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CROSSCURRENTS IS PUBLISHED TWICE A YEAR FOR ALUMNI, PARENTS, AND FRIENDS OF THE JUDD A. AND MARJORIE WEINBERG COLLEGE OF ARTS AND SCIENCES, NORTHWESTERN UNIVERSITY.
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Cover photos, from top: cover of February 1930 Scientific Detective Monthly; detail from Muhammad’s Ascension, a 15th-century work of art from Persia; ’70s Wildcat basketball star Rick Sund; visiting assistant professor Nasrin Qader at age 10
My five years as dean of Weinberg College have been a time of exciting challenges and new opportunities. The generous gifts raised by Campaign Northwestern have made ambitious changes possible, and as a result the educational environment is more stimulating than ever for both students and faculty. The wish list of excellent ideas is always a long one, but I am delighted that we have accomplished a significant number of goals.

I am especially pleased by our successful plan for the addition of 30 permanent faculty positions — some in exciting crosscutting areas of science, such as the chemistry of life processes; some in areas of new scholarship and high student interest, such as Asian American studies; and others in areas that tie together the rich offerings of the University, such as international studies.

Many of the newly hired professors work in areas that unite different disciplines, such as nanotechnology, race and culture, and media and society. Weinberg College has participated in almost all of the several dozen cross-school projects that the University has funded to date. These have resulted in a number of new classes and research opportunities, as well as new minors and adjunct majors in art and technology, transportation and logistics, and, beginning next year, legal studies, a program developed jointly by Weinberg and the School of Law.

No one who has been on campus in recent months could have missed noticing construction projects. Weinberg College is the beneficiary of much of the new teaching and research space. The Mary Jane McMillen Crowe addition to Kresge Hall will allow philosophy, religion, Jewish studies, the Writing Program, and the Center for the Writing Arts — currently located in separate buildings on campus — to relocate into a south campus cluster of departments devoted to study in the humanities and arts. At the other end of campus, two science buildings are under construction, the Center for Nanofabrication and Molecular Self-Assembly and the Arthur and Gladys Pancoe—Evanston Northwestern Healthcare Life Sciences Pavilion. The latter is designed with modular spaces to encourage collaboration and to allow us to adapt quickly to the most promising new directions in life sciences research.

To help students better profit from the many rich opportunities Northwestern offers, we have developed a new advising system. Freshmen are advised by their initial freshman seminar instructor. From their sophomore through senior years, students receive continuous guidance from both an Office of Undergraduate Studies staff member and a major adviser. All feedback to date indicates that the new system is a great success.

These are just a few of the highlights in Weinberg in recent years. Because every year our students and faculty challenge us to do even better, our horizons are constantly expanding. It has been an exhilarating five years, and I thank the College’s alumni for having made our accomplishments possible through their support.

Please join me in welcoming my successor, Dan Linzer, who becomes dean of Weinberg College on July 1. I am sure that he, too, will find the position exciting and rewarding, and I wish him the very best.

Eric J. Sundquist
AWARDS

WEINBERG SENIORS RECOGNIZED

Nine Weinberg seniors have received awards for outstanding academic achievement in their junior year. The awards were presented by Dean Eric J. Sundquist at a ceremony in his office.

The Marcy, James, and Bonbright Awards are each given to three students annually. They include a $300 cash prize.

CAMPAIN NORTHWESTERN

ALUMNI GIFTS HONOR GREAT TEACHERS

Former students are remembering Northwestern professors who opened their minds and influenced their lives by contributing toward funds in their honor. Several professorships, lectureships, awards, and funds now bear the names of six beloved teachers with a total of 228 years at Northwestern among them. Two are still teaching, two have retired, and two are deceased.

Some of the campaigns have nearly reached their goals and some are just being launched, but all are spearheaded by the enthusiastic recipients of remarkable teaching at Northwestern. “These grassroots efforts are not surprising in light of the dedication represented by teachers like these and the loyalty and gratitude still felt by their students,” says Matt Ter Molen, director of development for Weinberg College. He adds that donations have come in all ranges, from as little as $5 to much larger gifts. “All gifts are welcome,” he emphasizes. “All contribute to ensuring that the legacy of great teaching will benefit future Northwestern students as well as the University’s current students and graduates.”

Here is a rundown of the fundraising drives:

FRED BASOLO LECTURESHIP AND MEDALS: Fred Basolo officially “retired” in 2000 after a remarkable 54 years of teaching chemistry at Northwestern, but frequent sightings of him in the lab attest to his still-vital role as a preeminent researcher in inorganic chemistry. He was recently awarded the 2001 Priestley Medal, the highest honor given by the American Chemical Society, for a lifetime of distinguished service to his field. His pioneering work in the kinetics and mechanism of inorganic reactions has helped provide the basis for understanding the more complex health-related chemistry of biological reactions and has led to development of new cancer drugs. His excellence carried over into the classroom, inspiring students in both graduate seminars and undergraduate general chemistry classes. For further information about the fund to honor Professor Basolo, please contact Kent Jeffreys at (847) 491-4177 or k-jeffreys@northwestern.edu.

RICHARD LEOPOLD PROFESSORSHIP: For more than 24 years the late professor of African American Studies and English taught Northwestern students “to reflect and remember, to admire civility of tongue, and to pursue the meaning of freedom.” The award-winning author wrote several collections of essays and four novels, which have been compared to the works of Joyce and Faulkner in their groundbreaking use of language. The Northwestern University Black Alumni Association, headed by William P. Davis (Speech ’77), is coordinating a drive to raise $1 million for an endowed professorship memorializing Forrest. An anonymous gift of $100,000 has recently given impetus to the effort. To contribute, please contact Emily Brady at (847) 467-3739 or e-brady@northwestern.edu.

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AWARDS

WEINBERG SENIORS RECOGNIZED

TOP, FROM LEFT: BELIEVED PROFESSORS AND MENTORS OVER THE DECADES: LEON FORREST IN THE 1980s; RICHARD LEOPOLD IN THE EARLY 1990s; CHARLES MOSKOS IN 1984; EDMUND PERRY IN 1979; IRWIN WEIL IN 1984, AND FRED BASOLO IN 1964 (ALL PHOTOS COURTESY OF UNIVERSITY ARCHIVES)
**RICHARD LEOPOLD PROFESSORSHIP:** The revered diplomatic historian is retired and living in Evanston, but several hundred of his former students from his more than 40 years of teaching are determined to express their enduring gratitude to him for developing their abilities to think critically and to communicate clearly. They’ve raised $1.3 million toward their goal.

Evanston, but several hundred of his former students revered diplomatic historian about the Leopold Professorship of $2 million to endow a permanent faculty position in his name. The first holder of this distinguished professorship is historian Michael Sherry. Alumni also helped establish the Leopold Lectureship, which since 1990 has brought to campus such distinguished speakers as Senator Richard Gephardt, columnists Georgie Anne Geyer and David Gergen, and Senator George M. McGovern. To learn more about the Leopold Professorship, please contact Emily Brady at (847) 467-3739 or e-brady@northwestern.edu.

**CHARLES MOSKOS FUND:** Charlie Moskos has been teaching at Northwestern for 36 years and counting. According to one of the 600 plus students who still pack themselves into his Introduction to Sociology course, Moskos is a “sociology god.” The colorful professor is the country’s most respected and most-often-quoted military sociologist, whose research bears the authenticity of his frequent interviews with soldiers in the field. He has been a viser to presidents, secretaries of defense, and generals and was author of the Clinton administration’s controversial “Don’t Ask, Don’t Tell” policy concerning gays in the military. To contribute to the Moskos Fund, please contact Emily Brady at (847) 467-3739 or e-brady@northwestern.edu.

**EDMUND PERRY LECTURESHIP:** Professor Perry was a consummate teacher and an outstanding scholar in the then-emerging field of comparative religions. An ordained Methodist minister, he left a legacy of pioneering work in Christian-Buddhist dialogue. He died in 1998 at the age of 75, after teaching at Northwestern for 38 years. His former students remember him as a demanding teacher whose classes were often packed to overflowing. Many students, inspired by his example, became professors of comparative religion, and among them they have taught on four continents. As a member of Evanston’s Human Relations Commission, he actively supported integration of the city’s housing and schools. To make a gift to the Perry Lectureship, please contact Matt Ter Molen at (847) 491-4585 or m-termolen@northwestern.edu.

**IRWIN WEIL FUND:** Irwin Weil’s passion for Russian language and literature has inspired thousands of Northwestern students since 1966, and he’s still going strong. How could students forget his eyewitness accounts of Russians allowed in the Soviet Union year after year during the Cold War? Or his deep, rich baritone singing of Russian folksongs in class, accompanied by his own guitar? Or his colorful bow ties? Mostly, though, they remember exploring with him the questions of the human soul through the writings of such Russian literary giants as Dostoevsky and Tolstoy. “Irwin Weil has a unique ability to take American students who never knew they had an interest in Russian culture and turn them into lifetime fans,” says Andrew Wachtel, chair of the department of Slavic Languages and Literatures. “He’s been doing it for more than three decades, and we hope he will continue to do so for a long time.” Thus far close to $30,000 has been contributed to a fund in Weil’s name, dedicated to furthering the cooperative work between American and Russian students and scholars and the kind of cultural exchange that the professor himself has spearheaded for many years. To contribute, please contact Professor Wachtel at (847) 491-1930 or a-wachtel@northwestern.edu or Matt Ter Molen at (847) 491-4585 or m-termolen@northwestern.edu.

The James Alton James Award was established in 1992 to commemorate a historian who was on the faculty from 1897 to 1931, history department head for 20 years, and first dean of the Graduate School (1917–31). Honoring students with the best junior-year records in the social sciences, the award this year went to Rahul R. Aggarwal, a psychology major in the Honors Program in Medical Education; and Tze Chang Loh and Kurt E. Vonnahme, both majors in economics and mathematical methods in the social sciences.

The Daniel Bonbright Award was established in 1913 in honor of a Latin professor who served from 1856 to 1912, including two years as acting Northwestern president. The award recognizes students with the best junior-year records in literary, linguistic, and art studies. This year’s recipients were Heather R. Powell, who has a double major in American studies and political science; Deanna Othman, with a double major in English and international studies; and Puneet K. Singh, an American studies major in the Honors Program in Medical Education.
Before assuming the duties of Weinberg College dean, Daniel I. Linzer, who served as associate dean of Weinberg for the past four years, plans to wear thin the carpeting outside his office on his way to brainstorming sessions with department chairs, faculty members, and student leaders.

“People ask me what my initial agenda is. It’s to listen and learn as much as possible,” says Linzer, a professor of biochemistry, molecular biology, and cell biology.

Linzer is taking the helm of the University’s largest college at an exciting point in Northwestern’s history. “Northwestern has made a commitment to be one of the top research universities in the country. That’s a gutsy move,” he comments. “It establishes immediate goals and needs that push us to generate funds for buildings, graduate programs, and new faculty. If we want to be successful, there’s a lot of work to be done.”

President Henry S. Bienen and Provost Lawrence B. Dumas announced in February that Linzer would succeed Eric J. Sundquist, who will return to the University of California, Los Angeles, College of Letters and Science to become UCLA Foundation Professor of Literature. Praising Sundquist’s leadership of Weinberg College for the past five years, Dumas says Linzer is fortunate to be able to build on a strong foundation.

Dumas believes that Linzer’s administrative experience, as well as his abilities as a teacher and scholar, will serve him well as dean. “As associate dean and as an active University citizen, Dan Linzer has gained a deep sense of the various issues facing the College. We look forward to the extension of his creative leadership across the spectrum of the arts and sciences,” Dumas says.

The 47-year-old Linzer is described by Weinberg associates as extremely energetic, enthusiastic, and loyal to Northwestern. In recent years he has pulled off the “hat trick” of academic leadership: successfully combining the roles of associate dean, leading scientific researcher, and award-winning teacher.

Professor Kelly Mayo, head of the search committee for the new dean, praises Linzer as an excellent communicator and team player who is especially good at identifying and developing new opportunities for faculty and students. Mayo says his group sought candidates with the ability to represent Weinberg’s diverse fields. Linzer acknowledges that he doesn’t have intuitive understanding of the issues in fields such as literature, but he looks forward to representing the totality of disciplines that make up Weinberg. “This isn’t just a college of sciences. You can’t take this position unless you are committed to the breadth of all the disciplines in the College,” he says. Research support for the humanities and social sciences is a priority he will tackle vigorously, he adds.

To master the learning curve in the nonsciences, he plans to reemploy the methods he used to prepare for becoming associate dean. “I spent the summer

ON JULY 1, WHEN HE BECOMES THE NEW DEAN OF WEINBERG COLLEGE, DAN LINZER HOPES TO REDEFINE THE PHRASE “HIT THE GROUND RUN”
before my appointment reading all the background materials on each of the departments with which I was unfamiliar and meeting with chairs and sometimes whole departments in their own offices,” Linzer says. “By the time I began as associate dean, I had a reasonable understanding of the basic aspects of the different departments and programs. It’s not so difficult if you enjoy talking to people and learning about their work.”

As for the sciences, he feels that his administrative experience there will serve him well in two areas in particular. One is finances, where, he says, “The costs involved in laboratory sciences are enormous compared with the expenses in other disciplines. Lab space, setups, and matching funds are a real challenge when you’re trying to run a fiscally responsible institution.” The other area is research conflicts of interest. He feels well prepared to advise researchers how to balance their entrepreneurial spirit and self-interest with the needs of their students and the pressures of succeeding in externally funded laboratory work.

Linzer looks forward to the fund-raising duties that come with the dean’s role. “It’s fun to talk with people who want to invest in Northwestern, who want to hear your ideas about how their money can be put to good use and have an impact,” he says. “One of the greatest responsibilities of the dean is to generate the resources to be able to invest in the faculty and students to make their aspirations possible. And there is no shortage of great ideas here.”

Linzer came to Northwestern in 1984 after serving as a postdoctoral fellow in molecular biology and genetics at the Johns Hopkins University School of Medicine. He received a bachelor’s degree in molecular biophysics and biochemistry from Yale University in 1976 and a PhD in biochemical sciences from Princeton University in 1980. He currently lives in Evanston with his wife, Jennifer Brooks Linzer, assistant director of the Center on Wrongful Convictions at Northwestern University School of Law, and their daughter, Nora Brooks Linzer.

Linzer has done pioneering research supported by the National Institutes of Health and the American Cancer Society on the molecular basis of hormone action. His group has identified some of the hormones made in the placenta that control blood cell and blood vessel growth and have implications in processes like tumor development. “When platelet levels fall, a hormone that’s made in the placenta actually gets made in the bone marrow and contributes to the recovery of blood platelets back to a normal level,” he explains. Northwestern recently patented the work on this hormone because of its possible importance in therapies and in research materials potentially useful to other laboratory scientists.

Will Linzer have time to continue his research as dean? He anticipates the difficulty with a wry smile. “That’s my goal,” he says. “Both my PhD adviser and my postdoctoral adviser maintained their labs as presidents of large research institutions, and I’d like to think I could keep my laboratory going. I love doing science. What we are doing is important.”

The incoming dean thinks that maintaining his lab work is important in another way: keeping before him the perspective of faculty members and sharing their frustrations and aspirations. Staying in touch with students is another priority. While associate dean, he chose to continue teaching, in addition to fulfilling administrative and research responsibilities, so that he could maintain a direct role in undergraduate education and keep up with student attitudes and issues.

As he goes off to a get-together with the Associated Student Government, one of the scores of meetings designed to ensure that the needs of students, department chairs, and professors are known when he sets priorities, Linzer remarks, “There will be real decisions that have to be made, but I’m not going to do that before I’ve had the opportunity to listen to a lot of people.”
THE MIDDLE
IN THE WORDS OF TWO TEACHERS WHO GR
EAST, WHO GREW UP THERE

NASRIN QADER (FAR RIGHT) ON VACATION IN JALALABAD — AFGHANISTAN’S EQUIVALENT TO FLORIDA — WITH HER FAMILY IN WINTER 1977.
FROM AFGHANISTAN: “THE KABUL I KNEW WAS VERY DIFFERENT”

NO PAVED ROADS, NO TELEPHONES, NO ELECTRICITY, NO RUNNING WATER.

TELEVISION NEWS ACCOUNTS BOMBARD US WITH IMAGES OF PRIMITIVE CONDITIONS IN THE AFGHAN CAPITAL OF KABUL INFRASTRUCTURE AND ITS FAMILIES TORN APART — IS THE PRODUCT OF 23 YEARS OF CONSTANT WARFARE. BUT A VISITING ASSISTANT PROFESSOR SAYS THAT ISN’T THE WAY SHE REMEMBERS THE COUNTRY SHE GREW UP IN.
The Kabul I knew was very different from the Kabul that's now on television. When I was growing up, Kabul was a city in every sense of the word. It had schools and roads. People lived normal lives. I went to an all-girls school where the better students’ ambition was higher education. Many of my friends wanted to become doctors. I was born in 1964, grew up under former Afghan king Zahir Shah, and remember the first republic, when his cousin came to power. There were always political and social problems, but Kabul was like any capital city. Kabul University, where my father worked as part of a team with political scientists, was open and thriving.
We all had to wear uniforms in school: stockings and black dresses with different collars and cuffs that would distinguish one’s school. But there was no dress code outside of school. I wore jeans or pants, never a dress. Both men and women covered themselves up; we didn’t wear open things a lot. But there was a time when the miniskirt was very much in fashion in Kabul, a cosmopolitan center. My mother could wear anything—makeup, pantyhose. Although my family is Muslim, neither my mother nor I have ever worn a veil. There was a choice to wear one or not.

The history of the veil is very complicated. Why women have put it on and why they’ve taken it off has had different meanings in the history of Islamic societies. In the time of colonialism, putting the veil on and going back to tradition was making a statement against assimilation. Other times, taking the veil off was a symbol of liberation. The veil can also indicate the class structure within a society. In general, upper-class, well-educated women didn’t wear the veil, and women with less education did. But women who worked in the fields sometimes didn’t cover their faces either. They wore scarves to cover their hair while they worked, and covered their faces only when they went into the city. So it’s not as simple as “A woman who wears the veil is oppressed; a woman who doesn’t is liberated.” Islamic law doesn’t say a woman has to cover her face, only her hair.

I don’t have to look far for the forces that inspired my love of education. My parents both came from Herat, a Persian literary and cultural center that used to be part of Iran. My paternal grandfather was a teacher as well as a farmer, and my whole family was obsessed with education. Family expectations were that I would become exactly what I have become: a college professor. I remember the payback when I was young: If I studied, I didn’t have to do any housework.

I had a lot of inspiration from my father. He did not come from a privileged background, but he got very far. He’s very intelligent and strong, and he worked very hard to become what he is. It’s a Herculean task for someone to come from a village in Afghanistan and rise to a position of prominence. I always remember that my grandfather allowed him to do this, when the tradition is that older sons stay and help on the farm. But there was no school for him in Herat after sixth grade. To continue his education, he had to go to Kabul at the age of 13. He ended up studying literature at Kabul University, then took business courses in the United States. He worked at Kabul University for a time, then for the United Nations for five years before we left for Africa. Many of my teenage years were spent in Angola and Nigeria. When the UN transferred my father to New York, I came to the United States to finish the last year of high school and then attend college. I lived in Iowa with a host family for a while. It was a good experience, and I am still in contact with them.

My mother was the oldest of four children. She stopped going to school in seventh grade and married very young. When I was five and ready for kindergarten, she went back to school — there was a special high school in Kabul with an attached kindergarten, encouraging married women to return to school. While my father monitored my grades and made sure I learned algebra, it was my mother who had primary responsibility for my
early education. She taught me the basics of reading and
math, and it was at her request that my grandfather
taught me to read the Koran.

I grew up speaking Persian, the predominant lan-
guage of Afghanistan. We distinguish between two forms
of Persian: the Farsi spoken in Iran and the Dari of
Afghanistan, an older form of the language. In fourth
grade I started learning Pashto as a second language; it is
spoken in the south, in Kandahar and Jalalabad. In sev-
enth grade I began to study French, the foreign language
my school offered. I learned English at the American
International School in Nigeria during high school.

My father is now retired and lives with my mother in
New York. He has gone back to Afghanistan several
times in recent years because his whole extended family
is there. Sometimes a letter from my father’s family will
reach us after three months or so. Relatives don’t write
about what’s going on politically; they just report on their
well-being. Partly they are afraid that letters will fall into
the wrong hands; partly they don’t want us to worry
about what’s going to happen to them. Both sets of grand-
parents have died. The rest of my relatives live on the
land and in the village, so they are better off than others
in the country who’ve had to flee their homes, though my
family’s house was bombed during the war with the
Soviet Union.

People talk about “women of the Middle East,” but
that’s such a big category. Even “women in Afghanistan”
is a very broad concept. Women who live in the city
aspire to different things than do women from the vil-
lages. Women who come from the upper class aspire to
different things than do women from the lower class.

Women are very diverse and complicated. But all women,
no matter what their class, aspire to the basics — food,
health, security, and education for their children beyond
the Koranic schools, for their girls as well as their boys.

We mostly hear about the women of Afghanistan,
but the men are also under a lot of pressure. Men are
responsible for keeping the family together. Imagine the
burden on a man who can’t feed his family. Afghans are a
very proud people, and not being able to provide for one’s
family psychologically mars a person. It has been hard
for men to watch the women in their families endure
oppression. It’s been hard for them to watch their moth-
ers and sisters walk down the street and be questioned or
even beaten by the Taliban and feel that they have no
power to stop it. The oppression of women is not okay
with the majority of Afghan men. If women were able to
go to school before the Taliban, it’s because men allowed
them to go. If you had women doctors and teachers, it
was because men encouraged it.

Had I stayed in Afghanistan, I absolutely would have
been able to choose my husband. No one in my family
was forced to marry someone. Customs are different
there, in that dating doesn’t exist. Families get to know
one another first and then two people commit to a rela-
tionship before they have a relationship. But ours is not a
culture devoid of love — quite the contrary. Read the
poetry and understand the Persian tradition: It’s all about
love.

Because I work at Northwestern with people who are
well traveled and knowledgeable about different cultures,
there isn’t a lot of misunderstanding about people from
Afghanistan. But when people in this country describe
me as a “Westernized woman,” I don’t know what that means. What makes me Westernized? Because I’ve spent most of my adult life here? Because I have notions of freedom and self-esteem? But my mother has those things. I think people say I’m Westernized because they think that to be a Muslim woman and an Afghan woman, you have to be repressed and covered up. It’s a false notion. Around the Islamic world, the Arab world, the non-Arab world, you see all sorts of modulations about women, how they live, their roles. It depends on where they’re from and what their educational background is.

Right now, my family and I all have hope for the future of Afghanistan, despite the many hurdles ahead. Putting a country together after 23 years is no picnic. One hardly knows where to start. People have been living with a war mentality for two decades. Children have grown up with guns, and many have never been to school. It’s very difficult to change all that and to get people to trust a central government and to trust one another. But my father is optimistic and I’m optimistic. You’ve got to have hope.
In response to the Taliban’s destruction of the statues of Buddha in central Afghanistan last year, Professor Qader designed a course to examine the issue of image in Islamic literature. The Taliban claimed that Buddha images connote idolatry. The secular notion — both in the West and in the Islamic world — is that art has intrinsic and universal value. But could there be a response to the Taliban position from within Islamic tradition?

“I thought that in order to respond to the Taliban, we have to examine Islamic tradition itself and its position vis-à-vis the image,” says Qader. “While it is true that Islam has inherited the very strong interdiction of the Old Testament against idolatry, we also have the entire mystical tradition of Islam in which image is everything: the face of the beloved in the mirror, the face of the beloved in the cup of wine, the imaginal character of the mystical ascension, and so on.”

Students read samples of treatises by Islamic mystics and philosophers of Arabic and Persian traditions; mystical poetry; the writings of Western philosophers such as Plato, Hegel, and Nietzsche; and modern literature such as Salman Rushdie’s Satanic Verses. Qader asked students to discern differences in methods of interpretation and to understand the images in terms of their power to depict or to transcend depiction. “Some images are read symbolically,” said Qader, “leading toward something higher, a transcendence. These images became a vehicle for reaching the divine and arriving at a mystical experience. But images can also be read representationally, as the very things they depict. It is here that we run into problems of idolatry.”
FROM IRAN:
“A HAPPY CHILDHOOD DREAM DISRUPTED BY A NIGHTMARISH SERIES OF EVENTS”

WEINBERG COLLEGE LECTURER FARIBA ZARINEBAF-SHAHR’S PASSION FOR MIDDLE EASTERN HISTORY GREW OUT OF A DESIRE TO UNDERSTAND THE IRANIAN REVOLUTION, AN EVENT THAT IMPERILED HER FAMILY AND CHANGED HER LIFE.

SHE CAME TO THIS COUNTRY INTENDING TO STUDY MEDICINE AND RETURN TO HER NATIVE IRAN, BUT THE REVOLUTION PROPELLED HER INSTEAD TOWARD A PHD IN HISTORY, WHICH SHE COMPLETED AT THE UNIVERSITY OF CHICAGO. AFTER GRADUATING IN 1991 SHE TAUGHT AT BILKENT UNIVERSITY IN ANKARA, TURKEY, FOR THREE YEARS AND THEN RETURNED TO CHICAGO.
My life can be divided into two parts: the prerevolutionary years from 1959 until 1976, when I grew up in a provincial capital in Iran, and the postrevolutionary years, when I attended college in Chicago and became part of an Iranian diaspora community in the United States. The two parts are discontinuous, although I am now trying to make the connections and put everything that happened to my family and my country of birth into a historical context.

The first part in Iran seems like a happy childhood dream that was disrupted by a nightmarish series of events that unfolded with dizzying speed. I was only 19 when my country witnessed a major revolution that led to the destruction of 2,500 years of monarchy, the creation of an Islamic Republic, the revolutionary purges, the taking of American hostages, and the five-year Iran-Iraq war. I consider myself lucky not to have been an immediate victim of these events, unlike the rest of my family and many young Iranians my age. The number of Iranians in the United States jumped manyfold during those years. Most of the exile and diaspora community settled on the West Coast, primarily in California (Los Angeles County), where the climate is similar to that of Iran. Los Angeles became Tehrangeles, and Westwood’s Persian neon signs made it resemble the rich northern neighborhoods of Tehran.

I was born to a Turkish-speaking (Azeri dialect) family in a mixed Muslim and Christian-Armenian neighborhood in Tabriz, a major city and a provincial capital of 1.5 million residents in northwestern Iran. About one-third of the population of Iran is Turkish-speaking, and most — approximately 11 million — live in the province of Azerbaijan in the northwest.

My paternal great-grandfather was the head of a large tribe that migrated from Karabagh (today the disputed region of Nagorno-Karabagh) in southern Caucasus to Iran in the wake of the Russian occupation in 1825. My paternal grandfather was a businessman who traveled to Russia and Turkey to trade in carpets and silk textiles. He had a silk workshop and a trading firm with a branch in Istanbul. Before World War I my grandfather was also a subject of the Ottoman Empire, which lasted from 1280 to 1922.

My mother came from a prominent landowning and trading family. Her father died from malaria when she was 13. My grandparents lived through World War I, while my parents witnessed World War II and the Allied occupation of Iran.

My father attended the law school at Tehran University and became a prominent defense and civil rights lawyer in my hometown. As a student, he lived through a crucial phase in the history of Iran — the Cold War, with intense rivalry between the Soviet Union and the United States for control of the Middle East. He joined the National Front, which, under the leadership of Mohammed Mossadegh, called for the nationalization of oil and the restoration of the Iranian constitution. The first nationally elected prime minister, Mossadegh served from 1951 to 1953, when a coup reinstated the Shah. My father and uncle were subsequently jailed several times by the Shah’s secret police for supporting the National Front. They said that when prison guards would ask for a cash gift to release them from jail, they would jokingly reply, “We will pay next time we come back.” They chose to stay in Iran after the revolution, continued opposing the new regime and pushing for human rights
reforms, and ironically were jailed also under the Islamic Republic. My uncle had a heart attack in prison and died four years ago.

My mother was 17 and my father 32 when they married. It was not an arranged marriage; my father defied his family in marrying my mother, who was his client. I always think of my mother as a proud, assertive, and beautiful woman. She raised us with love and sacrificed a great deal to have us all educated. She was also brave. When the revolutionary guards occupied our house and took my family hostage for three weeks in 1982, she stood up to the guards and distracted them while my father hid in a well next door until he could escape in the trunk of a car.

The second-oldest of six children, I grew up in an extended household with a grandmother and several servants in addition to my parents and siblings. My uncle’s family used to travel from Tehran and spend the whole summer with us. I would also visit with my aunt’s and uncle’s families and spent many days with my cousins every summer. Life was happy, full of hope and great promise. We were sheltered and spoiled with love and opportunities.

Every adult in my family was an educator. My aunt, cousins, and uncles were all college-educated high school teachers. One of my female cousins, who came from a very religious family, taught English in a high school in my hometown. My female cousins delayed marriage in order to attend college and got married in their late 30s and 40s. I suppose they were my first role models as educated and professional women.

My father has a deep love for books and amassed a huge library. On hot summer afternoons when everybody else was taking a nap, I used to sneak into his library and read for hours. Gone with the Wind was a favorite, as was Victor Hugo’s Les Misérables for its depiction of pre-Revolutionary France. I think I read every paperback and piece of classical European literature that we had in our library. My father even subscribed to Today’s Woman, a national women’s magazine written in Persian that passed from hand to hand in the house. Even the boys read it. After the revolution, my father’s library was confiscated by the revolutionary guards, who even took our family albums, which were never returned.

My father used to hold weekly sessions in the evening during which we discussed everything from religion to politics to science. He told us that God was everywhere and that we could pray in a church away from home if we had no access to a mosque. He was a secular man with a deep respect for tradition. He also held monthly gatherings (jalase) with his colleagues and friends, which we were not allowed to attend. The women worked very hard in the kitchen to prepare dinner for about 30 guests. My older brother and I would hide behind the door and listen to the men discussing politics. My uncle also held gatherings, and after the revolution these met after midnight to escape the attention of the authorities.

I attended an American Presbyterian primary school for three years — my only coeducational schooling. I switched to a French Catholic school for another three years. These missionary schools were far more prosperous than the public high school I attended for the next six years. The difficult economic conditions and hyper-inflation that immediately preceded the revolution meant hardship for the public schools, and they never had enough basics like heat and chalk. The Shah passed a law
against girls wearing the veil during high school, and discontent among the more conservative and religious circles grew.

During high school I also attended the British Council, a cultural institute that taught four years of English as a foreign language and had several British teachers. So I grew up speaking Turkish; Persian, which I started studying in first grade; French; and English. I had two American classmates in the second grade and had several French teachers in elementary school. We had many European friends who lived in my hometown. It was great to grow up in that environment, and I was very privileged to have been born into a family that valued education above everything else — for daughters as well as sons.

One of my brothers and I came to the United States in 1976 with the intention of studying medicine and returning to Iran to practice. But the Iranian Revolution of 1978–79 dramatically changed our lives and those of millions of Iranians. It affected my consciousness, my identity, and my career choices. Instead of medicine, I decided to study political science and history at the University of Illinois at Chicago in an attempt to make sense of what had happened to my country.

My brothers, sister, and cousins joined us in the United States later. Two of my brothers left Iran during the Iran-Iraq war and became refugees in Turkey, Germany, and Canada. When they finally joined us, they carried the scars of those years. Except for two of my brothers who live permanently in Chicago, the rest of my family has since returned to Iran and commutes back and forth between Chicago and Tehran.

During the hostage ordeal some Iranians became targets of harassment in the United States. Young and separated from my family, I found it difficult to understand what was going on at home, although I had some support from a few of my professors at UIC. The French revolution, intellectual history, and political philosophy were my favorite areas of study, but Western political models seemed to fall short of explaining what was going on in the Middle East. Needing to learn more about my own culture and history, I decided to pursue a PhD in Islamic/Middle Eastern studies at the University of Chicago, where I studied with fascinating scholars and very bright students.

I enjoy teaching at Northwestern, especially with the interest in my field increasing. I am part of a diaspora community, one of about 1 million Iranian Americans who live in the United States. Most of us feel deeply connected both to the American culture and value system and to our own heritage. In Iran young people make up about two-thirds of the population. They enthusiastically follow Western dress and Western music. They don’t want to live in isolation from the rest of the world. They were born after the revolution and don’t have any memory of U.S.-Iranian tensions or the Shah’s regime. This gives me hope that a more liberal democratic government will evolve to push Iran in the direction of joining the global community again. I would like to see the United States play a more positive and active role toward that end and in the future of Iran.
ACCORDING TO THE KORAN, WOMEN HAVE THESE RIGHTS
TO OWN PROPERTY
TO INHERIT HALF AS MUCH AS THEIR MALE RELATIVES INHERIT
TO DIVORCE
TO ASSUME CHILD CUSTODY AFTER DIVORCE
TO RECEIVE CHILD SUPPORT

WHAT THE KORAN SAYS ABOUT DRESS
BOTH MEN AND WOMEN SHOULD DRESS MODESTLY.
NOTHING IS SAID SPECIFICALLY ABOUT VEILING OR COVERING ONE'S HEAD OR FACE.

VOTING AND OTHER CIVIL RIGHTS
IRAN IS ONE OF THE FEW ISLAMIC COUNTRIES WITH LEGITIMATE ELECTIONS. WOMEN HAVE THE RIGHT TO VOTE (THE VOTING AGE IS 15), TO HOLD PUBLIC OFFICE, TO LEAD FEMALE CONGREGATIONS IN PRAYER, AND TO JOIN THE POLICE FORCE.

IN SAUDI ARABIA, A MONARCHY, WOMEN HAVE NO VOTING RIGHTS, BUT NEITHER DO MEN. IN THIS MOST CONSERVATIVE OF ISLAMIC COUNTRIES, WOMEN MAY NOT LEGALLY DRIVE, BUT THEY MAY OWN PROPERTY. A WOMAN FRIEND OF ZARINEBAF-SHahr'S REMARKED, "MAYBE WE DON'T HAVE DRIVER'S LICENSES IN SAUDI ARABIA, BUT WE OWN HALF THE COUNTRY."

IN IRAN AND EGYPT, WOMEN MAY INSERT A CONDITION IN THEIR MARRIAGE CONTRACT TO RULE OUT POLYGAMY.

AS MORE WOMEN GAIN POLITICAL POWER, POLYGAMY WILL MOVE TO THE TOP OF THEIR AGENDA AS A REFORM ISSUE.

IN SHI'I ISLAM, WOMEN MAY CONTRACT MULTIPLE TEMPORARY MARRIAGES (MUT'AH). THIS PRACTICE IS BANNED IN SUNNI ISLAM.

MARRIAGE AND DIVORCE UNDER ISLAMIC LAW
POLYGAMY IS LEGAL IN MOST MUSLIM COUNTRIES WITH THE EXCEPTION OF A FEW (TURKEY AND FORMER SOVIET REPUBLICS). HISTORICALLY, A MAN COULD HAVE AS MANY AS FOUR LEGAL WIVES AND AS MANY CONCUBINES AS HE WANTED, BUT FEW MEN OF THE RULING CLASS (ABOUT 2 TO 4 PERCENT) PRACTICED POLYGAMY.

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HOW THE TALIBAN COMPARED WITH OTHER RELIGIOUS MOVEMENTS
THE TALIBAN DID NOT FOLLOW STANDARD ISLAMIC PRACTICES IN DENYING WOMEN THEIR RIGHTS. THEIR PRACTICES WERE CONDEMNED BY ISLAMIC RELIGIOUS OFFICIALS THROUGHOUT THE MIDDLE EAST, WITH THE EXCEPTION OF PAKISTAN. RELIGIOUS REVIVAL MOVEMENTS HAVE HISTORICALLY TENDED TO LIMIT WOMEN'S RIGHTS, IN THE WEST AS WELL AS IN THE MIDDLE EAST.

SOME ISLAMIC COUNTRIES ARE MORE SECULAR THAN OTHERS
COUNTRIES SUCH AS TURKEY AND THE FORMER SOVIET REPUBLICS ARE COMPLETELY SECULAR, WITH NO RELIGIOUS LAWS IN PLACE CONCERNING WOMEN'S RIGHTS.

IN TURKEY LAWS TEND TO EMPHASIZE SEPARATION OF CHURCH AND STATE. THE VEIL IS BANNED IN PUBLIC PLACES, FOR INSTANCE, AND SOME WOMEN RESENT THAT INFRINGEMENT ON THEIR FREEDOM OF CHOICE.

WHEN COUNTRIES SUCH AS EGYPT AND IRAN REFORMED THEIR LEGAL SYSTEMS AND BECAME MORE WESTERNIZED, THEY KEPT ISLAMIC FAMILY LAW INTACT. IN THESE COUNTRIES THE FIRST RIGHT TO DIVORCE IS ACCORDED MEN, FOR EXAMPLE, BUT WOMEN CAN INITIATE DIVORCE IN SPECIAL CIRCUMSTANCES.

In her course Women in Middle Eastern History, Fariba Zarinebaf-Shahr emphasizes that Islam grew as its followers expressed their commitment to Islamic teachings in terms of local practices and customs that existed in each region prior to the religion’s rise. Some practices are associated with Christianity and Judaism, some with ancient Egypt, Persia, and Assyria. “So one needs to keep in mind the social and historical context of each country, and to be sensitive to the great deal of variety and diversity in the practice of Islam, in order to understand the position of women in these countries,” she says. Here are a few points she made about Islam and women’s rights during a recent interview.
FACING PAGE: AN IRANIAN FASHION MODEL DEMONSTRATES HOW SOME WOMEN IN IRAN ARE STYLISHLY ADAPTING TRADITIONAL NATIVE DRESS TO MAKE A BOLD, MODERN STATEMENT.

ABOVE: HUNDREDS OF IRANIAN WOMEN TAKE PART IN A RACE IN TEHRAN IN JUNE 1999 AS PART OF NATIONAL WOMEN’S SPORTS DAY.
RICK SUND:
SEATTLE’S
Rick Sund has a great transition game. He adapted to the rigors of Northwestern academics while lettering in football and basketball. He made his way from collegiate playing fields to the front offices of professional basketball. And since graduating in 1973 with a major in political science, he has helped manage four National Basketball Association teams, building and rebuilding some of the league’s best franchises. He is now in his first year as general manager of the Seattle Supersonics, a team that has surpassed all expectations by making the NBA playoffs in 2002. It marked the second straight time that a Sund-managed team has reached the playoffs in the executive’s first year with the organization.

“My secret,” Sund says, “is pushing myself to the limit.”

A high school basketball and football star from Elgin, Illinois, who has since been inducted into that city’s Sports Hall of Fame, the 6-foot-4-inch guard/forward came to Northwestern in 1969. He had been recruited by athletic powerhouses Notre Dame, Alabama, and Kentucky but chose the value of a Northwestern education. The fact that the Wildcats hoops squad was coming off a 9-1 start to the 1968-69 season didn’t hurt either.

Sund knew he’d have to work hard in the classroom. “When I chose Northwestern, I was a little nervous that I couldn’t compete at the academic level,” he recalls. “Once I learned I could, it helped me a lot in life.”

Coming to college in the fall of ’69 meant more than adjusting to playbooks and the quarter system. Northwestern itself was in transition, slowly ending the era of curfews for female students, many of whom came to campus in plaid skirts and left in bell bottoms. A nationwide mood of political and social unrest came to a head the following May, after the police and National Guard killings of six students at Kent State and Jackson State Universities. At Northwestern the turmoil culminated in a student strike and demonstrations at Deering Meadow.

In a climate of social upheaval, sports weren’t at the center of the experience for many Northwestern students. “It wasn’t really chic to be an athlete back then,” Sund says, recalling a time when crowds were often thin, and those in attendance sometimes refused to stand for the national anthem. Such distractions didn’t make things any more difficult for Sund on the court, however, because he was driven by an internal power. “When I played,” he says, “I put pressure on myself.”

When Sund entered Northwestern, an NCAA rule mandated that first-year students play on a special freshman squad and sit out the varsity season. Sund spent the year conditioning and adapting to life in Elder Hall, the classroom, and Delta Upsilon fraternity. The rule was changed during Sund’s senior year, but he says he found the experience of sitting out a year invaluable. “It really helps the student-athlete to only have three years of eligibility,” Sund says. “We got acclimated to school and to our sport.” But he doubts the rule will ever return to college athletics. “You’d have fewer kids leaving school,” he says, “but you can’t deprive someone of the ability to play.”

By the time he was eligible, Sund was ready to lead his team. Though earning just a 7-17 overall record, the
1970–71 'Cats notched wins over Wisconsin, Illinois, and Michigan State, and that spring Sund was named team MVP as a sophomore. He was also named to the first Big Ten all-star “cage team” to tour outside the United States, playing in New Zealand and barnstorming against Olympic and professional squads from the western Pacific.

In the spring of his junior year, Sund accepted an offer from Wildcats coach Alex Agase to try out for the varsity football team. He played that season as a wide receiver and tight end, but years of focusing on basketball made that transition especially tough. “I was like a freshman playing varsity,” he recalls. And his timing was unfortunate: Sund joined a 7-4 team that wouldn’t have another winning record for 24 years. It notched just two wins in 1972. Adding injury to insult, Sund broke his foot during the disappointing season, limiting his time to train for the basketball season to come.

Nonetheless, in the winter Sund took to the basketball court once again as cocaptain with teammate Mark Sibley. He garnered Academic All-Big Ten honors for a second straight year, but the team landed a third straight last-place finish in the conference. Sund’s hopes for a spot in the upcoming NBA draft were fading, but when a call came from a Milwaukee Bucks scout asking Sund to come out for the team, his next transition took an unexpected turn.

Sund had been awarded a prestigious NCAA Division I scholarship for postgraduate study in sports management. A master’s degree in athletic administration would prepare Sund for life in the front office of a major sports franchise. He had to use the scholarship immediately, so he declined the chance to try out for the Bucks. Armed with references from basketball luminaries like Marquette coach Al McGuire, who had recruited him in high school, Sund landed a spot in a new and extremely selective sports management program at Ohio University. When it came time to complete a required internship, the Bucks got a call back from their former recruit.

“I didn’t want to do a ‘fly-by-night’ internship,” Sund recalls, “so I called [then-Bucks general manager] Wayne Embry.” Embry agreed to bring on Sund as an intern in September 1974 and to keep him on as an administrative assistant after graduation. Master’s degree in hand, Sund was now working as one of just a handful of people in one of the top NBA front offices in the nation and was scouting college players who were just a few years younger than he was.

“I went right into the ticket manager’s office,” Sund says. “And Kareem [Abdul-Jabbar] was on the team back then, so business was pretty brisk.” As part of his duties, Sund answered complaint letters, served as a go-between when players and management disagreed, and developed his skills at game film analysis and scouting techniques.

“Basketball management was just starting to be a little

**“WHEN I CHOSE NORTHWESTERN, I WAS A LITTLE NERVOUS THAT I COULDN’T COMPETE AT THE ACADEMIC LEVEL...”**
more sophisticated,” Sund remembers. Back then, he says, the line between teams and their front offices was blurred. Assistants would play one-on-one with injured players to condition them back to health.

Sund spent five years with the Bucks, finding guidance under Embry, a future member of the Basketball Hall of Fame who would be named NBA Executive of the Year several times in the 1990s. But change was in the air. A group of investors were putting together an expansion franchise in Dallas. Sund, who had already turned down Bucks coach Don Nelson’s offer to take an assistant coaching job in Milwaukee, decided to gamble on becoming a front-office executive. Established executives balked at the prospect of joining a team that could still be denied membership in the NBA, but Sund — young, single, and living on a meager salary from the Bucks — was willing to roll the dice. He went down to Dallas on the pretense of attending a nonexistent basketball camp and sat down with Mavericks founding GM Norm Sanju. Sund had done his homework on the Dallas project and on Sanju himself, a University of Chicago graduate. “It was just a really good interview,” Sund recalls.

When the board of governors approved the Dallas Mavericks to join the Midwest Division of the NBA, 27-year-old Rick Sund became the youngest director of player personnel in the history of the league. He would spend the next 15 years with the Mavericks, helping build the team into a successful franchise. By 1983 the team had made the playoffs. And in 1988 they came just 15 points shy of the NBA finals, losing to the defending NBA-champion Los Angeles Lakers in the seventh game of the Western Conference championship.

Sund’s next stop was in Detroit, where he proved his ability to help rebuild floundering teams, helping take the once-great Pistons back to the playoffs in 1996. And in 2001 he was brought on as general manager of the Seattle Supersonics. It’s another rebuilding job, and Sund is ready to roll. “It’s a good year to be in transition because no one’s going to dethrone the Lakers anyway,” Sund says. (At press time, Sund’s prediction was still on target.)

Sund retains an allegiance to Northwestern athletics and academics. He keeps up with Wildcat athletics, traveling to the Rose Bowl in 1995 and the Alamo Bowl in 2000. And he’s willing to credit a “well-rounded” Northwestern education with preparing him for a managerial role in the NBA.

“It really taught me how to think,” he says, citing courses such as one in English literature taught by Bergen Evans. “The ability to think and pursue an argument is the biggest thing I learned at Northwestern. It’s something, to realize you can sit down with [legendary former Boston Celtics coach and GM] Red Auerbach at 25 and contribute to the conversation.”

He also attributes his work ethic to the pace of life at Northwestern. “The quarter system is short — you’ve got to get started on midterms or papers; you can’t procrastinate. That helps in the business I do.”

Ultimately, Sund admits he’s been lucky to survive in a business as unstable as professional basketball. But the perseverance that led to his success was no accident.

Scientific crime detection captures the public’s imagination. Twenty-five years ago NBC had a hit television series in *Quincy*, featuring Jack Klugman as a Los Angeles medical examiner. Today it’s CBS’s *CSI: Crime Scene Investigation* and the History Channel’s *Forensic Firsts*.

Weinberg College’s Ken Alder, an expert on the history of science as well as on 18th-century France, was host and commentator when *Forensic Firsts* focused on the history of the polygraph. He is now writing the first-ever book on the subject, *Truth, Justice and the American Lie Detector*, due to be published in 2004.

Alder became interested in the polygraph before the current spate of TV shows, when he studied history at Harvard, where he received a PhD in 1991. The passage of time has made the subject ever more relevant. The polygraph is used nearly 1 million times each year in this country in police investigations and for corporate and government security screening. Its results traditionally have been inadmissible in court, but that may be changing, due in part to new rulings on the admissibility of all forms of scientific evidence.

Alder recently shared some of his findings with *Crosscurrents*, shedding light on when the polygraph came into existence, why it is that no other country uses it, and how Northwestern, site of the country’s first scientific crime lab, played a role in its early history.

**HOW DID YOU BECOME INTERESTED IN THE POLYGRAPH?**

The history of science focuses on the history of truth-making. The lie detector struck me as a place where a strange kind of truth gets made, a truth that we understand from the beginning as being very subjective. At most, a lie detector indicates only whether the subject actually believes what he or she is saying. Yet its results have often been touted as a truthful reflection of what did or did not actually happen in the commission of a crime.

Normally we think of science as a process that tries to develop and substantiate general laws, like Newton’s law of gravity. Forensic sciences, by contrast, try to prove particularities: Joe Smith was on Elmwood Street committing a murder on Thursday. A central question of my research is how forensic investigation and its standards of proof differ from those found in the kind of science that proves generalities.

**HOW DID A HISTORIAN OF FRANCE COME TO TELL THE STORY OF THE AMERICAN LIE DETECTOR?**

The idea that this machine would be able to discern whether you’re telling the truth or not always struck me as bizarre. As an 18th-century French historian, I came to the subject from another country and another time. Other countries have interrogation techniques, of course, but they don’t use lie detectors: not for police work, corporate investigations, or national security. America is the only country in the world that uses lie detectors. In fact I also found deep commonalities between America’s embrace of the lie detector and the practice of justice in Old Regime France. In the 18th century, confession was considered the most reliable form of proof in criminal cases, and jurists considered torture justified in order to get a confession (though they could not torture without the kind of proof we today would consider sufficient for conviction). The lie detector, it turns out, operates according to a similar logic: it too is designed to extract confessions.

**WHAT DOES A LIE DETECTOR DO?**

The polygraph measures four physiological parameters — blood pressure, galvanic skin resistance (perspiration), heart rate, and breathing depth.
— while the subject is being questioned. The idea is that we can ascertain the truthfulness of the subject’s statements by monitoring certain bodily signs of stress. Yet the polygraph will not work unless the subject believes it will work; only when the subject fears being caught will the relevant types of stress under interrogation be detectable. In this sense, the polygraph depends on a “placebo effect.” It works by convincing people that it works, and the interrogator then uses the results to get the subject to confess and thereby supply evidence that is admissible in court.

One way to think about the lie detector is that it’s a complete ruse. What’s really going on is an interrogation, and the box is just there to enhance the interrogation. We think of technology as being physical, as being the box, but in this case the technology actually lies in the questioning. Think of the difference between hardware and software: In the case of the polygraph, it’s really the software, or the interrogation, that counts. The hardware is there to serve an intimidating function or to make the results of the interrogation seem scientific or objective.

UNDER WHAT CIRCUMSTANCES DID THE POLYGRAPH DEVELOP?

America is unique in that the police are under local control, tightly connected to city government, and not administered nationally, as in most European countries. There’s a very tight connection between police and politics at the local level. At the turn of the last century and into the early ’20s, the leading citizens of many American cities became aware that there was considerable municipal corruption and that police violence, used in interrogations, was part of how political power was enforced on urban streets. During the period of Prohibition, the line was further blurred between cops and criminals, to the dismay of many reform-minded citizens. The widespread use of the polygraph was part of the effort to professionalize the police, to substitute scientific interrogation for beating confessions out of people with rubber hoses.

HOW DID NORTHWESTERN FIGURE IN THE POLYGRAPH’S PAST?

The connection begins with Leonarde Keeler, who, as a high school student, began working for police chief August Vollmer at the Berkeley police department. And that’s really when the modern polygraph first was worked out: with Keeler, Vollmer, and a man named John Larson. Keeler saw Larson using an early lie detector and became fascinated. The result was the famous Keeler Polygraph, for which he received a patent in 1931, and which became the most widely used polygraph machine during the ’30s, ’40s, and ’50s. Larson and Keeler ended up pursuing different strategies for the technique. Larson, who became a psychiatrist, used the lie detector for therapeutic purposes at Chicago’s Institute for Juvenile Research. Keeler saw Larson using an early lie detector and became fascinated. The result was the famous Keeler Polygraph, for which he received a patent in 1931, and which became the most widely used polygraph machine during the ’30s, ’40s, and ’50s. Larson and Keeler ended up pursuing different strategies for the technique. Larson, who became a psychiatrist, used the lie detector for therapeutic purposes at Chicago’s Institute for Juvenile Research. Keeler took the tool to Northwestern’s Scientific Crime Lab and used it to assist prosecutors in extracting confessions.

BACKTRACKING A BIT: WHY DID NORTHWESTERN HAVE ITS OWN CRIME LAB?

After Chicago’s St. Valentine’s Day Massacre, a civic leader named Burt Massee, who led the city’s fight against crime, got together with Northwestern law school dean John
Henry Wigmore, the nation’s foremost expert on legal evidence. They created Northwestern’s Crime Lab as a civic-minded response to Chicago’s crime problems, and also to help solve its police problems. The University’s crime lab predated the FBI lab by nearly a year. It was run by the University for 10 years, between 1929 and 1939. But solving crimes costs money, and the University was not comfortable charging money for its work. So the lab was sold for $1 to the city and became known as the Chicago City Police Lab.

WHAT HAPPENED THEN?
The Chicago police did not want Keeler for a director. They worried that his mania for publicity would interfere with their receiving credit as public protectors. A prominent criminal law scholar at Northwestern named Fred Inbau volunteered to lead the lab, saying under his leadership it would not take public credit for solving cases. Inbau, whose specialty was the then-new polygraph machine, directed the lab for a decade before returning to Northwestern. Paradoxically, in the early 1950s, Inbau served on the panel that eventually ended the use of the polygraph at the Atomic Energy Commission. So he and Keeler worked at cross purposes to some extent. Keeler wanted to see polygraph use proliferate, while Inbau was more cautious about the claims for its validity.

YOU MET AND INTERVIEWED FRED INBAU FOR YOUR BOOK.
Before he died recently at the age of 89, I interviewed Fred Inbau twice. He was extremely thoughtful about the use of the lie detector, which he considered appropriate for police interrogation but not for presentation in the courtroom. He also directed me toward Keeler’s later career. I was then able to track down the rest of Keeler’s papers.

WHY, AFTER ALL THIS TIME, DO YOU THINK THAT U.S. COURTS MAY BEGIN ADMITTING THE RESULTS OF LIE DETECTOR TESTS AS EVIDENCE?
Here’s the quickest way to answer that: The Frye ruling, established in 1923, governed the use of scientific evidence in the courtroom for most of the last century. The rule concerned a case in which the judge would not allow polygraph testimony because the technology had not been accepted in the “relevant scientific community.” But the key question then becomes, What is the relevant community? Polygraph operators claimed to be the experts, and they said that it worked. But the courts instead looked to academic psychologists, who were more skeptical about the effectiveness of the technique.

The Frye ruling was basically overturned by the Supreme Court’s Daubert decision in 1993, and the ramifications are still being worked out. Judges themselves are now considered the gatekeepers of what evidence is admissible. Polygraph operators have argued that polygraph results should be admitted because they sometimes can exculpate the accused, who has a right to all possible forms of defense. In practice, however, polygraphs are more often used to extract confessions or inculpate people, and are far more prone to false positives than false negatives.

The paradox is that people who want the polygraph admitted are now finding themselves in the bizarre position of arguing that juries won’t necessarily believe its results. The concern at the time of the Frye ruling and for decades afterward was that juries would base their verdict on whatever the polygraph said. Any result that was cloaked in the mantle of science was considered a truth that was beyond the layperson’s domain, and hence the fear among judges was that whatever the polygraph expert told the jury would be the deciding factor in determining guilt or innocence. Now, oddly enough, polygraph operators are saying that because the American public is more skeptical about science, our testimony won’t be taken as gospel, so you should let us into court to testify about the results of our polygraph interrogations. It will be ironic if the polygraph finally makes it into American courtrooms because no one believes it anymore!
LIE DETECTOR USEFUL TO DICK TRACY

“LET’S PUT IT THIS WAY: EVERY TIME HE USES IT, HE GETS A CONFESSION.”

When Chester Gould was a student at University College (now the School for Continuing Studies) in the early 1920s, he studied with Leonarde Keeler, codeveloper of the modern lie detector. The comic strip character Gould created when he was 21 pioneered a number of technological advances in crime detection. When Gould was asked in a tongue-in-cheek newspaper interview if Dick Tracy believed that the lie detector was a reliable tool for obtaining evidence in confessions, Gould replied, “Let’s put it this way: Every time he uses it, he gets a confession.”

Although Dick Tracy became enormously popular, it took Gould 10 years and 61 attempts to sell the comic strip to Captain Joseph Medill Patterson, publisher of the Chicago Tribune (and grandson of Joseph Medill, for whom the Medill School of Journalism was named). Once launched, the strip raised public awareness of crime prevention and police work, and its use of modern technology intrigued readers. Tracy’s two-way wrist radio, ring camera, and instant voice recorder all appeared in the comic strip before finding their way into general use.

Long fascinated by the use of scientific methods in crime detection, Gould became a lifetime member of Northwestern University School of Law’s John Henry Wigmore Club, named for the dean who created Northwestern’s Crime Lab.

EVEN CHESTER GOULD (ABOVE) AND HIS DICK TRACY COMIC STRIP FIGURE IN NORTHWESTERN’S POLYGRAPH CONNECTIONS.
The ever-changing course of course offerings

Changes in the University’s undergraduate curriculum since 1950 speak volumes about the evolution of science, American history, foreign policy, and even American values. Of course, Northwestern students have been able to choose a major or minor from the “staples” of the arts and sciences — chemistry, English, economics, political science, philosophy, religion, etc. — since before the 1950s, but dramatic curricular changes were on the horizon in the second half of the 20th century.

The 1940 catalog of studies at Northwestern, for example, offered no Russian language or literature courses, but the Cold War and Space Race changed that. The Civil Rights Movement of the ’50s and ’60s inspired awareness of the importance of African American studies, a certificate program that became a major in the 1980s. The newest major, debuting in fall 2002, is legal studies, a joint offering of the College and Northwestern University School of Law.

We thought you’d like to see what other majors and minors have appeared and disappeared on the curriculum horizon in the last 50 years.

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Minors without corresponding majors appear in italics; an asterisk denotes a minor that later became a major.