I recently reviewed a dissertation and, as part of my job as dean, made comments and asked questions of the author, a Ph.D. candidate. The response I received to one of my questions was “the answer is self-evident.” However, what may seem obvious to some still needs explanation to others outside these experiences. College of Liberal Arts students and faculty alike are tasked to search, explore, question and, I hope, explain topics in the many subjects and disciplines in the college. While for many of us the importance of a liberal arts education appears self-evident, I know from experience that we must continue to demonstrate the importance of a liberal arts degree.

Teaching the languages, arts, humanities, social and behavioral sciences is the foundation of our future. CLA brings human perspective to every field and is core to a university education. We teach and practice collaboration, intellectual agility and problem solving. We use many forms of communication through our study of art, music, film, language, anthropology and more. What we teach and study in the liberal arts is so deeply interwoven into our lives that we often don't realize how much we participate in it on a daily basis.

Take the act of reading the characters that make up the words of this message. Most of us spent much of our young lives learning to recognize and create the letterforms, numerals and punctuation marks that make up our written language. We arrange them to tell stories, define equations and label objects in our everyday world. These abstract linear symbols are versatile, flexible in many combinations and give rise to infinite concepts. They are used to record history, to persuade people to action and to educate, to list a few of the countless uses of these immaterial and wondrous creations of humanity. It is imperative we show others the importance of the liberal arts. This magazine highlights but a few of those stories.
Editorial Board

Professor of Linguistics Anna Berge; Assistant Professor of Political Science Alexander Hirsch; Clarity writer Hannah Hill; CLA Advancement Officer Naomi Horne; Adjunct Professor of Music Paul Krejci; Associate Professor of Foreign Languages and Literature Trina Mamoon; Professor of Art and CLA Dean Todd Sherman; Assistant Professor of Political Science, Jeremy Speight.

Special Thanks

Our gratitude to everyone in CLA and our colleagues: Heather Foltz, Melody Hughes, Kathy Nava and LaNora Tolman; Tia Tidwell for volunteering her photographic talents; Carey Seward for being a genius; and finally, the UAF Marketing and Communications office, especially Sam Bishop.

Cover: Kendalyn McKisick, a CLA English graduate student, seen personifying her original poetry. Photo by Tia Tidwell. Inside cover: UAF photo by Todd Paris

uaf.edu/cla/

Clarity magazine is fortunate enough to publish photography by the talented Tia Tidwell, Todd Paris and JR Ancheta. Images are noted accordingly.

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Writer

Hannah Hill, an interdisciplinary CLA student, is delighted to write for Clarity. She also hosts QuantaRadio! on KSUA 91.5FM and is a founding member of Angry, Young & Poor—a free music festival in Ester, Alaska.

Graphic Designer

Jaden Nethercott is a former CLA student who now attends Cornish College of the Arts. He enjoys doing freelance work and making a difference in communities through design.

Editorial & Art Director

Naomi Horne is a two-time UA alum who has worked in the CLA Dean’s Office for 9 years. She spends her days and nights pondering life’s greatest mysteries including how to promote and find funding for the College of Liberal Arts.
We’re living through the early days of a technological revolution and, in the middle of it all, it’s easy to forget that it is a revolution. Dynamic and dramatic, modern media technology has quickly and fundamentally reorganized the way the world interacts with itself. The internet, social media and a 24/7 global news cycle have permanently altered how people communicate — we tweet, post and blog our daily doldrums for the whole world to see. What we share is necessarily intimate and ordinary, messy and undeniably awkward. Empathy is the ability to understand and share the feelings of others. More and more, people are looking at each other and learning to recognize one another as having valid experiences in life that deserve understanding and respect. It’s an exciting and weird time to be alive.

Human history is a long, bloody narrative of just how comfortable people have been with not extending empathy to others. Wars, slavery and genocide aside, it was not long enough ago that “human zoos” — sometimes called ethnological exhibitions — were regularly paraded through Europe and North America. These traveling shows exhibited “exotic” peoples: Hindu snake charmers, the “Hottentot Venus,” Souix, Apache and Inuit people, and others. As late as 1906, 40 years after slavery was abolished in America, Ota Benga, a Congolese man, was billed as the “missing link” and put on display with the monkeys at the Bronx Zoo.

That level of overtly naked racism is no longer socially acceptable. However, at the time, most people of relative privilege saw nothing wrong with it — the dominate social consciousness did not have the desire to understand and share the feelings of humans who were put on display. Since the time of “human zoos”, America has seen massive citizens rights movements in women’s suffrage, labor, civil and gay rights. As these enormous social campaigns spread, the idea of shared empathy seems to have spread with it — haltingly and painfully slowly, but steadily.

The world used to be clearly marked out by strict social boundaries and communication limits. Today, it is a much more multicultural place. Earth is home to seven billion people and, while we’re better at it than we ever have been, we still struggle to understand each other. In the modern world, empathy is recognized as a skill set people must develop to professionally advance in a globalized world. Universities make an effort to ease the younger generations
is actually overreacting. Like much other modern paranoia, the true root seems to be the constant stream of media available to us. Well, that and the very human compulsion to prove that our personal beliefs are absolutely correct. As the early-twentieth century French novelist, André Maurois, said, “everything that is in agreement with our personal desires seems true. Everything that is not puts us in a rage.”

Over-hyped accusations from media critics claim that university professors are being forced into curbing course content (they’re not) and compulsory trigger warnings are being mandated (also not actually happening). Other blustering assumptions condescendingly mewl about the institutionalized “coddling of American youth.”

There have been instances of controversial speakers having their campus invitations revoked and, of course, there have been incidents wherein campus policies were subsequently reviewed — but those sorts of large actions are taken by university administrations. Not students. Students float change.org petitions, are annoyingly and ineffectively unruly during events. The power they certainly do have is the technological savvy to ensure their grievances are heard. However, the few incidents of a very vocal minority always outshout the reasonable actions of the majority of students.

For example, in October 2015, a campus-wide controversy at Yale was stirred by a professor’s suggestion that students should have the freedom to wear any Halloween costume they choose, regardless of social concerns of racial justice or cultural appropriation. Some students wanted a policy against racially offensive costumes on campus. Milo Yiannopoulos, the decidedly non-Native American Tech Editor for the politically conservative Breitbart News Network, tweeted a promise to respond to the situation by wearing full “Native American” garb when he speaks at Yale next fall. What kind of screaming demonstration do the students have planned to protest this perceived insult? According to Breitbart.com, student organizers report that Yale’s Native American Cultural Center is planning to host an alternative event scheduled at the same time. It’s shocking, really.

I am a staunch opponent of censorship but do not believe that a college education should be treated like a zero sum game — it’s not an “us vs. them” situation in academia. If some college kids start a petition, or protest over something they find offensive and professors or journalists vehemently disagree then, congratulations, everyone is doing it right. The freedom to peacefully assemble and the right to protest are as much extensions of the First Amendment as the freedom of speech is.

However, if for a few short years, college students manage to hold
on to the idealism that their voices actually matter, that their empathy towards others could possibly make the future a better place, why not let them? Before “the real world” crashes down around those dreams with all the Sisyphean cruelty of student loan debt and existential employment crisis — who does it actually hurt to let them wave signs and pass petitions? While it is absolutely true that zealous proselytizers invoke so-called “political correctness” to further their agendas of fussy moralizing, it’s also true that these are petty and easily deflected annoyances considering the actual goal of human equity.

Despite being a relatively bright person, I didn’t understand the semantic difference between equity and equality until I began taking courses with the CLA’s women and gender studies program. It’s proved a valuable education I wish I’d learned earlier in life.

Equity is a concept of fairness, justness and impartiality that allows for the breadth of human experience and potential. It says that people of all faiths, colors, genders, sexualities, abilities, national origin, political temperaments and socioeconomic standing should be treated with the same dignity and care. Equity asks that we identify people by the names, identities and pronouns they’ve taught us; to remain receptive to the modern morphology of intentional language; to be deferential enough to relearn when we fall behind on current terms and to apologize when we’re wrong. As is enormously evident in the history of media, a compassionate attitude is hardly compulsory; that doesn’t mean it’s not a good thing to have as a human.

Anyone who’s ever read the comment section (don’t do it!) on YouTube knows what a terrible and vitriolic place the Internet can be. The Millennial generation is the first to be raised fully within the technological revolution. One quick scroll through Twitter, Reddit or Tumblr proves what hostile virtual territory college kids have grown up in.

American culture is rife with overtly hostile sexism, and it’s easy to internalize that toxic message. Socially constructed gender norms saturate every aspect of our personal identity and impose rules on how we behave, think, dress and interact with others. People who are not inherently sexist can find themselves subconsciously participating in sexist language. This lazy sexism thrives online.

The London-based social media research center, Demos, published “Misogyny on Twitter” in 2014. This study of 49,669 U.K.-based Twitter accounts found that: “Not only are women using these words [‘slut’ and ‘whore’], they are directing them at each other, both casually and offensively; women are increasingly more inclined to engage in discourses using the same language that has been, and continues to be, used as derogatory against them.” Misogyny here is defined as being "generally hateful towards women” and is clearly a sentiment not exclusive to men. In fact, women perpetrated the attacks nearly as frequently as men. So some of the insidiousness of sexism
lies in its participants’ willingness to disempower their own gender.

In 2006, the A. James Clark School of Engineering at the University of Maryland conducted a study that showed “chatroom participants with female usernames received 25 times more threatening and/or sexually explicit private messages than those with male or ambiguous usernames.” The prevalent use of abusive and gendered profanity online is not new information; it only serves to add to a mounting awareness of sexual violence.

Things most people would never say in real life are regularly thrown around from the comparative safety of usernames and false IP addresses. In its 2005 report “Online Harassment,” the Pew Research Center found that “in broad trends, the data show that men are more likely to experience name-calling and embarrassment, while young women are particularly vulnerable to sexual harassment and stalking.” The internet’s anonymity allows powerful and ignorant language to be sloppily used, without fear of greater social incriminations beyond a sad face emoticon and a blocked account.

In terms of the internet, free speech can easily be less thoughtful articulation and more death threats and dick pics. That college students are protesting in real life while contemptuous journalists complain about the sky falling on academic Babylon — defeated by proper pronoun use and cultural sensitivity — proves that socially progressive activists still give a damn about the future.

Recently, I made a culturally insensitive comment. Despite my unabashedly leftist upbringing, a minor in women and gender studies (read: feminist training camp), and proudly diverse social group, I was inconsiderate. Me? Could it be true? Absolutely. Absolutely and easily.

Writing for this magazine requires researching and writing about subjects that are entirely new to me. While drafting an article on Native language revitalization, a phrase I wrote unintentionally implied that academic efforts had a greater value than Native community work. When I passed the piece on for editing this nasty faux pas was brought to my attention. It is certainly not my belief that there’s any one right way to revitalize language, so I quickly reworded the offending phrase. Later, in thinking back on the moment, something occurred to me: I learned something I had not thought of before and that education came at no great cost to me. It was a brief embarrassment — entirely of my own making — but I hadn’t been shamed about my mistake. The linguistics professor who critiqued my article carefully articulated why my statement could be perceived as hurtful and gave me the proper lens with which to work on my own evolution of empathy.

In the January 2015 issue of “The Atlantic,” Megan Garber wrote, “We can be too sensitive. We can be too reliant on categories — white, black, cis, trans — that focus on what we are rather than who. Categories in general can be terrible, brutish things. But categories, expressed as language, can also be, in their way, expressions of empathy. They are proxies for curiosity, which is itself a proxy for sympathy… They are awkward, maybe, and they can be done to excess — but they are also made, generally, in good faith.”

What I have discovered is this: we can learn when we’re ignorant and we can apologize when we’re wrong — that’s making the world a better place. Earth, with its multifaceted masses of humans, can seem large and impossibly complex. New terminology crests daily as we learn to treat all 7.3 billion of us with compassion and respect. While there will always be knee-jerk over-reactors and hypersensitivity, having an open and respectful dialogue that moves empathy forward makes that a tolerable price to pay.
This past March, the CLA’s Arctic and Northern Studies Program and Political Science Department hosted the first fully international Model Arctic Council (MAC) as a part of the 2016 Arctic Science Summit Week (ASSW) at UAF. The Model Arctic Council is a thematic network within the University of the Arctic, a consortium of Arctic universities. Such thematic networks form a natural framework for developing educational resources and research across the North.

The MAC 2016’s primary objectives were to 1) develop students’ knowledge of the Arctic and of northern indigenous peoples; 2) increase students’ understanding of the work of the Arctic Council; and 3) prepare students for leadership roles in the North. Held while the United States chaired the Arctic Council, the MAC 2016 aimed to highlight America’s role as an Arctic state and UAF’s role as the leading Arctic research institution.

Mary Ehrlander, director of Arctic and northern studies, and Brandon Boylan, assistant professor of political science and associate director of Arctic and northern studies, organized the MAC 2016 with the assistance of faculty from partner universities. The experiential learning exercise engaged 65 students from 14 home countries and 32 universities in simulating the work of the Arctic Council. Twelve of the 65 participants identified as indigenous.

The Arctic Council was established in 1996, after the fall of the Soviet Union, when the easing of Cold War tensions allowed Arctic states to collaborate on transboundary interests, in particular environmental concerns and sustainable development. Member states with voting rights are the eight Arctic nations — the United States of America, Canada, the Kingdom of Denmark (Greenland), Iceland, Norway, Sweden, Finland and the Russian Federation. Six indigenous groups are Permanent Participants — the Aleut International Association, the Arctic Athabaskan Council, the Gwich’in Council International, the Inuit Circumpolar Council, the Russian Association of Indigenous Peoples of the North and the Saami Council.

The Arctic Council is the only intergovernmental forum whose structure calls for the full participation of indigenous peoples in its deliberations. While the Permanent Participants cannot vote, the council fully considers their concerns and perspectives. Twelve non-Arctic states and numerous intergovernmental and non-governmental organizations are official observers of the Arctic Council.

Although the Arctic Council does not make policy, it shapes policy by initiating scientific studies that produce recommendations. Two Arctic Council initiatives — one on search and rescue and another on preparing for and preventing marine oil spills — have become binding policy. The Arctic Council conducts most of its work through six working groups: the Arctic Contaminants Action Program; the Arctic Monitoring and Assessment Program; the Conservation of Arctic Flora and Fauna; the Emergency Prevention, Preparedness and Response; the Protection of the Arctic Marine Environment; and the Sustainable Development Working Group.

During the weeklong MAC 2016 program, the students simulated the work of the marine protection and sustainable development groups.
Marine scientists Martha McConnell and Lucy Vlietstra, faculty from the U.S. Coast Guard Academy, a MAC partner institute, organized the marine protection group simulation. It examined environmental threats posed by increasing cruise ship and resource development traffic in ice-free Arctic sea lanes.

Piotr Graczyk, a research fellow at the Arctic University of Norway in Tromsø, chaired the sustainable development simulation. The group focused on two projects currently endorsed by the Arctic Council. One seeks to improve health in Arctic communities through safe and affordable access to household running water and sewer. The other aims to create networks to reduce suicide in the circumpolar North’s indigenous groups — an enormous and tragic social issue.

Students deliberated on these pressing issues in their roles as member state, permanent participant or observer delegates to one or the other working group, or as senior Arctic officials or ministers. They found the experience both exhilarating and challenging. Adopting their roles helped them internalize the perspectives of the people they represented, although some nonindigenous students assigned as permanent participant delegates expressed concern about authenticity.

The program concluded just as the Arctic Council’s meeting of senior Arctic officials began at UAF. At the closing ceremony, MAC participants presented their Fairbanks Declaration to an audience that included many Arctic Council delegates, UArctic officials and UAF administrators. The Fairbanks Declaration was modeled after previous Arctic Council declarations, but reflected the issues considered by the students during the MAC.

Special guest speakers included retired U.S. Coast Guard Adm. Robert Papp, the U.S. State Department’s special representative for the Arctic; Ambassador David Balton, a deputy assistant secretary with the department’s Bureau of Oceans and International Environmental and Scientific Affairs; UArctic President Lars Kullerud; and UArctic Board of Governors Chair Brian Rogers, a former UAF chancellor. They congratulated the students on their work to resolve challenges facing the Arctic in the coming decades. Balton asked to present the Fairbanks Declaration at the senior Arctic officials meeting the next day — an outstanding measure of success for students of the MAC 2016. Papp later told Ehrlander and Boylan that the MAC had been “the best part” of his visit to Fairbanks in March.

The organizers envision the MAC rotating with the chair of the Arctic Council. Every two years, a UArctic institution in the country chairing the Arctic Council will host a MAC. The University of Lapland in Finland has officially committed to hosting a MAC in 2018, an Icelandic university will host in 2020, and so on.

UAF’s MAC received overwhelmingly positive feedback from its participants. Notably, the experiential learning model used in the program and the intercultural exchange between students received high marks in a post-MAC student survey. Students said they had been a part of something truly remarkable. They were excited to be in Fairbanks and working on pressing issues that the Arctic Council addresses. Ehrlander and Boylan praised the students’ performance, noting that their commitment to the Arctic’s well-being was inspirational.
In late 2014, just two and a half years after its founding, Upper One Games released “Never Alone” (Kisima Ingitchuna) — a beautiful “atmospheric puzzle platformer” video game — and became the first indigenous-owned gaming company in the United States. The mission for creating the game was twofold: to generate a sustainable income source while creating a forward-thinking opportunity to share Alaska’s rich cultural heritage. “Never Alone” succeeds in providing a graceful aesthetic and compelling storyline that is the result of collaboration between talented game makers and members of the Alaska Native community.

The Cook Inlet Tribal Council (CITC), a large nonprofit organization that serves more than 10,000 Alaska Native and American Indian people annually, founded Upper One Games as a for-profit enterprise. After an exhaustive search for collaborators, E-Line Media — with its long creative history of empowering and educational games — was chosen as Upper One’s development partner for “Never Alone.” Together they invited Alaska Natives to work as consultants to ensure that the stories and values of indigenous Alaskan cultures were accurately portrayed in the game.

Gloria O’Neill, president and chief executive officer of CITC and Upper One Games, invited Ronald Brower, an instructor at UAF’s Alaska Native Language Center, to serve as one of these cultural ambassadors. Before becoming an Iñupiaq language instructor in the College of Liberal Arts, Brower was instrumental in the development of the North Slope Borough; he was land chief of Barrow’s Ukpiaġvik Iñupiat Corp.; he served as an archaeology facilitator for the Alaska Office of History and Archaeology; and was the founding director of the Iñupiat Heritage Center museum. Brower also took on clerical duties to assist the Alaska Eskimo Whaling Commission during their incorporation — the tribal elders called on Brower to write down their concerns, translate them into English, and vice versa.

In considering “Never Alone,” Brower saw Upper One Games as creating an opportunity to transmit traditional knowledge and values to today’s youth through a story of another time. “Never Alone” is a story-based puzzle game in which, a young Iñupiaq girl, Nuna, and her Arctic fox (pictured right), must discover the source of an endless blizzard and the fate of her village.

Gameplay is segmented, with documentary-style videos that are unlocked with each successful level. In these videos, Brower and the other cultural ambassadors talk of traplines, building apuya (snow houses) and many more histories of life in north Alaska. During their adventure, Nuna and the fox meet hostile polar bears, heavy winds, helpful and hurtful spirits, unsteady sea ice, and other ethereal Arctic themes. The art itself is a stylish blend of slick graphics and traditional scrimshaw etching on an ethereal milieu of classic Alaska greys and blues.

In 2003 Brower came to UAF as a student and later became an instructor at his alma mater. He understood that, in modern times, higher education is a powerful tool when combined with personal experience. Brower’s role in “Never Alone” was to share knowledge gained from more than 40 years of recording the history of his elders. As Brower noted, he worked with elders who had lived with
More information on Alaskan Native language degrees can be found at uaf.edu/anlc/classes/

The video game Never Alone can be purchased at neveralonestore.com
Skya stresses the connection between Asian studies and many modern professions, such as international business, overseas teaching, mining technologies and petroleum engineering, among others. UAF’s newly redirected Asian studies program brings together an academically diverse faculty of internationally recognized professionals.

With classes in anthropology, foreign languages, geography, history, philosophy and political science, Asian studies undergraduates pursue a minor tailored to their interests, even earning credits through a study-abroad program. Students synthesize an interdisciplinary education of Asian history, cultures and languages into a vital instruction of Asia-Pacific affairs.

Winston Churchill said, “the farther back you look, the farther forward you are likely to see.” With a similar eye toward the future, Associate Professor of History Walter Skya understands the value of developing a curriculum that bolsters traditional studies by paying attention to current world affairs.

In an increasingly globalized world, multidisciplinary studies are more relevant than ever to many major fields of specialization. Past students who attained a minor in Asian studies at UAF have majored in every other degree program offered by the College of Liberal Arts, as well as information technology and mechanical engineering.

Graduates of the Asian studies program can find good careers in a wide range of fields. By cultivating the next generation of specialized professionals, UAF continues to strengthen the next generation of business professionals.

For more information on UAF’s Asian studies minor, visit uaf.edu/asianstudies/
COOL CLASSES

In the coming semesters, CLA is proud to offer an exciting new selection of interesting courses across all disciplines. Whether you are a first time student, a continuing scholar, or are just casually taking classes, there is something here for you. To learn how to register for classes contact Kathy Nava, CLA’s Comprehensive Advisor, at ksnava@alaska.edu, 907.474.6542

Women and Gender Studies in Language, Literature and Culture
CRN: 76431, WGS 433 F01, 3 credits, 2-3:30PM Tu/Th, Fall 2016,
Instructor: C. Coffman

Intensive study of topics in women, gender and/or sexuality studies with a focus on humanities fields such as literature, writing, rhetoric, theory, film and cultural studies.

Narrative Art of Alaska Native Peoples
CRN: 77852, ENGL F349 F01, 3 credits, 2:15-3:15 M/W/F, Fall 2016,
Instructor: J. Ruppert

Students will explore traditional and historical tales by Aleut, Eskimo, Athabascan, Eyak, Tlingit, Haida and Tsimshian storytellers – looking at their genres, viewpoints, structural and thematic features.

History of World Art
CRN: 77623, ART F261X F01, 3 credits, 11:30-1 Tu/Th, Fall 2016,
Instructor: Z. Jones

Origins of art and its development from the beginning through contemporary painting, sculpture and architecture. ART F261X-F262X may be taken in reverse order; however, course content is presented in a chronological sequence beginning with the fall semester.

Human Sexualities Across Cultures
CRN: 75497, PSY F333 UX1, 3 credits, eLearning & Distance Ed.,
Instructor: A. Greenberg

An online exploration of how people in a variety of cultures, both contemporary and historical, construct the meaning and experience of sexuality. Interdisciplinary study includes PSY, SOC, ANTH, WGS and related fields.

ODE TO THE ANONYMOUS DONOR

Thou still unsung cousin to the martyr,
Thou saint-patron of introverted kind,
What quiet sponsor who lies in shadow;
What secret donor feeds the muse of rhyme?
What are these figures from the opera box
Who rain gold coin to those in need below?
From down the hall or cross’t the darkest seas
Their names the world will surely never know.

O! We give thee thanks! O! We sing sweet praises!
We love thy great sustaining magnanimity.

What backer sets aside a bit of bread
From lit’ry table for the greater good?
What hand bequeaths a bit from their lean purse
To print this piece as often as it should?
Oh, thy greatness! To thee we do salute
The secret donors and their generosity.
The men and women and those
who write their checks in anonymity!

— Anonymous

The College of Liberal Arts has benefited from many anonymous gifts but this past year yielded more than average — some of unprecedented generosity. The truest nature of altruism is to give with no expectation of anything in return. This poem is an ode to those anonymous donors.
Before CLA students become experts in a field of study, their journey begins in our classrooms. The College of Liberal Arts opens the world up to our students and contributions from our donors provide access to scholarships and financial support that is vital to their education. The gifts you give here help CLA students achieve their educations.

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- George M. McLaughlin Memorial Scholarship
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- Carolyn W. Collins Scholarship in Alaska Native Languages
- Golden North Rebekah Lodge (Est. 1913) Scholarship (also supports History, Northern Studies, and Women Studies)

### Student Ceramic Arts Guild (SCAG)
- Krist Anderson Memorial Scholarship
  - Named in memory of former CLA art student Krist Andersen, who passed away at a young age. Since the account’s creation, 13 art students have received scholarship awards. Krist’s loving family continues to contribute to this fund to ensure that his legacy endures through this endowed scholarship.

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Angayuqqaq Oscar Kawagley Indigenous Scholar Award

General Funds for College of Liberal Arts

College of Liberal Arts Dean’s Unrestricted Fund
This invaluable fund facilitates creativity and enables resilience. It has helped each CLA dean since 1987 fund the projects they have been most passionate about — including field supplies for anthropology, instruments for musicians, paint for artists, travel, research and student scholarships. This fund started with a gift of $500 and since then 183 different donors have contributed to it.

Scholarships for International Education
Jane and Arnold Griese Memorial Scholarship
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CLA Center for the Arts Support
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CLA

Women’s and Gender Studies
Betty Jo Staser Memorial Endowment for Women’s Studies
Goldern North Rebekah Lodge

CLA Undergraduate Research
CLA Center for the Arts Support
James R. Crook Memorial Fund

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CLA Center for the Arts Support
James R. Crook Memorial Fund

Women’s and Gender Studies
Betty Jo Staser Memorial Endowment for Women’s Studies
Goldern North Rebekah Lodge
Reservoirs
by Cara Dees

of leather, of pulsing almond, and eyes like soft storms falling in swaled meadows. Our oldest stumbles into her fifth cycle and a life-urge oozes from her with the pap, a pinched yield for the likes of which her masters will ruin her. Beyond her swamp of shit and stale blood, hutches stream white on white. Inside, still soiled from the heat of the womb, the nameless silk-skinned babes cry like human girls. Their mother is straw, formula, slap, kick. They expect nothing from us, and less.

LOVE POEM FOR LAVERNE COX
by Chris Emslie

you have been given because there is call a new alphabet for revision

it’s marvelous from such building a throne an ensemble of barbs

take a hand & hold it it belongs to you not the facades you’ve shivered off

to emerge guilt & guiltless this is how divine gets born

it’s been said gods make their own importance but who cares

if your reach won’t surpass the sky there’s space here for glorious purpose

a lexicon you’ve carved into shibboleth spun sugar to teach us the ways light can break

The 2015 winter cover, represented here, won a Golden Wheatstalk from the Mid-American Review for Best Cover Design at the Association for Writers and Writing Programs Conference. For subscriptions, back issues, or more information visit permafrostmag.com.
This nontraditional expression is evident in several of the poetry submissions for the 2015 winter issue, now in print. By employing feminist writing, nontraditional variations of poetry and relevantly modern material, Permafrost proves that it stands at the vanguard of literary magazines.

Although Permafrost operates under a faculty advisor, Assistant Professor Daryl Farmer, the magazine is student-run. Creative writing graduate students cycle up through the varied levels of editorial duties and learn the operations of a literary magazine from the inside. As Farmer explains, “Permafrost is an important part of our graduate students’ education. It gives them an insider’s view into the submission and publishing process, in addition to teaching them design, promotion and fundraising skills.”

Permafrost publishes twice a year, with a winter print issue and spring online issue, featuring works by established writers and new, local and worldwide authors. Although more than 700 entries are submitted for each biannual publication, only about 40 are accepted.

Submissions are now being accepted for the 2016 winter issue, though Permafrost is open for submissions year-round. Volunteer reviewers read for the summer issues Dec. 1–May 14 and the winter issues May 15–Nov. 30. Look for the 2016 summer issue online in July.
Oct. 10, 1997 started like any Friday night in Fairbanks. Within hours seemingly disparate events converged — complaints about unruly teens partying at Alaska Motor Inn, drinking games involving another group in a nearby downtown apartment, an Athabascan Native couple’s gala wedding reception over at Eagle’s Hall — eventually leaving one young man dead and four others arrested for his murder. The murder of John Hartman and the incarceration of George Frese, Kevin Pease, Marvin Roberts and Eugene Vent — known today as the Fairbanks Four — scarred the social conscience of Fairbanks, a collective trauma still felt today.

At 2:50 a.m., an ambulance responded to the corner of Ninth Avenue and Barnett Street to a call of “man down.” The paramedics found an unconscious 15-year-old boy seizing on the pavement — he had been brutally assaulted. As John Hartman lay in a coma dying at the Fairbanks Memorial Hospital, a reported assault at the Inn drew police attention. The night clerk identified Eugene Vent as the youth who had pulled a gun on him when he broke up a party of underage drinkers. Vent was soon intercepted by the police.

At the time of his arrest, at 5 a.m., Vent’s blood alcohol level was .159 — the equivalent of having had more than half a dozen drinks. The 17-year-old was interrogated, between naps, over a span of 11 hours. With detectives repeatedly — and falsely — insisting he had blood on one shoe, the Howard Luke Academy senior agreed that he must have been at the scene of the crime. By the evening of Oct. 11, Vent had made incriminating statements that implicated himself and three former classmates. All four were arrested that same weekend.

Sunday evening, John Hartman died from his injuries.

In 1999, George Frese, Kevin Pease, Marvin Roberts and Eugene Vent were convicted in three separate trials for the murder of John Hartman. Their sentences ranged from 33 to 97 years.

Initially, few people complained when swift arrests were made for such an ugly crime. Native activists, including the late Shirley Demientieff, joined civic leaders and others in a candlelight vigil honoring the victim, and town meetings condemning violence.

Despite police assertions that Vent and Frese had confessed, all four plead innocent at arraignment. As preparations for trial moved forward in 1998, their supporters grew more vocal. Some questioned police interrogation methods: Vent was underage and intoxicated, hungry and sleep-deprived during his initial interview; Frese, likewise, faced interrogation that Saturday upon release from FMH Emergency Room, where he’d received treatment for a foot injured in a fight he was too drunk to recall. The DA drew judicial rebuke for not informing grand jurors that Roberts, among others, had alibi witnesses. The lack of physical
The Fairbanks Four standing in front of the Rabinowitz Courthouse had a long history of legal troubles. That the state’s star witness, Arlo Olson, deny, any involvement. He pointed out of time. All four denied, and to this day and questioned for an extensive period of the interrogations… two were drunk noted that “In reading the transcripts presented at trial. In one letter, Sommer editor Brian O’Donoghue’s attention. Curtis Sommer caught Opinion Page Monthly missives from Tanana resident letters to the editor regarding the plight Miner received a steady stream of of men convicted of Hartman’s murder. “Experiment” testing whether or not Arlo Olson could have positively identified Frese, Pease, Roberts and Vent from a distance of 550 feet, as he claimed. That misconduct won Kevin Pease a retrial in 2004, a decision reversed on appeal in 2007, ultimately dismissed by the Supreme Court in 2009.

As the years passed, O’Donoghue continued investigating the case as a teaching tool in his journalism courses. In 2004, he teamed with former assistant professor Lisa Drew’s online publication class, to present ongoing case research on UAF Journalism’s “Extreme Alaska” website. That “Hartman Murder Files” site offered the interrogation statements, including portions suppressed at trial, a student-designed interactive map titled “Wild Night.” Downtown locations are illuminated in chronological order, with accompanying testimony from the case prosecution and defense.

Student contributor Jade Frank used spring break 2004 to interview three of the Fairbanks Four at Florence Correctional Center in Arizona. At that time, Pease was held in Seward, Alaska, awaiting his new trial. Each man repeated his claims of innocence, talking of their hopes for justice.

In July of 2008, O’Donoghue and his journalism students produced “Decade of Doubt,” a comprehensive seven-part series published by the Daily News-Miner, presenting the findings of what was by then a six-year investigation. Each installment carried this introduction: The series “offers no proof of guilt or innocence. It does document gaps in the police investigation that raise questions about the victim’s last conscious hours. It points out that the group convicted
of the teen's murder may have been prosecuted with forms of evidence identified later in national studies as contributing to some wrongful prosecutions elsewhere. And it shows how rulings from this state's courts have undermined Alaska Native confidence in the justice system by keeping juries from weighing all that's known about the crime.”

The late Chief Mitch Demientieff, of Nenana, wrote a letter to the editor congratulating the Daily News-Miner “for having the courage” to run O'Donoghue's series. "I am proud to witness that work because as great as Brian is in my mind, I know you young people [UAF journalism students] did the grunt work and used well-researched information to make this series possible.”

The “Decade” series provided foundation for the newly formed Alaska Innocence Project's subsequent representation of Roberts, Frese and eventually Pease.

In 2010, a former news-writing student, April Monroe, embraced the plight of the men convicted and their cause a name through her “Free the Fairbanks Four” advocacy blog. Operating independently of UAF Journalism's efforts, the FF blog and associated Facebook page became a rallying point for supporters, generating political and financial support for the Innocence Project's efforts challenging convictions.

In 2011, former Fairbanks resident William Holmes confessed to participating in Hartman's murder to a California prison guard. Holmes is currently serving two consecutive life sentences in California for unrelated homicides. Several months later, he shared his confession with the Alaska Innocence Project.

In 2013, Bill Oberly, director and sole attorney of the Alaska Innocence Project, filed motions in court seeking “declarations of actual innocence” for his clients. Oberly cited Holmes' sworn statement, which described how Holmes, Jason Wallace and three other friends from Lathrop High School had killed Jason Hartman.

O'Donoghue reported in the Daily News-Miner that Holmes and the others gathered at an apartment one Friday in October 1997, then piled into a car together and drove downtown to "have some fun" messing with "drunk Natives." After chasing a pair of intoxicated men who got away, the group cruised downtown Fairbanks for another 20 minutes before happening upon a "white boy walking alone" on Barnette Street.

Holmes' statement provided details about the murder and an attempted assault elsewhere downtown, documented in police records at the time.

In October 2015, eighteen years after John Hartman was murdered, the Fairbanks Four returned to court for a five-week hearing on Holmes' statement and other new evidence before Fairbanks Superior Court Judge Paul Lyle. O'Donoghue's students were on hand, tweeting and videotaping the entire proceedings.

The Fairbanks four were no longer young men. Marvin Roberts, 37, had been freed in June 2015, after serving more than his full time required for parole. Frese, 38, Pease, 37, and 36-year-old Vent, hadn't seen a day of freedom since 1997. All three remained incarcerated for the duration, appearing in court only to testify, otherwise listening by teleconference from Fairbanks Correctional Center.

In a settlement reached Dec. 17, the state agreed to dismiss all charges if the men agreed to withdraw their assertion of prosecutorial misconduct and did not sue the city of Fairbanks or the state of Alaska. In doing so, the Fairbanks Four stipulated they maintained and continued to maintain their innocence.

Judge Lyle approved the deal and ordered the "immediate and unconditional release" of the Fairbanks Four.

The exoneration of the Fairbanks Four took an incredible amount of community persistence — a dedicated letter-writing campaign and public activism from the Demientieffs, the Rev. Scott Fisher of St. Matthew's Episcopal Church, Tanana Chiefs Conference’s Shirley Lee and all the supporters who marched, rallied, petitioned and spoke out against injustice over the years. It took millions of dollars worth of legal work from the Alaska Office of Public Advocacy, Vent's longtime private attorney Colleen Libbey, the national firm of Dorsey & Whitney (pro bono), and Oberly’s one-man Alaska Innocence Project.

It wouldn't have happened without support from the TCC, the dedicated advocacy of Monroe’s "Free the Fairbanks Four” blogging team and many years of public service reporting by O'Donoghue and his investigative journalism students.

During his initial police interview, Roberts had said, “I'm innocent … how many times am I gonna say this?” The answer is innumerable.
A specialist on Baffin Island Inuit and Greenlandic languages, Associate Professor Anna Berge came to UAF in 2001 to work with Alaska Native languages. Berge’s linguistic talents have been well spent creating first-of-their-kind learning materials for Unangam Tunuu, the Aleut language, under a National Science Foundation grant. Her dedication to language revitalization was recently demonstrated by the publication of her textbook, “Pribilof Anga’igan Tunungin / The Way We Talk in the Pribilofs,” and the creation of a new online course on spoken Unangam Tunuu. “Unangam Tunuu” is the indigenous name for what has also been commonly referred to as the Aleut language (part of the Eskimo-Aleut language family). “Unangam” is the adjective form of “Unangax,” the people’s own name for their community, and “Tunuu” means “language.”

The term “Aleut” was used by 18th century Russian fur traders, missionaries and explorers in reference to different groups of Alaska Native peoples they encountered in the Aleutian Islands, Alaska Peninsula, Kodiak Island and Prince William Sound. “Unangan,” which means “seaside people,” is the traditional ethnonym, although some Unangan still prefer the term Aleut.

When Berge began working with the Unangan fourteen years ago, she observed that in a population of little more than 2,000, approximately 100 people spoke Unangam Tunuu. That number dropped dangerously as the older generations died and children no longer spoke the language. This makes one of the greatest challenges for language revitalization - it is not only the documentation of language, but also the creation of language learning materials that must be accomplished.

In the past several decades, much communal work has been done to preserve Unangam Tunuu, and Berge emphasizes that her language learning material were made possible both by the untiring efforts of the Elders with whom she worked and by the work of other linguists and language teachers before and beside her, as well as the students who assisted her.

As Berge completed “The Way We Talk in the Pribilofs,” UAF’s then-Interior-Aleutians Campus received a grant from the U.S. Department of Education’s Office of Postsecondary Education to create online language course resources. Berge prepared a new curriculum in collaboration with UAF’s eLearning and Distance Education program.

A course, Introduction to Unangan Language, will be available online in the summer of 2016. It uses Berge’s textbook, with accompanying sound files, as the course reading material. The undergraduate course is a one-credit introduction to spoken Eastern Unangam Tunuu, specifically the dialect spoken on the Pribilof Islands.

To learn more about the Introduction to Unangan Language class or discover other Alaska Native language learning opportunities, visit unangan.community.uaf.edu and uaf.edu/anlc/
The United Nations Educational Scientific and Cultural Organization has estimated that, without language revitalization efforts, half of the 6,000 worldwide languages spoken today will be extinct by the end of this century. Nineteen of the 20 Native languages of Alaska are endangered; these include Ahtna, Alutiiq, Central Alaskan Yup’ik, Deg Xinag, Dena’ina, Iñupiaq, Gwich’in, Haida, Hän, Holikachuk, Koyukon, Siberian Yupik, Tanacross, Tanana, Tlingit, Tsimshian, Unangam Tunuu, Upper Tanana and Upper Kuskokwim in Alaska. The 20th, Eyak, is no longer spoken at all. In 2014, the Alaska State Legislature passed the Official Languages Act, which formally recognized all 20 languages.

As part of a larger language revitalization effort, the UAF School of Education and the College of Liberal Arts’ linguistics faculty, Associate Professor Sabine Siekmann and Term Assistant Professor Wendy Martelle, received a three-year, $2.33 million grant to expand educational opportunities for bilingual Alaska Native students and rural educators in southwest Alaska. The grant will be used to design a graduate program for educators whose students speak both their Native language and English, but are lacking fluency in one or both. These students are known as “emergent bilinguals.” Educators will learn how to strengthen the unique language skills of these students. The U.S. Department of Education’s Alaska Native Education Equity Program granted the money. Partners in this grant are the Lower Kuskokwim School District and Bethel’s Association of Village Council Presidents.

“We are very excited for this opportunity for our teachers and students,” said Carlton Kuhns, the school district’s assistant superintendent. The school district is committed to bilingual education and sees this new grant-funded program as a valuable opportunity to increase English and Yup’ik literacy among its 4,200 students.

The Alaska Native Education Equity Program funds were gifted as a linguistics grant; the program will be a cooperative effort between faculty from many departments, focusing on teacher training. UAF’s linguistics program is excited to work on this aspect of Alaskan language revitalization.

**BILINGUALISM IN THE KUSKOKWIM**

**EMERGENT BILINGUALS:**
**STUDENTS WHO SPEAK BOTH THEIR NATIVE LANGUAGE AND ENGLISH, BUT LACK FLUENCY IN ONE OR BOTH.**
On October 20, 2015, UAF’s Interim Chancellor Mike Powers released a memo regarding sexual assault on campus. Powers touched on Alaska’s shameful statistics of sexual assault and acknowledged UAF’s responsibility to join the academic vanguard against gendered violence, saying, “Like so many universities, our reported sexual assault statistics have been so low as to be implausible, especially when we know that sexual assault is so prevalent in Alaska… That is not acceptable and sends the wrong message to victims and perpetrators of this heinous violence.”

Staff and faculty at UAF have been motivated to make a difference on campus by working with the national Green Dot Violence Prevention Strategy program. Founded by Dorothy Edwards, at the University of Kentucky, Green Dot creates a tangible prevention strategy to empower bystander intervention and works to change the community norms that foster a culture of silence surrounding sexual violence, dating violence, and stalking.

Kimberly Swisher, who is a clinical assistant professor and field director for the Social Work department, is one of the volunteer leaders for Green Dot at UAF. Swisher is a professional social worker and a faculty member at UAF. Receiving her Bachelor’s of Arts in Psychology from UAF and, later, a Master’s of Social Work from UAA, Swisher describes herself as naturally driven to contribute to her community.

In an interview for this article, Swisher explained how the Green Dot program originally partnered with the State of Alaska, during Gov. Parnell’s “Choose Respect” campaign, to create a pilot project addressing community violence on a local level across Alaska. Green Dot works to establish two new community norms: (a) violence is not OK and (b) everyone can do something to prevent violence. By “implementing a strategy of violence prevention a community can substantially reduce power-based personal violence.

According to Swisher, a safer campus is promoted when individuals make a choice to do green dots. A green dot is an individual choice at any given moment to make UAF safer. There are two types of green dots, reactive and proactive. The reactive green dot is a by-stander intervention when a person is concerned about a high-risk situation or sees an immediately dangerous situation. Green Dot training provides the tools to intervene through the 3 Ds: direct, delegate, distract. Whether it’s directly asking a friend if they’re OK, delegating a situation to the bartender or the police, or by knocking over a drink to distract a heated conversation, there are options for everyone to do something when they see something concerning. Bystander intervention training offered on campus provides skills and ideas to overcome personal barriers like shyness, uncertainty or confusion, to make the choice to act.

Proactive green dots communicate to others a commitment to changing social norms around violence. The only way those norms change is when people make a choice to do something a little different. Those small choices add up dynamically to create a larger change — Green Dot makes stepping into prevention accessible and doable for everyone.

To date Green Dot have trained many at UAF community at Admissions and Registration, Wood Center, all of ROTC, UAF athletes, ASUAF, all the dorm RAs, and numerous staff and faculty across campus. UAF brought the national Green Dot trainers back in February 2016 to train additional green dot educators. President Jim Johnsen requested all statewide UA staff receive green dot training to support system-wide prevention efforts.

Green Dot promotes the choice to act in a way that promotes community positivity and reinforces the idea that we are all responsible in creating a culture of safety at UAF. As Swisher said, hopefully, one day, the need for Green Dot training will be gone and making choices to look out for one another will just be, “how it is on campus.”

For more information about the Social Work department at UAF visit uaf.edu/socwork/
There are myths aplenty about Alaska without reality television exacerbating the misinformation problem. Annoyed with the staged storylines and glitzy gossip touted in shows like “Bering Sea Gold,” “Ultimate Survival Alaska,” and “Ice Road Truckers,” journalism Professor Rob Prince launched “Dark Winter Nights: True Stories from Alaska” to “share the real Alaska with the rest of the world.”

A response to the sensationalized reality programming that invites wildly inaccurate portrayals of Alaska to be taken as fact, “Dark Winter Nights” is Alaskans telling uniquely Alaskan stories.

On stage, the storytellers range from brash and slickly comic to quietly reserved and poignant. Some stories are happily relatable: nights too light, bears too close, slop buckets too full. Others come from the darker side of life in the North: the unstoppable suicide of a loved one; a terrifying, panic-filled night lost at sea and the people left onshore. The stories are told over an ethereal soundtrack provided by local musicians Thought Trade and Emily Anderson.

After the first event in April of 2014, “Dark Winter Nights” established a large, local fan base. The second event in November of 2014 was standing room only, and its popularity required a larger performance venue. One year later, it drew an audience of 1,000 — the largest yet — while also broadcasting live on KUAC-FM.

“The tremendous growth in our audience has far, far exceeded my expectations” said Prince. “The growing pains have been a big challenge for our rag-tag group of volunteers, but we’re enjoying the ride as we figure out how to do this.”

Between live events, “Dark Winter Nights” also broadcasts its radio program the third Saturday of the
month on KUAC-FM and hosts a podcast on iTunes and Google Play.

National Public Radio’s “Snap Judgment” noticed “Dark Winter Nights” and has invited storyteller and UAF graduate Melissa Buchta to record her story for its show. Buchta said she was “over the moon” at the prospect of contributing to an NPR show with millions of listeners, “all thanks to Rob and ‘Dark Winter Nights.’”

The national attention serves Prince’s original goal.

“I love our live events, and they’re a lot of fun for the community, but my goal from the start has been to share these stories with people outside of Alaska so the world can have a better grasp of what living here is really like,” he said.

Any event that grows on the scope and scale of “Dark Winter Nights” does so with an army of volunteers. Prince said he is “most proud of the people I’ve convinced to help us with this program.”

“We don’t know what we’re doing, [but] I love doing crazy, weird and new stuff and not know if it’ll work,” he said.

Recently, “Dark Winter Nights” and Online with Libraries (OWL) produced a statewide video storytelling conference. Coordinated from the Noel Wien Public Library in Fairbanks, five other libraries participated, including the Juneau Public Library, Kenai Community Library, Kodiak Public Library, Unalaska Public Library and Valdez Consortium Library.

“Dark Winter Nights” is part of a larger pattern of humanity — our drive to tell and desire to hear stories. The artistic ambitions of the volunteers who produce the oeuvre of “Dark Winter Nights” events and media have found fortune by following a simple maxim: every story is true, every story is Alaska.
Data discovered in Jessica Obermiller’s on-going research, “The Headscarf Project: Exposing Myself by Covering Up,” drew national notice in 2015. An outstanding example of a nontraditional CLA student, Obermiller presented her research to the American Anthropological Association, when still a sophomore, through an Undergraduate Research and Scholarly Activity grant.

“The Headscarf Project” began after a stranger mistook Obermiller’s scarf for a Muslim hijab and cursed at her in a local Fairbanks restaurant, calling her a terrorist. Under the tutelage of her project mentor, Assistant Professor of Anthropology Sveta Yamin-Pasternik, Obermiller arranged a strict method to collect data and embarked on a yearlong study of people’s perceptions of her in a headscarf.

Hijab is an Arabic word meaning “cover” and is the most common type of headscarf worn by Muslim women in the West. It is a fabric square that covers the head and neck, leaving the face exposed. Women may wear the hijab for a wide variety of religious or cultural reasons. Women who do not wear the hijab do so for equally diverse motives. However, most Muslim women agree that the hijab is their choice.

Obermiller is not Muslim, and, though she publicly wore a headscarf every day for a year, she was careful to never arrange it as a traditional hijab. She documented how people reacted to it by keeping a journal of every response: positive, neutral or negative. At the time of this interview, Obermiller had collected more than 800 pieces of data, of which 68 percent were negative reactions to her wearing a headscarf.

The Humanistic Anthropology Society accepted Obermiller’s research in 2015 to present at the American Anthropological Association’s annual conference. A travel grant from UAF’s Office of Undergraduate Research and Scholarly Activity allowed her to attend the conference with Yamin-Pasternik in Denver, Colorado.

Obermiller’s research is entering the next phase — synthesizing the data and publishing her work. Still only a junior, Obermiller said her academic goal is to achieve a doctorate. When asked what she had personally taken from her year in a headscarf, Obermiller answered that the experiment had changed her. “I love myself more because of this project,” she said.

Leah M. Hill received the top prize at Research Day 2015 for a senior thesis project in which she analyzed the photographic works of Claude Cahun and Cindy Sherman to demonstrate the performative nature of gender and identity.

This outstanding recognition marks the first time a College of Liberal Arts student has won the overall first prize at the annual competition sponsored by UAF’s Office of Undergraduate Research and Scholarly Activity. Her project also won the CLA’s Dean’s Choice Award.

Hill’s project was the culmination of her unique interdisciplinary degree, which she earned in 2015. Although a senior thesis was not required, Hill established the project to synthesize her four main disciplines: literature, women and gender studies, art history and sociology.

Hill’s work showed that combining disciplines can create a deeper understanding of difficult concepts.

“While gender and identity depend on an outside perspective, they are also intimate and personal levels of self,” Hill stated in her thesis. “Cahun and Sherman each use photography to display these layers of inward and outward expression of identity…”

“Photography can be used like a translator to define, explain and display the flexibility and fluidity of gender and identity performance,” she explained. “Without a way to visually understand something, many people disregard a topic as not true or unreal. By putting the performativity of identity and gender into a visual context, a difficult-to-pinpoint concept can be successfully explained where words fail.”

Hill commended her committee for being supportive, understanding and enthusiastic during her degree and senior thesis project.

“Without these professors, I wouldn’t have chosen the areas of study that I did — I wouldn’t have the same passion and devotion to what I study,” she said. “I was extremely lucky to have been surrounded by some of the most intelligent and encouraging educators. Each made an individual impact on my educational career, and I owe a great deal of gratitude to them for my educational success.”

Both students were selected for the CLA Dean’s Award for Undergraduate Research. Obermiller was selected in spring of 2016 and Hill in the fall of 2015. Visit uaf.edu/ursa
Student Spotlight
Both students were selected for the CLA Dean's Award for Undergraduate Research. Obermiller was selected in spring of 2016 and Hill in the fall of 2015. Visit uaf.edu/ursa

HOT SHEET
CLA by the Numbers

2,452
2014-2015 Student Enrollment

41
CLA Degrees Offered

9,205
CLA Alums

#1
In the Volume of Classes Taught by UAF Colleges and Schools

115
Faculty Employed

EVENTS

3rd Saturday
Every Month
7:00 pm on KUAC-FM

Dark Winter Nights
True stories from Alaska radio broadcast

June 20 - July 23, 2016
Institute on Collaborative Language Research (CoLang)

October 28
For more information, visit uaf.edu/admitted/orientation/

UAF's Inside Out
Campus preview day

June 15
7:00pm
at Murie Auditorium

Rural Justice in Alaska
Presented by Assistant Professor of Justice Jeff May

June 24 - 25
7:00pm
At Salisbury Theater

Stalking the Bogeyman
A complex play adapted by Markus Potter and David Holthouse

Early Fall
For more information, visit uaf.edu/theatrefilm/sda/

Winter Shorts
Student Drama Association’s single act plays

August 3
7:00pm
At Murie Auditorium

Northern Landscapes
Presented by Snedden Chair of Journalism Richard Murphy

August 25-28
For more information, visit uaf.edu/admitted/orientation/

UAF New Student Orientation

October 7 in the UAF Great Hall

We Are CLA
An open house day for all

For more information, visit uaf.edu/cla/
Find us on Facebook: facebook.com/UAF.CLA

If you would like to download an electronic copy of this edition or previous editions of Clarity magazine, please visit uaf.edu/cla/giving/clarity/

HAPPENINGS

Puccini's 'Turandot' was presented by the Fairbanks Symphony Orchestra and Chorus and the Northland Youth Choir, conducted by CLA's Eduard Zilberkant. This massive performance had over 40 musicians, 50+ chorus members and a dozen special guests, actors and performers who all graced the same stage in the Davis Music Hall in April 2016. CLA’s Associate Professor of Theatre Carrie Baker provided stage direction.

Mary Ehrlander, professor and director of CLA’s Arctic and Northern Studies Program, received the Barbara S. Smith Alaska Historical Society Pathfinder award in the fall of 2015.

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Carolyn Kremer, writer and longtime English instructor, received her second Fulbright scholar award in August of 2015.

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Brian Hemphill, associate professor of anthropology, received a Fulbright scholar award in 2014-15.

Anthropology professors Ben Potter and Carrin Halfmann both published significant papers in 2015 relating to the ice-age infant remains that were found at the Upward Sun River site and the salmon remains analyzed from the hearth. The papers had major impacts on our understanding of migration theories, burial rights and salmon use of ancient Alaskans.


We've all heard them — jokes about the relative worth of a liberal arts degree abound: What's the difference between a large pizza and a history degree? Only one can feed a family of four. We laugh at them, at first…

Pursuing a degree in social work was not something I did lightheartedly. My parents expressed concern about relative employability; my engineer dad pointed to the abundance of jobs in his field. I stayed true to myself at a time when the whole world was telling me to wake up and make money. Studying social work allowed me to be my authentic self. Looking back now, I realize it prepared me for the ever-changing career landscape of the modern world.

It may be safer to get an accounting degree with the idea to work as a CPA, but today's college graduates will change careers a few times — 30 years of accounting might not end up as appealing as it sounds now. That is the real strength of a liberal arts degree: what it lacks in specificity, it makes up in practicality for the long run.

A liberal arts education is more than the assemblage of those words — it is interdisciplinary and multidisciplinary all at once. When thinking of the liberal arts, consider the flexibility that a diverse skill set offers. The wide applications of a social science degree keep surprising me. As the budget shrinks and staffing stalls, I'm continually being asked to deploy skills I learned as an undergraduate. My role at CLA is more multifaceted than it was just a year ago. One day I'm helping a widow honor the memory of her soul mate; the next day I'm writing a press release about an upcoming music performance, or formulating a budget reduction scenario with colleagues. Web marketing to alumni engagement, fundraising to fiscal planning — it's all hands on deck here in CLA, and I am deeply satisfied knowing that I am professionally nimble.

My liberal arts education I received here at UAF prepared me for a job description that I could have never expected in advance.

So next time you're eye-guzzling “Game of Thrones” and commenting on archetypal heroes who mirror Julius Caesar or Odysseus, take a moment and be proud that you followed your heart and achieved an education that actually matters to you. Pursuing a liberal arts degree is something we do with purpose, and it's good to remind those jokesters around us of that.

If you feel like helping us strengthen liberal arts at UAF, it's pretty easy. Consider submitting a letter to the newspaper editor illuminating the worth of your own CLA education or writing an influential professor telling of their impact on you. More active alternatives include attending board of regents or legislative meetings and giving public testimony on the importance of a liberal arts education or making a gift to one of the CLA causes on page 12. After you have read this magazine share it with a friend or family member who is looking to attend a university. Every bit helps. By using what we learn here we can make a difference.