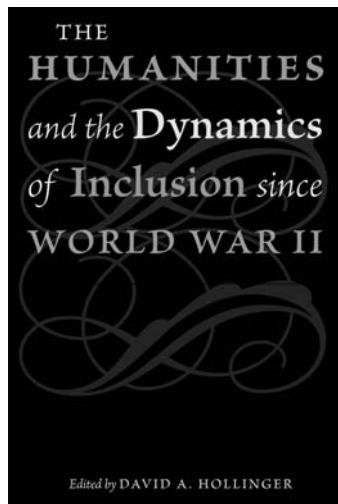


# The Humanities and the Dynamics of Inclusion since World War II

David A. Hollinger

The academic humanities in the United States after World War II were a major institutional apparatus for bringing evidence and reasoning to domains where the rules of evidence are strongly contested and the power of reason often doubted. These domains, on the periphery of an increasingly science-centered academic enterprise, embraced the messy, risk-intensive issues left aside by the more methodologically confident, rigor-displaying social sciences. These domains constituted the borderlands between *Wissenschaft* and opinion, between scholarship and ideology. Here in these borderlands, the demographic and cognitive boundaries of the entire academic enterprise were the least certain.

This book explores that ill-defined intellectual and social territory. At issue was not only the incorporation of what today are called underrepresented demographic groups. At issue, too, were the specific fields and subfields that would be included at the expense of others, the directions taken in expanding the study of foreign cultures in relation to the study of the United States itself, and the role of the academic humanities in American public discourse. Who was included in or excluded from the community of inquirers? What was within or beyond that community's



subject matter? On what basis was this or that idea, text, project, or social group included or excluded? To what extent was scholarship expected to reflect the ethnoracial, religious, or gender group of which a scholar was a member?

The thirteen authors of this volume approach these questions within four discipline-transcending frames of analysis. One is the demography of the humanities professorate during an era when more women, Jews, Catholics, and African Americans are incorporated into faculties. Another is the expansion of the scope of humanistic scholarship and teaching beyond Europe, especially through "Area Studies" programs in partnership with social scientists. A third transdisciplinary frame is the encounter with a range of ideas generated in Europe but

often felt to run "against the American grain" on account of an element of skepticism about democracy and popular notions of truth and morality; the political philosophy of émigré intellectual Leo Strauss is one example. The fourth is the social constituency of the humanities, especially through the expansion of higher education in the wake of the G.I. Bill but also through a number of initiatives to bring humanistic learning to a wider public through popular media. Hence *The Humanities and the Dynamics of Inclusion since World War II*, while attentive to developments within disciplines, differs from most historical and contemporary assessments of the humanities in its determination to look across, rather than merely within, disciplines.

To order copies of *The Humanities and the Dynamics of Inclusion since World War II*, please call Johns Hopkins University Press at 800-537-5487 or visit <http://www.jhu.edu>. ■

## On the Humanities

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