fact, and not simply in intention, the
 Institute has operated as an inter-campus and cross-disciplinary research agency.

A related achievement of the Institute is the quality that pervades its
 undertakings. Though its programs are under-financed, they have been praised
 for being effected in depth with skill. The Dumézil symposium, for example,
 has been regarded as a "model" undertaking by some of those who attended it.
 News of it has reached various centers of learning throughout the world, and
 requests have come to the Institute office to supply information regarding its
 content and format. The style of the Institute's lecture series has been
 copied in other schools within the State, principally at Occidental College
 in Los Angeles. The importance of the issues being raised within the Institute
 has been acknowledged by scholars throughout the country, with the result
 that the interest in spending sabbatical leave time in Santa Barbara in
 association with the Institute continues to increase (see Exhibit D). Support
 from the outside has come in the form of expressed recognition that the
 Institute has entered a field which no one else serves, and that the auspices
 under which it was founded puts it in a unique position with respect to other

agencies and academic institutions.

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The Institute's ability to serve as a consultative agency has been attested to by the requests that have come to it from other institutions (notably UC Santa Cruz) to advise in the establishment of instructional programs in religious studies. The Institute's ability to serve as the inspiration responsible for curricular and intercampus associations which had not existed before is attested to by the successes met by the "Conference on the Teaching of Asian Religions within the University of California" which was held recently. The intrigue created by the Institute's declarations of intention is attested to by the requests that have come from publishers regarding the inauguration of a scholarly journal; this is especially impressive when one considers that journals in the humanities are being phased out rather than commenced in this day of economic stringency. The very existence of an institute in religious studies (the only phenomenon of its kind within American universities) testifies to the seriousness with which the University of California takes the objective study of religion. This, in turn, has made it easier for programs on other campuses to get launched.

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At the same time, the academic achievements and contributions, while significant, have been of this more intangible kind. They are difficult to measure in terms of specific items. Part of that difficulty is due to the change of directorship which occurred midway through the fourth year of the Institute's life. The present Director has been "in office" for less on-the-
? job time than one academic year. The projects set in motion in that short time will produce visible results -- witness the book MYTH IN INDO-EUROPEAN ANTIQUITY, based on the Dumézil symposium -- but they have not been in motion long enough to give reliable indication of their potential in this regard. There is also the expectation that the symposia planned for the current academic year will result in books of essays and/or special issues of periodicals. It

Also goes without saying that many of the papers given in Institute lectures have been published with the expressed acknowledgment that their point of origin is the Institute of Religious Studies.

Financial Base of the Institute

The annual budget of the Institute is sufficient for the salary of the Director (@ .50 FTE), the salary of a secretary working full-time, and operating expenses (see appendix E). The University understands its financial contribution to the Institute to consist of "seed money" which will be augmented by extramural funding through research and foundation grants. Though concerted efforts have been made, no great success has yet followed the Institute's efforts to attract extramural monies. Since July 1, 1970, approximately 150 corporation and family foundations have been contacted and/or approached (see Sample Foundation Responses, Exhibits B and C). As of this writing, only two of those attempts have brought actual positive results, and prospects appear favorable in no more than a half dozen other instances. The Institute has been put at a disadvantage in this respect by the unwillingness of many foundations to give support to ventures whose capabilities are much stronger in promise than in evidence. This is the prime temperamental obstacle. In addition, however, the going has not been made easier by the delicate investment situation in which foundations currently reside nor by certain images which the "Isla Vista" and "UCSB" of two years ago had come to acquire. Apart from such temperamental and political factors, there is the very real problem that federal monies are not given for projects in religion except by one agency alone, the National Endowment for the Humanities. But not until 1970 did the NEH include "comparative religion" and "ethics" as subjects for which applications for research support could be submitted. The Institute of Religious Studies has submitted a proposal for an NEH planning and development grant to enable it to

pioneer jointly with the Department of Religious Studies in forming an interdisciplinary, cross-cultural undergraduate curricular program in "the art and art forms of the world's religions." (See Appendix D) The large foundations, such as the Danforth Foundation and the several supported by Rockefeller funds, have turned the [↑]bulk of their attention away from research in religion to current social issues; hence, the Institute no longer "scores well" in the conversations that normally precede the submission of proposals to these foundations. But the situation with respect to foundation support tends to mirror the general economic situation which pertains when a period of sustained inflation is met by a period of sharp reductions in expenditures and extreme caution regarding investments. On the basis of his experiences during the past year and a half, the Director of the Institute does not look for any great improvement in the Institute's position with respect to foundation grants, unless there is change in the general economic outlook in the country. Furthermore, he has come to the conclusion that, under the circumstances, substantial extramural support for the general program of the Institute will no doubt, not be forthcoming in the near future, and that whatever support can be found will be attracted on a piece-by-piece basis with reference to one or another specific activity or project in which the Institute is engaged. It is in these terms that he is couching his current efforts. A journey to foundations located in Washington D. C., New York, and Chicago was taken by the Director in March, 1971, and another is planned for the current academic year.

Though discouraging, the financial support situation is not altogether dismal. Two foundations have provided the Institute with gifts in support of its program during the past nine months, and in the second of these cases there is good possibility that the initial gift of \$1,000 will be followed by continuing support. In addition, conversations have preceded beyond the first stage with the executives of five or six other foundations; in each case, requests have been made for rather substantial financial support. The NEH grant, if

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awarded, would give the project in "the art and art forms of the world's religions" approximately \$37,000 during the 1972-73 academic year with the expectation that that amount would increase to approximately \$150,000 per year for the following three-year period. During that period, tangible results of the Institute's efforts can be expected to draw additional support monies. In short, though the extramural financial picture is not bright at the moment, it shows signs of definite improvement even during a period of time when such signs are increasingly infrequent. Since the Institute's programs are even now in an embryonic stage, the visibility which the Institute has had is less than it promises to enjoy. Improvement here should also bring increased financial support from the outside.

(whose project?)

Future Plans of the Institute

The future direction of the Institute of Religious Studies will be determined, in large part, by the success of the proposal it has submitted recently to the National Endowment for the Humanities. (See Appendix D) In that proposal the Institute is soliciting the opportunity to pioneer jointly with the Department of Religious Studies in developing an innovative cross-disciplinary curricular program in the art and art forms of the world's religions. This program will involve faculty members in religious studies and art history, principally, with consonant help from faculty in philosophy, English, history, and mediaeval studies. Chief attention will be given toward a recognition of the pictorial and architectural components of the major religious traditions of the world, and due stress will also be placed upon the interpretation of works of art, symbols, and symbolic forms within the context of comparative studies in religion. The intention of the project is to give strength to "the art of religion" as an identifiable sub-field in religious studies, and accordingly, to cultivate disciplined scholarly ap-

who?

? = religious art?

X

prose!

approaches in correspondence with workable pedagogical models. The curricular program is scheduled to be introduced during the academic year 1972-73, and to be developed more fully in successive years. Its planning session will involve 25 persons, among whom are faculty members from the Santa Barbara, Santa Cruz, Los Angeles, and Berkeley campuses of the University, four graduate students, and one or two outside consultants. It is anticipated that success with this proposal will make it possible to expand the project to include contributions from music and dramatic art.

While work on the art and art forms of the world's religions has been capturing much of the Institute's attention, its other programs continue to develop. During the 1971-72 academic year, two events are being scheduled in recognition of the Institute's commitment to "catalytic figures." The first is a symposium in honor of Professor Erik H. Erikson (which Erikson will attend), and the second is devoted to the life and work of Professor Geo Widengren, the distinguished historian of religion of Uppsala University who will be serving as Visiting Professor of Religious Studies at UCSB during the spring quarter, 1972. Erikson's thought and work will be approached according to criteria he himself developed in assessing the cultural work of gifted religious leaders. Through a grant from the Chancellor's office, the Institute is able to invite selected guests to the symposium, all of whom are experts in Erikson's thought or are working in related fields. An attempt will be made to assess the influence of Erikson's thought upon the field of religious studies. The Widengren symposium will also be given an autobiographical flavor, although "psycho-history" is not its principal intention. It isn't necessary to add that in Erikson and Widengren the Institute has two of the intellectual giants of this age, and thus two topics of unusual promise. Both events will produce publications.

During the winter quarter of the 1971-72 academic year, a colloquium series on Islam is being instituted. The introductory event will be a

~~11-14-72~~

symposium on recent developments within Islamic culture, for which the Institute's guests will be Professors Charles Adams of the Institute of Islamic Studies, McGill University, Montreal, and Jacques Waardenburg of the University of Utrecht, in The Netherlands. Professor Adams comes to the Institute via a traveling lectureship sponsored by the American Council of Learned Societies. Adams and Waardenburg will be joined in the program by Professor Charles Wendell of UCSB, and by an expert on Islamic art from the program in Near Eastern Studies at UCLA. The mid-January symposium will be followed by other lectures and discussions during the remainder of the winter quarter and throughout the spring quarter, 1972. Professor David Gebhard of the Department of Art, UCSB, will give a lecture on Islamic architecture. And Professor Geo Widengren will continue the series with lectures on Islamic religion.

All the while, the day-by-day work of the Institute goes on. For example, the lecture series on "Religion and the Transmission of Culture," inaugurated last year, is continuing. During the fall quarter, 1971, it is being "staffed" by Professors Bryan Wilson, sociologist of religion from All Souls College, Oxford, and Herbert Fingarette of UCSB's Department of Philosophy. This year the lecture series is being conducted in the presence of a smaller working group (consisting of faculty members and graduate students who have agreed to give their attention to the series throughout the year), although the public is also invited to attend.

how invited?
AA3 & Lec-
tures

Other items are on the agenda. Preliminary plans are being made, for example, to bring together the persons of the various campuses of the University who have responsibility for undergraduate instruction in religious studies in their respective places. Now that several such programs are in operation -- none styled the same as any of the others -- there is good reason for a convocation of this sort. Such a meeting will allow those who have responsibility for the various undergraduate programs to compare notes, share ideas, and list

problem areas. The initial task of collating the descriptions of these programs has already been done, thanks to the 1971 summer-time efforts of Mr. M. Gerald Bradford, working as Assistant to the Director of the Institute.

Discussions are also occurring regarding the inauguration of a scholarly journal -- a journal designed according to the lines of the Institute's underlying emphases. At the moment, attempts are being made to attract the extramural funding that such a journal requires; members of a proposed international editorial board are being given the necessary preliminary information; and the other vital arrangements are being made. But a final decision has not been made. However, it is ours, and not the publisher's, to make. The Director is unwilling to take it on unless there is financial support for a managing editor and satisfactory agreements regarding personal workloads. In this area particularly, an increase in personal time investments cannot occur unless realignments of other responsibilities are possible.

why?
The all-important efforts toward attracting extramural funding continues. And the work on the other projects goes on, always under the assumption that an increase in support monies will occur only if the Institute continues to demonstrate that it owns a viable and useful program. There are long-range goals, and there are immediate needs. In terms of the longer range, the Director is willing to acknowledge that he sees the Institute functioning in the development of perspectival techniques which create the same kinds of transformations in religion that kinetic art effected in the world of optics and aesthetics. That is, he would like to find a way to focus on religion's dynamic features in the same way that kinetic art capitalizes on expressions of movement rather than single instances of stopped action. As he sees it, most of what is done within the Institute can be understood to have some such end as this. For example, the symposium series is directed toward the careers of persons who have set transforming insights in motion -- catalysts, that is, agents who provoke or precipitate metamorphoses in man's comprehension of

too
fuzzy
(not ready)

X

Poor
idea X

port = And? Truth? Good?
 (religion). The journal will be devoted to the same sets of interests; it has been given the title (tentatively) Metamorphosis. The Journal of the Institute of Religious Studies to indicate that it is dedicated toward specifying the proper grammars of change that apply to religious phenomena. The attempt that is being made to develop an undergraduate curricular program in "the art and art forms of the world's religions" is undergirded by the same set of interests: without detailed historical background, any treatment of transformations or metamorphoses dissipates or becomes ephemeral.

In light of the current fiscal situation, the Director of the Institute has developed two strategies, one that can be invoked if the financial mood changes and the extramural support monies are forthcoming, and one that is calculated for a more stringent and restrictive situation. If the current financial picture does not change, the Institute can survive on the level of support it receives from the University together with the gifts that might continue to come its way. Its program can retain a high quality, even if some of its aspects must be suspended or trimmed to meet existing resources. On the other hand, should the financial picture brighten, the work of the Institute could be strengthened and expanded in a great variety of directions. The advisors to the Institute, together with those persons from the outside whom it has taken into its confidence, have confirmed the Director's impressions that the goals of the Institute are both workable and noble, and that the [?] ^K problematic around which its efforts are placed is a crucial one. Given that ^{what?} problem, and given the point at which the scholarly study of religion now stands within the state university, an institute of religious studies is necessary; indeed, if one did not already exist, there would be good reason to create it. And it would [?] no doubt take the form and complexion of the present Institute. This Institute was properly founded to meet expressed needs; in the course of its embryonic history, it has had to tailor its expectations to its resources,

flashy in the pan

and to infuse its aspirations with realism. It cannot become all that some of its founders wanted it to be, but it can become some of that, and, in some ways, more than that. But to be a truly effective inter-campus research agency, it needs additional staff, at least one additional full-time research person (that is, a person who knows the field, can take some responsibility for maintaining contact with the various campuses of the University, and can enrich the extramural support portfolio). With that addition, the entire program of the Institute can be expected to bring distinction not only to the Santa Barbara campus of the University, but to the entire University, by making a solid contribution to the methodological self-consciousness of an emerging, but still embryonic and fragile, field of study.

* * *

Professor Samuel H. Hays
Department of History/Portuguese
1204

Professor James E. O'Neil
Department of Religious Studies
1204

W. Gerald Bradford
Associate/Department of Religious Studies
1204

Professor Roger A. Reardon
Department of Religious Studies
1204

Professor E. Warren Hollister
Department of History
1204

POA 8/12!

Appendix A

Advisory Committee, Institute of Religious Studies, UCSB, 1971-72

- too large -

Professor William F. Kennedy • Chairman of Advisory Committee
Department of Economics
UCSB

Professor Nandini Iyer
Department of Philosophy
UCSB

Professor Gerald J. Larson
Professor and Chairman/Department of Religious Studies
UCSB

Professor David Gebhard
Professor and Director of Art Gallery
UCSB

Professor Lawrence Willson
Department of English
UCSB

Professor Jose L. Aranguren
Department of Spanish/Portuguese
UCSB

Professor Thomas F. O'Dea
Department of Religious Studies
UCSB

M. Gerald Bradford
Associate/Department of Religious Studies
UCSB

Professor Birger A. Pearson
Department of Religious Studies
UCSB

Professor C. Warren Hollister
Department of History
UCSB

Appendix B

Advisory Board, Institute of Religious Studies, UCSB, 1971-72-

1 Professor Edwin S. Gaustad
Department of History
UC, Riverside

2 Professor Jill Raitt
Religious Studies/History
UC, Riverside

3 Professor Kees W. Bolle
Department of History
UC, Los Angeles

4 Professor Albert Hofstadter
Department of Philosophy
UC, Santa Cruz

5 Professor Noel Q. King
History/Comparative Religion
UC, Santa Cruz

6 Professor Robert N. Bellah
Ford Professor of Sociology and Comparative Studies
Chairman, Center for Japanese and Korean Studies
UC, Berkeley

7 Professor Charles Y. Glock
Professor and Chairman of Sociology
UC, Berkeley

Professor Robert Bellah, Department of Sociology, UC Berkeley

Professor David W. Swiney, School of Law, UC Berkeley

Mr. David Swiney, Executive Director, The Society for Religion in Higher Education, New Haven, Connecticut

Professor Shigenori Kuroki, Sen Gakko of Marunji, Kyoto, Japan

Professor Roland de Vries, Ecole Biblique et Archeologique Francaise, Jerusalem

Professor Stig Wikander, Department of Indo-European Languages and Literature, Uppsala University, Sweden

Professor George V. Paroli, Director, School of Religion, State University of Iowa

Participants in Symposium on "The Future of Hope"

Professor Harvey Cox, Harvard University

Professor Earl Schenck, University of Toronto, Canada

Participants, Lecturers, and Invited Symposium Participants:

Academic Year

Professor Hans Küng, Faculty of Catholic Theology, University of Tübingen,
Tübingen, W. Germany

Professor Charles Adams, Director, Center of Islamic Studies, McGill
University, Montreal, Canada

Professor Thomas J. Altizer, Professor of Theology, Emory University

Professor Hans Jonas, Senior Research Associate, New School for Social
Research, New York

Professor Thorkil Jacobsen, Department of Classics, Harvard University

1967-68 Academic Year

Professor Matthias Vereno, Professor of Philosophy and History of Religion,
Salzburg University, Austria

Professor Jacques Waardenburg, Department of Near Eastern Studies, UC
Los Angeles

Professor Jürgen Moltmann, Department of Protestant Theology, University
of Tübingen, Tübingen, W. Germany

Participants in Conference on "The Study of Religion in California's Public
Institutions of Higher Education"

Professor William Bouwsma, Vice-Chancellor for Academic Affairs, UC
Berkeley

Professor Edwin M. Good, Special Programs in the Humanities, Stanford
University

Professor Robert Bellah, Department of Sociology, UC Berkeley

Professor David W. Louisell, School of Law, UC Berkeley

Mr. David Hauser, Executive Director, The Society for Religion in Higher
Education, New Haven, Connecticut

1968-69 Academic Year

Abbot Shibayama, Zen Master of Nanzenji, Kyoto, Japan

Professor Roland de Vaux, Ecole Biblique et Archeologique Francaise,
Jerusalem

Professor Stig Wikander, Department of Indo-European Languages and
Literature, Uppsala University, Sweden

Professor George W. Forell, Director, School of Religion, State University
of Iowa

Participants in Symposium on "The Future of Hope"

Professor Harvey Cox, Harvard University

Professor Emil Fackenheim, University of Toronto, Canada

Appendix C continued

Professor Johannes B. Metz, Faculty of Catholic Theology, University of Münster, Münster, W. Germany

Professor Jürgen Moltmann, Faculty of Protestant Theology, University of Tübingen, Tübingen, W. Germany

1969-70 Academic year

Zenryu Tsukamoto, Japanese scholar, Kyoto University, Japan

Professor Ninian Smart, Chairman, Department of Religious Studies, Lancaster University, England

Abbot Zenkai Shibayama, Zen Master of Nanzenji, Kyoto, Japan

Professor Getatchew Haille, Visiting Professor, African Study Center, UC Los Angeles

Professor A. M. Lugira, Visiting Professor, Anthropology and Religious Studies, UC Santa Cruz

1970-71 Academic Year

Professor Jürgen Moltmann, Faculty of Protestant Theology, University of Tübingen, Tübingen, W. Germany

Dr. John Wilkinson, Senior Fellow, Center for the Study of Democratic Institutions, Santa Barbara, California

Professor C. Scott Littleton, Department of Anthropology and Sociology, Occidental College, Los Angeles

Professor John C. Bennett, President-emeritus, Union Theological Seminary, New York

Professor Wilfred Cantwell Smith, Director, Center for the Study of World Religions, Harvard University

Professor David Bakan, Department of Psychology, York University, Toronto, Canada

Participants in Symposium "Comparative Indo-European Mythology: A Symposium with Georges Dumézil":

Professor Georges Dumézil, Collège de France, Paris, France

Professor Wayland D. Hand, Director, Center for the Study of Folklore and Comparative Mythology, UC Los Angeles

Professor Edgar C. Polomé, Department of Anthropology, University of Texas, Austin

Professor Matthias Vereno, Visiting Professor, Department of Religious Studies, UC Santa Barbara

Professor Patrick K. Ford, Department of Classics, UC Los Angeles

Professor Jaan Puhvel, Chairman, Department of Classics, UC Los Angeles

Mrs. Mary Gerstein, Department of Classics, UC Los Angeles

Professor Rodney Needham, Department of Anthropology, UC Riverside, and Oxford University, England

Appendix C continued

Professor C. Scott Littleton, Departments of Anthropology and Sociology,
Occidental College, Los Angeles
Professor Kees Bolle, Department of History, UC Los Angeles
Professor David Evans, Department of Anthropology, California State College
at Fullerton
Professor Marija Gimbutas, Division of Indo-European Studies, Department
of Classics, UC Los Angeles
Professor Stephen P. Schwartz, Department of Germanic Languages, UC Los
Angeles
Professor Otto J. Sadovszky, Department of Anthropology, California State
College at Fullerton
Professor Klaus-Peter Koepping, University of Cologne, W. Germany, and
Department of Anthropology, California State College at Fullerton

* Note: in addition to invited guests, symposium included participants from
Departments of Classics, Philosophy, History, Sociology, Anthropology,
and Religious Studies at UC Santa Barbara, together with 18 graduate
students from UC Santa Barbara and UC Los Angeles.

Professor W. D. Davies, Department of Religion, Duke University, and
Visiting Professor, UC Berkeley

Professor Krister Stendahl, Dean and Professor of New Testament, Harvard
University Divinity School

1971-72 Academic Year (both actual and projected)-

+ Participants in UC Asian Religion Conference - October 15-16, 1971 (see next page)
Pls:

Professor Bryan Wilson, All Souls College, Oxford University
Professor Robert Frager, Psychology, UC Santa Cruz
Professor Robert Bellah, Sociology, UC Berkeley
Professor Bert Kaplan, Psychology, UC Santa Cruz
Professor Robert Wallenstein, UC Medical Center, San Francisco
7 Professor Donald Capps, Divinity School, University of Chicago
Professor Richard Bushman, History, Boston University
Professor James Dittes, Psychology, Yale University
Professor George Lindbeck, Historical Theology, Yale University
Professor David H. Newhall, Philosophy, Portland State University
Professor Frank Reynolds, History of Religions, Stanford University
Professor Gösta Ahlstrom, History of Religions, University of Chicago
Professor Patricia Martin Doyle, Claremont School of Theology
Professor Kees Bolle, UC Los Angeles
X Professor Erik Erikson, Stockbridge, Massachusetts
Professor Jacques Waardenburg, University of Utrecht, The Netherlands
Professor Charles Adams, McGill University, Montreal
7 Professor Geo Widengren, History of Religion, Uppsala University, Sweden

Participants

UC ASIAN RELIGIONS CONFERENCE
Sponsored by the Institute of Religious Studies
Santa Barbara
October 15-16, 1971

* *

From UC Campuses-

BOCK, Dr. Felicia G. (Extension)
UC Berkeley

BOLLE, Prof. Kees W.
Department of History
UC, Los Angeles

BROWN, Prof Delmer M.
Department of History
UC, Berkeley

CAPPS, Prof Walter H.
Institute of Religious Studies
UC, Santa Barbara

CHEN, Prof Chi-yun
Department of History
UC, Santa Barbara

CH'EN, Prof Kenneth K. S.
Department of Oriental Languages
UC, Los Angeles

CH'EN, Mrs. Man-Hing
Head, Oriental Library
UC, Los Angeles

CHOU, Prof Hung-Hsiang
Department of Oriental Languages
UC, Los Angeles

CONZE, Prof Edward
Department of Near Eastern Languages
UC, Berkeley

HAY, Prof Stephen
Department of History
UC, Santa Barbara

IYER, Prof Nandini
Department of Philosophy
UC, Santa Barbara

KAPLAN, Miss Phyllis (grad)
Department of History
UC, Los Angeles

COOK, Prof. Francis
Program in Religious Studies
UC, Riverside

DAVIDSON, Prof J. LeRoy
Department of Art
UC, Los Angeles

EPSTEIN, Mr. Ronald B. (grad)
Department of Oriental Languages
UC, Berkeley

FINGARETTE, Prof Herbert
Department of Philosophy
UC, Santa Barbara

FOGARTY, Mr. Charles (grad)
Department of Religious Studies
UC, Santa Barbara

FRAGER, Prof Robert
Merrill College
UC, Santa Cruz

FRIDELL, Prof Wilbur M.
Department of Religious Studies
UC, Santa Barbara

GOLDMAN, Prof Robert
Department of Near Eastern Languages
UC, Berkeley

GOODRICH, Prof Chauncey S.
Department of Eastern Languages
UC, Santa Barbara

REYNOLDS, Prof David
Department of Public Health
UC, Los Angeles

SCHARFE, Prof Hartmut, Dept of Indo-European Studies/Classics
UC, Los Angeles

STAAL, Prof Johan F.
Department of Philosophy
UC, Berkeley

Appendix C continued

Prof George W.
Program in Comparative Culture
UC, Irvine

LANCASTER, Prof Lewis
Department of Oriental Languages
UC, Berkeley

LARSON, Prof Gerald Larson
Department of Religious Studies
UC, Santa Barbara

LEE, Dr. Francis
Merrill College
UC, Santa Cruz

LI, Prof Chung-Chih
Department of Philosophy
UC, Santa Barbara

MICHAELSEN, Prof Robert
Department of Religious Studies
UC, Santa Barbara

MYER, Prof Prudence
Department of Art
UC, Santa Barbara

NORTH, Miss Patricia (grad)
Department of History
UC, Los Angeles

POWELL, Mr. William (grad)
Department of Oriental Languages
UC, Berkeley

SUSSKIND, Prof Charles
Vice-President's Office
UC, Berkeley

TAPIA, Miss M. Carmen
Department of Religious Studies
UC, Santa Barbara

TONSING, Mr. Frederick (grad)
Department of Religious Studies
UC, Santa Barbara

TU, Prof Wei-ming
Department of History
UC, Berkeley

URY, Prof Marian
Department of Anthropology
UC, Davis

VAN NOOTEN, Prof Barend
Department of Linguistics
UC, Berkeley

WENDELL, Prof Charles
Department of Eastern Languages
UC, Santa Barbara

WETZLER, Mr. Peter (grad)
Department of History
UC, Berkeley

WIENPAHL, Prof Paul
Department of Philosophy
UC, Santa Barbara

Non-UC Participants-

CLASPER, Prof Paul
Graduate Theological Union
Berkeley, California

ELLWOOD, Prof Robert S.
School of Religion
USC/Los Angeles

JOHNSON, Prof Willard
Center for Asian Studies
California State College
Long Beach, California

KARGL, Mr. Raymond C.
Los Angeles, California

THOMPSON, Prof Laurence G.
School of Religion
USC/Los Angeles

WELCH, Prof Claude
Graduate Theological Union
Berkeley, California

Appendix D

FORM APPROVED: BOB 128-R0003

NATIONAL ENDOWMENT FOR THE HUMANITIES
DIVISION OF RESEARCH AND PUBLICATION
18TH AND F STREETS, N.W.
WASHINGTON, D.C. 20506

DATE RECEIVED

NUMBER

CODE

PROJECT GRANT APPLICATION FACE SHEET

CONSULT APPLICATION INSTRUCTIONS ON FACE SHEET BEFORE COMPLETING.

1. INSTITUTION (NAME & ADDRESS)

University of California, Santa Barbara
Santa Barbara, California 93106

2. PRINCIPAL INVESTIGATOR (NAME, TITLE & ADDRESS)

Dr. Walter H. Capps
University of California, Santa Barbara
Santa Barbara, California

AREA CODE 805 PHONE 961-3646

PERSON NAMED HERE MUST SIGN IN BOX 8.

3. AUTHORIZING OFFICIAL (NAME & TITLE)

Mrs. Phyllis L. Reese
Staff Officer

AREA CODE 805 PHONE 961-4034

4. BUDGET REQUEST

A. OUTRIGHT GRANT \$39,629.00

B. GIFT(S) & MATCHING:

GIFT(S) TO THE ENDOWMENT

FOR THE PROJECT

MATCHING FUNDS FROM

THE ENDOWMENT

C. TOTAL GRANT REQUEST \$39,629.00

PERSON NAMED HERE MUST SIGN IN BOX 9.

5. PAYEE (NAME & TITLE: MUST BE A PERSON)

THE REGENTS OF THE UNIVERSITY OF
CALIFORNIA
c/o L.N. Jacobs, Accounting Officer
University of California, Santa Barbara

6. INCLUSIVE DATES OF GRANT PERIOD

FROM: July 1, 1972

TO : June 30, 1973

7. PROJECT TITLE AND ABSTRACT: "The Art and Art Forms of the World's Religions"

The following proposal is being submitted to the National Endowment for the Humanities to enable the Institute of Religious Studies and the Department of Religious Studies of the University of California, Santa Barbara, to pioneer jointly in developing an innovative cross-disciplinary curricular program in the art and art forms of the world's religions. This program will involve faculty members in religious studies and art history, principally, with consonant help from faculty in philosophy, English, history, and mediaeval studies. Chief attention will be given toward a recognition of the pictorial and architectural components of the major religious traditions of the world, and due stress will also be placed upon the interpretation of works of art, symbols, and symbolic forms within the context of comparative studies in religion. The intention of the project is to give strength to "the art of religion" as an identifiable sub-field in religious studies, and accordingly, to cultivate disciplined scholarly approaches in correspondence with workable pedagogical models.

AGREEMENT: IT IS UNDERSTOOD AND AGREED THAT ANY FUNDS GRANTED AS A RESULT OF THIS REQUEST ARE TO BE USED FOR THE PURPOSES SET FORTH HERE IN. FURTHER, THE UNDERSIGNED AGREE, AS TO ANY GRANT AWARDED, TO ABIDE BY THE RELEVANT NATIONAL ENDOWMENT FOR THE HUMANITIES POLICIES AS PRESCRIBED.

SIGNATURES

(USE INK. PER

SIGNATURES NOT

ACCEPTABLE.)

8. PERSON NAMED IN ITEM 2

Walter H. Capps

DATE

October 27, 1971

9. PERSON NAMED IN ITEM 3

DATE

Appendix E

INSTITUTE OF RELIGIOUS STUDIES

BUDGET FY 1971-1972 *

<u>Description</u>	<u>FTE</u>	<u>\$ Amount</u>
Academic Salaries	.50	7,950.00
Staff Salaries	1.00	6,424.00
General Assistance	.15	800.00
Supplies and Expense		3,600.00
Total Appropriations		\$ 18,774.00

* Based on appropriation figures contained in the 10/31/71 General Ledger, which also reflects restoration of \$1,800.00 to the Supplies and Expense account.

Appendix F

	ACADEMIC SALARIES	NON-ACADEMIC SALARIES	S&E	E&F	GEN ASST.	S&E OPPOR.	E&F OPPOR.
9/30/66	10,886	4,860	7,892	3,500			
12/31/66	11,686	4,860	7,892	3,500			
6/30/67	5,767	4,860	7,892	3,500	1,000		
9/30/67	12,236	5,220	5,937	1,783			
12/31/67	10,626	5,220	5,937	1,783	547	2,000	3,500
8/31/68	12,370	5,760	5,892		500	1,514	3,475
3/31/69	9,450	5,871	5,892		500	1,514	3,475
6/30/69	12,370	5,871	5,892		1,000	1,514	1,173
9/30/69	14,450	6,516	5,892				
3/31/70	10,850	6,516	5,092		800		
6/30/70	14,450	6,516	3,492	562	800		
9/30/70	7,550	6,852	3,925		800		

Compiled by M. Gerald Bradford
June, 1971

Appendix G

Prospectus for METAMORPHOSES. JOURNAL OF THE INSTITUTE OF RELIGIOUS STUDIES

The following description of plans the Institute of Religious Studies has for the inauguration of a scholarly journal should be supplemented by the several statements, particularly "The Inside Story," which are already in circulation and describe the work of the Institute. In every respect, the format for the proposed journal follows the lines of interest of the Institute. Thus, the journal, like the Institute, will be devoted to themes associated with "Religion and the Transmission of Culture." Similarly, just as the Institute has identified three foci of interest and study, so also will the journal strive to illumine issues of method, substance, and breakthrough research within the scholarly treatment of religion. And, just as the Institute's work is inter-disciplinary and cross-cultural, so too will the journal's scope cross geographical lines and the usual divisions between disciplines and fields. In both contexts, religion is considered as one of the significant forms of human expression. Accordingly, in both contexts, attention is devoted to the forms and patterns of expression that are intrinsic to religion. In the journal, and in the Institute more generally, religion is viewed in relation to the humanities and the social sciences.

But something more specific is intended for the journal. Indeed, through the journal, the Institute is attempting to contribute to "breakthrough research" in a deliberate and strategic way. In broad-stroke description, the journal will attempt to illumine, clarify, and interpret the dynamic processes which pertain in the complex relationships between religion and culture. This is to say that the journal will not be content with surveying "arrested pictures" (the phrase employed by C.J. Bleeker to describe the focus of the phenomenology of religion).

Nor will it be satisfied if it can reduce a subject to identifiable permanent formal characteristics. The journal will not devote itself to the task of discovering the "law-like features" that can be abstracted from processes of change, but, instead, to the grammars of change -- the distinguishable "logics" -- that emerge from the intrinsic dynamics of such processes. The journal will attempt to focus on subjects, both substantive and methodological, that cannot be understood properly apart from the cultivation of terminology that can be employed to parse change, transformation, transition, mutation, transmission, metagenesis, and, indeed, metamorphosis and metamorphoses. The purpose of the journal is to identify, develop, and illustrate the language that is necessary to approach religion in metamorphological rather than "meta-morphological" or simple morphological terms.

A number of precedents and hints can be marshalled as supports. If it desired to, the journal could take its charge, for example, from the conclusion to E. E. Evans-Pritchard's book, THEORIES OF PRIMITIVE RELIGION: "...I hold that it is not sound scientific method to seek for origins, especially when they cannot be found. Science deals with relations, not with origins and essences" [*emphases editorial*]. Something of the same thrust is implicit in Clifford Geertz' treatment of religion as "a complex cultural system," and in his argument for the development of "a theoretical analysis of symbolic action comparable in sophistication to that we now have for social and psychological action." Nor are either of these statements contrary to the hermeneutical interests of Paul Ricoeur, who treats the symbol as "food for thought" (food given to thought), and then traces the dynamic process by which symbols become ingredient in reflection. If one needs further fortification for the viability of this style of approach to religion, he can easily find it in Alfred North Whitehead's critique of "the doctrine of simple location," the assumption that a thing has but one major characteristic

which is indifferent to the divisions of time. From another side, support is to be found in the contention of the Warburg school that whatever is "really real" probably lies at the borders and within the borderlands between several established fields. A parallel to what is being suggested here regarding religious studies can be found in Wittgenstein's conception of the role of philosophy. As David Pears puts it, "philosophy is more like an art than a science. It has turned back from the quest for some more general and inclusive system, and the sense of wonder now finds its object and its satisfaction in the nuances of the particular case." The same can be said of religious studies, especially if "the nuances of the particular case" are construed in dynamic terms. But these, and other examples that could be cited, are offered here simply as indicators of the journal's thrust.

It goes without saying that the traditional subject areas within religious studies will be covered in the journal. Attention will be given to the major religious traditions of the world, both living and non-living. Place will be found for the more philosophical inquiries into the nature of religion. The variety of ways in which religious factors function as aspects or components of something else will also register as fit topics of investigation. No attempt is being made to remove some topics from the journal's consideration; indeed, none of them is being "written off" in any aprioristic fashion. But the editorial board will insist that the traditional subject areas must be approached and treated according to the interests described above. In this sense, the journal is principled by a cluster of methodological interests rather than by any strictly defined subject area. The contention is that there is progress in the study of religion; such progress follows upon innovative methodological breakthroughs; and such breakthroughs should find a number of crucial testing points and a wide range of applicability.

It is expected that the journal will be published twice-yearly in issues of approximately 150 pages each. In design and format, it will be written for non-specialists in religion, or, for specialists in other fields of study. At times an issue will be devoted to a special subject; on other occasions a sampling of subjects will be included; from time to time, the journal will be utilized to highlight and/or augment the themes of symposia sponsored by the Institute.

Editorial responsibility will rest with a group of University of California faculty, chiefly from the Department of Religious Studies, UCSB, under the formal sponsorship of the Institute of Religious Studies. The editorial staff will be able to rely upon a large group of editorial advisors, most of whom will not be University of California faculty members, who represent the fields of history of religion, philosophy of religion, sociology of religion, psychology of religion, cultural studies in religion, and religion, art, and aesthetics. A managing editor will be selected, whose responsibilities will be understood to constitute a half-time position within the Institute. It is estimated that the costs to the Institute for the first three years of the journal's life will be between \$6,000 and \$7,500 per year (including \$1,500 per year subvention to the publisher, \$3,000 partial salary for the managing editor, \$1,000 stipends for the editors, and the additional costs of equipment and materials), to be worked out in consultation with the publisher. The publisher estimates that the subvention money should become unnecessary after the first three years. Publication of the first issue cannot occur until at least nine months following the completion of all necessary organizational arrangements.

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Report on a Breakthrough. . .

COMPARATIVE INDO-EUROPEAN MYTHOLOGY

A SYMPOSIUM WITH GEORGES DUMÉZIL

Held March 19-20, 1971 at La Casa de Maria, Montecito, California, arranged by the Institute of Religious Studies, University of California, Santa Barbara and sponsored by:

- The Center for the Study of Folklore and Comparative Mythology,
University of California, Los Angeles;
- The Forschungskreis für Symbolik, Heidelberg University, West Germany;
- The Institute of Religious Studies, University of California, Santa
Barbara;
- The Wenner-Gren Foundation, New York.

The symposium with Georges Dumézil was not only stimulating, well-conceived and conducted under idyllic conditions; it was a break-through. The major paper was of course read by Professor Dumézil from the University of Paris and visiting professor at ^{the} University of California, Los Angeles. Others contributing substantially to the program were Matthias Vereno from Salzburg University and visiting professor at the University of California, Santa Barbara; Edgar C. Palomé from the University of Texas; Mary Gerstein from the University of California, Los Angeles; Jaan Puhvel from the University of California, Los Angeles; Rodney Needham from Oxford University and visiting professor at the University of California, Riverside; C. Scott Littleton from Occidental College, and Kees Bolle from the University of California, Los Angeles. These participants represent the disciplines of Germanic Studies, Social Anthropology, Anthropology, History, and others not specifically related to Religious Studies. And yet the symposium was sponsored by an Institute of Religious Studies.

Two questions arose in informal discussion: why had such a meeting not occurred before and what had made it so successful now? Both answers,

it would seem, lie in the recent divorce of many academic programs in religious studies from a structure dominated by Christian theology. Religious phenomena are looked upon as worthy of study in their own right and with the best tools that scholarship can provide. It is no longer the case that non-Christian religions are regarded as subjects of "comparative" religion in which Christianity serves as the model toward which all others, knowingly or unknowingly, aspire or as the necessary corrective of religious error. Students of Religious Studies must go to school with anthropologists and linguists. There is no place on university faculties for professors who cannot deal directly with the texts and/or anthropological evidence of the particular religion which they purport to teach. The break-through is one of growing mutual appreciation of the excellence of scholarship and insight which these various disciplines provide for one another.

A second concern that arose is what seems to be a lack in the development of some programs in religious studies. How many include an expert in the area of Germanic religions, of the European side of Indo-European studies? Most programs are very much concerned with Asian religions and with middle-eastern mythology and some with the classical religions of Greece and Rome. But what of the old Irish, Scandinavian, Baltic, Germanic and Slavic religions? Their addition, it would seem, could only enrich a program in Religious Studies, and consequently, of those disciplines to which Religious Studies is closely related.

It is fitting that such a break-through should occur under the auspices of the Institute of Religious Studies, Santa Barbara which is described by its director, Walter H. Capps;