Gendered garrisons: Masculinity, femininity, and class identity in the post-Civil War Western Army, 1865--1898

A question of honor: State character and the Lower South's defense of the African slave trade in Congress, 1789--1807

Student idealists and the specter of natural science, 1870--1910

Integrating the gridiron: Civil rights and American college football, 1935--1970

Washington's sweetheart: Nannie Helen Burroughs

Fard Muhammad in historical context: An Islamic thread in the American religious and cultural quilt

Confining Indians: Power, authority, and the colonialist ideologies of nineteenth-century reformers

Reckoning: The communications frontier in early New England

The hammer and the cross: America's holy war against Communism
Herzog, Jonathan. Proquest Dissertations And Theses 2008. Section
The Land League in the United States and Ireland: Nationalism, gender and ethnicity in the Gilded Age

Everyone's all-Americans: Race, men's college athletics, and the ideal of equal opportunity

Contentious liberties: Gendered power and religious freedom in the nineteenth-century American mission to Jamaica

United by gold and glory: The making of mining culture in Goldfield, Nevada, 1906--1908

The ultimate vacation: Watching other people work, a history of factory tours in America, 1880--1950

"Up against the world like it is": Documentary expression in the South, 1925--1965

Empire State building: Interests, institutions, and the formation of states and parties in New York, 1783--1845

Suspected criminals, spies, and "human secret weapons": The evolution of Japanese-American representations in political and cultural discourse from Hawai'i to Japan, 1880--1950s

From empire to isolation: Internationalism and isolationism in American thought

One nation, one world: American clubwomen and the politics of internationalism, 1945--1961

Everything old is new again: A social and cultural history of life on the retirement frontier, 1950--2000

Sex without spheres: Labor, marriage, and citizenship in the era of the new woman

From internationalism to globalism: The United States and the transformation of international politics in the 1970s

Trans-nations: Indians, imagined communities, and border realities in the twentieth century

Religious diplomacy: American Protestants and a Jewish State, 1933--1979

Related states: Pragmatism, progressivism, and internationalism in American thought and politics, 1880--1920
Throntveit, Trygve Van Regenmorter. Proquest Dissertations And
Majority rule, minority rights: The Christian Sabbath, liquor, racial amalgamation, and democracy in antebellum America

The State Department's Bureau of European Affairs and American diplomacy, 1909--1989

A history of drug regulation in the United States 1902--2008: Effects on women's health

The specter of disunion in the early American republic, 1783--1815

Conflict and compromise: American military chaplains and the Vietnam War

Cosmopolitan Southerner: The life and world of William Alexander Percy

Race, conservative politics, and U.S. foreign policy in the postcolonial world, 1948--1968

The house that Dr. Pope built: Race, politics, memory and the early struggle for civil rights in North Carolina
Number: AAT 3304242.


The last desperate cure: Electrical brain stimulation and its controversial beginnings

Little man: Four junior physicists and the Red Scare experience

Inhabiting Indianness: US colonialism and indigenous geographies

Continuity and change in the revolutionary Iran foreign policy: The role of international and domestic political factors in shaping the Iranian foreign policy, 1979--2006

The Enlightenment in praxis: An experiment in unifying theories of American political development


The shift in terrorist information operations strategies: A comparative case study
Millick, Brad Alan. Proquest Dissertations And Theses 2008. Section
This isn't your mom's Tupperware party: How EMILY's List changed the American political landscape

Embracing dissent: Presidential leadership and the development of legitimate party opposition in the United States

Evolution of the modern rhetorical presidency reconsidered: Presidential presentation and development of the State of the Union Address

The politics of criminal law reform: A comparative analysis of lower court decision-making

Political influence on agency rulemaking: A case study of the Federal Communication Commission's review of media ownership regulations from 1996 to 2004

Quakers and capital: The role of social networks and circuits in the evolution of venture capital in Philadelphia, 1980--1999

Oppositional culture, hip-hop, and the schooling of black youth

Faith in action: The Catholic Church and the Immigrant Rights Movement,
Gendered garrisons: Masculinity, femininity, and class identity in the post-Civil War Western Army, 1865--1898

Abstract (Summary)
This dissertation examines how and why male and female gender identities were formed, maintained, and contested within post-Civil War Western military garrisons. Until recently, scholars have viewed the Western Army as an all-male enterprise, yet officers' wives, laundresses, and prostitutes played crucial parts in post society that necessitate a more thorough consideration of both masculine and feminine roles in Western garrisons. Moreover, previous studies of Western women have explored whether the Western experience liberated women from gendered constraints, and the degree to which women were able to exert "civilizing" influences on Western communities.

This project expands and complicates these questions in order to illuminate how gender ideology shaped behavior for both men and women of varying class and racial backgrounds within Western military communities. Based on my study of published and unpublished memoirs, correspondence, and diaries, as well as Army correspondence and general court-martial cases, I argue that gender played a vital role in structuring social boundaries for all garrison inhabitants. Working-class women and enlisted men held different understandings of appropriate gender behavior that often clashed with the beliefs that middle-class officers and their wives espoused. These disputed understandings of masculinity and femininity forced military officials to mediate and regulate gendered behavior for all post inhabitants. Further, ideas about masculinity and femininity were deeply intertwined with each other--men understood their own identities as men in relation to and in conjunction with their conceptions of femininity. My investigation of the western Army's internal gender and
racial dynamics reveals a white middle class struggling to maintain its
gender and class identity and power in the face of challenges from working-class
immigrants, African Americans, and Native Americans. My research thus suggests
that the process of "civilizing" the West—in which the U.S. Army, with its
internal class, racial, and gendered tensions, played a vital part—was much
more contested than scholars have traditionally believed.

Indexing (document details)
Advisor:          Odem, Mary E.
School:           Emory University
School Location:  United States -- Georgia
Keyword(s):       United States Army, Nineteenth century, Women, Masculinity,
Frontier/American West, Class, Class identity, Post-Civil
War, Western, Army
Source:           DAI-A 69/04, p. 1508, Oct 2008
Source type:      Dissertation
Subjects:         American history, Womens studies, Military history, Gender
Publication       AAT 3310247
Number:           9780549588955
Document URL:     http://proquest.umi.com/
pqdweb?did=1561863571&Pmt=2&clientID=17454&RQT=309&VName=PQD
ProQuest document 1561863571
ID:

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Document 2 of 50
A question of honor: State character and the Lower South's defense of the
African slave trade in Congress, 1789--1807
Connolly, David Hugh, Jr..  Proquest Dissertations And Theses 2008.  Section
0187, Part 0337 309 pages; [Ph.D. dissertation].United States -- Texas: Rice
University; 2008. Publication Number: AAT 3309848.

Abstract (Summary)
The vehement defense of the African slave trade by Georgia and South Carolina
in United States Congress during the trade's constitutionally protected period
cannot be fully explained by a Lower South planter concern for the security of slavery. Honor and state character were critical considerations in shaping the arguments raised by Lower South representatives in defense of African importation. Accordingly, the debates were as much about honor and character as they were protection of slavery.

Because of importation, antitrade congressmen attacked the Lower South's character as inconsistent with purported American ideals and republican values. Georgia and South Carolina representatives struggled to reconcile the trade with honorable conduct and the evolving American character by crafting constructions of republicanism, the United States Constitution, and American character that protected state reputation within the national community embodied by the Congress.

The Lower South's proffered interpretations of republicanism, the Constitution, and American character sought to minimize the trade as an appropriate standard by which to judge South Carolina and Georgia. The trade was consistent with republican values as access to slaves was the only means by which the two states could develop their economies and thus gain sufficient economic independence to maintain their equality with the other states. Moreover, this productivity benefited the young nation as a whole through the export of its slave-based agricultural products to world markets.

Lower South representatives argued that the region could not be disparaged morally for importation as the Constitution guaranteed that privilege. They saw anti-trade forces' attacks on moral grounds as an attempt to invest the Constitution with moral standards external to that document which were inappropriate to judging a member of the union by the federal government or other states. The rights provided by the Constitution were the only ones by which the region could be judged with regard.

Georgia and South Carolina possessed an American character in spite of slave importation. Each had participated in the American Revolution and otherwise contributed to the country's well-being. Lower South representatives focused on patriotism and loyalty as the fundamental criteria by which the region should be judged.

Indexing (document details)

Advisor: Boles, John B.
School: Rice University
School Location: United States -- Texas
Keyword(s): African slave trade, Republicanism, United States South, American character, United States Constitution, State
Character, Lower South, Slave trade, Congress, Georgia, South Carolina

Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Black history, American history
Publication Number: AAT 3309848
ISBN: 9780549583820
Document URL: http://proquest.umi.com/pqdweb?did=1538523671&Fmt=6&clientId=17454&RQT=309&VName=PQD

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Abstract (Summary)

This dissertation examines the normative content of collegiate student intellectual life in art, literature, and philosophy during the period 1870-1910. This perspective allows for some precision concerning the nature of student thought at a time when, historians believe, a shifting curriculum provided an infertile terrain for moral instruction. Based on an extensive use of primary documents—especially essays written in student literary publications—I show how a segment of undergraduates I call idealists resisted natural science, its methods, and especially its application to the humanities: first, because they believed it would obscure certain principles that they wanted to see clearly; second, because they feared it would introduce a post-Christian and thus an amoral world.

My sources come from diverse institutions: Harvard, Wellesley, Princeton, Vassar, the University of California, and Smith. Chapter one describes the socioeconomic, religious, and educational backgrounds of students at these schools, so far as available. With this composite in place, I describe the larger intellectual context that shaped the thought of undergraduates.

Chapter two considers late Victorian conceptions of art as expressed by cultural commentators, professors of art, and their students. I show how in the
1860s and 1870s collegians tended to treat art as a vehicle for religious instruction and ethical reflection. By the 1880s, the emergence of an Aesthetic Movement that subordinated moral content to the "art-technique," plus the influence of certain art historians, led students to apotheosize art, rather than treat it as a means to understanding something greater.

In chapter three, I show how students' interest in exploring normative conceptions in literature was challenged by an empirical hermeneutic that emerged in the 1880s as the legitimate form of textual analysis. While some idealists' "literary instinct" led them to reject the "scientific method" in literature, others, in their attempt to avoid it, were driven into a mystical literary experience. Led by some professors, student idealists turned the world of English letters into a romanticized space that functioned as a bulwark against the "Papacy of Science."

In chapter four, I argue that the dread of natural science led some students to embrace Transcendentalism and reject Pragmatism.

In chapter five, I demonstrate how students' sacralization of the humanities was intimately related to a narrowing understanding of science. As the humanities expanded in dealing with phenomena of "enduring significance," science underwent a severe contraction. For most of the nineteenth century, science was a capacious term describing virtually any systematic and rigorous intellectual labor, such as that conducted in philosophy or theology. By the 1880s and 1890s the term commonly only described work in the "natural sciences." This dissertation describes how idealists responded to this development.

Indexing (document details)
Advisor: Turner, James
School: University of Notre Dame
School Location: United States -- Indiana
Keyword(s): Idealists, Natural science, Student intellectuals, Art, Humanities, Literature, Science, Philosophy, Intellectuals, College students
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: American history, Education history
Publication Number: AAT 3309164
ISBN: 9780549590569
Document URL: http://proquest.umi.com/
Abstract (Summary)

This study seeks to unite a study of racial integration in collegiate athletics with the broader narrative of the Civil Rights Movement, specifically by investigating case studies that exemplify how reaction towards a game affected the mainstream discourse of race in America. It emphasizes the nebulous history of athletic integration by analyzing some of the largest conflicts over race and intercollegiate sport—episodes that drew national media attention and transcended the world of athletics. It also implores historians to shift their focus away from the biographies of professional African American sporting figures, arguing that collegiate integration was a movement of young athletes that more closely resembled the broader African American struggle for civil rights in the twentieth century. Because institutes of higher education embraced sport with such fervor, the study allows for unparalleled regional comparisons of popular racial discourses—most notably the acceptance and treatment of black student athletes by peers, coaches, fans, and television audiences.

By examining public reaction to black athletes at the University of California, Los Angeles from 1937-1942, the dissertation illuminates how critics and fans symbolically appropriated popular African American students on the West Coast—attempting to comprehend the liminality of college football within the established binary frameworks of "race figures," "color lines," and Jim-Crow segregation. The study then turns to a national scandal involving the physical assault of a popular black player at Oklahoma A&M College in 1951, using the incident to show how many in the Midwest used intercollegiate football to challenge and transform their perceptions of race. The dissertation next uncovers the racial politics of sport in the Deep South, exploring segregationists' attempts to ban African American players from nationally televised football games in Mississippi, Georgia, and Louisiana in the mid 1950s. Finally, the study focuses on a rash of racial protest that permeated college athletics in the late 1960s—especially agitation by black athletes at
predominately white schools in the Mountain West. Not confining itself to a narrowly construed subfield of "sport history," the dissertation makes significant contributions to the broader historiography of race, media, and popular culture in modern America.

Indexing (document details)

Advisor: Bruce, Dickson
School: University of California, Irvine
School Location: United States -- California
Keyword(s): Football, Civil rights movement, College football, Sport history, Race (African-American history), Popular culture, Education history
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Black history, American history, Education history, Modern history, Recreation
Publication Number: AAT 3311554
ISBN: 9780549591931
Document URL: http://proquest.umi.com/pqdweb?did=1526199481&Fmt=6&clientId=17454&RQT=309&VName=PQD
ProQuest document 1526199481

Abstract (Summary)

Digressing from the historiographical trend of compartmentalizing Nannie Helen Burroughs' experiences and social activism, this study offers a biographical synthesis of Burroughs' personal and professional life. Deviating from the pattern of approaching Burroughs as a maligned dreamer, it provides a more personalized interpretation of Burroughs and her accomplishments by discussing
the people who supported her and institutions and ideologies that influenced her from her childhood onward.

By considering the dialectic between Burroughs and the people of the Washington, DC, Baptist, and African-American communities, my study describes Burroughs through the voices and with the language of her contemporaries. Yet, as not to silence Burroughs, a gifted orator, the study also allows her to speak. Drawing heavily on primary source material, namely correspondence, speeches, and newspaper articles, this dissertation presents Burroughs and her contemporaries in their own time. By adhering to this methodology, I established that Burroughs enjoyed an immensely favorable reputation. Notwithstanding her hard work, Burroughs' public reputation, coupled with her residency in the nation's capital, contributed greatly to the success of and the community's support of her endeavors. She was indeed Washington's Sweetheart.

My novel approach to this study moved beyond explaining what Nannie Burroughs did and how her endeavors related to those of other reformers. Instead, it shifted the historiography in the direction of illustrating why Burroughs believed what she believed, what fueled her beliefs, and what enabled her and who assisted her in her accomplishments.

Indexing (document details)

Advisor: Clark-Lewis, Elizabeth, Tolbert, Emory J.
Committee members: Cham, Mbye B., Roe, Donald, Caughey, John L.
School: Howard University
Department: History
School Location: United States -- District of Columbia
Keyword(s): Burroughs, Nannie Helen, Washington, D.C., Baptist, Reformer
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Source type: Dissertation
Subjects: Biographies, Black history, American history, Womens studies
Publication Number: AAT 3304467
ISBN: 9780549537441
Document URL: http://proquest.umi.com/
Fard Muhammad in historical context: An Islamic thread in the American religious and cultural quilt


Abstract (Summary)

The legacy of Fard Muhammad, founder of the Lost Found Nation of Islam has perplexed students of the Nation of Islam and Islamic development in Twentieth Century America. Using Islamic syncretism as an analytical tool, I approach the understudied intellectual heritage and missionary activism of the Lahore heirs of Ghulam Ahmad's Ahmadiyya movement as the critical link to understanding Fard Muhammad and the Nation of Islam in America. The dominant Islamic missionary group operating in America at the time of the development of the Nation of Islam was the Ahmadiyya movement. Between 1888 and 1975 Ahmadiyya intellectuals conceived of and implemented multi pronged strategies for affecting American religious development and cultivating Islam in American society. In this dissertation I argue that the Nation of Islam was but one aspect of strategic Ahmadiyya efforts to cultivate Islam in America. Initially optimistic in their expectations, Ahmadiyya intellectuals became embittered with their lack of progress in an increasingly racialist American context. Ahmadiyya intellectuals identified religious syncretism as a likely method of cultivating Islam in Christian societies. This dissertation investigates Ahmadiyya methods of fashioning evangelical approaches to Islamic propagation in a manner that might appeal to varying segments of Christian western societies. I then place Fard Muhammad within this historical context and intellectual and religious heritage. Fard Muhammad approached American society using satire to deal with European American religious and social issues and utilized African-American culture and religion to make these points. This study investigates Fard and the Nation of Islam within the context of American and Islamic religion as social reform.

Indexing (document details)

Advisor: Tolbert, Emory J.
Confining Indians: Power, authority, and the colonialist ideologies of nineteenth-century reformers
Genetin-Pilawa, C. Joseph. Proquest Dissertations And Theses 2008. Section
0128, Part 0337 358 pages; [Ph.D. dissertation].United States -- Michigan:

Abstract (Summary)
This dissertation examines a critical, though much neglected, period in the
development of federal Indian policy. It draws upon the life and career of
Ely Parker and a constellation of other Indian policy reformers and reform
organizations to illustrate the contested and complex voices that attempted
to speak for Indian people and the roles that Indian people themselves played in
the policy debates of the mid-nineteenth century. It contends that throughout
this period, supporters of policies designed to protect Indian communities as
distinct entities, or to provide Native peoples with opportunities to balance
dispossession and compensate for a history of colonialism, confronted a group
of conservative, zealously Christian, elitist reformers who championed indigenous confinement and coercive assimilation within the context of United States expansion. The rhetoric these men and women employed, and the actions they took, shed light upon the intersectionality of race, class, and gender discourses in Indian/white relations and although this era was significant for the establishment of a framework for dissent against disruptive colonialist governance, it ultimately resulted in the professionalization of federal Indian affairs and in the solidification of policies aimed at dispossession and domination by the end of the century as the state itself developed an active colonial bureaucracy, a role once filled by agents outside mainstream administrative structures.

This project explores the notion of "confining Indians," which refers to the often forced containment of Indian communities on reservations. Confinement, during this era, though, also conveyed a notion of social, political, economic, and cultural marginalization for Indian people. The reformers that populate these chapters fit into two distinct categories. Ely Parker, Thomas Bland, and the National Indian Defense Association comprised one group and supported compensatory legislation to create opportunities for dispossessed Indian groups. They also fought to maintain Indian communities as distinct entities. The Welsh family, members of the Board of Indian Commissioners, and the Indian Rights Association comprised a second group, characterized by their support for coercive assimilation. These individuals all believed that United States expansion would likely continue into the future, but their goals hinged upon an expectation of complete Indian confinement. The policy agenda of the coercive assimilationists focused on land allotment and sought to replace customary Indian cultural and political practices with Euro-American structures and values. They also promoted mandatory Christian education for Indian youth and encouraged their parents to become involved in the market economy. None of these policies could succeed without the complete and total confinement of Indian people by the government. On the other hand, the "compensatory" reformers rejected this expectation of confinement, and although they did not imagine a lengthy continuation of the nation-to-nation relationship between Indian people and United States, they believed that with the proper tools and opportunities Native people could assimilate and compete successfully within mainstream society on their own terms, following their own time frame. Understanding how the notion of "confining Indians" shaped the development of these competing policy frameworks, as well as how it informed emerging political conflicts and debates, is a critical pathway through which to conceptualize nineteenth-century Indian policy reform.
"Reckoning" revisits an old story--the meeting of cultures in the colonial northeast--from a new perspective: communications. Descriptions of early New England often conjure images of orderly Puritan towns, with Indians and others pushed to society's edges. But New England was not just a patchwork of walled-off pastures and plots. It had an alternate, human geography as well--a geography of letters, travelers, and movement. Using diaries, travel literature, almanacs, court records, war narratives, and a database of nearly 3,000 letters, I track travelers and news across the northeast from roughly the 1630s to the 1670s. Through that reconstruction, I reinterpret some of the defining moments of colonization (including the Pequot War, the Anglo-Dutch War, and King Philip's War) as contests to control communications. Ultimately, "Reckoning" uses the study of communications to unearth unseen contingencies, vulnerabilities, and travails involved in the making of the English northeast.
The English quest to control the northeast entailed a great struggle to control the flow of information over space. For decades, English colonists were the losers in this struggle. Despite its reputation as one of the most stolid bastions of English settlement, the northeast was in fact a precarious borderland in which colonists largely avoided overland travel and even relied on Algonquians to send news. But the 1660s marked a great tipping point, in which the power balance shifted significantly in their favor. Tracing this trajectory, I use New England’s story to revisit longstanding assumptions about encounter, empire, and colonial power.

Travel and communications, in fact, provide uncannily strong barometers of power. Who could travel where, who ruled the routes winding through the woods, who dictated what news might be sent—These things, I argue, tell as much about power and geographic authority as any deed or document. Gaining control of New England was not solely a matter of consuming territory, of transforming woods into farms. It also meant mastering the lines of communication. Even ordinary vestiges of colonization—horses, postal service, roads—acted as vectors of conquest. With their bodies, with their very feet, colonists marked the bounds of English New England.

Indexing (document details)

Advisor: Ulrich, Laurel Thatcher
School: Harvard University
School Location: United States -- Massachusetts
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Source type: Dissertation
Subjects: American studies, American history, Native American studies
Publication Number:
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Document URL: http://proquest.umi.com/
pqdweb?did=1532466341&Fmt=2&clientId=17454&RQT=309&VName=PQD
ProQuest document 1532466341
ID:
The hammer and the cross: America's holy war against Communism

Abstract (Summary)

The Cold War is often construed as a political, economic, or ideological conflict, and it unquestionably was. But for American elites and the millions they influenced, the Cold War was also a profoundly religious struggle. For the first time in their history, Americans faced a theologically alien enemy. They came to believe that stripped of its pithy mantras and distilled to its essence, Communism was a basic system of pseudo-religious belief. Worried that the spread of Communist ideas would undermine the home front, American secular and religious leaders alike concluded that religious faith was one of the most potent arrows in the quiver of American domestic security.

Rather than focusing on denominations or theological debates, this dissertation probes the wider connections between religion and American society. Employing a broad array of sources such as manuscript collections, government reports, periodicals, academic studies, and secondary works with an interdisciplinary theoretical framework developed by both historians and sociologists, The Hammer and the Cross traces the process of sacralization in early Cold America--a process led by elites that reendowed religion with political, social, and cultural meaning. In short, this is the story of how and why religion became an important part of the Cold War solution.

During decades of secularization in the first half of the twentieth century, the U.S. boasted unequaled economic power, but government, business, and religious leaders worried after World War II that America had become too materialistic and religiously bankrupt to win a holy war. They would fight faith with faith. In speeches and advertisements, in pledge drives and military training facilities, in schools and movie theaters, the engineers of sacralization set out to mobilize a citizenry of spiritual warriors immune to the atheistic, immoral, and corporeal siren song of Communist ideology. Religious faith became the bedrock of freedom and the lodestone of Americanism. Visible faith served as an inoculation against the Communist epidemic, and Americans mounted Ten Commandments monuments in public space as if they were actual military installations. For millions constantly bombarded with the
message that the religious could not be Communists, it was a short logical step to the authoritative axiom that the irreligious could not be true Americans.

This period of sacralization impacted American society. Recombined and bonded in the smithy of the Cold War, religion and American identity have proven harder to separate. Cold War leaders did not invent this connection between religion and nationalism, but they reified it. The statutes, monuments, and sentiments live on as bulwarks against secularism and reminders that the nation rests upon a bedrock of religious faith. They continue to serve as valuable allies for those defending the place of religion in American life, as evidenced in the cultural battles today. New conceptions of religion and its place in society also served as a springboard for two social movements that would shape late twentieth-century American history: evangelicalism and political conservatism.

The Cold War's religious facet is often minimized or ignored in historiography. Cultural histories of Americans in the Cold War often include descriptions of Billy Graham's anticommunist jeremiads or discussions of fanatics like Joe McCarthy who railed against "atheistic Communism." So too do they cite the addition of "under God" to the Pledge of Allegiance. These arguments and actions were only the most visible expressions of sacralization, and often in this sense religion came to represent the worst kind of hysterical anticommunism. It seems a symptom of early Cold War irrationality that people actually believed religious faith could be a valuable weapon. Likewise, most religious histories of the twentieth century note the 1950s revival of religious interest, but they often minimize the influence of the Cold War and anticommunism. Sweeping narratives observe the curious and evanescent postwar revival, attribute it to a milieu of anxiety or conformity, and then move on to the real work of tracing the subsequent breakdown of the old religious order. Those works focused more specifically upon postwar American history examine the Cold War but only in the context of religious action. The Hammer and Cross combines these often separated historiographical fields. It explains how religion changed Cold War history and in turn how the Cold War shaped the contours of religious history.

Indexing (document details)

Advisor: Kennedy, David M.
School: Stanford University
School Location: United States -- California
Keyword(s): Religion, Cold War, Communism, Anticommunism, 1950s, Nineteen 50s, Eisenhower, Dwight D.
Source: DAI-A 69/04, Oct 2008
American historians in the last twenty years have emphasized the need to explore the history of the United States by looking beyond the narrow confines of the nation state. Previous interpretations arguing for American exceptionalism and insulation from international influence have been revised as historians examine the American past through a transnational lens. Our understanding of Irish-American history in the nineteenth century, particularly the process of ethnic nationalism, is conspicuously in need of revision. Irish-American participation in Irish nationalism demonstrates the continued importance of events in Ireland on the history of the Irish in America. My dissertation examines the complex interplay of nationalism, ethnicity, class, and gender in the shaping of Irish-American ethnic identity. Such an examination is important not just for understanding Irish-American history but for understanding what it meant to be ethnic and American in the late nineteenth century. My dissertation also places American history in a broad transatlantic context.

The dissertation focuses on the Land League movement in the United States and Ireland in the 1880s and examines the transatlantic nature and influence of Irish-American nationalism. The Land League was an Irish agrarian movement that quickly became the most popular Irish nationalist movement of the nineteenth-century. Michael Davitt and Charles Stewart Parnell founded the Land League in
Ireland in 1879, against the backdrop of crop failure and agrarian unrest. It soon had branches throughout the Irish diaspora, including Canada, Australia, and Britain as well as the United States. Branches of the Land League were founded across the United States and thousands of Irish Americans participated in branches in their local communities.

Unlike studies that focus exclusively on immigrant activities in America, my research demonstrates the continued link of immigrants with their country of origin through the development of a vibrant transatlantic Irish nationalism. My dissertation demonstrates the important contribution of women and the working class in Irish nationalist movements and their impact in shaping Irish ethnic identity in the United States. The dissertation also argues that Irish nationalism was an important element of many American Gilded Age social reform movements such as the Knights of Labor, Catholic colonization, and attempts at agrarian reform. In the late nineteenth century the newly reunited United States struggled to reconstruct itself in a period of dramatic demographic, economic, political, and social change. My work explains the vital and dynamic part played by Irish Americans in this search for a new order; men and women in the Land League were critical actors in efforts to achieve political and social reform in the United States.

Indexing (document details)

Advisor: Kenny, Kevin
School: Boston College
School Location: United States -- Massachusetts
Keyword(s): United States, Ireland, Gender, Gilded Age, Irish-American, Immigrants, Nationalism, Land League, Irish question, Ethnic identity
Source type: Dissertation
Subjects: American studies, American history, Minority & ethnic groups, Sociology
Publication Number: AAT 3310161
ISBN: 9780549585893
Document URL: http://proquest.umi.com/
Everyone's all-Americans: Race, men's college athletics, and the ideal of equal opportunity

Abstract (Summary)
Reactions to the integration of college sports provide a unique perspective on shifting attitudes toward race, manliness, equality, and the quest for civil rights. As previously-white institutions of higher learning gradually (and grudgingly) opened their playing fields to African-American athletes in men's basketball and football, black and white spectators interpreted mixed-race team sports in often contradictory ways. This dissertation analyzes the public discourse that surrounded five black male pioneer athletes at predominantly white schools. It reveals the anxieties, hopes, frustrations, and triumphs of ordinary Americans on both sides of the color line as they encountered new public representations of black masculinity, negotiated the changing terms of racial identity, and reconsidered the American ideal of equal opportunity. Although often relegated to the realms of entertainment and leisure, college sports were central to discussions of fairness and equality in American life, as observers consistently employed sports metaphors, such as the "level playing field," to discuss the ideal of equal opportunity. Just as countless Americans debated, and continue to debate, policies such as affirmative action, differing expectations of sports as a model for society revealed the tensions that underlay the significant changes in the nation's racial politics. The range of these diverse reactions can be seen in the project's five case studies: Paul Robeson at Rutgers College, 1915-19; the 1939 University of California at Los Angeles (UCLA) football team; Wilt Chamberlain at the University of Kansas, 1955-58; Charlie Scott at the University of North Carolina (UNC), 1966-70; and the integration of football at the University of Alabama, 1969-73.

Indexing (document details)
Advisor: Kasson, John F.
Abstract (Summary)

In 1839, the year after slavery's end in the British West Indies, a group of young abolitionist graduates of Ohio's Oberlin College established a Protestant mission in Jamaica. Joining the already numerous British missionaries on the island, these mostly Congregationalist white American men and women created mission churches and schools to aid and convert black Jamaicans as well as to show skeptical whites in the United States a successful model of an emancipated society. The fledgling American Missionary Association adopted their project in
1847, and it continued until the end of the American Civil War. The mission failed to be the shining example of an interracial society its founders had intended because in spite of their devotion to their doctrine of Christian liberty, the missionary men and women positioned themselves as perpetual parents over "childlike" Jamaican converts.

The dissertation focuses on the conflicts over the meaning of liberty as different factions in the mission defined it. It does this in two parts: first by showing how abolitionist men committed to liberty instituted mission churches and households based in strictly controlled hierarchies, and second, by examining the challenges brought to those hierarchies by black Jamaicans, white women, and others. The Americans went to Jamaica with an idea of Christian liberty that conflated religious conversion and emancipation. When the missionary men found that few black Jamaicans lived up this initial expectation of a "born again" society, they managed this "licentiousness" by imposing strict church discipline and by becoming increasingly attached to their power as infallible "fathers" overseeing their mission households.

Over the course of the mission's almost thirty-year history, disgruntled members of the mission--both black and white--challenged this hierarchy in direct and indirect ways, and most interestingly, the ministers could, at times, be convinced that they were wrong, especially when a white man had raised the complaint. Black Jamaican men and women and the mission's white women had less success. Occurring as they did in the missionary setting, these periodic disputes over the mission's power structure reflected and distorted American discussions about gender and race, religion, and Christian reform.

Indexing (document details)

Advisor: Boles, John B.
School: Rice University
School Location: United States -- Texas
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Abstract (Summary)

This dissertation examines mining culture in Goldfield, Nevada, between 1906 and late 1908. The precepts of mining culture defined in this study—manliness, fairness, brotherhood, mutualism, and Americanness—were intrinsic to all citizens of Goldfield and its mining society. Three major events in Goldfield represent sites of negotiation or contestation that redefined mining culture. These were a world championship prizefight, a series of general strikes, and a referendum on the creation of a state police force. The prizefight encouraged unity within the society and fostered a communal conception of mining culture. The various labor actions and Lockouts challenged that unity and highlighted disparities among competing visions. The referendum provided the final opportunity delineate mining culture. The establishment of a state police force ultimately validated the values and symbols of industrial mining culture.

Focusing on the two powerful factions—the miners and their union and the owners and operators—demonstrates how the understanding of mining culture changed over the course of those three major events. The prizefight was a community event that brought everyone together to advertise the town as the epitome of Americanness and to increase investment in the mines. The cooperative nature of the event accentuated the similarities among all the participants. The circumstances encouraged mutual compatibility among all the members of Goldfield's mining society.

The labor strikes and lockouts strained that compatibility. After each labor action, partial harmony returned to the camp, but with less coherence each time. During the periods of contestation, as each faction gained temporary advantage, its concept of what was right influenced the operation of mining culture. However, because the town's economy, stability, and glory relied on the production of the mines, each successive labor action drove the merchants and other businessmen further from harmony with the miners and toward the owners and operators. In the end, the values inherent in corporate mining prevailed as the tenets of mining culture was reshaped to meet the rigors and demands of industrialization. The creation of a state police force reinforced that change.
The ultimate vacation: Watching other people work, a history of factory tours in America, 1880–1950


Abstract (Summary)

At the turn of the twentieth century, factories across multiple industries and geographic regions embraced tourism as a means of advertising and creating good public relations. Visitors enjoyed these factory tours as a behind-the-scenes peek into mechanized production. Although private tours of company facilities had long been available for dignitaries or potential investors, by the end of the nineteenth century active sites of production began offering regularly scheduled tours to the general public. Industrial tours proved to be widely popular, and curious visitors flocked to all types of factories to see how things were made.
What did tourists see and how did they react? Why did companies offer tours of their facilities? This dissertation begins to answer these questions using multiple case studies across three industries that were grounded in assembly line methods.

Tourists viewed kitchens of food processing facilities that trumpeted their compliance with the Pure Food and Drug Act, as shown with Schlitz, National Biscuit Shredded Wheat, and Heinz. Visitors to the mail order centers of Larkin Industries and Sears Roebuck saw orders flow through the fulfillment system from start to finish. In Motor City, and across the country, hundreds of thousands of automobile enthusiasts toured Ford and its competitors, as well as associated industries, such as Firestone tires.

Factory tours reflect broad industrial and demographic changes in the United States, such as shifts from an agricultural to an industrial economy, rural to urban population centers, homemade to purchased goods, anonymous commodities to brand marketing, and local to nationwide product availability. By showing factory tours from a variety of industries, this dissertation becomes a single reference at the intersection of the production and consumption of goods.

Industrial tourism is an interdisciplinary topic. Although grounded in the literature and methodologies of the history of technology, this research contributes to the fields of business history, women's history, tourism studies, and material and visual culture studies. Tourists themselves can also benefit from this dissertation. By recognizing how companies may be sanitizing their image, educated tourists are able to see how companies manipulate buying habits through experiential marketing.

Indexing (document details)

Advisor: Leslie, Stuart W.
School: The Johns Hopkins University
School Location: United States -- Maryland
Keyword(s): Vacation, Factory tours, Tourism, Recreation, Industry, Food, Mail order, Postcard
Source type: Dissertation
Subjects: American history, Economic history, Science history, Recreation
This dissertation examines the conflicted representational strategies of documentarians working in the South from 1925 through 1965 who combined elements of realism and romanticism in their work to create a new mythic image of the region. Throughout the twentieth century, documentary makers turned their eyes and recording technologies on the rural and small town South, producing a flood of documentary work in every medium from photographs of worn out farms, tenant houses, and country people, detailed examinations of Appalachian culture, to recordings and transcriptions of banjo and fiddle tunes, blues songs, and field hollers, to oral histories of ex-slaves and poor migrants, and films of old-time musicians and new civil rights activists. My project explores the work of sociologist Howard Odum, folklorists John Lomax and Ruby Pickens Tartt, photographers Jack Delano and Danny Lyon, and filmmakers John Cohen and Harvey Richards. The documentary workers' political motives varied widely, from moderate liberalism to radical leftism, but they shared a desire to understand the region, to pierce through the old romantic stereotypes of conservative white Southerners to the real South, to the common folk and their poverty and their beauty. Their work, in turn, created a new romance, a new image of the region outside of time, the South as a reservoir of premodern authenticity. Documentary expression, I argue, as much as any other form of artistic and cultural representation during the twentieth century, created an enduring and powerful new mythology about the South that persists into the twenty-first century.
Empire State Building: Interests, Institutions, and the Politics of State Formation in New York, 1783--1850 argues that the proliferation of bank chartering, canal building, and railroad construction that gripped antebellum New York was catalyzed by the state's offer of exclusive privileges and competitive advantages to business coalitions. Lacking money to fund projects directly, state legislators outsourced internal improvement projects to favored groups of private investors. These investors, in turn, recruited political allies to act as their lobbyists and embedded party organizations within corporate networks to protect and enhance their capital, institutionalizing political competition well before the emergence of the so-called Second Party System. Using both natural environmental advantages and the framework of the federal union, entrepreneurs sought opportunities beyond New York's borders and aligned their economic interests with those of the state; ports, canals, and
rails put them at the center of an expansive market that stretched from the Atlantic Ocean to western American borderlands. As they bridged distances and lowered the costs of trading and transporting goods, corporations began to disentangle themselves from the partisan infrastructure they helped to create, delineating distinct public and private spheres of policy, and eroding the exclusivity of economic opportunity in a new culture of capitalism.

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Advisor: Onuf, Peter S.
School: University of Virginia
School Location: United States -- Virginia
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Subjects: American history, Economic history
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Document 17 of 50
Suspected criminals, spies, and "human secret weapons": The evolution of Japanese-American representations in political and cultural discourse from Hawai'i to Japan, 1880--1950s

Abstract (Summary)

This dissertation explores issues of race, class, criminality, and ethnic identity in the Japanese community in Hawai'i from the arrival of the first Japanese migrants in 1886 through World War II and its immediate aftermath. It
traces the development of anti-Japanese sentiment in Hawai'i, which culminated in the institution of martial law, the internment of nearly 1,500 individuals in Hawai'i, and the forced repatriation to Japan of certain allegedly disloyal members of the Japanese community during World War II. This study investigates the growing fears of the Japanese due to the large number of Japanese in the islands, due to Japan's militaristic activities in the Pacific, and due to the perceived threat posed by Hawai'i's Japanese in the event of war. This dissertation specifically focuses on a series of crimes that reflected ethnic fears among white elites in the islands and among American military officials concerning Hawai'i's Japanese population: the 1889 lynching of Katsu Goto, the bombing of Juzaburo Sakamaki's home in 1920, the 1928 Jamieson murder, and the 1932 Massie rape. The two largest labor strikes in Hawai'i in 1909 and 1920 likewise involving Japanese intensified white fears and illustrated the precarious economic position occupied by white planters who depended on Japanese labor. The white power structure that dominated local politics and the American military establishment in Hawai'i shared similar interests and aligned in order to control the Japanese in the islands, first through a dual-system of justice that privileged whites at the expense of ethnic minorities and later through the full-scale institution of martial law during the war. This analysis relies in many respects on close-readings of Hawai'i's major newspapers in order to assess the media's role in the construction of a contested Japanese identity and in the establishment of an official narrative of Japanese criminality, disloyalty, and threat. Whites and Japanese frequently clashed over issues of race and power, and the divide between rulers and ruled was often contested and never clearly defined. The period prior to World War II was marked by strife and tension between these groups, culminating in martial law, internment, and ultimately repatriation.

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Advisor: Henriksen, Margot
School: University of Hawai'i at Manoa
School Location: United States -- Hawaii
Keyword(s): Japanese-American, Hawaii, Representations, Ethnic identity, Issei, Nisei, Discourse, Japan
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From Empire to Isolation: Internationalism and Isolationism in American Thought

Abstract (Summary)

From Empire to Isolation: Internationalism and Isolationism in American Thought explains the origins of modern American isolationism and examines its genesis in relationship with internationalism and domestic reform from the 1890s through the 1920s.

This dissertation takes a new approach to isolationism by examining it as an intellectual and cultural phenomenon. Based on archival research and interdisciplinary synthesis, From Empire to Isolation focuses on eight eminent activists, thinkers, and politicians--and their wider intellectual communities--as they first confronted the challenges of modernity and then grappled with urgent pressures to balance domestic priorities and foreign commitments. The core group in this study are Henry Cabot Lodge, William James, W.E.B. Du Bois, John Mott, Randolph Bourne, Eugene Debs, William Borah, and Emily Balch. Each individual represented a distinct strain of thought. Each strove to reconcile America's founding ideals and ideas about national isolation with the realities of America's multiplying affluence, rising global commerce, and international opportunities for cultural exchange and the protection of rights.

From Empire to Isolation examines the dynamic interplay between the thought and activism of these individuals who spanned the political spectrum--e.g., from radical and nationalist political thought and racial reform, to cultural criticism, imperialism vs. anti-imperialism, and from suffragism at home to pacifism and missionary zeal abroad.
This dissertation reveals that an examination of the development, interconnections, and influences of the modern skein of isolationism allows us to better see the "progressive" cast to isolationist ideas at the turn of the century and to understand how these powerful principles served to limit American imperialism after 1898 and slowed American involvement in WWI. Taken together these forces undercut Wilsonian internationalism, partly preventing the ascendance of Woodrow Wilson's political philosophy after WWI. In the context of the vast social, political, and economic transformations of the Progressive period, modern thinking about balancing isolation, internationalism, and domestic social change came to structure American apprehensions of the nation's proper global role. The resulting new hybrids of internationalist and isolationist perspectives were powerfully important in their day and are with us still.

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School: University of Virginia
School Location: United States -- Virginia
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[images/common/spacer.gif]
Abstract (Summary)

Between 1945 and 1961, U.S. clubwomen launched a series of civic campaigns to educate Americans about the United Nations. Drawing on their older traditions of domesticating politics, conservative and liberal clubwomen from around the nation became community-level foreign affairs interpreters. This project explores the ways the foreign affairs activism of four organizations—the General Federation of Women's Clubs, the Daughters of the American Revolution, Women United for the United Nations, and the Minute Women of the U.S.A.—contributed to the popular resonance of foreign affairs in the postwar period and nurtured a growing political divide among American clubwomen. Postwar clubwomen across the political spectrum promoted the idea that women could shape their nation's foreign policy by learning about international affairs. In the process, these women developed competing visions for America's relationship to the world, which they advocated in their community education campaigns. These rival campaigns injected the UN into the everyday lives of American citizens and pitted clubwomen against one another, training a generation of club activists.

Beginning with clubwomen's initial support for the United Nations, this project traces the changes in their foreign affairs perspectives and programs over the postwar period. Confronted with the Cold War and the anticolonial movement, conservative clubwomen increasingly billed the UN as a threat to America and sought to police the boundary between the domestic and the foreign, while liberal clubwomen embraced the connection between the two and labeled the UN an agent of both American foreign policy and global peace. Changes in American society, especially the civil rights movement, bled into discussions of foreign affairs, encouraging conservative women to blame internationalism for what they viewed as unwelcome shifts in the status quo and liberal clubs to segregate their foreign affairs work increasingly from controversial domestic reform campaigns. Ultimately, some clubwomen adopted a centrist liberal perspective and some joined a conservative political counterculture. In both cases, foreign affairs work served as postwar clubwomen's political training ground. By positing international awareness as a viable civic project, American women's clubs made the United Nations central to postwar political culture and to their own political identities.

Indexing (document details)

Advisor: Matusow, Allen J.
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School Location: United States -- Texas
'Everything Old is New Again' explores the history of aging in mid-to-late twentieth century America through the lens of retirement life in Florida, a state long synonymous with shuffleboard and park benches. Such images present a stereotypical view of old age as boring and staid. Nothing could be further from the truth. Seniors were engaged in a social, cultural, and political transformation of later life. The mass retirement of older people from the work force, combined with the creation of countless governmental programs as well as commercial projects designed specifically for the elderly, segregated growing numbers of seniors from the larger society and stimulated the development of an age-based group-consciousness and culture. The evolution of this dynamic new peer group and the day-to-day experiences of its diverse membership - particularly among those who settled in Florida - is the subject of this dissertation.

The manuscript is divided into two thematic sections that draw on a wealth of sources including retirement literature and advice books, letters and oral histories, gerontological and sociological works, government reports and
demographic data, sexual studies and surveys, institutional newsletters and meeting minutes, newspapers and magazines, advertisements, films, and photographs. Part one, "My Grandparents' World: The Construction of a Senior Culture," documents the promises and pitfalls of post-war retirement through an examination of daily life among senior migrants to Florida. It considers the ways in which retirement communities spurred the development of a unique subculture among older adults and helped to support senior activism when the realities of retirement left growing numbers of elders stripped of their savings, in poor health, and unable to afford basic necessities such as safe and comfortable housing, prescription drugs, and long-term care. Part two, "Waltzing with Nonno: Older Americans Negotiate New Family and Community Roles," explores the changing nature of older Americans' interpersonal relationships. Retirement and migration, the economic and health challenges which often accompanied old age, the increasing segregation of older people from the wider community, and changing inter-generational expectations all affected retirees' relationships with one another, their families, and their communities.

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Advisor: Hall, Jacquelyn Dowd
Committee members: Fink, Leon, Achenbaum, Andrew, Ferris, William, Leloudis, James
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Department: History
School Location: United States -- North Carolina
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Sex without spheres: Labor, marriage, and citizenship in the era of the new woman

Abstract (Summary)

At the turn of the twentieth century, the "woman question." or the constellation of social and ideological problems surrounding the changing status of American women, was one of the great public issues of its day. This dissertation uses a series of key flashpoints in the debate surrounding the woman question to chart the reconceptualization of sexual difference and emergence of a modern gender order in the early twentieth-century United States. The appearance of the "New Woman" in this era signaled the collapse of older spatial barriers between the sexes, especially the demise of the traditionally male realms of paid labor and politics, and the breakdown of sexed divisions in Americans' public roles and private identities. The implications of this decline were far-reaching. The Victorian doctrine of "separate spheres" was more than the ideological foundation of sexual difference; it also formed a bedrock component of male independent proprietorship, domestic sanctuary, and political agency. The waning of that doctrine thus disrupted not only prevailing ideals of maleness and femaleness, but also the symbolic binaries of home and market, idle and productive, and private and public.

To her admirers, the modern woman was an embodiment of autonomy and independence. To her detractors, she represented the peril of woman "unsexed"--the loss of femininity and its attendant virtues of motherhood, domesticity, and morality. This study explores the debates of social critics, policymakers, journalists, intellectuals, reformers, feminists, and jurists who grappled with the identity and practices of the "New Woman," and, in the process, probed the measure and meaning of the differences between men and women. The project draws equally upon the viewpoints of established thinkers, middlebrow essayists who have since faded in importance, and popular scribes in order to sketch the broad contours of a social problem that was discussed as frequently in university halls and at professional conventions as it was in the pages of newspapers and fashionable monthlies. As they debated transformations in the meaning of work, marriage, and citizenship, these observers reconceptualized gendered social roles and sexual difference apart from the regime of separate spheres.

Indexing (document details)
From internationalism to globalism: The United States and the transformation of international politics in the 1970s

Abstract (Summary)

This dissertation reinterprets the 1970s as a period of significant and enduring change in the United States' relations with the larger world. It proposes that we can understand the decade in terms of the impact that large-scale, integrative changes in the international system had on the foreign policy of the superpower. Often described by contemporaries as symptoms of "interdependence," these system-level changes included the integration of capital markets and the spread of multinational enterprises, the rise of human rights politics and the dwindling of territorial sovereignty, and the new visibility of "transnational" issues such as environmental protection; cumulatively, this thesis proposes, these processes marked a "globalization" of international relations.

Drawing on newly-released primary sources, this dissertation explains how the transformation of international politics affected U.S. foreign policy in the 1970s, blurring the distinction between "domestic" and "foreign" affairs and
bringing new issues, such as global human rights and energy interdependence, to the fore. To understand the shortcomings and eventual obsolescence of Nixon and Kissinger's policy of Cold War détente, which was their strategy for stabilizing East-West relations, this dissertation contends that we need to look beyond the Cold War and understand the ways in which larger changes in the international system were affecting the conduct of diplomacy and the parameters of foreign-policy choice.

This dissertation utilizes a combination of interpretive synthesis and original case-study research. Besides making a larger argument about the evolution of U.S. relations with the larger world in the 1970s, this project provides original accounts of a number of significant episodes. These include the 1971-1973 breakdown of the Bretton Woods monetary system, the American responses to civil wars in Nigeria and Pakistan in 1968-1969 and 1971, the Middle East crisis of 1973 and the related "oil shocks," the congressional insurgency on human rights after 1974, and the domestic backlash against Henry Kissinger's détente in 1975-1976. Through these episodes, this dissertation demonstrates how themes and events beyond the scope of traditional "Cold War" history have enduringly changed the United States and its international relations.

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Advisor: Iriye, Akira
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School Location: United States -- Massachusetts
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ProQuest document 1533992191
Document 23 of 50
Trans-nations: Indians, imagined communities, and border realities in the twentieth century

Abstract (Summary)

Focusing on the Yaqui and Tohono O'odham Indians of southern Arizona/Sonora and the Kickapoo band of South Texas/northern Coahuila, this dissertation examines indigenous groups who have assumed a transnational presence in order to more effectively negotiate with the United States and Mexican federal governments. In other words, by spreading themselves across two powerful, omnipresent nation-states, these groups managed to remain aloof from federal Indian policy currents on both sides of the border, dictate, to a surprising degree, the terms of accommodation with non-Indians, and carve out a space (or spaces) in which to enact their own version of nationhood. In the process, these groups persuaded, and even forced, both the United States and Mexico to essentially redraw their borders, or to at least rethink the real and imagined limits of their own nationhood. Yet by the end of the twentieth century, once active transnational channels through which indigenous peoples, economic resources, political ideologies, and even arms and ammunition long flowed had been constricted by the increasingly formidable U.S-Mexican border. These groups' unusual transnational orientation, then, ultimately proved difficult, if not impossible, to maintain due to stepped-up efforts on the part of U.S. and Mexican officials to protect the international boundary's integrity.

Indexing (document details)

Advisor: Smith, Sherry L.
Committee members: Weber, David J., Brunk, Samuel, Johnson, Benjamin H.
School: Southern Methodist University
Department: History
School Location: United States -- Texas
Keyword(s): Kickapoo, Yaqui, Tohono O'odham, Transnational, Indians, Imagined communities, Border region, Twentieth century, Texas, Arizona, Mexico
Source: DAI-A 69/04, Oct 2008
Religious diplomacy: American Protestants and a Jewish State, 1933--1979


Abstract (Summary)

This dissertation, "American Religious Diplomacy and the State of Israel, 1933-1979," argues that when Hitler came to power in Germany in 1933 American Protestants were overwhelmingly anti-Semitic but that by 1979--the year a self-professed born again Christian President brokered the Egyptian-Israeli peace treaty--American Protestants had aligned themselves fully behind Israel. Politically powerful evangelical Christians joined forces with theologically liberal Protestants to offer Israel their political, theological and financial support. The dissertation shows how American Protestants' reacted to the Holocaust and the establishment of Israel by becoming philosemitic. It goes on to show how this dramatic attitudinal and theological shift impacted U.S.-Israeli foreign relations and U.S. foreign policy in the Middle East.

Shocked by the reality of anti-Semitism during and after World War II, theologically liberal Protestants supported the formation of a Jewish State in Palestine for humanitarian and politically pragmatic reasons, while reexamining their earlier anti-Jewish tendencies in mainstream Protestant theology. Evangelical Protestants, too, supported the establishment of Israel, but for wholly separate reasons. Evangelical leaders hailed the establishment of Israel and its victory during the 1967 War as "a fulfillment of biblical prophecy." They argued that America's survival was inextricably tied to Israel's and in so
doing, redefined the meaning of patriotism.

Abstract (Summary)

This dissertation explores how American domestic reformers of the late nineteenth and early twentieth centuries, influenced by William James's pragmatism, developed a political ethics that provided a new template for U.S. foreign relations and produced the first truly internationalist foreign-policy doctrine in American history.

The doctrine developed in three distinct stages. First, avowedly pragmatist
reformers applied Jamesian philosophical ideas and methods to domestic and then international problems. Second, Woodrow Wilson adopted, albeit falteringly, a similar approach to both domestic policy and foreign policy in Asia, Latin America, and Europe. Finally, Wilson's postwar plan for a League of Nations incorporated pragmatist perspectives on human interdependence, political experimentation, and the mediatory power of deliberative discourse to a degree not previously acknowledged by historians.

Along the way, Wilson at times perverted the pragmatist progressives' project of expanding the social and economic scope of democracy through his imperialist adventures in Latin America. Yet some of these blunders, notably in Mexico, helped sharpen Wilson's pragmatic vision of a new global order predicated on international interdependence and reciprocal obligations between states.

Ultimately, Wilson's vision for a world order based upon a partial but genuine relinquishment of sovereignty by even the most powerful nations--including the United States--was more radical than any seriously pursued by policy makers before or since. Yet Wilson's plan was in many ways practical as well as radical. He abjured ideological dogma and envisioned a flexible, adaptive, democratic organization of states, capable of assimilating lessons of success and failure, as the crucial structure sustaining an orderly but ever-changing international society.

By revealing pragmatism, progressivism, and internationalism as organically related states of thinking, culminating in an attempt to relate the states of the world more organically, this dissertation challenges prevailing views of early twentieth-century American political thought, affirms the importance of the links between domestic and foreign affairs as well as between intellectual and political history, and seeks to encourage a more general reevaluation of the options available to societies with democratic aspirations both at home and abroad.

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Advisor:            Kloppenberg, James T.
School:            Harvard University
School Location: United States -- Massachusetts
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Abstract (Summary)

Is majority rule the essence of democracy? This dissertation explores how Americans debated this question in the formative four decades before the Civil War. Scholars examining democracy in this period focus on suffrage expansion, partisan politics, and divisive national issues like banking and the extension of slavery. This dissertation reorients investigation to social, political, and constitutional conflicts that exploded over state and local moral regulations. It focuses on three areas that drew national attention after being targeted by moral reform crusades: Sunday laws that prohibited work and recreation on the Christian Sabbath; restrictive liquor regulations; and northern race regulations in marriage, transportation, and public schools.

This dissertation reveals how conflicts in these arenas created a series of legal, political, and constitutional quagmires that forced a wide array of Americans to wrestle with fundamental problems of popular sovereignty. Most centrally, as advocates mustered the Jacksonian ideological imperatives of majority rule, public opinion, and popular empowerment to legitimate moral regulations, detractors sought out alternative foundations of political authority. Northern free blacks, abolitionists, immigrants, liquor dealers, religious groups who worshipped on Saturdays, and other moral minorities turned to state constitutions to limit public power. They also embraced the tradition of fearing majority rule begun by Aristotle and continued by Americans like James Madison and John Calhoun. Critically, though, antebellum moral minorities
revolutionized this tradition by democratizing and reframing it. No longer would the fear of majority rule be the sole province of intellectuals, constitution-makers, and propertied elites, and no longer would it be strictly an anti-democratic concern. Instead, antebellum moral minorities articulated a vision of democracy that rejected majority rule as the unquestioned source of political authority, identified fear of majority tyranny as a valid democratic concern, and included the protection of minority rights as an obligation of democratic governance. This intellectual reformulation, combined with moral minorities' cultivation of new political and legal tactics to defend their interests, comprised a vital first minority rights revolution in American History. This overlooked era of democratic transformation provided vital foundations for the (second) minority rights revolution of the twentieth century.

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School: The University of Chicago
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Abstract (Summary)

The history of United States relations with the nations of Europe has centered traditionally on the pressures of events, the unfolding of social, economic and ideological trends, and the decisions of prominent statesmen. This dissertation, by contrast, tells the story of the transatlantic relationship through the lives, careers and recollections of the middle ranking American government officials who were charged with promoting and sustaining it during the twentieth century. The networks of institutions, friendships and professional associations they built were critical components of transatlantic cohesion and continuity. Moreover, their official home--the State Department's Bureau of European Affairs--emerged as one of the most powerful and influential foreign policy centers in the United States government, setting the course of American diplomacy, and fostering institutional loyalty, across four generations. In short, these people established the political prerequisites for the success of both Atlanticism and the Atlantic Community. Knowing them and their modus operandi reveals a more continuous diplomatic legacy than the record of high politics would otherwise suggest.

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Abstract (Summary)

This study reviewed a history of drug research and regulation, federal policy, and pharmaceutical company involvement in the United States during the 20th century. The historical events that precipitated and formed legislation were analyzed.

During the 20th century, clinical trials for testing the effects of a pharmacologic compound developed, as health events precipitated and legislation began to mandate their design. Women were excluded from clinical trials, both in the early part of the 1900s and later as clinical trials became more organized in the 1960s. The diethylstilbestrol and the thalidomide tragedies raised additional concern; in 1977, women were excluded from early phases of clinical drug trials because these drugs had resulted in death and deformity and raised public outcry for reform in the developing pharmaceutical industry.

Additionally, women were excluded from clinical testing for the fear that they might be or could become pregnant while in a clinical study, and that a particular drug might have an unknown teratogenic effect on a developing fetus.

This study investigated drug research and regulation in the United States during the last century, covering the period from 1902-2008 and analyzed the effects of policy on the exclusion of women in clinical trials and the impact on women's health. There is evidence that pharmacologic compounds act differently in men and women. The therapeutic area of endocrinology and reproductive biology, were the focus, as incidents and regulation in these areas were pivotal throughout the last century. An analysis of past and present policies was performed with recommendations for the future. Additionally, current and emerging drug issues were reviewed, as they may impact women's health.

This study examined the progression of federal control and drug legislation, the events and tragedies that occurred, the effects that the legislation has had on the health of women and the nation, and the lack of the inclusion of women in clinical trials through a thorough review of public health policy, the Food and Drug Administration, and women's health issues during the twentieth century. This analysis provides an educational background for future policy
The specter of disunion in the early American republic, 1783--1815


Abstract (Summary)

Between 1783 and 1815, no specter haunted the American political imagination more than the prospect of the union's demise. Far from the preordained marriage of patriotic lore, the early American union was an impromptu coalition of heterogeneous elements. Once Americans secured their hard-won independence, the difficult work of perpetuating their accidental union began. This dissertation relates the story of that postwar struggle in the three decades between the
American Revolution and the War of 1812, as early national citizens endeavored to locate a permanent basis for the post-Revolutionary union. Perennially aware of the union's diverse composition, American political thinkers regularly confronted the undesirable consequences of its dissolution. Disunion, they reckoned, had the potential to obliterate the recent gains of the Revolution and ensnare the newly independent states in domestic discord and foreign intrigue. In these unhappy visions of anarchy, despotism, and Europeanized politics, American statesmen discovered a new set of threats to their republican experiment, which served to replace British tyranny and wartime devastation as the common danger, or effective cement, of federal union. Finding mutual interest or affection among the various states lacking, early national Americans fell back on the shared menace of disunion's specter to hold their impromptu union together.

By studying the specter of disunion at various sites of intellectual activity—namely, federal and state capitals and the printing houses, pulpits, and classrooms of the young nation—all five chapters of this dissertation testify to its profound influence in early American political culture. Canvassing a wide range of primary sources—including newspapers, pamphlets, legislative debates, correspondence, personal papers, sermons, orations, and college disputations—this dissertation recovers the immensely important and enormously difficult project of perpetuating a federal union of diverse states in the aftermath of revolution. To combat disunion's pervasive specter, early national Americans forged a coherent unionist ideology that soon became the centerpiece of constitutional thought, domestic and foreign policy, political rhetoric, religious doctrine, and academic instruction. Between 1783 and 1815, disunion's specter and union's promise served as fundamental axioms in early American political thought and central organizing principles for post-Revolutionary society.

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School: Harvard University
School Location: United States -- Massachusetts
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Conflict and compromise: American military chaplains and the Vietnam War

Abstract (Summary)

Military chaplains, serving alongside American servicemen and women, have lived and worked at the cultural and institutional intersections of religion and war. Understanding how chaplains experienced the Vietnam War—as military officers and as clergy—illuminates both the sympathies and tensions between faith and war. This dissertation examines chaplains' experiences and reflections of the Vietnam War in order to track that war's effects on chaplains personally and on the institutional chaplaincy. Chaplains acted as "cultural mediators" or links between religious and military cultures in situations that demanded explanation and reconciliation. Chaplains' experiences highlighted the stress fracturing the nation as "Vietnam" came to represent a failure of both American foreign policy and a certain vision of American identity. This dissertation examines the impact of the Vietnam War on chaplains as individuals and on the institutional chaplaincy.

The dissertation uses four types of primary sources: Chaplain Corps official records; first person accounts of Vietnam-era chaplains; oral interviews with chaplains; and publications of the mainstream media, the popular religious press, and denominational organizations. These materials uncover not only the structural and organizational workings of the chaplaincy, but also the cultural patterns and ideas that influenced chaplains and those around them. The dissertation is organized into three parts. The first part examines the religious, cultural, and international contexts of the early Cold War in order to contextualize the Vietnam War. The second part deals with the combat period.
of the Vietnam War, roughly 1962-1973; its three chapters examine chaplains' official functions, chaplains' experiences, and chaplains' relationship to homefront communities. The third part of the dissertation deals with post-Vietnam responses and changes among chaplains and within the institutional chaplaincy.

Chaplains remain at the forefront of discussions about the relationship between religion and war, and the reverberations from Vietnam are intense. Several contemporary situations reveal uncertainty about the chaplain's role in the modern United States military. Many of these questions are rooted in the tensions of chaplains' experiences in the Vietnam War. Understanding the chaplaincy during this period provides important insights into the history of both religion and the military in late twentieth century America.

Indexing (document details)

Advisor: Kohn, Richard H.
Committee members: Roland, Alex, Jackson, Jerma, Ariel, Yaakov, Mathews, Donald
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Department: History
School Location: United States -- North Carolina
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[/images/common/spacer.gif]
Abstract (Summary)

The Mississippi planter and poet William Alexander Percy (1885-1942) is best remembered for his autobiography, Lanterns on the Levee: Recollections of a Planter's Son (1941), which was a bestseller and remains a seminal book in the study of the American South. Although scholars have traditionally portrayed Percy as an iconic provincial, he maintained an ambivalence towards his region—particularly towards local values regarding masculinity and sexuality. Percy left the South regularly and traveled across the world, and his encounters abroad informed his views about gender, sexuality, and race at home. Cosmopolitan Southerner maps connections between the American South and the broader world by tracing Will Percy's travels across the globe: from Mississippi to the Mediterranean, to such places as Paris and Japan and Samoa, back to Mississippi.

Will Percy's life story invites consideration of how one man became a sexual liberationist, cultural relativist, white supremacist in late Victorian Mississippi. I engage the paradox of Percy's life and personality to make three main arguments. First, I examine the ways the experience, performance, and construction of gender and sexuality were connected to the concept of place. Will Percy's heterodox views of sexuality and what it meant to be a man—namely, his belief that love between men was not only legitimate but a superior form of love—can only be understood by studying the ways he experienced reality in different cultural contexts. Second, I examine the ways Percy participated in an international intellectual tradition centered on the idea of ancient Greece as a kind of spiritual "home" for men with gay desire. The nostalgia that many have interpreted as Percy's longing for the Old South was, in fact, an important imaginative vehicle many men used to express homoerotic desire in a culturally sanctioned idiom. Finally, I examine Percy's essentially racist critique of modernity—a critique also grounded in values of cultural relativism and sexual liberation. In situating Percy's view of racial difference in the context of his cross-cultural encounters. I find that his interpretations of race and "primitivism" worked to simultaneously critique bourgeois sexual ethics and reinforce the structures of racial inequality in the American South.
Race, conservative politics, and U.S. foreign policy in the postcolonial world, 1948--1968

Abstract (Summary)

This dissertation analyzes the rise of conservatism in American politics from 1948 to 1968, paying special attention to the impact of the civil rights movement and race on postwar political realignments. Unlike previous studies, which have concentrated chiefly on domestic policy issues such as court-ordered desegregation, busing programs, welfare, and taxation, this work focuses on debates over U.S. foreign policy. It considers topics such as the development of an international human rights ideology, the growing force of revolutionary nationalism, and the progress of decolonization to than the emergence of a distinctively conservative vision for American power in the world. As the dissertation argues, a natural symmetry existed between political responses to the African American freedom struggle and views on U.S. foreign relations in a rapidly decolonizing world; civil rights opponents easily projected their beliefs about racial difference into the global arena, and, although many national conservative leaders worked to distance themselves from the open defenders of racial segregation, they unreservedly asserted that the Asian, Arabic, and African residents of newly decolonized states were not entitled to
the same rights as Europeans or North Americans. The dissertation thus offers a new interpretation of the role of race in modern conservatism.

This study contains three parts: Part I suggests that what traditionally has been called "massive resistance"--the white South's opposition to integration after the 1954 Brown decision--might be better understood as a broader dissent from the emerging global ideology of human rights. Part II uses the Cold War's arrival in Africa to suggest how decolonization fused the politics of race and the politics of U.S. foreign policy, creating common ground for segregationists and national-security conservatives. Part III describes the evolution of a conservative philosophy on American power in the world, which rejected calls to demonstrate sympathy with anticolonial movements and instead advocated unequivocal support for Western Europe and anticommmunist states like South Africa. Throughout, the dissertation contends that ostensibly color-blind positions on U.S. foreign policy in reality rested on a narrow, exclusionary interpretation of democratic freedoms and human rights.

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School: Rice University
School Location: United States -- Texas
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The house that Dr. Pope built: Race, politics, memory and the early struggle for civil rights in North Carolina


Abstract (Summary)

In 1919, Dr. Manassa Thomas Pope ran for the office of mayor of Raleigh, North Carolina, heading a slate of all African American candidates for the city's municipal positions. Born in 1858, Dr. Pope was part of a generation of college-educated black men in the South who came of age during Reconstruction, created successful businesses and professional lives, and were the backbone of political fusion in the 1890s. After the rise of white supremacy, which brought Jim Crow segregation and political disfranchisement, some African American men of Dr. Pope's generation gave up political activity and/or left the South altogether. A significant group remained in North Carolina, however, and resisted white supremacy between 1900 and 1920 by registering to vote, forming political organizations, and insisting upon their rights to participate in the political process as an essential component of their manhood and citizenship. The memory of these events, though not included in standard white histories, remained strong in the black community and influenced the next generation who participated in the post-World War II Civil Rights Movement. The story of Dr. Pope's life and the broader story of resistance to white supremacy after 1900 was uncovered through the discovery of his home in Raleigh, built in 1901. It remained in the family until his youngest daughter died in 2000, and serves a site of memory for this "lost" story, as it contains a remarkable collection of documents and artifacts dating to the 1850s which chronicle this era and this family's history.

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Advisor: Leloudis, James L., Mathews, Donald G.

Committee members: Brundage, Fitzhugh, Kasson, John F., Jackson, Jerma

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Department: History

School Location: United States -- North Carolina

Abstract (Summary)

This project takes an interest in recent widespread claims about the potential for technologies, especially new, ubiquitous, digital technologies, to foster democratic social relations, and in particular, rhetoric that equates access to technology with a democratizing project. It focuses on a group of activists who, even while well-aware of the supposed potential of the Internet, have attempted to expand citizens' access to an older, low-tech, and much more local communication technology--radio. No mere Luddites nor nostalgic hobbyists, these members of the "microbroadcasting movement" sought to secure the rights of citizens to small-scale radio broadcasting during the 1990s, and won in 2000 a policy victory granting community groups the right to apply for low-power broadcast licenses from the U.S. government. The dissertation examines low-power radio activism, harmonizing a rich ethnographic accounting of activist practice with analysis of identity construction around technological practice (including gender, activist, and geek identities), activist mediation between publics and regulators to promote and propagate technology, and politics of technology including negotiation between technological options, while situating
the phenomenon of radio activism in the social, technical, and political milieu
in which it emerged.

A central question of the dissertation is how engagement with technology interacts with political agency in practice. The radio activists see their technical engagement as directly linked to other actions to promote social justice, which differentiates their activism from other social movements around science and technology. However, as they pursue their political beliefs around and through work with technology, various contradictions emerge which require management and creative work. Rather than being pulled in different directions, they instead strategically reconcile or ignore these tensions, and their work around these potential ruptures offers insights into the processes of assignation of meaning to technology as well as identity work around technology. Overwhelmingly, the activists demonstrate a willingness to compromise or embrace contradictions in order to accomplish their goal of propagating low-power FM radio. This research project provides a tangible example of citizens' use of a local, non-commercial media form, which is applicable to present and future debates about the continuing importance of FM radio and other forms of alternative media.

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Advisor: Kline, Ronald R.
School: Cornell University
School Location: United States -- New York
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[/images/common/spacer.gif]
Beginning in 1949, Dr. Robert Heath of Tulane University began inserting electrodes deep into his patients' brains in hopes that a charge to their buried 'emotion centers' would relieve them of their psychiatric symptoms. Up until then, electrical stimulation of the human brain was restricted to the surface of the cortex thought responsible for the sensory and motor functions.

These higher areas of the brain were also targeted by lobotomy, a procedure that Heath initially endorsed but soon after rejected because of its superficiality. Though a significant amount of animal research anticipated Heath's experiments, many of his contemporaries felt that penetrating the depths of the human brain was unsafe and unjustified both theoretically and therapeutically. The Tulane administration, in their own pursuit for national recognition, turned a blind eye towards Heath's research thus enabling him to perform what ranks among the most controversial yet largely undocumented experiments in U.S. history.

Despite producing what he thought to be positive results, Heath was severely criticized throughout his thirty-year tenure at Tulane. He was accused of mind control from a citizenry demanding repossession of their free will and was consequently summoned to testify before the U.S. Senate as part of an overdue national effort to enforce the ethical standards for medical research established during the Nuremburg trials decades earlier.

This dissertation reconstructs Heath's rebellious experimentation to ultimately demonstrate the value of methodological and collaborative science and reflexive medical practice. Throughout his career, Heath struggled with an outmoded sense of desperation inherited from his predecessors who, during the first half of the twentieth century, were paralyzed by the custodial care of the mentally ill. He wavered between two incompatible theories of emotion--that of evolution and behaviorism--to justify his experimentation without a requisite foundation in neurophysiology. Heath's contemporaries rejected him for repeatedly failing to design experiments according to their scientific and ethical standards.

Brain stimulation is a procedure that is still performed today though its mechanism of action remains at large. Its association with Robert Heath is long
forgotten, but his desperation to find a cure continues to embalm its now commercialized future.

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Advisor: Richards, Robert
School: The University of Chicago
School Location: United States -- Illinois
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Abstract (Summary)
This dissertation examines the Red Scare through the experiences of four junior physicists: Bernard Peters, David Bohm, Joseph Weinberg, and Giovanni Rossi Lomanitz. Each of the men studied under J. Robert Oppenheimer in the years prior to the Manhattan Project and each worked on the Project at the Berkeley Radiation Laboratory and engaged in left-wing political activity. After World War II, each obtained a teaching position in the United States, only to be called before the House Committee on Un-American Activities. In the aftermath of their appearance, each left his university. This thesis examines how these young scientists were viewed by security officials during the Manhattan Project.
and by other institutions such as their universities, the State Department, and the Federal Bureau of Investigation in the postwar years. Concurrent with exploring how they were perceived, it also examines the extent to which decisions made by these men also shaped their experience of the era. From a historiographical point of view, this thesis argues that the documents produced by investigative or intelligence agencies are more problematic than has been considered in previous research and are more informative of how the investigative agency perceived their subject than they are an accurate account of historical events. From a historical point of view, this thesis goes beyond examining the most famous case of a scientist running afoul of the loyalty/security apparatus, that of Oppenheimer, and in focusing on those who did not enjoy the protection of professional distinction, it argues that it is only in certain respects that historians can think of scientists, particularly physicists, as being a special category of Red Scare victim. It also argues for the need to distinguish between the public aspects of anticommunism, i.e. HUAC, and the private ones, i.e. FBI agents working in the field. This distinction speaks to how it was the case that for these young men the anticommunist apparatus was not necessarily a monolithic entity, but rather something which could be negotiated in some cases and less so in others.

Indexing (document details)

School: Harvard University
School Location: United States -- Massachusetts
Keyword(s): History of physics, McCarthyism, Anticommunism, Politics and science, Physicists, Red Scare, Peters, Bernard, Bohm, David, Weinberg, Joseph, Lomanitz, Giovanni Rossi
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Subjects: Biographies, American history, Science history
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This comparative study demonstrates a uniquely spatial phenomenon targeting American Indian peoples and communities that I call "inhabiting Indianness." Inhabiting Indianness refers to the ways that everyday citizens deploy notions of Indianness in the creation of White residential spaces and in reasserting national and therefore colonial geographies.

Chapter three serves as the core of the study, examining the construction of a racialized American geography through mundane American Indian-inspired spatial markers. I document and analyze the use of Indian-themed street names throughout the United States, and compare their uses and meanings to street names referencing other racialized groups, including African Americans, Asian Americans, and Latinos. After reviewing nationwide data, I provide a more detailed case study of Clairemont, California, a suburb of San Diego.

Chapter two serves as an intellectual and pedagogical bridge for my study of the street names. This chapter documents how Indianness functions not only through visual and spectacular representations, but also through more mundane cultural practices. I analyze the use of Indianness at two northern California high schools, one that uses a non-caricatured mascot derived from a historical figure and a second where the school name itself recognizes a local native person.

In my final chapter, I present a reading of four American Indian artists. Framed in reference to the use of Indianness for marking US-claimed land, I examine how these artists articulate resistance to the production of colonial space, and reveal how their works reflect a shared effort to reassert and recognize indigenous geographies. I present the film and writing of Sherman Alexie, the poetry of Louise Erdrich, a visual art piece from Bunky Echo-Hawk, and a series of installation art works by Edgar Heap of Birds. These works of art illustrate that the artists not only speak back to appropriated notions of Indianness, but also creatively interrogate how American space must be seen as the ongoing work of colonization.
Advisor: Frank, Ross

Committee members: Espiritu, Yen, George, Rosemary, Pellow, David, Spickard, Paul

School: University of California, San Diego

Department: Ethnic Studies

School Location: United States -- California

Keyword(s): United States, Indianness, Colonialism, Indigenous geographies, California, Alexie, Sherman, Erdrich, Louise, Echo-Hawk, Bunky, Heap of Birds, Edgar

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Subjects: Fine arts, Geography, American literature, Native American studies, Film studies

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Abstract (Summary)

To what extent has been continuity and change in the revolutionary Iran foreign policy since 1979? This question is examining the Iranian foreign policy over the last twenty-seven-year by using two major theories in the fields of International relations and comparative foreign policy explanations. While the
systemic theory, represented by neorealism theory in this research, argues that international system drives states foreign policies, domestic and statist explanations argue that domestic political factors play major role in driving and shaping states foreign behaviors. My research will use these different approaches to study the Islamic Republic foreign policy under different leaderships – Khomeini, Rafsanjani, Khatami, and Ahmadinejad - since its establishment in February 1979.

Since this research is using different international variables - the Iran-Iraq War (1980 – 1988), oil prices, and the existences of the United States armed forces in the Middle East, as well as different domestic and Statist political variables - leaders' orientations, decision structure, domestic political oppositions, and interest groups - to examine the Iranian foreign policy throughout the last twenty-seven-year, I depend on previous scholarly works that have written by different scholars, including Iranians scholars, who study the Iranian foreign policy from different perspectives since the revolution.

Applying the foreign policy model that combines different international variables and different domestic and statist political factors to examine the outcome of the Islamic Republic foreign policy gives us good explanations to the Iranian foreign policy from 1979 to 2006. While both approaches - systemic theory and domestic and statist explanations can explain the Islamic Republic foreign policy over the last twenty-seven-year and under different leaderships, domestic and statist approaches can bring more explanations and justifications for different foreign polices and behaviors at the time that systemic approach cannot explain and justify. However, at the time domestic and statist approaches bring more and valid explanations for the Islamic Republic foreign polices; that does not mean systemic approach is not important to look to.

In short, studying the Islamic Republic foreign policy needs to look to different international and domestic and statist political factors because it is a very complicated case since many political factors can affect the Iranian behaviors from different sides domestically and internationally. Therefore, it is very important for the world not to simplify Iran.

Indexing (document details)

Advisor: Hagan, Joe D., Crichlow, Scott
School: West Virginia University
School Location: United States -- West Virginia
Keyword(s): Revolutionary, Iran, Foreign policy, Khomeini, Ruhollah, Hashimi Rafsanjani, Akbar, Khatami, Mohammad, Ahmadinejad,
The Enlightenment in praxis: An experiment in unifying theories of American political development


Abstract (Summary)

There is a problem in the way the study of American political development (APD) is currently bifurcated between the "cultural" approach and the "institutional" approach. The cultural approach tries to explain change in terms of historical forces such as race, economics, liberalism, the founding, and so on. The institutional approach, on the other hand, tries to explain change logically, in terms of the history of the operational procedures of institutions such as political parties. The trouble is that these two approaches cannot integrate each other's findings, and they maintain--internally--differing and opposing schools of thought about what exactly drives the evolution of America's politics. My way of making sense out of this chaos is very straightforward: I argue that at the root of all of America's political development is a radical philosophical movement called the Enlightenment. In chapters one and two I show how there are four specific types of early Enlightenment thinking at work in America's founding. I argue that these "types" are exemplified by the ideas of Francis Bacon, Charles Montesquieu, Thomas Hobbes, and Jean-Jacque Rousseau. I go on to show how three of America's founding thinkers adapted these streams of
thought and ended up forming the core principles of America's political culture. I demonstrate that these philosophers were Thomas Jefferson, Alexander Hamilton, and James Madison. I show how this theory addresses some of the basic problems within the cultural APD literature. These problems include the way in which cultural scholars think that American politics is most essentially about the conflict between egalitarian and libertarian values. What I do is give a richer and more accurate picture of the deep complexity of American liberalism:

I demonstrate how America's three most influential philosophers intermingled four very different visions of liberalism, thereby setting America on a multifaceted, tortured, and convoluted developmental path. In chapters three and four I show how such philosophic differences and tensions play themselves out institutionally. I argue that the evolution of America's presidential regimes is formed and guided by these tensions. In particular I show how institutional change is generated not merely by the conflict that is set in place when new systemic paradigms try to overcome old ones, as is commonly believed, but also that--first and foremost--these conflicts are the result of the melding of the incongruous elements of Jefferson's, Hamilton's, and Madison's very different versions of liberalism.

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School: University of Notre Dame
School Location: United States -- Indiana
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Abstract (Summary)

This paper argues that the impact of the progressive environmental movement on public policy is understated and not adequately measured in the political science literature. Given some distinctive attributes associated with this issue, the progressive environmental cause is uniquely situated to ensure that it receives considerable attention in Washington. The result has been an uncommon expansion of government activity in a single issue area. And despite concerns expressed in the literature that the progressive environmental movement is growing weaker, the data presented here have revealed that even in times of considerable political challenges, this agenda continues to advance. An overview of environmental history shows how the issue began with only modest growth and incremental advancement, but eventually exploded in the 1970s. Since then, the issue has continued to stay on the policymaking agenda. An empirical analysis of lawmaking on the topic supports the contention that the environmental movement has experienced some challenges in recent years. However, efforts to redirect environmental policy in a more conservative direction have largely failed. Instead, challenges were followed by successful expansion of environmental law and regulation. Qualitative and quantitative analysis show that these trends have been advanced by the political parties and their presidents—irrespective of political party. Explanations include: environmentalism is a broad-based value; environmentalists are rich in financial and other resources; environmental issues are inherently large in scope; environmental issues involve powerful symbols; and environmental issues involve many focusing events that help place and keep these issues on the policy agenda in Washington.
The shift in terrorist information operations strategies: A comparative case study


Abstract (Summary)

This dissertation examined the applicability of the current approaches to studying terrorist communication and offered a broader theoretical and empirical context for examining terrorist communication as an information operation. More specifically, this thesis examined the current key themes by Brigitte Nacos (assured coverage, media dependency by terrorists) with respect to the terrorist-media relationship given the more recent global changes. Thus, the principle objective of this research was to examine if mass media coverage continued to be "assured oxygen" for terrorists, and if new information technologies and outlets have resulted in more communication opportunities and broader information strategies for terrorists. To accomplish this objective, two separate pieces (sections) of research were utilized. The first part of the research was a detailed and systematic quantitative and qualitative analysis of the media coverage that six US papers provided terrorists in response to anti-US terrorist incidents over a 20 year period. The second part of the research was the presentation and evaluation of three cases involving the use of "new"
information and communication technologies by terrorists with emphasis on what it meant for the terrorist-media relationship and terrorist communication.

After the analysis was completed, three key conclusions were drawn. First, terrorists are not assured coverage of their acts of violence, the media is a gatekeeper. Second, information technology (videos, internet, etc) is changing the traditional relationship between the media and terrorists as laid out by Nacos. Third, the changes in the media-terrorist relationship and the demonstrated sophistication of communication by terrorists justify a more complete approach to studying, assessing, and countering terrorist communication.

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Advisor: Love, Maryann Cusimano
School: The Catholic University of America
School Location: United States -- District of Columbia
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This isn't your mom's Tupperware party: How EMILY's List changed the American political landscape
Abstract (Summary)

Formed in 1985 as a political action committee (PAC) to provide select female candidates "seed" money to run for federal office, today EMILY's List is much more than a PAC. Over the past twenty-three years, a political entrepreneur, Ellen Malcolm, a cadre of liberal feminists activists and thousands of liberal feminist women and men have transformed EMILY's List into a women's influence organization.

This study examines the growth and transformation of EMILY's List from its inception in 1985 through the 2004 election cycle. Using secondary sources, I argue that the impetus for EMILY's List is firmly rooted in the goals and activities of the liberal feminist women's movement of the 1970s. The successes and failures of this movement set the stage for the creation of EMILY's List. Using qualitative and quantitative data, I then trace the organization's evolution from its early days as a PAC to its transformation into a multi-pronged influence organization which acts like a PAC, but also acts like an interest group, a movement, a party adjunct, and a campaign organization. Here the study engages and questions how well the current theories of PAC influence and interest group action fit with the current political environment.

Understanding EMILY's List as an influence organization instead of a PAC makes it much easier to understand why so many women and men from all over the country are drawn to the organization. Instead of understanding EMILY's List as an elite PAC, data in Chapter 5 show that EMILY's List serves a national membership of feminist women and men who give large sums of money to the organization in order to support its mission. That mission—electing pro-choice Democratic women to US Congress (and increasingly to state governments) is the last piece of this puzzle. It is here where EMILY's List's impact can be measured and evaluated.

The examination herein of the EMILY's List organization, its members, the candidates, and the relationship between these components and the U.S. Congress make it clear that EMILY's List is much more than a woman's PAC. It is a women's influence organization that works as a conduit, fostering organization among women at the mass and elite level and supporting women candidates and making them competitive, all the while providing a new model for political organizations.

Indexing (document details)

Advisor: Dodd, Lawrence C.
School: University of Florida
Embracing dissent: Presidential leadership and the development of legitimate party opposition in the United States


Abstract (Summary)

The modern American president combines two roles historically thought to be incommensurable. He is both an executive and a party leader, at once responsible for the sovereignty of the republic and the fortunes of his party.

The first generation of American presidents, from George Washington to John Quincy Adams, assumed an anti-partisan pose because they believed, often with good reason, that the central state was not capable of preserving the Union from the excesses of party conflict. Republican government, for the Founders, was simply unthinkable in terms of party.

In this dissertation, I address the source of this hostility to parties and partisanship. I argue that the presidents of the Old Republic (1789-1865) attempted to regulate party competition (if not neutralize it altogether) both to secure partisan advantage and to preserve the sovereignty of the new nation.

Indeed, the conventional wisdom during the Old Republic was that parties, if not properly guided and regulated, would give expression to destabilizing forces that the central state could not contain. This dissertation argues that
the legitimacy of partisan dissent, at least from the vantage-point of the executive, has hinged upon its perceived compatibility with the political and territorial integrity of the Union. I make the case that party competition in the U.S. was not free and unfettered, as some scholars assume, but was instead regulated by presidents charged with the constitutional responsibility to defend against perceived threats to the vital interests of the nation.
proposal and rhetorical proclivity: namely the "traditional" period (from the founding to the early 20th century) and the "modern" period (from the early 20th century presidency to the present). In this dissertation, I take issue with whether or not such a categorization can properly be made given the changing contexts, powers, and personalities of the presidency.

I examine the State of the Union Addresses from George Washington to George W. Bush in order to analyze a consistently utilized form of presidential address and to determine changes in policy activism, the use of popular address rhetoric, and the evolution of the modern rhetorical presidency. I find that presidents from the founding have both proposed policy and used popular address rhetoric within in their State of the Union Addresses. I also learned that presidents of the late 20th century have increased the average number of policies that they propose in the State of the Union Address as well as used increasing levels of popular address rhetoric. The trends revealed in these findings suggest that the powers and activity of the presidency may have evolved slowly from the founding to the present as opposed to undergoing a significant transformation as the result of the innovations of a single president or administration.
The politics of criminal law reform: A comparative analysis of lower court decision-making

Abstract (Summary)

This dissertation includes an analysis of sentencing reform in the United States federal system and England and Wales as well as an analysis of more general criminal law reform in Chile which converted its criminal process from one that was predominantly inquisitorial to one that is more adversarial in nature. By focusing on the effect of select instances of criminal law reform on lower court decision-making, the dissertation includes an analysis of whether lower courts are responsive to legislation and higher court mandates and whether the intent behind criminal law reforms was achieved or whether the reform resulted in unintended consequences.

The dissertation includes empirical analyses of how lower court judges respond to limitations or expansion of their discretion imposed by the legislature and sometimes higher courts. In the U.S. federal example, case level data as well as opinions of judges from surveys conducted in 1991 and 2008 are analyzed. The analysis of sentencing reform in England and Wales relies on a content analysis of the reform, interviews with judges and sentencing officials, and statistical information on various prison populations from 1983 to 2007. In the case of Chile, the effect of reform on lower court judges is tested using data about rates of convictions, acquittals, and case processing times in lower courts.

Although focused on criminal law reform, the dissertation describes the relationship between some higher law-making body (the principal) and lower courts (the agents). The principal-agent framework is used to explain why higher law-making bodies delegate to lower courts in the first place and to explain the risks involved in delegating discretion to lower court judges whose preferences may differ from the higher law-making bodies.

Finally, the dissertation explores the political nature of criminal law reforms by comparing the political motivations behind reform with the actual consequences of such reform. Often political objectives, such as appearing tough on crime and reducing prison populations, are mutually exclusive. As a result, the political nature of criminal law reform prevents legislators from creating cogent or effective criminal law policy. Further, in reducing judicial discretion, a cornerstone of much of the reform analyzed here, legislators are discounting and weakening their most experienced and effective agents in the
battle against crime.

Indexing (document details)

Advisor: McCubbins, Mathew

Committee members: Cox, Gary, Haggard, Stephan, Rodriguez, Daniel, Watson, Joel

School: University of California, San Diego

Department: Political Science

School Location: United States -- California

Keyword(s): Lower court decision making, Criminal law reform, Judicial discretion, Politics, Lower court, Decision-making

Source: DAI-A 69/04, Oct 2008

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Abstract (Summary)

Studies of administrative rulemaking have focused mainly on single threads of influence. Particularly, they accentuate the influence of interest groups during notice and comments. Some emphasize congressional influence through procedural and administrative control while others focus on presidential
influence through appointments. Not many studies provide systematic perspectives of rulemaking from cradle to grave. This dissertation hopes to make a contribution in this area. Particularly, it explores multiple sources of influence on administrative rulemaking. The purpose is to theorize and appraise the degree of variation, and to account for varying patterns of influence. Evidence is drawn from a case study of the Federal Communications Commission's review of media ownership regulations from 1996-2004.

This case study provides support for the view that under some circumstances (especially when rulemaking is highly visible to the public) Congress will play a strong role in shaping the behavior of independent regulatory commissions. It provides support for the view that presidential appointment powers do much to shape the rulemaking behavior of independent regulatory commissions, and that the courts shape federal rulemaking by independent regulatory agencies in part by interpreting the general thrust of the statute but more basically by imposing greater burdens of proof on the agency. The case provides some support for the view that interest groups influence rulemaking by independent regulatory agencies through notice and comment processes and appeals to the courts. It provides limited support for the view that independent regulatory agencies achieve a high level of autonomy in their decision making.

Indexing (document details)

School: State University of New York at Albany
School Location: United States -- New York
Keyword(s): Agency rulemaking, Media ownership regulations, Political influence, Bureaucratic discretion, Administrative law, Media ownership, Federal Communication Commission, Procedural control
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Public administration, Mass communications
Publication Number: AAT 3311706
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This dissertation articulates an integrated model of network and cultural change. Building on the work of Collins and Zelizer, this study utilizes the concept of a "circuit" as an extension of the network metaphor; actors interact and connect in a circuit of shared meanings, of culture. The approach taken in this study addresses limitations found in both the network theory and cultural sociology literatures. Specifically, it is argued that network theory has a drastically under-theorized notion of the content of network ties, while culture is typically addressed at the macro-level and not amenable to understanding individual action. It is recognized that culture is transmitted and shared through social interaction and, since we tend to interact more frequently with members in our social networks, it is possible to talk about a culture that is shared by the network, what is called the network circuits framework. This framework focuses on both networks and their constitutive information (circuits) to understand patterns of social interaction. In addition, this framework is useful for understanding social change, as circuits are reproduced or recombined through a variety of mechanisms and diffused through formal and informal organizations. This theoretical framework is utilized to understand the evolution of the growth of venture capital in Philadelphia from 1980 to 1999. Using ethnographic and empirical data on the interactions between entrepreneurs, angel investors and venture capitalists in the Philadelphia region, strong support is found for the main features of the approach. The results reveal that the evolution of patterns of social interactions conformed to long-standing cultural patterns of Philadelphia social structure, rather than more recent cultural attributes associated with venture capital. The dissertation concludes by discussing the implications of this framework for economic sociology and organizational theory.
Oppositional culture, hip-hop, and the schooling of black youth

Abstract (Summary)

Oppositional Culture, Hip-Hop, & The Schooling of Black Youth is a study of hip-hop music and the schooling of black youth in contemporary society. While sociologists have been concerned about the role of this prevailing black youth culture in facilitating school resistance and disengagement, to date little is known about the school related content of hip-hop music. This dissertation builds on previous research by examining how hip-hop music (re)constructs racial-gender collective identities in opposition to formal education. This study evaluates the claim that hip-hop music's anti-intellectual, oppositional messages encourage black youth to turn away from schooling by establishing what notions of schooling, identity, and success are embedded in hip-hop music.

The analysis is guided by John Ogbu's cultural ecological theory of minority student achievement which posits that black achievement may be stifled by an oppositional youth culture involving negative assessments of the opportunity structure, distrust of schools, and the labeling of pro-schooling behaviors and
attitudes as "inauthentic" or "acting white." Content analysis is conducted on a large, random sample of hip-hop song lyrics (n=3,030) spanning 1981 to 2005. MAXQDA2 computer software is used to determine whether thematic and conceptual patterns in the lyrics are consistent with oppositional culture theory. The prevalence of oppositional and pro-schooling content is examined over time, by artist gender and race, sub-genre, and geographical region.

The findings support the claim that hip-hop is primarily an oppositional culture. Hip-hop's achievement-related discourse involves a distrust of schools, promotes school resistance, and places school success outside of the confines of "authentic" blackness and black masculinity. Oppositional themes overshadow pro-schooling themes by a ratio of 4 to 1, have increased since the mid-1990s, are concentrated in the lyrics of black-male artists and so-called "gangster-rap," and are more prominent in west-coast and southern lyrics. Hip-hop's anti-school messages are linked to: (1) distrust of the criminal justice system, government, and employers; (2) the role modeling of street adults, professional athletes, and entertainers; and, (3) the uncertainty of black identity/masculinity in the post-Civil Rights era.

Indexing (document details)

Advisor: McDonald, Katrina Bell, Alexander, Karl L.

School: The Johns Hopkins University

School Location: United States -- Maryland

Keyword(s): Hip-hop, Schooling, Oppositional culture, Acting white, Youth culture, Black students, Hip-hop rap

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Subjects: Black studies, Educational sociology, Music, Ethnic studies

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ID:
Abstract (Summary)

This thesis is a case study of the Catholic Church's unprecedented involvement in the Immigrant Rights Movement in Los Angeles during the past three decades. Using interviews with religious and community leaders, individual and organizational archive searches, and participant observation this study critically examines the role of the Church in the movement for comprehensive immigration legislation. The thesis shows how the Church's hierarchic infrastructure and its religious values influence its strategies in the struggle for immigration reform.

I find that the Catholic Church attempted to influence immigration policy in two ways. First, the Church targeted policy makers directly, advocating for immigrant rights and utilizing its federated infrastructure to enhance its political voice by calling on religious and lay leadership to lobby their respective legislators directly. Second, the Church targeted its membership directly, reaching out to them to participate in political activities by offering a Catholic assessment of immigrant rights and organizing actions in which parishioners could participate to indirectly influence policy makers. The Catholic Church was not coopted by the Immigrant Rights Movement, rather it was allied to the movement, participating independently or through coalitions.

This dissertation adds empirically and theoretically to the social movement and immigrant and ethnic political incorporation fields of study. In exploring the Catholic Church's activities to "stand with" unauthorized immigrants, I expand the immigrant political incorporation model to include organizational advocacy and contentious politics as alternative methods for marginalized groups to articulate their interests and have those interests represented in the policy arena. In assessing the Catholic Church's involvement in the struggle for immigrant rights, I propose an alternative model of how religious institutions participate in social movements that links religious values with activity mediated through organizational structure.
Adviser: Waters, Mary C.

School: Harvard University

School Location: United States -- Massachusetts

Keyword(s): Social movements, Catholic church, Political incorporation, Religion, Immigration, Los Angeles, California, Catholic, Immigrant Rights Movement

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: Religion, Public policy, Ethnic studies, Organizational behavior

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Imperial denim: The place of blue jeans in the consolidation and transformation of American power in the 20th century


Abstract (Summary)

This dissertation traces the rise and demise of nation-centered patterns of blue jeans production and consumption in Mexico and the United States over the 20th Century. The dissertation argues that nationally oriented markets did not arise, sui-generis. Rather, they emerged through asymmetric economic and aesthetic exchanges between Mexico, the United States, and later, Asia. In the early 20th century an important process influencing jeans meanings and production in Mexico and America involved how jeans makers and sellers suggested new jeans uses aimed at expanding jeans consumption in ways that optimally exploited their symbolic and productive advantages. Asymmetric Mexican and American exchanges of ideas about what blue jeans meant, and asymmetric trade in denim during World War II also profoundly affected which
jeans meanings and production strategies gained hegemonic status in each
country. Such interactions across borders and between consumption and
production also shaped the international regulatory system forged after the
War. Specifically, cross-border exchanges created powerful domestic interest
groups which lobbied for rules that reinforced and enshrined the distinctive
nation-bound Mexican and American blue jeans markets emerging out of WWII.

In the second half of the 20th century these rules encouraged Asians to devise
new strategies of production, alliances, and jeans aesthetics to circumvent the
insularity of the American market. In so doing, Asia helped produce new
clothing retail and finance constituencies, and new clothing desires and
sensibilities in North America. These new alliances and desires contributed to
a series of crises among American and Mexican clothing producers which helped
rework American and Mexican jeans and clothing markets. They also reworked
politicians' perceptions of these markets, creating the political opportunity
for free trade advocates in Mexico and the US to argue for the inevitability of
dismantling national apparel and textile protections. Such pressures
ultimately re-oriented American and Mexican industry perceptions of their options and
encouraged leaders to form cross-border alliances for actively influencing the
negotiation of NAFTA apparel and textile trade rules. These aesthetic and
political processes radically reconfigured jeans production and markets in the
US, Mexico, and the world--dissolving older divisions and erecting
qualitatively new ones.

Indexing (document details)

Advisor: Feldman, Shelley
School: Cornell University
School Location: United States -- New York
Keyword(s): System of provisioning, Global commodity chains, Garment
industry, Production, Consumption, Incorporated comparison, Denim, Blue jeans, Power, Twentieth century
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: American studies, Geography, Social structure
Publication Number: AAT 3311588
ISBN: 9780549602064
Document URL: http://proquest.umi.com/
Symbolic citizenship, ethical practice, and the body: Competing political projects in the black civil rights movement 1954--1968

Vassar College and the 1944 Servicemen's Readjustment Act: The impact of the GI Bill on women college students


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Document 1 of 3
Symbolic citizenship, ethical practice, and the body: Competing political projects in the black civil rights movement 1954--1968
Hohle, Randolph H, Jr.. Proquest Dissertations And Theses 2008. Section
Abstract (Summary)

Despite the numerous scholarly interest and research on the American black civil rights movement, there is a lack of research and understanding on how they approached citizenship. This paper argues that competing black political projects made "symbolic citizenship" claims: how social movements create the normative ideas of good citizenship they claim to represent by fashioning styles of political rhetoric, civic practice, bodily posture and affective self-mastery. Based on archival research of primary source text (training manuals, organizing pamphlets, minutes to meetings, speeches/writings) and discursive and comparative methods, this paper uses the two dominant civil rights political projects, the rights and black nationalist projects, as empirical cases to distinguish a set of historically embedded categories of black political practice. On the one hand, the rights project appealed to the idea of good American citizenship and used discourses of good black citizenship as a deracializing strategy to associate blacks with idealized American citizenship. On the other hand, the black nationalist project rejected universalistic claims of good America citizenship and used discourses of black authenticity to produce an idea of an racially pure, or authentic black political agent, in opposition to ideas of whiteness and deracializing strategies. Rather than produce a set of ethical practices that attached the black self with American nationhood, the black nationalists shaped a set of ethical practices to secure control of and govern all black communities. Based on their different symbolic citizenship strategies and understandings of American citizenship, this dissertation analyzes how the competing projects produced a competing ideals of good black citizens and authentic black citizens, evidenced in how they differed in (1) directing their political practice at the national or local level for continued reform, (2) how each political project organized movement programs and 'measured' black citizenship, (3) the pedagogical techniques that instructed blacks how to master personal, social and civic ethics, and (4) how they approached economic reform and urban revitalization. The legacy of the political projects normative claims on contemporary representations of black citizenship have bifurcated black political practice that demands techniques of deracialized self to integrate on a national level, while local representations of authentic black citizenship are anchored to the margins. The contemporary implications represent how understandings of citizens continue to be an important, yet overlooked, aspect of how social movements and minority groups makes claims for civic inclusion.
Established as a college for elite women so that they might obtain a liberal arts education equal to that of men, Vassar College was founded by Matthew Vassar and incorporated on January 18, 1861. Vassar College officially became a co-educational college in 1969, but it was in the C Term of 1946 that 40 ex-servicemen arrived on the campus to begin a postsecondary education or to continue one that was interrupted by their having served in World War II. These men attended Vassar College and other colleges across the nation with benefits granted by the GI Bill of Rights.

By the time the veterans program ended in 1950, 152 veterans had attended Vassar College. Sixteen Vassar Veterans graduated with a degree from The University of the State of New York since Vassar College, chartered as a college for women, did not grant degrees to the male graduates. Twelve of the ex-servicemen, known to many as "Vassar Vets," married Vassar women. Yet Solomon (1985) found that the GI Bill had a negative impact on the women who could not gain admission to graduate schools because of favorable admission policies for the World War II veterans.
This phenomenological study provides insights into the lives of 12 women who graduated from Vassar College between 1947 and 1950 to determine the effect of the GI Bill of Rights on their undergraduate experiences and aspirations. For these 12 women, the impact of the GI Bill came in various forms, ranging from no consequence to marriage to a "Vassar Vet."

Indexing (document details)

School: Marywood University
School Location: United States -- Pennsylvania
Keyword(s): Vassar College, Servicemen's Readjustment Act, GI Bill, College students, Women students, New York
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Womens studies, Education history
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ISBN: 9780549613893
Document URL: http://proquest.umi.com/pqdweb?did=1531131241&Fmt=6&clientId=17454&RQT=309&VName=PQD


Abstract (Summary)

This computer aided content analysis examined the relationship of the usage of leadership language in speeches communicated by First Ladies Hillary Rodham Clinton (years studied 1993-1998) and Laura Welch Bush (years studied 2001-2006).
The themes identified as leadership language was from the Full Range Leadership Model which includes transformational factors, transactional factors and non-leadership factors. Other themes identified were education, women's issues and children's issues.

First lady speeches were collected from www.nara.gov for Hillary Rodham Clinton and www.whitehouse.gov for Laura Welch Bush. A total of 135 speeches were randomly selected and placed into various speech topic categories.

Analyses were conducted using a multiple regression analysis. The results indicated that Hillary Rodham Clinton and Laura Welch Bush used more transformational language during the second terms than their first terms. However, Laura W. Bush used a greater percentage of transformational than Hillary R. Clinton. They used less transactional language during their second term than in their first term. Hillary R. Clinton used a greater percentage of transactional language during the two terms. Passive language results indicated that more passive language was spoken during the first terms than in the second terms and that Laura Bush used a lower percentage of passive language than Hillary Clinton.
Symbolic citizenship, ethical practice, and the body: Competing political projects in the black civil rights movement 1954--1968

Vassar College and the 1944 Servicemen's Readjustment Act: The impact of the GI Bill on women college students


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as a deracializing strategy to associate blacks with idealized American citizenship. On the other hand, the black nationalist project rejected universalistic claims of good America citizenship and used discourses of black authenticity to produce an idea of an racially pure, or authentic black political agent, in opposition to ideas of whiteness and deracializing strategies. Rather than produce a set of ethical practices that attached the black self with American nationhood, the black nationalists shaped a set of ethical practices to secure control of and govern all black communities. Based on their different symbolic citizenship strategies and understandings of American citizenship, this dissertation analyzes how the competing projects produced an competing ideals of good black citizens and authentic black citizens, evidenced in how they differed in (1) directing their political practice at the national or local level for continued reform, (2) how each political project organized movement programs and 'measured' black citizenship, (3) the pedagogical techniques that instructed blacks how to master personal, social and civic ethics, and (4) how they approached economic reform and urban revitalization. The legacy of the political projects normative claims on contemporary representations of black citizenship have bifurcated black political practice that demands techniques of deracialized self to integrate on a national level, while local representations of authentic black citizenship are anchored to the margins. The contemporary implications represent how understandings of citizens continue to be an important, yet overlooked, aspect of how social movements and minority groups makes claims for civic inclusion.

Indexing (document details)

School: State University of New York at Albany
School Location: United States -- New York
Keyword(s): Citizenship, Race, Body, Civil rights movement, Ethics, Social movements, Symbolic citizenship, Black politics
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Black history, Social research, Ethnic studies, Social structure
Publication Number: AAT 3311708
ISBN: 9780549591887
Document URL: http://proquest.umi.com/pqdweb?did=1538017381&Fmt=6&clientId=17454&RQT=309&VName=PQD
Established as a college for elite women so that they might obtain a liberal arts education equal to that of men, Vassar College was founded by Matthew Vassar and incorporated on January 18, 1861. Vassar College officially became a co-educational college in 1969, but it was in the C Term of 1946 that 40 ex-servicemen arrived on the campus to begin a postsecondary education or to continue one that was interrupted by their having served in World War II. These men attended Vassar College and other colleges across the nation with benefits granted by the GI Bill of Rights.

By the time the veterans program ended in 1950, 152 veterans had attended Vassar College. Sixteen Vassar Veterans graduated with a degree from The University of the State of New York since Vassar College, chartered as a college for women, did not grant degrees to the male graduates. Twelve of the ex-servicemen, known to many as "Vassar Vets," married Vassar women. Yet Solomon (1985) found that the GI Bill had a negative impact on the women who could not gain admission to graduate schools because of favorable admission policies for the World War II veterans.

This phenomenological study provides insights into the lives of 12 women who graduated from Vassar College between 1947 and 1950 to determine the effect of the GI Bill of Rights on their undergraduate experiences and aspirations. For these 12 women, the impact of the GI Bill came in various forms, ranging from no consequence to marriage to a "Vassar Vet."

Abstract (Summary)

This computer aided content analysis examined the relationship of the usage of leadership language in speeches communicated by First Ladies Hillary Rodham Clinton (years studied 1993-1998) and Laura Welch Bush (years studied 2001-2006).

The themes identified as leadership language was from the Full Range Leadership Model which includes transformational factors, transactional factors and non-leadership factors. Other themes identified were education, women's issues and children's issues.

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transactional language during the two terms. Passive language results indicated that more passive language was spoken during the first terms than in the second terms and that Laura Bush used a lower percentage of passive language than Hillary Clinton.

Indexing (document details)

Advisor:        Green, Mark T.
School:         Our Lady of the Lake University
School Location:  United States -- Texas
Keyword(s):   United States First Ladies, Leadership language, Speeches, First Ladies, Clinton, Hillary Rodham, Bush, Laura Welch, First Ladies' speeches, Hillary Clinton and Laura Bush speeches, Leadership language in First Lady speeches
Source:        DAI-A 69/04, Oct 2008
Source type:   Dissertation
Subjects:      Womens studies, Political science
Publication Number: AAT 3309537
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Transcendentalism and the crisis of self in American art and culture, 1830--1930

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Amy Fay and her teachers in Germany

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"I'm happy tonight:" Martin Luther King, Jr.'s discourse of prophetic reconciliation
The black maternal: Heterogeneity and resistance in literary representations of black mothers in 20th century African American and Afro-Caribbean women's fiction

Filming back and black: Strategies of African American political modernism

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The dialogue about "racial democracy" among African-American and Afro-Brazilian literatures

Latin from Manhattan: Transatlantic and interamerican cultural production in New York (1913--1963)

Down from Italy: The fall and rise of Italian American modernist fiction
The poetics of exception: Contemporary North American poetry and the ghosts of relation

Enduring memory: Metaphors of the slave trade in West African literature

Engaging with the political: Willa Cather, "McClure's Magazine", and the production of national rhetoric

Making racial subjects: Indigeneity and the politics of Chicano/a cultural production

Discursive ground: Naturalization in American literature, 1836--1918

The mediating nation: American literature and globalization from Henry James to Woodrow Wilson

Marrying in and out of whiteness: Twentieth-century intermarriage narratives

"If these walls could talk": The semiotics of domestic objects and the expression of ipseity in nineteenth-century American women's literature

"The Great Gatsby" and its 1925 contemporaries
Transcendentalism and the crisis of self in American art and culture, 1830--1930


Abstract (Summary)

This dissertation explores the manner in which Transcendentalism impacted American artists and their productions from 1830-1930 through a series of four case studies. The central theme that unites these studies is the crisis of self, the feeling that the once stable, integrated entity—what Ralph Waldo Emerson referred to as "this idea called 'I'"—was being pulled apart in the modern age. I investigate the manner in which Emerson, Henry D. Thoreau and Walt Whitman managed this feeling of dislocation and how their texts influenced cultural productions.

Beginning with Martin Johnson Heade's salt marsh paintings, the first case examines how the critical language of Transcendentalism created landscapes that audiences read on numerous levels. I trace Heade's contact with Transcendentalism to his previously unknown residence in Cincinnati, during which time Emerson gave a series of influential lectures. I also explore the manner in which Emerson's ideas influenced his compositional strategies, focusing on the three distinct levels of relating to natural forms that Emerson posited in Nature. In the second study, I explore how the continued promotion of Transcendentalism influenced Albert Pinkham Ryder's moonlit marine paintings and how influential critics constructed an image consonant with Transcendentalism's legacy for his life. I examine the manner in which the environment of New Bedford, his childhood home, and his circle of friends in New York strengthened the philosophy's influence on him.

The last two studies deal with the promotion of Transcendentalism into the public realm, rather than as a private remedy. In the third study, using Elbert Hubbard's Roycroft Community as an example, I trace the influence of Transcendentalism on the Arts and Crafts in the United States. In addition to positing an alternative for the movement's exclusively British model, I also
look at how Transcendentalism's navigation of modernity created the conditions for the American practitioners to accept mechanization with less reservation than their British counterparts. In the final study, I explore how the philosophy remained a viable force well into the twentieth century and examine how the mass-produced housing of Sears, Roebuck and Company continued to speak to the Transcendentalists' legacy.

Indexing (document details)

Advisor: Manthorne, Katherine
Committee members: Bletter, Rosemarie, Reynolds, David S., Eidelberg, Martin
School: City University of New York
Department: Art History
School Location: United States -- New York
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[images/common/spacer.gif]
Abstract (Summary)

While a panorama view of a city is a fairly commonplace and distinguishable image it remains without critical inquiry. The word panorama was coined in 1792 to market a large-scale circular painting that gained international popularity during the nineteenth century. The panorama image is investigated through large circular paintings, engravings and etchings, and panorama photographs that extend from the daguerreotype (1839) to the vintage silver print of the Cirkut camera (1904). The panorama is examined as a historical and discursive representation of modernity and modernization to consider its conditions of production and social relations as inseparable from technological change and economic growth and development. The panorama world-view implies prosperity and progress. The modernizing cities of London, Paris, San Francisco and Vancouver provide topographical views to examine the ambitiously complex composition and scale, and structure and space of the panorama. The panorama's central permutations are recognized as a view from a high vantage point, a full force of pictorial record displaying objective fact, and an optical realm of illusionary structure. The spatial and social implications of the panorama are interpreted as successfully unifying discordant and disruptive experiences of modernity through spatially resolving the ambiguities and uncertainties of an increasingly global world of the nineteenth and early twentieth century. Panorama vision and space are interpreted through theoretical influences of Roland Barthes, Jonathan Crary, Michel Foucault, Henri Lefebvre and Georg Simmel.

Key Words: panorama, photography, modernity, space

Indexing (document details)

School: Simon Fraser University (Canada)

School Location: Canada

Keyword(s): City, Panorama, Photography, Modernity, Space, Painting

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ISBN: 9780494381946
This dissertation examines the audiovisual representation of physical disability in a group of films produced for theatrical and television distribution. The films under study are: Prelude to Happiness (USA, 1974), Passion Fish (USA, 1992), The Sea Inside (Mar Adentro, Spain, 2004), and The Brooke Ellison Story (USA, 2004/TV).

The study challenges the critique of media representations of disability as predominantly carriers of stereotypes and producers of harmful effects in the audience—a view emanating from a number of media and disability studies scholars—with a more personal, hermeneutic approach based on the focus group methodology. It concludes with a discussion of the strategies of interpretation used by these viewers with disabilities to make sense of disability centered films, in the context of a cultural studies model of audience reception theory.
This dissertation focuses on May '68 as a turning point in French politics, culture, and national identity. For many French intellectuals, the lessons of the ambiguous uprising were expressed in radically new expressions, and for filmmakers Agnes Varda, Jean-Luc Godard, and Jean Pierre Gorin, those expressions took the form of new structure, content, and technique. They were radicalized by the fleeting glimpse of a Marxist vision come true, of workers and students uniting against an increasingly globalized, Americanized capitalism, and against their own nation's lingering imperialist failures. Varda, Godard, and Gorin used film to explore, among other things, the possibilities inherent---surprisingly, to some---in American culture, politics, and history. They scrutinized the counterculture, the antiwar movement, and black power; they were influenced by a new, distinctively American, subversive ethos of deconstructing American mythology and identity. And their films reflected their fascination with a vivifying home grown radicalism that could breathe life into their own nation's foundering leftist tradition.

In my interrogation of the cross-cultural construction of national identity, I examine five films that articulate the tensions surrounding Franco-American relations in the late sixties and early seventies and demonstrate the simultaneous resentment of and admiration for American culture. In chapter one, I examine the ways in which directors Jean-Luc Godard and Jean-Pierre Gorin, in
their film Letter to Jane (1972), address Jane Fonda's trip to Hanoi during the
Vietnam War as a way of critiquing American military and cultural
imperialism.
In chapter two, I discuss Agnès Varda's film Lions Love (1969), and the
director's articulation of the revolutionary potential of American popular
culture and pop art as a site of contention in the "culture wars" between the
U.S. and Europe. And in chapter three, I study Varda's documentary The Black
Panthers (1968) and Godard's Sympathy for the Devil (1968) and One A.M.
(1968)
to explore the interrogation of Black Power as an oppositional discourse that
challenged American hegemony from within.

Indexing (document details)
Advisor: Antle, Martine
Committee members: Fisher, Dominique, Melehy, Hassan, Pollock, Della,
Mavor, Carol
School: The University of North Carolina at Chapel Hill
Department: Romance Languages
School Location: United States -- North Carolina
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Godard, Jean-Luc, Gorin, Jean Pierre
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[images/common/spacer.gif]
Abstract (Summary)

This dissertation provides a previously neglected academic history of the technology and aesthetics of special effects. By this, it identifies the central role special effects played in the vital shift in 1970 cinematic aesthetics, through changes in representation and spatial construction. Drawing from rare archival material and interviews with practitioners, my dissertation uncovers often overlooked intersections among disparate image-making practices, including Hollywood films, experimental film, animation, plastic arts and graphic design. Through close attention to these artistic, historical and industrial networks, we can better understand the digital, nearly fully manipulatable contemporary blockbuster. As a result of rethinking cinema's aesthetic structures, I demonstrate that film's ontology is not stable, but rather, that cinema has a constantly changing ontological history, constantly in flux as it encounters new imaging practices and media.

More specifically, I argue that in such films as Star Wars and Close Encounters, filmmakers deployed special effects techniques to inaugurate a technologized mode of filmmaking I call optical animation that allowed them to design a fully synthetic, composite mise en scene. Greater control of the composition and animation of the frame meant new possibilities for creating equally credible and fantastic cinematic worlds on screen. Through this practice-centered approach, I denaturalize, historicize and explicate the photoreal special effects aesthetic so prevalent in filmmaking from the 1970s to today, as a style with particular contours as well as unexpected components.

I explore the cross-fertilization of experimental, industrial and commercial influences that filmmakers sought to merge in mainstream filmmaking in order to realize their goal of what I call the expanded blockbuster, a popularly successful film that is equally sensually and intellectually engaging. Finally, I examine the efforts though the late 1970s and 1980s by filmmakers to streamline the bricolage of their initial successes in order to realize their ambition of a fully designable and seamless cinematic diegesis, a goal that many feel they may have realized too well. By understanding the implications and consequences aesthetic choices have on cinematic representation, I therefore suggest a renewed importance for aesthetics as an organizing theoretical question to cinema studies and visual culture more broadly.

Indexing (document details)

Advisor:          Gunning, Tom

School:           The University of Chicago

School Location: United States -- Illinois
American dreaming and cultural ethnocentrism: A critical discourse analysis of the mythic discourse in the U.S. State Department's Shared Values Initiative


Abstract (Summary)

The War on Terror ushered in a third level of diplomacy grounded in values as a cumulation of everyday micromoments: mythic public diplomacy. Mythic public diplomacy uses values as a communicative outcome that is a process, not a product. Mythic public diplomacy seeks to engineer the values of target publics to align with the ideologies and interests of the country initiating diplomatic efforts. This dissertation examined the United States Department of State's Shared Values Initiative values advocacy campaign. Theoretical and methodological traditions of critical discourse analysis (CDA) and mythic rhetorical criticism were combined in an effort to provide practical applications in the planning and action processes of U.S. public diplomacy. This study places CDA within the framework of mythic rhetorical criticism in order to illustrate and better understand potential interpretations provided by culture. In 2002 the Shared Values Initiative, a values advocacy campaign developed by the United States Department of State under the direction of Charlotte Beers, attempted to correlate the United States with goals and values...
shared by Middle Eastern Muslim publics in order to restore U.S. credibility. The campaign removed two-way communication from public diplomacy and rhetorically framed dialogue to control perceptions, to remove areas of potential conflict, and to supplant cultural expectation and lived experience with magical thinking and idealized visions of Muslim identity. Throughout the campaign, hegemonic and dichotomous language created an official identification of Muslims as "Other" than American. The separation of Muslim Americans from Americans implies a difference that supersedes citizenship, dividing Muslims from Americans as literally as one would separate an egg yolk from the white. Both are part of the egg, but it is easy to differentiate between the two. The Shared Values campaign acts as an anti-movement, ensconcing Muslim experience within American privileged interpretations of reality.

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Advisor: Meister, Mark
School: North Dakota State University
School Location: United States -- North Dakota
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Abstract (Summary)

Seeing Richard Avedon undertakes a reading of the work of American media photographer Richard Avedon (1923-2004) through the filter of contemporary philosophy. Working primarily in the genres of fashion, celebrity and fine art portraiture, Avedon pursued a career that extended across six decades, and he participated in the invention and refinement of many of the norms of contemporary media photography.

Relying primarily on 14 books of photography and two other portfolios that Avedon created during his lifetime, this inquiry interrogates the relationship between photography and philosophy, and asks whether Avedon should properly be conceived as a philosopher. The inquiry approaches these questions by examining Avedon's practices for editing, sequencing and designing his books, and by dealing with Avedon's engagement with the cultural categories of race, class and gender. The inquiry also considers Avedon's photography and verbal discourse in the context of a variety of significant philosophers and theorists, including Edmund Husserl, Ludwig Wittgenstein, Jean-Paul Sartre, Maurice Merleau-Ponty and Jacques Lacan.

Among its conclusions, the inquiry finds that Avedon participated in an ambiguous address of race and class, one that alternately valorized, visualized, subverted and annihilated racial and class categories; that his photography undermines conventional feminist applications of gaze theory, and makes the visibility of the photographer an essential attribute of his practices; and that his photography investigates the relationship between photographic representation and embodiment. The dissertation finally concludes that Avedon is a philosopher, primarily on the basis of his written discourse challenging conventional assertions of the association of photography and truth.
Abstract (Summary)

The career of saxophonist Donald Sinta has spanned nearly half a century, since his first appearance in 1960 as a soloist with the University of Michigan Symphony Band. During this time period, the solo saxophone literature has grown exponentially in comparison to the number of works written before 1960, and many of those pieces, which now make up the core repertoire of solo saxophone music, have also advanced the technical demands placed upon classical saxophonists. Sinta's involvement with the commissioning of new saxophone works, along with his various recordings and performances, has added to this core repertoire.

The purpose of this document is to explore the major events of Donald Sinta's life and career to determine his contributions to the saxophone literature and advancements in saxophone techniques. By placing these saxophone pieces, recorded works, and major performances in a historical context, it is hoped that the significance of these events will be clearly defined.

In this biographical sketch, Sinta's early childhood and education is discussed, including his studies with saxophonist Larry Teal. As a student at Cass Technical High School, he played under the direction of conductor Harry Begian. The influence of the two important musicians led Sinta to study music at Wayne State University and then audition for graduate school at the University of Michigan.

Sinta's time as a soloist with the University of Michigan Symphony Band, under the direction of William Revelli, is discussed, as well. Sinta's exposure on the band's 1961 tour of the Soviet Union and the Middle East introduced him as a performing artist.

As Sinta's career is explored, his years at Ithaca College, Hartt College of Music, and his return to the University of Michigan, are documented. His
relationship with composer Warren Benson introduced him to the idea of
commissioning new pieces, which led Sinta to work with composers such as
Walter Hartley, Leslie Bassett, Karel Husa, Arnold Franchetti, Edward Diemente, and
William Bolcomb.

Other events discussed in this documented include Sinta's involvement with
the first three World Saxophone Congresses, his American Music album, and his
recording of Ingolf Dahl's Concerto for Alto Saxophone and Wind Orchestra.

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Document 9 of 49

Broad and Market: At the crossroads of race and class in Philadelphia jazz,
1956--1980
Carson, Charles Daniel. Proquest Dissertations And Theses 2008. Section
0175, Part 0413 179 pages; [Ph.D. dissertation].United States --
Pennsylvania:

Abstract (Summary)

This project traces the trajectory of jazz from the development of what is
generally referred to as hard bop, through free jazz, to contemporary styles like smooth jazz. In doing this, I seek to highlight the intersections between the musical idioms loosely termed "jazz," and ideas about black identity at various points in the history of Philadelphia. The goal is to re-imagine jazz history not just as an exclusive developmental narrative, but, like the concept of blackness itself, as a series of open negotiations between places, groups, individuals, and institutions, all of which are interdependent. Specifically, I address three historical moments--the Civil Rights Era of the 50s and 60s, Black Nationalist Movement of the 60s and 70s, and the resurgence of a black middle class in the early 1970s and 1980s. Each moment, in turn, roughly corresponds to a particular jazz idiom--hard hop, avant-garde, and smooth jazz, respectively. I argue that each of these challenges to jazz reflect changes in how groups and individuals constructed ideas about "blackness" at the time. By attempting a meaningful discussion about such fluid and contested categories, we can hopefully learn how these same categories are constructed, and what meaning they generate for those who participate in them.

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Advisor: Ramsey, Guthrie

School: University of Pennsylvania

School Location: United States -- Pennsylvania

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Although multiple books and articles expound upon the musical culture and progress of American classical, popular and folk music in the United States, there are no publications that investigate the development of extended vocal techniques (EVTs) throughout twentieth-century American music. Scholarly interest in the contemporary music scene of the United States abounds, but few sources provide information on the exploitation of the human voice for its unique sonic capabilities. This document seeks to establish links and connections between musical trends, major artistic movements, and the global politics that shaped Western art music, with those composers utilizing EVTs in the United States, for the purpose of generating a clearer musicological picture of EVTs as a practice of twentieth-century vocal music. As demonstrated in the connecting of musicological dots found in primary and secondary historical documents, composer and performer studies, and musical scores, the study explores the history of extended vocal techniques and the culture in which they flourished.
A study of the life and music of Henry Joslyn, including a critical edition of "Prairie: Poem for Viola and Wind Orchestra" (1926)


Abstract (Summary)

Self-taught American composer Henry Partridge Joslyn (1884-1931) composed works for a wide range of media. Included in his output were symphonic works, chamber works, works for solo piano, popular songs, folk-song arrangements, a commercial jingle for Barbasol shaving cream, and work on a Broadway show. An advertising agent by trade, Joslyn used his skills as a promoter to work his way into the American Music scene.

During his lifetime, his music, which utilized twentieth-century harmonies, explorative orchestrations, and the influence of Native American music, jazz, Broadway, and Tin Pan Alley styles, drew interest from a variety of prominent musicians, including conductors Modest Altschuler, Nat Finston, Leopold Stokowski, Eric Coates, and Erich Kleiber, band leader Paul Whiteman, and composer Edgard Varèse. His untimely death at the age of 46 brought an unexpected end to his growing career and to his influence on American Music. None of Joslyn's major works were published and few today know of either the man or his music.

This study includes the first biography of Joslyn, based upon newspaper articles, program notes, and other contemporary sources such as a collection of 106 family letters written by Joslyn and another 26 letters between Joslyn and members of the American Music community. Particularly helpful was an interview with Joslyn's daughter, Magdalene Joslyn Fincke, a mere three years before her death in 2004. Also in this study is the first critical edition and stylistic analysis of one of his works, Prairie: Poem for Viola and Wind Orchestra (1926), a piece approximately twenty-two minutes in length composed for a virtuoso violist, nine winds, piano, harp, and percussion. A list of works and a catalog of the Joslyn holdings in the Library of Congress conclude the study.
Abstract (Summary)

The National Piano Foundation was founded on June 28, 1962 as the educational branch of the National Piano Manufacturers Association. The purpose of this dissertation was to document the activities of the National Piano Foundation that have served the piano community including manufacturers, teachers/pedagogues, students, dealers/merchants, publishers, and technicians. Three research questions guided this project: (1) What are the goals or objectives of the National Piano Foundation and how have they changed? (2) What structural or administrative changes have been implemented in this organization in order to
continue to meet these objectives? (3) How have the objectives of the National Piano Foundation been reflected in its kinds of activities and achievements?

An historical methodology was employed to conduct this study. The researcher collected primary data by interviewing ten participants who were chosen because of their affiliation with and expertise in the organization. Three of the participants served in administrative capacities of the National Piano Manufacturers Association or the National Piano Foundation as president, educational director, or chairman of the board. Five participants served as project directors. Also, the current executive director and project manager of the National Piano Foundation were interviewed. In order to support and verify information given by each individual, a study of secondary sources was necessary. These secondary sources included meeting minutes, letters, memos, flyers, brochures, curriculum outlines, reports, job descriptions, and newsletters. To organize the data, a separate chapter was completed for the three administrative tenures of Dr. Robert Pace, Dr. Robert Steinbauer, and Dr. Don W. Dillon/Ms. Brenda Dillon that mark the history of the organization. Within each of those chapters, specific categories or topics were discussed. These categories included Administrative Structures, Activities for Teachers, Activities for Students, Activities for Dealers, Publications, and Other Major Projects or Research. Extensive appendices were also prepared to support the contents of each chapter.

The goal of the National Piano Foundation has and continues to be to offer activities, programs, and resources that benefit every member of the piano community. They have successfully modified and adapted the administrative structure of the organization to reflect trends or fluctuations in the industry. Many of the activities and programs have been successfully implemented to reflect the goals and ideals of the organization. The National Piano Foundation serves as a vital liaison between the manufacturing, retail, and publishing industries and piano teachers, pedagogues, researchers, and students.

Indexing (document details)

Advisor: Magrath, Jane, Fast, Barbara

Committee members: Gates, Edward, Ham, Jeongwon, Beach, Sara A.

School: The University of Oklahoma

Department: School of Music

School Location: United States -- Oklahoma

Keyword(s): Piano, Piano pedagogy, Music organizations, associations, foundations, National Piano Foundation, Pedagogy

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Jazz elements in selected concert works of Leonard Bernstein: Sources, reception, and analysis


Abstract (Summary)

Composer and conductor Leonard Bernstein (1918-1990) was a major figure in American music. Bernstein's compositions merged the European classical tradition with American jazz. Many writers have mentioned jazz influence in Bernstein's works, but no systematic study of how jazz influence is present has been undertaken. This dissertation aims to remedy the situation by examining jazz in the context of Bernstein's life, career, compositions, and his position in American music history.

Several types of primary sources were examined, including Bernstein's writings, compositions, recordings, and newspaper articles on various aspects of his career, supplemented by secondary literature.

Chapter I includes a biographical sketch of Bernstein and an overview of the scholarly literature. Chapter II examines writings by Bernstein on the subject of jazz and its contribution to American classical music. Also discussed in this chapter are Bernstein's jazz-related activities such as performance, arranging, and advocacy. Chapter III is concerned with the reception of seven concert works by Bernstein: Sonata for the Piano; Sonata for Clarinet and Piano; Symphony no. 2: "The Age of Anxiety"; Serenade After Plato's 'Symposium'; Prelude, Fugue, and Riffs; Touches; and Halil. This chapter also includes a section on the reception of Bernstein in the community of jazz.
musicians. Chapter IV analyzes jazz elements in the seven works mentioned above.

Bernstein's writings about jazz demonstrate his conception of jazz style. A preference for the music of the swing era can be clearly seen. Bernstein tends to value jazz as source material for American classical music. His career included jazz-related activities from beginning to end. Many songs from Bernstein's musical theatre works have entered the jazz repertory. Bernstein was accused of being a derivative composer earlier in his career, but his music became more "original" over time. He helped establish the use of jazz in concert music as an aspect of twentieth-century musical diversity. Principal jazz elements used are the rhythmic techniques of metrical superimposition and syncopation, and the use of harmonies and melodies with blue notes. Jazz pitch materials were frequently used in combination with classical techniques such as chromaticism and polychords, partially obscuring an obvious jazz sound.

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Advisor: Strunk, Steven
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[/images/common/spacer.gif]
Ronald Roseman: A biographical description and study of his teaching methodology

Abstract (Summary)

Ronald Roseman was an internationally acclaimed oboe soloist, chamber musician, teacher, recording artist, and composer whose career spanned over 40 years. A renowned oboist, he performed in some of America's most influential institutions and ensembles including the New York Woodwind Quintet, the New York Philharmonic, and the New York Bach Aria Group. His contributions to 20th Century oboe pedagogy through his own unique teaching methodology enabled him to contribute to the success of both his own personal students and many others in the field of oboe and woodwind performance. His body of compositions that include oboe as well as other instruments and voice serve to encapsulate his career as a noteworthy 20th Century composer. Roseman's musicianship and unique teaching style continues to be admired and respected worldwide by oboists and musicians.

The purpose of this study is to present a biographical overview and pedagogical techniques of oboist Ronald Roseman. This study will be divided into sections about his early life, teaching career, performance career and his pedagogical influence upon his students. Exercises and techniques developed by Roseman for the enhancement of oboe pedagogy will also be included. Interviews have been conducted with his wife and three former well-known students in order to better serve the focus of this study. The author also contributed pedagogical techniques compiled during a two-year period of study with Roseman. Appendices include a discography of recorded materials, the New York Woodwind Quintet works list, Roseman's published article on Baroque Ornamentation, a list of his compositions with premiere dates and performers, and interview questions. It is the focus of this study to enhance and further the knowledge of oboe students and teachers and serve as a historical and pedagogical reference for future generations of oboists.

Indexing (document details)

Advisor: Barret, Mary Ashley
School: The University of North Carolina at Greensboro
Department: School of Music
School Location: United States -- North Carolina
For residents of the Central Appalachian coalfields, the connection between music and the mountains is emotional, intangible and inextricable. When asked, they often struggle to locate the connection in physical things—a musical embodiment of the hard times and backbreaking work of generations of mountain residents. But the thread connecting traditional music to these hills is sensory and inexpressible. It is located on mountaintops and in family, in the change of season and in the concept of home. In the words of one Kentucky resident, "to me, the music is so much more than the music. It's the place ." 

In this dissertation, I address the connection between music and place in contemporary Appalachia. I examine the performance of bluegrass and old time music in the Central Appalachian Coalfields, focusing on the multiple roles music plays in contemporary life. To some mountain residents, the performance of music is a tradition-bearing act, one that strengthens stressed communities, fosters a meaningful connection to ancestry, and brings together friends and family. To others, mountain music is political—a tool of cultural, economic and environmental reclamation in a region threatened by extensive mining, exploitation and apathy. I explore the range of meanings in these
interpretations, examining the tension between the musical and the political, the dimensions of revivalism and activism, and the intimate connection between place, music, and power in the Coalfields.

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School Location: United States -- Pennsylvania

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Document 16 of 49
Amy Fay and her teachers in Germany

Abstract (Summary)

The American pianist Amy Fay, born 1844 in Bayou Goula, Louisiana, studied from 1869 to 1875 in Germany with the most celebrated pianists and teachers of the time. Based mainly on the letters that Fay wrote to her family during her stay in Germany, that were published in 1880 as Music-Study in Germany in the Nineteenth Century, this document explores her experiences with her teachers as well as their methods in terms of teaching and technique.
Attracted by Carl Tausig's fame, Fay studied with him from January 1870 until he closed down his conservatory in August 1870. This short time-period was marked by Fay's frustration over Tausig's self-centered teaching style; the discouragement she felt as she worked on exercises like Muzio Clementi's Gradus ad Parnassum; and her sadness over Tausig's premature death. She stayed three years with her next teacher, Theodor Kullak. After a time of dedicated practicing and training in octaves, she became dissatisfied with his lack of further technical guidance and his musical approach, which did not leave much room for her own interpretations. Her lessons with Franz Liszt, with whom she studied in the summer of 1873, were most inspiring musically, but left unfulfilled her need for thorough technical instruction. Ludwig Deppe, her next teacher, finally gave her the guidance she craved and introduced her to his method, developed by observing great artists (especially Liszt). She studied with him from 1873 until she returned to the United States in 1875, where she published his exercises and passed her knowledge on to her students. Besides running a private teaching studio, she also was a successful performer. In 1883, she started giving "Piano Conversations," in which she gave a short introduction before each piece she played. She also was a dedicated clubwoman and helped found several music clubs as well as the Women's Philharmonic Society of New York, of which she was president from 1903 through 1914. In addition, she gave lectures, wrote articles on teaching, music, and the issue of women's role in music.

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Twelve-tone writing in the piano music of Ben Weber (1916--1979)

Abstract (Summary)

The purpose of this research is to find out through detailed analytical studies, Ben Weber's twelve-tone language and his individual style. It has been briefly mentioned by himself and by others, that Weber used the 'twelve-tone technique' in most of his compositions, but there has been no extended and thorough analytical study done on any one of his compositions to prove that he actually is a 'twelve-tone composer', and to find out what his musical style really is. I have selected five pieces for analytical studies, of which the compositional dates span from 1939 (23 years of age) to 1972 (56 years of age):

Five Bagatelles for Piano , Op. 2 (1939), Fantasia (Variations) , Op. 25 (1946), Lyric Piece , Op. 40a (1953-4), Humoreske , Op. 49 (1958), and Intermezzo , Op. 64 (1972). Five Bagatelles (Ch. 2), Lyric Piece (Ch. 3), and Humoreske (Ch. 4) are each devoted a chapter, and thoroughly analyzed, and Intermezzo and Fantasia (Variation) are put together in Ch. 5, with brief analyses of both pieces. Besides some articles and newspaper clippings, there are hardly any secondary sources found on the subject of Ben Weber and his music; however there is a very important primary source in addition to the scores, which is an unpublished memoir titled, "How I took 63 years to commit suicide by Ben Weber (as told to Matthew Paris)." Although there is not much explanation of his music, it is still very significant in terms of understanding Weber's character, personality, and philosophy.

Indexing (document details)

Advisor: Straus, Joseph
Committee members: Lambert, Phillip, Kahan, Sylvia, Nichols, Jeff, Olan, David, O'Donnell, Shaugn
School: City University of New York
Department: Music
School Location: United States -- New York
Keyword(s): Twelve-tone music, Weber, Ben, American composer, Analytical study, Piano music, Twentieth century, Composers
Source: DAI-A 69/04, Oct 2008
Hollywood blackface and its descendents: Negotiating race and difference through performances of the other in Hollywood musicals


Abstract (Summary)

Blackface has had a deep influence on American culture, continuing into the present day, but it is often considered solely a facet of past racist practices. By applying Rick Altman's discussion of genre in the Hollywood musical to a thorough survey of blackface scenes in Hollywood musicals, it is possible to see the different markers that define the genre and how they continue to influence popular culture today. These markers fall into two groups. The semantic markers ranged from visual elements like make-up and costumes to aural elements like repertory, instrumentation, and vocal technique. The syntactic markers simultaneously showed the distance and closeness between blackface performances and everyday life. Eventually, the genre was so well codified that it could easily be evoked with only a few of the major markers, at times even eliminating elements as fundamental as the make-up, a change that was useful as blackface fell from favor, thanks to both social and technological progress. At the same time, other kinds of performances began to incorporate these markers, still exploring whiteness by comparing it to Others, as in blackface. Those that focused on class became tramp and hillbilly numbers. Those that presented further racial and ethnic stereotypes followed the path laid out by a large body of blackface-style Latin performances, artistic renderings of FDR's Good Neighbor policy. Both of these new styles became genres in their own right and gradually replaced traditional blackface numbers. Unlike the heavily political and class-conscious live blackface of the 19th century, mid-20th century Hollywood performances concentrated on blackface as representing the world of entertainment. Modern
films that use blackface return it to its 19th-century political roots, using it now to speak to matters of race relations in contemporary society. Other recent films use non-blackface race-crossing scenes to show an idealized musical union between seemingly opposing poles--male and female, black and white.

Indexing (document details)

School: University of Pennsylvania

School Location: United States -- Pennsylvania

Keyword(s): Blackface, Race-crossing, Hollywood musicals, Charivari, Genre studies, Hollywood, Race, Musicals

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: Music, Ethnic studies

Publication Number: AAT 3309515

ISBN: 9780549574682


ProQuest document 1537006921

Abstract (Summary)

This document examines the historical role and lineage of the current American concertmaster. Foundational discussions include the establishment of the concertmaster, the professional relationship with the conductor, and the
evolution of the role into its present-day format. Interviews with contemporary
concertmasters of major American orchestras form the basis for a detailed
observation of the modern orchestral audition process, the basic
responsibilities of a concertmaster, the leadership, pressures, and community
expectations involved with the position, and the future of concertmaster
education in America. Interviewed concertmasters are: Bill Preucil of the
Cleveland Orchestra, Emmanuelle Boisvert of the Detroit Symphony Orchestra
and
the Seattle Symphony, Andrés Cárdenes of the Pittsburgh Symphony Orchestra,
Juliana Athayde of the Rochester Philharmonic, and Joseph Silverstein, the
former concertmaster of the Boston Symphony Orchestra.

Indexing (document details)
Advisor: Bailey, Walter B.
School: Rice University
School Location: United States -- Texas
Keyword(s): Concertmaster, Violin, Orchestra, Orchestral auditions,
Concertmaster-United States, Auditions
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Music, Music education
Publication Number: AAT 3309995
ISBN: 9780549581192
Document URL: http://proquest.umi.com/
pqdweb?id=1542149251&Fmt=6&clientId=17454&RQT=309&VName=PQD
ProQuest document 1542149251
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Viability of state communication associations in the 21st century: A critical
historical analysis
Sabetta, Thomas J.. Proquest Dissertations And Theses 2008. Section
0254, Part 0459 345 pages; [Ph.D. dissertation].United States -- Michigan:
Wayne State University; 2008. Publication Number: AAT 3308996.

Abstract (Summary)
This dissertation chronicles ten state communication association histories highlighting the achievement of each organization from its inception, offering insights relative to accomplishments and summarizing each organization's success as it pertains to organizational goals and purposes. Next, an in-depth case study of the Kentucky state association is analyzed to determine the extent to which the other ten association histories are similar in terms of purpose, activity, and organizational structure. Finally, conclusions are drawn regarding strategies that state associations should implement in order to remain active, viable, and necessary in the twenty-first century.

An historical critical analysis of state communication associations provides the connection, context, and roots central for determining the identity of what they were, what they are, and what they might become. An examination of historical letters, reports, and original documents brings to life the genesis of state communication associations within the broader intellectual discipline of communication and provides a context for understanding the past in order for state communication associations to better prepare for the future.

The purpose of this dissertation is to ascertain the functional value of state communication associations to the communication discipline using a critical "historical analysis" which includes: (1) a general review of the history, structure, and accomplishments of several state communication associations in order to identify key functions to assess the historical value of state associations to the communication discipline; (2) an in-depth critical "historical analysis" of the Kentucky state association using the key functions by which KCA has historically been instrumental to the development of the communication discipline; and (3) a discussion of the implications and strategies by which state associations can continue their viability into the 21st century.

In order to accomplish the intended goals, the dissertation will be organized into five chapters. Chapter one will: (1) provide an introduction to the importance of professional associations to the communication discipline, (2) establish a rationale for understanding the historical functional value of state communication associations within the communication discipline; and (3) identify the specific research questions to be answered by the dissertation. Chapter two will review the literature pertinent to historical communication research, state speech education histories and other relevant state organizations. Chapter three will detail the elements of critical "historical analysis" as the primary method for examining the functional value of state communication associations to the communication discipline and outline the strategies for determining the key functions by which KCA has historically been instrumental to the development of the communication discipline. Chapter
four provides the results of the analysis and is divided into two sections. Section one provides the history, structure, and accomplishments of ten state communication associations and identifies the key functions to assess the historical value of state associations to the communication discipline. Section two applies the key functions within an in-depth critical "historical analysis" of the Kentucky state association. Finally, chapter five details the implications and strategies by which state associations can continue their viability into the 21st century.

Indexing (document details)
Advisor: Kay, Jack
School: Wayne State University
School Location: United States -- Michigan
Keyword(s): State communication associations, History of speech, History of communication, Communication education, Association histories, Organizational communication, Kentucky
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Communication, Education history, Curriculum development
Publication Number: AAT 3308996
ISBN: 9780549576839
Document URL: http://proquest.umi.com/pqdweb?did=1542152931&Fmt=6&clientId=17454&RQT=309&VName=PQD

ProQuest document 1542152931
ID:

Realms of reception: The rhetorical response to Dr. Martin Luther King, Jr.'s "Letter from Birmingham Jail"

Abstract (Summary)
This dissertation provides a rhetorical analysis of reception discourse generated in response to the publication of Dr. Martin Luther King, Jr.'s "Letter from Birmingham Jail." To date, rhetorical analyses of the "Letter" have concentrated primarily on the text's rhetorical features and its implications for the rhetorical moment of its production. This study augments the existing literature by demonstrating how subsequent textual appropriations and contextualizations of the "Letter," primarily in academic anthologies and scholarly essays, have contributed to shaping the collective memory of King. The discourse generated by anthology editors or scholars who write about or reference the "Letter" in their journal articles direct readers to imagine King and his text in a particular manner. I argue that these textual appropriations serve as textual sites of commemoration that ultimately elevate the "Letter" to canonical status. I also argue that the "Letter" has achieved and maintained this status through the polyvalent readings of these editors and authors. While the denotative meaning of the "Letter" is generally stable in these various appropriations, the valuations imposed upon the text vary. The text's polyvalent nature allows its appropriation by multiple intellectual domains for a number of strategic political purposes. Because the text deals with fundamental issues on a universal plane, the "Letter" transcends the immediate exigencies of its rhetorical moment which allows its application to present-day exigencies that arise within a particular intellectual domain. This transcendency keeps King and the "Letter" pertinent to the present and prevents both from becoming obsolete. Moreover, when the "Letter" is appropriated and commemorated by divergent intellectual domains, King is sanctioned as a legitimate intellectual force within each of these domains. Consequently, King's image is enhanced because he is imagined as a prominent theorist across a variety of intellectual domains. The resulting ubiquity of the text endorses its cultural value, which in turn encourages its consideration as a canonical work. This canonicity positions the "Letter" as the definitive textual representation of King's intellectual thought. Consequently, the "Letter" gains iconic status because it comes to stand in synecdochical relationship to King and the civil rights movement.

Indexing (document details)

Advisor: Leff, Michael C.
School: Memphis State University
School Location: United States -- Tennessee
Keyword(s): Rhetoric, Rhetorical criticism, Public memory, Commemoration, Reception study, King, Martin Luther, Jr.,
Letter from Birmingham Jail

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: Communication, Rhetoric

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Assessing color blind casting in American theatre and society


Abstract (Summary)

The primary investigation in this research is the socio-political consideration of color blind casting practices in American theatre, how the concept and practice have resonated in the minds of Black American and White American theatre practitioners and participants, and some general directions for its appropriate use in the new millennium.

The world of American theatre is undergoing major transformations since the politics of race began to permeate its environment fifty years ago. The discussion of race had intermittently crept into the arena of theatre arts throughout history but overt systematic dialogue involving White and Black Americans did not reach a national level until the mid 1980s when Actor's Equity Association completed a four year study which addressed policy-making around racial casting and the Non-Traditional Casting Project created a nationwide forum to explore the theoretical and practical applications of a more race-inclusive theatre society. While major changes in theatre practices were not made following this first foray into race and theatre politics, the idea of a theatre reformation was planted in the minds, if not the practices, of American theatre artists. Ten years later, the idea came under severe scrutiny in the form of a nationally known debate between two prominent figures in theatre arts: August Wilson and Robert Brustein. The late Pulitzer-prize winning playwright August Wilson and drama critic Robert Brustein participated in a very public Town Hall debate in 1997 which was supposed to shed light on
the issues of race and art in theatre. The event culminated in harsh divisions
(primarily along color lines) amongst its participants and the struggle to
resolve questions of race and art in theatre had, once again, reached an
impasse. Policy-making, particularly where funding and artistic choice are
concerned, is greatly affected by racial divisions in the theatre arts which
leads to a greater concern--the future socio-psychological outlook of Black
American theatre and society. Color blind casting as a concept and practice
carries significant implications for our society as a whole and should be
comprehended and implemented with care.

Indexing (document details)

Advisor: Gerland, Oliver
School: University of Colorado at Boulder
Department: Theatre and Dance
School Location: United States -- Colorado
Keyword(s): Color blind, Casting, Society, Theater, Race
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Theater, Ethnic studies
Publication Number: AAT 3303858
ISBN: 9780549508403
Document URL: http://proquest.umi.com/

Abstract (Summary)
This dissertation explores the journey from interview to performance of four politically engaged plays-- The Laramie Project, The Permanent Way, The Exonerated, Guantanamo: Honor Bound to Defend Freedom --created from interviews by American and British theatre artists. Originating in the world of professional theatre, the plays cast their creators (actors, playwrights, directors) in the role of oral historians as they conducted the interviews that were used to develop the plays. Each play represents a dynamic and complex set of negotiations and choices in a deeply collaborative process that began with the encounter between interviewer and interviewee in the "event of the interview" and culminated with the encounter between play and audience in the "event of the performance."

I examine how the artists transformed the interviews into performance by applying the language of theatre to the words of real people, or what I call theatricalizing oral history. Using interviews I conducted with artists involved in each play, as well as written accounts about each play's development, I analyze the text of each play, showing how the "event of the interview" not only provided dialogue, but also shaped the plays' structure, direction and performance. Moisés Kaufman and members of his New York-based Tectonic Theater Project created The Laramie Project from interviews they conducted in Laramie regarding the murder of gay University of Wyoming student Matthew Shepard. David Hare, working with director Max Stafford-Clark's Out of Joint Theatre, wrote the verbatim play The Permanent Way, which explores the impact of the privatization of Britain's railways using interviews conducted with people connected to four major train crashes. Actors-turned-playwrights Jessica Blank and Erik Jensen created The Exonerated, an examination of America's system of capital punishment, from interviews with six people who were exonerated after spending years on Death Row. Nicolas Kent, artistic director of the London theatre The Tricycle, commissioned novelist Gillian Slovo and journalist Victoria Brittain to write Guantanamo: Honor Bound to Defend Freedom, which tells the story of several British citizens detained at Guantanamo using interviews with family members, lawyers, advocates, and a released detainee. My analysis reveals that though these plays deal with similar topics that were "in the news" and employ similar creative processes and dramaturgical strategies in their development, each play is a direct reflection and embodiment of the artists' unique journey of creation, from interview to performance.

Indexing (document details)

Advisor: Frisch, Michael
School: State University of New York at Buffalo
Department: American Studies
School Location: United States -- New York
Keyword(s): Oral history, Political theater, Documentary,
The "Dansical": American musical theatre reconfigured as a choreographer's expression and domain


Abstract (Summary)

Genres are never static; and the American musical theatre is no exception, as it continues to mature and evolve, generating many new forms in the process. One such evolutionary offspring is the all-dance musical, a particular hybrid of concert dance and musical theatre, otherwise termed the "dansical." This dissertation defines, anthologizes, and analyzes the dansical, while correspondingly documenting and dissecting its facilitative choreography/dance paradigm within the Broadway musical arena.

The dansical begs historicization, delineation, and exploration, for its dance-dominant form seemingly negates the traditional song/dance/text model of musical theatre while simultaneously asserting a claim to "musical" status. In order to specifically address and analyze the dansical and its dance/choreographic import and impact on the Broadway stage, this dissertation first defines the form as follows: (1) The dansical is an all-dance production created by an authoritative, authorial Broadway choreographer/director and intended as a musical theatre work for a Broadway audience. (2) The dansical puts choreography and dance at the forefront--at the expense of the components of score and book--while the production's "star" is the choreographer.
Building upon this definition, the dissertation maps the dansical's lineage, development, and realization. The first chapter defines terms and generally historicizes Broadway dance/choreography, as well as the dansical. The following chapters set forth theoretical precepts which foreground, inform, and contextualize arguments and subsequent findings; these include Richard Wagner's Gesamtkunstwerk as interpreted and applied in musical theatre scholarship, the phenomenological self-expressive mode of performance as it pertains to choreography/dance, and reception theory in regards to theatre venue, criticism, and spectatorship. Lastly, the following musicals/dansicals are fully addressed: (1) Broadway antecedents by choreographer/directors Asadata Dafora, Katherine Dunham, and Hanya Holm; (2) semi-realized dansicals or variants, thereof; (3) fully realized dansicals, i.e., Dancin' (1978), Dangerous games (1989), Chronicle of a death foretold (1995), Fosse (1999), Swing! (1999), Contact (2002), and Moving' Out (2002). As a result of the aforementioned addresses and analyses, this dissertation aims to explore, interrogate, and illuminate the liminal concert dance/musical work that is the dansical, as well as its surrounding paradigms within the musical theatre genre.

Indexing (document details)

Advisor: Coleman, Bud

Committee members: Riis, Thomas L., Osnes, Beth, Nichols, Lynn W., Randall, Erika

School: University of Colorado at Boulder

Department: Theatre and Dance

School Location: United States -- Colorado

Keyword(s): Broadway, Dance, Dansical, Musical theatre, Choreography, Broadway dance

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: Dance, Theater

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The Barnes Foundation began as an educational institution, giving instruction in the appreciation of art. Barnes conceived his Foundation as an educational institution not as a museum. The staff of teachers carried on the instructional and research activities under the supervision of Dr. Barnes. John Dewey, the father of American progressive education was one of the staff members. He was the first Director of Education at the Barnes Foundation. The Foundation was set up with an elaborate series of courses with lectures using the paintings to illustrate theory. These courses still exist today. Based on the tenets of John Dewey's philosophy as he applied them to education in general, the program consists primarily of demonstrating the working of the objective method of investigation, familiar in the field of science, and the application of that method to the study of art.

The primary purpose of this study is to provide a historical perspective to the analysis of the influence of John Dewey's educational philosophy on the Barnes Foundation. This study discusses the nature of John Dewey's educational philosophy in relation to his understanding of art educational theory and the extent to which this theory may have influenced the Barnes Foundation's art educational experience. Additionally, it examines the issue of whether the influence and understanding of Dewey's art educational experience is currently present at the Barnes Foundation.

This study found a basic consistency in philosophical outlook at the Barnes Foundation showing a level of uniformity in the philosophical view of Dewey from 1922 until the present. The aesthetic experience was structured in a way in which the students were given opportunities to develop appreciation of the plastic elements of the works of art with original paintings. The classes were composed of students from various educational and social backgrounds under the guidance of a teacher who focused on shared experiences and the discussion of the various aspects of the program. The classes provided an objective, observation, and intelligent understanding of the evolution of painting based on John Dewey educational philosophy that guides students to appreciate and
understand the forms of art.

Indexing (document details)

Advisor: Horn, Raymond A., Jr.

School: Saint Joseph's University

School Location: United States -- Pennsylvania

Keyword(s): Educational philosophy, Barnes Foundation, Barnes, Albert, Dewey, John, Art, Art education

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: Art education, School administration, Education philosophy

Publication Number: AAT 3313103

ISBN: 9780549624417

Document URL: http://proquest.umi.com/pqdweb?id=1529198011&Pmt=6&clientId=17454&RQT=309&VName=PQD

ProQuest document 1529198011

IQ testing and tracking: The history of scientific racism in the American public schools: 1890--1924


Abstract (Summary)

This study seeks to understand the present through an examination of the past. It argues for the theoretical and practical possibilities of applying a critical educational theory to illuminate the reform movement at the turn of the 20th century, a movement that created and elevated science as the primary agent for determining the quality and quantity of education an American youth would receive. This study highlights the work of Lewis Madison Terman who held that mental ability could be measured as a single entity and that IQ was inherited, constant and not affected by environmental factors. This position
was challenged then and is still a subject for debate. One historian asks what the difference is if IQ is 60% genetic and 40% environment or vise versa. The difference is in public policy, a major theme in this study. Chapter one-three provides the introduction, literature review, and methods including a discussion of the theoretical framework of the dissertation. Chapter four explores the activities of Terman to establish mass testing and tracking in the school system including the influence of political and financial institutions. Chapter five, the conclusion, questions how a system that is so antidemocratic could be legal. Validity was based on triangulation including multiple data-collection methods, multiple sources and consideration of multiple theoretical perspectives.

Indexing (document details)

Advisor: Lafer, Steven
School: University of Nevada, Reno
School Location: United States -- Nevada
Keyword(s): Intelligence testing, Terman, Lewis Madison, Scientific racism, Tracking
Source type: Dissertation
Subjects: Educational evaluation, Education history, Curricula, Teaching
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Document 27 of 49
Venturing out: Students at Eastern Kentucky State Normal School, 1910--1924
Collins, Lisa Phelps. Proquest Dissertations And Theses 2008. Section
Abstract (Summary)

In the early 1900s, the General Assembly of the Commonwealth of Kentucky mandated the establishment of the first two state-supported, stand-alone Normal schools for white students, one in Richmond and one in Bowling Green. The result was an important educational opportunity previously not available to the state's white citizenry, who were originally required to live in the service region of the respective Normal school. The Normal schools provide a unique opportunity to explore what brought the region's students to the school, what their educational and extracurricular experiences were like while at the Normal, and what happened to the students after they left, all within the context of conditions in the state during that era. Specifically, in this case study, the history of the Normal school in the eastern region, Eastern Kentucky State Normal School (EKSNS), is explored from 1910 to 1924 using Christine Ogren's history of the Normal school movement on a national level as a central backdrop to determine how EKSNS students and their Normal school experiences compared to those of their counterparts across the country.

Normal schools and the teachers they produced were viewed during the Normal era and later as a part of the history of education often best to be disregarded, as though they are an embarrassment to higher education. Thus, the goal of this study is to develop a history of the students who attended Eastern Kentucky State Normal School from 1910 to 1924, showing that they played a revolutionary role in the establishment of higher education in the commonwealth. Triangulation, through the study of enrollment data, student publications, board of regents' minutes, and oral histories and memoirs, brings to light the realities of life at the Normal school for the student body. Examination of other realities, such as an exploration of the high cost of attending a "free" institution, the consequences of lack of adequate transportation systems in the state, and the poor common schools and low pay that awaited the Normal school students, establishes the conditions Normal school students encountered to receive an education and work in the teaching profession.

Indexing (document details)

Advisor: Thelin, John R.

School: University of Kentucky

School Location: United States -- Kentucky
This dissertation examines Populist ideas about state colleges and universities in the United States during the late nineteenth century. Mobilizing a fragile coalition across divisions of race, gender, wealth, and region, Populism championed farmers and laborers, while questioning the virtue of elite professionals, executives, and scholars. Anchored by archival research in North Carolina, Kansas, and Nebraska, where the movement assumed control of state government, this study analyzes Populist attitudes towards access, curriculum, academic freedom, and funding. In addition to sparking heated debate over the priorities of state universities, Populism provided a rare articulation of the views of unschooled citizens, whose orientations towards higher education have often eluded historical inquiry. Most Populists expected state universities to emphasize access over achievement, agricultural curricula over the liberal arts, and the dissemination of information over advanced scholarly research. These demands mobilized popular pressure and illuminated the difficult choices.
facing public institutions of higher education as they sought to conceptualize democratic arenas for advanced learning. Despite the contentiousness of Populist rhetoric, the movement reflected an underlying enthusiasm about the potential for widespread enrollment in state universities. Populists believed that public higher education could disperse higher learning, reduce the distinctions between workers and professionals, and promote democratic civil society. Although the movement only achieved political power for a brief moment, Populist ideas pervaded state universities during their period of rapid development at the turn of the twentieth century. While most American universities embarked upon a long romance with meritocracy and expertise, the Populist movement defended an alternative agenda. This intellectual, social, and institutional history reveals that the ideals of American public higher education emerged from this tension between grassroots advocacy and academic authority.

Indexing (document details)

Advisor: Reuben, Julie A.
School: Harvard University
School Location: United States -- Massachusetts
Keyword(s): Populism, State universities, College access, Public higher education, Academic freedom, Vocational education, Higher education
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Source type: Dissertation
Subjects: American history, Education history, Higher education
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http://proquest.umi.com/pqdweb?did=1530620861&Fmt=6&clientId=17454&RQT=309&VName=PQD
ProQuest document 1530620861
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Abstract (Summary)

In 1961, the Georgia General Assembly created the Tuition Grants Act in response to the recommendations of the Majority Report of the Sibley Commission. The purpose of the Sibley Commission was to gauge public opinion in Georgia regarding school segregation in the wake of the Brown decisions, and to recommend a course of action. The Commission recommended that the General Assembly pass an Act which would make Georgia public school students eligible to receive public funds to attend a nonsectarian private school of their choice. In 1993, Atlanta attorney Glenn Delk filed a suit on behalf of the parents of several students in three Georgia public school systems, in an attempt to use the 1961 Act to obtain grants for those children to attend higher-performing private schools. Delk argued that these students were not being served effectively by the public schools to which they had been assigned, and so deserved the opportunity to use the grants to seek a better education. This study examines the arguments for and against the Act in 1961 and 1993, public support for the Act at both times, and the implementation of the Act at both times. This study finds substantial differences in the circumstances and motivations of actors at both times and suggests areas for future school choice research.

Indexing (document details)

Advisor: Main, Eleanor
School: Emory University
School Location: United States -- Georgia
Keyword(s): Georgia, Tuition Grants Act, School choice, Segregation, Policy implementation, History of education, Atlanta, GA
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Education history, Political science
Publication Number: AAT 3310300
ISBN: 9780549587804
Document URL: http://proquest.umi.com/pqdweb?did=1524429131&Fmt=6&clientId=17454&RQT=309&VName=PQD
The Thursday speeches: How coach Don James used words and mental images to build a college football powerhouse


Abstract (Summary)

This study examines and describes how Don James used language and mental images to lift the University of Washington football program from mediocrity to the national championship (1991) as head coach (1975-1992). It investigates the stories, affirmations, and language-centered strategies and constructs James used to inspire his players to submit to the physically punishing work necessary to become champions. His collection of handwritten speeches to his teams formed the basis of this study. James wrote these speeches 72 hours before each game and delivered them verbally to his teams on Thursday afternoons, 48 hours before each game. This study triangulates conclusions from the analysis of these pregame speeches with two interviews conducted with James and the experiential information I gathered as a UW player for James (1976-1979). This study employed the Elaboration Likelihood Model [ELM] (Petty & Cacioppo, 1981; 1986) to illuminate findings and help predict, ex post facto, the speeches' efficacy. I studied how James used language to change a collective mindset that held winning was improbable to one where winning was expected. The study also examined how James used language to persuade players to practice mental visualization techniques during the final 48-hour period before each game. Language is the universal medium for human communication and is crucial for effective leadership. We become inspired or desperate, motivated or apathetic, and committed or reluctant through the words we hear and those we tell ourselves. I am convinced that words made an important difference in the Huskies becoming champions instead of also-rans.

Indexing (document details)

Advisor: Norum, Karen
School: Gonzaga University
School Location: United States -- Washington
Keyword(s): Speeches, Mental images, James, Don, Football, Persuasion, Coaching, Language, Leadership, Communication, Washington
In 1798, Americans began to address the need to educate their military officers. A combined naval and military academy was proposed, but in 1802 Congress established the United States Military Academy at West Point for Army officers alone. From then until 1845, when Secretary of the Navy George Bancroft founded the Naval School at Annapolis, Maryland, the need for systematic naval education was extensively debated.

This study analyzes the rhetorical campaigns of representatives from each of three groups championing a Naval Academy—Secretaries of the Navy, junior naval officers, and naval schoolmasters—and their competing notions of the ideal naval officer and his source of authority. Examining primary sources (Congressional records, periodicals, books, papers, letters and diaries), it shows how these ideals were constructed and used rhetorically. Chapters analyze Secretary Samuel L. Southard's support for naval education inculcating Ciceronian ideals of civic character, and subsequent congressional debates in 1827; Lieutenant Matthew Fontaine Maury's promotion of formal instruction in the new technologies that were transforming naval warfare; Navy Schoolmaster and Chaplain Rev. George Jones's attempted synthesis of Southard's and Maury's visions in a curriculum balancing polytechnic instruction and belletristic
character formation; and the 1842 Senate debate spawned by Maury's and Jones's efforts. The study concludes by examining the formative effects of these rhetorical campaigns on the antebellum Naval Academy itself. Twentieth-century rhetorical theory (Chaim Perelman; Richard Weaver) informs the analysis of arguments, and Aristotelian and Ciceronian formulations of ethos structure the analysis of competing naval ideals.

This dissertation reveals the centrality of character to the Naval Academy debate. Further, it shows how the locus of naval authority has continued to oscillate throughout the subsequent history of the Naval Academy, and examines the enduring central issues, the value and place of education in American society; the face our naval officers give to the nation when serving abroad; and the role of the naval officer, and how best to prepare him (or her) for it. At the heart of this debate, the types of naval character—citizen sailor, professional mariner and accomplished gentleman—continue to vie for administrative, curricular and cultural supremacy.

Indexing (document details)

Advisor: Moss, Jean Dietz
School: The Catholic University of America
School Location: United States -- District of Columbia
Keyword(s): Character, Ethos, Naval Academy, Rhetoric, Southard, Samuel L., Maury, Matthew Fontaine, Jones, George, Navy, Annapolis
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[/images/common/spacer.gif]
The primary argument of this dissertation is that King's late discourse, after "Beyond Vietnam" (April 3, 1967), never expresses an on-going cynicism, or a total rejection of here-and-now practical politics for a disembodied other worldly spirituality. Instead, King's "prophetic alienation" is subsumed into a "prophetic reconciliation" that gives rise to a "discourse of resolution" in the final speech of his life, "I've Been to the Mountaintop." King's discourse is divided into two different periods, the rhetoric of the earlier period of 1954-1965 and the later period of 1966-1968. In the earlier period of prophetic synthesis, as evidenced in "Our God is Marching On," the moral and pragmatic trajectories of King's discourse were in rhetorical coherence resulting in a unity of the spiritual, idealistic, and political. In the later period of prophetic fragmentation, as evidenced in "Beyond Vietnam," the moral and pragmatic trajectories broke into divergent rhetorical fragments and the spiritual and idealistic were in conflict with the political. In King's last speech of the later period, "I've Been to the Mountaintop," the divergent fragments of the moral and pragmatic trajectory are re-formed into a new synthesis of spiritual, idealistic, and the political that I have entitled prophetic reconciliation. King articulated a discourse of resolution that rhetorically symbolized the cosmic victory of God through the Exodus-Promised Land narrative, and as a result, King experienced himself and the civil rights movement as victorious, even if he was to be killed. The dissertation concludes with discussion of the implications of King's discourse of resolution for the social concerns of our contemporary time.
The black maternal: Heterogeneity and resistance in literary representations of black mothers in 20th century African American and Afro-Caribbean women's fiction


Abstract (Summary)

My project seeks to uncover the multiplicities of interpretation found in the peculiar simultaneity of oppressions that affect African American motherhood. I expand this notion to the Afro-Caribbean, interrogating the power of place and comparing how it influences mothers' interactions with their children. To this end, my research responds to contemporary theoretical approaches to race, motherhood, and psychoanalysis, including the writings of Patricia Hill Collins, bell hooks, and Paule Marshall about black motherhood as a site of resistance. Simultaneously, it highlights successful acts of resistance black women create employing alternative ontologies that bypass patriarchal notions of inheritance and remain matrifocal in nature.

The first chapter, "A Failure To Resist: The Dangers of the Mother Who Loves Too Much," centers on the black feminist theme of maternal resistance. The mothers in Zora Neale Hurston's Jonah's Gourd Vine (1934) and Toni Morrison's Sula (1973) are successful within the relative safety of their homes in both the humanization of their loved ones and the teaching of resistance to destructive hegemonic forces. My second chapter, "Maternal Abjection: Mothers Who Resist the Ideal," places Julia Kristeva's theory of abjection within a racial context. I begin with an exploration of Patricia Hills Collins' and Gloria Wade-Gayles' insistence upon the complex nature of black mother-daughter interactions.
relationships. I use this dynamic to analyze the Caco women in Edwidge Danticat's Breath, Eyes, Memory (1994). The mothers in Tina McElroy Ansa's Ugly Ways (1993) and Maryse Condé's Desirada (1997) choose to abject their daughters to reclaim their own individuality, their own sense of self. The final chapter, "The Transcendent Black Maternal: The Power of Female Inheritance," examines the transcendent Black Maternal as a system of knowledge that is based on a spiritual communication process between a young female novice and two dead female ancestors. This process leads the women to an alternative expression of being, which I term the communal "I," that models itself upon the Holy trinity. The transcendent Black Maternal figures centrally in three texts: Erna Brodber's Louisiana (1994), Simone Schwarz-Bart's Pluie et vent sur Télumée Miracle (1972), and Phyllis Alesia Perry's Stigmata (1998).
Filming Back and Black: Strategies of African American Political Modernism reconsiders the history of "political modernism" by addressing the filmic strategies of African Americans engaged with formal experimentalism and political struggle, thereby contributing to scholarly investigations into the ways in which film functions as a political medium. I argue that the theoretical and cinematic concerns of political modernism extend across the century in African American cinema, starting as a strategic use of modernist formalism and becoming a fully fledged political modernism in dialogue with contemporaneous avant-garde movements. This study is divided into two parts, the first addressing what I call the "strategic modernisms" of the silent cinema era and the second focusing on post-war political modernism proper. Through close analyses of films covering a broad period in film history, I demonstrate how these filmmaking practices constitute a critical filmic project that aims to counter the ideological hegemony of classical narrative form. In my thesis, I reconsider the history of political modernism by addressing the filmic strategies of African Americans engaged with formal experimentalism and political struggle and thereby contribute to the scholarly investigation of race and representation in film.

Indexing (document details)

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School: Harvard University
School Location: United States -- Massachusetts
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"A zoo of lusts...a harem of fondled hatreds": Interrogating sexual violence against women in film, 1915--2003


Abstract (Summary)

This dissertation, which takes the first part of its title from the musings of C.S. Lewis, discusses the subject of rape in classic and contemporary Hollywood cinema--yesterday and today, i.e., from 1915 to 2003--in which I interrogate the rape and victimization of women as viewed through the lens of feminist theory and film. Despite much feminist intervention and revamping of rape laws, women are still seen as instigators of their own victimization as well as victims of a distraught and failing femininity. I concur with many film theorists that most rape scenes provide insight into the power relations of race, gender and class oppressions; however, by taking a slight departure, I move beyond these relations and enter into a wider discussion of the construction of female virtue, pedophilia, female sexual orientation, woman as spectacle, woman in the middle, and commodification of female sexuality. I also discuss the relationship between rape and religion. Working from a selective rather than exhaustive and from a thematic rather than a strictly historic framework, these themes are discussed in conjunction with their significance as it relates to particularly graphic rape scenes. That is, I explore what these films collectively say about rape, as I try to understand what about the victim or theme makes the rape scene so graphic. I submit that in each of the films that I analyze, the individual trauma of the victim has its etiology in more complex dysfunctions of the larger social world; therefore, I examine sexual victimization in the context of the societal power structure in which she resides. I also look at masculinities under pressure and how these pressures are often used to explain and to excuse men doing harm to women. Finally, I juxtapose the connection between past histories and images of rape in film with the contemporary reality of the discourse of rape and provide some commentary on how to lessen their impact onto the female experience.
Advisor: Daly, Robert  
School: State University of New York at Buffalo  
Department: Comparative Literature  
School Location: United States -- New York  
Keyword(s): Rape, Film, Feminist theory, Literature, Women, Race, Sexual violence  
Source: DAI-A 69/04, Oct 2008  
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Subjects: Comparative literature, Womens studies, Film studies  
Publication Number: AAT 3307654  
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Abstract (Summary)

This dissertation examines five twentieth-century novels from former British colonies across the Americas and considers why these novels demonstrate a significant engagement with British Romantic poetry. "Romantic Revisions" analyzes Jamaica Kincaid's Lucy, Margaret Atwood's The Handmaid's Tale, Cormac McCarthy's Blood Meridian, F. Scott Fitzgerald's The Great Gatsby, and Wilson Harris's Palace of the Peacock -- works written by a diverse range of authors in very different geographical, historical, and social contexts. Nevertheless, these novels all return to Romantic poetry as they grapple with the legacy of British colonialism within their respective American frames of reference.  

Building on the work of critics who have highlighted the importance of
intertextuality for postcolonial literature, "Romantic Revisions" provides new insight into the poetics and politics of revision by focusing on the geographical region of the Americas. This study, whose broad range spans from the U.S. to Canada to the Caribbean to South America, demonstrates that British Romantic poetry has become central to a counter-discourse operating throughout the Americas. By analyzing American writers' Romantic intertexts, I argue that British Romantic poetry—with its revolution of poetic form and remapping of landscape as a site of political reflection—provides these authors with a common language with which they can scrutinize institutions of power that were inscribed during British colonialism.

Although these diverse American novels adapt Romantic poetics for their own distinctive sociopolitical commentaries, this body of transnational fiction writing offers a collective critique of the legacies of British colonialism in postcolonial America. "Romantic Revisions" traces the circulation of Romantic poetics in these works to further an understanding of the ways in which literary history influences examinations of contemporary American societies.

Indexing (document details)

Advisor: Brownley, Martine Watson

School: Emory University

School Location: United States -- Georgia

Keyword(s): Kincaid, Jamaica, Antigua, Atwood, Margaret, McCarthy, Cormac, Fitzgerald, F. Scott, Harris, Wilson, Guyana, Postcolonial literature, Empire, Americas, Novels, Romantic poetry, Landscape, Romantic

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In my dissertation I challenge the limitations of examining postwar poetry within the nation-state by uncovering the transatlantic context in which poetic values and institutions were reformulated after 1945. I argue that mid-century poetry—much like literary modernism—is understood best as an international response to cultural crisis. First, I claim that the lyric's expression of subjectivity—its withdrawal from the instrumental rhetoric of politics—became its most valuable asset after the war. In an age when partisan art was discredited by Stalinism and fascism, Western intellectuals and poets reclaimed lyric poetry as a form of utopian, "non-ideological" discourse. Next, I offer a historiography of the participation of poets like Robert Lowell, T. S. Eliot, Randall Jarrell, and Hans Magnus Enzensberger in transatlantic organizations, such as The Partisan Review, Encounter, the Salzburg Seminars in American Civilization, and the Congresses for Cultural Freedom. I explain how poets acted as cultural diplomats in these institutions and how their arguments about poetry's postwar purpose helped consolidate the anti-communist consensus in the West. I conclude my dissertation by examining lyric language's renewal after 1945. I argue that poets as different in sensibility as Gunter Eich, Charles Olson, Donald Davie and Elizabeth Bishop wrote a verse framed by the "zero hour" rhetoric of transatlantic cultural reconstruction.
The dialogue about "racial democracy" among African-American and Afro-Brazilian literatures


Abstract (Summary)

This dissertation focuses on the "myth of racial democracy" in the works of African-American and Afro-Brazilian writers in the early and late twentieth and early twenty-first centuries. Their novels, short stories, and a play dialogue among each other. The African-American novels Passing (1929) of Nella Larsen and Caucasia (1998) of Danzy Senna reflect on their perception of Brazilian reality of "racial democracy," which was related to their own racial realities. Both authors use Brazilian racial harmony as an option to their characters to experience a different racial relation that did not involve segregation in the 1920s or violent acts in the 1960s and 1970s. The Afro-Brazilian selection of stories reflects on the Brazilian reality for Afro-descendants, which presents no sign of racial harmony. The novels Vida e morte de M. J. Gonzaga de Sá (1919) and Clara dos Anjos (1923-24) of Lima Barreto, Malungos e milongas (1988) of Esmeralda Ribeiro and Ponciá Vicência (2003) of Conceição Evaristo; the unpublished play Uma boneca no lixo of Cristiane Sobral; and short stories of Cuti, Márcio Barbosa, Éle Semog, Esmeralda Ribeiro, Oubi Inaê Kibuko, Conceição Evaristo, Lia Vieira and Cristiane Sobral show that Afro-Brazilian reality in the 1920s and in the late twentieth and early twenty-first centuries is of discrimination, and prejudice, but they reflect on non-violent solutions to fight against their fate.
In Chapter One, I introduce the subject of racial democracy, which will be discussed in two African-American novels and some Afro-Brazilian literary works. Chapters Two and Three are overviews of Brazilian history, examining the role and perception of Afro-descendants by society, and Afro-Brazilian literature throughout the centuries, respectively. The former helps readers understand how important the "myth of racial democracy" was to maintain the order and power to those controlling the country's economy and politics. Chapter Four examines African-American novels, relating them not only to their perception of Brazil, but also to their own history and racial relations. Chapter Five shows different racial issues discussed in some of the works. These interpretations of Brazilian racial reality can dismantle the discourse of the "myth of racial democracy." The last Chapter is the conclusion of what I presented and discussed in the previous chapters and some thoughts about future research topics.

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Advisor: Clark, Fred

School: The University of North Carolina at Chapel Hill

Department: Romance Languages

School Location: United States -- North Carolina

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[/images/common/spacer.gif]
Abstract (Summary)

Most critical studies of Hispanic writing in the United States tend to focus on mostly contemporary examples and on authors from Latin America emphasizing their marginality and grouping them according to nationality. In doing so the continuous and constant presence of Hispanic writing in the US is overlooked as well as the contribution of Peninsular writers to this corpus. This dissertation makes a case for New York City as a crucial site for both transatlantic and inter-American literary and artistic contact, unveiling the long and diverse history of Hispanic cultural production in this city. I do not provide a survey of Hispanic writing in the city, but rather examine the major questions regarding the literature of Hispanic New York with greater emphasis on writers from Spain. Pan-Hispanic identity appears not only as an invention by Anglo-American culture but also as an identifying factor by Hispanics themselves through their writings. Through the study of works by both canonical (Miguel Barnet, Carmen Martín Gaite, Antonio Muñoz Molina) and overlooked (Alirio Díaz Guerra, José Moreno Villa, Felipe Alfau) writers primarily but not only from the early twentieth century, New York proves to be more than a theme, it is also a structure and style that authors attempt to duplicate in their writing. Although New York is the center of this study, the city only acts as a lens through which larger questions come into focus, such as the naturalization of nationality, the usefulness of national literature models, and the relationship between language and nationality. Finally, I argue for the re-thinking of traditional modes of Hispanic (and US) literary histories thus shedding new light on what these modalities have obfuscated or on what they have been unable to represent, especially the multilingual origins of both Hispanic and US literature. New York—just like Madrid, Havana, and Buenos Aires—is and always has been a major center of literary and cultural production with a unique pan-Hispanic orientation.

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School: The Johns Hopkins University
School Location: United States -- Maryland
Keyword(s): Transatlantic, Interamerican, Cultural production, New York City, Hispanic
This dissertation examines Italian American fictional narratives within their larger societal and literary environments. It focuses on American fiction's approach to and Italian American fiction's negotiation of literary modernism, since the qualities that authors and critics identify as "Italian decadence" relate directly to language, sexuality, and religion, structures scrutinized by modernist authors and critics. The first half discusses the Italian American's fall from the ideal of classical Italy in the eyes of American critics, authors, and popular culture. The second half examines the rise of Italian American fiction within literary modernism and its attempts to address the charges leveled against Italian American ethnicity.
The poetics of exception: Contemporary North American poetry and the ghosts of relation

Abstract (Summary)

"The Poetics of Exception: Contemporary North American Poetry and the Ghosts of Relation," examines the emergence of the concept of exceptionality in philosophy and relates it to contemporary developments within both Canadian and American poetry and poetics. While exceptionality has been recognized as an important philosophical idea by thinkers such as Søren Kierkegaard, Carl Schmitt, Walter Benjamin and Giorgio Agamben, my study is the first sustained application of this concept to the field of contemporary poetry. A poem, I argue, can first be thought of as exceptional whenever its use of language breaks away from the norms of the quotidian. More than just illuminating poetry's difference from common language, however, the concept of exceptionality guides us toward new approaches to understanding the inner mechanisms of the poem. Whereas contemporary criticism often treats such poetic anomalies as though they occur in a vacuum (most often in the guise of breaks, instabilities, decenterings, etc.), my approach grounds them in the social and linguistic norms from which they emerge. As an exception is parasitic to a given norm, literary innovation similarly relies on the norms of its own contexts.
"The Poetics of Exception" looks at Christopher Dewdney, bp Nichol, Jack Spicer and Joan Retallack, in addition to other writers who attempt to skirt pervasive discursive norms through the exception. All norms are haunted by their exceptions, and I argue that contemporary poetry is an attempt to conjure these ghostly counterparts in order to transcend the familiar and the everyday. I also argue that seeing contemporary poetry through the lens of exception and norm allows one to perceive a variety of different textual tactics—poetic employments of small phenomena that undo larger systemic grids—under one conceptual rubric. Though often seen as regrettable, poetry's increasingly obscure tendencies are turns toward the exceptional, and such exceptions are crucial vantage points from which one may better survey the logic of the discursive norms from which they have arisen.

Indexing (document details)

Advisor: McCaffery, Steve
School: State University of New York at Buffalo
Department: English
School Location: United States -- New York
Keyword(s): Canadian poetry, American poetry, Poetics, Exception, North American, Poetry, Dewdney, Christopher, Nichol, bp, Spicer, Jack, Retallack, Joan
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Abstract (Summary)

Enduring Memory: Metaphors of the Slave Trade in West African Literature investigates the means by which West Africans have preserved, both consciously and unconsciously, the memory of the era of the trans-Atlantic slave trade in the postcolonial period. This study intervenes in "black Atlantic" discourse by focusing attention on specifically African representations of the loss and suffering which resulted from the slave trade. My readings of West African literature reveal that Africans do not merely remember the slave trade differently than African Americans; they represent it differently. While scholars of West African literature have declared an amnesia in communal memory regarding the slave trade and mourn an alleged failure to memorialize it in creative forms, I argue that memories of the slave trade are overlooked in African literature because they are not revealed in the forms of overt narrativization so familiar in African American literature. Drawing methodological inspiration from the work of interdisciplinary scholars such as Marianne Hirsch, Ranjana Khanna, and Rosalind Shaw, this study contends that the physical and psychological legacy of the slave trade endures in West African culture and literature in forms of alternative memory and metaphorization such as tragic repetition, fear and gossip, and images of suffering, bondage, and impotent sexuality. Authors such as Ben Okri, Ayi Kwei Armah, Ama Ata Aidoo, Amos Tutuola, and Chinua Achebe, so often read as responding solely to the colonial and independence projects, share a critical investment in the activation of longterm memories of the slave trade, thereby renegotiating the limits of the postcolonial project.

Indexing (document details)

Advisor: Irele, Abiola
School: Harvard University
School Location: United States -- Massachusetts
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Subjects: African literature
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Abstract (Summary)

This project provides an examination of the magazine industry in which Willa Cather worked and published; more specifically, it focuses on McClure's Magazine and the Progessivist rhetoric Cather produced concerning immigration, women's pay, ward politics, and war. Cather's early political writing runs as an undercurrent in her major novels, especially The Song of the Lark, My Ántonia, and One of Ours. In considering Cather's "work," I uncover and define Cather's duties as managing editor for McClure's Magazine (1906-1911). Part of my goal is to address concepts of "authorship" within the magazine industry. In most cases, ownership and authorship of writing were determined by legal contracts and by designated bylines. The working culture of the magazine office, however, relied on multi-authored and ghost-authored texts. Cather, for example, almost never carried a byline for the magazine, despite the fact that she spent half of each workweek writing articles for McClure's. Thus, her writing oftentimes was not equated with authorship, at least in the public arena.

In addition to studying issues of authorship, I examine Cather's role as a rhetor, or public speaker. As managing editor for McClure's, she assumed the corporate voice of one of the leading forums of public opinion. In this role, she organized and edited articles on social reform issues, including immigration, prostitution, and labor, in addition to international issues, including the arms build-up between Britain and Germany and the issue of torture for Russian political prisoners. In short, in order to understand her position as a rhetor, we must understand the political and social programs supported within the pages of the journal.

Cather's role as rhetor takes on overt political significance. Twenty years ago, the general assumption within Cather scholarship was that Cather was staunchly apolitical; in the last ten years, however, more political and
cultural inquiries have emerged. My research resituates Cather's writing within its highly politicized context, thereby revealing the author's participation in, and production of, national Progressive rhetoric.

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Advisor: Honey, Maureen, Homestead, Melissa
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Department: English
School Location: United States -- Nebraska
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Abstract (Summary)
Representations of indigeneity abound in late-twentieth-century Chicano/a cultural productions, occupying genres as diverse as the political treatise, novel, poem, and news report. The work that follows traces the construction and
ideological implications of indigenous Mexican culture, or 'Indian' signifiers in Chicano/a cultural production, a fundamental but often overlooked feature of Chicano/a subject formation. I bring Chicano/a indigenism into conversation with two historical and social phenomenon, Mexican indigenous migrants in the US and post-Revolutionary Mexican national discourse, to explore their influences and challenges to notions of authenticity and nationalism. "Mestizaje," a product of Mexican post-Revolutionary national discourse, subsumes the "Indian" within the Chicano/a and ultimately within the Chicano/a political imaginary. I argue that Mexican indigenous migrants in the U.S. constitute a new critical mass that contests mestizaje and Chicano/a as potential decolonial constructs. Such socio-political projects, I argue, forces us to rethink the uses of indigenism in the production of racialized Chicano/a political identities such as "la raza cósmica" and radical epistemological frameworks such as Anzaldúa's "mestiza consciousness." While, the mythologization of the Mexican Indian is a strategy that initiates counter-hegemonic discourse it also simultaneously undercut the emancipatory objectives of its authors. I employ a comparative framework to conduct an analysis of Chicano/a and indigenous cultural productions and reveal the multifaceted positionings of ethnic subjects in the U.S. For example, the affiliations and divisions between Oaxacan indigenous migrant and Chicano/a strategies of decolonization bring to light the complex and contradictory impulses embedded in the relationship between first world and third world marginalized subjects who, while occupying vastly different subject positions, are bound together by negotiations of citizenship and language, as well as formations of nation, race, class, and ethnicity.

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Advisor: Aranda, Jose F., Jr.
School: Rice University
School Location: United States -- Texas
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Subjects: American literature, Hispanic American studies
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"Discursive Ground" revises our understanding of the politics of nature in American writing of the nineteenth and early twentieth centuries by showing how a naturalizing rhetoric has been used to support contradictory political agendas in this historical period, from laissez-faire capitalism to socialism to Indian civil rights. While scholars over the past several decades have viewed with suspicion attempts by classic American writers to invoke nature to underwrite their political agendas, this skepticism may obscure the complexity of the political scene whereby the natural is joined to a political or economic agenda. For Ralph Waldo Emerson, "the laws of nature play through trade" and "the counting-room maxims ... are laws of the universe." Such tropes, however, are receded by Simon Pokagon in his work for Indian civil rights and by Hamlin Garland and Jack London for populistic and socialistic purposes. In The Red Man's Rebuke (1893), Pokagon countered the popular view that "the triumphal march of the Eastern race westward is by the unalterable decree of nature, termed by them 'the survival of the fittest.'" Instead, Pokagon offered his own vision, arguing that "the Great Spirit" had, in fact, "declared the 'fittest' in his kingdom [to] be those alone that hear and aid his children when they cry." In contrast to critics who assess the discursive work of naturalization as instantiating a single political ideology, I draw attention to the mobilization of naturalist tropes by writers across the political spectrum.
The mediating nation: American literature and globalization from Henry James to Woodrow Wilson

Abstract (Summary)

The Mediating Nation: American Literature and Globalization from Henry James to Woodrow Wilson reconstructs the history of American globalization between 1875 and 1920 through an analysis of literary and public discourse about the United States' place in the world. Engaging the work of sociologists like Roland Robertson, who locates the origins of globalization in this period, I argue that American identity emerges only in relation to--and interaction with--the rest of the world. This approach therefore rejects exceptionalist readings of American literature, offering instead a functionalist account of the formation of American identity and culture that focuses on America's position in the international community. The Mediating Nation integrates and expands the work of several recent literary critics, including Walter Benn Michaels, who reveals how racial and cultural anxiety shaped American writers' sense of national identity, and Amy Kaplan, who demonstrates how American authors underwrote U.S. policies of imperial expansion. In the first section of this project, I establish how global theory contributes to our understanding of American
literary scholarship and what historical events and developments turned the United States into a globalized nation. Then, I explore the language that politicians and public intellectuals like Woodrow Wilson and William James used to make sense of these developments. In subsequent chapters, I demonstrate that, through their writing, such authors as Jack London, Abraham Cahan, and Henry James engaged with and elaborated on the emerging features and problems of globalization, including imperialism, immigration, and the global cultural economy, in order to propel the United States into a more important and powerful position in the international community.

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Advisor: Thrailkill, Jane
Committee members: McGowan, John, Kasson, Joy S., Marr, Timothy, Curtain, Tyler
School: The University of North Carolina at Chapel Hill
Department: English
School Location: United States -- North Carolina
Keyword(s): Globalization, National identity, Empire, Immigration, London, Jack, Wilson, Woodrow, Cahan, Abraham, James, Henry
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Marrying in and out of whiteness: Twentieth-century intermarriage narratives
Abstract (Summary)

My dissertation, "Marrying in and out of Whiteness: Twentieth-Century Intermarriage Narratives," examines shifting American perceptions of race, ethnicity, and whiteness through the formula of the intermarriage story. In each chapter, I do a comparative study of black/white interracial marriage and WASP/white ethnic intermarriage stories. Through this intertextual analysis, I reveal how at different points throughout the twentieth century, white and nonwhite ethnics launched a collaborative deconstruction of white dominant culture ideals, while at other historical moments these groups have turned against each other in their efforts to better the conditions of their respective cultural communities. I argue that the narratives shift from stories of marrying into whiteness during the early twentieth century--when whiteness was equated with citizenship, privilege, ideal beauty, and personal safety--to stories of marrying out of whiteness after World War II--when whiteness becomes associated with repression, emptiness, imperialism, materialism, and the absence of community. In addition, I analyze why the mid-century era (from the onset of World War II to the Civil Rights Movement) is integral in reversing the formula of American intermarriage texts to stories which idealize "otherness" and deconstruct "whiteness." I discuss a range of texts, including works by authors Israel Zangwill, James Weldon Johnson, Anzia Yezierska, Flannery O'Connor, Nella Larsen, George Schuyler, Helen Barolini, Bernard Malamud, Margaret Mitchell, Alice Walker, and Philip Roth.

Indexing (document details)

Advisor: Smith, Felipe
School: Tulane University
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"If these walls could talk": The semiotics of domestic objects and the expression of ipseity in nineteenth-century American women's literature


Abstract (Summary)

This project examines the decorative/architectural encoding of women's transgressive individualist desires in nineteenth-century America as depicted in women's literature. This literature illustrates the crucial role the interior of the home and everyday domestic objects such as wallpaper, looking glasses and textiles played in the formation and expression of women's ipseity.

Because of the difficulty of narrating such transgressive stories of the interior of the self as the search for selfhood, individuality, sexual or intellectual freedom, these writers told their stories through narratives of "things" with which they were intimately familiar, allowing the lives of domestic objects and spaces to express the socially subversive lives and experiences of the women who lived among them. In my examination of this literature, I analyze wallpaper as a replacement object for written text and intellectual stimulation, looking glasses as tools through which to conceptualize and find evidence of a developing individualist self, "creature comforts" as necessities in the display of an independent and sexually aware self, and intimacy with personal possessions as indicators of intimacy with the owner of those possessions.

Although critics recognize the importance of women having a "room of one's own" in which to develop a sense of self, very little has been said about the importance of the actual interiors of the rooms in which these women lived, despite the fact that that there was an immense quantity of objects found in the homes of the middle and upper classes in the nineteenth century and that this quantity is reflected in literature, and despite the seriousness with which women were expected to study and utilize these objects. Theories of identity formation in literary studies lack an approach that considers how identity is mediated by and revealed through a subject's non-consumeristic interaction with objects and specifically with objects that have what I call "object individuality." Objects, social scientists argue, have a direct impact on our "selves," and, as the inherent qualities and particularizing features of an object limit and direct an object's use and meaning, object individuality has a direct impact on subject individuality and should be considered.
"The Great Gatsby" and its 1925 contemporaries

Abstract (Summary)

This study focuses on twenty-one particular texts published in 1925 as contemporaries of The Great Gatsby. The manuscript is divided into four categories--The Impressionists, The Experimentalists, The Realists, and The Independents. Among The Impressionists are F. Scott Fitzgerald himself, Willa Cather (The Professor's House), Sherwood Anderson (Dark Laughter), William Carlos Williams (In the American Grain), Elinor Wylie (The Venetian Glass Nephew), John Dos Passos (Manhattan Transfer), and William Faulkner (New Orleans Sketches). The Experimentalists are Gertrude Stein (The Making of Americans), E. E. Cummings (aka "Poems 48-96"), Ezra Pound (Draft of XVI Cantos), T. S. Eliot ("The Hollow Men"), Laura Riding ("Summary for Alastor"), and John Erskine (The Private Life of Helen of Troy). The Realists are
Theodore Dreiser (An American Tragedy), Edith Wharton (The Mother's Recompense), Upton Sinclair (Mammonart), Ellen Glasgow (Barren Ground), Sinclair Lewis (Arrowsmith), James Boyd (Drums), and Ernest Hemingway (In Our Time). The Independents are Archibald MacLeish (The Pot of Earth) and Robert Penn Warren ("To a Face in a Crowd").

Although these twenty-two texts may in some cases represent literary fragmentations, each in its own way also represents a coherent response to the spirit of the times that is in one way or another cognate to The Great Gatsby.

The fact that all these works appeared the same year is special because the authors, if not already famous, would become famous, and their works were or would come to represent classic American literature around the world. The twenty-two authors either knew each other personally or knew each other's works. Naturally, they were also influenced by writings of international authors and philosophers. The greatest common elements among the poets and fiction writers are their uninhibited interest in sex, an absorbing cynicism about life, and the frequent portrayal of disintegration of the family, a trope for what had happened to the countries and to the "family of nations" that experienced the Great War.

In 1925, it would seem, Fitzgerald and many of his writing peers--some even considered his betters--channeled a major spirit of the times, and Fitzgerald did it more successfully than almost anyone.


Indexing (document details)

Advisor: McHaney, Thomas L.

School: Georgia State University

School Location: United States -- Georgia


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Black Prometheus: Political theologies of Atlantic slavery

Manifest domesticity in times of love and war: Gender, race, nation, and empire in the works of Louisa May Alcott, Maria Amparo Ruiz de Burton, Gertrude Atherton, and Pauline Hopkins

Modern American celibacies, 1886--1969

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Plunging into the very depths of the souls of our people: The life and art
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"Where you stay?": Transnational identity in sugar plantation worker cemeteries, Pahala, Hawai'i

The American yeoman: An historical ecology of production in colonial Pennsylvania

Temporal vulnerability: Historical ecologies of monitoring, memory, and meaning in changing United States floodplain landscapes

Bioarchaeological analysis of diet and nutrition during the Coles Creek period in the Lower Mississippi Valley

From the Ride'n'Tie to Ryde-or-Die: A pedagogy of survival in Black youth popular cultural forms
African American psychologists' attitudes toward psychotherapy

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Belonging to the city: Rural migrants in modernizing Chicago and Istanbul

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Theater and empire: A history of assumptions in the English-speaking Atlantic world, 1700--1860

How Methodists were made: "The Arminian Magazine" and spiritual transformation in the transatlantic world, 1778--1803

Oilfield revolutionary: The career of Everette Lee DeGolyer

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'Make haste & let me see you with a good cargo of Negroes': Gender, health, and violence in the eighteenth century Middle Passage

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"Our cherished ideals": Rural women, activism, and identity in the Midwest, 1950--1990

Women's organizations and grassroots politics: Denver, Durham, and Indianapolis 1960--1975

When marriages fail: Divorce in nineteenth-century Texas

"Our country": Northern evangelicals and the Union during the Civil War and Reconstruction

The constructed world of postwar Philadelphia area schools: Site selection, architecture, and the landscape of inequality

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Document 1 of 50
Precious specimens: Public museums, popular culture, and American literary modernism

Abstract (Summary)

Precious Specimens examines the evolution of literary modernism and its
intersections with a public museum culture that blossomed in the United States between the Civil War and the 1920s. Through proto-modernist and modernist works by Whitman, James, and Cather that showcase the development of the museum, this project argues that literature provides a distinctive venue for exploring the relationship between museums and modern subjectivity, as well as for restaging visions and versions of the museum best suited to the negotiation of an emerging modernity. Like many of their contemporaries, modernist authors expressed an interest in the museum as a vehicle for repairing the nation after the Civil War, creating a foundation for an authentic American aesthetic, and promoting a public cultural life. But they also participated in contemporary debates concerning the shape and form that these spaces should take. The chapters of this project focus on literary interpretations of the relationship between an emerging post-war museum movement that was tasked with exhibiting the commercial, social, and cultural progress of the nation, and persistent popular archival modes including relic collections, dime museums, and house museums, which fostered a more individualized and personal relationship with history and culture. Drawing upon these variegated modes, literary modernists created competing representations of the museum that resurrected many of the marginal artifacts and experiences that were invisible to the museum culture of the period. Revising the content of the museum and expanding its boundaries, modernist authors advocated for the more dynamic involvement of individual citizens in the making of culture. In uniquely revealing the interpenetration of formal cultural modes with popular culture, mass consumerism, and private modes of collecting and memorializing, this study argues for an understanding of a literary modernist commitment to archiving that emanates from the tensions and pleasures of an uneven cultural landscape.

Indexing (document details)

Advisor: Tichi, Cecelia, Goddu, Teresa A.
School: Vanderbilt University
School Location: United States -- Tennessee
Keyword(s): American literature, Modernism, Museums, Popular culture, Literary modernism, Whitman, Walt, James, Henry, Cather, Willa
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Subjects: American literature
Publication Number: AAT 3312206
Episodic poetics in the early American republic: The politics of writing in parts

Abstract (Summary)

This study establishes a framework for the study of episodic form and an analysis of its role in the literary culture of the early United States. I argue that between the constitutional consolidation and the first decade of the nineteenth century, the explosion of episodic writing was keyed to three central problems of national formation. The conceptualization of these problems depended upon an articulation of the relationship between parts and wholes, a task for which episodic form was especially well suited. First, in the realm of politics, a stark division between ruling elites and semi-participant masses compromised the legitimacy of representational government; second, the newly robust market, with its emergent forms of privilege and exclusion, strained the traditional structure of social relationships; and, finally, the social and political transformations announced by the American and French revolutions spurred anxious attention to the nature of historical change, where concentration on either episodic events or structural dynamics formed the two poles of contemporary explanation. These dilemmas of politics, social discord, and historiography found expression in an American literary culture of the episode. While it is true that the eighteenth-century British novel modeled episodic narrative, and the picaresque established a centuries-long tradition of episodic prose, I argue that it is not the novelty of the form but rather its new cultural uses that are important in the early republic; and, in turn, these new uses affect the form.

Growing out of a strong tradition of literary criticism focused on the interconnection of genre and history, this study departs from its forebears by taking the microstructure of the episode as its object. It traces historical lines across the period's key prose genres: political essay ( The Federalist ),
autobiographical memoir (Benjamin Franklin's Autobiography and the Life of John Fitch), and novel (including Susanna Rowson's Trials of the Human Heart, Charles Brockden Brown's Ormond, and the anonymous History of Constantius and Pulchera). This cross-generic approach is particularly suited to the field of literary production at the turn of the nineteenth century, in which generic boundaries are well marked but also porous, and in which it is precisely the cross-generic prevalence of episodic structure that invites analysis and explanation. Through a deeply historicized formalism, this dissertation writes early U.S. literary history not as the easy victory of grand nationalist ambitions, but rather as a series of social struggles expressed through writers' recurring engagement with incompletely integrated forms.

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School Location: United States -- California

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Abstract (Summary)
Black Prometheus has two aims, one more modest and the other more Promethean in ambition. The more modest aim is to track the racialization of the Prometheus figure across a host of genres over the course of the eighteenth and nineteenth centuries. Although several valuable surveys of modern Prometheanism exist, none fully grasps in historical terms the myth's extraordinary potential as an ideological labor-saving device. By racializing Prometheus, the mythological founder of civilization and modern avatar of revolution, one could in a single gesture make a sweeping, polemical claim about where humanity came from and where it was headed. The more Promethean aim of the project is to forge a multicultural history of Atlantic radicalism centering on the figure of Black Prometheus. Such an account highlights religious and racial dimensions of that history often obscured in Marxian narratives that presume, or prescribe, the extinction of the religious as such, and that subordinate race to class. Seizing Prometheus as an anti-theistic rather than the atheistic figure Marx takes him to be, Black Prometheus defines Atlantic radicalism by the effort to articulate a nonabsolutist conception of the divine rather than by the absolute banishment of the divine. In response to the existential and theological quandaries posed by Atlantic slavery, some writers developed a notion of finite God(s) engaged in reciprocal relations with humanity. This democratization of the cosmos, achieved through Promethean protest, is the telos of my account of Atlantic radicalism.

Indexing (document details)

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School Location: United States -- Massachusetts
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This dissertation examines how four U.S. women writers from disparate racial, ethnic, class, and regional backgrounds negotiated and reimagined discourses of gender, race, nation, and empire in the second half of the nineteenth century and the early twentieth century. Using the U.S.–Mexican War (1846–48), the Civil War (1861–65), and the Spanish–American War (1898) as well as other moments of conflict such as Indian Removal and large-scale westward migration as major historical reference points, I explore how these women writers used seemingly "apolitical" domestic motifs and practices, such as love triangles, courtships, marriage, and family interactions, to support, critique, challenge, and/or subvert racist and imperialist policies of the nation, and, more importantly, to promote their own political agendas through narration. My analysis builds upon Amy Kaplan's thesis in "Manifest Domesticity," which argues that gendered metaphors of domesticity could be used as a "civilizing" force to justify imperial relationships between the conqueror and the conquered. Even though the texts under discussion vary in terms of genres, subject matter, and the year of publication, I contend that they all try to converse with dominant national ideologies through complicated textual engagements with wars, love, domesticity, and U.S. imperialism, and that by doing so they delineate alternative kinds of transregional and intercultural negotiations at their specific historical moments. Chapter one analyzes Louisa May Alcott's antislavery narratives (1860–64) and her sensational thrillers written during the same decade in relation to the sentimental disciplinary power of white womanhood. Chapter two discusses Dan, Alcott's unruly hero in the second and third books of the Little Women series (1871; 1886), in terms of U.S. westward imperial expansion. Chapters three and four look at how two California writers, the Mexican María Amparo Ruiz de Burton and the Anglo Gertrude Atherton, mapped out their disparate literary visions of California and the West in the 1870s and 1880s and during the turn of the century and the early twentieth century respectively. Chapter five examines Pauline Hopkins' 1902 novel, Winona , in relation to African Americans' engagement in social practices and cultural imaginings concerning Indianness.
"Modern American Celibacies, 1886-1969" charts a history and theory of celibacy. Redressing the tendency of scholars of sexuality studies to read celibacy as "closeted" homosexuality, my project disarticulates the history of homosexuality from the history of celibacy. Through a consideration of celibacy
in texts by Margaret Fuller, Henry James, Elizabeth Bishop. Marianne Moore, W. H. Auden, Claude McKay, and Paule Marshall, Modern American Celibacies traces the emergence of celibacy as a crucial social identity in the 1840s and charts the evolution of this social identity into a sexual identity. This movement narrates the transformation of chastity from a traditional gender requirement to a sexual practice which is itself the site of modernist innovation. The importance of this identity for period politics has largely been overlooked because the methodologies of sexuality studies, in their emphasis on absence, inadvertently read celibacy as the sign of another practice: homosexuality as "the love that dare not speak its name" or the "impossibility" of lesbian sex. Mapping celibacy across sexuality studies' major conceptual grids (homo/hetero, active/passive, acts/identities, fantasy/practice, friendship/homosexuality), "Modern American Celibacies" argues that celibacy forces us to reconceive the constitutive elements of "sex" as well as to reconceptualize the American polity in which the meaning of "sex" was undergoing dramatic redefinition.

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Subjects: American literature, English literature
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Document 6 of 50

Tracing the maternal: Memory and writing in contemporary American women writers of the diaspora
Kang, Sooyoung. Proquest Dissertations And Theses 2008. Section 0656, Part
Abstract (Summary)

In "Tracing the Maternal: Memory and Writing in Contemporary American Women Writers of the Diaspora," I investigate how literary and artistic practices have responded to the challenges of the postcolonial diaspora by tracing contemporary American women writers' textual excavation of the maternal memories of colonial modernity. The textual productions by ethnic minorities that have surged in the postwar America bear witness to the way in which acts of memory become new forms of active interventions in historiography for the part of literature. Theresa Hak Kyung Cha, Maxine Hong Kingston, Toni Morrison and Jamaica Kincaid--the writers under study complicate revisionist production of racial and national collective memories through re-inscribing maternal memories within the politics of memory. The literary texts by these writers provide testimonies of the lost memories of the colonized subjects that haunt the postcolonial world.

In each chapter, I intend to demonstrate that the literary (re)presentations of the maternal in the juncture of postcolonial diaspora by four American women writers whom I re-call as 'women writers of the diaspora' grope into sites of the (m)other through acts of remembering, providing various powerful interventions in racial, ethnic, and national legacies of colonial histories. While writing about mothers has been one of major topics in twentieth century American women's literature, the writers under investigation --- Cha's invocation of the maternal, Kingston's present absence of the maternal, Morrison's unforgettable but fragmentary maternal, and finally Kincaid's absolute absence of the maternal--reposition the ineffable memories of and by mothers in the context of postcolonial diaspora.

Each chapter also considers the writers' textual witnesses that memory does not always seamlessly pass on, and that historical memory necessitates dismemberment of history itself without a guarantee of re-suturing the dismembered. Upon facing this radical impossibility of transmission and representation of the maternal memory of the diaspora, I focus the way in which writers employ "tracing" as a writing style and a methodology of textual remembrance based on theoretical speculation that I conduct through reading French Philosophers Gilles Deleuze and Luce Irigaray, and postcolonial feminist Gayatri Spivak.

Indexing (document details)

Advisor: Schmid, David, Kim, Myung Mi
School: State University of New York at Buffalo
Department: English
This dissertation argues that a particular kind of secret is at the heart of antebellum American literature: a secret that cannot be revealed. This type of secret allowed romantic writers such as Ralph Waldo Emerson, Herman Melville, Edgar Allan Poe, and Emily Dickinson to respond to the prevalent epistemological optimism of their time: the belief that everything that matters is knowable. The American romantics insist—and this is perhaps the meaning of their romanticism—that literature can aspire to the rigor of philosophical thought while working against the philosophical drive for perfect knowledge. In their emphasis on the political and ethical energies of unrevealable secrets, the American romantic writers anticipate the Continental poststructuralists Emmanuel Levinas and Jacques Derrida, whose thinking orients this dissertation. The American romantics, like the Continental thinkers, contest epistemological optimism not on the basis of some nihilistic skepticism, but in the name of a concrete and inescapable responsibility for others. It is the impossibility of
avoiding being affected by others, along with the impossibility of reducing others to mere contents of consciousness or objects of knowledge, that drive their concern with secrets that remain secret.

While Ralph Waldo Emerson is generally considered a proponent of epistemological optimism, he actually leads the way against it by insisting in "Experience" and elsewhere on an unknowable "secret cause" capable of bringing about nothing less than revolution. In Melville's novel Pierre; or, The Ambiguities, revolution comes with a shocking, repetitive violence that renders democracy intrinsically unstable; revolutionary events occur in secret inasmuch as they remain inassimilable to consciousness. In Poe's tales the border between humans and other animals is undercut by a shared experience of bodily vulnerability that remains beyond the reach of knowledge. Dickinson's fascicles 8 and 24 meditate on how poetry that springs from death and loss can conceal these origins. Dickinson conceptualizes a poetry of survival that strives to offer a just response to the secrecy of the dead while shielding the living from its own deadly secrets; such poetic work departs from a rational justice of proportional rewards and punishments, moving towards an embodied justice that "bleeds."

Indexing (document details)

Advisor: Elliott, Michael A.
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School Location: United States -- Georgia
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Elements of narrative discourse in selected short stories of Ernest Hemingway

Abstract (Summary)

In the "Art of the Short Story" Hemingway elaborates on his concept of omission as it relates not only to prose writing, but to the special case of writing short stories. Hemingway develops two models to describe his short stories: on the one hand, he describes short stories like "The Sea Change" in terms of omission and exclusion, in terms of leaving the story out of the short story, and on the other, he refers metaphorically to "The Snows of Kilimanjaro" as an airplane loaded with story material which would be enough for four novels. Both models suggest a doubling of the concept of story--in the case of the story left out of the story, Hemingway makes a distinction between the text of the published short story and the underlying events and facts (the story), and in the case of the "loading" of "The Snows in Kilimanjaro" he distinguishes between the vehicle part and the cargo part.

This doubling of the story in Hemingway's short stories can be examined in terms of first and secondary narratives using Gérard Genette's analytical method of study of narrative discourse. First and secondary narratives emerge as a result of temporal discordances between the order of the events narrated in the text of the short story and the chronological order of the events in the story. Thus the effect of the doubling of the story can be mapped onto the dynamic interplay of surface first narratives and submerged, fragmentary secondary narratives in the case of the stories characterized by omission, and in the case of the short stories with loaded narratives, onto the interplay between temporally differentiated first and secondary narratives. Hemingway slides the temporal plane of his first narratives into the future and outside the temporal plane of important events which are then evoked by the characters as secondary narratives capable of affecting the surface dynamics of the first narrative. Instead of presenting the information about these temporally omitted or differentiated events in the discourse of an objective narrator, Hemingway relies on characters' discourse to evoke and thus recreate in a subjective, fragmentary way the story left out.

Indexing (document details)

Advisor: Sipiora, Phillip
Although whites have pervaded the lives and literatures of American Indians since contact, their own portrayals of whites have remained, for the most part, unexplored. I examine selected works of nineteenth and twentieth-century American Indian writers to discern ways that whites are portrayed collectively and individually. The most salient categories of whites emerge early on as government officials, educators, and missionaries, those most directly engaged in the "civilizing mission." Similar categories of white characters, with the addition of white doctors, are found throughout twentieth-century American Indian fiction. Also in these works, numerous individual whites are portrayed as multidimensional, dynamic characters whose actions range from greedy, self-serving, and contemptuous to benevolent, respectful, and compassionate. Viewing these portrayals through the lenses of postcolonialist theory and white studies
reveals that American Indian writers have probed beneath the white skin to see into the hearts of these people who have invaded their lands and lives.

Beginning with collective portrayals of whites in nineteenth-century nonfiction works of William Apess, George Copway, Sarah Winnemucca Hopkins, Charles Eastman, and Zitkala-Ša, this study then examines collective portrayals of whites in three twentieth-century novels of Leslie Marmon Silko, Louise Erdrich, and Linda Hogan. Individual portrayals of whites follow, as found not only in works of Silko, Erdrich, and Hogan, but also in those of D'Arcy McNickle, John Joseph Mathews, N. Scott Momaday, James Welch, Michael Dorris, Sherman Alexie, Greg Sarris, and David Treuer. Overall, portrayals of white characters range from evil to good, from one-dimensional and stereotypical to richly complex and enigmatic. Exposing whiteness in such an array serves to displace it from its center of superiority, privilege, and power.

Indexing (document details)

Advisor: Roemer, Kenneth M.
Committee members: Alaimo, Stacy, Matheson, Neill
School: The University of Texas at Arlington
Department: English
School Location: United States -- Texas
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ID: [/images/common/spacer.gif]
The purpose of my research is to examine the philosophic influences on three literary works: F. Scott Fitzgerald's *The Great Gatsby*, Ernest Hemingway's *Death in the Afternoon*, and Norman Mailer's *An American Dream*. Through an investigation of biographical, historical, cultural, and textual evidence, I will argue for the influence of several European philosophers—Friedrich Nietzsche, Søren Kierkegaard, and Martin Heidegger—on these authors and on the structures and messages of their works. I will discuss how the specific works I have selected not only reveal each author's apt understanding of the existential-philosophical crises facing the individual in the twentieth century, but also reveal these authors' attempt to disseminate philosophic instruction on the "art of living" to their post-war American readers. I will argue that Fitzgerald, Hemingway, and Mailer address what they see as the universal philosophical crises of their generations in the form of literary art by appropriating and translating the existential concerns of existence to American interests and concerns. I will argue that Fitzgerald, Hemingway, and Mailer's emphasis on the individual's personal responsibility to first become self-aware and then to strive to see the world more clearly and truly reflects their own sense of responsibility as authors and artists of their generations, a point of view that repositions these authors as prophets, seers, healers, so to speak, of their times. Finally, I will discuss how, in *An American Dream*, Mailer builds on the Americanized existential foundations laid by Fitzgerald and Hemingway through his explicit invocation of and subtle references to the art and ideas of his literary-philosophic predecessors—Fitzgerald and Hemingway.
The premise for this dissertation is three-fold. Literature and ethics are connected because they are both concerned with the human; because they are both steeped in uncertainty; and because they both produce experiential knowledge. Reading uncertain narratives engages particular movements of the mind and these movements contribute not to what, but to how we know ethically. I borrow from ecological psychology the notion of affordance, the perceived and actual properties of a thing that determine just how it could possibly be used. Literature is structurally suggestive: it affords certain ways of reading. These movements of reading in turn suggest what I call ethical modes.

I stake this claim about reading and ethics through an analysis of "three types of uncertainty": mutual exclusion, repetition, and multiplicity. Henry James's The Turn of the Screw and Thomas Pynchon's The Crying of Lot 49, by switching between the possibility of ghosts or conspiracy and the possibility of delusional protagonists, present two cases of mutually exclusive narratives. Mutual exclusion compels us to read via oscillation, which infuses movement into the self/other relation and affords an ethics of projection, whereby we alternate between projecting onto and projecting into the other. The repetitions of Bret Easton Ellis's American Psycho, by vacuating violence of intention, meaning, and culpability, afford us the opportunity to view horrific events in suspension, an ideal mode for exploring the darker side of ethics.
Toni Morrison's *Beloved* exemplifies how multiple perspectives obscure and particularize, affording the related modes of discretion and discreteness. By reading *Beloved* next to Nathaniel Hawthorne's *The Scarlet Letter*, Franz Kafka's "In the Penal Colony," and Suzan-Lori Parks's *The Red Letter Plays*, we see an effect of multiplicity stemming from the adjacency of perspectives: they jostle together and produce the spark of something new, a mode that I call the ethics of the adjoining.

Indexing (document details)

Advisor: Fisher, Philip J., Menand, Louis, Carpio, Glenda

School: Harvard University

School Location: United States -- Massachusetts

Keyword(s): Ethics and literature, Ethics of reading, Twentieth century, Uncertainty, Affordance, African-American literature, Ethics, Reading, African-American

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: Black studies, Philosophy, American literature

Publication Number: AAT 3312515

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[https://proquest.umi.com/pqdweb?id=1534003981&Fmt=6&clientId=17454&RQT=309&VName=PQD](https://proquest.umi.com/pqdweb?id=1534003981&Fmt=6&clientId=17454&RQT=309&VName=PQD)
Cosmopolitanism, the understanding of oneself as a 'citizen of the world,' has enjoyed a highly interdisciplinary comeback in recent years. Taking up the challenges posed by ever-increasing global migration and neo-liberal globalization, scholars have been evaluating cosmopolitanism's potential as a possible corrective or even counter-discourse to both nationalism and global corporate capitalism. My project in this context is twofold: on the one hand, I am interested in how the actually-existing cosmopolitanism(s)--to use Bruce Robbins's term--of a selection of American writers have looked, in moments of both success and of failure. On the other hand, I am building a new understanding of the process of cosmopolitan development as such; drawing on Hans-Georg Gadamer's intercultural hermeneutic, Martha Nussbaum's work on the emotional structure of thought and Paul Smith's location of agency in ideological conflict, I argue that cosmopolitanism is best understood as a mode of solidarity across national, racial, class, and religious borders, something constantly evolving and entailing necessary moments of (Cynic) detachment and (Stoic) re- and multiple emotional attachment. I thus offer a theory of affect-driven cosmopolitanism-in-process, which develops through emotional engagement in recurring moments of ideological interpellation.

To illustrate how this process works in practice, I provide four 'case studies' of actually existing cosmopolitanism(s) in 20th-century U.S. writers, as expressed in their life choices and in their fiction and non-fiction writings. Each of the writers considered--Kay Boyle, Richard Wright, William Gardner Smith, and Pearl S. Buck--developed partially lived and ever-shifting sets of beliefs and solidarities that not only outgrew the domestic concerns of the American nation, but also transcended narrowly defined attachments to their own racial, ethnic or religious communities. As we recognize the importance of the "imaginative engagement" with the literatures and cultures of "other" people for the furthering of a less isolationist and more cosmopolitan vision, it seems crucial that we also reengage with such writers within (and often on the margins of) the American literary canon who went beyond the American nation, both physically and imaginatively, in order to engage seriously and openly with Others.

Indexing (document details)

Advisor: Davidson, Michael
Committee members: Henaff, Marcel, Lowe, Lisa, Wayne, Don, Biess, Frank
School: University of California, San Diego
Department: Literature
While critics have begun to situate the works of William Blake, Samuel Taylor Coleridge, and Mary Shelley against the transatlantic anti-slave trade and abolition movements, their timeline of inquiry generally ends with the British Abolition Act of 1833, which roughly coincided with the waning years of British Romanticism. Postcolonial critics, meanwhile, have investigated the effects of West Indian slavery in the years following British emancipation, but their focus remains nationally circumscribed, overlooking the growing influence of American slavery in the literature of the Victorian period. This dissertation looks at how American slavery shaped the English Victorian novel. It examines, in particular, how Victorian novelists borrowed generic features of the American slave narrative to access its paradigm of suffering and resistance and to underscore slavery's global reach.

The period between the British Abolition Act and the American Emancipation Proclamation (1863) marked the high point of transatlantic abolitionist activity, as England remade herself into the world's antislavery champion. In
1840, the first World Anti-Slavery Convention was held in London, an event at which British abolitionists dedicated themselves to the eradication of American slavery. In the following years, the British public was increasingly exposed to the plight of American slaves through the efforts of the British and Foreign Antislavery Society, the publication of antislavery literature, and the lecture tours of American fugitive slaves. This convergence of events would gradually but dramatically shift the focus away from the West Indies to America, so much so that by the 1850s, the antislavery struggle became synonymous with the internecine conflict in the United States.

The American slave narrative was a critical vehicle in this transatlantic exchange, adhering to a simple but potent generic paradigm. Each recounted the runaway slave's passage from slavery to freedom, each emphasized the importance of literacy as a tool of liberation, and each made a passionate plea for abolition. This dissertation places the American slave narrative in global context and proposes transatlantic readings of four Victorian novels: Charlotte Brontë's Jane Eyre, W. M. Thackeray's Pendennis, Elizabeth Gaskell's North and South, and Charles Dickens's Great Expectations.

Indexing (document details)

School: Harvard University

School Location: United States -- Massachusetts


Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: Black studies, American literature, English literature

Publication Number:

ISBN: 9780549614111

Document URL: http://proquest.umi.com/
Of the several innovations Thomas Jefferson introduced to American education in creating the University of Virginia, the establishment of a School of Modern Languages on an equal footing with ancient languages, medicine, law, and other traditional fields was one of the most unique. Because of the elective system a student in higher education was able to concentrate for the first time solely on the study of modern languages. It was also the first time that the study of Anglo-Saxon was offered in higher education. German-born George W. Blaettermann, recommended by George Ticknor, was the first to occupy the Chair of Modern Languages at the University and was the only one of the original group of foreign professors procured by Francis W. Gilmer in England whose employment was specifically ordered by Jefferson. Blaettermann was also the only member of the original faculty to have been dismissed from his post, in consequence of which his reputation has suffered. His apparent failure to publish works in his field coupled with scattered anecdotes of his interaction with faculty and students, as well as a condemnation of the professor in a single article published a few months after his dismissal have sufficed to create what this study terms the "negative image" of the professor that still persists. This study examines the publications that have created and perpetuated this image and demonstrates through an examination of material that has not previously been addressed adequately that the professor's interaction with students and faculty differed very little from that of other early professors. In addition, the study offers variant interpretations of several specific events that support the contention that some of Blaettermann's difficulties arose out of cultural differences. Finally, the study briefly examines the evolution of the School of Modern Languages into its various modern departments and offers a more positive assessment of George Blaettermann's contributions to language study at the University.
On September 16, 2001, the ministers of America's largest evangelical congregations set aside other messages and sermon series to address the events of September 11. Evangelicals often self-narrate their own identity as intertwined with American history and American national identity. This study explores how evangelical ministers interpreted the relationship between God, evangelical faith, and national identity via homiletic presentations immediately after the events of September 11, 2001. Sermons in this study were collected from among publicly available audio recordings or transcripts of sermons given on September 16, 2001 as part of regularly scheduled evangelical worship services. The sample includes sermons from three of the largest evangelical churches in each of the nine geographical sub-regions as defined by the United States Census Bureau.
The sermon analysis focuses on the interpretive and persuasive oral
strategies
of evangelical sermons, drawing upon the theory of argumentation in The New
Rhetoric, by Chaim Perelman and Lucie-Olbrechts-Tyteca. Perelman and
Olbrechts-Tyteca's critical concepts of particular and universal audience,
promises, presence, and strategies of association and dissociation serve to
organize the type and manner of interpretations emerging from the sample of
sermons. The study illustrates the methodological advantages of their theory
for parsing the contours of evangelical argumentation in preaching.

This study extends the historical and sociological literature on evangelicals
and their conceptions of the nation by analyzing a new set of data presented in
the sermons sampled from September 16. The analysis stands in continuity with
other data on evangelicals. It confirms that their conception of the United
States as a nation in covenant relationship with God remains a strong
component of evangelical thought. The analysis more fully elaborates this understanding by addressing the ways in which evangelical sermons delivered on the Sunday after aimed to personalize the experience of September 11, provide religious
justification for a presumed war, and nationalize the act of evangelical
conversion. This last rhetorical aim is of particular import as a previously
unrecognized dimension of American evangelical beliefs about the United
States and suggests how conversion can be construed as a civic act in evangelical
preaching.

Indexing (document details)

Advisor: Dinges, William
School: The Catholic University of America
School Location: United States -- District of Columbia
Keyword(s): Preaching, Terror, September 11, 2001, September 11 terrorist attacks, Rhetoric, Perelman, Chaim, Evangelicals, Sermons, American exceptionalism
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Religion, American studies, Rhetoric
Publication Number: AAT 3310034
ISBN: 9780549583424
Document URL: http://proquest.umi.com/pqdweb?id=1537048931&Pmt=6&clientId=17454&RQT=309&VName=PQD
ProQuest document 1537048931
Abstract (Summary)

Herbert W. Armstrong: The Myths, The Milieu, The Man is a dissertation providing a biographical examination of the life of Herbert W. Armstrong (1892-1986). Armstrong was an internationally known televangelist, church founder, college president, and advertised himself as a world-renown humanitarian and philanthropist. He also claimed that he was God's one and only end-time apostle and the scripturally prophesied "Elijah" who was to prepare the way for the immanent return of Christ by preaching a unique gospel message revealed to him by God.

Who was Herbert W. Armstrong? Was he all that he claimed to be and was what his followers, detractors, and other commentators said about him accurate? Myths propagated by Armstrong have altered, exaggerated, and hidden aspects of his life not only from most of his followers but also from most who have published works about him, resulting in the need to correct unfounded assumptions and uncover accurate documented data in order to assess correctly the historical Herbert W. Armstrong. This dissertation examines what can be said accurately about Herbert W. Armstrong as a person and a figure in American religious history. Historical research that includes disclosures from his personal papers and interviews with his friends and co-workers dispels myths propagated by Armstrong about himself. Sociological and psychological analyses are presented to assess the patterns and possible motivations for his behavior, including Armstrong's ability to package the religious ideas of others and effectively use media to market the ideas as his own while building a group of committed followers to support him.

The research and analyses presented in this dissertation reveal the errors in what has previously been written and believed about Armstrong. This dissertation presents new information, new understandings, and new insights into the life of Herbert W. Armstrong and how he came to be a notable figure in American religious history.
Southern cross, southern crucifix: Catholic-Protestant relations in the Old South

Abstract (Summary)

This dissertation seeks to recover the experiences of Catholics in the antebellum South by focusing on their relations with Protestants. It argues that, despite incidents of animosity, many southern Protestants accepted and supported Catholics, and Catholics integrated themselves into southern society while maintaining their distinct religious identity. Catholic-Protestant cooperation was most clear in the public spaces the two groups shared. Protestants funded Catholic churches, schools, and hospitals, while Catholics also contributed to Protestant causes. Beyond financial support, each group participated in the institutions created by the other. Catholics and Protestants worshipped in each other's churches, studied in each other's schools, and recovered or died in each other's hospitals. This dissertation explores a series of hypotheses for the cooperation. It argues that Protestants valued Catholic contributions to southern society. It contends that effective Catholic leaders demonstrated the compatibility of Catholicism and American
ideals and institutions. And, it examines Catholic attitudes towards slavery as a ground for religious harmony. Catholics proved themselves to be useful citizens, true Americans, and loyal Southerners, and their Protestant neighbors approvingly took note. Catholic-Protestant cooperation complicates the dominant historiographical view of inter-religious animosity and offers a model of religious pluralism in an unexpected place and time.

Indexing (document details)

Advisor: Holifield, E. Brooks
School: Emory University
School Location: United States -- Georgia
Keyword(s): Old South, American Catholicism, Religion in the South, Catholic-Protestant relations, Protestant, Antebellum
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Religious history, American history
Publication Number: AAT 3310292
ISBN: 9780549587712

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Document 18 of 50
The intersection of the National Catholic Rural Life Conference and the American liturgical movement, 1920--1960

Abstract (Summary)

Under the leadership of Virgil Michel, OSB, the American liturgical movement
had at least two central goals in the period prior to Vatican II: to restore
to
the faithful a participative role in the liturgy and to make a clearer
connection between liturgy and life. The latter aim indicated that a rupture
had taken place between the two, a problem which endures to the present day.
To
realize these goals, the liturgical movement collaborated with various
Catholic
social movements. The National Catholic Rural Life Conference (NCRLC) was one
of them that made the liturgy the spiritual foundation of its social program
for Catholic agrarians. During the Eucharistic liturgy, bread and wine were
offered which the farmers themselves grew. The agricultural blessings found
in
the Roman Ritual also joined liturgy and life. The liturgical year, so
closely
allied to nature’s cycles, afforded farmers further opportunity to meld
liturgy
and life. In other NCRLC programs—religious schools, farmers retreats, study
clubs—liturgical catechesis which employed agrarian imagery was constitutive
of its overall program. The NCRLC maintained that there was a sacramental
quality to rural culture as it whole. Soil, especially, had this quality, in
that it brought forth both the material elements of sacramental liturgy (and
other sacramentals) and food to feed a hungry world. Soil conservation was a
matter of justice. Rural arts and hand crafts also manifested this
sacramental
trait—things of the earth combined with human ingenuity. This study
demonstrates that the NCRLC fostered a thoroughly sacramental worldview which
joined land, liturgy, and life. In doing so, and in light of Catholic social
teaching, a just social order was achieved. The research, primarily archival in
nature, brought to light the close relationship shared between the liturgical
movement and the NCRLC. The study reveals that in the pre-conciliar period
rural Catholics attempted to integrate their agrarian lives with the
mysteries
celebrated in the liturgy.

Indexing (document details)

Advisor:          Irwin, Kevin W.
School:           The Catholic University of America
School Location:  United States -- District of Columbia
Keyword(s):       National Catholic Rural Life Conference, Liturgical
movement, Rural Life Conference, Michel, Virgil, Liturgy
and
culture, Rural life, Liturgy and social justice, Catholic
Source:           DAI-A 69/04, Oct 2008
Source type:      Dissertation
Subjects:         Religious history, American history, Theology
Ain't got no home': Race and American migration narratives in the Depression era

Abstract (Summary)

The saga of the displaced southerner who migrated to the North and West fascinated Americans during the 1930s and 1940s, appearing in a variety of texts, from fiction and music to the mass media. My project--the first to compare black and white migration narratives--examines how these texts revised American national identity and participated in a broad social movement that linked economic injustice and racial discrimination. These Depression-era texts reject the American success story, calling into question its myths of progress. They imagine a new national story that encompasses, however tenuously, both black and white Americans.

Asserting a connection between migration and consciousness, moreover, these migration narratives show how geographic displacement prompts a radical politics and poetics. Many of these texts are sites of dissent that advance the aims of the working-class and African American social struggles in the aesthetic realm, imagining interracial alliances that counter the historical reality of race relations. Examining the "long civil rights movement" and its economic dimensions through the lens of culture, Ain't Got No Home probes the link between literary forms and social change.

The body of my project consists of four thematic chapters that explore the convergences between black and white migration stories, and the limits to their social visions. The first chapter demonstrates, for example, how the archetypes of the black fugitive slave and white pioneer and outlaw merged, resulting in a somewhat problematic rhetorical reciprocity. Chapters on male hoboos (Chapter
Two-and-a-half chapters probe the gendered dimensions of migration and its radical aesthetics. Female hobouses infiltrated the masculine world of the boxcar dressed as boys, while male hoboes crossed the color line in sex and friendship. In contrast, the domestic space of the migrant mother remains resistant to integration. Finally, in novels of interracial unionism (Chapter Three), geographic displacement brings about a transformation of characters' ways of thinking about race and identity. Working against a racial divide in the study of American migration, Ain't Got No Home uncovers parallels between the fundamental cultural categories of labor and civil rights, region and ethnicity, and black and white.

Indexing (document details)
Advisor: Stauffer, John
School: Harvard University
School Location: United States -- Massachusetts
Keyword(s): Migration narratives, Migration, Race relations, Populism, Labor, Literary radicalism, Regionalism, Great Depression
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: American studies, American history, American literature
Publication Number: AAT 3312286
ISBN: 9780549614418
Document URL: http://proquest.umi.com/
pgdweb?id=1534221321&Pmt=2&clientId=17454&RQT=309&VName=PQD
ProQuest document 1534221321
ID:
[/images/common/spacer.gif]

Abstract (Summary)
This dissertation will attempt to deconstruct the historical and social events that have led to the creation of constructed news events. In determining the creation of these events we examine the creation of the medium of electronic broadcasting and its technological development. Using the theories presented by contemporary scholars, Marshall McLuhan and Raymond Williams, this paper will attempt to explain through deterministic theory what influenced the medium of broadcasters creation as well as the subsequent medium of broadcast news.

Taking the concepts learned from this analysis and combined with research into the social and operational history of the broadcast medium, this paper will highlight the interactions of the medium with governmental action including regulation and the actions of the Executive Branch. The conclusion that will be made is that constructed news events are a direct result of a hybrid understanding of media determinism and constructed perceptions of the medium by American culture.
Abstract (Summary)

Visual artist Aaron Douglas is widely recognized as an important figure in African American art history. Recent journal articles, exhibitions and exhibition catalogs, and one monograph have begun to catalog his work and offer some biographical information. Yet, the richness of his life and work has yet to be documented. Douglas stands as an example of the complexities of African and American representation and identity formation in the United States from the early twentieth century into the present. His multiple roles as visual artist and storyteller, teacher to younger artists, and active public intellectual provide contexts through which to expand upon and complicate scholarship on Douglas, specifically, and American culture and history more generally.

Indexing (document details)

Advisor: Katzman, David M.

Committee members: Yetman, Norman R., Bryan, Maurice L., Jr., Graham, Maryemma, Eldredge, Charles C.

School: University of Kansas

Department: American Studies

School Location: United States -- Kansas

Keyword(s): Douglas, Aaron, African American visual culture, Black public intellectual, Art, Visual culture

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: Biographies, American studies, Black history, Art history

Publication Number: AAT 3307709

ISBN: 9780549567486

Document URL: http://proquest.umi.com/

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ProQuest document 1529486391
The crisis of white imagination: Towards the literary abolition of whiteness
Spaulding, Stephany R.. Proquest Dissertations And Theses 2007. Section
0183, Part 0323 207 pages; [Ph.D. dissertation].United States -- Indiana:
Purdue University; 2007. Publication Number: AAT 3307487.

Abstract (Summary)
This project traces the literary development of critical race theories concerning whiteness in white American literature beginning in the late
nineteenth century to the present. It specifically examines the roles authors and social critics Mark Twain, F. Scott Fitzgerald, and Adam Mansbach have had
in constructing and (re)constructing images of whiteness through their literature. The imagery and insight they provide respectively in the novels--Pudd'nhead Wilson, The Great Gatsby, and Angry Black White Boy, or the Miscegenation of Macon Detornay--participate in the evolution of race discourse and the critical study of whiteness in American society, which has
scholars in the current discussion of neo-abolitionism--the abolishing of white
as a racial identity and position of privilege.

Indexing (document details)
Advisor: Schneider, P. Ryan, Patton, Venetria
Committee members: Lamb, Robert, Dorsey, Joseph
School: Purdue University
Department: English
School Location: United States -- Indiana
Keyword(s): Race, Whiteness, Twain, Mark, Fitzgerald, F. Scott, Mansbach, Adam, Hip-hop
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: American studies, American literature, Ethnic studies
Publication Number: AAT 3307487
ISBN: 9780549563921
Document URL: http://proquest.umi.com/
Anticommunism as cultural praxis: South Vietnam, war, and refugee memories in the Vietnamese American community

Abstract (Summary)

In dialogue with new critical scholarship on immigration, refugee, war, and memory studies as well as drawing from the methodologies of cultural studies and ethnography, this dissertation examines "anticommunism" as a set of cultural discourses and practices that shape the past, present, and future of Vietnamese diasporic communities by exploring when, where, and for what purposes South Vietnam emerges in refugee memories. That anticommunism continues to be an important paradigm for Vietnamese diasporic identity and community formations more than thirty years after the official end of the war and despite increased transnational relations between Vietnam and its diaspora suggests the need to theorize the multiplicity of meanings that it has amassed through the years. Through ethnographic interviews, participation in and observation of Vietnamese American community events in San Diego and analysis of its cultural productions, I examine how the refugee (or first) generation apprehend and deploy anticommunism in community spaces and in their private lives in order to engage with conversations about how memory, history and silence intersect and reveal hidden dynamics of institutional power and violence. How can acts of collective remembrance and the burdened silences of the first generation regarding the Vietnam-American war and post-war traumas work as alternatives to state sanctioned narratives (in Vietnam and the US) that erase or disavow South Vietnamese perspectives? Can we read differently the public face of anticommunist politics that has authorized community censorship and violence in the past thirty years? This dissertation takes apart what has been academically and generally dismissed as conservative exile politics and looks to everyday community meaning-making practices as a legitimate and important site of knowledge. Thinking of Vietnamese American anticommunism as a cultural praxis--a mode for engaging in memory and meaning-making practices--it becomes possible to discuss the complexity of post-war grappling with death, loss, exile, and survival for those on the ground.
"Where you stay?": Transnational identity in sugar plantation worker cemeteries, Pahala, Hawai'i

Abstract (Summary)

From the late 19th to the early 20th centuries, immigrant laborers from countries worldwide were brought to Hawai'i by Euro-American plantation owners in need of a large and inexpensive labor force. Segregated by ethnic/national group in plantation-provided housing, the workers were provided with segregated burial spaces as well. Immigrants such as those who worked on Hawaii's sugar plantations have typically been seen by social scientists as aiming either to assimilate completely into their host countries, or to retain their ethnic or...
national practices as completely as possible. The framework of transnationalism addresses actions, relationships and ideologies which pass recursively across national borders, and allows researchers to view immigrants as situated in a global context which includes both their home and host countries. Applying the framework of transnationalism to the three ethnically segregated cemeteries in the former plantation community of Pahala on the Island of Hawai'i, this dissertation examines how and whether the global status of immigrant workers' home countries affected their expression of transnational identity in Hawai'i. Of the three, the Japanese cemetery is analyzed most extensively, in terms of the correlation of ethnic/transnational identifiers on the gravestones and Japan's concurrent high or low status on the global stage. Because the data from the Chinese and Methodist/Filipino cemeteries is less complete, they could not be analyzed in this way. The Chinese cemetery is analyzed in terms of its lack of maintenance, and the relationship between its neglect and China's low global status during much of the 19th and 20th century. The Methodist/Filipino cemetery is analyzed in terms of the association of Methodism and American colonial activities in the Philippines. The findings from all three cemeteries are used to demonstrate the degree to which immigrant workers on the plantations did not operate in terms of either home or host countries. Rather, the treatment immigrants received and the options open to them in Hawai'i were shaped by the status of their home countries on the global front.

Indexing (document details)

Advisor: Schuyler, Robert L.
School: University of Pennsylvania
School Location: United States -- Pennsylvania
Keyword(s): Hawaii, Plantations, Chinese, Japanese, Filipino, Burial, Identity, Cemeteries
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Archaeology
Publication Number: AAT 3309461
ISBN: 9780549572046
Document URL: http://proquest.umi.com/pqdweb?did=1537005551&Fmt=6&clientId=17454&RQT=309&VName=PQD
This study examines climate, landscape and agricultural products, but it is essentially a study of an American yeoman class in colonial Pennsylvania. Yeomen emerged out of feudal hierarchies of manorial Europe as owner-operator agriculturists. As part of the British colonization of North America, they reformed themselves into a social majority. In Pennsylvania they embraced shifting agriculture and a suite of risk-minimizing practices in response to changing weather patterns. By the end of the 18th century, the yeoman class had become a victim of its own success and it gave way to a class of farmers who used hired labor on rented land to chase a strong grain market. This work examines their changing ecological relations in order to explicate the American yeomen's transformation into farmers.

Historical ecology is an emerging theoretical approach which seeks to combine climate, social history, geography, and the practices of production in order to understand changes in landscape over the long-term. Information concerning class descriptions, agricultural products, livestock, bound labor, and risk-management strategies from 3551 inventoried households which contained about 25,000 people are placed within the context of social history, climatological observations and reconstructions, and geographic information system (GIS) data in order to chronicle the last days of the American yeoman.

Indexing (document details)

Advisor: Crumley, Carole L.

Committee members: Madry, Scott L.H., Scarry, C. Margaret, Scarry, John F., Steponaitis, Vincas P.

School: The University of North Carolina at Chapel Hill

Department: Anthropology

School Location: United States -- North Carolina
Temporal vulnerability: Historical ecologies of monitoring, memory, and meaning in changing United States floodplain landscapes


Abstract (Summary)

This dissertation addresses the relationship between temporality—being bounded in time—and population vulnerability to hazards. Researchers and program managers typically integrate temporality in vulnerability assessments by analyzing either historical change in the level of population vulnerability or the historical (root) causes for disasters. The thesis of this dissertation is that the influence of temporality on population vulnerability is further determined by human relationships to time. In the modern context of fast changing hazardscapes and a diminishing sense of place in a globalizing world, how do temporal reference making practices such as landscape monitoring, memorialization, and meaning attribution influence population-level emergency preparedness? Based on historical ecological fieldwork in four United States floodplains—New Orleans (LA), Savannah (GA), Kinston (NC), and Felton (CA)—the results of this study illustrate how temporal vulnerability, defined as the condition of population surprise, decreases population resilience in the contexts of hazard mitigation, historical preservation, early warning, and disaster evacuation. A dwelling model is constructed that can be used to guide
temporal vulnerability assessments, adaptive management, and interventions aimed at increasing hazard resilience.

Indexing (document details)

Advisor: Crumley, Carole L.

Committee members: Escobar, Arturo, Leslie, Paul W., Lu, Flora W., Redfield, Peter

School: The University of North Carolina at Chapel Hill

Department: Anthropology

School Location: United States -- North Carolina

Keyword(s): Temporality, Historical ecology, Hazards, Vulnerability, Disasters, Surprise, Floodplain, Landscapes

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: Cultural anthropology, Demographics, Urban planning, Area planning & development

Publication Number: AAT 3304420

ISBN: 9780549536239

Document URL: http://proquest.umi.com/pqdweb?did=1503549691&Pmt=6&clientId=17454&RQT=309&VName=PQD

ProQuest document 1503549691

Abstract (Summary)

Coles Creek diet traditionally was believed to have been based on maize agriculture due to the number, size, and complexity of Coles Creek sites.
However, direct archaeological evidence in the form of maize kernels and pollen generally has been lacking. This bioarchaeological study of nine skeletal samples from the southern Lower Mississippi Valley further supports the view that Coles Creek diet was not based on maize agriculture. Data from stable isotopes, dental, and skeletal pathologies were evaluated by comparisons to data from hunter-gatherer, mixed, and agricultural populations taken from the literature, through the use of a modified Dental Pathology Profile (DPP), and among temporal and regional categories defined by the populations examined in this study.

Based on the modified DPP and comparisons to the literature, the Coles Creek data collected in this study are more similar to hunter-gatherer populations or those with a transitional-mixed subsistence base than to agricultural populations. Dental pathologies and stable isotopes indicate that, though their consumption gradually increased, dietary carbohydrates remained a minor component of the diet throughout the Coles Creek period. Also, non-specific pathologies in both adults and subadults indicate that childhood morbidity and mortality increased during this time. Finally, data from this study suggest that regional differences in resource exploitation existed between coastal and inland populations during the Coles Creek period.

Indexing (document details)
Advisor: Verano, John W.
School: Tulane University
School Location: United States -- Louisiana
Keyword(s): Diet, Nutrition, Bioarchaeology, Diet and subsistence, Coles Creek period, Lower Mississippi Valley
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Physical anthropology, Native American studies
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This dissertation investigates key similarities between 19th-century slave accounts and what I call "hip-hop captivity narratives." As a corrective to the negative attention accorded hip-hop, in general, my project identifies particular aspects of slave authors' literary strategies that urban hip-hop artists reinvent in their own music and filmmaking works. My primary goal is to position hip-hop texts as the most recent arrivals in a long-standing African American tradition of instructional, survivalist literature. Such a goal closes two gulfs: one, between "the literary academy" and "the street," and two, between hip-hop generationers' and their Black Civil Rights forbearers' perceptions of social and/or communal progress.

The Introduction situates my work within African American Studies and argues a New Historicist approach for the study of hip-hop culture. Chapter One, "The Education of Hip-Hop," argues that more than a form of entertainment, hip-hop is an educational project. I delineate elements that contemporary rap music and film borrow from the slave narrative tradition. Chapter Two, "Sounds from the Underground: The Pedagogy of Survival in Rap Texts," argues that the music of underground and mainstream rappers publicly and privately demonstrates Black youth's cultural ties to one another and to their history, reinforcing the bonds of shared political objectives, such as unity and liberation. Examining Spike Lee's Do the Right Thing (1989) through the lens of DuBoisian double consciousness, Chapter Three, "Be a Man!, Get a Job! Stay Black: Dangerous Ghetto Manifestoes in Spike Lee's Do the Right Thing," provides a novel reading of some challenges young men experience as they attempt to simultaneously actualize manhood, Blackness, and socio-economic mobility in a post-modern, post-Civil Rights era still fraught with vestiges of the period of slavery. Finally, Chapter Four, "We Ride Together; We Die Together: Thug Misses, Gangsta Bytches, and 'Ryde-or-Die Chicks'," discusses the lyrics and images of female rappers and reads Black female characters in the hip-hop filmic text, Set it Off (1996). Such an exercise highlights key ways young urban women publicly support the actuation of Black manhood within the boundaries of male-dominated popular cultural forms.
African American psychologists' attitudes toward psychotherapy


Abstract (Summary)

Over the last fifty years, Americans' attitude of psychotherapy has become more accepting. However, in the African American community the attitudes have not been as accepting. Thompson, Bazile, and Akbar (2004) documented that African Americans had utilized alternative resources such as friends, the church and other community resources, in attending to commonly treatable mental health disorders (e.g., depression, anxiety).

The purpose of this dissertation is to discover the attitudes of African American psychologists toward psychotherapy. Jordan, Bogat, and Smith (2001) hypothesized that African American professional psychologists will be the future of conducting research with African Americans, because of their cultural knowledge, communal ties and psychological professionalism. This development could have huge implications in changing the attitudes of the African American community's position towards psychotherapy, depending on these psychologists' own views of psychotherapy for African Americans.
Eighty-nine African American psychologists served as participants. They were asked to respond to scales that measured attitudes of receiving professional psychological help, Africentrism, and psychological stigma. The participants were surveyed electronically using Survey Monkey and email.

Data analyses using correlational analyses and ANOVAs determined that African American psychologists with more positive attitudes towards receiving professional psychological help and who indicate a strong identification with Africentric values are less likely to associate social stigma with psychological treatment. There were no significant differences with regard to the African American psychologists' gender, educational level, area of work expertise, and years of professional experience and their scores on three measures, the Attitude Toward Seeking Professional Psychological Help Scale (Fischer & Turner, 1970), Africentrism (Grills & Longshore, 1996), and Social Stigma for Receiving Psychological Help (Komiya, et al., 2000).

This study shed light on foundational aspects of African American psychologists' attitudes. It appeared that many variables, including education and training from the professional psychological community, may have had a positive effect on African American psychologists' attitudes towards help-seeking behavior and psychotherapy when compared to the views of African Americans in the community.

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School: Cleveland State University
School Location: United States -- Ohio
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Abstract (Summary)

This research was performed in order to examine the character of African American political participation and political culture in Brunswick County, North Carolina, and how it had evolved prior to the passage of the Voting Rights Act of 1965 and following its passage. In this historical research study, it is argued that from Post-Reconstruction to the period following the passage of the 1965 Voting Rights Act, there was a generational pattern of inconsistent and non-voting practices by African Americans in Brunswick County, North Carolina. This pattern of behavior is cause for concern because when African Americans fail to maximize their political participatory potential, they stand to forfeit their opportunities to elect representatives and influence policy-making.

In an effort to determine why African Americans in Brunswick County voted at such low and inconsistent levels, an analysis was made of their political, economic and social conditions during four historical eras. The study included the following historical eras: (1) the period of Reconstruction (1865-1877); (2) the end of Reconstruction and the Rise of Racial Segregation (1878-1944); (3) the modern Civil Rights Movement and Racial Adjustment (1945-1965); and (4) the period following the passage of the Voting Rights Act (1966-2000).

The research strategy employed was the case study. The primary research technique involved the utilization of qualitative methods. These methods employed the collection and documentation of detailed historical data from library research, observation, verbal descriptions of historical incidents, oral interviews, and settings involving African American political, economic and social conditions over time (1865-2000).

The historical research indicated that since Reconstruction, African American political, economic and social conditions have been primary factors in influencing levels of political participation. With the passage of the Voting Rights Act of 1965, African Americans experienced gradual increases in levels of political participation. Implications from the study are that many African Americans in Brunswick County simply choose not to participate politically; and that by not participating, they relinquish a right, a responsibility, and a voice in decision-making matters that impact their quality of life.
Abstract (Summary)

In the first chapter of this dissertation, rates of return derived from the institution of slavery are adjusted for risk and compared with other antebellum investments through the directional distance function. Since multiple investments often occupy the efficient frontier, bootstrap confidence intervals of the directional distances fail to indicate a statistically significant difference between the investments unless one choice dominates in both risk and return or more restrictive assumptions concerning the relationship between risk and rate of return are adopted. Through the use of super-efficiency scores, we find that the institution of slavery outperformed the other investments for the periods 1830-1835 and 1848-1860, but slavery did not perform as well as the
other investments during the severe economic downturn following the Panic of 1837. We conclude that the institution of slavery was a superior antebellum investment but was more cyclical than other investments.

In the second chapter, the number of bidders in New Orleans slave auctions is estimated by period. Auctions were legally required in New Orleans estate sales during the 1800s. Since records of slave transactions were carefully documented, we are afforded the opportunity to test whether the number of bidders increased or decreased during this period using well-developed empirical methods. Auction theory tells us that the winning bid in a private-value auction will increase if an additional bidder is added. Therefore, if the number of bidders increased between 1840 and 1860, this would suggest that westward expansion was influential in the increase in average price of slaves during the same period. If the number of bidders decreased, the only remaining argument would be that slaves were simply becoming more valuable assets. We find that the number of bidders did not increase over the period, so we can argue that slaves were becoming more valuable and that the increase in price was not merely a frontier effect that could not be sustained. Our results fortify the conclusion that slavery was not going to die due to economic obsolescence, and that the Civil War was a necessity to settle the future of slavery in the United States.

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School: Rice University
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Abstract (Summary)

Ethnicity can no longer be considered as originating from a culture, homeland, or a heritage, dissipating over a linear progression of time; rather ethnicity must be interrogated as a strategic manifestation of political, social, and class agendas. An exploration of ethnic identity with one South Asian Muslim American community produces a deeper understanding of ethnicity, but also fosters new theoretical perspectives. This dissertation will investigate the processes of ethnic identity construction by asking: what does it mean to possess, perform and live ethnicity in an age when terrorist threats and xenophobia lurk underneath the American pallor of civility?

Ethnicity shapes the theoretical concept structuring each of the chapters as the keystone and focuses the two main goals of this research: firstly, to re-evaluate ethnicity, its meanings and its implications, principally for a group whose identity is emergent; and secondly, to problematize the patterns of creating and maintaining an ethnic identity with a community of relatively recent migrants. A historical analysis and current review of literature indicates the complexities of assimilation as it is understood and practiced by South Asian Muslim Americans. The scholarship on ethnicity continues to increase, however a lack of substantial numbers of studies on South Asian Muslims still exists. Ethnicity must be reconsidered in order to navigate the complex dynamics in the lives of South Asian Muslim Americans and must be reconsidered through the inclusion of class.

Class displaces the contestation of religious versus ethnic identity, allowing the community to negotiate their own individual and community identity in multiple and shifting contexts. The group shares the variables of--families, faith, financial security, education, and class--all of which form the foundation for the community's creation and maintenance of ethnicity. It is class that allows for the community's agency in the demarcation of visibility versus invisibility of their ethnic identity. The significance of the community's education and financial success conveys an ambition for not only a certain lifestyle, but also for the invisibility awarded to those that achieve class status. However, in spite of their advanced degrees, English fluency, and economic success, their ethnic heritage, culture, race, and/or religion demarcates a separate space and a marked visibility in American society. Marginalization considerably impacts the community's possibilities of complete
assimilation since in many respects the members of the Islamic Society still retain cultural and religious difference symbolizing their diasporic identity. Thus, this work adds to the developing literature through concentrated efforts ethnographically with one South Asian community, at one mosque, during a socially and politically charged environment against Muslims and immigrants in the United States.

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School Location: United States -- Pennsylvania
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This dissertation presents a case study of the role of the Delaware Bay oyster schooner in the expressive culture of the people of the Maurice River Cove.
region of New Jersey. Theoretical perspectives from folkloristics, ethnography, material culture, social anthropology, and cognitive linguistics frame an analysis of a cultural metaphor that humanized boats and placed them on the social landscape as local subjects. The cultural metaphor is defined as a trope that is deeply connected to and constructed upon the physical and historical experience of the community; that grounds understandings, evaluations and interpretations of things and people; that implicates other people, texts, times and places; and that suffuses the verbal, material, and behavioral expressions of the community. The cultural metaphor is present both as a cognitive framework and as a rhetorical trope. It is at the center of the socially constructed and rendered universe of Port Norris, New Jersey as the "Oyster Capitol of the World," a time of prosperity and economic and social ascendancy based on the successful domestication of the oyster beds.

The analysis of the workings and meanings of the metaphor is based on frameworks derived from rhetorical studies and collaborative ethnography. Historical materials, original documents, and multiple forms of evidence from ethnographic fieldwork are used to trace the development of the concept and to identify the many ways that it is expressed. Chapter One provides the theoretical framework for the study. Chapter Two examines the environmental, industrial, and social contexts of the metaphor. Chapter Three examines the way that human lives and social structures were interwoven with the biography of the boat type and of individual boats. Chapter Four analyzes the metaphorical expressions to unfold the range of ways that they implicate human life and experience. Maps, illustrations, sketches, and photographs illustrate the study.
Abstract (Summary)

My dissertation interrogates mestizaje and nationalism to rethink academic tendencies that construct resistant methodologies and singular national representations of hybrid theories and racial identities. To ground this argument, chapters one and two analyze how nationalism compromises current theoretical and feminist uses of mestizaje. The introductory chapter traces the influence of Latin American cultural theorists such as José Vasconcelos (1925) and Fernando Ortiz (1940) on contemporary U.S. Latino/a cultural critics. I argue that by selectively borrowing theoretical elements from Ortiz and Vasconcelos, U.S. Latino/a scholars unintentionally consolidate divergent Latino/a histories as well as ignore issues of nation building, class differences, and racial tensions to promote a unitary discourse of subversive mestizaje. Likewise, my analysis of Jovita González's novel Caballero (1930) reveals how González's feminist tactics counteract Mexico's patriarchal oppression of women by going against traditional feminist themes esteemed in Chicano/a Studies. For González, nationalist tropes of indigenous curandero (spirituality) and magical realism insufficiently respond to the needs of oppressed Mexican American women.

The final two chapters evaluate the ramifications of constructing unitary racial identities of whiteness and blackness. My final investigation uncovers the existence of ethnicities within North American racial categorizations of whiteness and blackness that provide new insights to mestizaje's disruption of ordered classifications of race in the United States. Chapter three argues that the southeastern European immigrant experience of racial inclusion and exclusion from Anglo Saxon whiteness allowed Maria Amparo Ruiz de Burton to play off of new conceptions of whiteness in an evolving imaginary of white U.S. mestizaje to write her novels The Squatter and the Don (1885) and Who Would Have Thought It? (1872). Chapter four examines the rise of the New Negro Movement during the Harlem Renaissance as a cultural event that required the erasure of individuals in the black community who did not mirror the collective identity of African Americans. This chapter specifically studies Puerto Rican archivist Arthur A. Schomburg as a figure who broadened the conception of the
New Negro to recognize the intellectual participation and contribution of Afro Caribbeans to the Harlem Renaissance.

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Belonging to the city: Rural migrants in modernizing Chicago and Istanbul

Abstract (Summary)

Chicago in the early twentieth century (1910s) and Istanbul later in the century (1950s), each experienced an influx of rural migrants, a process that challenged the ability of the city and its residents to cope with the ensuing problems. Though separated by time and place, Chicago and Istanbul faced some of the same problems stemming from the migration of tens of thousands of rural people into these already large urban centers. An examination of the different
ways Chicago and Istanbul initially dealt with some of the same problems such as housing shortage and health of the city reveals the significance, for urban development, of empowering newcomers with a sense of belonging in the city.

In welcoming rural newcomers into their communities through official and unofficial campaigns to "urbanize" newcomers, Chicago and Istanbul drew on the prevailing concepts of a shared urban culture and civic obligations. Chicago residents, whose active participation in social, economic, and political community matters shaped the city's future, set up institutions specifically aimed to address the needs of newcomers. Most community organizations at this time were segregated by race. Driven in part by the fear that migrants from the rural south would reflect badly on their standing in the city, and partly due to the racial uplift ideology, African American "old settlers," (the leaders of the African American community that was in Chicago prior to the Great Migration) extended similar services to African American newcomers. At times these efforts brought future oriented groups of blacks and whites together. "Old settlers" imbued newcomers with a sense of belonging in Chicago by encouraging newcomers to invest in housing, to improve their health/living conditions, and to participate in local politics and organizations. African American Chicagoans facilitated this process also by educating newcomers about proper urban manners and by raising consciousness across the city about communal urban living. In this way "old settlers" illuminated for the newcomers the ways they could work towards belonging or fitting in their city.

The efforts of Chicago residents who organized collectively and worked with their city government to aid the adjustment of newcomers in the modernizing city was very different from what transpired in Istanbul. Because rural migration to Istanbul was brought on by the Turkish government's deliberate modernization project, directed from the capital in Ankara and aimed to showcase Istanbul, city residents' ability to influence the migrants' place in Istanbul was crippled. "Original" Istanbulites (Istanbulites who had been in the city for generations) were also still going through the process of becoming citizens after having been subjects of the Ottoman Empire for centuries. When faced with the problems that resulted from migration, they turned to the institutions of the central government and expected the local and national governments to take measures to help newcomers adjust. As a result, Turkish state's attempts to provide housing or increased and improved curative facilities may have satisfied the state's vision of modernization, but they did not necessarily create a sense of belonging to the city, nor raise consciousness about urban communal living.

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Advisor:         Flanagan, Maureen A.
School:          Michigan State University
The World War II conferences in Washington, D.C. and Quebec City: Franklin D. Roosevelt and Winston S. Churchill

Abstract (Summary)

This dissertation seeks to show the evolution of the diplomatic relationship between Franklin D. Roosevelt and Winston S. Churchill from 1941-1945 based on the five conferences that were held in the Americas beginning in December of 1941. Three were held in Washington, D.C. in 1941, 1942, and 1943. Two were held in Quebec in 1943 and 1944. The relationship was a true marriage, complete with disagreements, arguments, and consensus. The meetings, however, would cement the relationship of Churchill and Roosevelt well enough for it to withstand destructive elements within and long enough for the Allies to win the war--together. The personalities of the two leaders, the roles they played as leaders of their two nations, their decisions, and the postwar impact of many of those decisions can best be viewed in the context of how they worked together within the conferences to overcome both differences on policies and their own sometimes obdurate personalities. The issues discussed at these meetings included topics of great significance for the joint war effort and for the postwar world including the joint relationship with China, military leadership in the war effort, the joint military campaigns of North Africa,
Italy, and, of course, D-Day. Other issues included the sharing of atomic bomb information, relations with the Free French and Charles de Gaulle, and the future of postwar Germany. The five conferences are the setting for change in the dominance in the partnership. The alliance between the two nations began as one of equals and yet it evolved during the war as the United States became the predominant partner.
Abstract (Summary)

It was no coincidence that commercial theater, a market society, the British middle class, and the "first" British Empire arose more or less simultaneously. In the seventeenth century, the new market economic paradigm became increasingly dominant, replacing the old feudal economy. Theater functioned to "explain" this arrangement to the general populace and gradually it became part of what I call a "culture of empire"—a culture built up around the search for resources and markets that characterized imperial expansion. It also rationalized the depredations the Empire brought to those whose resources and labor were coveted by expansionists. This process intensified with the independence of the thirteen North American colonies, and theater began representing Native Americans and African American populations in ways that rationalized the dominant society's behavior toward them. By utilizing an interdisciplinary approach, this research attempts to advance a more nuanced and realistic narrative empire in the early modern and early republic periods.

I include a broader spectrum of performance than is typical in this type of analysis, giving equal credence not only to non-Anglo performances, but also to those influenced by folk culture like the circus, street theater, and blackface minstrelsy. These types of performances illuminate the imperial nature of Anglo-American culture and contribute to a new understanding of the imperial assumptions of this period. This study represents another way to give a stronger voice to the historically voiceless.

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Committee members: Leon, Mechele, Kelton, Paul, Bhana, Surendra
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Department: History
School Location: United States -- Kansas
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How Methodists were made: "The Arminian Magazine" and spiritual transformation in the transatlantic world, 1778--1803


Abstract (Summary)

This dissertation examines the spiritual autobiographies and biographies in The Arminian Magazine (later The Methodist Magazine ) first published by John Wesley in 1778. The study covers such narratives through the year 1803, thus covering the transatlantic movement of early Methodism from the American Revolution up to the Napoleonic Wars. A brief background in the field of transatlantic history is provided, followed by descriptions of anthropologist Victor Turner's theory of ritual transformation and cognitive structuralist James Day's understanding of narrative strategies as frameworks for examining these narratives. Methodism's theoretical construct behind the transformations sought by Methodists, namely John Wesley's theology and his regimen of transformation, is presented next. This regimen began with awakening and conviction as first, preliminal to the transformation of pardon and new birth, and secondly, preliminal to entire sanctification; both received through the limen of faith. Puritans in the seventeenth century offered similar narratives with which early Methodist had some familiarity, and these are examined briefly first. The role of reading and writing within Methodism is then discussed, as well as common initial reactions to Methodism in the narratives and the extensive use of the motif of supernatural communications in dreams, visions and scripture verses being strongly impressed on the mind of a subject. Each basic element of the early Methodist transformation process is discussed at length, using many examples. The final part of the research is that relating to Methodist expansion. First attention is given to the Yorkshire revivals that led to some controversy regarding various aspects of transformation. These issues are revisited in the extensive reports on revivals in the United States,
revivals that would later be called the Second Great Awakening. These reports included many from Presbyterian ministers so prominent early on in the revivals as well as many accounts of Methodist revivals in the United States. Special attention is given to the issue of race, particularly the attitudes reflected toward slavery and toward Africans and African Americans in general. This is especially true in the examination of the narratives from the West Indies. The study concludes with relevant conclusions and areas for further study.

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Committee members: Reinhardt, Steven, Abraham, William, Cawthon, Elisabeth, Jalloh, Alusine
School: The University of Texas at Arlington
Department: History
School Location: United States -- Texas
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[images/common/spacer.gif]
Abstract (Summary)

The life of Everette Lee DeGolyer spanned major transformations in the petroleum industry. From the late nineteenth century to the mid-twentieth century, earth scientists moved from marginal roles in the oil business to often commanding positions at the center of the industry. DeGolyer's career both exemplified and accelerated this trend.

Beginning work as a field geologist at a time when many oilmen questioned the practical value of geology, DeGolyer rose to executive positions in major oil companies by the 1920s. Soon, he was an entrepreneur, launching new ventures that sought to capitalize on innovative oil-prospecting technologies.

During the 1930s, DeGolyer played an important role in government attempts to address the petroleum industry crises of the Great Depression. As the United States faced the challenges of World War II, DeGolyer took on public duties coordinating the mobilization and conservation of the nation's oil in the Petroleum Administration for War. Following victory, DeGolyer was involved in attempts to formulate a postwar petroleum policy.

DeGolyer's growing prestige exemplified the rising star of earth scientists. But DeGolyer was more than an exemplar of this trend. His work also accelerated the growing importance of earth scientists. His pioneering application of new prospecting techniques during the 1920s was particularly vital in this regard.

Although other men trained in geophysics first conceived and employed these methods, DeGolyer recognized their potential and was willing to risk large sums of money to apply them on a large scale. Significantly, the interpretation of geophysical surveys required the expertise of highly trained geophysicists and geologists. As the importance of these surveys grew, so too did the importance of the scientists who deployed and interpreted them.

At first, the information that geophysical methods provided was the concern of petroleum companies searching for new oilfields. As the government role in regulating the oil industry grew during the 1930s, federal and state officials became keenly interested in the information that these surveys provided. DeGolyer's application of geophysical prospecting accelerated this process and made him a catalyst to advancing scientific prestige in industry and government.

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Advisor: Williams, Hal

Committee members: Bakewell, Peter J., Hinton, Diana, Johnson, Benjamin H.

School: Southern Methodist University
The cartography of Alexander von Humboldt: Images of the Enlightenment in America


Abstract (Summary)

The Cartography of Alexander von Humboldt: Images of the Enlightenment in America offers a cartographic perspective of Alexander von Humboldt's journey to the Americas, 1799-1804. Presented in the context of the European Enlightenment, this doctoral dissertation includes Humboldt's romanticized view of the natural world that was an essential part of his science and philosophy. It interprets Humboldt's maps and images as part of a transatlantic exchange, incorporating the theme of old Europe and the New World found throughout his work.

Two of Humboldt's maps, General Chart of the Kingdom of New Spain and Points of Separation and Communication Between the South Sea and the Atlantic Ocean are the focus of my research. Both maps were published with Humboldt's Political Essay on the Kingdom of New Spain, 1811, the primary source for this study. The method of inquiry is a close reading of Humboldt's maps and texts,
supported by the secondary literature. Humboldt effectively used images in the presentation of his ideas. I have adopted the concept throughout the dissertation. When combined with text, images permit a closer reading of the subject matter than text alone. The Enlightenment is not easily defined or understood. Just as the vivid and dramatic paintings of David and Goya provide clarity to the philosophical writing of the age, Humboldt's maps and illustrations serve as visual images of the Enlightenment in early nineteenth-century America.

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Committee members: Buisseret, David, Reinhartz, Dennis, Richmond, Douglas W., Saxon, Gerald
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Department: History
School Location: United States -- Texas
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In the shadow of Garvey: Garveyites in New York City and the British Caribbean 1925--1950
Dalrymple, Daniel A.. Proquest Dissertations And Theses 2008. Section
Throughout the 1910s and 1920s Marcus Garvey (1887-1940) and his Universal Negro Improvement Association (UNIA) built an empire that stretched across the world and included numerous black businesses, the Negro World newspaper, the Black Star Line shipping company and a host of other ventures. Despite Garvey's impact during the 1920s and the lasting ramifications it had on the continuing history of the African Diaspora, scholars have been reluctant to continue to trace Garvey and his followers beyond his untimely deportation in 1927 and beyond national boundaries focusing most of their attention on New York City between 1916 and 1927. This study seeks to address this time period of post-deportation Garveyism by expanding the conversation about Garveyism into the 1930s and 1940s using New York City and the British Caribbean as case studies. I argue that Garveyites in these areas did not simply abandon the movement, but that they reshaped it to meet their own needs and contexts. Garveyites in New York City transformed the movement into a self help mechanism while those in the British Caribbean folded their enthusiasm for the UNIA into the labor movement under leaders such as Uriah Butler and Alexander Bustamante. Through these case studies I hope to show that Garveyism was adaptable and versatile, that it did not simply fade away after Garvey's 1927 deportation from the United States, and that Garveyism was an international movement with impact far beyond the borders of the United States.

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'Make haste & let me see you with a good cargo of Negroes': Gender, health, and violence in the eighteenth century Middle Passage


Abstract (Summary)

The introduction of the Atlantic Slave Trade in the latter part of the fifteenth century forged the beginning interface between Europeans and Africans. In result a slave based enterprise gained worldwide acclaim. As different countries vied for monopolistic control of this expanding venture, enslaved Africans made up the centerpiece of the then emerging Atlantic economy. This project calls attention to the infamous 'Middle Passage' which effectively brought together diverse populations of people -- captains, surgeons, seamen, and enslaved Africans. It conducts a socio-cultural investigation of the slave ship experience common between Europeans and their African captives.

Make Haste builds on the idea that the Middle Passage began at the point of procurement and ended at the point of sale within slave societies of the New World. Slave ships operated as mobile micro-cultural and micro-political systems crossing the Atlantic. However, encased within these transportable societies of Atlantic vessels are the innumerable experiences of enslaved men, women, and children; which this study utilizes as a trajectory to highlight factors of gender and age to put forth a much needed conversation regarding female captives as well as those deemed elderly/"old" by their captors.

Drawing upon a variety of sources to uncover this dynamic history, this dissertation complicates the traditional perspective of the Middle Passage experience by posing new questions in order to highlight the diverse human testimonies of bondage. As such, it contributes to the growing body of Middle Passage studies by examining critical factors of gender, violence, self-sabotage, motherhood, illness, psychological trauma and death.

A variety of important themes arose within the trade. Foremost, recognizing the widespread decline of captive's physical health, this project considers the influence of unsanitary conditions at sea, malnutrition, ship cleanliness, and inclement weather to provide another angle in analyzing the relationship of
disease and mortality as well as physical disabilities widespread in the lives of bondpeople. Likewise, amidst their enforcement within the trade, many captives responded to their enslavement through a diversity of methods including: self-sabotage, poisoning, abortion, and ship revolts in order to defend their lives, in some cases to protect their young offspring, and ultimately to obtain freedom. Being a study of the African Diaspora, this dissertation argues that the exchanges carried out at sea established a microcosmic foundation of interaction between Africans and sailors that further magnified on land within New World slave communities.

Indexing (document details)
Advisor: Berry, Daina Ramey
School: Michigan State University
School Location: United States -- Michigan
Keyword(s): Slave trade, Middle Passage, Slavery, Health, Violence, Gender, Eighteenth century
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Black history, European history, American history
Publication Number: AAT 3312724
ISBN: 9780549617464
Document URL: http://proquest.umi.com/

Document 43 of 50
"Striking at the roots of German militarism": Efforts to demilitarize German society and culture in American-occupied Wurttemberg-Baden, 1945--1949

Abstract (Summary)
Most scholars interested in cultural change in western Germany after World War II have focused on the issue of "democratization." This dissertation looks instead at social and cultural "demilitarization," examining efforts initiated by the Americans during their postwar occupation aimed at eliminating the sources and symptoms of militarism from German society and culture in hopes of preventing another war. Ultimately, it argues that, by late 1949, life in the state of Württemberg-Baden was characterized far less by militarism than by "civilianism" and maintains that this transformation was neither solely a spontaneous German reaction to the horrors of war, nor an unchallenged development. Rather, despite troublesome flaws in their thinking and sometimes inconsistently applied regulations, the Americans perceptibly influenced the character and parameters of tangible change. In addition to making concrete demands, such as requiring the removal of militaristic books from libraries, they monitored personnel appointments and policed German educational and youth programs, thereby preserving the public sphere for sympathetic native voices and enabling and nurturing a discourse condemning war and militarism. At the same time, American efforts were facilitated and strengthened by the many Germans who also wished to see "German militarism" eradicated, even when they did not always agree with their occupiers regarding methods or exact objectives. Although social and cultural demilitarization as a basic goal was widely supported by the Germans, its nature and extent remained contested throughout the occupation, with individual views determined in part by concerns regarding the time and costs involved in making substantive changes and in part by personal beliefs regarding Germany's past and the causes of the country's recent descent into war.

Indexing (document details)

Advisor: Jarausch, Konrad H.

Committee members: Browning, Christopher R., Hagemann, Karen, Kohn, Richard H., Smith, Jay M.

School: The University of North Carolina at Chapel Hill

Department: History

School Location: United States -- North Carolina

Keyword(s): Cultural demilitarization, Militarism, Germany, Postwar, Occupation, Württemberg-Baden

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: European history, American history, Military history
Minority education in the urban Midwest: Culture, identity, and Mexican Americans in Chicago, 1910--1977


Abstract (Summary)

This dissertation analyzes how Mexican-origin populations' engagements with formal and informal sites of education during the twentieth century shaped their "Mexican American" ethnic identities. Mexican Americans in Chicago came to view schools as important institutions that could serve as nodes of social assimilation and economic integration into an American mainstream while simultaneously reinforcing their ethnicity and culture. My examination suggests these two sets of aspirations were in tension with one another. My analysis of the role education played in the contentious processes of Mexican American identity formation during the twentieth century in a Midwestern region complicates contemporary interpretations of Mexican American educational history, which mainly focuses on the Mexican-origin populations of the American Southwest. Mexican-origin populations found greater freedom in multiethnic and racially diverse environments of industrial urban centers like Chicago than in the Southwest to engage debates about their Mexicanness. Mexican-origin populations invariably chose schools as the realms in which those debates would occur, deciding that schools were the social institutions that could best articulate and reinforce their varying notions of "Mexican American."

Indexing (document details)

Advisor: Katz, Michael B.
School: University of Pennsylvania
This study explores one of the most ambitious attempts by a European empire to incorporate American Indians into colonial society. After nearly a century of raiding for Spanish livestock and warring with Spanish troops and their Indian allies, thousands of Mescalero, Chiricahua, and Western Apaches settled on eight reservation-like establecimientos (establishments or settlements) near Spanish presidios between 1786 and 1793. Stretching across more than five hundred miles of arid desert and temperate mountains--from Presidio del Norte (today's Texas), in the east, to Tucson, in the west, these establecimientos constituted one of the earliest and most extensive systems of reservations in early North America.

Carrying out the enlightened Indian policies of Spanish officials, presidial commanders hoped to turn semi-nomadic Apaches into productive town-dwelling farmers subject to crown authority. But, in practice, peaceful Apaches, whom Spaniards called Apaches de paz, helped shape the system. Subverting Spanish efforts to make them wholly sedentary, peaceful Apaches used Spanish rations,
gifts, and military protection to sustain and preserve their families, while adopting a semi-sedentary way of life. More importantly, a majority of Apache men served Spanish interests as scouts and auxiliaries. Working together with presidial soldiers and other Spanish Indian allies, these Apaches helped reduce violence across New Spain's northern frontier for forty years. After initially withstanding the deterioration of peace and order during the war for Mexican War of Independence between 1810 and 1821, a variety of factors, including ongoing political and economic instability in Mexico city, competition from United States traders, and a regional small pox epidemic, caused the system to collapse in the mid-1820s.

Even though Spaniards failed to turn most Apaches into sedentary farmers, this forgotten era of peace has important implications for understanding patterns of cross-cultural interaction on early North American frontiers and borderlands. The interethnic cooperation between Apaches and Spaniards at the establecimientos was the key to maintaining four decades of uneasy peace between the two groups. Taking advantage of Spanish protection on the reservations and the reduction in military manpower off of them during the transition from Spanish empire to Mexican nation, Apaches initiated their own processes of nation building and incorporation to revitalize their families and postpone conquest, which was never inevitable or absolute. At the same time, the reduction in Apache raiding helped northern New Spain expand its economy, population, and territory. Each side, then, garnered reciprocal benefits. This pattern demonstrates that accommodation, not just conflict, characterized Apache-Hispanic relations in the early American Southwest.

Indexing (document details)
Advisor: Weber, David J.
Committee members: Bakewell, Peter J., Smith, Sherry L., Brooks, James F.
School: Southern Methodist University
Department: History
School Location: United States -- Texas
Keyword(s): Southwest, Indians of North America, Spaniards, Apaches, Reservations, Mexico, Indian reservations, Texas, New Mexico, Arizona
Source type: Dissertation
Subjects: Latin American history, American history, Native Americans, Native studies
Between 1950 and 1990, American agriculture experienced tremendous changes. New technologies and economic conditions increased production but drastically reduced the number of farm families, and forced many to reconsider definitions of a "family farm." In order to understand the rural response to these changes, this dissertation, titled, "Our Cherished Ideals": Rural Women, Activism, and Identity in the Midwest, 1950-1990," explores women's roles in agricultural organizations in Iowa, Missouri, and Nebraska in the latter half of the twentieth century, as well as their relationship to changing economic policies, new technologies, and ideas about gender.

In general, rural women in the Midwest defended the family farm ideal, and they shared an identity rooted in agriculture. They expressed this identity through memberships in organizations, both conservative and radical. Rural women rarely utilized feminist rhetoric to achieve their goals, but rather they declared that they shared an equal stake in the farming enterprise with men. A study of various organizations, including the Farm Bureau, Home Economics Extension clubs, the National Farmer's Organization (NFO), the Iowa Porkettes, and Women Involved in Farm Economics (WIFE), illustrates that women shared an identity shaped by their relationships to agriculture, considered themselves imperative to farming operations, and consistently utilized social networks to strengthen
changing rural communities.

Indexing (document details)

Advisor: Riney-Kehrberg, Pamela

Committee members: Bix, Amy, Flora, Cornelia, Dobbs, Charles M., Hollander, David

School: Iowa State University

Department: History

School Location: United States -- Iowa

Keyword(s): Gender, Agriculture, Activism, Midwest, Women, Organizations, Identity, Rural communities

Source: DAI-A 69/04, Oct 2008

Source type: Dissertation

Subjects: American history, Womens studies

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Abstract (Summary)

This dissertation examines women's political action in Denver, Durham, and Indianapolis from 1960 to 1975. It argues that middle-class women's organizations were important players in local politics throughout this period. Women's groups like the YWCA, the League of Women Voters, and others helped
implement school desegregation in their cities, facilitated programs developed by the federal War on Poverty, promoted conservation and environmentalism, and informed their fellow citizens about changing notions of America's role in the world. In the 1970s these groups also became important channels for feminist action. Pre-existing women's organizations established rape crisis hotlines, women's centers, feminist reading rooms, and worked for the ratification of the Equal Rights Amendment.

On all of these issues women's organizations served as conduits between new ideas and local communities. They mediated between national movements for change and their city's political, racial, and class dynamics. The kind of action undertaken in each city was also shaped by these factors. For example, women in Denver encountered a government far more open to feminist ideas than did their counterparts in Indianapolis and Durham. Women's organizations were therefore less vital in bringing about feminist change in Denver. In Indianapolis and Durham, pre-existing women's organizations were leading actors in bringing the ideas of the women's movement to bear on life in those cities.

Uncovering the activism of women's organizations in local politics not only reveals new actors on the political scene but also highlights previously undocumented connections between the various social movements of the 1960s and 1970s. Women's groups which worked for racial integration in the 1960s were far more likely to undertake feminist action in the 1970s. Pre-existing, racially integrated women's organizations also incorporated their feminist work into their existing programs of progressive action. Revealing the ways in which integrated feminist projects coexisted with other kinds of activism in the 1970s helps highlight how women across the country, far from the women's movement's intellectual home in New York, Boston, and San Francisco, were able to create effective feminist programs which resonated with their neighbors and friends and brought feminist change to communities throughout the United States.

Indexing (document details)

Advisor: Aron, Cindy S.
School: University of Virginia
School Location: United States -- Virginia
Keyword(s): Women (U.S.), Politics, Second wave, Feminism, Colorado, North Carolina, Indiana, Women's organizations, Grassroots politics, Denver, Durham, Indianapolis
Source: DAI-A 69/04, Oct 2008
When marriages fail: Divorce in nineteenth-century Texas


Abstract (Summary)

Divorce in nineteenth-century Texas was rooted in social customs as much as law, with class, gender, and race serving as strong influences on marital experiences and decisions to divorce. Legal divorce took place primarily at the local level, with the option of appeal to the Texas Supreme Court. Under Mexican rule, Anglo settlers had no option for divorce, and marital status was itself often uncertain, resulting in the practice of bond marriage (marriage by contract). For a short time under the Republic of Texas, a few Texans sought legislative divorce. However, judicial divorce soon became the standard practice and remained so throughout the century. This study is based on a reading of 1,578 local divorce cases from Harrison and Washington Counties. An extensive database including all available information on the litigants of each case provides insight into the influences of class, race, gender, kinship, and community on divorce.

Although culturally very southern, Texas was also a western frontier and a community-property state. A combination of property protections based on Spanish law, frontier attitudes, and southern paternalism assured Texas women of a relatively high legal status. The Texas divorce law of 1841 remained intact throughout the nineteenth century with only minor changes. With remarkable legal persistence, social factors were the most evident influences on marital expectations and divorce.
Chapters are laid out chronologically. Chapter One examines the statutory context of Texas divorce. Chapter Two addresses marital dissolution in the earliest phase of Anglo settlement and under the Republic of Texas, with an emphasis on frontier circumstances and changing political identities. Chapter Three examines divorce under antebellum statehood with an eye toward social hierarchy. Chapter Four discusses the impact of the Civil War and the actions of divorce seekers in postwar Texas, with emphasis on kinship and community influences as well as changing expectations for marriage. Chapter Five deals with the unique experiences of African American divorce seekers in Texas after 1865.

Indexing (document details)

Advisor: Boles, John B., Hobby, William P.
School: Rice University
School Location: United States -- Texas
Keyword(s): Divorce, Texas, divorce in, African-American divorce, U.S. South, divorce in, Divorce in nineteenth century, Texas, Nineteenth century, African-American
Source: DAI-A 69/04, Oct 2008
Source type: Dissertation
Subjects: Black history, American history, Womens studies
Publication AAT 3309835
Number: ISBN: 9780549583684
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Document 49 of 50
"Our country": Northern evangelicals and the Union during the Civil War and Reconstruction

Abstract (Summary)
This dissertation examines the dominant social and political mindset of northern white evangelicals during the Civil War and Reconstruction. Relying upon sermons, serial publications, and archival and presidential papers, it follows a standard political narrative. Particular attention is given to evangelical interaction with the presidencies of Abraham Lincoln, Andrew Johnson, and Ulysses S. Grant. The mindset explored here combined a traditional evangelical proprietary and covenantal regard for America with Unionism and republicanism. This dissertation argues that non-radical evangelicals consistently subordinated concern for the slaves and freedmen to an abstract vision for their Christian republic throughout the period. These evangelicals went to war to save the Union, with emancipation instrumental, yet incidental, to the cause of Union and the preservation of a Christian people under God's providential hand. Such evangelicals entered Reconstruction expecting to see the emergence of a speedily restored and culturally homogeneous Union. That securely restored Union would be one in which evangelicalism would be even more culturally dominant than had been the case during the antebellum period.

The study primarily intersects with four historiographies. First, examining the intersection of the northern evangelical proprietary impulse with widespread devotion to the Union contributes to the body of scholarship on Unionism that has only tangentially recognized the overlap with evangelicalism. The mainstream evangelical vision for the Union, with strong antebellum ties, retained significant ethno-cultural elements and was not synonymous with the civic-nationalist vision put forth by abolitionist evangelicals. Second, this dissertation shifts attention away from radicals and millennialism as the primary loci for understanding northern Protestantism and the Civil War to the more encompassing idea of Union. Third, focusing on evangelical Unionism also contributes to our understanding of the place and importance of religion in relation to Reconstruction and the failure of the federal government to adequately prepare the ex-slaves for freedom; evangelical Unionists consistently functioned as a brake on radical visions for a racially equitable and inclusive American Union. Finally, evangelical Unionism forged during the Civil War era is a significant part of the background for the Fundamentalist-Modernist controversy and thus contributes to our understanding of the Religious Right's historical origins.

Indexing (document details)

Advisor: Marsden, George M.

School: University of Notre Dame

School Location: United States -- Indiana

Keyword(s): Reconstruction, Lincoln, Abraham, Johnson, Andrew, Civil War, Grant, Ulysses S., Evangelicalism, Unionism, Civil War & Reconstruction

Source: DAI-A 69/04, Oct 2008
The constructed world of postwar Philadelphia area schools: Site selection, architecture, and the landscape of inequality


Abstract (Summary)

The site selection and architecture of new public and parochial school buildings exerted a profound yet underappreciated impact on Philadelphia and its suburbs after World War II. This dissertation seeks to place schools into the historiography of cities and suburbs, enhancing our understanding of the evolution of civic engagement with schools and the racial dynamics of the postwar city. Education took place in multiple sites, from aging parish schools to sparkling suburban high schools, from fortress like settings of concrete and wire to ranch-style buildings set amidst acres of playing fields; making sense of the creation of these buildings and the impact on urban and suburban culture offers a serious contribution to both education and American history. The hardening geography of schools has undermined a wide range of attempted reforms. Indeed, the bureaucratic practices of local schools and district leaders have fueled the inertia created by the spatial location of schools, further isolating children and etching inequality into the educational landscape. Addressing school construction through a close analysis of the records of public and parochial schools, the civic groups that challenged new school locations, and demographic data, demonstrates how decisions about school construction continue to influence the quality of American education.