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SAMPLE APPLICATION NARRATIVE

Summer Institutes for College and University Teachers
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DIVISION OF EDUCATION
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National Endowment for the Humanities Division of Education Programs

Narrative Section of a Successful Application

This sample of the narrative portion from a grant is provided as an example of a funded proposal. It will give you a sense of how a successful application may be crafted. It is not intended to serve as a model. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants are also strongly encouraged to consult with staff members in the NEH Division of Education Programs well before a grant deadline. This sample proposal does not include a budget, letters of commitment, résumés, or evaluations.

Project Title: *Andean Worlds: a New Direction in Scholarship and Teaching*

Institution: Community College Humanities Association

Project Director: Laraine Fletcher

Grant Program: Summer Institutes for College and University Teachers

**Andean Worlds:
June 29 through July 26, 2007**

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Andean Worlds: New Directions in Scholarship and Teaching
June 29 – July 26, 2008
Narrative Description

I. Intellectual Rationale

The Community College Humanities Association (CCHA) requests funding to support a NEH Summer Institute for twenty-four faculty from community and four-year colleges on the topic, “Andean Worlds: New Directions in Scholarship and Teaching,” to be convened on-site in Peru from June 29 through July 26, 2008. Eight visiting scholars, all of whom are in the forefront of the newest research in Andean archaeology, art history, ethnography, and documentary and literary study, will conduct seminars and extensive on-site field study. Laraine Fletcher (Anthropology, Adelphi University) and George Scheper (Humanities, Community College of Baltimore County) will serve as project co-directors, and David A. Berry, Executive Director of CCHA, will serve as project manager.

The project administrative team is very experienced in conducting many similarly designed NEH Institutes, including a highly successful "Andean World" Institute in 2005, which received extremely positive participant evaluations (our NEH evaluations for "Andean Worlds" 2005 are attached in Appendix E). The current proposal builds on the practical experience we gained in the 2005 project, and utilizes many of the same visiting scholars, as well as the services of the same Peruvian agency (Millaturismo) to put into place our local needs and logistics. We had over seventy applicants for our 2005 project, and we are eager to extend the "Andean Worlds" opportunity to another round of participants in 2008. Our collective experience also includes successful on-site NEH Institutes on “Maya Worlds” in 2000, 2002 and 2006, and on “Mesoamerica and the Southwest” in 2004. Each of these previous institutes attracted a large number of applicants, usually within the top two or three of all NEH Institutes offered in a given year, and each has earned detailed and enthusiastic evaluations by participants (the NEH evaluations for our "Maya Worlds" 2006 project are also attached in Appendix E).

A) Why Study Andean Culture?

The Inka¹ have fascinated European and North American scholars as well as the public for generations, indeed since the time of first contact. There is first of all the drama and tragedy of the encounter narrative itself: Pizarro’s overthrow of the Inka Empire and the execution of Atawalpa despite the amassing of the Inka king’s ransom, a story enshrined in popular culture from the earliest Spanish chronicles, through Prescott’s 19th century classic *The Conquest of Peru*, to Peter Shaffer’s drama “The Royal Hunt of the Sun.” Such popular cultural representations of the Inka are interesting in their own right as examples of how different eras and authors have projected their own preconceptions onto the native subject, but they

¹ Note on spelling: while "Inca" is more familiar, and perfectly acceptable, throughout this narrative we have opted for spellings such as “Inka” and “*kipu*” in accord with common current academic practice.

are no substitute for academic scholarship that deals with the knotty issues of sorting out from the available sources the multiple strands of Inka myth and Inka history, as is done in current Andean scholarship, including recent work by our Institute scholars, including Richard Burger, Jeffrey Quilter, Michael Moseley, Sara Castro-Klarén and Regina Harrison.

Inka art and architecture have been a source of endless fascination and research, not least the extraordinary cyclopean stonework seen at such sites as Machu Picchu, widely considered the most spectacular archaeological ruin in South America and, for many, in the world. What the Inka achieved there, and in such other sites as Sacsayhuaman, Pisac and Ollantaytambo was an unprecedented manipulation of the line of the earth itself, in buildings, terracing, walls, earthworks and waterworks that coordinate and bind the built environment with the sacred geography of the place. It is particularly impressive that the terraces and waterworks continue to function (not surprisingly, past participants frequently noted what an experiential delight it was to *hear* as well as see the great Inka sites). It is also notable that, in the case of Ollantaytambo, Inka residential buildings continue to house a Quechua-speaking community, making it probably the oldest continuously inhabited city in the Western Hemisphere. Institute scholars will guide on-site study of these and other Andean monuments, enabling participants to bring this invaluable first-hand experience back to their classrooms and to their ongoing individual research.

Andean scholarship on socio-political issues has always had to come to terms with the sheer *scope* of the Inka Empire. At the time of the Spanish incursion, as Institute scholar Michael Moseley has noted in one of our texts, the largest polity on earth was “not Ming China or the Ottoman Empire, but Tahuantinsuyu, the ‘Land of the Four Quarters’ as the Inkas called their sprawling realm,” extending more than 2,500 miles along the spine of the Andes (*Incas and their Ancestors* 7).² Such an enterprise required an unprecedented infrastructure, including an extensive road system exceeding even that of the Roman Empire, a construction which art historian Rebecca Stone-Miller has aptly called the largest archaeological monument in the world (*Art of the Andes* 192).

Because the Inka Empire encompassed a multitude of ethnicities and an extraordinary range of ecological extremes from frozen alpine, to arid coastal desert, to tropical rain forest, scholars continue to be intrigued with the impressive Inka management of water, land and labor across an "archipelago" of Andean resource distribution, a principle that late Andeanist John Murra has called “verticality.” According to this interpretation, instead of an economy based on markets and trade, the Inka successfully imposed a system of asymmetrical reciprocity consisting of a centralized collection and redistribution of goods through and between the different ecological zones and microenvironments of their realm, along

² Works cited in the grant narrative are identified in a Bibliographical Endnote.

with employment of *mit'a* (forced or corvée labor) and *mitima* (forced resettlement of populations) – arrangements that the Spanish for a time appropriated, until the system broke down under their own new colonial impositions. While Murra stressed the unique “verticality” of resource distribution of the Andean landscape, the importance of early development on the coast of Peru and the role of maritime resources has been a focus of investigations since the 1970s by our guest scholar Michael Moseley. In addition, his research on the constraints as well as advantages of the varied ecological zones and the human adaptations to the environmental stresses of high altitudes is a topic he will address during the institute.

The fact that the Inka imperial system had arisen with meteoric rapidity, and was only 150 years old when the Spanish overthrew its leadership, has made it an intriguing case study in state formation, giving rise to a whole literature of controverted socio-political interpretations. Over the years, the nature of Inka power and hegemony has come in for every manner of analysis, from colonial chronicles which portrayed Inka government as despotic in order to legitimate Spanish rule, to representations of the Inka polity as a “feudal utopia” or even as a communitarian socialist state – all of which are now viewed as highly invested readings.

That being said about ongoing scholarly interest in the Inka, it must be emphasized that improving our understanding of the Inka is far from the whole task, and our study *will not simply equate Inka culture with Andean culture*. The Inka phenomenon, after all, represents only a thin stratum of some hundred and fifty years atop multiple layerings of millennia of pre-Columbian cultures in the Andes, where monumental building is as old as Egypt, and where some of the largest monuments predate the rise of Maya civilization in Central America by 2,000 years, and predate the Aztecs of Mexico (and the Inkas themselves!) by 3,000 years. For this 2008 "Andean Worlds" proposal we have included several new components to our program (as it was presented in 2005) intended to broaden and deepen our study of new directions in scholarship on pre-Inkan Andean cultures.

Guest scholar Jeffrey Quilter will specifically address the extraordinary and precocious advances made early in Andean prehistory during the Pre-ceramic period, an era which deserves special attention in that it presents theoretical issues about the conditions under which stratified, class-based societies develop. There is an on-going and active debate among Peruvianists concerning, for example, the nature and role of such important Pre-ceramic sites as Caral, located in the Supe Valley, and featured by many local tour companies as "the oldest city" in the Western hemisphere. Dr. Quilter will devote one of his two seminar sessions to a discussion of the latest thinking on Caral and on the Pre-ceramic period in general. The importance of early development on the coastal zone of Peru and the role of maritime resources will also be a focus of one of the seminars by Michael Moseley.

Culture by culture, the incredibly rich pre-Inka Andean mosaic is starting to take shape in scholarly research and even in the popular imagination, thanks in large part to spectacular recent

excavations and finds featured in National Geographic, educational television documentaries, and blockbuster museum shows. The “Lords of Sipán” exhibit that toured the United States in the 1990’s, for example, which featured a set of unlooted Moche tombs from the sixth century A.D., included the single richest pre-Columbian tomb ever excavated in the Americas. [As in 2005, our group will meet the chief excavator of the site, Dr. Walter Alva, at the new Museum of the Royal Tombs in northern Peru.]

The Moche, who were contemporaries of the Maya, and who may even have had some long-distance contact with them through Pacific trade, produced spectacular gold and silver jewelry, fine-line painted ceramics (featuring intriguing depictions of sacrifice ceremonies), and extraordinarily naturalistic sculpted portrait effigy jars – artifacts so disarmingly realistic, as Stone-Miller says, that the challenge is to realize that their iconography was highly symbolic. Institute scholar Christopher Donnan will share with participants his extraordinarily productive research on Moche fineline ceramic painting, including his revolutionary discoveries of the match-up between depictions of elaborate sacrifice ceremonies depicted on much of the pottery and actual tomb artifacts found in Moche excavations, including his collaboration with Walter Alva in the "Lords of Sipán" project (see bibliographic Endnote below)

Equally impressive and important are the magnificent textiles produced by various pre-Inkan Andean cultures, most notably by the Paracas culture whose finest mantles, such as the magnificent 2,000-year-old example at the Brooklyn Museum, were used as wrappings for revered mummies. [The chief conservator at the Metropolitan Museum of Art once called the Brooklyn Museum’s Paracas textile “the most exquisitely executed fabric ever produced in the Western Hemisphere” (Reif, *NYT* 14 April 1991 H37).] In Peru we will have a curatorial guide of the Amano Museum with its unparalleled collection of Andean textiles. And then there are the Nazca lines, vast earth-line drawings discernible only from an aerial perspective, “notoriously” and misleadingly familiar to the general public because of fanciful “Chariots of the Gods” interpretations. Modern scholarly study by Anthony Aveni, Jean-Pierre Protzen and others has “demystified” the construction of such Andean monuments, without in any way diminishing their impressiveness.

The results of modern scholarly study of these pre-Inka cultures and of their intriguing and complex artifacts not only is advancing our understanding of the earlier Andean cultures themselves, but is also significantly enhancing our understanding of the Inka phenomenon as well, by showing how much cultural tradition the Inka were able to build upon in their own state formation.

B) What’s New in Andean Studies?

Andean studies today have reached a ‘tipping point,’ not only because exciting new excavations, discoveries and documents are constantly being reported, but because the current generation of scholars are working with new methodologies, new paradigms and new kinds of sources that are dramatically shaping the kinds of questions being asked and the kinds of models and answers being proposed. As

archaeologist Steve Bourget of the University of Texas at Austin put it recently, with reference to his work at a Moche site, “This is only the beginning. We’re entering a new era; we are now where the Mayanists were 20 years ago”; and recently two Peruvian archaeologists called for a crucial “Inter-American Dialogue” toward collaboration on shaping the future of the rapidly burgeoning and transforming field of Andean Studies.³

The field of Andean studies has changed so dramatically in the past generation that it is difficult to summarize within a brief compass, but fortunately a substantial review of research occurs in the Introduction to the volume on *South America* in the new *Cambridge History of the Native Peoples of the Americas* (1999), the first such comprehensive reference volume since the *Handbook of South American Indians* of 1946. In this introductory essay, editors Stuart Schwartz and Frank Salomon (one of our Institute scholars) survey and analyze the new Andean scholarship, emphasizing not so much the accumulation of new data as the introduction of new paradigms. In particular, following the suggestions of earlier Andeanists such as John Murra, they call for study of new sources of documentation that emphasize indigenous peoples’ agency and their own reported or self-documented ideas about their present and past worlds, sources that supplement “histories of Indians” with “Indian histories” (2) without exoticizing or romanticizing an imagined “pure” pre-contact culture or its presumed “authentic” continuities (4-5).

A key question for Andeanists has been, in the absence of a known system of indigenous writing (such as the Maya are now understood to have possessed), is where to find such indigenous-centered “texts.” We have, of course, accounts of indigenous Andean culture, myth/history and oral tradition as reported in colonial era Spanish chronicles and writings of missionary friars such as Bernabé Cobo, but in these texts the data are filtered through the various agendas of the colonizing, evangelizing writers. We also have colonial era chronicles by such Andean mestizo writers as Joan de Santa Cruz Pachacuti Yamqui, Garcilaso de la Vega, and Guaman Poma de Ayala – each of whom has a very distinct point of view. For instance, Garcilaso, himself of Inka descent, presents a highly favorable account of Inka history and culture, whereas Guaman Poma, a non-Inka Andean Christian, holds up an image of what he believed to be a primordial Andean Christian world needing to be cleansed of the corruptions of both the Inka and the Spanish. And then there is the uniquely valuable document in the Quechua language, the Huarochirí Manuscript (c. 1608), which offers a view of a more localized version of Andean myth/history in its own language. Institute scholar Frank Salomon, co-editor of the published Huarochirí Manuscript, will devote a seminar to this crucial text.

³ Bourget, cited in Popson, *Archaeology*, March/April 2002: 35; Castillo Butters and Mujica Barreda, “Peruvian Archaeology: Crisis or Development?” *SAA Bulletin*, 13.3.

Today, there are whole other genres of Andean written material just beginning to be accessed: litigations, secular and ecclesiastical court testimonies and other emic, native-centered documents. With regard to mining this new material, Salomon argues, “The task remains almost as incomplete after the [Columbian] quincennial as it was before. But the nature of the job becomes clearer” (89). Like the new *Cambridge History*, our Institute hopes to “emphasize research that allows us to see how the indigenous peoples of South America conceived of their social universe in terms of personhood, identity, gender, freedom, obligation, and constraint at different historical moments and under varying conditions” (4), and to make the fruits of this new generation of Andean scholarship available to the humanities classroom. Institute seminars will take participant fellows into the thick of this new research.

In addition to these written texts, Andean scholars are actively pursuing the possibilities that textual information is encoded in other sorts of Andean artifacts. Art historian Rebecca Stone-Miller, for instance, has suggested how we can “read” an Inka wall: “Practical, beautiful, organic, geometric, standardized, individual, reproducible, elitist, technologically simple, and incomparably elegant, the wall epitomizes Inka aesthetics. *It can also be seen as a social statement: divergent people were enjoined to interlock, adjust, and resettle into a dynamic whole by pooling their varying forms, smoothing their ethnic edges, and holding together with no visible means to face the hostile environment.*” (*Art of the Andes* [2002]: 193, emphasis ours). This, of course, remains a semiotic reading of an essentially aniconic artifact. But Moche fine-line ceramics, as mentioned earlier, with their very detailed images of narrative and ritual scenes, offer the possibility of being read somewhat in the manner of Maya codex-style vases.

In the case of textiles, textual reading of encoded information seems even more of a promising possibility. Darrell Gundrum, for example, has proposed a detailed sidereal lunar calendar reading of the Brooklyn Museum Paracas textile (*Archaeology*, 2000: 46-51), and many scholars are working on possible decipherment of the *tokapus*, the small squares containing a variety of heraldic-like geometric designs, which constitute the whole surface pattern of the highest status Inka tunics, such as the magnificent example at Dumbarton Oaks [see figure 3, p. 21 below].

Most intriguing of all, as holding out the possibility that we may yet find and decipher an Andean writing system, are the *kipus*, the abacus-like knotted strings whose use for record keeping by the Inka is well attested in colonial writings and depicted in Guaman Poma's 16th century manuscript [see figure 2, p. 20 below]. Many Andeanists have proposed that the *kipus* are not just mnemonic devices and indeed contain many more kinds of information than enumeration, perhaps even narrative history. Most recently, Gary Urton in *Signs of the Inka Khipu* (2003) has made the case for, as his subtitle says, “binary coding in the Andean knotted-string records.” Urton leaves open the question for future research whether this binary coding represents “a full-fledged writing system, capable of signing values from phonograms to logograms, as well as ideas, mythemes, and other general conventional values,” or whether it represents

another, not yet well defined system of record keeping (161). In any case, Andean research has reached an exciting new threshold. Meanwhile, Institute scholar Frank Salomon has been working on patrimonial khipus in contemporary Andean communities (*The Cord Keepers: Khipus and Cultural Life in a Peruvian Village* [2004]), the subject of another of his Institute seminars.

Recent scholarly conferences highlight these and other new directions in Andean scholarship. In the fall of 2005, the Peabody Museum at Harvard hosted a conference on "Exploring the Maya and Moche Worlds," in connection with a new installation of Moche art. At the forthcoming Spring 2007 conference of the Society for American Archaeology a number of sessions are devoted to new scholarship in the archaeology of the Andean cultures, including five sessions devoted to discussions of the latest scholarship on the Inka: new horizons in Inka archaeology; a new look at Cusco before the Inkas; a re-analysis of Inka architecture as an instrument of power; discussion of the Wari and their descendants and the imperial transformation of Cusco; and a working group with a focus on Inka imperial expansion -- all topics that our guest scholars will be addressing in Institute seminars..

II. Institute Design, Faculty and Narrative of Activities

The Institute will provide participants with the opportunity to share with a community of scholars the most recent developments in the field of Andean Studies. The Institute will involve a full schedule of seminars, field study and travel. We are mindful of the demands on the participants of such an ambitious schedule and we have built into the program a number of optional field trips to allow individuals some option for rest, reflection and solitude, if they so choose. We are also very aware of the possible effects of Cusco's altitude on particular individuals, and have designed our program to allow for the maximum time for acclimatization: we spend the first eleven days on the coast (Lima, Chiclayo and Trujillo) and then five days in Pisac in the Sacred Valley, the traditional place used by travelers to begin the acclimatization process before proceeding on to Cusco (10,000 feet above sea level). [See map. fig. 1, p. 19.]

The design and scholarship of this Institute builds upon our prior experiences in directing six previous highly successful NEH Institutes, including projects held in Mexico, Guatemala and the Southwest, as well as our 2005 NEH summer institute "Andean Worlds": New Directions in Scholarship and Teaching." We will again work with our very experienced Peruvian travel agent, who always confirms well in advance the availability and suitability of our seminar spaces and lodgings.

The Institute will run for four weeks, from June 29 through July 26, 2008, on-site in Peru. The visiting scholars will conduct seminars as well as lead on-site study visits. A typical day will have a morning seminar held in the setting of a cultural or academic institution (for example, in Cusco at the Museo Inka of the Universidad Nacional de San Antonio Abad del Cusco; and in Pisac at the lodge and conference center in the sacred valley near Pisac operated by Millaturismo. The morning seminars are followed by lunch with the visiting scholar. In addition, we will hold informal weekly roundtables to

continue discussions of the week's topics as well as to air any other issues that participants might want to bring up. The afternoons are usually reserved for on-site study trips, which include visits to museums, city tours of historic districts, markets, archaeological sites and field demonstrations. On-site visits are conducted by the visiting scholar and the project directors, and are usually accompanied by a local guide.

All participants will be sent binders with carefully selected reading materials, as well as a book list, prior to commencement of the Institute. While time is available for reading during the Institute, we suggest that as much reading as possible be done in advance. All seminar discussions and assigned readings are in English or English translation. While fluency in Spanish is obviously advantageous, it is not a requirement and lack of Spanish will not pose an obstacle to full participation in the program. [For Institute reading list, see Attachment 4. Appendix A.]

Our program balances seminars with site visits (see maps appended to this narrative which locate most of the mentioned sites). As it has become an academic commonplace to reference the key role of "place" in the understanding of a culture, so too, our project recognizes the crucial component of "being there" and of the importance of bringing the participants directly to the sacred and secular centers of Andean civilizations. The Inka engaged in shaping the land as perhaps no other culture, sculpting bold creations, hewn from the living rock, in a manner that can best be appreciated by experiencing them *in situ*. The spectacular adaptations and innovative strategies employed by the Inka to overcome the extremes of their natural environment become amazingly evident standing in front of an Inka wall, experiencing the magnificence of the Coricancha temple, or viewing the archaeological remains of Wari, Moche or Chimor monumental structures. When the teacher can bring this first-hand encounter back to the classroom, for the students there is one less "degree of separation" from the material.

After initial seminars in Lima on the pre-Inkan cultures by Dr. Richard Burger, a foremost authority on Chavín and other early Andean cultures, followed by Dr. Jeffrey Quilter, a Peruvianist with expertise on Pre-ceramic period, we travel north for seminars with Dr. Chris Donnan, who worked closely with Dr. Walter Alva in the excavation of the royal tombs at Sipán. Dr. Donnan, who has also worked for many years on the north coast, and has specialized in the Moche, will conduct three seminars. Included in our northern trip is a visit to Chan Chan, imperial capital city of the Chimor, the second largest native state in South America, as documented both by archaeological evidence and ethnohistorical accounts (see Moseley 2001: 261).

As we move south to Pisac, Michael Moseley, an Andean specialist, will be our scholar-guide, providing seminars and on-site study visits as we learn to "read" the walls and architectural complexities of the Inka at the archaeological sites of Pisac, Ollantaytambo and Machu Picchu [see figure 4, p. 20 below]. Prof. Moseley continues with us to Cusco, to engage the group in the interpretation of the Inka sacred capital, including a study tour of the Coricancha ("Golden Courtyard"), the Inka Temple of the Sun

and astronomical observatory. Moseley will point out the many ways in which the city, as well as other Inka and pre-Inka sites, function as cosmograms, intended to legitimize the ruling religious and political systems to their subjects.

These site-related field studies will be punctuated by seminars. Frank Salomon will present the latest scholarship concerning interpretations of the knotted string *kipus* as well as on interpreting the documentary sources on Inka myth. Sara Castro-Klarén will discuss new understandings of Inka social organization and statecraft. Regina Harrison will bring the study of Andean culture into colonial times and indeed into the present with seminars on Quechua oral performance.

Thus, while the major focus of the Institute will be on the Andean cultures prior to the arrival of the Spanish, with an emphasis on the Inka, we of course examine the period of the invasion/encounter and its aftermath, with Salomon specifically looking at the continuity, albeit transformed, of the *kipus* and Harrison examining change and continuity of Quechua culture and Castro-Klarén focusing on the early colonial period. We also include seminars that look at those areas of Andean culture that exhibit continuity — specifically in the areas of textile production. Nilda Callañaahuapa, an expert weaver and scholar, who has given presentations at Harvard, Cornell and Brown Universities and The Textile Museum in Washington, will give a seminar on Andean textile tradition.

Finally, guided curatorial visits to the key museums and monuments in Lima, Cusco, and other cities on our itinerary, with their significant research collections, are integrated into our ongoing seminar discussions and will form an important component in our attempt, during these five weeks, to create a new understanding of the Andean cultural worlds.

The complete roster of our Institute Visiting Scholars and Local Scholars is found in Appendix B, along with biographical sketches, résumés, and letters of commitment.

This Institute will have an extremely broad appeal to professors in American studies, and Latin American studies, world history and American history, anthropology, art, comparative literature, comparative religion and, of course, to faculty with special interests in Native American studies and pre-Columbian studies. The project's interdisciplinary approach will be an opportunity for every participant, no matter what the area or field, to broaden the base for her or his teaching and research. Based on extensive past experience in administering similar Institutes, we confidently expect significant outcomes in scholarship and curriculum development, both in the creation of new courses and mainstreaming pre-Columbian and Andean course materials into existing courses in history, literature, art, humanities, and American Studies. We also anticipate widespread dissemination through academic networking, professional conference presentations, web sites, web logs, list serves and publications.

Daily Schedule: For a detailed outline Daily Schedule with Readings, see Attachment 4. Appendix A.

III. Institute Location and Facilities. "On-Site and In-Context"

The Institute will be convened in Peru to emphasize locations suitable for the first-hand study of pre-Columbian and colonial Andean cultures and of continuities of Andean culture in contemporary times. All of our visiting scholars have emphasized how crucial they believe it is to have a first-hand encounter with the peoples, the geography and the artifacts of Andean cultures. Planning for the travel, lodging and seminar arrangements throughout the Institute have been closely orchestrated between the project directors, the project manager and our local travel agent in Peru, Carlos Milla, president of Millaturismo, an agency very experienced in working with academic study groups in Peru and with excellent academic contacts throughout the country and with whom we worked during our 2005 "Andean Worlds" Institute. The project directors are familiar with all the facilities to be used during the Institute. The group will have safe, quiet lodgings throughout the project. Seminar facilities at our hotel in Lima, and at the Museo Inka of the Universidad Nacional de San Antonio Abad del Cusco in Cusco, at the Sicán Museum in Ferrañaife and at other cultural institutions included in our Institute itinerary are fully equipped to handle our institute needs.

In addition, to our seminar sessions, a major component of our project consists of field study, as we make study visits to archaeological sites, museum collections and indigenous communities guided by our visiting and local scholars, all of whom have paramount professional experience and connections in the field in Peru: Richard Burger and Jeffrey Quilter for the pre-Inka collections in Lima; Christopher Donnan for the north coast sites; and Michael Moseley at Cusco, Pisac, Ollantaytambo and Machu Picchu. Guided study visits to such sites in the company of scholars who are among the foremost authorities associated with their excavation and study will be, quite simply, the professional, intellectual and cultural experience of a lifetime, as participants from our 2005 "Andean Worlds" project have amply testified.

As centers for our more extended stays, Lima and especially Cusco, are unparalleled resources for understanding Andean history -- Cusco, in particular, because it is a modern city, with a thriving community life, filled with Spanish colonial monuments and institutions built literally on top of existing Inka walls -- perhaps nowhere more dramatically than at the monastery church of Santo Domingo built over the extensive surviving compound of the Inka temple of the sun, the Coricancha. The city of Cusco has many cultural institutions with comprehensive collections of pre-Columbian and colonial art, including magnificent collections of the first distinct school of art of the post-contact Americas, the Cusqueño School of painting.

IV. Project Administration

The Institute is sponsored by the Community College Humanities Association (CCHA). It will be co-directed by Laraine Fletcher (Anthropology, Adelphi University) and George L. Scheper (Humanities,

Community College of Baltimore County); David A. Berry, Executive Director of CCHA, will serve as Project Manager. This administrative team is very experienced in the administration of national NEH Institutes, and in creating a collegial environment hospitable to faculty from diverse disciplines from both two-year and four-year colleges. For evaluations of our previous project, and for biographical sketches and résumés of the project co-directors and project manager, and web master, please see Attachment 4: Appendices.

Project co-director Laraine Fletcher (Anthropology, Adelphi University) an experienced Mesoamericanist with numerous publications in Maya archaeology, was co-director of the NEH "Andean Worlds" Institute in 2005, Maya World Institutes in 2000, 2002 and 2006, and an Institute on "Mesoamerica and the Southwest" in 2004. Fletcher garnered extremely enthusiastic participant evaluations for her collegiality, mentoring and all around helpfulness in past projects. As an anthropologist concerned not only with pre-Columbian archaeology, but with contemporary culture and society as well, Fletcher will be available for group and individual consultation throughout the Institute to discuss issues of concern and interest to program participants. She has almost twenty-five years of experience teaching departmental courses in the field of anthropology, and has participated for many years in interdisciplinary courses team-taught with colleagues from humanities, political science, psychology and business. She contributed to setting up a successful M.A. program in Transcultural Studies at Adelphi, which combined the expertise of faculty members from anthropology, philosophy and religious studies.

Project co-director George Scheper (Humanities, Community College of Baltimore County), author of many articles on religion and culture, and a regular lecturer on pre-Columbian topics for the Smithsonian Associates in Washington and for the Maryland Humanities Council Speakers Bureau, is a highly experienced Institute project director, held in high regard by past participants of the projects he has directed for his energy, good will, collegiality, and intellectual stimulation. Scheper co-directed the NEH "Andean Worlds" Institute in 2005, Maya World Institutes in 1997, 2000, 2002 and 2006, and an Institute on "Mesoamerica and the Southwest" in 2004, as well as Institutes in 1998 and 1995 on "Center and Periphery in New Spain," and a 1992 Institute on "Texts of the pre-Columbian/ Spanish Encounters, 1492-1650," at The Johns Hopkins University -- all sponsored by CCHA.

Project manager David Berry, Executive director of CCHA and recipient of the presidential National Humanities Medal in 1997, brings a wealth of administrative experience to the management of the project. He has directed and co-directed major FIPSE and FICE grants, and served as project manager for numerous previous NEH institutes sponsored by CCHA. As project manager, David Berry is particularly involved in the planning stages of the project, oversees the preparation and subsequently the administration of the project and the budget, serves on the committee that selects participants, participates

on-site at the beginning of each institute in welcoming and orienting participants, and is involved in the dissemination phase of the project.

All of the previously mentioned NEH Institutes sponsored by CCHA garnered extremely enthusiastic participant, consultant and scholar evaluations. Because the proposed Institute on "Andean Worlds" is logistically complex, we think it is important to note that participants from our 2005 "Andean Worlds" Institute, as well as those from previous projects held in Guatemala, Mexico and New Mexico, which involved similarly complex arrangements, stressed the value of the planning and organization carried out in advance by the project directors and the project manager. Evaluations from these previous projects also emphasized the value of the Institute directors as facilitators, energizers and general "removers of obstacles." Our experienced administrative team is once again in place for the 2008 "Andean Worlds" Institute.

CCHA-sponsored Institutes have generated many significant professional activities, including publications, professional presentations, collaborative slide collections, web sites, and course and curriculum development, as detailed in our respective Final Reports to NEH. CCHA has published several special issues of its journal *Community College Humanities Review* consisting of participant papers generated by previous NEH Institutes.

V. Participant Selection

This Institute will appeal to faculty members engaged in the fields of pre-Columbian, Andean or Latin American studies, and the project is also designed to advance the professional interests and development of faculty teacher/scholars who are not already specialists in those areas, but who seek opportunities to expand their teaching and research in new directions. While literacy and fluency in Spanish are an obvious benefit to the Institute experience, they are not a factor in participant selection. As noted above, all seminar discussions and assigned readings will be in English or English translation. As the experience of our past Institutes has shown, lack of fluency in Spanish is not a barrier to full participation in the Institute.

The Institute will be advertised through a web site and by means of various printed outlets. The web site will again be constructed and maintained by Prof. Sue Liggett (English, Montgomery College, Maryland), an experienced web-master and Internet consultant who constructed the web sites for our previous NEH Institutes. Print media for publicizing the Institute will include a circular directed to chief academic officers and to relevant academic departments at both two-year and four-year colleges. Notice of the Institute will also be published in print or electronic notice in a range of national professional organs, such as those of CCHA, the Modern Language Association, the American Historical Association, the American Anthropological Association, the Latin American Studies Association, the Society of

American Archaeologists, the American Association of Teachers of Spanish and Portuguese, and the American Association of Community Colleges.

Twenty-four participants will be selected on the competitive strengths of their applications by a selection panel including the project directors and the project manager. As in the past, the selection committee will make a special effort to select a diverse group of committed academics representing a variety of disciplines, institutions and regions. Based on our past experience, we are confident that because of what we can anticipate will be a strong applicant pool (averaging in the past about a hundred applications), the program will generate a desirable balance and diversity in terms of race and ethnicity, gender, region and character of home institution, as well as a vibrant mix of disciplinary areas and courses taught.

Applicants will be expected to demonstrate a serious commitment to the topic, including prospective curricular and/or individual research interests that would be enhanced by their participation in the Institute. The appropriateness, feasibility and likelihood of these interests bearing fruit in terms of curriculum development and/or publication will be considered as part of the applicant selection process. The project directors will encourage participants to meet informally throughout the Institute with each other and with the project staff in on-going discussion of these areas of interest. Each participant will be asked to give an informal report at a round table at the conclusion of the Institute on the impact of the project on their teaching and research interests and to submit a final impact report as part of the evaluation process.

Based on our experience in conducting previous NEH Institutes, we are confident that the opportunity for the 24 participating faculty from different humanities disciplines to undertake this study of the Andean cultural worlds will dramatically open up new areas of research, interdisciplinary study and curriculum development. The project will significantly enhance participants' courses in such disciplines as world history, American studies, art history, religious studies, language and literature, anthropology, archaeology, sociology and cultural geography. Literature courses can make use of the newly accessible indigenous, colonial and modern texts that have emanated from the Andean region. Courses in American studies can use these materials to include more emphasis on the indigenous voice and experience.

VI. Follow-Up Activities, Dissemination and Evaluation

As part of the application/selection process, participants will be asked to identify an area of individual research and/or curricular interest as part of the applicant selection process. All papers, bibliographies, syllabi or curricular revisions generated by the participants will be submitted to the project directors by December 1, 2008, for inclusion in the Final Report to NEH. In addition, to help participants incorporate Institute materials into their curricula and classrooms, the group will be asked to collaborate on generating a comprehensive Institute image-bank based on the on-site photographs taken by the group

-- a project that has proven enormously fruitful in our previous Institutes. Participants from our previous Institutes have also developed sophisticated web sites for ongoing dissemination of institute materials. We would encourage and expect the same collaboration and on-line dissemination to come out of the current project, along with the work of our previous participants, to create an even richer network and database. As with our previous projects, we will encourage and facilitate the generation of a participant newsletter and ongoing e-mail list serve, and otherwise encourage participants to form an active ongoing network that will enable them continue their fruitful interactions with each other and with the Institute faculty.

As they have in the case in each of our past Institutes, participants will be encouraged to make presentations, which develop both the scholarly and pedagogical implications of the Institute, to regional and national meetings of such organizations as CCHA, the Modern Language Association, the Latin American Studies Association, the American Historical Association, the American Academy of Religion, the College Art Association, or the American Anthropological Association. The CCHA will schedule programs based on the Institute at the five regional CCHA meetings in the fall of 2008 and at the national CCHA conference in the fall of 2009. The Institute brochure, comparable to the brochure for our 2005 NEH "Andean World" Institute, will be used for dissemination purposes at these conferences.

The work of the Institute will be disseminated in a variety of other ways as well. CCHA will publish reports on the Institute in its newsletter, the *Community College Humanist*. Participants will be encouraged to submit papers growing out of the work of the Institute for publication in appropriate journals, and CCHA will publish a special issue of the *Community College Humanities Review* in the Spring of 2009, featuring selected articles growing out of the Institute. Copies of Institute Readers prepared by the project directors, and copies of previous special issues of the *Community College Humanities Review* consisting of Institute participant papers edited by the project directors have been provided to NEH as part of our regular follow up grant reporting.

Evaluation: All participants are asked to fill out on-line NEH evaluations within a few days of the conclusion of the Institute.⁴ In addition to the on-line evaluations requested by NEH, CCHA will ask for extensive additional written evaluations by participants, in which they assess the impact of the Institute experience in revitalizing their activities as scholars and teachers. Each participant will be asked to submit this supplemental written evaluation within two weeks of the conclusion of the Institute, which will include questions about the following: a) intellectual content and effectiveness of seminar presentations and consultation by visiting faculty; b) organization of the Institute in terms of time allocation among seminars, on-site field work, individual reading and research, and consultation; c)

⁴ Copies of the on-line NEH evaluations from our previous "Andean Worlds" 2005 and 2006 "Maya Worlds" projects are attached in Appendix E.

appropriateness and value of the informal collegial interactions within the Institute; d) quality of project preparation and Institute materials, including Readers, supplied to participants; e) effectiveness of the administrative staff; f) appropriateness of the Institute locations and local arrangements; g) overall planning and implementation of the Institute

Participants will also be asked to submit a final report on the impact of the Institute on their professional development as scholars and teachers, including a statement on the significance of the Institute in preparing faculty to deepen and share their knowledge of the Andean cultures in their work in the classroom and in professional contexts. This report is to be submitted to the project director no later than December 1, 2008. These reports and accompanying documents will be incorporated in the Final Report to NEH.

Bibliographical Endnote

Please Note: this note provides references only for works cited in the grant narrative. Texts and Reading Assignments and a Text List for Institute participants appear in The Daily Schedule, for which please see Attachment 4. Appendix A.

- Adorno Rolena. *Guaman Pomal Writing and Resistance in Colonial Peru*. Revised ed. Austin: University of Texas Press, 2000
- Alva, Walter and Christopher Donnan, *The Royal Tombs of Sipán*. University of California, 1993.
- Aveni, Anthony. *The Lines of Nazca*. Philadelphia, 1990
- Bourget, Steve. *Sex, Death and Sacrifice in Moche Religion and Visual Culture*. Austin: University of Texas Press, 2006.
- Butters, Castillo and Mujica Barreda, "Peruvian Archaeology: Crisis or Development?" *SAA Bulletin* (June/July/August 1995) 13. 3.
- Donnan, Christopher and Donna McClelland, *Moche Fineline Painting*. UCLA Fowler Museum, 1999
- Gundrum, Darrell. "Fabric of Time." *Archaeology*, March/April 2000: 46-51.
- Handbook of South American Indians* Washington: Smithsonian, 1946.
- Huarochiri Manuscript*, ed. & trans. Frank Salomon and George Urioste. Austin: University of Texas Press, 1991.
- Moseley, Michael. *Incas and their Ancestors*. NY: Thames and Hudson, 2001.
- Murra. John. "Current Research and Prospects in Andean Ethnohistory." *Latin American Research Review* 5.1 (1970): 3- 36.
- Popson, Colleen, "Grim Rites of the Moche." *Archaeology* (March/April 2002): 30-35.
- Protzen, Jean-Pierre. *Inca Architecture and Construction at Ollantaytambo*. Oxford, 1993
- Prescott, William. *History of the Conquest of Peru*, 2 vols. New York, 1847.
- Quilter, Jeffrey and Gary Urton, Eds. *Narrative Threads: Accounting and Recounting in Andean Khipu*, 2002
- Reif, Rita. "Ancient Dancers Twist and Shout on an Andean Tapestry." *NYT* 14 April 1991: H37.
- Salomon, Frank, *The Cord Keepers: Khipus and Cultural Life in a Peruvian Village*, 2004.
- Salomon, Frank and Stuart Schwartz, editors. *South America. Cambridge History of the Native Peoples of the Americas*. Cambridge University Press: 1999,
- Stone-Miller, Rebecca. *Art of the Andes*. New York: Thames and Hudson, 2002.
- Urton, Gary. *Signs of the Inka Khipu* Austin: University of Texas Press, 2003.
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APPENDIX A:
DAILY SCHEDULE with ASSIGNED READINGS

ANDEAN WORLDS
New Directions in Scholarship and Teaching

June 29 – July 26, 2008

Sun June 29

USA -Lima

Arrival of participants from various flights; Check in to hotel in Lima
7:00 p.m. Welcome meeting with project directors.

Mon June 30

Lima

9 a.m.- 12. Seminar. Richard Burger (Yale University): "Introduction to Andean scholarship – Chavín Culture"

Reading:

R. Burger, *Chavin and the Origins of Andean Civilization* (1995): chaps. 1-3. [T]

Michael Moseley, *The Incas and Their Ancestors* (2001): chap. 6. [T]

Rebecca Stone-Miller, *Art of the Andes* (2002): chap. 2. [T]

Afternoon – City tour

Evening –welcome reception hosted by CCHA

Tues July 1

Lima

9 a.m.-12. Seminar. Richard Burger: "Paracas/Nazca Cultures"

Reading:

R. Burger, *Chavin and the Origins of Andean Civilization*: chaps. 5-7. [T]

Moseley, *Incas and their Ancestors*: chap. 7. [T]

Stone-Miller, *Art of the Andes*: chap. 3. [T]

Mary Frame, "Blood, Fertility, and Transformation: Interwoven Themes in the Paracas Necropolis Embroideries," in Benson & Cook, *Ritual Sacrifice in Ancient Peru* (2001): chap. 4. [R]

Afternoon – Amano Museum

Wed July 2

Lima

9 a.m.-12. Seminar. Jeffrey Quilter (Harvard University): "Pre-Ceramic Culture, and the site of Caral"

Reading:

Moseley, *Incas and their Ancestors*: chap. 5. [T]

Afternoon – Museo Rafael Larco Herrera

Thurs July 3

Lima

9 a.m.-12. Seminar. Jeffrey Quilter: "Moche and Chimu Cultures"

Reading:

Moseley, *Incas and their Ancestors*: chaps. 8 & 9. [T]

Stone-Miller, *Art of the Andes*: chap. 4. [T]

Afternoon – Museo de la Nación

Fri July 4

Lima/ Chiclayo

Free morning – pack for trip north

Afternoon - Museo Nacional de Arqueología e Historia

Evening flight Lima-Chiclayo. Overnight in Chiclayo

Sat July 5

Chiclayo/ Lambayeque

9 a.m.-12. Seminar. Chris Donnan (UCLA): "Lords of Sipán Excavation"

Bus trip Chiclayo to Lambayeque with Chris Donnan

Lambayeque: Museo Tumbas Reales de Sipán. Visit to site excavation at San José de Moro

Reading:

Warren Church & Ricardo Morales Gamarra, "Tomb Raiders of El Dorado/ Conservation Dilemmas on a 'New' Archaeological Frontier in Peru," *The SAA Archaeological Record* (January 2004): 24-29. [R]

Walter Alva & Christopher Donnan, *Royal Tombs of Sipán* (1993), esp. Preface, and chaps. I and VIII. [R]

Overnight in Chiclayo.

Sun July 6

Chiclayo/ Ferrañafe

9 a.m. -12. Seminar. Chris Donnan: "Sicán Culture"

Bus trip Chiclayo to Ferrañafe with Chris Donnan. Ferrañafe: Museo Sicán.

Reading:

Christopher Donnan and Donna McClelland, *Moche Finesline Painting* (1999): Introduction and chap. 4

Recommended:

Joanne Pillsbury, ed. *Moche Art and Archaeology in Ancient Peru* (2005).

Overnight in Chiclayo

Mon July 7

Chiclayo/ Huanchaco

Morning: bus to Huanchaco via Trujillo.

Afternoon: demonstration of balsa boat construction

Overnight in Huanchaco

Tues July 8

Huanchaco

9 a.m.-12. Seminar. Chris Donnan, "Cultures of the North Coast"

Afternoon: site visit to Huacas del Sol y de la Luna with site archaeologist Ricardo Morales

Reading:

Christopher Donnan, *Moche Art of Peru* (1978). T

Stone-Miller, *Art of the Andes*: chap. 6. [T]

Steve Bourget, "Children and Ancestors: Ritual Practices at the Moche Site of Huaca de la Luna," in *Ritual Sacrifice*, ed. Elizabeth Benson & Anita Cook (2001): chap. 5. [R]

Overnight in Huanchaco

Wed July 9

Huanchaco

9 a.m.-12. Seminar. Chris Donnan "Chimor culture"

Afternoon- Study site visit to Chan Chan with site archaeologist Ricardo Morales

Reading:

Adriana von Hagen & Craig Morris, *Cities of the Ancient Andes* (1998): chap. 7. [R]

Overnight in Huanchaco

Thurs July 10

Huanchaco/ Pisac

Flight Trujillo/Lima/Cusco

Bus to Pisac.

Afternoon free

Fri July 11

Pisac

9 a.m.-12. Seminar. Michael Moseley (University of Florida): "Inca Cultures of the

Sacred Valley"

Afternoon – Study visit to Pisac archaeological site with Michael Moseley.

Reading:

Michael Moseley, *The Incas and their Ancestors: The Archaeology of Peru*, Revised edition, Chapters 1 & 2. [T]

Stone-Miller, *Art of the Andes*: chap. 7 [T]

Recommended:

Allen, C. *The Hold Life Has: Coca and Cultural Identity in an Andean Community*. Washington, D.C.: Smithsonian Institution Press (1988).

Orlove, B., and D. Guillot (1985). "Theoretical and Methodological Considerations in the Study of Mountain Peoples: Reflections on the Idea of Subsistence Type and the Role of History in Human Ecology." *Mountain Research and Development* 5 (1):3-18.

Sat July 12

Pisac/ Machu Picchu

Roundtrip train to Machu Picchu

Full day study visit to Machu Picchu with Michael Moseley.

Reading:

Bingham, Hiram. *Lost City of the Incas [Machu Picchu]* NY: Atheneum, 1963 (various reprints available). [T]

Flores Ochoa, Jorge, A., and "Contemporary Significance of Machu Picchu," In *Machu Picchu: Unveiling the Mystery of the Incas*, ed. R. Burger and Lucy C. Salazar (2004): chap.VII. [R]

Recommended:

Cobo, B. *History of the Inca Empire: An account of the Indians' customs and their origin together with a treatise on Inca legends, history, and social institutions [1653]*. Austin, University of Texas Press, 1979.

Sun July 13

Pisac/ Ollantaytambo

Bus to Ollantaytambo; full day study visit to archaeological site and town of Ollantaytambo with Michael Moseley.

Reading:

Re-read: Moseley, *The Incas and their Ancestors* Ch. 7 & 8 [T]

Recommended:

Bauer, B. and C. Stanish. *Ritual and Pilgrimage in the Ancient Andes*. Austin, University of Texas Press, 2001.

Stanish, C. "Recent Regional Research on the Inka." *Journal of Archaeological Research* 21.3 (2001): 213-241 [R]