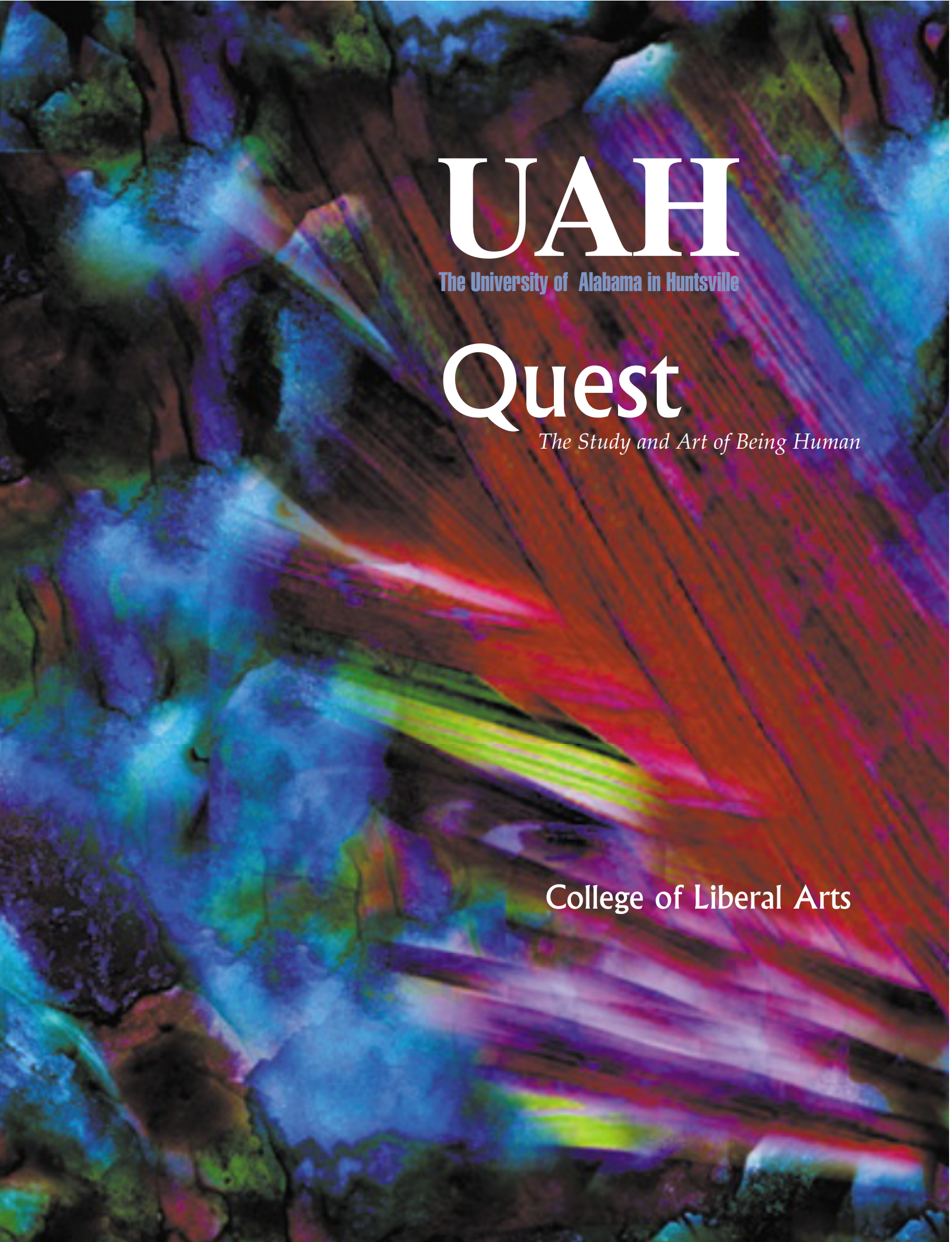

UAH

The University of Alabama in Huntsville

Quest

The Study and Art of Being Human

College of Liberal Arts

Liberal Arts Research

Universities are places of dynamic learning, challenging thought, and transforming joy for students and faculty – indeed, for society.

Through artistry, research, and teaching, the College of Liberal Arts at the University of Alabama in Huntsville provides paths to engagement; hope; and informed, responsible citizenship. Time given to study and reflection about what it is that makes us human and what contributes to our humanity enriches the soul of the University, the human condition, and the preservation of democratic values.

As you read the following pages, enjoy the diversity of talent and productivity in the liberal arts that allows us to realize success in building the quality of the College's programs and contributions to society.

Sue K. Kirkpatrick
Dean, College of Liberal Arts

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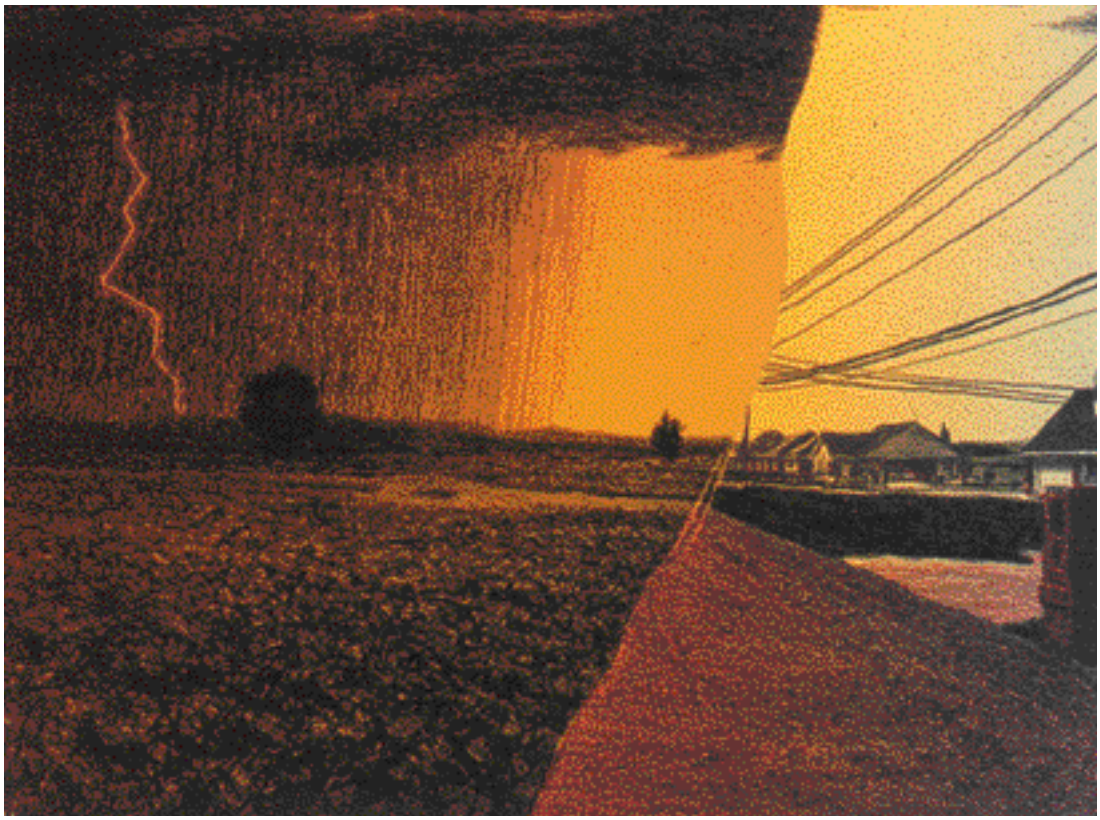
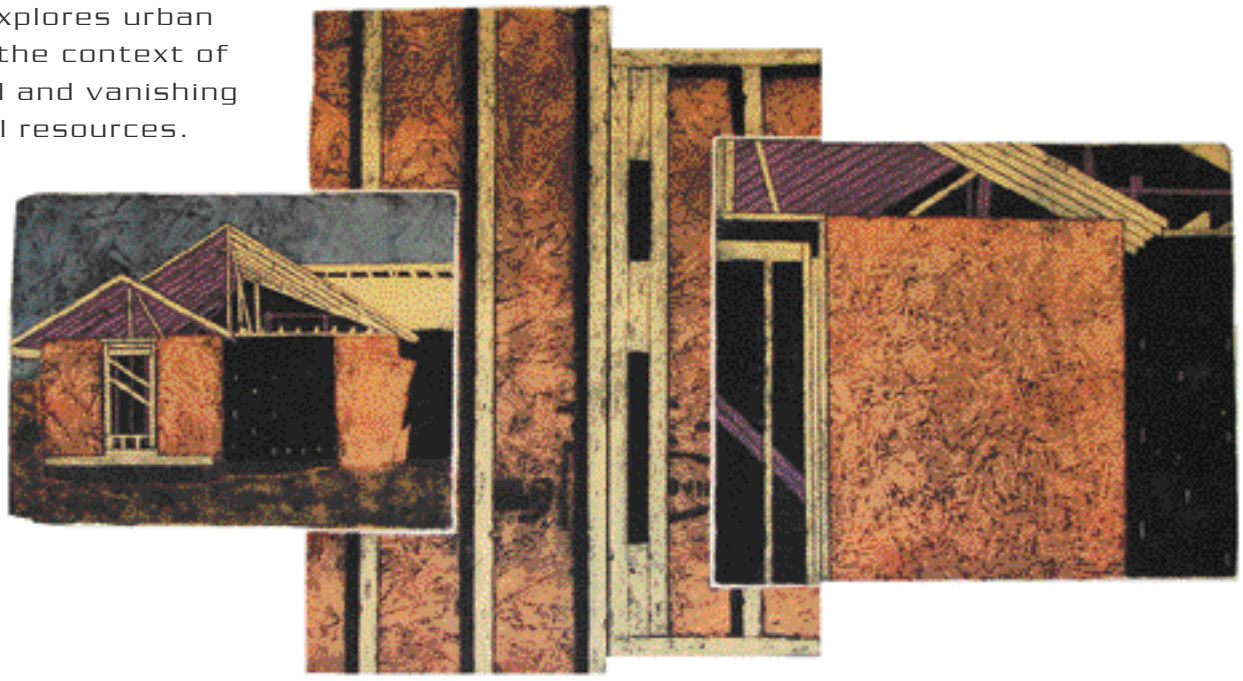
UAH Professor • Art & Art History



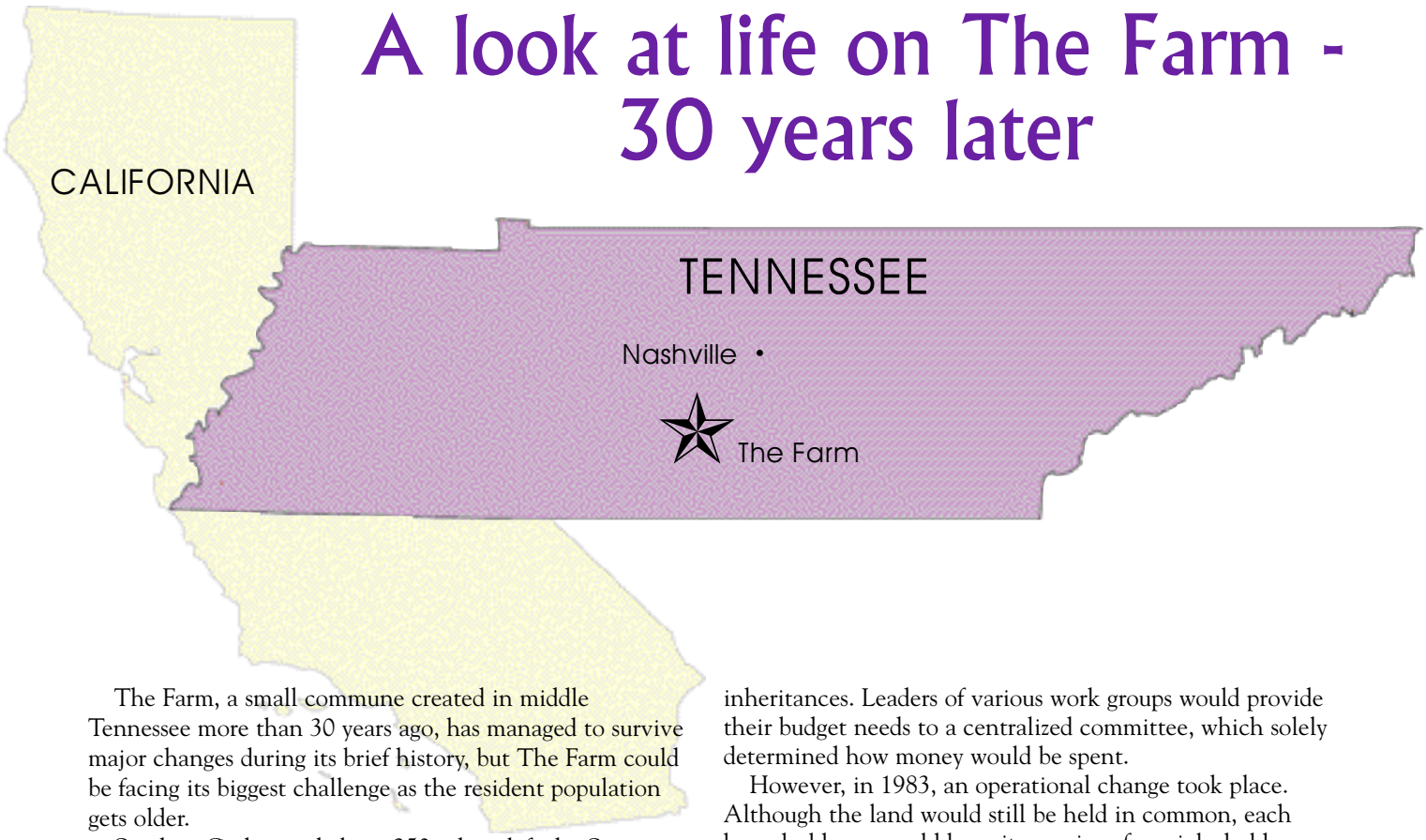
Sprawl

One in a series of prints in which Michael Crouse examines the encroachment of unplanned urban sprawl on farmland.

Crouse explores urban sprawl in the context of our limited and vanishing natural resources.



A look at life on The Farm - 30 years later



The Farm, a small commune created in middle Tennessee more than 30 years ago, has managed to survive major changes during its brief history, but The Farm could be facing its biggest challenge as the resident population gets older.

Stephen Gaskin and about 250 others left the San Francisco Bay area in 1971, searching for a spot to create a self-sufficient community with an economy based mostly on raising crops. The group landed in middle Tennessee.

Dr. Andrew Dunar, a UAH Professor of History, has chronicled The Farm's development through an extensive series of interviews with current and former residents of The Farm, from its inception, to a major change in how the group operated in 1983, to its newest challenge — how to deal with an aging population.

Group members pooled their resources and purchased 1,700 acres in 1971 near Summertown, Tenn. They hoped to become a self-sufficient community through members' working in the community, as well as by raising agriculture products to feed The Farm's residents.

Dunar said the group found it difficult to make the transition from living in a large city to trying to earn a living off the land. "They found it difficult to farm without much experience," he said. But The Farm continued to draw interest, growing from the initial 250 residents to more than 1,100 in the early 1980s.

However, the national recession in 1980 and 1981, a few large medical bills, debt from farming operations, and insufficient revenue to maintain a decent standard of living forced many of The Farm's residents to take a closer look at operations. Many became disillusioned, and others worried as their children became poorly nourished.

In 1983, the residents felt it was necessary to address The Farm's economic issues. For the first 12 years, the residents had contributed everything to The Farm, including inheritances. Leaders of various work groups would provide their budget needs to a centralized committee, which solely determined how money would be spent.

However, in 1983, an operational change took place. Although the land would still be held in common, each household now could keep its earnings from jobs held on The Farm. The residents would still provide money to The Farm, which was facing heavy debts. Those members who decided to stay were taxed heavily, and jobs on The Farm did not pay well. But the debt was eventually paid off.

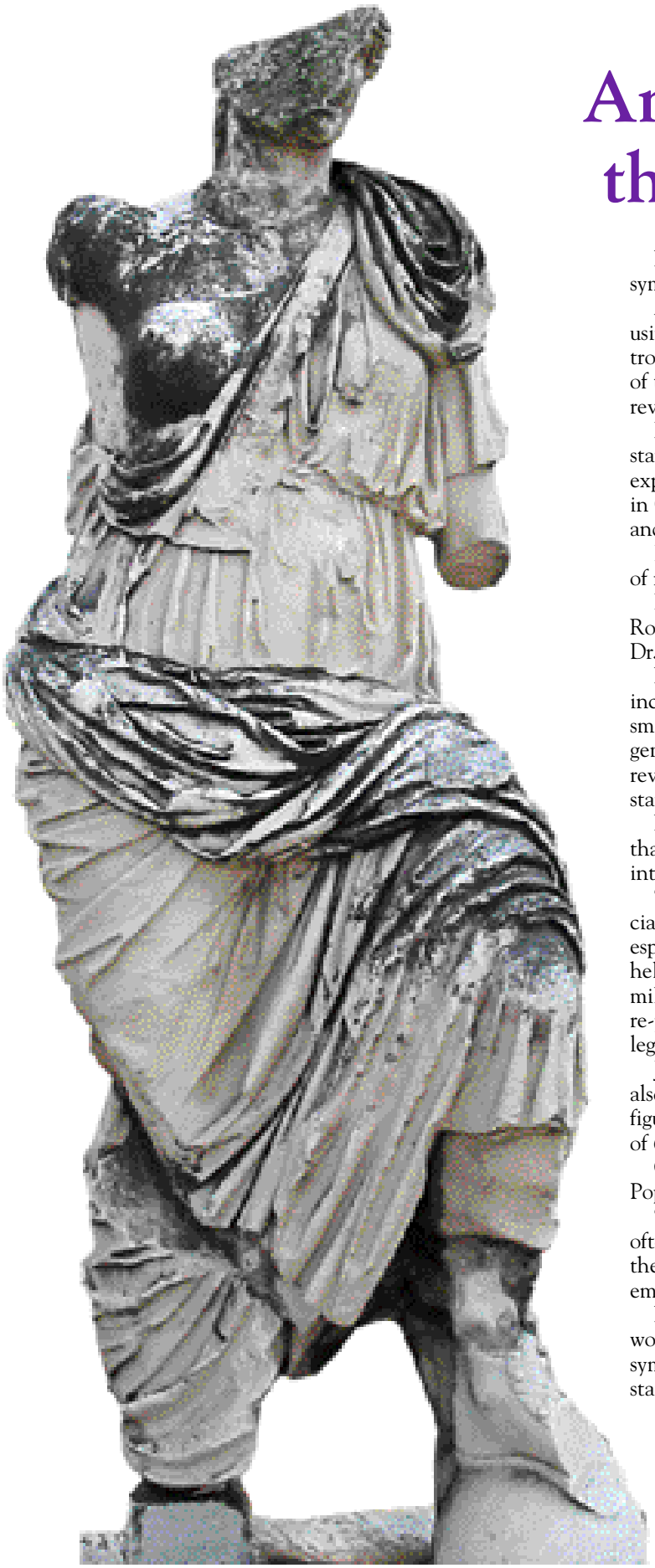
Dunar said the economic troubles created such a hardship that many residents chose to leave, a lot of them returning to the Bay area.

The Farm's population is currently back to the level that existed when it was created in 1971. About 250 residents still call the commune home. However, the average age of The Farm's residents is increasing rapidly. Many of the young people who were born and raised on The Farm are leaving the area in search of careers elsewhere.

Dunar said the residents that remain are still very much true to the same ideals as when they created The Farm in Tennessee. They have made numerous contributions through their midwifery program, their vegetable diet, the anti-nuclear movement, and ideas on alternative housing. The residents' outreach program has provided relief and assistance in Central America, for Native Americans, and in various locations in the United States.

Dunar said the residents don't have any regrets about their decisions to form the commune, but they realize the changes that have taken place on The Farm were necessary for its survival.

However, as many of the group's original members reach the age when most people normally retire, numerous questions remain about their future – and about the future of The Farm.



Amazons, Roma, and the Revealed Breast

Roma was the embodiment of Rome, a complex figure who symbolized political and religious ideas.

A number of studies have identified Roma's appearance using attributes such as her helmet, weapons, globes, and trophies as well as the inscriptions that accompanied each of those artifacts. However, one attribute overlooked is her revealed breast.

Most representations of Roma as a complete figure, either standing or sitting, portray her as an Amazon with one breast exposed. Her Amazon costume, deriving from a long tradition in Greek art, did not necessitate revealing the breast; artists and patrons chose her guise purposefully.

In Roman art and literature, the breast could be a symbol of nurturing, a device to gain mercy, or a signal of eroticism.

How then did the revealed breast function in images of Roma? This question is the focus for recent research by UAH's Dr. Lillian Joyce, Assistant Professor of Art.

Roma was closely associated with images of the emperors, including the imperial cult. She also appeared in a variety of small-scale public and private media such as coins, cameos, and gems. Joyce's research explores possible interpretations of the revealed breast in images of Roma as they developed and standardized in the early imperial period.

Roma appeared prominently on the Ara Pacis. Joyce argues that by pairing images of Roma with Tellus, the patrons intended to show the complementary aspects of each figure.

"Both were maternal images that stressed a range of beneficial qualities associated with the Golden Age that Augustus espoused," said Joyce. "Roma's bare breast alludes to the widely held perception that character was passed through mother's milk. Her nurturing breast will create noble Romans to re-populate the city, a component of contemporary Augustan legislation."

Joyce contends that in Virgil's Aeneid, the Augustan poet also stresses Roma's role as mother of brave Romans. Roma also figures prominently on Neronian coinage minted after the fire of 64 as a visual reminder to support the rebuilding of the city.

On contemporary coins, Nero also associated Roma with Poppea and then his third wife, Statilia Messalina.

"While the Senate may not have sanctioned it, the people often considered the emperor and the empress as parents of their state," Joyce said. "Associating Roma with the current empress reinforced the maternal character of each."

Roma's bared breast was not that of a transgressive, martial woman, according to Joyce. Rather, the bared breast was a symbol of Roman motherhood. Roma's breast signified her status as the mother of Rome, the mother of a noble empire.

Modern Berlin architecture: citing historical origins

Efforts to reunify the former Germanys of the east and west have taken on many forms – through the country's economy, commerce, education, and even through its latest architecture.

Dr. Rolf Goebel, Professor of German in the Foreign Languages and Literatures Department, is researching the latest trend in German architecture and what it says about reunification attitudes.

"The trend reflects, not a return to the past, but a reintroduction of the past to the present," Goebel said. "From the 20s to the 70s, the paradigm was to introduce modern architecture and break with the past. By contrast, post-modern architecture tries to reinvent past architecture."

Goebel said this new architectural trend is a response against modernism, when the idea was to break away from everything that reminded the German people of past problems and crises. He says the current view reflects a desire to retrieve things from the past that the German people wish to preserve.

Today, the Berlin city planners have gone as far as to take a remaining section of the old Esplanade Hotel (a prominent symbol of pre-World War II Germany) and place it inside the newly constructed Sony Center. Conversely, the new German Parliament Building combines the neo-classicist 19th century facade with a radically futuristic steel and glass dome, offering a fascinating panoramic view of the reconstructed capital.

Goebel's research focuses on buildings such as these, as well as their representation in web pages, newspapers, and other media publications, together with historical and literary sources. Thus he seeks to contribute to our understanding of Berlin as a metropolis that employs the allusive citation of architectural origins for its self-fashioning as a cosmopolitan kind of palimpsest, that is, a structure where various historical styles coexist.

A new look into the solitary social creature

Through the prisms of science fiction and fantasy, Dr. Laurel Bollinger is taking a new look into the striving between individuality and connectivity, and the metaphors that our culture uses to describe and assign value to them.

"Are we primarily alone or connected, solitary or social? Where does the 'self' end? These were major issues in 19th and 20th century literature," said Bollinger, an Associate Professor of English at UAH.

"Most early American literature exalts the cult of the rugged individual, free and independent," she said, pointing to such authors as Henry David Thoreau and Mark Twain.

"Thoreau got rid of everyone else. ('I never found a companion that was so companionable as solitude.') In capital 'L' Literature, dependence is almost always seen as a bad thing," she said. "That has been our understanding of American literature."

"Science fiction," says Bollinger, "gives modern authors opportunities to look at the same issues from different perspectives. Because beings in alternate realities aren't limited by human characteristics or frailties, science fiction can play with these same questions in more overt ways. Science fiction need not always ask its 'what if' question only about the material aspects of our world. Science fiction can also offer us insight into the world of the self – into the nature of being human."

In an early trilogy of books, for instance, author Octavia Butler sets up a post-nuclear holocaust scenario where a dying mankind is faced with the choice of extinction or of losing its individuality by accepting a "merged" existence with a symbiotic creature.

"She asks if it is better to be connected to another and survive, even if that survival comes at the cost of what we think of as our humanity – our individuality," Bollinger said.

Bollinger looked at the same issues as those presented by author Luce Irigaray. She examined the metaphor of the "placental economy" as a model for understanding both personal and interpersonal relationships.

"Irigaray uses the placenta as a metaphor for a tool that connects people while still holding them apart," Bollinger said. "The placenta makes it possible for a women to host an 'alien' inside her body without being harmed. It simultaneously permits and prevents contact between fetus and maternal body. The placenta represents both a boundary and a bridge."

Psychology study tests mental "work bench"

What is working memory?

Current research in UAH's College of Liberal Arts may shed new light on how the human brain works.

Dr. Karen R. Young, an Assistant Professor of Psychology, is investigating how working memory functions, and which of two competing theories is closest to the truth.

"Working memory is a bit different from the 'storage' function that used to be called short term memory," she said. "Working memory includes both storage and processing, a sort of mental work bench. Right now there is kind of a controversy about what it is and how it works."

One theory suggests that the brain's "central executive" controls two intakes, one to handle verbal and auditory signals, and another for visual and spatial information. A recent competing theory suggests that our brains have a single processor to handle all sensory input.

Young has been studying working memory and the effect of color on how people process information. Volunteers have been put through two tests. The first test identified whether the test subject had a high or low spatial working memory span. Volunteers with the highest and lowest scores were invited to participate in the second test.

During the second test, the volunteers were shown a series of computerized displays, each showing a set of five numbers arranged as if on the points of a pentagon. In each display the participants were looking for the numbers six and three. If they saw either number, they were supposed to respond and identify which number they saw.

On each screen one of the five numbers was highlighted, although the correct number was highlighted on only one in five screens. With the wrong number being highlighted 80 percent of the time, Young wondered if the test subjects would start to ignore the highlights.

They didn't. Their response times were better when the correct number was highlighted, and no worse than otherwise when the wrong number was emphasized. The people with better working memory also tended to be faster on all of the trials than the people with poor working memories, suggesting that this phenomenon is related to spatial working memory.

"I'm trying to get a handle on why this happens," she said. "It has been suggested that working memory capacity is influenced by using good attentional strategies."

The next phase of the research will start with two screening tests, a verbal/auditory task and a visual/spatial task. A result showing that test subjects tend to do notably better on one task than the other might tend to support the "two intakes" theory of working memory.

During a second session, the test subjects will do the visual search task using the screens and numbers. By comparing those test results with the earlier screening tests, Young hopes to see whether the visual search task is more of a verbal/auditory or a visual/spatial working memory task, or if it is something unrelated to working memory.

Knowledge is power (especially nuclear power)

Which do you fear more, a bee sting or a shark attack? (Let's see – sharp teeth, powerful predator or tiny stinger, buzzing pollinator?)

Which *should* you fear more, since bees kill more people every year than sharks?

If bees suddenly jumped a bit higher on your wee-beasties-to-fear list, you just made the transition from the "availability heuristic" to knowledge.

Dr. Karen R. Young, an Assistant Professor of Psychology at UAH, is studying how people process information and make decisions, especially decisions about risk.

"When we make decisions under uncertainty, we use shortcuts to help us out," she said. "One of those is the availability heuristic. That's when our judgments are influenced by things we can readily bring to mind, such as images we see in the media."

Young's research looks at how people use shortcuts when making decisions about complex social issues, such as whether we should or shouldn't allow nuclear power plants to be built.

In a study at North Carolina State, she found that most of the college students participating in the tests didn't know much about nuclear power. That study asked equal numbers of students to list either three advantages of nuclear power, three disadvantages, or three of each. Then each student was asked to rate his or her sense of nuclear power, from unfavorable to favorable.

"The people who've been asked to list advantages should be more positive than people who've been asked to write disadvantages," Young said. "We did find that to be true – when I could find people who could list three advantages or disadvantages."

She tackled the next phase of the research at UAH, looking at how knowledge influences those decisions. She developed a politically neutral one-page fact sheet, listing both advantages and disadvantages of nuclear power. An audio CD was added to ensure that study participants were reading along and absorbing the information. Then the subjects went through the same process as the N.C. State students.

She found that, once again, those asked to list advantages were more favorable than those asked to list disadvantages or both. But with their new knowledge freshly in mind, all three groups rated nuclear power higher than did their unschooled counterparts.

Hmmm...

The next round of testing will involve subjects who will wait for several days or weeks between getting the information and making their lists.

"If we tend to be influenced by the things that can be brought easily to mind, we should see availability effects coming back with the passage of time," said Young.

Which came first: the chicken or our knowledge of it?

In a classic chicken-and-egg philosophical conundrum, UAH's Dr. Andy Cling is wrestling with the mystery of which came first, knowledge or the evidence used as the basis for that knowledge.

"Two skeptical paradoxes have been around since antiquity that call into question the possibility of all human knowledge," said Cling, an Associate Professor of Philosophy. "No one as yet has successfully understood or solved these problems, and there is nothing on the map now anywhere like a solution to these problems."

While skepticism isn't currently a hot topic in philosophical circles, Cling finds these problems intriguing.

"The challenge of skepticism indicates dry rot in our conception of knowledge," he said. "Skepticism raises issues about what we accept as evidence for our beliefs. If we accept the skeptics' arguments that we can't know anything, then how do we examine our beliefs? The skeptics would say, 'Go with the flow. Don't worry about testing your beliefs because there is no objective evidence.'" Cling continued.

"Skeptical conventionalism is a powerful, dangerous, and increasingly popular position. What a lot of post modernists are peddling is really a form of skeptical conventionalism."

There are two skeptical paradoxes at the heart of the issue. The first is the Problem of the Criterion, which Cling explains: "In order to know something, it looks like we have to have some standard for deciding true from false. But to set a standard, you have to know something. If you don't know anything, how can you decide what is true? And if you don't have criteria for deciding true and false, how can you know anything?"

The second ancient riddle is the Infinite Regress Problem, which Cling explains this way: "In order to know something, you have to have a reason or evidence to support that knowledge. What counts as a reason? Something you know. But you must have knowledge to support that evidence."

"Taken together, these paradoxes imply that we can't have any knowledge," Cling added.

After struggling with this issue for several years, Cling says, "I believe that what I have shown is that all of the extant solutions don't work. What I'd really like to have is a solution to these problems, but I think a solution is going to depend upon making certain decisions about what knowledge is for."

Heikes wrestles with the limits of philosophy

A man wearing only a loincloth and war paint is chanting and throwing babies off the observation deck of the Empire State Building. Is he doing something bad, or are we so culturally biased that we can't understand the significance of baby throwing in this person's society?

Traditionally, philosophers sought objective grounds to underpin western culture's abhorrence of activities such as baby throwing. Over the past century, however, modern western philosophy has decided that no viewpoint is entirely objective and that our "knowledge" of right and wrong is dependent on how our culture sees the world.

Now Dr. Deborah Heikes, an Assistant Professor of Philosophy at UAH, is challenging the philosophical inclination toward relativism by looking critically at what philosophy can and cannot do.

"How do we establish some idea of objectivity, since there are concepts and beliefs that shape our perception of the world?" she asks. "How can I know that my perspective is the right one? If all views have biases, how do we make statements like, 'Neo-Nazis are just plain wrong'? This is a particularly sticky kind of problem."

She is using the tools of philosophy, including logic and analytical reasoning, to examine the ethical and epistemological sea of conflicting perspectives and claims to "truth."

"I'm finding that there are broad conditions for rational thought, beyond which certain ideas have no credibility," Heikes said. "If you look at the conditions for being rational, it gives you a principled way of acknowledging a plurality of experiences while still being able to say that some things are beyond the pale."

Fifth generation of CAI in music goes online

Creating ways to teach music over the Internet is the latest research project of Dr. Don Bowyer, an Assistant Professor of Music at UAH.

According to Bowyer, the earliest examples of Computer-Assisted Instruction (CAI) in music were created for university mainframe computers in the late 1960s. The second generation was launched by the introduction of the microcomputer in 1978, and the third generation began in the early 1980s with the introduction of 16-bit computers and the definition of Musical Instrument Digital Interface (MIDI). The major factor influencing the fourth generation of music software was the development of the "multimedia computer," with CD-ROM drives, enhanced graphic displays, better sound quality, and faster computer processors.

Bowyer points out that, "Each successive generation of CAI has been driven by advances in technology. Recent surges in high-speed online access, coupled with a gradual shift in the way we use the Internet, are leading to a fifth generation of CAI that runs over the Internet."

Though this fifth generation of music CAI is just beginning, there are already numerous examples available online. Bowyer cites the following:

- *Sojurn Music Instructional Software* (http://jan.ucc.nau.edu/~tas3/courseindex.html#sojurn)
- *Big Ears* (http://www.ossmann.com/bigears/)
- *MusicTheory.net* (http://www.musictheory.net/)
- *MusicLearning.com* (http://www.musiclearning.com/)
- *CreatingMusic.com* (http://www.creatingmusic.com/)

In addition, Bowyer is currently developing these three projects:

- *Dolphin Don's Music School* (http://www.dolphindon.com/demo/)
- *MU099* (http://www.dolphindon.com/mu099/)
- *eMusicTheory* (http://www.dolphindon.com/emt)

All three of these projects teach aspects of music theory, but they are intended for different age levels. *Dolphin Don's Music School* is a comprehensive music theory and ear-training program that is designed for younger children. *MU099* is being created as a study guide for the music theory entrance exam that all incoming college music majors must take. Finally, *eMusicTheory* is designed as an ear-training package for four-semester college music theory curricula.

According to Bowyer, "Music is not a subject that will be exclusively taught using a computer. There are, however, many advantages of using a computer to supplement more traditional educational paradigms. These include reinforcement of the relationship between seeing and hearing music, individualization of instruction, student motivation, instant feedback, and immediate positive reinforcement."

Humor is an important part of "group identity," even in cyberspace

Spontaneous humor can be an integral part of ongoing dialog that helps individuals become members of a communicating group. Humor sometimes demarcates the boundaries of a group so distinctly that its jokes can only be interpreted within their social and situational context.

Mike T. Hubler, Instructor of Communication Arts and Computer-Mediated Communication, and Dr. Diana Calhoun Bell, Assistant Professor of English, say these types of interaction help to give the group an identity, both in oral communication and through electronic mailing lists.

Findings are based on 287 email interactions of consultants in the UAH Writing Center, a consultation service for UAH students, during 1999 and 2000. Since the consultants were never all present in the Writing Center at a given time, group and individual communication occurred through email.

Hubler and Bell found that just as groups that come together over a period of time begin to form a group identity, so do groups who interact through cyberspace. But email spontaneity differs from oral discourse in four main ways:

1. Members of the mailing list already have a shared interest by which the list is purposefully defined.
2. Members have additional time to be creative in their joking.
3. The humor can be collected and prolonged because jokes do not require the simultaneous attention of the group members, and group members do not rely on their memories of a public episode.
4. The text-nature of email can allow for spontaneous play with the appearance of written words or characters.

Hubler and Bell found that jokes perpetuated through long threads of electronic messages – what they dub "cyberlaughs" – helped to constitute this group's identity. The phenomenon was found in 218 of the 287 postings, or in 75 percent of the posted messages.

The findings of their report, "Computer-Mediated Humor and Ethos: Exploring Threads of Constitutive Laughter in Online Communities," will soon appear in the publication *Computers and Composition*.

School uniforms have "no significant impact" on behavioral problems according to UAH researcher

In 1998, Dr. David L. Brunsma, Assistant Professor of Sociology at UAH, dared to contradict top public school administrators nationwide by declaring: "Requiring students to wear mandatory school uniforms is like cleaning and brightly painting a deteriorating building – on one hand, it grabs our immediate attention and on the other hand, it is only a coat of paint."

Five years and several research studies later, Brunsma's conclusions are still the same. And recent actions by public school districts that reversed themselves on mandatory uniform policy serve only to solidify his findings: that forcing students to wear school uniforms has no significant impact on scholastic achievement and offers no solutions to behavioral problems.

"Despite what many people think, behavior problems do not go away with the implementation of a mandatory school uniform policy," he said.

In addition, Brunsma said there is some evidence that schools are finding the implementation and maintenance of a uniform policy to be more burdensome than beneficial.

Brunsma said most social control variables are not alterable as a result of any school policy. "Since uniform policies do not overcome these basic variations in schooling at all levels, educators should focus on processes that are alterable."

His studies found several factors that do impact the outcomes of interest in school children. They include the following:

- parental involvement in schooling
- communications between students and parents about schooling
- positive approaches to learning
- student preparedness for academic work
- pro-school attitudes and peer groups that support these attitudes
- positive educational climates
- safe schools

Brunsma will publish the book *A Symbolic Crusade: The School Uniform Movement and What it Tells Us About American Education* in November 2003.

"The school uniform movement reveals a great deal about the politics, social realities, and highly contested terrain of educational reform and the process of schooling in the United States," he said.

Education researcher adapts 3D online role-playing games to mathematics

The Medieval heroine Fabriel Eviron has just entered the castle in the magical forest. Although would-be friends greet her, these castle residents pose a series of challenges (math problems) for her to solve before she continues her journey.

Upon viewing a collection of "glow worms," she is told, "Now demonstrate your wisdom by indicating the total percentage of cells filled with glow worms in the two bins shown in the new screens I have crafted." In the challenge, students use visual aids to help them solve percentage problems. Another challenge involves mixing magic potions to demonstrate mixture problems.

Mathematics students at Liberty Middle School in Madison recently shared in this adventure as test subjects, and they enjoyed the ride. The goal for Tracy Goodson-Espy, UAH Assistant Professor of Education, is to make this program available in the classroom to help at-risk students learn. Goodson-Espy is the project's educational content lead.

Goodson-Espy and her husband, Samuel Espy of Physitron, Inc., are developing 3D role-playing games, based on Neverwinter Nights© and the associated Aurora Toolset from Bioware Corporation, for the U.S. Department of Education.

The objectives are threefold: to harness the capabilities and benefits of the on-line role playing game genre for educational purposes; to develop an infrastructure that provides access to all middle and high school students; and to construct standards-based curriculum content which augments a traditional course.

"The program will give the students a chance to practice their skills and will also allow teachers the chance to work with and evaluate students individually," said Goodson-Espy. The eight students at Liberty Middle School proved to be a successful pilot test for the program's prototype. Even with incorrect responses, they learned why their answers were incorrect and were encouraged on how to proceed to the next level.

During spring 2003, the team will be testing the second stage of the program, including new instructional challenge sets. Associate Professor Dr. Victor Cifarelli of the University of North Carolina - Charlotte and Professor Tracy Henley of Mississippi State University are assisting Goodson-Espy in the project.

Southern Native Americans 1500 - 1859

Throughout three centuries, contact between Native American and white cultures in the Southern borderlands created great changes both for the white societies and the small Native Indian tribes in that region. Each group impacted the other through cultural borrowing.

Dr. Sheri Shuck, UAH Assistant Professor of History, has researched the impacts of this cultural borrowing. Her completed manuscript is under review at the University of Nebraska Press, and both *The International History Review* and *The Gulf South Historical Review* have published articles reporting her findings.

Shuck says that while many of the Native Indian traditions were left unchanged, two tribes, the Alabamas and the Coushattas, adopted aspects of Euro-American culture that included white technology (metal tools, guns, and plows); a dependence on trade items (beads, wool blankets, clothing, liquor, etc.); over-hunting game for barter; and ideas of titled land ownership.

White societies created enduring kinship ties by intermarrying with the tribes; developed co-dependent relationships as they relied upon the tribes for food and native trade items (furs, meat, produce, crafts); adopted many tribal warfare practices, including scalping; and continually employed the two tribes' labor and aid. Each society tolerated and, at times, depended upon the other, but confrontations between the tribes and white populations became more frequent as westward expansion became critical for the settlement of a burgeoning white population.

Regardless of Native American occupation, European nations and, later, the United States fought to establish empires on the North American continent. Shuck explains that after learning the destructive lessons of European strategies of "divide and conquer," many Southeastern tribes joined confederacies or unions to gain protection and to re-establish political hegemony.

For many small tribes, such as the Alabamas and Coushattas, these unions enhanced their status and

power as British, French, Spanish, Mexican, and American emissaries vied for their allegiance in the 18th and 19th centuries. Instead of being merely reactive to such overtures, the Alabamas and Coushattas used these situations to their benefit and played contending nations against one another.

Tribal leaders opted for neutrality and, as a result, emissaries offered the tribes gifts, trade, and protection. The two tribes also had an added advantage: they were always located in a volatile zone where contending nations battled for control. Ironically, wars, border disputes, or other conflicts among foreign nations presented the Alabamas and Coushattas with many opportunities, including the ability to act as power brokers, or mediators, which further enhanced their status among the emissaries.

Shuck says that the Alabamas and Coushattas were exceptionally skillful at this form of borderland diplomacy. Unlike other tribes, the Alabamas and Coushattas used their power-brokering strategy time and again, becoming more experienced as the decades passed. While this strategy usually offered great benefits in the short run, it was at times unsuccessful.

In the 18th century, European emissaries used the Alabamas' and Coushattas' heavy reliance on trade goods to advantage. When European agents halted the flow of goods into villages, individual tribal leaders were forced to abandon temporarily their neutrality and their roles as power brokers. This weakness led many townspeople to agree reluctantly to make peace with a foreign nation in order to obtain trade goods.

The tribes always risked, of course, allying with the losing side. Yet skillful diplomacy and an alliance with the victor had no guarantees.

Independent decision making was common because of the two tribes' commitment to self-governance. Each Native American town's autonomy left its leaders to determine the townspeople's best interests. Long-standing loyalties and kinship ties with whites often influenced leaders' decisions to abort their neutral stance and create a premature alliance. Shuck noted that many conflicts between individual towns resulted and caused inter-tribal factionalism since each had its own loyalties.

In some situations, townspeople temporarily ceased contact with their kinspeople because of disagreements over alliances. Their bonds of kinship, however, proved stronger than the external pressures trying to separate the tribes. Such unity was important as the Alabamas and Coushattas faced conflict and animosity from whites.

The final outcome of their power broker diplomacy was the tribes' eventual loss of status and influence. Once contending nations reached a settlement, the tribes' leverage was destroyed. Eventually, the foreign nations no longer needed allied support and there was no longer any interest in creating alliances with the Alabamas and Coushattas. It was ominous for the tribes that the ever-expanding Americans, who celebrated Manifest Destiny, eliminated or absorbed, one by one, all signs of the foreign domination once present in North America. Where successively British, French, Spanish, Texan, and Mexican polities had flourished north of the Rio Grande, the United States ruled as a single paramount power by 1848.

Despite mutually beneficial relationships with whites and American ethnocentric beliefs that they had "advanced" to a form of "civility," the Alabamas and Coushattas always reverted to their status in the eyes of whites as a race that impeded "white civilization" and "progress." Those who supported integration of the two cultures were few and unpopular.

Shuck said, "Whites simply had no plans for Native peoples to live among them. As the two tribes experienced encroachment onto their lands again and again, they had a choice: to remain on their lands and face persecution, or migrate farther west. They always chose the latter until westward migration became impossible."

She continued, "The gap between Native Americans and white settlement had closed, and the tribes' former diplomacy no longer worked. The Alabamas and Coushattas therefore used another strategy: skilled tribal leaders chose the path of peace and rallied support from influential whites such as Sam Houston in order to obtain permanent settlement."

"The Alabamas' and Coushattas' experiences can be compared to those of many Native American tribes," Shuck says. The tribes influenced and adopted features of Euro-American culture while keeping many traditional customs and practices, utilized their influence to play foreign empires against each other, and fought European and, later, American claims to their occupied territories.

Yet the Alabamas and Coushattas accomplished what many Native American peoples could not in the face of great external pressures. Despite their reduced population, especially by the mid-19th century, they continually avoided total absorption into larger, more powerful tribes. Moreover, they preserved their bonds of kinship and their connection with each other, maintained their tribal identities, and received title to their lands. The Alabamas and Coushattas had survived the war between cultures.

UAH philosopher hopes to build a "bridge of understanding" for human rights talks with China

Communication with another culture concerning world issues is something that has to penetrate more than vocabulary and print. And when one is dealing with human rights, the history of a nation's views of itself and the world around it will be key to finding a starting point.

Dr. Brian Mackintosh, Assistant Professor of Philosophy, spent 15 weeks last year in Beijing, China, researching Chinese views on human rights reflected in the attitudes of the individual, community, government, and the world. Mackintosh feels human rights issues can be better addressed with an understanding of these other issues.

"We can't just bash China over the head with our human rights," Mackintosh said. "If we can show that we understand, they'll take us more seriously."

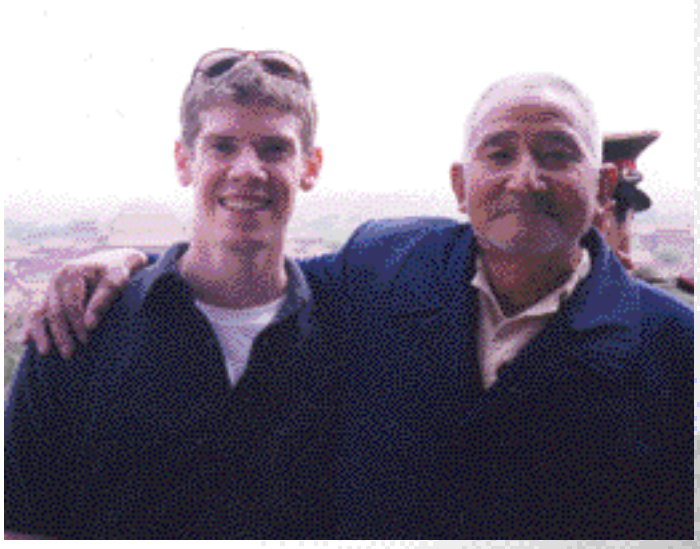
Mackintosh believes the reason human rights conferences between China and the west have not been successful is that the west doesn't understand the attitudes of the Chinese people. In China, the individual's rights come second to the needs of the community.

"What the Chinese value will be based on obligation to the community rather than their own personal rights," said Mackintosh. "Their values are very centered in their country's history."

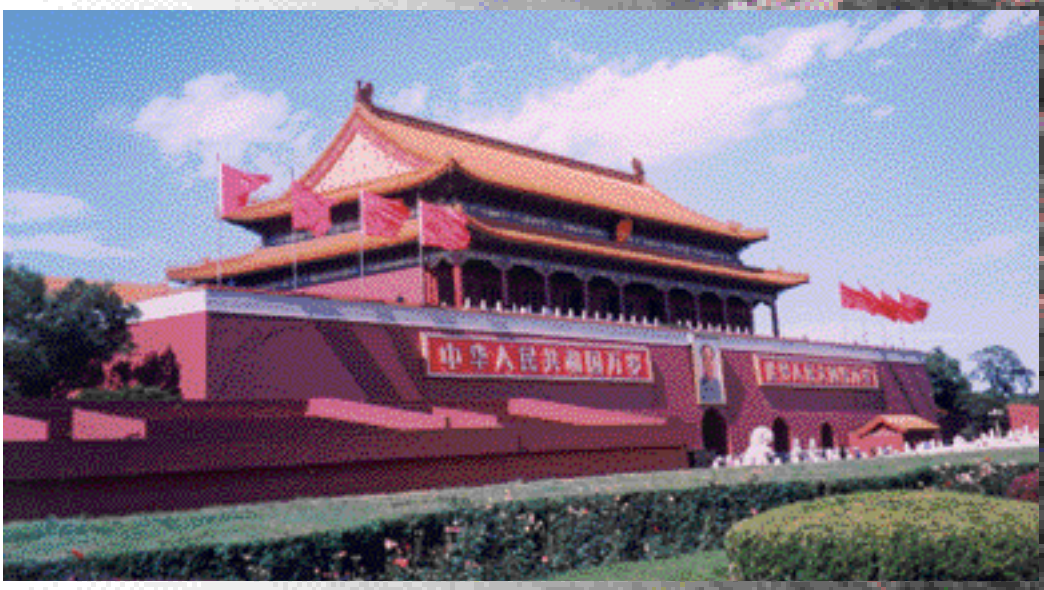
Mackintosh is taking his research approach through the views of Confucianism, Daoism, and Buddhism. He found that China still relies strongly on its ancient philosophy to justify its modern-day views. "If we can figure out how they see where they're coming from, then we can create a platform for our perspective," he said.

Mackintosh is mainly comparing Confucianism and Neo-Confucianism to better understand how Chinese tradition spells out the obligations of the rulers and the masses.

A major part of Mackintosh's research foundation will be a possible comparison or bridge between east and west during the Post-Enlightenment thought of the 19th Century. During this period, Europe began to challenge the "self-evident" nature of human rights and tried to establish them in a more objective and philosophical way.



Dr. Brian Macintosh and a farmer who has traveled to the capital to celebrate China's May 1 Labor Day.



China's Tian An Mien, or "gateway to heavenly peace."

The view from Jin Shan, a mountain park overlooking the forbidden city.

UZBEKISTAN:
A struggle for freedom to grow

Uzbekistan is a country of people longing for new vision, one attempting to build a civil society with religious freedom and respect for human rights. And like other Central Asian republics of the former Soviet Union, Uzbekistan has had to forge a new identity.

In his new research work, "Civil Society and Religious Freedom in Uzbekistan: The Political Thinking of Islam Karimov," Dr. John R. Pottenger, Associate Professor of Political Science, outlines the leader's beliefs. Karimov seems to promote the transformation of Uzbek society from the Soviet model, yet his actions sometimes hamper real change.

"He wants a civil society, but he restrains it," Pottenger said. "He has good ideas, but he has to let go."

As Director of the UAH Office of International Education and Research, Pottenger has worked with several Uzbek students at UAH. He recently traveled to Uzbekistan to observe and gather additional first-hand accounts of its struggles. "The people do not criticize the government openly," Pottenger said. "People who speak against the government are frequently jailed and tortured or killed."

"Karimov realizes that he must effect a transition of his economy toward a market economy to be integrated within the global economy, but he argues that you can't have a pure market economy overnight," said Pottenger. "There are a lot of careful steps involved."

Karimov's struggles for a better economy have suffered many setbacks, causing his people to travel to Kazakhstan to shop. In response, he reportedly closed the borders, along with the Uzbek public markets. People were also given a chance to own and sell real estate by being allowed to buy their apartments, but the government continues to monitor the sales and acquisitions of apartments to charge additional property taxes if personal holdings become too large.

Pottenger says the few existing voluntary associations that existed under the former Soviet Union gave Uzbekistan and many of the other former Soviet republics little to use as an example of civil society. Even the religious organizations in Uzbekistan are closely watched as potential threats to the government. The largest religious affiliation is Islam, yet only those mosques whose leaders and teachings have been approved by the government are permitted to be open.

Pottenger is involved in the U.S. State Department's efforts to assist students from former Soviet republics in learning about the American experience with democratic politics and market economics, in order to improve their own society. He presented his research in Boston at the 2002 annual meeting of the American Political Science Association.

Dr. Nil Sadikov, Professor of Economics at Tashkent State Economics University, in a neighborhood bakery in Tashkent, Uzbekistan.

Creating and sustaining peace in war-torn societies

During the 1990s, the United States – often in coalition with other countries – intervened in a number of internal conflicts around the world, generally justifying the intervention on humanitarian grounds. Although these interventions were largely able to halt the immediate fighting and allow humanitarian aid to be distributed, they have not proven able to lay the basis for long-term stability in the countries.

In her book *Constructing the Stable State: Goals for Peacekeeping and Intervention* (Praeger 2002), Dr. Kathy Hawk, an Assistant Professor of Political Science at UAH, argues that if a military intervention is able to halt the fighting only as long as foreign forces are present, there will be decreasing support for intervention in the future.

"If external actors (foreign governments, international organizations, and private groups) cannot figure out how to lay a foundation for a longer-term stable peace, it becomes difficult to argue that the costs of intervention (in terms of lives and money) are worth the limited gains," Hawk said.

Although external actors have attempted to do many things in the aftermath of a military intervention, Hawk does not feel sufficient attention has been paid to reconstructing the state as a capable, effective, and legitimate entity. Hawk defines the "state" as essentially the framework of rules that structures and bounds the behavior of both the government and its citizens. She asserts that if a state is to be stable over the longer term, it must be capable of performing its functions on three dimensions: it must be able to enforce its rules; it must be able to resolve conflicts and promote the welfare of its citizens; and it must be deemed legitimate by its citizens.

In her book, Hawk examines interventions in Somalia, Bosnia-Herzegovina, and Kosovo and draws 23 lessons from the experiences. She claims that in quelling the violence and laying the foundation for rebuilding the state, external actors are able to create an opening for peace and stability that local actors generally cannot bring about by themselves.

"While external actors cannot do everything that is necessary to bring about a stable peace in the wake of an internal conflict, they can do much to facilitate that end," Hawk said.

"However, more attention must be focused on the long, difficult rebuilding process that goes on in the years after media attention has shifted to other areas."

Sociologist studies police involvement in domestic disputes

"As a sociologist, I am interested in both the intended (what we want) and unintended (what we get) results of social policies," says Dr. Bhavani Sitaraman, Chair and Associate Professor of Sociology, who has been studying the operation of family courts in India.

"I wanted to understand the process by which marital disputes reach the family courts and the different responses to these disputes on the part of lawyers, counselors, social workers, judges, clients, and police officers," she explained.

In the early 1980s, India set up family courts to deal with matters of divorce, custody, and other family disputes. In theory the family court system disallowed lawyers and promoted counseling, mediation, and reconciliation. In reality, lawyers not only have free reign, but the judges tolerate them and even consult them during in-camera proceedings, according to Sitaraman. She spent six months observing proceedings, conducting interviews, and examining institutional records at the family courts, legal-aid centers, and an All-Women Police Station (AWPS) in Madras, India.

Sitaraman also discovered that the thousands of petitions that reach the courts each year are a fraction of all domestic disputes. Many others never reach the courts but are settled in informal counseling sessions in special police stations staffed entirely by women and legal-aid centers that provide services to poor families. "These state agencies serve as gate-keepers in the legal system, discouraging divorce and promoting reconciliation or informal separation," she said.

"All-Women Police Stations were set up to respond to complaints of dowry harassment," Sitaraman noted. "Not all cases are about dowry or domestic violence. Most cases appearing before the police consist of domestic disputes arising from the more general problems of poverty and extended family living arrangements. Although police stations are staffed with social work counselors, I observed that policewomen take on the role of counselors."

Both police and counselors believed that ideally disputes should be resolved, families reunited, and divorce avoided. Despite claims that the majority of the couples were reunited, the files did indicate a higher proportion of couples who separated.

Sitaraman noted that while goals and outcomes of police and counselors were similar, their strategies and philosophies differed in interesting ways. Ordinarily, feuding couples report to the police before they approach the counseling center. But Sitaraman points out that professional psychological counseling is not part of the culture.

"Many poor women see counselors as police in plainclothes," she said. "The majority of the clients are women from poor and working class families. Their husbands have sporadic employment as street vendors, coolie laborers, or auto drivers."

"Most couples have been married for four to six years on average and complain about poverty, adjustment problems in arranged marriages, and joint family living situations."

The most common solutions involved getting poor husbands to make regular payments to the wife for household expenses, to stop drinking, or to set up a nuclear household to avert meddling from in-laws. A favored solution to this kind of dispute, Sitaraman said, is to have a couple appear at the AWPS, where the husband hands the agreed-upon sum of money to the wife in the presence of the police and counselor. Couples may also be asked to sign a written statement (not legally valid) promising good behavior in the future.

"In a few cases involving fraud or refusal to marry a woman who was 'cheated in love,' the counselors performed an informal marriage ceremony in the police station," Sitaraman said. "Counselors and police relied upon their show of 'professional authority' to get couples to verbally commit in their presence to reunification and behavioral reform." She noted that when couples could not be reunited after successive counseling sessions, they were not automatically referred to courts for legal divorce.

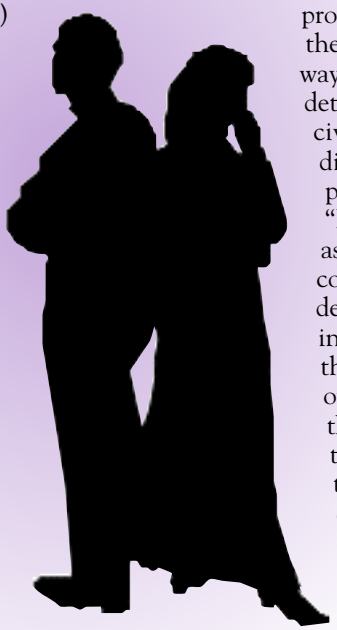
Sitaraman said the police officers were proud of the conflicts they resolved without involving the courts. "They emphasized their special abilities as women to be able to empathize and communicate with the mostly female petitioners," she said. "In contrast to the police, the counselors did not view themselves as authority figures, although they did acknowledge that their work received greater credibility from being attached to the police station."

Despite the use of professional authority by both police and counselors, they also resort to traditional mechanisms of social control.

"Threats, shaming, and ridicule are frequent occurrences in police counseling – to get husbands (poor and unemployed) to provide for their wives and wives to cook, clean, and adapt to the living situation. The stigma attached to police complaints aggravates marital discord and may lead eventually to divorce. I am troubled and ambivalent about police involvement in domestic disputes of poor families," Sitaraman concluded.

Poor women in urban areas now have outlets outside their families and communities to resolve problems resulting from bad marriages. The intention was to set up these All Women Police Stations to encourage women victims of dowry harassment and domestic violence to come to the police.

"But these are only a small proportion of the cases filed," Sitaraman noted. "Police involvement is problematic because they operate in ways that may be detrimental to the civil rights and dignity of poor people," she said. "I also think that as police and counselors try to demonstrate their institutional efficacy through higher rates of reunification, there is a built-in tendency to record token acceptance of temporary solutions as success."

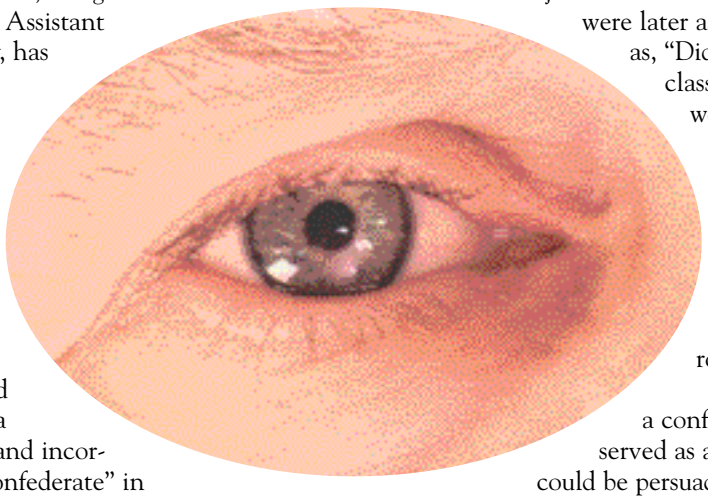


The "eye of the beholder"

UAH psychology researcher looks at true versus false memory

When we think back on past events, whether they occurred last week, last month, or last year, not all of the details we recall may be accurate. One UAH researcher is finding that whether these resurrected details of a past event are true or false, our feelings about their accuracy may be the same.

Dr. Jeffrey S. Neuschatz, a cognitive psychologist and UAH Assistant Professor of Psychology, has found that people will defend their stand in support of false memories, even after being presented with contrary evidence. So far, Neuschatz has studied the false memories of test subjects through four different methods: word association, objects in a room, a video lecture, and incorrect suggestion by a "confederate" in the test group. In each case, the same results apply – test subjects will often feel as confident about their false answers as about the true ones.



"The data reveal that simply knowing false memories do occur is insufficient to prevent their development," said Neuschatz. "In fact, participants with these false memories are very confident about their responses and can even provide descriptions of perceptual elements that allegedly occurred during encoding."

In the word association test, the subjects were presented with a list of words from a related category – for example, bed, rest, night, blanket, and dream. Through a false memory event, a subject would later list a word (sleep) that was related to the others on the list, but was not actually included. Neuschatz remarks, "It is amazing the strength of beliefs people have in these false memories. We've had them literally argue with us about it."

Neuschatz also set up a room (a teacher's office) that subjects entered. Later, subjects were asked to list the various objects they had seen in the room. Some of the false memory items described in the teacher's office were things that someone would normally expect to find in such a room – a stapler, tape dispenser, etc. Neuschatz says memory will often contain details we expect to find. "You expect a stapler or tape dispenser to be there, so you feel sure it was there, although you couldn't describe its exact location," he said.

Listening was the key to the videotape test, where subjects were asked to view a lecture and were later asked questions, such as, "Did the speaker give a class assignment?" Some would say the speaker gave an assignment, even when it wasn't true. Neuschatz says this happens because that's something people would expect from a classroom lecture.

In a fourth method, a confederate, or mole, served as a test to see if subjects could be persuaded to go along with a wrong answer. Neuschatz found participants are quite willing to place false information from a confederate in their memory reports. In fact, subjects were found to recognize over 80% of these suggested items. In addition, after the passage of just one week's time, the participants were as likely to claim memory of specific details about the presence of these suggested items as about items actually present in the room.

In all situations, whether the subject responses were true or false, the amount of time that elapsed was found to be a factor, along with the strength of the memory source.

Through his research, Neuschatz has found that if the memory of an event is associated with rich details that were present at the actual time of the event, then the memory will feel accurate. But if the event is associated less with visual cues and more with thinking about an event as it occurred, then the person is more likely to imagine a detail or reflect on possible events.

"We think this is powerful research. We are excited to see the impact of these memory phenomena in people's everyday lives," Neuschatz says.

UAH researcher investigates 14th century manuscripts on treatment of bubonic plague

The early 14th century celebrated a revival in Welsh poetry and literature. It is considered one of the most glorious times of the Welsh literary period. But the arrival of the bubonic plague in Wales shook the very foundations of Celtic culture, according to Dr. Merrall Llewelyn Price, Assistant Professor of English at UAH.

Funded by a UAH mini-grant, Price is expanding a paleographic study on a previously unpublished and unedited manuscript accredited to 14th century physician and astrologer John of Burgundy. The treatise is in the collection of the National Library of Wales.

Poets and writers of that era included Dafydd ap Gwilym, Iolo Goch, and Guto'r Glyn, who wrote of the personal as well as the military and the political.

Although Wales' most famous poet, Dafydd Ap Gwilym, is silent on the subject of the plague, other writers, like Iolo Goch, recount the devastation in their poetry.

"For many of these writers the arrival of the bubonic plague in Wales in early 1349 must have been the defining life experience, shaking their lives, families, faiths, and communities," Price said. "Both Iolo Goch and his contemporary Ieuan Gethin reflect on the horrors of the plague in some of the most moving of their poetry. All of Gethin's sons died of the plague."

While the black death clearly had a significant impact on Welsh poetry, very little work has been done on either the historical context or the literary effects of the plague, a gap particularly problematic to New Historicist literary critics like Price, who rely on archival and historical study to contextualize their work.

Burgundy's medical journal addresses the treatment and the avoidance of bubonic plague infection. "The treatise touches on both the recommended methods of avoiding the disease and the current state of medical understanding of the body and of the body's defenses against infection," Price said.

> "...the arrival of the bubonic plague in Wales in early 1349 must have been the defining life experience...."

"The document seems timely with the first several waves of the disease," said Price. Since this manuscript is unusual in being a plague treatise of Welsh provenance, a published edition lays the groundwork for future research for literary critics interested in Welsh response to the disease, both medical and literary. Editing will include the responses of the early contemporary poets who wrote of the plague's devastation to their lives and communities.

Analysis of Burgundy's journal is a necessary first step in establishing the manuscript as a part of the available database for scholars.

Bubonic plague, the black death, arrived in Wales around 1349. It is believed the deadly disease originated in Asia during the heyday of ship trading, ravaged Holland, and quickly marched through Europe. People initially became infected with plague germs when fleas living as parasites on rats would bite humans, although later mutations of the disease appear to have allowed for human-to-human transmission.

The death toll in Wales matches that in the rest of the British Isles at about a third of the population; a contemporary equivalent would be the loss of more than 90 million Americans in less than a year.

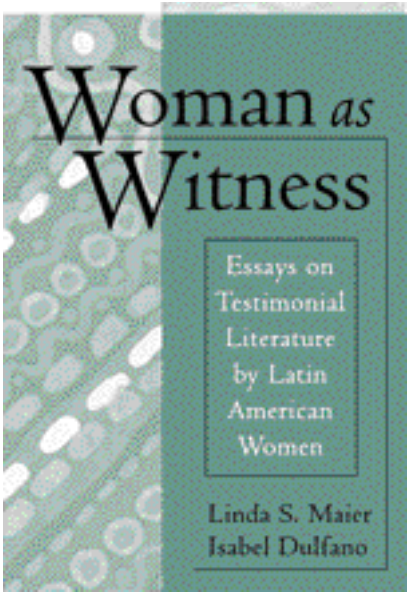
"Obviously, this would have been devastating," points out Price. "The Burgundy treatise is a reflection of one physician's fading hope in medicine's ability to treat the disease."

Essay collection features Latin American women's testimonial writing

Until the 20th century, years of war, revolution, and oppressive situations in Latin America have been recorded through the writings of its people – namely men.

Women were conspicuously absent, not only during this time period, but also in the Latin American boom of the 1960s and 1970s. Only in the aftermath of this boom has Latin American women's writing attracted significant international attention.

Dr. Linda Maier, UAH Associate Professor of Spanish, and independent scholar Isabel Dulfano will soon publish *Woman as Witness: Essays on Testimonial Literature by Latin American Women*, a collection of essays portraying the struggles of these women through their personal experiences.



Maier researched the critical theory on the subject, as well as specific examples of testimonial writing. She provided the introduction to the subject and edited all material in the volume.

A tradition of testimonial literature in Latin America dates back to chronicles of discovery and conquest of the New World. It emerged in the 1960s as an adjunct to armed liberation struggles. "In 1992, the 500-year anniversary of the encounter between Europe and the New World, international acclaim reached new heights when the Nobel Peace Prize was awarded to Rigoberta Menchu, a Guatemalan human rights activist who is the author and subject of an eminent testimonial text," said Maier. "Her celebrity intensified critical scrutiny of testimonial literature and sparked academic debate in U.S. universities concerning political correctness and culture wars."

The essay collection expands on the debate of these publications, analyzes specific 19th and 20th century Latin American women's testimonial texts by region, and examines a broad spectrum of texts by authors from Guatemala, El Salvador, Argentina, and Mexico.

Translation and the Postcolonial Experience: *The Francophone African Text*

The ways in which translation functions as a critical as well as creative activity in African literature is being researched for a book-length manuscript by Dr. Kwaku A. Gyasi, a UAH Assistant Professor (French) in Foreign Languages and Literatures.

"In this context, *translate* means, literally, 'to carry across,' and this implies all other forms that carry the prefix *trans*," said Gyasi. "It means not only transportation or transmission or transposition but also transformation and transmutation, since all these activities come together when the African writer sets out to write a European language." Translation, according to Gyasi, is also the vehicle through which "Third World" cultures are transported to and recuperated by audiences in the West.

"In a general sense, African literature is produced in two ways," Gyasi said. "The first is the literature (both oral and written) produced in the indigenous languages of Africa. The second is produced mainly in English and French, which are colonially imposed European languages."

Gyasi says that during the creative translation process, whether English or French, the complete "meaning" of the text is withheld from the monolingual reader, who is given only one aspect of the African culture. "And, of course, something – an idea, a philosophy, a value – is always lost when you transport meaning from one language to another."

The methodology of analysis for Gyasi's project is established in the introduction of his book. This section identifies the specificity of African literature in European languages. "It demonstrates the fact that this literature is a hybrid of traditional African oral narratives and imported European models, and examines in particular how this literature reflects the postcolonial condition of Europhone writing in Africa," says Gyasi.

The book further examines the language situation in Africa, and the legacy of colonialism and its disruptive effects on African institutions, especially its languages and cultures.

Also explored in detail in the manuscript are the writings of some of the best producers of contemporary Francophone African literature. It will show the writers' awareness of the diglossic situation of their day and the various means through which they appropriate and re-work the European languages as a means to subvert and counter Eurocentric models and discourse. Last, the book analyzes the specific problems involved in the translation of African literature into European languages.

Political marketing is the key to winning results, according to UAH professor

Whether you're a novice campaigner, a first-time candidate, or an incumbent, not having a professional political marketing strategy can make or break your run for public office, according to Dr. Paul Cannon, Assistant Professor of Political Science at UAH.

For nearly two years, Cannon conducted a study on local county elections in three locales: Madison County, Ala.; Knox County, Tenn.; and Guilford County, N.C. The elections were open-seat, partisan elections with first-time challengers vying for public office.

In Alabama, the offices were probate judge and circuit court clerk; the Tennessee election included property assessor and law director; and in North Carolina, two judgeship races and two at-large commissioner races were at stake.

"All candidates who triumphed in their elections placed more emphasis on political marketing strategy, and less emphasis on campaign organization and partisan resources," Cannon said.

"To the most successful candidates, marketing came first, organization management came second, and development of their partisan resources came third."

"Regardless of the positions the losers stood for, these politicians were more committed to developing their organizations and failed in their marketing objective by not distinguishing a significant verbal image of themselves," Cannon said. "Clearly, a professional political marketing campaign was the superior factor that made the difference for the winning candidates."

According to Cannon's study, every state in the South was reviewed for counties showing the following demographics:

- ★ county population of approximately 275,000 to 450,000 in the 2000 census
- ★ partisan county-level elections allowed
- ★ at least two open-seat elections or first-time challengers in countywide races
- ★ a dominant urban center (over 100,000) at least 15 miles from state borders
- ★ a moderate distance from the state capital and/or external county metropolitan centers
- ★ a white majority with total minority populations of at least 10 percent but no more than 40 percent

Cannon's political marketing research study also revealed these facts:

- ★ Although the winners relied heavily on political marketing, they did not ignore organization management or development of partisan resources. For instance, winning candidates tended to pursue free media and use paid TV media more than losers did, but winners also developed more external groups to supplement their organizational activity than losers did.
- ★ Winning candidates tended to be more idealistic about their ability to do good for their community (or office) than were those who lost.
- ★ Though idealistic about their potential in office, those who won were less naïve about what it takes to market themselves to the public than their challengers were.
- ★ Resistance to female candidates did not prove to be a significant factor and therefore does not appear to be a barrier to electoral success in Dixie. (One of the winners was a young African-American woman, who succeeded in winning over an older white male – both were Democrats.)

The remaining points of Cannon's study are particularly noteworthy. He found that a picture emerges of the successful novice campaigner in local elections as one who cultivates trusted relationships, even doing so through failed campaign experiences.

"Occupationally related experience did not prove significant, but previous campaign experience was a significant factor," he said. "Apparently, community trust and previous campaigning trump one's qualifications for public office at this level."

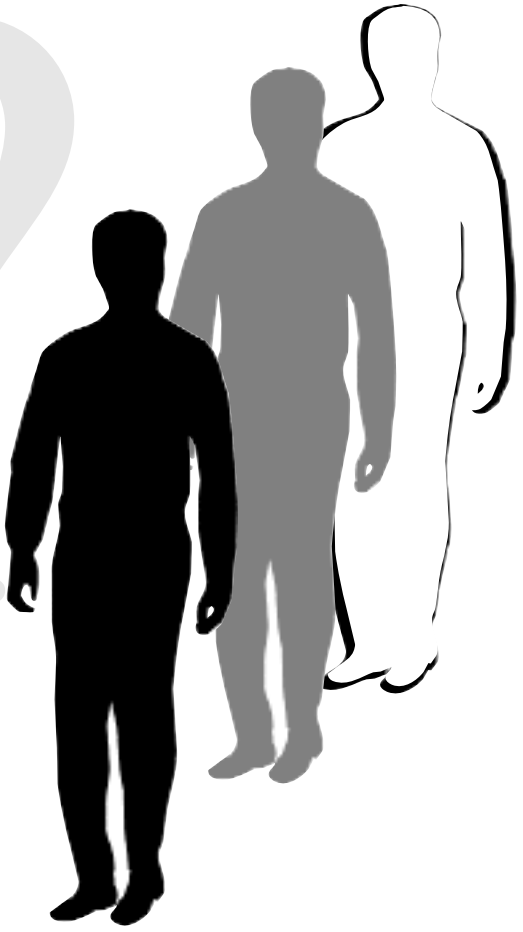
Last, Cannon found that fundraising capacity seems to be an extension of the candidates' social capital developed over time in a local community.

"The average cost of the winning candidacies at the county level was a little over $39,000," he said. "On average, losing candidacies tended to raise about $21,000 less. In more than 87 percent of the races, those who had trouble developing campaign funds also had trouble developing votes."

Is fundraising ability an indicator of the candidate's ability to manage a public office? "Not necessarily," Cannon said. "But it does appear to be an indicator of candidates' ability to connect to voters, and perhaps, is even an indicator of their ability to pursue the broader good of the community."

What does black mean?

UAH professor examines racial classification



What does "black" mean? Who is black? Do we still hold firm to the one-drop rule, a racial edict issued nearly two centuries ago stating that if you have one drop of black blood in your family, you are considered black?

"Contrary to Americans' fetish with racial categories, biracial individuals can't be easily identified and placed in a box, and many of them resist and challenge categorization," said Dr. David L. Brunsma, Assistant Professor of Sociology at UAH.

For several years, Brunsma and colleague Dr. Kerry A. Rockquemore, Assistant Professor of Sociology at Boston College, have examined issues of biracial identity in the United States. Last year, Brunsma and Rockquemore published the book *Beyond Black: Biracial Identity in America*.

Recently, Brunsma and Rockquemore received funding for a mini-grant and new research entitled "What Does 'Black' Mean? Exploring the Epistemological Stranglehold of Racial Categorization." The grant will allow the researchers to expand data to include individuals from the South and from the east coast.

"The goal of the research is to raise questions – uncomfortable questions about our use of racial categories," said Brunsma. "Compartmentalizing races is the fuel for the multiracial movement now sweeping the country," he said.

Brunsma said that biracialism and multiculturalism have been with us for centuries. And, he says, the recent rise of these terms in the public discourse is specifically because multiracial people's existence challenges the one-drop rule.

In order to examine whether or not the one-drop rule continues to determine racial identification, Brunsma and Rockquemore conducted a survey in the Detroit metropolitan area, northern Alabama, Connecticut, and Boston. They surveyed nearly 300 college students who have one black and one white parent.

"The students, whom we expected to identify as black in accordance with the one-drop rule, actually chose among numerous different racial identities," Brunsma said. "These included a 'border' identity (exclusively biracial), a 'singular' identity (exclusively black or exclusively white), a 'protean' identity (sometimes black, sometimes white, sometimes biracial), and a 'transcendent' identity (no racial identity)."

Brunsma said over 60 percent of the students interviewed described their racial identity as neither exclusively black nor exclusively white, but as a unique combination of the two that is experienced in different ways. The term "border identity" was used for these respondents. "These individuals capitalize on the border status by taking it to a political level. They perceive their position as one of oppression and advantage."

Nearly 17 percent of the students chose to racially self-identify with only one of the races in their background. They described their racial identity as either exclusively black or exclusively white. For these individuals, "biracial" was an accurate description of their ancestry, but inaccurate in describing their racial identity.

"A small group of respondents, under 5 percent, chose what we call the 'protean' identity option," he said. "They described their identity as sometimes black, sometimes white, and sometimes biracial depending on the situation." These students emphasized their ability to move among black, white, and biracial identities.

The final group of students define their identity as "transcendent." "These students refused to be labeled by any racial identity," Brunsma said. "They claim to have transcended race altogether."

"Drawing on our analysis, several important facts about racial identity emerge," said Brunsma. "First, what it is not: racial identity is not fixed or rigid or codifiable. It is not based on persona, individualistic choices. It is not mutually exclusive or deterministic."

"We have learned, however, that racial identity is malleable, rooted in both macro and micro social processes, and as structurally and culturally defined parameters. "In short," Brunsma concluded "our work supports the longstanding sociological assertion that race is a socially constructed reality – one that has changed and continues to change over time."

Researcher examines Alabama's antimiscegenation repeal vote

In November 2000, voters in Alabama erased one of the last remnants of Jim Crow from the state's constitution: the prohibition against interracial marriage. The state's ban against interracial marriages had been legally irrelevant for more than three decades, since the U.S. Supreme Court struck down a similar law in Virginia in 1967.

"The repeal of the anti-miscegenation provision of the Alabama Constitution passed over the opposition of 40 percent of the state's voters and failed to garner a majority in 25 of Alabama's 67 counties," said Dr. Andree E. Reeves, Associate Professor of Political Science and Director of Women's Studies at UAH.

Reeves and colleague Dr. Joseph Stewart, Jr., Professor of Political Science at the University of New Mexico, recently examined the repeal of Alabama's anti-miscegenation law. Alabama was the last state in the union to have such an antiquated prohibition on its books. Last year, Stewart and Reeves studied the voting patterns on the issue in the 2000 election. The two presented their research as a paper, "Old Times in the New South? The Alabama Anti-miscegenation Repeal Vote, 2000," at a regional political science conference last fall.

The issue made it onto the ballot because one of the state legislators was determined to dispense with a visible vestige of the Jim Crow era. But before the statewide vote took place, members of the Southern Party in Alabama filed a lawsuit attempting to remove the proposed amendment from the ballot. A representative speaking for the group stated, "Interracial marriage is bad for our Southern culture." The suit was unsuccessful.

"While the Southern Party offered the only public or vocal opposition to the repeal of the ban, the results of the vote suggest there was plenty of private, non-vocal opposition to removing that part of the Alabama Constitution," Reeves said.

Reeves noted, too, that although Alabamians were preparing to enter the 21st century, a majority of the voters in over one-third of the state's counties expressed a preference for retaining this provision of the state's constitution – which had been adopted as Alabama entered the 20th century.

"We the people of the State of Alabama, in order to establish justice..."

The two researchers sought to understand the reasons behind the "No" votes in each of Alabama's counties. Previous research by other political scientists on similar issues in Kentucky and South Carolina revealed that blacks and whites voted similarly – that racial conservatism is not related to racial density.

Stewart and Reeves took a different approach to framing the question. One explanation they considered for the votes against Amendment Two had to do with race relations. The "power-threat" or "white backlash" theory claims that the majority group will be threatened when the proportion of a minority group increases. Basically, according to this theory, as the proportion of blacks in a particular environment increases, white racial animosity increases, or "familiarity breeds contempt."

"As a result, if the white backlash explanation holds, when threatened, whites engage in a number of defensive behaviors as a reaction to the threat to their political and economic status posed by living in proximity to blacks," Reeves said. "Research by others has shown these behaviors include racial violence, resisting desegregation, voting for racist candidates, and large-scale switching of partisan identification."

A competing hypothesis, according to Reeves, is drawn from social psychology and is referred to as the "contact" hypothesis. Opposite from the "power threat," it conveys the message that "familiarity *doesn't* breed contempt." Instead, those who know more about other races and people tend to have more tolerant attitudes toward them. On the topic of interracial marriages, this hypothesis would lead to the expectation that an increase in the percentage of blacks would lead to a decrease in the percentage of votes against repealing the ban.

Another possible explanation is that some voters may not have expressed their true preferences because they were confused by the amendment's somewhat convoluted language – whether a "Yes" vote would outlaw interracial marriage or allow it. Moreover, some people may have decided to follow Nancy Reagan's advice and just say "no" to any proposed amendment, since by 2000 the state constitution had been amended nearly 700 times and many would have preferred a new constitution altogether.

In examining the percentage of votes against repealing the ban on interracial marriage, Stewart and Reeves took into account a number of variables. In each county, the authors considered the number of blacks, demographic factors, personal characteristics, and religion. They used census figures on black voting age population. As indicators of socio-economic status, they looked at per capita income and unemployment.

They reasoned that personal characteristics, such as age, also might be contributing factors. People who were socialized into politics before the Civil Rights Movement might be less inclined to support the proposed constitutional amendment.

As a surrogate measure for religion, Stewart and Reeves used the 2000 vote in each county for Roy Moore, a candidate for chief justice of the Alabama Supreme Court and judge well known for his public display and advocacy of the Ten Commandments.

Stewart and Reeves found that opposition to repealing this particular Jim Crow law in Alabama was lower in areas where blacks represent a larger proportion of the voting age population. In counties with higher per capita incomes, the proportion voting against the constitutional amendment was also lower. Although unemployment rates were not statistically significant, higher levels of unemployment were associated with higher levels of voting against the repeal of the ban. Counties with populations with a higher median age also exhibited higher levels of voting to keep the constitutional ban on interracial marriage. The vote in favor of Roy Moore also was associated with higher levels of voting against the proposed constitutional amendment.

Whatever the vote for Moore represented, it reflects something in addition to the racial context and socio-demographic forces. The authors conclude that racial context is important, but it is not all that matters. Socio-demographics also matter, and other forces with an underlying religious dimension also added to the explanatory power of their model. Stewart and Reeves found sufficient positive results in their analysis to suggest that this avenue of inquiry is potentially fruitful. They plan to refine their methods and conduct further research in this area.

Brown vs. Board of Education at 50:

Timing and persuasion led to landmark decision

Before his appointment to the U.S. Supreme Court, Chief Justice Earl Warren was a long-time Republican governor of California, called by President Harry S. Truman "a democrat who doesn't know it." Later, President Dwight D. Eisenhower declared his appointment of Warren to the Supreme Court "the biggest damfool mistake I ever made."

It was Warren and the other justices sitting on the high court who unanimously handed down the May 17, 1954, landmark decision on school desegregation in *Brown vs. Board of Education*, overturning the decades-old "separate but equal" doctrine.

"The *Brown* decision was a combination of several forces," said Dr. Clarke Rountree, Associate Professor and Chairperson of Communication Arts.

"*Plessy vs. Ferguson* was problematic from the start, since its 'separate but equal' requirement was rarely respected in the Southern states. This gave an opening to those who would challenge the decision, and early successes came at the graduate school level, where no provision had been made for African Americans to study law, architecture, and the like," Rountree said.

"In addition to these legal openings, Brown was supported by the changing Supreme Court and by Chief Justice Warren's not-so-subtle persuasion," he continued.

Rountree is editing the upcoming book *Brown vs. Board of Education at Fifty: A Rhetorical Retrospective*. He is also writing one of the chapters in the book.

"Using this 50th anniversary as a milestone to look back at *Brown* through a rhetorical lens, other scholars and I will analyze this case. Legal scholars, political scientists, historians, and biographers have produced a small library analyzing the case," he said, "but communication scholars have been rather silent on the landmark decision."

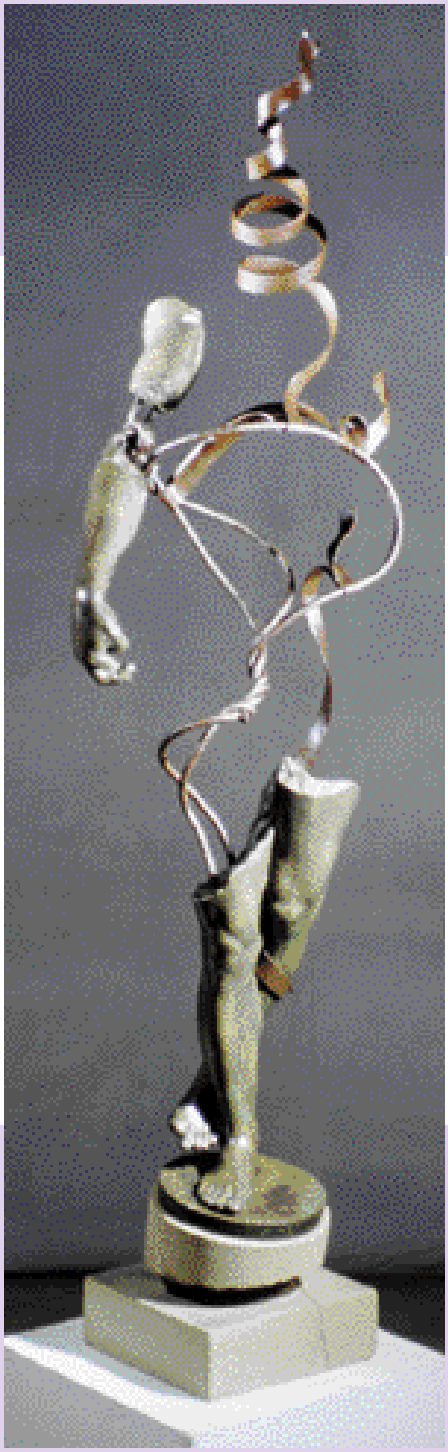
"Our approach will be that of the rhetorical critic, concerned with the processes of adjusting ideas to people and people to ideas," Rountree concluded.

Sculpture by

Glenn Dasher

UAH Professor Art & Art History

Fleet



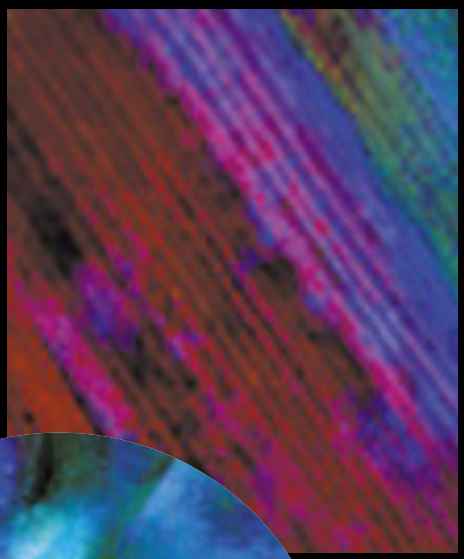
An Ill Wind

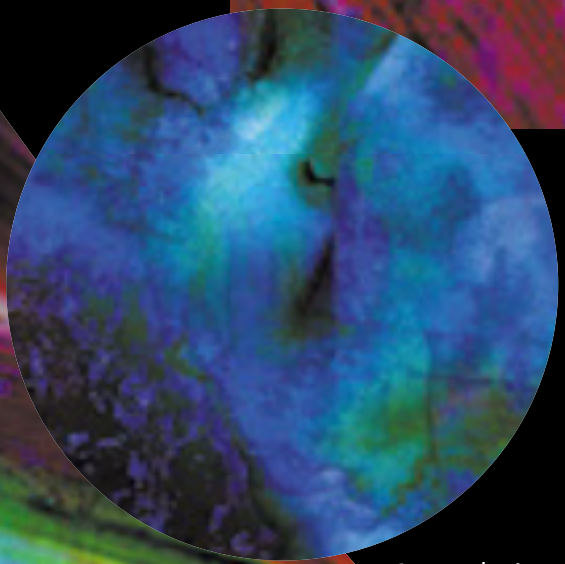
Spike

UAH

The University of Alabama in Huntsville

College of Liberal Arts





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