

**NATIONAL ENDOWMENT
FOR THE HUMANITIES**

SAMPLE APPLICATION NARRATIVE



Summer Institutes for College and University Teachers
Institution: Arizona State University



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DIVISION OF EDUCATION
PROGRAMS

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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: *A Fierce Green Fire at 100: Aldo Leopold and the Roots of Environmental Ethics*

Institution: Arizona State University

Project Director: Dan Shilling

Grant Program: Summer Institutes for College and University Teachers

A Fierce Green Fire at 100: Aldo Leopold and the Roots of Environmental Ethics

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A Fierce Green Fire at 100: Aldo Leopold and the Roots of Environmental Ethics

A. Intellectual Rationale

Fresh from his classes in forestry at Yale, the nation's first university to offer a degree in land-management, the 22-year-old Iowan settled into his role as assistant forester in the hills of Arizona. That first year on the job, 1909, he shot many wolves, but after one incident he sensed a disconnect between his educational training and the experience of nature, which he would describe 35 years later:

We reached the old wolf in time to watch a fierce green fire dying in her eyes. I realized then, and have known ever since, that there was something new to me in those eyes – something known only to her and to the mountain. I was young then and full of trigger-itch; I thought that because fewer wolves meant more deer, that no wolves would mean hunters' paradise. But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view.

So recalled Aldo Leopold in a 1944 essay, "Thinking Like a Mountain," one of the central episodes of *A Sand County Almanac*, a collection of essays published posthumously in 1949, a year after the forester's untimely death. A disciple of Gifford Pinchot's utilitarian land policies, which dominated the Progressive Era, Theodore Roosevelt's administration, and Yale's curriculum, Leopold had shot the mother wolf on a ridge in eastern Arizona, a routine act since the Forest Service's eradication policy held that fewer predators benefited ranchers and hunters. But the "fierce green fire" ebbing in the wolf's eyes planted a thought young Aldo did not fully grasp, let alone express, for decades: that a natural reciprocity already regulated the hillside absent his management theory. In that mountain moment he intuited at least some of this relationship and eventually became an eloquent voice for stewardship, speaking for all the "cogs and wheels" and advocating a communal approach to nature best expressed in "The Land Ethic," his book's pivotal essay: "In short, a land ethic changes the role of *Homo sapiens* from conqueror of the land-community to plain member and citizen of it." Leopold's transition, from a resource manager to environmental sage, parallels the nation's passage from conservation to preservation, prompting Susan Flader to comment, "Leopold's intellectual development mirrors the history of ecological and evolutionary thought." In that sense he serves as a touchstone to explore the intellectual and ethical development of attitudes toward nature in 20th-century America, and thus an interdisciplinary appreciation of his work can help educators re-imagine and enhance course material in environmental thought, history, philosophy, and literature.

When an earlier observer of wilderness, Henry David Thoreau, died in 1862, he was known by a relatively small number of acquaintances in his New England community, and only a few people had read his \$1 book, *Walden*, which would become one of the bibles of environmental history, environmental ethics, and western literature. Similarly, although he published hundreds of articles during his 61 years, Aldo Leopold was mostly unknown outside land-management circles when he died in 1948, and *A Sand County Almanac* sold only modestly when published a year later. That would change during the 1960s and '70s when nearly every student majoring in the earth sciences, or a new discipline called environmental ethics, could be seen walking across campus with Leopold's little book of essays. Why had *A Sand County Almanac* joined the ranks of *Walden*?

Similar to indigenous beliefs grounded in a recognition that land, animals, and humans are part of the same "community," Leopold's words challenged a nation intoxicated with progress to alter its relationship to land – from economic exploitation to "love, respect, and admiration." Certainly he invoked spiritual insights of earlier cultures, what Thoreau called Indian Wisdom, but to make his case agreeable to an era steeped in technological certitude, Leopold also called upon the emerging science of ecology, at the same time he encouraged philosophers to extend moral considerability beyond the human orbit: "The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land." Leopold's lean but poetic prose, often brimming with literary allusion, historical perspective, and philosophical reflection, continues to inspire artists and activists, scholars and politicians, theologians and economists, and the public – selling more than two million copies in nine languages.

Over the past half century *A Sand County Almanac*, like *Walden*, has become an indispensable text of environmental ethics, as well as related studies like sustainability. Philosophers J. Baird Callicott and Holmes Rolston III, early voices in the field of land ethics, suggest that Leopold's ideas launched the discipline. But the book has been embraced by other schools as well. Historians Carolyn Merchant and Donald Worster credit *A Sand County Almanac* with helping to change cultural and political structures; scientists Richard Knight and Susanne Riedel point to Leopold as an intellectual turning point; literature scholars Scott Russell Sanders and Glen Love esteem the essays' deceptively simple but conceptually

dense style; farmer-poet Wendell Berry notes *Sand County's* contribution to sustainable agriculture; even “natural capitalists” mention Leopold’s holism as a model for restorative business practices.

Each year dozens of articles, dissertations, and books, from a variety of disciplines, add to an already large pile of Leopold studies. Philosophers like Max Oelschlaeger, in *The Idea of Wilderness*, tease out the moral implications of the Land Ethic, placing it in contexts that include Plato’s *Republic*, Bentham’s utilitarianism, Kant’s deontology, Hume’s “Is/Ought,” Rousseau’s natural man, and chaos theory, among others. In *Wilderness and the American Mind*, historian Roderick Nash locates Leopold both within and outside of the conservation-preservation paradigm characteristic of early 20th-century America, while others suggest Leopold’s life (1887-1948) is a barometer for the nation’s journey from the Industrial Revolution to the Atomic Age. Ecologist Julianne Newton, in *Aldo Leopold’s Odyssey*, traces the development of his thought through scientific and cultural lenses. Curt Meine and Baird Callicott have related Leopold’s aesthetics to 19th-century theories of the sublime, illustrating how the forester’s ethics are contingent on an aesthetic appreciation of nature, which itself is grounded in knowing a place’s story.

Certainly Aldo Leopold has his detractors: philosopher John Passmore labels the Land Ethic naive, muddled, even dangerous; some scientists say he contributed little, merely synthesizing and popularizing existing research; ethicist Tom Regan brands Leopold a hypocrite because he hunted; wise-use advocates, whose voice still dominates land policy, consider him unrealistic; and others object to the cult-like aura that often surrounds his legacy. Leopold would probably be the first to say he is no prophet, although writers as celebrated as Wallace Stegner have called him that. Disputes aside, there is little doubt *A Sand County Almanac* will remain one of the essential narratives of environmental ethics, environmental history, nature literature, and courses in philosophy, history, ecology, and sustainability, if for no other reason than it continues to spark controversy on one hand, and devotion on the other. It remains a book readers return to regularly, discovering new insights upon each visit. That is no less true of college faculty, yet while Leopold’s collection of essays is taught often and nearly everywhere, most professors probably approach it from a particular discipline – for example, history, literature, science, or philosophy. What makes *A Sand County Almanac* so rich, however, is that it can be studied from multiple humanities

perspectives. It is true that few universities offer courses on Leopold specifically, but many programs across the curriculum include his book, and so an interdisciplinary appreciation of the ideas that lead to and stem from *Sand County* will help faculty teach not only it, but related humanities classes.

Held during the centennial year of Aldo Leopold's arrival in the Southwest, this four-week summer institute, "A Fierce Green Fire at 100," will provide 25 college professors a genuine humanistic experience of Leopold's book – historical and biographical contexts, philosophical underpinnings and developments, and literary criticism, among other perspectives brought to bear on the essays. Field trips to locations that hold historical significance, or sites that have contended with the issues outlined in Leopold's essays, complement the classroom activities, whose findings will be extended online.

The institute's readings (Appendix A) include not only *A Sand County Almanac*, but Leopold's earlier essays, providing a deeper appreciation of his intellectual development. Other texts, some authored by the principal faculty, include studies central to the cultural contexts that inform Leopold's work, such as Meine's biography, *Aldo Leopold: His Life and Work*; two collections of Callicott's philosophical essays; Nash's essential *Wilderness and the American Mind*; and Flader's *Thinking Like a Mountain*, one of the first detailed analyses of Leopold. Another anthology, prepared for the institute, includes selections from philosophers, novelists, poets, historians, theologians, and scientists, whose work backgrounds Leopold's essays – amplifying connections and shedding light on his ethical evolution. For example, Sinclair Lewis influenced Leopold (a pet adjective was "Babbittian"), and so a passage from *Babbitt* is included. Elsewhere, Leopold notes in his journals how philosophers P.D. Ouspensky and Albert Schweitzer shaped his views, as did the scientific advances of Charles Darwin and Charles Elton. Selections from these and other influential voices are included in the reader. The faculty composition further strengthens the multi-dimensional approach, and co-directors McGregor and Shilling, representing philosophy and literature, have previously developed programs that incorporate interdisciplinary human-nature themes.

McGregor and Shilling are also working with groups in the Southwest and Wisconsin, where Leopold lived from 1924 until 1948, to plan activities for 2009 – conferences, readings, exhibitions, etc. – in recognition of the wolf incident's centennial. A television documentary is being produced for 2009,

around which community activities will be planned. Arizona could select *A Sand County Almanac* for its OneBookAZ statewide reading program managed by the State Library. Along with these and other activities, this institute for 25 professors, held in Prescott, June 22-July 17, will use the 100th anniversary of Leopold's arrival in the Southwest to explore crucial human-nature questions framed by philosophy, ethics, history, and literature – questions that resonate today. Few historic moments provide such an opportunity, and few books open so many windows onto our historical, cultural, and natural landscapes.

B. Project Content and Implementation

“A Fierce Green Fire at 100” will be held in Prescott, Arizona. While this proposal is submitted by the Arizona State University Institute for Humanities Research, the organizers have assembled a team to help plan, publicize, and implement the institute. Partners include Sharlot Hall Museum in Prescott, where most activities occur (Appendix G). Summer in central Arizona presents its unique challenge, but Prescott, only 90 miles north of Phoenix, provides a mountain setting in harmony with the project theme, as well as institutional resources to call upon, such as Prescott College's research facilities. The northern setting also lends itself to visits to cultural sites and locations where Leopold lived and worked.

The goal of the institute is to: 1) place *A Sand County Almanac* in historical, philosophical, and other cultural contexts; 2) illustrate how Leopold's thinking compares to or contrasts with other voices; 3) trace the sources of his ideas and his influence on others; and 4) generate new research that helps professors to more fully appreciate and, therefore, to better teach *Sand County* and similar texts. The purpose is not to endorse a view, but to contextualize and understand it. To do so, Leopold's book will be studied from a variety of perspectives, which is reflected in the readings, faculty, and activities. A full syllabus is included in Appendix B; this section sketches an overview of the design, content, and management.

Institute Design: Recognizing there will be overlap, true of most humanities programs, the institute is divided into four weekly themes that encourage participants to explore the conceptual backgrounds of Leopold's essays, and to consider the implications of these findings for other studies: 1) history and biography, 2) the history of science and ecology, 3) ethics, religion, and philosophy, and 4) literature and other cultural associations. To provide a framework for the themes, participants should read three titles

prior to the institute, in addition to *A Sand County Almanac: Meine's Aldo Leopold: His Life and Work*, Nash's *Wilderness and the American Mind*, and Callicott's *A Companion to A Sand County Almanac*.

Weekly Overview: Monday through Wednesday participants meet with faculty from 9 a.m. until noon, and 2 p.m. until 5 p.m. (Appendix C). The morning is reserved for lecture and discussion, while the afternoon includes group work and presentation, based on questions prepared by core faculty. Wednesday afternoon is the exception, when a guest speaker helps provide additional perspective. Most guests teach Leopold in science/humanities courses, so this discussion stresses using the humanities to apply science, a theme of *Sand County*. Recordings for podcasts also occur this afternoon. Most Wednesday evenings, the exception being the last week, the key faculty member presents a public talk, also recorded for podcast. To introduce scholars to locations that relate to Leopold's life and work, Thursday features a field trip, which is also intended to reinforce collegiality among the participants. The exception is the last Thursday, a time set aside for final planning (below, Week 4).

Friday has three purposes: Participants first meet with McGregor and Shilling to review the week's studies – a critical session that builds weekly. Next they join with museum staff to sketch content for an exhibit about Leopold, appropriate since he worked in Prescott. As Appendix D notes, this activity will augment and transfer to participants' teaching. Planning occurs each Friday so that by the institute's end the museum has a viable plan. Friday afternoon scholars work in two groups, uni- and interdisciplinary, to design a course that integrates the methods and findings uncovered in the institute. This group work also occurs weekly so that by the end all professors have developed a program (Appendix E).

Evenings and weekends are available for reading and research. Fortunately, Sharlot Hall Museum and other institutions, such as Prescott College, Yavapai College, Prescott Library, Embry Riddle University, Smoki Museum, and Phippen Museum, provide resources and regularly schedule activities that relate to the institute's themes, so participants will have opportunities to supplement classroom research. Sharlot Hall Museum, for example, hosts a history lecture series in partnership with Grand Canyon Association.

Week 1: The first week is devoted to the social history of Leopold's era, the late 19th to mid-20th century. History readings, some individual texts, others from the reader, are combined with biographical

studies, notably *Aldo Leopold: His Life and Work* by Curt Meine, the week's principal instructor, who will focus on Part I of *A Sand County Almanac*, the most autobiographical section. Linking biography to intellectual history, Meine will review not only Leopold's parental and educational influences, but other events throughout his life, such as his marrying into a Hispanic family. That influence was personal and professional since Hispanic water rights, as an example, differ from the policies he learned at Yale. From a broader historical view, the week covers the conservation movement, in which Leopold was active, surveying figures such as Pinchot, Roosevelt, John Muir, and Mary Austin. Professors will consider how the writings of Muir and Austin, for instance, relate to other cultures and times, such as America's original inhabitants. Without romanticizing native values, participants might ask how conservationists drew upon earlier practices. The movement's political steps are a significant part of US history, so Meine will outline important developments: the establishment of agencies like the National Park Service (1916), the passage of environmental laws, such as the Weeks Act (1911), and New Deal activities that affected land policy.

Meine is joined Wednesday afternoon by ASU professor Ben Minteer; together they will lead a final discussion about the essays' historical backdrop, and then record responses for podcast (Appendix F). Wednesday evening Meine presents a public talk about this story, also recorded. A trip to Springerville, where the Sipe visitors center interprets Leopold's years there, and a meeting with historian Stephen Pyne and the center's staff, will provide participants a sense of the landscapes and events described in *Sand County*. Friday includes the week review, exhibit plans, and course preparation – all filed on Blackboard.

Week 2: This week continues the concentration on history, but shifts from social and personal stories to the scientific advances that anticipate Leopold, such as Darwin or Elton's writings on ecology in the 1920s. Led by Julianne Newton, whose *Aldo Leopold's Odyssey* covers this history, the week considers how the Land Ethic is an upshot of previous scientific thought. But a study of science is not only science, as the story encompasses history, philosophy, and religion. Newton and Bacon, for example, influenced philosophy as much as invention, whereas the meditations of Descartes had a reverse effect. Leopold should be considered as part of this science-society continuum, an heir of Darwin, Elton, William Hornaday, Arthur Tansley, and other scientists and conservationists. Additionally, extending the Land

Ethic, Newton will describe Leopold's influence on later philosophies. Participants will also trace the evolution of scientific thought within the Leopold catalog, which is apparent when comparing the earlier essays to *Sand County*, a progression triggered by his growing familiarity with established research, as well as newer studies undertaken by colleagues. Readings include Leopold's early articles, in order to trace his development, and Part II of *A Sand County Almanac*, which touches on the history of science.

Newton is joined Wednesday by Prescott College's Doug Hulmes, and together they will review Leopold's ethic through scientific and cultural prisms. Newton presents a talk that evening, and Thursday the group visits the visionary city of Arcosanti and Montezuma's Castle National Monument, a Sinagua cliff dwelling. Separated by a thousand years but only a few miles, the two sites offer a similar answer to Leopold's challenge. At Arcosanti, eminent architect Paolo Soleri will discuss "arcology," architecture and ecology, and at Montezuma anthropologist Elizabeth Brandt will describe indigenous agricultural and building practices, an early version of arcology. Friday includes review, exhibit plans, and course design.

Week 3: This week draws together social and scientific histories to examine *A Sand County Almanac* from metaphysical, theological, and philosophical viewpoints. What is Leopold's contribution to environmental ethics? He is generally not remembered for scientific discoveries, although most of his articles and early books, such as *Game Management* (1933), privilege data and formulae over the philosophical rhetoric that distinguishes the more well-known essays. Still, Leopold began writing in this vein as early as the 1930s; one glimpses hints of a different voice in "The Conservation Ethic" (1933), and he worked on "The Land Ethic" (1947) for a decade. As he grew more familiar with Albert Schweitzer's writings, Eastern literature, or Russian philosopher P.D. Ouspensky, for example, Leopold moves toward a similar holism, while using ecology to undergird his views. For him ecology confirms scientifically what Schweitzer, Ouspensky, Muir, Thomas Aquinas, or Native Americans believe on moral and religious principles. Led by Baird Callicott, whose *In Defense of the Land Ethic* provides a core text, this week centers on Part III of Leopold's book, the most philosophical section.

Callicott is joined Wednesday afternoon by ASU comparative religion professor Miguel Angel Astor-Aguilera. Callicott has written about indigenous influences on Leopold, and Aguilera teaches native

religions and traditions as they relate to land ethics. After Callicott's talk Wednesday evening, the group travels Thursday to Grand Canyon National Park, a significant chapter in conservation history. They will meet in the Interpretive Center with National Park Service historian Mike Anderson to learn how people have lived in this hostile but fragile setting – from native cultures to 20th-century miners and other residents. Friday includes the week review, exhibit plans, and course preparation, entered on Blackboard.

Week 4: The final week is more comprehensive in content and design. Monday-Wednesday participants look at the essays through other cultural perspectives, focusing on literature, rhetoric, and art – whose integration and execution often distinguishes Leopold from others writing on similar topics. Some literature critics place him within a legacy that includes Wordsworth and Whitman, tracing their poetry's influence on *Sand County*. Other scholars show how he was shaped by earlier nature essayists, such as John Muir and John Burroughs, as well as how he inspired and influenced later authors of that genre, including Edward Abbey and Annie Dillard. Or they discuss Leopold's precise style and rhetorical schemes, along with his habit of continual revision. How do his designs embolden the argument? Do his patterns and devices change as he matures? All of this speaks to the role of art in his theory and its presentation, about which Leopold was aware. For example, he writes that *A Sand County Almanac* is about "ethics and esthetics," and he clearly grasps aesthetic theory, invoking Edmund Burke and William Gilpin. How, participants will ask, are Leopold's ideas about art manifest in style and content? Assisted by Scott Sanders, the 25 educators will draw together the historical, ecological, and philosophical dimensions and package them within stylistic frames, providing a comprehensive appraisal of Leopold's work.

Sanders is joined Wednesday by Thomas Fleischner, who teaches the science and literature of *Sand County* at Prescott College. There is no Wednesday evening talk or Thursday field trip this week, the time being reserved for final research and presentation preparation. Thursday morning participants will meet with McGregor, Shilling, Sanders, museum staff, and new scholar historian Susan Flader to complete the traveling exhibit presentation. Thursday afternoon they will meet with the same group, minus curators, to finish course designs. Flader will also use this time to hear from participants about their experience of the institute. Most of Friday is free for last-minute presentation preparation. That evening a final public

program will be held at Hassayampa Inn. The organizers will make a special effort to attract educators, elected officials, museum board members, state and federal agency staffs, and cultural representatives. Sanders will begin the program by discussing the goals and achievements of the institute, providing insight into how an interdisciplinary approach to *A Sand County Almanac* enhances our understanding and teaching of the book. Next, museum director Langellier will introduce plans for the traveling exhibit about Leopold, emphasizing the story's appropriateness to Prescott and other communities, as well as how the exhibit design process can benefit teaching. A representative from the 25 professors will review the courses developed and the syllabi, bound in one volume, will be distributed to educators. Finally, historian Susan Flader's keynote talk will explain why Leopold legacy events are significant – to history, literature, and ethics – and she will emphasize how educational activities such as this institute help to further research and teaching. The program will be recorded for the IHR website and podcast.

Institute Management: Participants are asked to read four books prior to the institute (Appendix A). Other reading occurs during the month, and professors should purchase the texts before arriving in Arizona. The reader, with selections chosen by the co-directors and faculty, will be prepared by ASU's Book Store and sent to participants a month before the institute, along with the syllabus. While the museum's classrooms are equipped with computers, participants should bring laptops for research and presentation.

From the \$3,200 stipend, professors will arrange their travel (Budget Explanation). Most will fly to Phoenix, from which a Prescott shuttle runs hourly. Participants are responsible for meals and lodging. The Chamber will provide restaurant discounts, and reduced rates have been secured at Hassayampa Inn, for those wanting a historic experience, or Prescott College dorms. Faculty are lodged at Hassayampa, which is also offering discount space for the public talks (Appendix H). Co-directors stay at the Inn, although McGregor has a home in Sedona and will only require a Prescott room three nights a week.

McGregor and Shilling, with help from the Institute for Humanities Research, will oversee publicity and serve on the selection committee. While in Prescott they will manage on-site arrangements, including classroom activities, field trips, public events, faculty communications, and online postings. Speakers for site visits have been confirmed, and a Prescott Unified School District bus with an insured driver will

provide transportation. Co-directors and faculty will accompany the group on Thursday's trip, to provide orientation along the way, and McGregor and Shilling will be available for group work each Friday.

Participants will work on two projects, both meant to enrich research and teaching but in different ways: an interpretive exhibit for Sharlot Hall Museum (Appendix D), and an undergraduate course that incorporates the institute's multidisciplinary design (Appendix E). Friday morning the group meets with three museum curators to review plans for an exhibit about Leopold. Exhibit design obliges researchers to synthesize and present complicated information concisely, a helpful exercise for educators; others find it an effective teaching tool for their own classes. The meetings build on one another, history to ecology, philosophy to culture, so that a design unfolds as participants further dissect the sources of Leopold's text. As concepts develop weekly, the research is filed on Blackboard. On the final Friday the museum director will outline the plan at the public program. The other group work involves course design. Similar to the progressive nature of exhibit research, each week participants will draw upon the interdisciplinary approach to design classes in environmental ethics, literature, history, and other humanities disciplines. Plans are archived on Blackboard for review, and the final Friday the course designs will be described at the public event, with syllabi available to educators and later filed with online educational sites.

Faculty Roles: Given the interdisciplinary nature of the subject, a central role of faculty is to help participants build on previous lessons and reinterpret Leopold through new perspectives, so the sum is greater than the parts. To do so, each week features a distinguished scholar, specific to the theme, who teaches for three days and then joins the Thursday trip. Guest speakers attend the institute Wednesday for a dialog that widens the interpretive lens, and also to provide commentary for podcasts that extend the research. As a benefit to the community, and to broaden the conversation, most core faculty present a public talk Wednesday evening. Co-directors McGregor and Shilling provide continuity; they attend all lectures, divide responsibilities for group work, maintain communication with all faculty during the month, and lead the crucial Friday summary session where participants pull together the week's lessons.

As noted, the first week (history) includes Curt Meine and Ben Minteer; Week 2 (ecology) brings in Julianne Newton and Doug Hulmes; Week 3 (philosophy) features Baird Callicott and Miguel Aguilera;

and the final week (literature) will be led by Scott Sanders and Tom Fleischner. Susan Flader joins the group for final research and the culminating event. All are kept apprised of developments and their role in the larger design by ongoing communications from the co-directors and the Blackboard postings.

C. Project Faculty and Staff

Key faculty are eminent scholars who teach and publish about Leopold in the area they have been asked to lead (Appendix G). Curt Meine is Director of Conservation Biology and History at the Center for Humans and Nature, and Senior Fellow at the Aldo Leopold Foundation. His *Aldo Leopold: His Life and Work* remains the standard biography. Julianne Newton, whose *Aldo Leopold's Odyssey* places the Land Ethic in ecological history, teaches at the University of Illinois. Baird Callicott helped found the discipline of environmental ethics. Regents Professor of Philosophy and Religion at the University of North Texas, he has published widely on the philosophy and ethics of *Sand County*. Scott Russell Sanders is Distinguished Professor of Literature at Indiana University and author of numerous books and essays, several on Leopold. Recipient of many honors, he frequently speaks about the literary facets of nature writing. Susan Flader, who joins participants for final preparation of the exhibit and syllabi, and to keynote the closing event, is Professor of History at the University of Missouri and author of *Thinking Like a Mountain*, a recognized classic. She currently directs the indexing of Leopold's papers.

Guest speakers are equally qualified and appropriate (Appendix H). Ben Minteer, presenting with Meine, is an assistant professor in ASU's School for Life Sciences and author of three books on environmental history. Joining Newton, Doug Hulmes is a noted John Muir chautauquan and assistant professor of environmental sciences at Prescott College. ASU assistant professor of religion Miguel Astor-Aguilera is ideally teamed with Callicott, since both teach and write about indigenous land ethics. Tom Fleischner, who has published often on natural history, teaches at Prescott College. He joins Sanders to discuss Leopold's literary and cultural contributions. Field trip presenters were also chosen for their relevant experience. Stephen Pyne is an ASU MacArthur Fellow who has authored award-winning books in environmental history; recipient of two Guggenheims, Paolo Soleri is a renowned thinker about place and culture; ASU anthropologist Elizabeth Brandt is a respected authority on indigenous cultures; and

former NPS historian Mike Anderson has published frequently on the Grand Canyon's cultural heritage.

Co-director McGregor is Professor of Philosophy at ASU, where she teaches bioethics and environmental ethics. Author of dozens of articles and books, many on land values and ethics, she is a member of the Institute for Humanities Research faculty team working on the humanities and sustainability. Shilling is a fellow at IHR, where he is researching the cultural dimensions of Leopold's essays. For the past two years at ASU he has taught "The Literature of Sustainability," which includes *Sand County*. Previously he directed the Arizona Humanities Council for 15 years (co-directors' letters and vitae, Appendix G).

The ASU Institute for Humanities Research will provide administrative support and oversight. IHR's director, _____, serves on the selection committee, and operations specialist Jennifer Petruzzella will handle mailings, payments, budget reports, and related duties. The university's IT staff will help with Internet components: web design, online marketing, application distribution, and podcasts (Appendix F).

D. Participant Selection

Project organizers will call upon ASU's many partners to publicize the institute nationally. E-mail blast notices will be sent to departments of history, literature, philosophy, earth sciences, religion, humanities, and sustainability. ASU will also work with faculty associations, government agencies, and nonprofits, including humanities councils, state and national parks, museum associations, and land agencies. The Aldo Leopold Foundation and Leopold Education Project will promote the institute through their extensive lists. Upon notice of the proposal's approval, ASU will design and send a poster to other universities. Notices will be placed with *The Journal of Environmental Ethics* and the *Association for the Study of Literature & Environment*, and a call for applications will appear on the Institute for Humanities Research website, as well as the site of the Arizona-New Mexico team planning Leopold legacy events.

Given the 100th anniversary programs underway, the distinguished faculty, the location, and the ever-growing relevance of Leopold's words, the organizers expect more interest than space available. Candidates will be asked to complete an online application, which requests their familiarity with the topic. It also asks them to complete a one-page narrative explaining why they want to participate and how they will use the experience in their teaching and research. Publicity begins October 2008, with an application

deadline of February 15, 2009. A selection committee consisting of co-directors McGregor and Shilling, IHR director _____, the four principal faculty, and _____ will receive online versions of applications and participate in a conference call to make selections by March 15, allowing three months for participants to make travel plans, purchase texts, and begin readings. Three alternatives will be selected, in case others encounter obligations that prevent participation. When making selections, the committee will take into account geographic and discipline diversity, as well as experience, hoping to attract both senior professors and emerging scholars. Community college teachers will be considered. An ideal group might consist of professors of history, forestry, philosophy, literature, and other cultural disciplines, such as art history, comparative religion, or ethnic studies, including scholars who have taught Leopold for some time and faculty beginning their career. It goes without saying, but needs to be emphasized, that the committee will select scholars who teach and appreciate *A Sand County Almanac* as a humanities text, not enthusiasts who use Leopold's voice to promote an environmental agenda.

E. Institutional Context

The Institute for Humanities Research at ASU was established in 2005 to help support projects of this sort, those that draw upon the humanities to shed light on historical and contemporary issues. In 2007, the Institute awarded fellowships to ASU and visiting scholars to examine the topic, "The Humanities and Sustainability," which spurred discussion that led to this proposal. Building on partnerships, such as those represented by "A Fierce Green Fire at 100," IHR hopes to advance the role of the humanities across the university's colleges and departments, as well as in the community. ASU is committing significant funds and energy to its Global Institute of Sustainability; the research uncovered in the Prescott institute may assist GIOS's curriculum development by demonstrating the humanities' applicability to sustainability studies. Other ASU departments also focus on sustainability and topics central to *Sand County* – for example, the English seminar Shilling teaches, "The Literature of Sustainability." In a fast-growing state like Arizona, the issues Leopold discusses appear frequently in newspapers; they are regularly debated by politicians, planners, and citizens, and ASU is helping communities weave their way through this terrain. How, for example, do we "think like a mountain," to quote Leopold? What does that *mean*? This institute

A Fierce Green Fire at 100

suggests the humanities can help scholars and citizens to better understand the issues – similar to the way hospitals require ethicists on their boards, because the questions lie well beyond the technical sphere.

Sharlot Hall Museum is also an appropriate site. Prescott's identity is usually defined by its environment and heritage. To that end, the museum's exhibits, activities, and publications often highlight the relationship between land and culture, a point fundamental to *Sand County*. As director John Langellier's letter says, the museum welcomes the opportunity to work with participants to design an exhibit that incorporates the innovative ideas uncovered during the month, especially because Leopold worked in the area. The NEH institute will be the inaugural activity in the new Lawler Museum Center. Nearby sites, such as Prescott College and a newly expanded Prescott Public Library, provide additional research tools.

The timing is fortuitous, given Leopold's arrival in the Southwest 100 years ago. To commemorate that event, organizations in Arizona and New Mexico are developing conferences, lecture series, reading programs, documentaries, and other activities. The organizers of this proposal are part of Arizona-New Mexico conversation, and they will work with these other partners – universities, land agencies, libraries, museums, city officials – to promote the NEH institute and distribute its findings.

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For years Aldo Leopold submitted his untitled collection of essays for publication, always to be rejected. Editors expected a “nature book” and didn't understand why a forester wrote about ethics, history, and literature – quoting, for example, passages from Homer. Disappointed but determined, Leopold kept refining and resubmitting his essays, and finally in the spring of 1948 he received a letter from Oxford University Press, agreeing to publish the book. A week later Aldo Leopold died of a heart attack while fighting a fire. He never saw his words in print, nor did he have any idea how *A Sand County Almanac* would eventually be regarded. One reason the book endures is precisely *because* of the humanistic tendencies publishers questioned. Similar to Rachel Carson, another scientist, Leopold argues that science and technology are fine things, but they are only tools that produce more tools. They don't provide the wisdom that tells society what to do with them. For that, Leopold says, we need historical reflection, philosophical perspective, and aesthetic appreciation – to “rewrite the objectives of science.”