

CHAP Speaker Fee Request

From the JOHN REID MEMORIAL SYMPOSIUM – FUND #41745

Criteria for use of the fund as defined by the National Endowment for the Humanities:



PORTERVILLE COLLEGE FOUNDATION

HUMANITIES DEFINED:

In the act that established the National Endowment for the Humanities, the term humanities includes, but is not limited to, the study of the following disciplines: history, theory and criticism of the arts; ethics; comparative religion; and those aspects of the social sciences that employ historical or philosophical approaches.

*Work in the creative or performing arts - such as the writing of fiction or poetry, painting, sculpture, musical composition or performance, acting, directing, and dance - is **not eligible** for support by the National Endowment for the Humanities. Persons interested in support in these areas should write or call the National Endowment for the Arts.*

Critical, historical, and theoretical studies of the arts, however, are eligible for NEH support.

We are asking for the JOHN REID MEMORIAL SYMPOSIUM Fund to pay an honorarium (which will cover a speaker's fee and travel) in the amount of **\$3,000**. This sum is for **Jamie Kreiner** to make a presentation on the current CHAP theme "Don't Stop Believing?" Kreiner will speak on September 9, 2025 at 7:00pm about Middle Ages Monks and Meditation.

Kreiner's lecture will meet the criteria for the use of the funds, specifically in regard to the **"Study of... History,... comparative religion; and those aspects of the social sciences that employ historical or philosophical approaches."**

JAMIE KREINER

EDUCATION

Princeton University

M.A. in History, 2007

Ph.D. in History, 2011 (advisor Peter Brown)

University of Colorado

B.A. in History, *summa cum laude*, 2004

B.A. in Music, high honors, 2004

BRIEF BIO

Jamie Kreiner is a historian of the early Middle Ages and Professor and Robert and Dorothy Wellman Chair in Medieval History at UCLA. Her research focuses on the mechanics of culture. How did people interpret the world? How did they decide what should be done? And how did they change their minds? She is especially interested in the quieter forces that shape ethical systems — forces that are not always purposeful, individual, or human — and it's a thread that runs through her research on narrative, cognition, ecological systems, religion, and science.

A bit about her books: *The Wandering Mind* tracks early Christian monks' frustrations with distraction and their inventive and sometimes contentious efforts to make themselves concentrate. *How to Focus: A Monastic Guide for an Age of Distraction* offers a new translation of the most psychologically adventurous sections of John Cassian's great *Collationes*. *Legions of Pigs in the Early Medieval West* examines pigs as both objects and subjects, to measure the impact that this species had on early medieval culture and to highlight the surprising ways that early medieval societies handled their lived environments. And *The Social Life of Hagiography in the Merovingian Kingdom* highlights how the cultures of Christianity and government defined each other in the early medieval society of Gaul through an astutely crafted literary form.

Her work has been awarded prizes from multiple academic societies; supported by several grants and fellowships; translated into Arabic, Chinese, Italian, Korean, Polish, Russian, Spanish, and Turkish; and covered in popular press outlets running the word-length gamut from *People* to *The New Yorker*.