

Walter H. Capps
Department of Religious
Studies
University of California,
Santa Barbara, CA 93106

DESCRIPTION OF SEMINAR

Utilizing Alexis de Tocqueville's classic work, Democracy in America, both as catalyst and primary source, the seminar will focus on the role of religion within western culture, and, particularly, within a democratic society.

This subject has been selected with considerable care. It is designed to meet the anticipated needs and interests of the high school teachers who participate in the seminar and to support and magnify the objectives and intentions of the newly-established seminar program.

First of all, Democracy in America qualifies in every respect as a significant text. Published between 1835 and 1840 in France, following its author's journey of nine months to study penal institutions in the United States in 1831 and 1832, the work was accorded the status of a classic almost as soon as it was received both within the United States and throughout Europe. The same status has been sustained to the present time. Indeed, there is considerable current attention to the work (for example, Richard Reeves' American Journey, published in 1982, based on a chronicle of a journey Reeves made to the same places Tocqueville visited over the same territory he traversed). Virtually each new generation of Americans has sought to compare its collective sense of identity with the perceptive impressions Tocqueville eloquently recorded.

Secondly, Democracy in America makes the subject of religion accessible in a manner that befits the intellectual and educational

interests, needs, and incentives of high school teachers. It encourages the discussion of religion to occur in cultural terms instead of on more parochial, dogmatic, or narrower institutional bases. It forces attention to the religious components of culture rather than to the competing tenets of ideological postures. Hence, it will function to assist participants in the seminar to develop intellectual approaches and appropriate vocabularies to deal with the subject of religion in a manner that is fair to all concerned, illuminating, and, most importantly, supportive of the larger educational enterprise. In short, the director of the seminar has selected Tocqueville's Democracy in America as the focal point from which to instill a sense of intellectual integrity about religion in the high-school setting comparable to that which now pertains when religious studies is offered as a proper subject for the humanities at college and university levels of instruction.

Thirdly, and more specifically, the textual focus that has been selected not only encourages an approach to religion befitting high-school education, but it also can assist in the formation of intellectual contexts in which religious and ethical issues can be treated resourcefully. Everyone knows that religion is an issue of considerable current significance within the schools. Everyone also recognizes that the schools are looked to to teach morality and to provide for the support of the philosophical truths and ethical ideals for which the society stands. There is virtually no way in which the subject of religion can be considered within a seminar of high-school teachers without dealing with matters of this kind. The Tocqueville volumes

can be counted upon to stimulate a climate of intellectual inquiry that will place such issues within a perspective wherein they can be properly approached and treated. It will situate questions of religious significance within a broader framework of interacting cultural forces so that they can be approached with the full complement of humanities resources. And in this way -- though this is no more than an indirect intention -- concentration on the questions Tocqueville's Democracy in America raises will assist teachers to know how to incorporate the religious component in their regular treatment of other (and more prominent) subject areas.

With respect to particulars, the seminar will take place on the campus of the University of California, Santa Barbara, during a six-week period, beginning Monday June 27, 1983 and ending Friday August 6, 1983. Tentative arrangements (to be confirmed shortly) have been made with a University sorority house to accommodate the entire seminar group -- or at least those who wish to avail themselves of this opportunity -- for both meals and lodging, and at remarkably reasonable costs.

The seminar director has offered three Summer Seminars for College Teachers under the sponsorship of the National Endowment for the Humanities in recent years and one year-long Seminar in Residence for College Teachers. He has been professor of religious studies at UCSB since 1972. He is the former director of the Institute of Religious Studies at UCSB and former director of the Robert M. Hutchins Center for the Study of Democratic Institutions.

Currently he is president of the Council on the Study of Religion (the "umbrella agency" for the major professional societies in religious studies and theology in North America) as well as serving on the California Council for the Humanities.

UNIVERSITY OF CALIFORNIA, SANTA BARBARA

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DEPARTMENT OF RELIGIOUS STUDIES

SANTA BARBARA, CALIFORNIA 93106

August 9, 1983

Dr. Ronald Herzman
 Division of Fellowships and Seminars
 National Endowment for the Humanities
 Washington, D.C. 20506

Dear Ron:

I wish this to be my final report concerning the Summer Seminar for Secondary School Teachers I have had the privilege of directing during the past six weeks here at the University of California, Santa Barbara.

I am writing the report now, instead of waiting for ideas and impressions to settle more firmly, because I am virtually preoccupied with the seminar, and really need, soon, to get on with my other tasks and responsibilities.

I think it has been the most rewarding six weeks of my professional career to date. I loved the challenge provided by the need to form a "linkage" (as the contemporary jargon has it) between the world of the university and that of secondary school teachers. Since I have directed summer seminars before, I enjoyed comparing the abilities and responses of this group with those consisting of college teachers. I also found the day-to-day grappling with a basic text to be intellectually refreshing and personally rewarding. And I appreciated the way in which the participants in the seminar responded; we kept a strong and steady pace throughout the six weeks. But it was the intellectual intensity of our sessions -- indeed, of our time together -- that captivated me most.

You are familiar with the relevant statistics. I counted more than 1,100 letters from persons requesting information about the seminar shortly after the announcements were made. Noting this, I deliberately made the description of the work of the seminar sound tough to discourage the less-than-industrious and make certain that the primary motivation was not simply R&R in beautiful summer-time Santa Barbara. I received close to 300 applications, and I reckoned that 200+ of these would have been qualified. I broke the applicant list down to the top forty, invited three colleagues (two high school teachers included) to assist in determining the top fifteen. I selected eight alternates before making the telephone calls. To an extent, I made the final selection so as to insure regional variety and to take advantage of diverse kinds of teaching experience. Not surprisingly, each of the fifteen finalists accepted the invitation, all but two of them over the telephone when I made the first call.

I kept in touch with them by mail for the next several weeks. I sent them a letter of congratulation, including names and addresses of all who had been selected. I sent a second mailing with particulars about the seminar. I was also able to secure a sorority house for the summer; hence, the next letter was about housing opportunities in the Santa Barbara region. (All but two of the participants elected to stay in the sorority house.) At another point along the way, I sent descriptive and promotional materials about the campus and the surrounding community; this included information about restaurants, summertime activities, cultural opportunities, bus and plane schedules, and the like, together with the campus Arts and Lectures schedules for the summer months. It also happened that I talked with each one -- and some of them more than once or twice -- over the telephone during this period of time. I tried not to get involved in their making of arrangements, one or two wishing summertime employment for children, etc. But I did have to do some of this. I telephoned two of the participants on the morning of the day they were scheduled to leave home for Santa Barbara. In both instances, as I had expected, they were experiencing some anxieties about leaving home and family for an extended period.

We utilized the first seminar day to become acquainted with the UC Santa Barbara campus; a tour of the library was a feature of this orientation program. And I explained the goals of the seminar as I understood them. We talked about the importance of Alexis de Tocqueville. I got some sense of why they were motivated to make application to participate in the seminar. And I set the assignments -- both reading and writing -- for the seminar's six weeks.

We had a brief get-together that evening in the sorority house. But we saved the real opening social event for the following weekend, which happened to be the July 4th holiday, when my wife and I invited the entire group to our home from dinner. I tried to schedule at least one social event each week. The culmination of this was a final dinner at our house on the Sunday evening immediately preceding the final week of the seminar. Our first dinner was an informal barbecue; the second one was a sit-down candlelight affair, around the outside pool. If I may say so, it was a lovely event, and much appreciated by everyone.

I have attached some materials to provide some sense of how the sessions of the seminar were organized. I learned early that the teachers are good talkers, but only infrequent writers. I thought it a good idea to have them write brief papers on selected subjects. There were three such occasions during the course of the six weeks, all of them involving the writing of essays -- some of which were read in the seminars -- on selected topics to which Alexis de Tocqueville gave considered attention. This turned out to be a very good way to organize our discussion. The only problem was that not everyone got an opportunity to read an essay; in this respect, I discovered that fifteen participants is considerably more than twelve.

I also assigned a writing project on which the participants were asked to work during the course of the entire six weeks. This project was due on August 1, the morning of the first day of the last week of the seminar. I allowed the participants to work in areas of their own interest, though always pertaining to leads that the basic text provides. The results -- we will be sending you a bound volume of essays -- were most gratifying. There were some complaints about the size of the writing assignment. Yet, were I to go through the process again, I think I would do what I did this time. There was rather remarkable progress between essay #1 and essay #3. Naturally, I read all of these essays carefully and made rather extensive comments on them.

The subject of the seminar turned out to have a variety of dimensions. From the very first day, there were queries about the nature and definition of religion. Had all of the participants been students of religion, we could have devoted our time, almost singlemindedly, to de Tocqueville's text. But I found it necessary to supply some collateral reading -- to get them into the text rather than to direct their attention away from it -- to cultivate a shared understanding concerning the nature of religion and its function in a democratic society. I also supplied collateral reading and/or bibliographical references when we took up special topics within DEMOCRACY IN AMERICA. For example, when considering the author's attitude toward Catholicism, we used studies like Thomas F. O'Dea's THE CATHOLIC CRISIS as background reading. I noted that every time I made a reference to a book or an article I would be asked to repeat the reference(s) slowly so that the participants could jot it down. They were hungry for such information and knowledge.

My intention throughout was to make the text interact with the theme (i.e. religion in a democratic society). In this sense our critical thinking and discussions were focused on two subjects at once, that is, upon de Tocqueville's point of view and upon the dynamics of the basic theme itself. And, during the course of our deliberations, we recognized that we could not do full duty to either text or theme without holding both up to contemporary re-examination. I reassured myself that the contemporary refocusing occurred not simply because the seminar was being conducted in California, but because such intellectual work is implicit in the force and function of the elemental text. DEMOCRACY IN AMERICA encourages an examination of contemporary American life in light of its author's descriptions, projections, and predictions. This back-and-forward motion came into particular play when we read de Tocqueville's comments on "the racial character" of American society. And, in the course of our deliberations, we found his comments wanting when discussing such topics as the role of women in a democratic society and the positive function of war. We played the latter topic off against the impact of the Vietnam War upon contemporary American culture -- a topic to which I have made a point of gaining special and disciplined access.

The basic theoretical outline of our reading, analysis, reflection and discussion was formed by the simultaneously cohesive and individuating functions of religion in a democratic society. Alexis de Tocqueville treats religion as being like a glue that helps give society its aspiration and integration, and, at the same time, he seems concerned about the tendency toward independence that religion also fosters. Hence, in certain respects, religion is required by a democratic society to counteract the force of religion. I would admit that we didn't have time thoroughly to probe all of these dynamics. But I think we were clear about the basic premise, and impressed with the insight of our author.

I was impressed with the topic. I was pleased, of course, that everything worked. But I was even more impressed with the intellectual quality of the participants. Clearly, they were hungry for an opportunity like this. They were much more industrious (even without my urging) than any of the previous groups with which I have worked. They worked harder, ventured further, took greater intellectual risks and showed more expansive intellectual courage than the college teachers. And -- this surprises me -- they are much better writers. Why? Possibly because they have learned to communicate in environments within which words perform catalytic as well as descriptive functions. We had fewer "vis-a-vis" and "moreovers" and "accordingly's" -- that is, the intellectual qualifiers that college teachers are prone to employ. And I found them to be as intelligent as the college teachers, though, perhaps, not as well trained academically. The latter showed up, at times, in their lack of judgment as to how comprehensive their analyses could be.

There were other occurrences that told me of their vocational habits. On the first day -- when I was trying with all diligence to dissuade them from defining religion in favor of learning how to identify and describe ways in which religion functions in a democratic society -- one of the participants proposed that I divide the group into small "buzz groups," which, after a few minutes of consultation, would come up with possible definitions that could be jotted down on the blackboard. The hope was that we could compose a definition based on a compilation of such suggestions. I didn't do it, of course, muttering something (under my breath) like "this is where I draw the line."

There is another side to this which I have been pondering. There is nothing in my previous training which would have insured that I would have the ability to communicate effectively for six long weeks in an environment like this. I come prepared with an ability to detect the cues that are exhibited when college and university get together for discussion. I know something about their habits of mind. But I found myself coming to terms, for the first time, with the "mindset" of high school teachers. I discovered much there to which I was powerfully attracted. But I can also assure you that in providing this program, the endowment has just initiated the first step of a process that reaches much further and contains a host of additional programmatic and idea-

tional possibilities.

Because the seminar was taking place at the very time that public schools, and American education more generally, was coming under the scrutiny of the analysts who have filed reports -- first, the report of the Commission on Excellence in Education, and, secondly, the comprehensive study directed by John Goodlad -- I took the opportunity to create two on-campus television programs on this subject. I felt it justified by virtue of the fact that both the reports as well as the basic text deal with the moral character of the American people. We tape recorded two discussions, each of which involved three seminar participants, the first entitled "Teachers Talk Back" and the second dealing more specifically with "Religion in the Schools." I was able to work out a cooperative arrangement with Learning Resources on campus. Presumably, the video tapes will be played before educational classes on campus; I will also utilize them in my "religion and American society" courses. I will send copies for your perusal.

This report is becoming lengthy, and I still have much to say. But I suspect that many of my impressions about the seminar will be communicated in other forms in the weeks, months, and years ahead. I'm enormously grateful to the Endowment for granting me this opportunity. It has opened a new world for me, and I have found it to be a world that is very congenial to my intellectual tastes and professional aspirations. As a wonderful bonus, I have acquired fifteen new friends, with whom I will be friends as long as I live, I am sure. And I am certain that each of them feels that way about all of the others. We did develop the sense that we were working together. Even to the end, within the seminar setting, they referred to me as "Dr. Capps" or "Professor Capps," which I didn't find to be altogether bad, though we talked about the desire of establishing our conversation on a first-name basis the first day we met. If, following our conversation, they still elected to address me in this fashion, I understood that there must be a built-in reason for it. I have enormous respect for them -- whether I call them by first or last names. And, I know that the Endowment ought to be commended for being at the right place at the right time with a program that is cost efficient and even more stimulating intellectually than I had expected.

Perhaps the primary reason the program works well is that for a brief period (six weeks in all, with pre- and post-events) the teachers selected feel that they are really being taken seriously, and find that awareness confirmed all around them. I came to have utmost respect for the challenges they face, and I have a much better sense of why they become demoralized. I would judge that the average salary among the participants in my seminar does not exceed \$18,000 per year. I know of at least one teacher in the group who does not yet earn \$13,000, and must work at three other part-time jobs to be able to support himself and his wife and two children. Another teacher, who is among the most talented in the group, made \$15,000 this past year with the NEH

summer stipend included in the total reckoning. I was told that no one in the group has a salary of above \$24,000. They came to Santa Barbara hungry -- hungry for recognition, hungry to be re-affirmed, and hungry for whatever intellectual and spiritual (yes, this is the appropriate word) resources might rekindle their vocational resolves. Significantly, four of the fifteen came to me privately and confidentially asking for advice as to ways in which they might move out of teaching into professions or jobs that might pay them adequately. I assume that if four took such steps, without any direct prompting, there must be an equal number, at least, who are thinking the same way. In this regard, I think the stipend ought to be raised to \$3,000 for the six-week period. Only a few of the participants in this seminar took any money away after all expenses were paid; and the majority gave up opportunities for summer employment to be able to participate. As one of my people said, "I go away with my bank account empty, but my spiritual bank full to overflowing." Given the goals of the program, such comments are gratifying. But I wish that the two incentives did not need to be pitted against each other.

In sum, this is an experience that will stay with me for a long, long time. Again, my appreciation to the Endowment.

Sincerely,

Walter H. Capps
Professor of Religious Studies
University of California,
Santa Barbara

Enclosures

UNIVERSITY OF CALIFORNIA, SANTA BARBARA

OFFICE OF RESEARCH DEVELOPMENT AND ADMINISTRATION

AWARD SYNOPSIS

UCSB Proposal Number 08 020 84

Grant Contract Other

Award Number FV-20091-83 Amendment or Modification No. _____

Amount \$ 54,750 Total Direct Costs only

Period of Performance 10/1/83 - 9/30/84 Includes Flexibility Period

Projected Support \$ _____ Projected Period _____

Agency National Endowment for the Humanities

Project Title Summer Seminar for Secondary School Teachers, "Religion in a Democratic Society - Tocqueville's Democracy in America"

Principal Investigator(s) Dr. Walter H. Capps

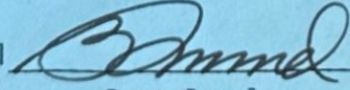
Administering Unit University Extension

Additional Information Note items highlighted.

Ind. Cost Rate: 19.3% Ind. Costs: _____

UCSB Acct. No.: _____

Emergency Funds Extended NOTE: Reference Terms & Conditions Highlighted Condition No. 4

ORDA Review/Approval  October 11, 1983
Bert Immel
Contract and Grant Officer
Date

Distribution: ~~Principal Investigator~~ (w/enc)
Departmental Liaison (w/enc)
Accounting (w/enc)
Equipment Management (w/enc)
Public Information
Director of Corporate and Foundation Relations

GRANT AWARD NOTIFICATION

NATIONAL ENDOWMENT FOR THE HUMANITIES

WASHINGTON, D.C. 20506

SEP 13 1983

FROM: 10/01/83
TO: 09/30/84

Mr. Bert Immel
Contract & Grants
University of California
Santa Barbara, CA 93106

Ref: FV-20091-83

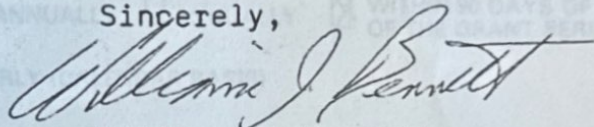
Dear Mr. Immel:

I am happy to inform you that the National Endowment for the Humanities has awarded a grant of \$54,750 to the University of California, Santa Barbara.

We are pleased that the Endowment with the assistance of a grant from the Andrew W. Mellon Foundation is able to provide funds for this project.

The formal grant award notification is enclosed with this letter. If you have any further questions, please write to the Division of Fellowships.

Sincerely,



William J. Bennett
Chairman

Enclosures

cc: Professor Walter H. Capps

RECEIVED
SEP 13 1983
NATIONAL ENDOWMENT FOR THE HUMANITIES
WASHINGTON, D.C. 20506
J. Wallace,
Grants Officer

GRANT AWARD NOTIFICATION

ADDRESS California, Santa Barbara ara, CA 93106	DATE OF AWARD	09/13/83
	GRANT NO.	FV-20091-83
	GRANT PERIOD	FROM: 10/01/83 TO: 09/30/84
PRINCIPAL PROJECT DIRECTOR Walter H. Capps	FUNDING	
IMPORTANT: ALL CORRESPONDENCE RELATED TO THIS GRANT SHOULD CITE THE PRINCIPAL PROJECT DIRECTOR AND IDENTIFYING GRANT NUMBER.	OUTRIGHT \$	54,750.00
PROJECT TITLE Summer Seminar for Secondary School Teachers, "Religion in a Democratic Society--Tocqueville's Democracy in America"	GIFT \$.00
	FEDERAL MATCH \$.00
	AMOUNT AWARDED \$	54,750.00
	REMARKS:	

SECTION II A. SCOPE OF PROJECT: THIS GRANT IS MADE ON BASIS OF: Application No FV20091

B. THE FOLLOWING CONDITIONS/SPECIAL PROVISIONS APPLY TO THE GRANT: SEE ATTACHED

SECTION III

A. REPORTING REQUIREMENTS:

The appropriate reporting formats and instructions for completing the financial and performance reports will be found in Enclosures 1 and 2 and on the reverse side of each report form. These forms are suitable for reproduction and have been enclosed with the addressee's copy of this notification.

1. PERFORMANCE REPORT REQUIRED: QTRLY S-ANNUALLY ANNUALLY WITHIN 90 DAYS OF COMPLETION OF THE GRANT PERIOD.
2. FINANCIAL STATUS REPORT REQUIRED: QTRLY S-ANNUALLY ANNUALLY WITHIN 90 DAYS OF COMPLETION OF THE GRANT PERIOD.
(STANDARD FORM 269)
3. FEDERAL CASH TRANSACTIONS REPORT REQUIRED QTRLY (CALENDAR BASIS)
(STANDARD FORM 272)

B. ADMINISTRATIVE REGULATIONS

THE FOLLOWING ADMINISTRATIVE REGULATIONS APPLY:

General Grant Provisions (NFAH 3008, April 1979),
Office of Management and Budget Circular A-21,
Office of Management and Budget Circular A-110,

(If the referenced documents have not been enclosed with the grant notification and the grantee does not have access to these documents, they may be obtained by writing to the NEH Grants Office, Mail Stop 200, Washington, D.C. 20506.)

C. PAYMENT BASIS

Information on the method of payment and instructions for submitting the request for advance or reimbursement (Standard Form 270) will be found in Enclosure 1.

PAYMENTS ARE AUTHORIZED TO BE MADE ON AN ADVANCE A REIMBURSEMENT A LETTER OF CREDIT BASIS

SECTION IV

A. ACCEPTANCE OF AWARD

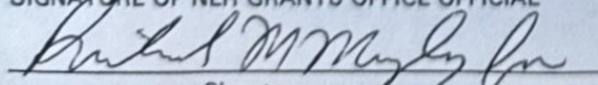
A request for payment on this grant will indicate the grantee's acceptance of the award.

B. NEH ADMINISTERING OFFICE.

This grant will be administered by Fellowships

All Financial Status Reports and performance reports should be sent directly to the NEH Grants Office.

SIGNATURE OF NEH GRANTS OFFICE OFFICIAL


Signature

David J. Wallace,
Grants Officer

AUTHORIZING OFFICIAL

Name and Title

V. OF CALIFORNIA,
SANTA BARBARA

GRANT NO: FV-20091-83.

Following conditions/special provisions apply to this grant:

The budget submitted with the application is approved. Any variance from the approved budget must be in accordance with the guidelines for revision of financial plans (see Enclosure 1).

2. The indirect cost rate of 19.3% of modified total direct costs is accepted as a fixed rate for this award from October 1, 1983 through June 30, 1984. Payment for indirect costs incurred after July 1, 1984 must not be requested unless a new rate is negotiated.

As a matter of policy, the Endowment does not anticipate an increase in the award to cover additional costs resulting from the negotiation of an indirect cost rate greater than the rate proposed in the budget; however, the negotiation of a lower rate may result in a reduction of the award. In no event will NEH provide grant funds in excess of actual project costs.

3. Institutional cost sharing shall not be less than 3% of total project costs.
4. Applicants who accept an award are expected to remain during the entire period of the seminar and to participate in its work on a full time basis. If a seminar member is obliged through special circumstances to depart before the end of the seminar, it shall be the grantee institution's responsibility to see that only a pro rata share of the stipend is received or that the appropriate pro rata share of the stipend be returned if the seminar member has already received the full stipend.

A narrative report of progress on the selection of participants, including copies of all approved applications, will be due as of March 30, 1984.

5. Section 12 of the "General Grant Provisions" (NFAH 3008, April 1979) and Section 8b, Attachment N of OMB Circular A-110 do not apply to this grant. The Endowment, therefore, does not reserve a license to reproduce, publish, or otherwise use, or authorize others to use materials resulting from grant activities.
6. All materials publicizing or resulting from grant activities must contain an acknowledgment of Endowment support. The grantee should consult with Endowment staff to determine appropriate wording and placement.

Your attention is called to the text of 18 USC 1913 which appears as an attachment to the Endowment's "General Grant Provisions" and which prohibits the use of appropriated Federal funds to influence members of Congress either for or against any legislation or appropriation.

ALL CONDITIONS AND PROVISIONS OF THIS GRANT WILL BE CONSIDERED ACCEPTABLE TO THE GRANTEE UNLESS A WRITTEN OBJECTION IS SUBMITTED WITHIN THIRTY DAYS FROM THE DATE OF THIS AWARD.

California, Santa Barbara

FV-20091-83

Following is a listing of the due dates of the reports required for this grant. A copy of this listing should be forwarded to those individuals responsible for the submission of the required reports.

Final Financial Report	12/31/84
Final Performance Report	12/31/84
Federal Cash Transactions Report	01/31/84
Federal Cash Transactions Report	04/30/84
Federal Cash Transactions Report	07/31/84

The original and one copy of both interim and final performance reports should be forwarded to the NEH Grants Office, Room 310. The original and two copies of the final financial reports and program income reports (if required above) should be forwarded to the NEH Grants Office, Room 310. The Federal Cash Transactions Reports and all requests for payments should be forwarded to the NEH Accounting Office, Room 317.