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## **GLENDAL BALAS**

Assistant Professor of Communication and Theatre

### INVENTING PUBLIC TV: THE BROADCAST REFORM MOVEMENT OF THE 1950'S

The plea for instructional channels for American schoolchildren was a lively and passionate discourse by educators who believed U.S. education would be markedly improved through the use of television technology. Many were convinced that their efforts were nonprofit television's last chance for spectrum space, and they joined in a successful effort to produce the electromagnetic framework that stands today as channels for public television. Even so, the decision by broadcast reformers to promote a specialized, in-school use of noncommercial TV was a move that abandoned old constituencies and narrowly defined educational television as instructional.

In this public media study, I will examine the culturally-informed and politically-constrained choices that framed the development of educational TV in the U.S. Drawing largely from previously unexamined public media archives, I will investigate broadcast reform's response to civil rights, family culture, corporate media, Labor, and the American Left. Although neither the discourse nor the actions of public media reformers were simplistic or uncomplicated, the movement's leaders made conscious decisions to move to the center. In their efforts to present a case they could win, noncommercial broadcasters made choices that privileged instructional rhetoric; excluded speakers from the social and political margins; and constructed an audience partial to mainstream expectations of school and TV. Importantly, they also developed arguments that would reinvent noncommercial broadcasting as a teaching tool and truncate its public mission. Although situated in the 1950's, this historical account of U.S. spectrum allocation is connected in useful and important ways to the current discourse about digital conversion. As broadcasters, critics, policy-makers, and theorists debate the public interest in and potential uses of a multi-tiered digital spectrum, an exploration of early debates about the electromagnetic spectrum can inform choices made for the future.

**GLENDAL BALAS**

Assistant Professor of Communication and Theatre

**CHINESE AND COMPARATIVE AESTHETICS**

During this project I will integrate Chinese and comparative aesthetics into a number of my philosophy courses. Since for most of Chinese history philosophical texts have been written in elegant calligraphy using a brush and ink, Chinese historians believe that writing and painting "have different names but a common body." Although poetry, painting, music and dance play significant roles in the history of Chinese intellectual life, they have been highly suspect in the Western tradition. A Chinese philosopher who wants to understand the Western tradition begins by studying what that tradition values – logic and science. For the same reasons, a Western philosopher studying the Eastern tradition should study aesthetics. During this project I will develop and teach a course in Philosophy of Art with a comparative focus; develop and teach a seminar in Chinese Aesthetics; integrate issues in Aesthetics into my Chinese Philosophy course, and add material on Chinese philosophy and aesthetics to my sections of Introduction to Philosophy and Philosophy of Language.

**VANESSA DICKERSON**

Associate Professor of English

## BLACK VICTORIANS

During the nineteenth century, it was not just an ocean that separated the white Victorian Briton from the black American. The great divide consisted not only in skin color and geography but also in condition. Regardless of gender and socio-economic status, the British citizen could still feel he or she was part of a citizenry respected and praised for "its wonderful achievements, its wealth and its power, its unparalleled ingenuity and its miraculous capacity for making itself comfortable and generally enjoying life."

Regardless of gender or social status, the black man, woman, or child living in the United States in the nineteenth century could bear witness that "life ain't been no crystal stair," that everywhere blacks were in chains, literally and figuratively. Yet African Americans had a romance with Victorian England that ran both parallel to yet askew from white American anglophilia. From the nineteenth-century black nationalist David Walker who exhorted African Americans thinking of emigration to turn to England to twentieth-century writer Maya Angelou who recalls how blacks she knew in her childhood aspired to Victorian ideas of conduct – from the nineteenth century to the twentieth century black-Americans have in one way or another embraced Victorian England. At a time when cultural and black studies scholars are beginning to explore the relations between diasporic blacks and map the black Atlantic and at a time when postcolonial studies scholars are taking to task the imperialists and the empire, no one has examined in any sustained way the intersection of these ideas at the point where nineteenth-century Afro-America meets white Victorian England. *Black Victorians* purports to explore the interconnections between these two peoples and cultures and to document the existence of a hybrid—a black Victorian. In establishing the notion of a black Victorian, I intend to consider how Britain and its Victorian ideas helped or hindered black negotiations of identity, prejudice and racism in America, how England squared its support of African Americans with its imperialism, how African Americans responded to Britain's position during the Civil War, and how black Americans registered public debate over the Governor Eyre Controversy which arose when the colonial administrator, Edward John Eyre, violently suppressed in 1865 a native insurrection in the British-held colony of Jamaica. By exploring such issues, I intend to build a case for the complex concept of a black Victorian.

## **CATHERINE FRUHAN**

Professor of Art

### **CREATING A NEW INTRODUCTORY ART HISTORY SURVEY: RENAISSANCE TO MODERN**

The Introductory Art History Survey (most particularly, the second, in the usual two-part sequence of courses) has traditionally been constructed as a linear, chronological (largely hagiographic) history of "great artists" and their "masterpieces." The problems of this course have to do with larger problems of canonicity, with the idea it promotes of history as a linear sequence and with the notion of history as a unified narrative of cause and effect. Although most art historians have tried to problematize the approach and contents of the course in the act of teaching it—by questioning the canon and introducing more marginalized artists into the mix—this way of teaching the material still tends mostly to ignore the ideological motivations of history-writing and the fact that art is created under particular historical circumstances. The new course would maintain a very loosely chronological structure and would still look at particular artists and artworks, but it would use these artists or artworks in a sequence of "case studies" that would help the class interrogate, in a synchronic way, more broadly-defined historical problems. The particular problem that was explored would then be transposed to a twentieth-century work (or works) of art to see how the same issues might have played out in contemporary terms. Duccio's Maestà Altarpiece, for example, might be used to examine "art and ritual," with the example of the Vietnam Art Memorial being used as a point of comparison. In the War Memorial, as with Duccio's work, art becomes part of a performative space as people, in the manner of ritual, move through the space and act on it in meaningful ways. The new course will be complemented by a program of speakers.

**BRIDGET L. GOURLEY**

Associate Professor of Chemistry and Biochemistry

**DEVELOPING A PHYSICAL CHEMISTRY CURRICULA FOR THE NON-PHYSICAL CHEMIST AND ASSESSING THE EFFECTIVENESS OF A COMPREHENSIVE CURRICULAR REFORM**

During this project I will develop components of the new chemistry curriculum for which I carry primary responsibility and to explore appropriate approaches and implement selected approaches to assess the success of the new curriculum in the department of chemistry. Specifically, I will be (1) designing four to five new half-credit courses for chemistry majors and (2) assessing the success of the new curriculum with regard to the department's goals. Course improvements will include developing material that helps students see how the theoretical underpinnings of the discipline are used to solve current chemical problems. In essence I am trying to develop physical chemistry courses for individuals who are not planning to become physical chemists. The assessment will explore whether the new curriculum better serves students than the current curriculum and whether students are better prepared for their future choices by their experience with the new curriculum.

## **DAVID GUINEE**

Assistant Professor of Classical Studies

### **BRINGING LIFE TO A DEAD LANGUAGE: A PROPOSAL FOR THE DEPAUW LATIN CURRICULUM**

The DePauw Classics Department has a difficult time getting language students to go beyond the bare minimum required by our group requirements. Anywhere from 40% to 70% of Elementary Latin students will drop Latin after the first semester and 90% or more have usually dropped before the third semester Intermediate Latin course. Without a critical mass of students continuing in Latin or a more stringent language requirement, it is difficult to attract students to go further. At the same time, strange as it may seem, the country faces a shortage of Latin teachers as high school and middle school Latin programs close not for a lack of interest, but for a lack of instructors.

I will try to address problems in our Latin program by a combination of curriculum reform, course overhaul, pedagogical research, and outreach. I will work with the Classics Department to create a dependable sequence of Latin courses which, in addition to providing a solid liberal arts major for any student, will acquaint our students with the basic texts they will need to master before attempting graduate work or becoming Latin instructors. I will work to thoroughly redesign our two intermediate level courses by creating new course-pack/textbooks that will help students make the transition from Elementary Latin, whether they have taken Latin at DePauw or in high school. Throughout the fellowship period I will study the effects of these pedagogical changes and create an annotated bibliography of Latin pedagogical works. Lastly, I will orchestrate the Classics Department's outreach to quality high school Latin programs in order to attract strong Latin students to our program and increase our department's visibility in the Classics community.

## **THOMAS HALL**

Professor of Sociology and Anthropology

### GLOBALIZATION AND INDIGENOUS PEOPLES

Indigenous peoples are increasingly in the news. In Chiapas, Mexico Mayan Indians have been rebelling against the government. In Australia, aboriginal groups seek return of traditional lands. In Norway, Saami peoples oppose the building of a dam on their traditional territory. In California, Native Americans have won a referendum supporting their right to build and operate casinos. All these movements are reactions to globalization, but they have not been studied extensively.

I will collaborate with James V. Fenelon, Professor of Sociology at California State University, San Bernardino (an enrolled member of Standing Rock Lakota People) on a study of the changing relations and reactions of indigenous peoples to accelerating globalization. We will study why and how these relatively small groups of people have been successful in resisting strong pressures to assimilate them into the host state within which they are often encapsulated. We also want to describe how indigenous peoples are pioneering new, and different, ways for people to live in modern society and yet retain traditional values, such as family solidarity, alternative religious sensibilities, and deep ecological appreciation.

Our book will explore global processes through several extended case studies, supplemented by broader survey of indigenous peoples' movements. The approach melds Hall's analysis of incorporation of new areas and new peoples into the expanding, European-based, capitalist world-system with Fenelon's analysis of culturicide – the attempt to "kill a culture" without necessarily killing the humans who are members of the culture. In their previous work both authors have emphasized the many ways indigenous peoples have resisted these processes. They argue that the study of these efforts offers valuable insights on how to cope with the disrupting consequences of rapid globalization on everyone's lives.

**VALARIE ZIEGLER**

Professor of Religious Studies

**RACE, REGIONALISM, AND THE OLD SCHOOL: DESEGREGATION AT TWO  
SOUTHERN PRESBYTERIAN COLLEGES**

In the past decade, a number of scholars have bemoaned the state of Christian higher education, arguing that church-related colleges have become captives of the larger culture and have ceased to be distinctively Christian. In this study of desegregation at Centre College of Kentucky and Rhodes College of Memphis, James Lanier and I will argue that church-related colleges have always been in dialogue with American culture; the task of scholarship is to analyze that dialogue and define its significance. Our study of these two closely related Southern Presbyterian colleges will consider how the following factors impacted desegregation at each school: (1) the conservative "Old School" Presbyterian theology that pushed both schools to understand segregation as God's plan for the races, (2) the more liberal attitudes toward race in the larger culture that pushed both colleges to integrate, and (3) the desires of both colleges to move beyond "regional" recognition to achieve "national" reputations. We will argue that the history of racial attitudes at each college yields a consistent pattern. In both the nineteenth and twentieth centuries, attempts to become national rather than merely regional institutions invariably moved Centre and Rhodes toward more egalitarian racial attitudes. Those views put the colleges at odds with the racial attitudes of their regions and created controversy in their Boards of Trustees. When Centre and Rhodes desegregated in the 1960's, both faced regional and trustee opposition. Administrators at Centre were able to convince its Board that integration was morally and theologically imperative; Centre then became a leader in the desegregation of its region. At Rhodes, the Board dismissed the president who had overseen desegregation and charged the new president to turn back the clock. For the next quarter century, Rhodes retained a work force segregated by race and, in a city that was fifty percent African American, enrolled only a handful of students of color.