

DIALOGO

NEWSLETTER OF THE SOCIAL SCIENCES DIVISION



A Bridge to Latin America

Alfredo Jocelyn-Holt presents his work on student protests in Chile.

(photo by Jason Smith)

FOR OVER THREE DECADES, TINKER PROFESSORS HAVE CREATED CONNECTIONS WITH CHICAGO.

More than 100 distinguished scholars of Latin America, Spain, and Portugal have helped build enduring connections to Chicago through the Tinker Visiting Professor program, which marked its 30th anniversary in 2011–12.

Having the chance to teach and pursue research at the University has proven valuable to participating scholars in different ways.

Alfredo Jocelyn-Holt has written many influential books on Chilean history, but he never taught a course that compared indepen-

dence movements throughout Latin America until his stint as a Tinker professor. Spending time on campus this past winter quarter was intriguing for another reason, too.

“The University of Chicago sparks the imagination of any Chilean because of the Chicago Boys,” says Jocelyn-Holt. Economists trained by UChicago faculty beginning in the 1950s, the Chicago Boys had broad influence in Chile and “were highly revolutionary in terms of their economic mentality, so you are

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THE UNIVERSITY OF
CHICAGO

always curious about what the institution is like from an inside point of view.”

Gerardo Esquivel, an economist from the Colegio de Mexico, writes a popular blog called *El placer de disentir* (The pleasure of dissenting) and served as an economic adviser to Mexican presidential candidate Andrés Manuel López Obrador. He says his 2010–11 Tinker professorship gave him a chance to work on book-length projects and teach a course on Mexico’s political economy for the first time in his career.

Tinker professors are usually prominent academics, but the program has also attracted activists, artists, and writers. Alma Guillermoprieto taught three classes on recent Latin American history, revisiting revolutions and civil conflicts she had covered as a reporter. Spending time at the University, she says, “allowed me to systematize the knowledge and experience I’d acquired in the course of 30 years as a journalist.”

Such stories only hint at the returns on an investment made in 1981, when the Edward Larocque Tinker Foundation established the program with a grant to the Center for Latin American Studies (CLAS). The foundation

Perhaps the program’s most vital contribution is how it has exposed Chicago faculty and students to new ways of thinking.

supported similar short-term residencies at Columbia, Stanford, the University of Texas at Austin, and the University of Wisconsin–Madison. They shared a common goal: to expose US students and faculty to Latin American perspectives and foster cross-cultural and cross-disciplinary ties.

Tinker professors are nominated by Chicago faculty and hosted by departments across the University for a quarter or more. Those chosen are “the best scholars of the Americas and the Iberian world,” says history professor and CLAS director Mauricio Tenorio. In all, CLAS has wel-

comed 103 visiting professors from 18 different academic disciplines and ten countries: Argentina, Brazil, Chile, Colombia, Mexico, Nicaragua, Peru, Portugal, Spain, and Venezuela.

Most teach courses in the social sciences and humanities, drawing graduate and undergraduate students from such fields as economics, history, anthropology, political science, international relations, music, and Romance languages and literatures. The Harris School of Public Policy and the Biological Sciences Division have also hosted Tinker scholars, a trend that Tenorio expects to continue.



Mauricio Tenorio contributes to the conversation.
(photo by Jason Smith)

Tenorio believes the program offers equal value to visiting professors and the University. Any senior scholar from Latin America, Spain, or Portugal “is aware of the debates in the United States and yet doesn’t have access to the libraries, dialogues, workshops, conferences, and data banks that we have here,” he says. “So it’s a win-win situation: they come; they inevitably confront us with our parochialism, and at the same time they benefit enormously from the resources of the University.”

Jocelyn-Holt worked on two books while at Chicago, including a memoir focusing on the 2011 student protests at the University of Chile, his home institution. Teaching courses and sharing his research in progress was “incredibly valuable,” he says. “It allows you to think over things that you think are obvious—but they’re not so obvious if you’re presenting them in a different environment, to different people.”

Over three decades, the Tinker Foundation’s original \$750,000 grant has grown into an endowment worth more than \$7 million. Those resources have made it possible for CLAS to organize conferences and underwrite publications with former Tinker professors and their Chicago colleagues as collaborators.

A 2009 University conference on environmental policy, social movements, and science in the Brazilian Amazon followed residencies by three former Tinker professors from Brazil—Mary Helena Allegratti, Mauro Barbosa de Almeida, and Ricardo Paes de Barros. The three have created enduring relationships with Chicago faculty and opened their networks to students pursuing research in Brazil on related topics.

Scholars of Mexico have collaborated for three different Tinker-funded conferences, including a 2007 gathering on land, politics, and revolution that honored emeritus history professor Friedrich Katz. He died in 2010, but the project generated a book, *Revolución y exilio en la historia de México* (Ediciones Era, 2010), to which several former Tinker professors contributed.

By bringing eminent Latin American intellectuals to campus, the program adds a distinctive component to the training of Chicago graduate students. Tinker professors advise students’ theses and dissertations; they might even be called upon to write letters of recommendation. But most important, they offer perspectives and contacts that can point young researchers in valuable new directions.

Patrick Iber, PhD’11 (History), worked as a teaching assistant for Guillermoprieto while writing his dissertation. “She covered, as a



Tinker professors often point graduate students in new directions.
(photo by Jason Smith)

journalist, events which I had only read about in texts and documents,” he says. Tapping her extensive professional network, she put him in touch with others who could talk to him about his work.

Iber also connected with the Chilean novelist and diplomat Jorge Edwards, who came as a Tinker professor twice—in 1990–91 and 2009. “Because I write about Latin American intellectuals during the Cold War, Jorge Edwards actually appears as a ‘character’ in my dissertation,” says Iber. “It was extraordinary to be able to talk to him.” Iber did an interview with Edwards that was published by the *Chicago Review* and the prestigious Mexican journal *Letras Libres*, and they remain in touch.

“With this wave of scholars coming every year, we have established channels and bridges that have benefited our students enormously,” says Tenorio. “They serve as ambassadors for our students,” steering them toward archives, people, and approaches that guide students’ research.

Perhaps the program’s most vital contribution is how it has exposed Chicago faculty and students to new ways of thinking. Many works by leading social scientists from Latin America, Portugal, and Spain are never translated into English. As a result, says Tenorio, academics who don’t read other languages may be unfamiliar with important theoretical scholarship from the region.

Those barriers break down when faculty and students can meet and discuss ideas in person, whether they’re analyzing race in contemporary Brazil, economic reforms in Chile, or legal thought in 19th-century Mexico.

“The Tinker professors are fundamental,” says Tenorio, “because it’s like bringing the books here to speak.” —Elizabeth Station

HONORARY DEGREE RECOGNIZES TIES TO MEXICO

Jean Meyer, a prolific and influential historian of Mexico, will receive an honorary doctorate at the University’s 511th convocation in June. Nominated by the Center for Latin American Studies (CLAS), he is the first Mexican in the University’s history to be awarded the honor.

Meyer, a naturalized Mexican citizen who was born in Alsace, France, is a professor at the Centro de Investigación y Docencia Económicas (CIDE) in Mexico City. He has published more than 20 books on Mexican history in French, Spanish, and English, including a groundbreaking study of the Cristero rebellion (1926–29), and works on the history of religion and the Russian Empire.

By honoring Meyer, the University recognizes both an exceptional scholar and Chicago’s “enduring commitment to the study of Mexico and Latin America,” says Mauricio Tenorio, professor of history and CLAS director.



REPORT FROM THE DEAN

In 2005, I received an invitation to attend a meeting sponsored by the National Science Foundation. The University of California campuses had just banded together to start the first Alliance for Graduate Education and the Professoriate (AGEP) in the social sciences, and the leaders of the Social, Behavioral, and Economic Sciences (SBES) Directorate at NSF wished to gauge the interest of other institutions in forming alliances. Within a few months, the Social Sciences Division joined with counterparts at six other universities to form the Great Lakes Alliance for the Social and Behavioral Sciences (GLASS).

Originally founded in 1998 to serve the science, technology, engineering, and mathemat-

ics (STEM) fields, today the AGEP program seeks to “increase the number of underrepresented minority students receiving doctorates in STEM and SBES disciplines” and “increase the number of underrepresented minorities in faculty positions in STEM and SBES departments at colleges and universities.” GLASS has pursued these objectives with joint events serving all seven schools—UChicago plus Northwestern, Wisconsin, Illinois, Ohio State, Penn State, and Temple—and specific programs on each campus. In one of our first alliance events, the Social Sciences Division organized a one-day academic publishing workshop featuring the Temple University Press director, a University of Chicago Press editor, the *American Journal of Sociology* editor (from UChicago), the *Personality and Social Psychology Review* editor (from Northwestern), and faculty authors. Our students and faculty also participated in annual GLASS conferences focused on research presentations and professional development.

On our campus, since 2005, an AGEP grant has supported multiple activities for underrepresented minority students (and others), including opportunities to pursue research collaborations with faculty, a preterm mathematics review course (which I teach), and an innovative seminar devised by the professional writing program, the Little Red Schoolhouse, to train students to revise papers for publication. Its heart and soul, however, has been our SBE Task Force, a dedicated group of a half dozen senior underrepresented minority students who peer

mentor their junior colleagues, lead events to orient and socialize new doctoral students, and give valuable advice to me, dean of students Patrick Hall, and the leaders of the doctoral programs. With their help, we have learned a lot about how we can better support the efforts of underrepresented minority graduate students, whose numbers have increased steadily over the past ten years.

As I write, we and our GLASS partners are anxiously awaiting a new NSF call for proposals for the next iteration of the AGEP program. Anticipating its contents, we have also been in touch with the deputy provost for research and minority issues, William McDade, and his staff, and with our colleagues in the Biological Sciences and Physical Sciences Divisions. We hope that NSF will come forward with a strong commitment to the program, and we certainly plan to put forth an ambitious response. Regardless of the outcome, the Social Sciences Division will apply the lessons learned to prepare our underrepresented minority students even better to take their places as leading scholars and teachers in the social sciences in the 21st century, an objective that is important not only to them but also to the Division, to the University, and to our society.

Mark Hansen

John Mark Hansen, Dean

A NEW CHAPTER: SMALL SUCCEEDS HANSEN

Mario L. Small has been appointed dean of the Social Sciences Division for a five-year term, which takes effect on July 1.

Currently professor of sociology and chair of that department, Small, who joined the faculty in 2006, is recognized as a leading sociologist of his generation. His research focuses on the creation of community and social capital in urban spaces.

In a joint announcement, President Robert J. Zimmer and Provost Thomas F. Rosenbaum wrote that they were seeking a scholar and leader who would work with faculty to define the Division’s intellectual and educational direction, while building support for the Division. “This demanded a

dean with outstanding scholarly credentials, who was a collaborative leader for the faculty, and who would work with other deans, the provost, and the president to help build and fulfill the highest aspirations of the University. In appointing Mario to this position, we are confident in his ability to be such a leader.” An elected advisory committee of SSD faculty recommended Small for the post.

The president and provost also praised John Mark Hansen, the Charles L. Hutchinson Distinguished Service Professor of Political Science, who is stepping down after two five-year terms as dean, for his exceptional service.

“Mark has shaped the Division, appointing more than half of its current faculty while



dean, and has helped transform the educational experience for graduate students and undergraduates alike,” they wrote. “As professor, chair, dean, and deputy provost, Mark has been emblematic of the values of the University of Chicago.”

Graduate Student Spotlight

ALLISON DIBIANCA FASOLI COMBINES ANTHROPOLOGY AND PSYCHOLOGY TO STUDY HOW CHILDREN DEVELOP A MORAL VISION.



“The topic of morality has long interested me,” says Allison DiBianca Fasoli, AM’08, a graduate student in comparative human development. “I am particularly interested in competing visions of the moral domain, especially those that oppose neoliberal notions.” For her dissertation, which she hopes to complete next year, she conducted a yearlong ethnographic study of children’s religious education classes at an evangelical Christian church in North Reading, Massachusetts.

DiBianca Fasoli studied first and second graders in six different Sunday school classes, and observed family interactions in six families that belonged to the church. Her research was grounded in her ethnographic observations of church interactions as a whole: church events, weekly sermons, Bible study groups, general outings, and her informal conversations with both adults and children.

DiBianca Fasoli’s work was supported by a 2010 Gianinno Dissertation Fellowship, sponsored by Lawrence Gianinno, AM’79, PhD’99, and Susan Gianinno, AM’09, who both received their degrees in human development. “Allison DiBianca Fasoli is one of the exemplary graduate students in comparative human development who has benefited from our fellowship fund,” said the Gianinnos in a recent e-mail to *Dialogo*. “We are thrilled to provide this support.”

Dialogo contributor Carrie Golus, AB’91, AM’93, recently spoke with DiBianca Fasoli about her work.

WHAT WERE THE QUESTIONS THAT GUIDED YOUR RESEARCH?

I was interested in the fact that the disciplines of psychology and anthropology have dissimilar notions of morality. Psychology defines morality in terms of harm and justice, and the focus is on a singular pathway of moral development. Other types of ideas that have to do with authority, in-group preference and loyalty, or purity and pollution, for example, are seen as outside the moral domain or as developmentally prior—and hence, inferior—types of moral reasoning.

Anthropologists and cultural psychologists have critiqued this view as overly narrow. In anthropology, the idea that different cultures have different moral values is often a given.

In my research, I was trying to combine the two approaches: if there are diverse moral values, how would they be learned? In other words, how do you become oriented to, and internalize, local systems of morality?

Existing theories of moral development don’t really speak to that, because they don’t assume multiple moral frameworks or moral systems.

WHY DID YOU CHOOSE TO WORK WITH EVANGELICAL CHRISTIANS?

The evangelical part is actually the aspect of my project that is least central. I wanted to get at a moral system that is different from the one presented in psychology and different from my own. I didn't set out to study evangelicals in particular.

DID YOU HAVE ANY EXPERIENCE WITH EVANGELICAL GROUPS BEFORE?

No, my first real contact was doing this project. I was raised Catholic. To some extent, encountering the evangelical faith in this context, I could draw on what I know about Catholicism.

WAS IT DIFFICULT TO FIND A CHURCH THAT WOULD GIVE YOU SO MUCH ACCESS, ESPECIALLY TO YOUNG CHILDREN?

The people at "Boston Evangelical Church" were so overwhelmingly welcoming and generous with their time. Obviously, some had motives (just as I did): they saw this project as part of my own journey with God. As one church member told me, "We don't believe in coincidences." That was their explanation for allowing me this kind of access.

I don't know how much of an exception that was. I had tried to reach out to other churches in the area, but failed completely.

WHAT WAS IT LIKE, TRYING TO DO RESEARCH IN RELIGIOUS STUDIES CLASSES?

There were definitely instances when I felt incredibly uncomfortable. On the one hand, from the viewpoint of anthropology, you're a participant-observer, so you participate. But it's difficult in religion. For me to profess something that I didn't believe seemed wrong.

I found awkward ways of compromising. For example, they encouraged me to join in during circle prayer, which I did, trying to be a good participant-observer. We would all hold hands and when you're done saying your prayer, you squeeze the next person's hand. I would take the route of "saying the prayer in my head," hoping, is this enough time?

The adults knew I didn't necessarily believe what they did, but the kids didn't get that. I was in a teacher role, a helper in the classroom. It was confusing to them when I would not say anything in the circle prayer. All the kids would then want to do their prayers silently too.

YOU ALSO STUDIED FAMILIES IN THEIR HOMES, WHILE THEY WERE

EATING DINNER TOGETHER. DID YOU PARTICIPATE IN THE FAMILY DINNERS?

No. I would set up the video camera, then leave. The family had their mealtime by themselves, and I looked at the video recording afterward. I felt that a camera by itself was less obtrusive.

YOU ALSO ASKED PARENTS TO DISCUSS MORAL VIGNETTES WITH THEIR CHILDREN (SEE SIDEBAR). DID YOU DEVELOP THE VIGNETTES YOURSELF?

I wrote them, but based them on past research about moral reasoning, so I could make better comparisons. I also did the illustrations. I don't draw, but they were really fun to do.

I gave parents the vignettes and questions, then asked them to use the questions to guide the conversation. I wanted to see not just how kids learn morality, but how parents teach it.

WHAT SURPRISED YOU THE MOST?

The idea of service—that you help other people in order to develop a relationship with God—comes up again and again. That surprised me. I assumed that helping would be seen as an obligation or a duty—something God required them to do. But it wasn't talked about in that language at all.

In the psychological literature, research has shown that helping is seen as a good thing to do, but you don't *have* to help except in a life or death situation or special role relations (like parent-child). You can't be punished for not helping. I thought my sample was going to say you have to help, and they didn't. The data was exactly the same.

What was different was the reasoning. In the psychological literature, there's a lot of talk about individual rights. Of all the people I studied, only one person talked about rights. Instead, they talked about character. They were really concerned not that Johnny didn't help, but that he didn't even want to help. I thought that was interesting: you have to shape your desires so that you want to do these things.

SO WHAT DID YOU CONCLUDE ABOUT HOW MORALITY DEVELOPS?

I'm still exploring that. Very preliminarily, I'm finding that kids usually talk about things in terms of being "fair" or "even." Then parents put that into a spiritual framework: something like, "Yes, it's nice if things can be even, but sometimes we do things just to be helpful. Because God is giving you an opportunity to help."

During both the religious education classes and the vignette interactions, the idea of a deity was part of the discussions about helping. But during the family mealtimes, this was not the case. Jesus and God did come up, but not in the context of helping.

My research does not make a direct comparison with the development of nonreligious morality, because I only studied one group, though it has implications. I'm looking at the ways that the ethic of divinity gets placed on top of or embedded into other kinds of moral values, like equality and fairness.

DID YOU EVER FIND YOURSELF REEVALUATING YOUR OWN MORALITY?

I went to this church three times a week for a year. There were definitely times when I found myself thinking, when I was in an ordinary situation like the grocery store, how could this be an opportunity from God?

When I wasn't immersed in that environment anymore, those thoughts went away. But every time I get intensely into the data, I start thinking about these issues again.

HOW DOES IT FEEL NOT TO BE PART OF THAT WORLD ANYMORE?

I really miss the kids. Aside from doing research projects, I hadn't spent much time interacting with kids before. My work on children and development comes out of a theoretical interest, but hanging out with the kids was pretty fun.

WERE THE CHILDREN MORE MORALLY ADVANCED THAN CHILDREN NOT RAISED IN THIS ENVIRONMENT? WERE THEY NICER KIDS THAN AVERAGE?

I'm not sure you could say the kids were nicer or kinder. There were always kids who were disrespectful and would get sent out of class.

At this age, the kids don't really understand the idea of helping people as an opportunity. Few would say that on their own with no prompting from their parents. One of the reasons I chose this age range—first to second graders—was because I felt that would be when the kids were just starting to learn, and that's what I found.

THAT'S ACTUALLY A REALLY BEAUTIFUL IDEA, THAT WHEN SOMEONE NEEDS HELP, IT'S AN OPPORTUNITY.

Yeah, I think so too.

Moral Vignettes: OK or not OK?

As part of her research, DiBianca Fasoli gave parents moral vignettes—which she wrote and illustrated herself—to discuss with their children. In this vignette, Julie discovers she's forgotten her lunch money. She asks Sarah if she can borrow money for a sandwich, but Sarah says no—she wants to buy herself a drink and dessert as well as a sandwich.

DiBianca Fasoli then lists "some questions for you both to figure out together," such as:

- When Sarah refused to give Julie money, was that a sin?
- Should Sarah be punished in any way for not helping or is it her own business whether to help?
- Would it be OK for someone to try and make Sarah help, or is it up to Sarah whether she helps or not?
- Pretend that last week, Julie had given Sarah some money for lunch. Would Sarah's decision not to give Julie some of her money for lunch be wrong or would it be perfectly OK?
- Pretend that instead of classmates, Sarah was hired as Julie's babysitter. Would Sarah's decision not to give Julie some of her money for lunch be wrong or would it be perfectly OK?



Indigenous Inquiry

SOCIAL SCIENCE SCHOLARS
EXPLORE ISSUES SURROUNDING
THE DESCENDANTS OF AMERICA'S
FIRST INHABITANTS.



Plenty Coups, chief of the Crow nation until his death in 1932, stands with Mary Man With a Beard, his step-granddaughter.
(photo courtesy of the Denver Public Library)

Although it lacks a dedicated department of Native American studies, the University of Chicago has long been home to prominent scholars who work in the discipline, including linguist Edward Sapir (1884–1939), anthropologist Frederick Eggan (1906–91), and Raymond Fogelson, emeritus professor of anthropology and author of *The Cherokees: A Critical Bibliography* (Indiana University Press, 1979) as well as *Tribes of the Southern Woodlands* (Time-Life Books, 1994). And the scholarship continues: this spring, *Dialogo* caught wind of three intriguing projects connected to America's indigenous populations.

COLLABORATIVE THINKING

When faced with the destruction of their traditional way of life—and with it, all conception of what a good life would entail—how do people carry on? Jonathan Lear, the John U. Nef Distinguished Service Professor of Social Thought and Philosophy, explored that question in *Radical Hope* (Harvard University Press, 2006). The book tells the story of Plenty Coups, chief of the Crow nation who witnessed the collapse of his tribe's hunting and warrior culture in the late 1800s. Remembering a dream he had as a child, the leader did not resist the catastrophic onslaught of Western civilization, accepting it as inevitable, but predicted that new good forms of living would arise for the Crow. Lear argues that Plenty Coups's acknowledgement of his culture's destruction has given his descendants the freedom and power to reinvigorate the Crow tradition; how that will play out, he writes in the book's conclusion, is “the task of Crow poets, of Crow leaders, and their followers.”

Soon after *Radical Hope* was published, Lear gave a talk at the University of Montana, where he met one of those Crow poets: Scott Bear Don't Walk, who grew up in Billings, Montana, about 15 miles outside the Crow reservation. The two men began corresponding, and a year later Bear Don't Walk arrived at the University, where he is currently a student in the John U. Nef Committee on Social Thought. His work at UChicago focuses on the relationship between Western and Native American cultures and the question of how creative writers grapple with social and political issues. Also after *Radical Hope's* publication, Mark Payne, associate professor of classics and social thought, approached Lear to express interest in his work with the Crow. In researching his 2010 book *The Animal Part: Human and Other Animals in the Poetic Imagination* (University of Chicago Press), Payne became intrigued by 19th-century Native American atti-



A Crow tribal elder participates in the annual Crow Fair in Montana.
(photo by Jonathan Lear)

tudes toward animals and wanted to learn more.

The three men began a dialogue, then started meeting regularly on Thursday mornings when they learned about three unpublished manuscripts documenting Crow culture at the turn of the 20th century and received tribal permission to acquire them for study. The first, called *Crow Field Notes*, was found in the basement of the Field Museum and is an oral history as told to anthropologist Donald Collier in the late 1930s. Collier interviewed tribal elders about diverse topics including marriage, clans, wars, and laws; the narrative alternates between the informants' point of view and Collier's. The other manuscripts, written in the mid 1920s by William Wildschut, a Dutch trader who became close friends with many on the Crow reservation, were in storage at the Smithsonian's National Museum of the American Indian. One Wildschut text is a biography of Plenty Coups, and the other documents Crow religious beliefs and practices, such as the creation of medicine bundles.

For the past two and a half years, the scholars have met to discuss the manuscripts line by line. Their work is part of a broader collaboration

with five members of the Crow tribe, including Bear Don't Walk's father. The conversation is about the future of the Crow: how traditional Crow virtues and culture will develop alongside the tribe's current challenges. The scholars stress that their work is not *on* the Crow; rather, says Lear, they hope to gain an understanding of these texts that they can share with their “friends and relatives in a community activity of thinking about how to be.”

To that end, the scholars are looking at different themes in the documents in terms of what they might reveal about the Crow—as well as the people who wrote about them. For example, in the Collier manuscript, which the trio has already worked their way through, the documenter includes a section on “wife stealing,” once practiced by members of Crow warrior societies. A male from one society, accompanied by several of his peers, would approach the home of a man from a rival society and announce that he had come to take that man's wife. The potential new husband had to have some previous relationship with the woman, and the woman had to consent. “One of the interesting things, when you com-

pare it to the Anglo-Western view of heroism,” says Lear, “is that the heroic gesture of the man whose wife is being taken is to put up with it. Something we’ve been debating is whether this practice increased after tribal warfare was outlawed by the federal government in the 1880s; was it a new way to show that you are brave? Was there an increase in trying to show manliness by letting one’s wife go?”

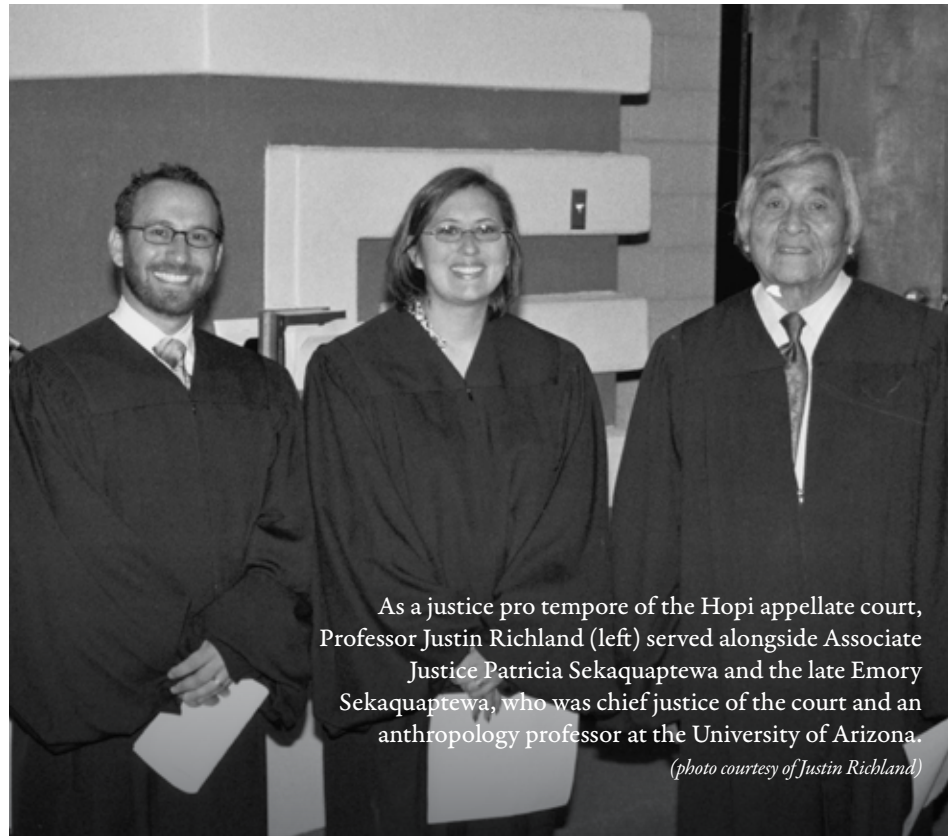
Another issue, says Bear Don’t Walk, concerns the term itself: did Collier describe the practice as “wife stealing” because that was how he understood it in Western terms? A better term, according to Bear Don’t Walk, might be “wife exchange,” because the act was not physically coercive, and the warrior society that was raided would then do the same thing in turn. Either way, he says, the practice underscores that “marriage within the tribe is a very different concept than in America otherwise.”

Also striking in the Collier manuscript, say the scholars, is the nonchalant manner in which the informants mention revolutionary changes, such as the building of a railroad. “I think one way of tolerating confusion,” notes Payne, “might be to not think too clearly in the immediate moment; to let it be for a while. Whereas Western thinkers would shine a bright light on the issue.”

And, says Bear Don’t Walk, “if someone woke you up in the middle of the night and took you to a very different world, it might take you some time to talk about it. In my mind, some of the temporality question is a kind of shock. But it’s finally time to talk about these things, and some Native American thoughts and ideas are entering places where they weren’t before, like the academy. To actually have people like Jonathan and Mark speaking about Native American ideas as ideas—I think that’s the innovation.”

LANGUAGE AND LAW

Pushed against the walls of Justin Richland’s third-floor Haskell Hall office are four enormous filing cabinets, their locked drawers filled with nearly 400 audio and video recordings. The recordings date back to the 1970s and document hearings in the tribal court of the Hopi Indian nation in northeastern Arizona. Richland, an associate professor of anthropology who joined the University last fall, transcribed many of the tapes to research his 2008 book, *Arguing with Tradition: The Language of Law in Hopi Tribal Court* (University of Chicago Press), which explores how Hopi culture is integrated into the tribe’s legal system. Founded in 1972, the Hopi Tribal Court has always taped its proceedings, but does not have a court ste-



As a justice pro tempore of the Hopi appellate court, Professor Justin Richland (left) served alongside Associate Justice Patricia Sekaquaptewa and the late Emory Sekaquaptewa, who was chief justice of the court and an anthropology professor at the University of Arizona.

(photo courtesy of Justin Richland)

nographer; Richland’s transcripts serve as the sole written record of the court’s hearings.

Richland has worked with the Hopi court since the mid ’90s, when he was a law student at the University of California, Berkeley. As part of a program started by a classmate and member of the Hopi tribe, Patricia Sekaquaptewa, Richland did legal research on behalf of the tribe’s appellate court (the supreme court of the Hopi Tribal Court system) and relished the opportunity to examine law from a different social and theoretical perspective. Realizing that a law-firm career was not for him, in 1997 he entered the doctoral program in anthropology at the University of California, Los Angeles, and continued his work with the tribe.

Richland’s doctoral fieldwork, which developed into *Arguing with Tradition*, began when Hopi village and tribal leaders asked him to examine how their tribal court had employed custom and tradition in solving past property disputes. Although the Hopi court uses Anglo-American adversarial rules, personnel, and procedures, says Richland, other tribal legislation and case law require the court to give preferential place to considerations of Hopi culture. “This seems like a reasonable thing to do,” says Richland, except the process is complicated by the structure of the Hopi Indian nation. The Hopi tribe as a unified entity did not exist until 1934, when the federal

Indian Reorganization Act consolidated 12 villages—each composed of several different clans, each clan with its own body of customs—into a single tribe. The result, according to Richland, is “a dispersed sense of knowledge about tradition and knowledge about law, and thus authority to express what the law is.”

When village property disputes are brought to tribal court, judges are faced with the difficult task of determining the “authoritative expression of traditions at play,” says Richland. To help tribal court officers and leaders sort through these issues, Richland lived on the reservation for 16 months, attending court every day and analyzing his transcripts of past hearings. Paying close attention to language nuances, Richland developed an ethnographic account of how discourses of tradition and culture affect case outcomes. For example, one trial began with the judge stating that the will in question was valid unless the plaintiff could prove that her mother was mentally incapacitated when she signed it. But the trial went in a dramatically different direction when the plaintiff began an impassioned narrative about her traditional rights to property as a daughter, woman, and caretaker. The judge ultimately dismissed the case, leaving the decision to the parties’ village and creating space for the issues of “personal history, responsibility, and social rela-

tions” raised by the plaintiff, writes Richland in *Arguing with Tradition*.

Richland says that his anthropological approach focuses more on what indigenous communities are doing with tradition than on evaluating the traditions themselves. It’s fitting, then, that his work is intertwined with the day-to-day operations of the Hopi Tribal Court. After the research for *Arguing with Tradition* was completed, Richland and Sekaquaptewa, with the assistance of several friends and colleagues, founded the Nakwatsvewat Institute (nakwatsvewat.org), a Native American-run organization that offers social justice services to US indigenous communities. Through the institute, Richland collaborated with tribal members to create programs that inform Hopi about their tribal legal system and assist village leaders in processing property complaints. And in 2005, Richland began serving as a justice pro tempore of the Hopi appellate court. Tribal leaders asked him to assume the post, an invitation that he describes as an incredible honor. “There were certainly one or two people who said, ‘what is that guy doing up there?’” Richland remembers with a laugh. “Though I will say that other non-Hopi have sat on the court before me. I was humbled, so it was daunting. But I was very eager to live up to the trust that I felt had been bestowed on me.” As a judge on the appellate court for three years, Richland looked at broad questions of due process. “I wasn’t getting into the substance of this is tradition and this isn’t,” he says. “I never found myself in that position and would have left it to others if I had.”

His work with the Hopi ongoing, Richland has started a second project with a tribe in California that is seeking federal recognition. He is helping the tribe organize, catalog, and archive the tens of thousands of documents related to their claim. “Currently,” says Richland, “they are held in cardboard boxes and filing cabinets stacked to the rafters of an old fire station’s boiler room.” Throughout the process, he is examining the written evidence and how the guidelines for obtaining federal recognition are forcing tribal leadership to make difficult decisions when they discover that people who had always thought they were descendants of tribal members are actually not. “The effort of making this claim is shaping the community in very real ways,” says Richland. “And it is also coming back to reflect on the community. The federal government is putting this tribe in a dilemma. They can get federal recognition for the people who meet the requirements at the expense of these other folks, or they can give up the process and continue to be the community they’ve always been.”

EXPERIENCES IN ACADEMIA

Eleven years ago, Antonie Dvorakova left her native Czech Republic to study at the University of Kansas on a Fulbright Scholarship. With a background in clinical psychology, she was interested in educational opportunities for disadvantaged populations, such as the Romany in her home country, and thought that inspiration and solutions could be found in a relatively diverse nation like the United States.

Working toward a master’s in KU’s Indigenous Nations Studies program, Dvorakova researched well-being and educational attainment in Native American college students, and soon realized that “ethnic problems are not quite resolved in the United States either—no easy solutions exist.” In 2003 Dvorakova arrived as a doctoral student in the Department of Comparative Human Development, a research idea in hand: to gain insight into educational opportunities for disadvantaged populations, she would speak to minority academics who had managed a high degree of success in the most challenging environments. Her dissertation, which she plans to finish next year, explores the factors that allowed a group of Native American scholars to persevere throughout their educational careers and succeed at the level where they are most underrepresented and marginalized, by earning doctorates and teaching at mainstream universities (as opposed to entirely Native American institutions).

To conduct her research, Dvorakova traversed the country via car, interviewing 42 scholars, 21 men and 21 women. Affiliated with 23 different universities, they represented a range of fields: humanities, biology, health sciences, education, social sciences, law, and engineering. Four interviewees had left academia for other work, and two were retired academics. The scholars had varied backgrounds, but almost all came from families with low levels of education.

My research questions the assumption in existing literature that minority persons necessarily experience serious identity conflicts caused by the pressures of living in these two worlds.

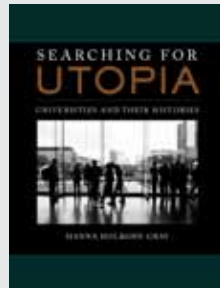
Many said that they had experienced institutional discrimination, racial stereotyping, and personal adversity, challenges that had caused their peers to quit at various levels of education. “However,” says Dvorakova, “they also testified about factors that helped them attain their PhD degrees and become accomplished professors at well-regarded universities.” Although Dvorakova’s interviewees described their academic environment and their Native American home community as two very different spheres, they did not find them incompatible: “My research questions the assumption in existing literature that minority persons necessarily experience serious identity conflicts caused by the pressures of living in these two worlds.” Rather, Dvorakova says, the scholars were able to integrate their ethnic and professional identities because they “considered academia a tool,” one that allowed them to correct misconceptions about Native Americans and Native American culture while achieving goals that benefited their communities. Seeing themselves within the context of their broader home community motivated the academics to set an example for others in their tribe and gave them a strong sense of self apart from academic titles or achievement.

From a theoretical standpoint, Dvorakova hopes her work will contribute an original perspective on how conceptualizations of tribal identities can shape the daily lives and experiences of indigenous persons. On a practical level, she says, her research has the potential to inform policies on recruiting and maintaining minority scholars while empowering these same individuals: “The knowledge generated by this study may encourage members of underrepresented minority groups to pursue careers in higher education, and even more importantly, to do so with realistic expectations that aid their persistence.” —K.E.M.

Divisional & Alumni News

DIVISIONAL NEWS

FACULTY BOOKS



Gray Reflects on the Nature of the University

Hanna Holborn Gray, former University president and the Harry Pratt Judson Distinguished Service

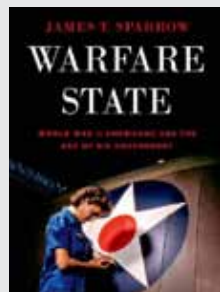
Professor Emeritus of History, published *Searching for Utopia: Universities and Their Histories* (University of California Press, 2012). The book examines changing notions of the ideal education and university and how they affect debates over the structures and purposes of liberal learning.



Farquhar Describes Cultural Practice in Contemporary Beijing

Judith Farquhar, AM'75, AM'79,

PhD'86, the Max Palevsky Professor of Anthropology, published *Ten Thousand Things: Nurturing Life in Contemporary Beijing* (Zone Books, 2012). Coauthored with Chinese philosopher Qicheng Zhang, the book examines what life is and is becoming in modern Beijing. The authors describe how the city's residents understand and nurture the good life, practicing activities that promote well-being.



Sparrow Explores the Expansion of American Government

James Sparrow, associate professor of history, published *Warfare*

State: World War II Americans and the Age of Big Government (Oxford Univer-

sity Press, 2011). Sparrow examines the rapid expansion and increased social influence of the federal government during World War II. His history of social politics explores the transformation of the American nation-state, asking how and why Americans adapted to the wartime expansion of the government and its authority.



Winter Examines Scientific and Cultural Conceptions of Memory

Alison Winter, AB'87, associate professor of history, authored *Memory: Fragments of a Modern History* (University

of Chicago Press, 2012). Winter traces the cultural and scientific history of the understanding of memory, from the early metaphor that likened memory to a filing cabinet to the current model of an extremely complicated, brain-wide web of cells and systems.



Maestripieri Investigates the Evolutionary Roots of Human Behavior

Dario Maestripieri, professor of comparative human development, evolutionary biology,

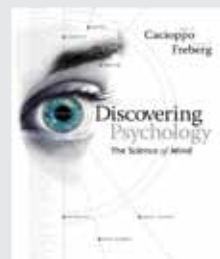
and neurobiology, published *Games Primates Play: An Undercover Investigation of the Evolution and Economics of Human Relationships* (Basic Books, 2012). Drawing on his extensive research of the social behavior of rhesus macaques and other nonhuman primates, Maestripieri examines the unspoken customs that govern human behavior and illuminates how our primate nature drives our everyday lives.



Tenorio Offers a Kaleidoscopic Vision of Mexico City

History professor Mauricio Tenorio debuted *I Speak of the City: Mexico*

City at the Turn of the Twentieth Century (University of Chicago Press, 2012), a multidisciplinary exploration of Mexico City from 1880 to 1940. Looking through the varied lenses of literature, art, music, architecture, popular language, and public health, Tenorio challenges conventional wisdom about Mexico City and the turn-of-the-century world to which it belonged.



Cacioppo Coauthors Undergraduate Textbook

John Cacioppo, the Tiffany and Margaret Blake Distinguished Ser-

vice Professor of Psychology, published *Discovering Psychology: The Science of Mind* (Wadsworth Publishing, 2012), with coauthor Laura Freberg. Intended to complement undergraduate introduction to psychology courses, the textbook presents psychology as an integrative, multidisciplinary, and cohesive field.

ACCOLADES



Conzen Honored Upon Retirement

Kathleen Neils Conzen, the Thomas E. Donnelley Professor Emerita of History, received the 2012 Eugene Asher

Award for Distinguished Post-Secondary Teaching. The Eugene Asher Award was established in 1986 to recognize

outstanding teaching and advocacy for history teaching at two-year, four-year, and graduate colleges and universities. The accolade recognizes inspiring teachers whose techniques and mastery of subject matter have made a lasting impression and substantial difference to students of history. Conzen's award was conferred in Chicago at a January meeting of the American Historical Association. On February 29, Conzen retired from teaching and assumed emerita status.

Conzen received her PhD from the University of Wisconsin-Madison and taught at Wellesley College before joining the UChicago faculty in 1976. A January 5 conference at the Newberry Library called "Kathleen Neils Conzen: Historical Legacies" paid tribute to Conzen's "40 years of service to the historical profession, her contributions to the fields of immigration history, urban history, and Western history, and her mentoring of scores of doctoral students."



Holt Selected as 2012 Ryerson Lecturer

Thomas Holt, the James Westfall Thompson Distinguished Service

Professor of History, served as the 2012 Ryerson Lecturer. The lecture was held on Tuesday, May 8, in Ida Noyes Hall. Holt reflected on "40 years of teaching about race." Ryerson lecturers are selected by a committee of their faculty peers.

The Ryerson Lectures grew out of a 1972 bequest to the University by Nora and Edward L. Ryerson, a former chair of UChicago's Board of Trustees. The event has become a "hallmark of the University," said Hugo Sonnenschein, president emeritus and the Adam Smith Distinguished Service Professor of Economics, because of its "rich tradition in celebrating the work of our faculty."



Bidwell to Receive the Maclean Award

Charles Bidwell, U-High'46, AB'50, AM'53, PhD'56, will receive a 2012 Norman Maclean Award during Alumni Weekend,

May 31 to June 3. Bidwell is the William Claude Reavis Professor Emeritus of Sociology. The Maclean Award was given for the first time in June 1997 and honors emeritus or very senior faculty for extraordinary contributions to teaching and to the student experience of life within the University community.

A former UChicago graduate student who served as one of Bidwell's nominators wrote, "As I look back on my own career I have growing appreciation for what Charles did for me. He demonstrated a disposition that was at once professional as well as indicative of an outright love and belief in what he was doing. His approach urges the student to constantly engage, and rethink, just for the sake of getting it absolutely right. This spirit means that work will be novel, but also endure."

POMERANZ APPOINTED UNIVERSITY PROFESSOR



Kenneth Pomeranz, one of the nation's leading scholars of modern China, will join the Social Sciences Division on July 1 as a University Professor of History.

Pomeranz received his BA in history from Cornell and his PhD from Yale, where he studied under preeminent China historian Jonathan Spence. Currently distinguished professor of history at the University of California, Irvine, Pomeranz will help strengthen UChicago's highly regarded body of scholarship on China and broaden the impact of that work across disciplines, said Dean John Mark Hansen.

"Although a historian by training, Kenneth Pomeranz conducts research that addresses key questions for all of the social sciences," Hansen continued. "He is a scholar of the first rank, and his recruitment makes an outstanding faculty even stronger.

"His influence will be felt well beyond the Department of History. He will make an impact in the rest of the Social Sciences Division, in the Humanities Division, the Harris School, Chicago Booth, and the Law School," Hansen said.

Pomeranz said he was attracted to the University of Chicago because of its historically strong commitment to China and East Asia, the flexibility of its intellectual organization, and the interdisciplinary nature of faculty scholarship. He noted that the scholarship of both undergraduate and graduate students at the University also played a role.

"I'm impressed that students at the undergraduate level are attracted to the University to become seriously engaged in the material they study, and that there is a robust graduate program in all fields," said Pomeranz. "Additionally, as a China scholar, it is exciting that there are people doing serious work across disciplines, in political science and in East Asian studies, including Japan and Korea."

University Professors are selected for internationally recognized eminence in their fields as well as potential for high impact across the University. Pomeranz is the 18th person ever to hold a University Professorship, and the sixth active faculty member with that title.—William Harms

ALUMNI NEWS



Miguel Ángel Broda, AM'70; Carlos Alfredo Rodríguez, PhD'73; and Ricardo López Murphy, AM'80, gather at the Universidad del CEMA.

The Chicago School of Economics in Argentina

Last summer, a group of Argentine economists who graduated from the University of Chicago met at the Universidad del CEMA to hear Juan Carlos de Pablo, a well-known economist, present his paper "The Chicago School of Economics in Argentina."

"If Roy Forbes Harrod was able to write a remarkable biography of John Maynard Keynes without belonging to the 'circus' that surrounded the latter," said de Pablo, "and not even be in Cambridge but Oxford, this writer, who never set a foot at the University of Chicago and studied at Harvard, can attempt an analysis of the role that the Chicago school played in Argentina."

The seminar, attended by 20 University of Chicago graduates, was held in the Chicago workshop tradition; the speaker had only a few minutes to introduce the topic before discussion began, said participant **Julio Elías**, AM'01, PhD'05.

Please see the online version of *Dialogo* at socialsciences.uchicago.edu/alumni for a full list of attendees.

Agustín Carstens, AM'83, PhD'85 (Economics), accepted a Bravo Business Award from *Latin Trade* magazine. Carstens, governor of the Bank of Mexico, received the accolade following his candidacy for director-general of the International Monetary Fund. Although Carstens's bid was unsuccessful, his "candidacy won positive exposure for a country beset by drug-war violence in certain regions, but one that has emerged as an unlikely standard-bearer of macroeconomic prudence," wrote David Agren in October's edition of *Latin Trade*.

Leonard Ritt, AB'59, AM'63 (Political Science), published an article, "The Curious-Looking Curio: American Indian Beaded Watch Pouches with Fobs," in the winter 2011 issue of *American Indian Art Magazine*. Ritt was a political science professor at Northern Arizona University for 31 years, but in retirement has focused on research projects in native art. The article discusses beaded watch pouches, an artifact that has no counterpart in Native American culture, detailing their history, use, materials, and design.

Justin Yifu Lin, PhD'86 (Economics), chief economist and senior vice president of the World Bank, debuted *Demystifying the Chinese Economy* (Cambridge University Press, 2011). Lin draws on economic analysis and personal reflection on policy debates to investigate Chinese economic development. He provides a historical context and theoretical framework for understanding the dramatic economic transitions China continues to undergo.

Jeffrey Stauch, AM'06 (MAPSS), authored *Effective Frontline Fundraising: A Guide for Nonprofits, Political Candidates, and Advocacy Groups* (Apress, 2011). The book is a step-by-step guide to effective and sustainable philanthropic fundraising. Stauch is a leadership gifts officer at Middlebury College.

Gertrude Himmelfarb, AM'44, PhD'50 (History), published *The People of the Book: Philosemitism in England, from Cromwell to Churchill* (Encounter Books, 2011). This social history presents a growing respect for Judaism in England, challenging the convention of defining Jewish history primarily through anti-Semitism. Himmelfarb, who is also known as Bea Kristol, is professor emeritus at the Graduate School of the City University of New York.

Robert A. LeVine, AB'51, AM'53 (Anthropology), and **Sarah LeVine**, AM'66 (Social Service Administration), published *Literacy and Mothering: How Women's Schooling Changes the Lives of the World's Children* (Oxford University Press, 2011) with Beatrice Schnell-Anzola, Meredith L. Rowe, and Emily Dexter. The book is the culmination of a decades-long study LeVine et al. conducted on the impact of maternal schooling and literacy on mothering in developing countries. Robert A. LeVine is the Roy E. Larsen Professor of Education and Human Development, Emeritus, at Harvard University and directed the Project on Maternal Schooling that informs the book. Sarah LeVine, an anthropologist who has conducted research on four continents, coordinated the fieldwork of the Project on Maternal Schooling.

In Memoriam



Michael Mussa
(photo by Leslie E. Kossoff/AFP/Newscom)

MICHAEL MUSSA

Michael Mussa, AM'70, PhD'74 (Economics), a former chief economist at the International Monetary Fund, died of heart failure January 15 in Washington, DC. He was 67. After teaching at the University of Chicago Booth School of Business for 15 years and spending two years as a member of the US Council of Economic Advisers under President Ronald Reagan, Mussa joined the IMF, serving as chief economist from 1999 to 2001. He then became a senior fellow at the Peterson Institute for International Economics, where he remained until his death.

Describing Mussa's contributions as a faculty member, Booth emeritus professor Robert Aliber told Laura M. Browning, AM'06, "Mike was brilliant—and fearless, always ready to challenge his older colleagues and to provide guidance to MBA and PhD students. His technical competence was superb, but he was one of the few with these skills who had a strong sense of relevance. Mike had a keen sense

of policy, and how ambitious one might be in advancing policy reforms. He was remarkable in his understanding of public finance, monetary theory and policy, international trade and international money. Few matched his breadth as a one-person department."

FRED C. IKLÉ

Fred C. Iklé, AM'48, PhD'50 (Sociology), died November 10 in Bethesda, MD. He was 87. Iklé held federal appointments, including director of the US Arms Control and Disarmament Agency under Presidents Nixon and Ford and undersecretary of defense for policy during both Reagan administrations. He received the 1987 Distinguished Public Service Medal from the Department of Defense. In 1988 Iklé joined the Center for Strategic and International Studies as a distinguished scholar. Also holding positions with Harvard's Center for International Affairs and the RAND Corporation, he published several books, most recently *Annihilation from Within*:

The Ultimate Threat to Nations (Columbia University Press, 2006).

An obituary published in the *Wall Street Journal* stated, "The Cold War ended with a glorious whimper 20 years ago, which means that too few young Americans will have heard of the contributions of Fred Iklé. The far-seeing defense strategist was one of those who helped win that long twilight struggle, as it was once known, without a US-Soviet nuclear exchange."

JAMES Q. WILSON

James Q. Wilson, AM'57, PhD'59 (Political Science), died March 2 in Boston. He was 80. Pioneer of the "broken windows" theory that eliminating markers of community decay such as vandalism would create safer neighborhoods, Wilson received the 2003 Presidential Medal of Freedom. After 25 years at Harvard, Wilson joined UCLA's Anderson School of Management and later Pepperdine University. Adviser to many politicians and police officials, he wrote or cowrote several books, including *American Government: Institutions and Policies* (D. C. Heath, 1980) and *Crime and Human Nature* (Simon & Schuster, 1985). Given a Lifetime Achievement Award from the American Political Science Association, Wilson also received the 2006 UChicago Alumni Association Alumni Medal. In 2011 the American Enterprise Institute created a chair named in Wilson's honor.

An obituary in the *Wall Street Journal* described Wilson as a quintessential political scientist: "Jim Wilson liked to get things right, which as far as we can remember he always was. Wilson was indeed a political scientist, and in the old-fashioned sense: he only concluded what the evidence allowed, and he applied this method to politics, broadly defined as the choices we make about how we govern ourselves. Over his career, as the modern university grew more and more obscurantist and irrelevant, Wilson's scholarship—on everything from poverty to crime to bureaucracy to morals—moved public policy and changed America for the better."

Dialogo Details

Additional divisional and alumni news appears in the online version of *Dialogo*, available at socialsciences.uchicago.edu/alumni.

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DIALOGO

WHAT WILL YOU DISCOVER?

alumniweekend

May 31–June 3, 2012

SSD EVENTS DURING ALUMNI WEEKEND 2012

FRIDAY, JUNE 1

1:30–2:45 p.m.
UnCommon Core Session I
**Brazil and the Southern
Cone Economies in the
21st Century**

3:00–4:15 p.m.
UnCommon Core Session II
**Chicago: Origins and
Vistas of a Mexican City**

4:30–6:00 p.m.
**Latin American
Studies Reception**
Social Sciences Quad

SATURDAY, JUNE 2

10:30–11:45 a.m.
Awards Ceremony
Rockefeller Chapel
Social sciences alumni
award winners: Charles E.
Bidwell, U-High'46, AB'50,
AM'53, PhD'56; Patrick F.
Conway, AM'78; and Muriel
D. Lezak, PhD'47, AM'49.

4:15–5:30 p.m.
UnCommon Core Session IV
**Coming Together or
Coming Apart? America
and the 2012 Election**
John Mark Hansen

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