27th Annual
CLEMENT S. STACY MEMORIAL UNDERGRADUATE RESEARCH CONFERENCE PROCEEDINGS
FRIDAY | APRIL 12, 2019
The Clement S. Stacy Undergraduate Research Conference, sponsored by the College of Humanities, Education and Social Sciences at Purdue University Northwest, was convened for the 27th consecutive year on April 12, 2019. We hosted students from Indiana, Illinois, Iowa, Michigan, Ohio, and Wisconsin.

Research is an essential part of a university’s mission, and Purdue Northwest places great emphasis on affording undergraduates the opportunity to engage in research and disseminate their findings. At the conference, the students presented their research; they honed their skills in public speaking and scholarly presentations; and they responded to vigorous questioning from attendees. In the proceedings, students become authors, polishing research-writing skills such as analysis, synthesis, and citation of evidence. I am very pleased their work is published in this electronic proceedings, and I hope you enjoy reviewing the outstanding papers contained herein.

To the faculty mentors, friends and family of the students, I send heartfelt thanks for your support of the students and their important work. I would also like to publically acknowledge Purdue Northwest’s Graduate Assistant Sonja Dimovski for her work in coordinating the conference, our Web & Events Coordinator Rachel Pollack, for her supervision, as well as CHESS Administrative Assistant Liz Rodriguez, Graduate Assistant Kirsten Markusic, and Student Clerical Worker Martha Gallegos for their assistance with the. Their efforts were crucial to the success of this year’s event.

New developments were the addition of poster presentations, research projects by high school students for poster presentations, and the awards ceremony for best papers. We were excited to recognize Elizabeth Davis, Michelle Horton, and Kayla Vasilko for participating in the first poster session within the Clement S. Stacy Undergraduate Research Conference. We would like to thank those that submitted full papers for award consideration. Our winners were: 3rd Place Matthew Ruiz for his research paper titled “Explaining U.S. Foreign Aid to Israel”, 2nd Place Michelle Horton for her research paper titled “Parental Perception of Public Safety”, and 1st Place Kayla Vasilko and Joseph Stewart for their research paper titled “The Power of Kindness & Positivity in the College Environment.”

I would also like to thank the faculty review committee, Dr. Mary Beth Connolly, Dr. Bethany Lee, Dr. Yu Ouyang, Dr. Christina Ragan, and Dr. Kelly Vaughan for helping make the conference a success.

Again, congratulations to the authors of these papers. I very much hope to see you continue your excellent work in the liberal arts, education, and social sciences.

Sincerely yours,

Elaine K. Carey
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Culturally Responsive Teaching: A Dual Perspective

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Finding what it takes to tether each student to a path of success in the classroom is the primary job of educators. With classrooms growing more diverse every year, teachers are required to put time into finding out how they can best teach students from different backgrounds. Most in the field of education would agree there is a need for cultural responsiveness in the classroom. A major issue that plagues education today is that students of color who enter the classroom are feeling disconnected from the curriculum, the material, their peers, teachers, or the environment as a whole (or any combination of these factors). This leads to these students falling academically behind their peers and remaining there indefinitely. The implication is that these students may have the chance to thrive under different conditions, but currently are just surviving at best. What form those conditions that would best serve these students should take is a topic of ongoing debate. Educators want to do better for these students but doing so effectively has yet to become common practice.

What brought the two of us to together for this project and fueled our passion for all this research were two poignant experiences in our individual lives that forever changed how we viewed the world. In the few following sections, we will each briefly explain these experiences.

Gio’s Story

What pivoted this moment for me was when I was in the seventh grade attending a school in an increasingly low socio-economic area and my teacher would sell chips, water and candy at the back of our classroom to buy textbooks. We were a class of 30 students and only had a handful of textbooks, forcing us to huddle together and share the materials. I remember
thinking how cool and fun it was to have access to all my favorite snacks during silent reading
time but then it clicked in me. Do students in the fancy town over have to buy a bag of hot chips
to get a textbook? Why did my friends and I have to spend a dollar every other day at school in
hopes we would get a book in return? I remember our teacher would bring the jar of money out
and show us much we collectively raised so we could buy books and we would cheer and dance
in excitement. But the very moment that my teacher had to buy textbooks for our class was the
second this all was wrong. Why didn’t my school provide any of these essential materials? This
was my “aha” moment when I began to understand that because we lived in a poor
neighborhood and we weren’t white we weren’t treated the same.

Karlee’s Story

As I gave the front desk security officer my ID, he asked if I had drawn the short straw. If
he had asked me this once, he had asked me a dozen times. This was his same greeting each
time I came to substitute teach here. I was escorted to my assigned classroom for the day and
locked inside until it was time for the students to arrive, as was the routine. As one class after
another arrived, as usual, they brought interesting and unexpected challenges with them.
Sometimes there were only two or three students in a class, each with their assigned staff
security member. The staff members were there mainly to do a physical take-down when
needed, which happened often. In my last class of the day, there was only one female student in
the class. I recognized her right away from previous times I had worked there, and I was sure
there was a valid reason she was in a class all by herself. She immediately let me know she
refused to do any work, cursing me out when I turned on the CNN 10 Student News video that
was part of the assignment for the day. I remained, at least in outward appearance, unphased
as I left the video playing. She pulled a chair up to the front of my desk, into “zone 2”, a violation that an individual student’s staff member typically addressed immediately. Students were to remain in “zone 1” areas at all times, according to the rules. The entire room was broken up into several zones, for the protection of the teachers in the case of aggressive students. Different color tape on the floors indicated these zone boundaries. After exhaustingly arguing for five minutes, she positioned her chair right back in front of my desk, as her staff member seemed to concede. She began to reveal to me a story I would never forget. It began with the news she had just received that her mother would be visiting in two days. I made eye-contact intermittently as she spoke, but I was also mindful that the students I often encountered here were seeking to offend, shock, or repulse their audience. Part of this had to do with their age, but perhaps part of it also had to do with the neglect they’d experienced all their lives. Negative attention can feel better than no attention. I stayed as on-task as possible, especially working here, since losing control of the room could be hazardous to the well-being of all those within it. These children come from unimaginable life circumstances. Most of them have been chewed-up and spewed out by the foster care system at this point. More often than not, their parents were incarcerated or not in the picture for one reason or another. “Dumped” into this group home because there is nowhere else for them to go, they belong to the state until they become of age, at which time they are released into society with whatever tools they have or haven’t been equipped with by that time to navigate the world. Their stories reflect a life of abuse and neglect of countless varieties, stories where they are the victim as well as ones where they are the victimizer.
She explained that the last time she saw her mother was quite a few years ago at this point. The last memory of her mother, as she explained to me in detail, was her mother and her aunt setting her on fire as she lay asleep in her bed. She was 9 years old.

The legal system kept them apart until now, as both women were found guilty of this crime and served jail time. Because of some horrible fluke in the system, now her mother was able to get in contact with her, and now wanted to make amends for what she had done. I listened as she explained what it felt like, what it looked like, what it smelled like, to be doused in gasoline and set on fire by her own mother. I could barely believe what I was hearing. When she was finished telling me this, she stood up and made a flippant comment about the “lame-ass” reporter on the CNN 10, as if what she had just said was nothing. As I stood there trying to hold my composure as my heart was shattered for this child, she leaned over, flicked one of my curls with her finger, and whispered, “I would have never ever told you that, but ya got curly hair, so it’s alright.” This prompted her staff member to spring up and get between her and I as if she had challenged me physically. (Of course, I didn’t feel that she had, but this was exceedingly against the rules for her to do this) That particular day, my hair was very curly. I usually didn’t go out with my hair natural, but had overslept, throwing it up in a messy bun with some of the curls falling out. Naturally, my hair adheres to Sicilian ethnic traits, curly to the roots. Somehow, this seemingly small factor built a bridge in the eyes of this young student. This was something that I spent many hours thinking about afterwards. In fact, I thought about this girl and the details of her story for months afterwards. What it must feel like, to have your own mother try to kill you in what may be the most vicious and violent way possible. And what on earth was it about curls that made her open up to me this way?
This idea of “Culturally Responsive Teaching”, also referred to as “Culturally Relevant Pedagogy”, has been around for decades, but seems to have gotten more attention in recent years. This topic cannot be addressed without mentioning the pioneer of this concept, the first to define “Culturally Relevant Pedagogy”, Gloria Ladson-Billings. As an American pedagogical theorist, faculty educator at the University of Wisconsin–Madison School of Education, and researcher at the Wisconsin Center for Education Research, Ladson-Billings is renowned for her work in the fields of Culturally Relevant Pedagogy and Critical Race Theory. Since the early 1990’s, Ladson-Billings has built upon research surrounding the intersectionality of culture and teaching. She conducted a comprehensive analysis on the state of education in 2005, presenting her findings in a presidential address titled, "From the Achievement Gap to the Education Debt: Understanding Achievement in U.S. Schools.” In this speech, she outlined what she called the "education debt", highlighting the combination of historical, moral, socio-political, and economic factors that have disproportionately affected African-American, Latino, Asian, and other non-white students. In her research, she emphasizes the three key conditions necessary to promote academic success within the urban classroom: student learning, cultural competence, and socio-political consciousness. It is her belief that through a deep socio-political consciousness, educators can begin to become aware of the unique socio-political experiences within their classrooms.

Ladson-Billing’s research largely reflected the social injustices in society as well as in education. The injustices she spoke of, especially the achievement gap, are also largely documented elsewhere. For example, the No Child Left Behind Act (NCLB Act) was made in
efforts to help students and schools become more successful, with the original intent to help promote the productivity in certain groups within the elementary and secondary school system. However, the NCLB Act has wholeheartedly become a hindrance to the future success of these children. According to the conditions of the NCLB Act law, schools are mandated to test students on their reading, writing and math skills and based upon these results, would be awarded appropriate funding (Klein 2015).

In an instance of disproportion of government funding, thousands of students across the Chicagoland area have been affected. According to the Indiana Department of Education Compass website in 2014-2015, East Chicago Central High School a populace 50.1% black and 47.4% Hispanic, over 70% of the population is on free and reduced lunch (84.4%). With these statistics and a high school that is placed in an urban area, only 47.4% (143 students) of their student population passed their ECA (End of Course Assessment) standardized test. 52.6% (159 students) did not pass. On the other hand, in the town of Munster, only a 15-minute drive away from East Chicago, where 64.0% of the student population is white, 6.1% are black and 19.4% are Hispanic. With these student demographics and students taking the exact same English and Math ECA, 94.4% (337 students) passed and 5.6% (20 students) did not pass. When we compare these differences among the test scores and demographics, the students who come from Munster have done very well. Munster has continuously been funded and provided with abundant resources to help students succeed in the classroom. These unfair monetary dispersions of resources are a form of educational racism that bleeds into the classroom, widening what we call the achievement gap.
The achievement gap, according to Susan Ansell from the Education Week, is defined as “…the disparity in academic performance between groups of students. This achievement gap shows up in grades, standardized test scores, course selection, dropout rates, and college completion rates, among other success measures. It is most often used to describe the troubling performance gaps between African-American and Hispanic students, at the lower end of the performance scale, and their non-Hispanic white peers, and the similar academic disparity between students from low-income families and those who are better off.”

We must acknowledge that these students come from backgrounds where they are plagued with the disproportionate funds whether it be inside or outside the classroom. These students come from homes that often are on the welfare system and mass incarceration is the “norm” within the community. It’s imperative to acknowledge the deeply rooted racism that is ingrained in the very fabric and culture of our educational framework, systemically upheld, and emboldened for generations. Schools on the south side of Chicago, for example, have been underfunded, devalued and exponentially been closing down in predominantly high minority demographic areas. When schools are improperly funded this only leads to lower test scores and failing student performance rate. The deficiency in resources distributed among urban schools only hurts these students. When students aren’t given the proper materials like textbooks, upgraded classroom technology, and redefined curriculums to help aid in their success, they inevitably fail. If school budgets are being regulated through the results of standardized test scores and we aren’t even giving our students the proper materials to study and pass these tests, then how are they going to get better? How are these students going to progress and grow if they are exponentially stuck in a cycle of corruption and disproportion?
“Schools just like mine, with students who look like me, talk like me and want something better like me, simply don’t have the resources to get there. Students of color in poverty-stricken neighborhoods are nowhere near treated with the same financial graciousness as a student from a white affluent area” (a quote from Gio, reflecting on her own educational experience). Although the issues within the educational system are multifaceted and deeply complex, effective ways to help students of color in the classroom are emerging as we evolve our idea of culturally relevant pedagogy.

Building upon the social justice approach of Ladson-Billings, there is a great deal of research concerned with the need to represent the nation’s multiculturalism in the classroom. There is a plethora of information to be found backing up this multiculturalist-centered definition of cultural responsiveness in the classroom. For example, the *Imperial Journal of Interdisciplinary Research* published an article in 2017 written by Research Scholar from the Department of Education, Prachi Nadda, in which she maps out the task of education today as it aims towards a multicultural focus:

*Multicultural education is a concept built on the ideals of freedom, justice, equality and human dignity which is mentioned in the Declaration of Human Rights. It refers to any form of education that incorporates the histories, texts, traditions, beliefs and values of people from varied cultural backgrounds. It recognizes the roles which schools can play in developing the values and attitudes necessary to sustain oneself in the interdependent world of today. The education system values the cultural differences and reflects them through the students, teachers and various communities.*
One can clearly see that a multicultural-centered approach to education is very much concerned with the social justice mindset first illustrated by Ladson-Billings, as these two approaches are not opposing, but instead are an extension-to or a deepening-of the understanding of what Cultural Responsiveness in the classroom truly is. Geneva Gay, Ph.D, the first educator to win an award from the National Association of Multicultural Education, constructed a 5-point plan for educators, following extensive research in which she illustrated how Culturally Responsive Teaching could be achieved. These 5 points are as follows: 1) developing a knowledge base about cultural diversity, 2) including ethnic and cultural diversity content in the curriculum, 3) demonstrating caring and building learning communities, 4) communicating with ethnically diverse students, and 5) responding to ethnic diversity in the delivery of instruction (Gay 2001). These 5 concepts provided educators with a checklist to follow in practice.

Zaretta Hammond is a former classroom English teacher who has been studying instructional design, teacher coaching, and professional development centered around the issues of equity, literacy, and Culturally Responsive Teaching for the past 18 years. Hammond finds deficiencies in the currently practiced Cultural Responsiveness in the way in which education remains to be structured. She expresses what is missing in the approach of Multicultural Education, as the celebration of diversity we see currently exhibited in most schools, stating, “(multicultural education) is a noble thing and critical to a high-functioning classroom and school climate, but it doesn’t have anything to do with learning capacity.
Although there is value in students’ seeing their own cultures reflected in places like the classroom decor, it won’t impact their cognitive abilities” (Hammond 2017). She calls this practice “The Small World Approach.” In her findings, this attempt to reach students is based mostly on stereotypes and what she calls “surface culture.” While this kind of teaching is necessary and important, it’s not the whole of Culturally Responsive Teaching, which focuses on learning capacity. Hammond goes on to say, “if [a student] is reading three grade levels behind, (multicultural teaching) is not going to do much to accelerate that.” In these terms, Culturally Responsive Teaching is more about building the learning capacity of each individual student. By these terms, the focus of classroom structure is then reconfigured in order to leverage cognitive scaffolding, tailoring learning methods to fit that which students as they come to the classroom. It is teaching with the knowledge of where students are coming from, geographically, culturally, spiritually, and meeting them that that place, and teaching to those factors. A quote from Cynthia Kopkowski of the National Education Association (NEA) summarizes the wrong and right way to practice Culturally Responsive Teaching:

*Culturally responsive teaching is not about one lesson on Martin Luther King Jr. during Black History Month. It is not serving tacos in the cafeteria on Cinco de Mayo. Beyond heroes and holidays, it is about understanding students’ home life, their language, music, dress, behavior, jokes, ideas about success, the role of religion and community in their lives, and more. It is bringing the experiences of their 24-hour day into the seven-hour school day to give them information in a familiar context.*
We have come very far with respect to Cultural Responsiveness in the classroom; but we still have very far to go. Critical new research and the theorists at its center seem to find that the standard blueprint for education in America (its core practices), not individual educators approaches to diversity or lack thereof, is what gravely misses the mark. Culturally Responsive Teaching under these terms is much more holistic than many have thought previously. In fact, when it is in practice, it may not even look “culturally responsive” to an outsider looking in. One way to gauge whether a teaching approach is culturally responsive by these contemporary standards is whether “diverse” students (for lack of a better term)—students of color, English language learners, immigrant students—are learning; in other words, are they exhibiting exponential growth over time. If they are not succeeding academically within the classroom norms, that “norm” approach might not be culturally responsive.

This “norm” that the standard blueprint of education teaches to is detailed in the work of Sandra M. Lawrence, Associate Professor of Psychology and Education at Mount Holyoke College. Dr. Lawrence teaches courses in anti-racist education at Mount Holyoke to Secondary educators continuing their education. In an article she published in the Journal of Teacher Education titled, "Beyond Race Awareness: White Racial Identity and Multicultural Teaching", she delves into the context of White racial identity in the U.S. She states, “Being White is viewed as a "normal" state of being which is rarely reflected upon, and the privileges associated with being White are simply taken for granted” (Lawrence 2). She is suggesting that the issue is not that we are too different to find a common ground to meet, but that we see one culture as “normal”, while that of another group as contrastingly “abnormal”. Dr. Lawrence also speaks about the well-known declaration of “color-blindness”, the implication that one does not “see”
or acknowledge racial differences, as being a large part of the problem. She instead, through her teaching, adheres to the practice of recognizing and honoring our differences and educating ourselves as well as our students on these traits that make all of us unique. She teaches in her workshops and training programs that society as a whole must “unlearn racism” by honoring the idea that culture matters and this needs to be reflected in education.

The various information we found solidified for us what kind of foundational methods are needed to begin this process of education that is practiced with restorative justice in mind with respect to those that education is intended to serve. Especially after delving into the research, we completely agree that students are at their greatest potential capacity for learning when the presentation of the curriculum meets them in their own context of the world. The question at the head of all of this research becomes what does Culturally Responsive Teaching look like in practice?

There are many ways in which we can begin to challenge the ideas and traditions of teaching to a “norm.”

(Gio)

Given that I personally grew up in a community that was heavily infested with crime and intensely low graduation rates, I have been able to experience many of the same ailments that plague the urban community; through my own personal testimony and the incorporation of building learning communities and communicating with ethnically diverse students, the use of cultural Ebonics and incorporating aspects of my student’s culture within the curriculum allows
the students to have a higher academic success rate. I do believe that the academic success rate within my classroom had increased.

I currently work at Exploratory Academic Advising, and part of my job is to mentor and co-instruct a freshman experience course. Majority of my students are first-generation college students, students of color and non-traditional age students. I worked alongside with one of the advisors from the office and she would speak to students in a very proper respectable manner but there was still a disconnect with the students to get them to open up with the advisor in the classroom. Once I began to speak to my students, I assessed the classroom and spoke to my students in colloquialisms and Ebonics. It was as if a light was lit within them immediately. Their faces lit up in excitement and responded positively. When students, specifically students of color, hear a language or dialect that they speak commonly at home outside their natural environments and can speak in their native tongue in the classroom with the teacher it allows the student and instructor to have a connection between classroom and culture. I had the pleasure of being able to interact with my students and getting them to open up. The use of Ebonics when speaking with your students allows your students to have a sense of familiarity within the classroom and their learning space.

Equally, having an instructor who is a person of color not only gives students the additional acquaintanceship that is beneficial to their learning success but promotes a positive role model that reflects the urban demographic within the educational community.

(Karlee)
As educators, we can begin with teaching the “hidden rules” of school to our students within an urban setting. This is a teaching strategy that can be used to help students who may default to certain behaviors that help them at home or in their neighborhood but may not be acceptable behaviors in school. It must be acknowledged that these are more likely than not higher-order thinking skills. These actions and attitudes that help a student adapt and thrive in a low-income community, such as fighting to defend one’s self, often clash with those that help one get ahead in school. The student’s home or neighborhood environment may be unpredictable. Having reactive skills might be particularly important. Traditionally, these kinds of actions are met with negative consequences at school- but how are these students to be expected to “turn off” these kinds of survival instincts? We could be proactive, teaching students that actions such as this are counterproductive in school, where a learner must plan ahead, rather than react, to succeed. It is important to recognize and respect that these different rules and behaviors are survival skills for some children in their world outside the classroom.

Given all of our research combined with our experiences, we are of the belief that true Culturally Responsive Teaching is achieved through taking the time to understand each student’s socio-economic status and its relation to their perspective of what may be perceived as “success” and what is not. It is the understanding of their dialect and its origins. It is the value and importance of teaching our students how to code-switch without subverting the use of home speech, such as African American Vernacular, in and out of the classroom. Culturally Responsive Teaching must be addressed throughout the entire system. The best practices must be communicated from the top-down. It is unsustainable and exhausting when it comes from the bottom-up. It cannot be addressed in one classroom because that one classroom houses
students who are outside the cultural norms, for example. We must also always be evolving and fine-tuning our approach, continuously adapting to the individual needs of our students, in order to meet them where they are, in a way that honors who they are, without applying a systematically biased baseline to their achievement process.
Works Cited


Post Conflict Reconstruction

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Abstract

Sub-Saharan Africa is a region that frequently encounters ethnic conflicts and civil wars. In particular, Rwanda and the Democratic Republic of Congo (DRC) are two states that have a long history of conflicts, especially during the 1990s. These conflicts have political, economic and social consequences which need to be addressed in their post-conflict reconstruction policy. The purpose of this research paper is to examine the genocide and civil war in Rwanda and the two civil wars in the DRC and, to develop a reconstruction policy that could be integrated into future efforts in the region. By looking at various academic sources, government and NGO reports and news articles, this paper was able to compare and contrast both Rwanda and the DRC by analyzing the role of colonization, the conflicts itself and finally the post-conflict reconstruction efforts in both states. Through the research, the results indicated that both states focused their post-conflict reconstruction efforts on political, economic and social reform, and development. However, the results showed that Rwanda’s reconstruction efforts were more successful due to the rise of a dominant political party, economic growth through international aid and cohesive reconciliation process. Finally, I was able to utilize Rwanda’s reconstruction policy to create a policy that focuses on security, reconciliation, and development. It is important to point out that while on paper, reconstruction policies may seem well formulated; however, many factors make it difficult to predict whether or not it would succeed in the real world.
Post Conflict Reconstruction

Ever since the past century, there has been an increasing amount of wars and conflicts around the world. Sub-Saharan Africa is one of those regions that frequently experiences a lot of conflicts, from ethnic conflicts to civil wars. Many factors contribute to these conflicts including political, social, and economic instability in numerous Sub-Saharan states. Once these conflicts eventually end, countries need to focus on post-conflict reconstruction which centers around security, reconciliation, and development. Rwanda and the Democratic Republic of Congo (DRC) are two states that have experienced devastating civil wars that had socio-economic, political and humanitarian consequences. These two states share many similarities and differences in their history, conflicts, and their path to post-conflict reconstruction. By looking closer at their post-conflict reconstruction and development strategies, a reconstruction policy can be developed and perhaps integrated into future reconstruction efforts.

Colonization

The role of European colonization had a monumental effect on both Rwanda and Democratic Republic of Congo and, therefore, is a precursor to many of the conflicts that these two states would experience in their future. Although Belgium colonized both of these states, the colonial rule in the two territories was completely different. In the early 1900s and up until World War I, Rwanda was under German colonial power. However, “Rwanda subsequently came under Belgian rule as a League of Nations mandated territory and later as a United Nations trust territory, until independence in July 1962” (Newbury, 1983, p. 257). Belgium ruled Rwanda indirectly by placing local elites in power and in charge of administrative duties. It was not until Colonialism that distinction between the two ethnic groups was distinguished, which also lead to the establishment of the Tutsi elites in a superior status (Clapham, 1998, p.197). In 1959, a Hutu
uprising took place which stripped the Tutsi elites from power and established themselves as the ruling majority. Over this period and up until independence, hundreds of the Tutsi population were killed, and many others were forced to flee into exile in neighboring states (“Rwanda: A Brief History of the Country,” n.d.). The impact of the Belgian colonization was that it reinforced ethnic division that would fuel future conflicts in the late 1990s.

On the other hand, Belgium colonial rule in the Democratic Republic of Congo was completely different. Rather than the Belgian government ruling the DRC, King Leopold II of Belgium controlled it as his personal territory and ultimately exploited the state for his own use. From 1885 to 1908, The DRC was established as the Congo Free State and was under Leopold’s rule. Congolese people were forced to be slaves in order to harvest Congo’s natural resources such as ivory, rubber, and diamonds. During Leopold’s 23 years rule, many horrific atrocities were committed against the native Congolese. These acts include the mutilation of people’s hands, massacres, and deliberate starvation and diseases. There are estimates that the death toll was between six to ten million (Weisbord, 2003). It was not until 1908 that Leopold’s actions gained international attention and was condemned by the international community. Leopold was forced to give up the colony, and the Belgian government took the territory as part of their colony until their independence (Weisbord, 2003). Ever since their independence, the Democratic Republic of Congo faced many political, economic and social instability which contributes to future conflicts and wars in the state.

**Conflict**

The Belgian colonization of both Rwanda and the Democratic Republic of Congo laid the foundations to many of the conflicts and wars in their future; particularly the impact they had on ethnic divisions among the people. After independence, factors such as lack of political, economic
and social power in both of these states set the stage for the states’ failures in the future. Recent conflicts and civil wars in both Rwanda and the Democratic Republic of Congo have taken place in the late 1990s.

Between 1990 and 1994, Rwanda consecutively had a civil war and a genocide. The civil war began when exiled Rwandans, composed of mainly Tutsis, formed a group called the Rwandan Patriotic Front (RPF). In 1990, the Rwandan Patriotic Army (RPA) and Rwandan Patriotic Front (RPF), who composed of Tutsi refugees and exiles, invaded northern Rwanda from their home-base of Uganda (Kuperman, 2000). The invasion intensified ethnic tensions between the two ethnic groups and efforts by the government took place in which all Tutsis in Rwanda were labeled as accomplices of the RPF. In 1993, the civil war ended and peace negotiations resulted in a power-sharing agreement known as the Arusha Accords; which was made between the RPF and the Rwandan government. The agreement would allow for the return of refugees and a coalition Hutu-RPF government. However, Habyarimana, the Rwandan president, and other Hutu extremist groups rejected the terms of the agreement and developed a plan that would carry out the Rwandan Genocide. Their preparation for the genocide included training militias, broadcasting anti-Tutsi hate on the radio, and plotting to kill moderate Hutu leaders and Tutsi civilians (Kuperman, 2000). Everything was set into motion when Habyarimana's plane was shot down at the beginning of April 1994 (Kuperman, 2000; Power, 2001). Many of the perpetrators of the genocide were Hutu militiamen, soldiers and ordinary Rwandan civilians who were encouraged through the government-sponsored radio to partake in the genocide. Throughout the genocide between April and July of 1994, nearly one million Tutsis and moderate Hutus were killed (Corey & Joireman, 2004, p.73). According to Verwimp (2004), “In just three months, more than 10 percent of the general population and approximately 75 percent of the Tutsi ethnic minority population were
It was already too late by the time regional and international interventions took place in Rwanda. In July 1994, the RPF was able to capture the Rwandan capital of Kigali and eventually the rest of the country; which led to the collapse of the Hutu government (Clapham, 1998). This drove the Hutu government and other perpetrators of the genocide to flee to the Democratic Republic of Congo, then known as Zaire, as well as thousands of refugees affected by the genocide.

The aftermath of the Rwandan Genocide had a profound effect on the Democratic Republic of Congo and would become the prelude to the state’s civil wars. The end of the Rwandan genocide was marked by a massive influx of refugee migration and set into motion the collapse of the already weak DRC government. According to the UNHCR (2000), “...there were over two million refugees in neighboring countries, including some 1.2 million in Zaire, 580,000 in Tanzania, 270,000 in Burundi and 10,000 in Uganda” (p.246). The majority of refugees settled in the Eastern part of the DRC which included Hutu Rwandan military groups (ex-FAR) and militias, known as the génocidaires (UNHCR, 2000). The group used the camps as an operating base where they regrouped and trained. This created tension between the Rwandan government and the DRC. The Rwandan government was afraid that they would regroup and return to Rwanda to continue the genocide. This led to Rwanda invading the DRC with the aim “of destroying Rwandan Hutu refugee camps and establishing a buffer zone for Rwanda, Uganda and Burundi against border rebel attacks” (Reyntjens, 2007, p. 307). The invasion led to the First Congo War (1996-1997) which caused the Rwandan government to set a coup against the DRC’s president Mobutu Sese Seko, and installed a new government with Laurent Kabila as president. However, the tension between the DRC and Rwanda continued to escalate which led to the Second Congo War, also known as Africa’s First World War, which lasted from 1998 to 2003 (McGreal, 2008). The
conflict forced neighboring states to intervene and take sides in the civil war. Uganda and Burundi allied with Rwanda while Angola, Zimbabwe, Namibia, and Chad backed Kabila and his government (Reyntjens, 2007; Clark, 2001). The civil war eventually ended with a stalemate which produced a ceasefire known as the Lusaka Accord in 1999 (Reyntjens, 2007). Subsequently, the aftermath of the war would lead to political instability and the exploitation of the DRC’s natural resources by neighboring states and rebel groups.

**Post Conflict Reconstruction**

When civil wars and conflicts eventually end, states attempt to restore peace and development becomes a top priority in their post-conflict reconstruction agenda. In Rwanda and the Democratic Republic of Congo, the core reconstruction focus was on political, economic, and social restoration and development.

The political reconstruction and transitional phase of post-genocide Rwanda were led by the Rwandan Patriotic Front (RPF). The political transition was dominated by the RPF in which they enforced the terms of the Arusha Accords and installed a transitional coalition government and parliament. Most political parties in Rwanda were able to take up seats in the government and parliament with the exception of the National Revolutionary Movement for Development (MRND) and the extremist Hutu party Coalition for the Defense of the Republic (CDR) (Reyntjens, 2004, p.178). Both of these parties were banned from taking government positions due to their role in the genocide. The coalition government consisted of a Hutu president and prime minister while the RPF placed their military leader Paul Kagame as Vice-President and defense minister (Uvin, 2001; Reyntjens, 2004; Reed, 1996). However, while the government was said to be a coalition, there was no doubt that the Rwandan government was dominated by the RPF and, especially, its military leader Paul Kagame (Uvin, 2001; Reyntjens, 2004). According to Reyntjens (2004),
“While it officially rejected ethnic discrimination and even the notion of ethnicity, the RPF rapidly reserved access to power, wealth and knowledge to Tutsi. The only exception was the Cabinet, where a number of Hutu served as ministers in order to give a symbolic expression of national unity” (p.187). The transitional period lasted from 1994 to 2003. It ended with the adoption of a new constitution and followed with a presidential and legislative election.

The Rwandan genocide had a devastating impact on its economy. After the genocide, thousands of people were either slaughtered, fled the country, or became internally displaced persons. While the government had completely collapsed, so had the economy. It is estimated that in 1994, the GDP had fallen to 50 percent of the previous year’s size. Also, livestock herds, which contributes to 5 percent of the GDP, were almost completely wiped out (IMF, 2000). Since the genocide, the government has focused its attention on economic and social development. In 2000, the Rwandan government adopted its ‘Vision 2020’ policy strategy that outlined goals to transform Rwanda into a middle-income country by 2020 (Curtis, 2015). The Vision 2020 identifies six interwoven pillars including: good governance and a capable state, human resources development and a knowledge-based economy, a private sector-led economy, infrastructure development, productive and market-oriented agriculture, and regional and international economic integration (‘Rwanda Vision 2020’, 2000, p.13). In addition, Rwanda’s economic development relied heavily on international aid. Western countries such as the USA, the UK, and the Netherlands become important donors partly due to getting criticisms over their inadequate response to the genocide (Curtis, 2015). For example, during the transitional period between 1994 to 1999, USAID gave economic assistance to Rwanda with about $61 million (USAID, 2018). During the Rwanda transitional period, its GDP growth rates averaged more than 10% per year between 1994 and 2004.
and have been greater than 5% a year since then (Curtis, 2015). Overall, Rwanda’s economic growth and development were seen as a success in the international community.

Both the civil war and genocide took a devastating toll on Rwanda’s population. Since 1994, the Rwandan government has focused on justice, reconciliation, and unity as their top priority. The government adopted a national reconciliation strategy with four objectives: “the provision of assistance to people hurt by the war; the restoration of internal security; the strengthening of the justice system; and the repatriation and resettlement of refugees and displaced persons” (IMF, 2000, p. 7). In 1999, the government established the National Unity and Reconciliation Commission (NURC). The NURC has worked to organize meetings, conferences, and workshops to promote unity and reconciliation. Since its creation, the NURC has started running solidarity camps to educate Rwandans on their history, civic education, and national unity and reconciliation (Waldorf, 2009). According to Waldorf (2009), “the camps have been used to reeducate demobilized soldiers, former insurgents, and released génocidaires before their reintegration into society” (p. 103). Other community interventions include a monthly service day known as Umuganda. According to Specia (2017), “For the monthly day of service known as Umuganda, every able-bodied Rwandan between the ages of 18 and 65 must work on a designated project for three hours.” The hope is that through these interventions, the community is able to work together in rebuilding their community as well as reconciling with each other.

In efforts to create national unity, the government has dismissed the ethnic identity terms of “Hutu” and “Tutsi.” Instead, they have created an all-encompassing Rwandan identity known as Banyarwanda, the people of Rwanda (Zorbas, 2004, p. 43). In addition, Article 9 of their constitution calls for “eradication of ethnic, regional and other divisions and promotion of national unity” (“Constitution of the Republic of Rwanda,” 2003; Waldorf, 2009). As well as various
constitutional amendments, the government has also passed multiple laws that prohibits divisionism and discrimination. Another part of Rwanda’s reconciliation process was the establishment of a judicial court in the international, national, and community level. In 1994, the United Nations responded to the Rwandan genocide by establishing the International Tribunal for Rwanda (ICTR) which was intended to prosecute those responsible for organizing the genocide (Corey, 2004). In addition to the Tribunal courts, Rwanda had a national court system that tried people for genocide crimes. It is important to note that the genocide had a substantial effect on the Rwandan judicial system, nearly all of the judges and lawyers fled or were murdered (Corey, 2004). After the genocide, the remaining legal professions had to work in poor conditions that lacked resources and staff. The insufficient staffs and the overwhelming caseload led the government to pursue a traditional community court system known as Gacaca. The goal of the Gacaca courts was to promote reconciliation and healing by proving community members a platform for victims to tell their story and to hear cases brought against the accused genociders (Corey, 2004; Zorbas, 2004).

Post-conflict reconstruction and development in the Democratic Republic of Congo revolved around peace agreements. In 1999, the Lusaka Ceasefire Agreement was signed between the DRC and five regional states. However, the ceasefire was often violated, and the peace process was stalled. This caused even more violence and insecurity in the country. Following the ceasefire, the United Nations established a peacekeeping mission, the UN Organization Mission in the Democratic Republic of the Congo (MONUC), to help with the peace process. MONUC was the largest and most expensive mission with 17,000 troops and an annual cost of $1 billion (Reyntjens, 2007, p.310). The mission was responsible for implementing and monitoring the ceasefire, the disarmament, demobilization and reintegration (DDR) of armed fighters, and helping out with the
election process. In 2002, a peace agreement was made through the Sun City Accord and was signed between the DRC’s president Joseph Kabila and Rwandan president Paul Kagame.

After the Sun City Accord, the government went through a stage of democratization. The accord established a power-sharing agreement among the five major parties. During the transitional period, “Kabila was given the presidency, and four vice presidents were appointed alongside him, one from each of the major political-military forces in the country” (Dobbins et al., 2008, p.127). In addition, efforts took place to set up a government that composed of a National Assembly and a Senate (Reyntjens, 2007). A referendum on a new constitution and election was scheduled for 2005; however, it was postponed to 2006 due to logistical issues. The DRC had its first democratic election in 2006, and Joseph Kabila was elected as president. However, since 2006 the DRC would face many corruption and instability within their government.

The two civil wars took an economic toll on the DRC’s already weak economy. The instability in the late 1990s, caused the overall per capita GDP to fall from $380 in 1960 to $141 in 1997 (Dobbins et al., 2013, p.183). The economic decline was partly due to the state losing control of critical mines in the east which was an important source of the state’s revenue. Many of the mines are owned by rebel groups which have led to armed conflicts over the control of the mines. Foreign aid played a crucial role in economic reconstruction and development. Reconstruction efforts were led by the European Union with the support of the World Bank, the IMF, the African Development Bank and other organizations (Dobbins et al., 2008, p.130). According to Dobbins et al. (2013), “Total foreign assistance, excluding expenses for peacekeeping operations, elections, and humanitarian assistance, rose from $200 million in 2001 to some $800 million in 2004 and 2005” (p.191). In addition, the transitional government relied on international aid for their budget, with more than 40% of the budget coming from foreign donors.
Since its economic reconstruction efforts, the DRC has struggled with economic growth and getting control of their mining resources.

During the transitional period, the government focused mainly on security, economic stabilization, and their election process. As a consequence, there was not a lot of efforts in the reconciliation processes. In 2003, as part of the Sun City Accord, the government started their peace and reconciliation efforts with the establishment of the Truth and Reconciliation Commission (TRC). As part of the agreement, the commission was to last temporary; only during the transitional period. However, the commission ultimately failed due to ongoing violence which prevented them from conduct investigations and the TRC instead focused on conflict prevention and mediation activities (ICTJ, n.d). In addition, the DRC’s judicial system was in disarray that lacked independence and trained personnel; which has led to corruption within the system. Lastly, the overall insecurity has caused fighting and ethnic tension to continue throughout the years especially in the eastern part of the DRC (Dobbins et al., 2008).

**Compare and Contrast**

There are many similarities and differences in the post-conflict reconstruction process in Rwanda and the Democratic Republic of Congo. Both of the states pursued a reconstruction policy that involved in political, economic and reconciliation development. However, overall post-conflict reconstruction was successful as a whole in Rwanda compared to the Democratic Republic of Congo.

First, political reconstruction started with the implementation of a transitional government in both of the states. Both of the governments in the transitional period focused on creating a multipower government. The Rwandan government set up a coalition government while the DRC appointed a president and had four vice presidents from different political parties. The main reason
that Rwanda was successful in political development was due to the fact that RFP had clear control over the government. On the other hand, the political environment was unstable in the DRC which caused one of their presidents to be assassinated. Both of the states attempted to democratize by ending their transitional period with a presidential and legislative election.

Next, both of the states relied heavily on international aid for their economic development. In fact, the transitional government’s budget came from foreign assistance and donation. In Rwanda, with the help of international assistance and various economic reforms, the country was able to have economic development and growth. On the other hand, the DRC faced many challenges to their economic development. International aid had a small impact on their economic growth, and the government had a hard time controlling mining areas in the eastern region. In addition, constant fighting in the DRC, particularly in the east, prevented its economy from developing.

The reconstruction efforts in the DRC primarily focused on political and economic development. As a result of this, not a lot of effort was placed in reconciliation. The DRC attempt of reconciliation was with the Truth and Reconciliation Commission in 2003. However, this was seen as a failure due to lack of funding and corruption. As a consequence, the state faced a lot of ethnic tension and violence. However, Rwanda’s reconstruction policy consisted of a well-established reconciliation process. Due to the nature of the genocide, everyone in Rwanda was impacted by it. The reconciliation process first started with the government promoting national unity by creating one Rwandan identity and by banning ethnic classification. Next, justice and reconciliation were pursued through the international, state and community level courts. A lot of the reconciliation success came from the community level with the implementation of Gacaca courts and community education. In general, by having a stable government and international
assistance, Rwanda was able to rebuild itself after their genocide. Their reconstruction policy and its success were able to help Rwanda towards a more positive direction. On the other hand, The DRC was not able to reunite itself socially, politically and geographically which set the stage of failure in their future.

Policy

State building and reconstruction are essential in post-conflict states. Post-conflict states have taken various reconstruction policies; however, many of them share the need for establishing security, political reform, economic development, and reconciliation processes. Based on the cases of Rwanda and the Democratic Republic of Congo, many elements contributed to the success and failure of the states’ reconstruction efforts. Between these two states, Rwanda has taken great strides in its reconstruction efforts. By looking at Rwanda’s post-conflict reconstruction, a policy can be developed. I recommend a reconstruction policy that focuses on three main objectives: security, reconciliation, and development.

The first step to a state’s reconstruction process is providing security. This is done through ending a conflict through a peace agreement and then enforcing it whether through an internal or external actor. The political transformation starts with the establishment of a transitional government which is composed of a coalition of both a dominant party and smaller political parties. Over the transitional period, government institutions need to be rebuilt in order to restore the government's legitimacy. This is done through a gradual democratization process that consists of a presidential, legislative and judicial elections and reforms. Depending on whether or not a state has any experience with democratic elections, help from external actors such as the United Nations would benefit them in their electoral process. For example, the United Nations Electoral Assistance
Division (UNEAD) have provided short-term electoral assistance for countries who are democratizing.

Next, a reconciliation process is vital in the post-conflict reconstruction policy. As we all know, the consequences of civil conflicts are devastating on a state’s population who ended up either dead, displaced or as refugees. Moreover, the population suffers from severe psychological trauma. Modeling off Rwanda’s reconciliation process, a state should establish a national and community court system to prosecute people who were responsible for the civil conflicts and other mass atrocities. In the community level, members of the community should come together to reconcile whether it means through a Gacaca court or educational workshops.

The last part of the reconstruction process is economic and social development. Economic development would include the following objectives: stabilize the economy, revive the agricultural sector, restore social services and implement economic reforms. With these objectives, the hope is that the economy can be repaired and it would help facilitate economic growth. Economic development is not possible without the help of international aid. Organizations like the World Bank, IMF, relief agencies and other international NGOs would be key external actors that would help with a state’s economic development. Social development is another crucial element in reconstruction. First, the state needs to be able to provide social protection for their people so that they feel safe to stay in the state or return. Next, a poverty reduction program should be implemented by the government to promote poverty reduction, employment, and social development. Socially, the state needs to find a way to reintegrate ex-combatants into society as well as starting a reconciliation process for them. Lastly, the government needs to help resettle and promote the development of displaced personnel and refugees.
While this policy only scratches the surface to post-conflict reconstruction, it is, however, a good starting point and guideline. Before states can start their reconstruction efforts, they need to assess their situation and look at past reconstruction efforts in neighboring states. Many post-conflict African states can look at reconstruction efforts in Rwanda and perhaps be able to model off on their reconstruction policy. One benefit of my policy is that it takes the main reconstruction points from Rwanda’s post-conflict reconstruction efforts. The policy has three main objectives (security, reconciliation, and development), which are an essential part of any state’s post-conflict reconstruction efforts.

Some people might critique this policy by saying that it is too idealistic. First, the policy assumes that a state is capable of meeting the three objectives of security, reconciliation, and development in their post-conflict reconstruction efforts. However, many states have failed to meet even two of these objectives due to the fact that they focus their attention on other development strategies. Another criticism of the policy would be that economic development relies greatly on international aid. A key issue would be coordinating the aid efforts and providing enough financing that would help a state recovery and rebuild. In addition, efforts need to be in place so that a state can sustain its own economy once international recovery aid eventually stops. The last critique focuses on the broadness and vagueness of the policy. The policy only lays out reconstruction recommendations that a state can take. However, my policy can be improved with time and by assessing a state’s post-conflict condition, and finding where reconstruction efforts are most needed.

Conclusion

Throughout much of their history, both Rwanda and the Democratic Republic of Congo have gone through a lot of devastating conflicts that had a tremendously impacted on their overall
stability. The consequences of European colonialism had set the foundations for both of these countries to struggle economically, politically and socially. Throughout much of the 1990s, both of the countries have gone through civil conflicts which consequently has led to millions of its people dying as well as being displaced. Once the civil conflicts ended in both states, the overall objective was post-conflict reconstruction through political, economic and social development. However, the two states would pursue different reconstruction efforts which would set the stage of success and failure in their future.
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Applying Ruin in Gothic Literature to the Living Conditions in Rust Belt Cities

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Background & Thesis

Loss of identity, sense of low self-worth, and hope for future success are prevalent in Gothic literature as well as rust belt cities because the narratives associated with both involve financial disparity, emotional defeatism, and a deficiency of infrastructure. Gothic literature provided a medium in which decomposing structures, which were the result of failing social systems, act as signs of decline in a character’s mental, physical, or emotional wellbeing. The genre shows the progression of social issues that affect human behavior; thus, it can be used to understand and eventually repair social systems that have previously failed in rustbelt cities. Authors, like Edgar Allan Poe, used fictional stories to direct their readers’ attention towards social issues of the nineteenth century, the depictions of Gothic landscapes and characters are applicable to the lives of Americans currently living in the rustbelt region. As the region’s name would suggest, cities in the rustbelt have experienced structural decomposition in their retail and manufacturing sectors that is similar to those described in Gothic works. Decay of a built environment – whether it is physical like architecture or intangible like the idea of government – can lead to emotional defeatism, financial disparity, and loss of identity. Researchers Karen Dale and Gibson Burrell at Lancaster University state,

If these [industrial presences] and the processes which they contain are destroyed, we might ask if this ruination destroys the workers’ psyche. Since the identity of working-class individuals is often associated with their place of employment [or ability to be employed] and if these [structures] are ruined, then so too may well be the livelihoods, careers, and self-esteem of those who worked within them (Burrell and Dale, 110).
The purpose of this paper is to analyze and deconstruct Gothic literary techniques and to juxtapose these against the mental and physical decline associated with America’s rust-belt cities. We can begin to understand the residents of these cities, who are surrounded by structural decay, which will encourage further debunking of the myths surrounding Rust Belt Cities. The vocabulary and terminology of Gothic literature from approximately 100 years ago are useful for charting economic deprivation in rust belt cities in the Midwest due to decline in jobs, school funding, and transportation infrastructure. I use the works of Edgar Allan Poe (1809 - 1849), Charlotte Perkins Gilman (1860 - 1935), and James Joyce (1842 - 1941) to analyze three key terms within the topic of economic deprivation and structural decline that are affecting rustbelt cities: defeatism, financial disparity, and loss of identity.

Mapping Rust Belt Cities

A quick Google search of the term, “Rust Belt Cities” will reveal a list of Northern American cities that have roots in heavy industry and production. However, this does not accurately reflect the issue, since there are many cities spanning the country that were once heavily reliant on industrial factories and are now facing economic crises because those industries are either failing or they have already closed down. Historian Brendan Jennings outlines his process when creating the map in (Figure 1) thus:

I found in my research that the term "rust belt" is more of an overlaying network of dying industrial systems/regions within a larger macro region in the united states. Almost like little fingers reaching out in a splatter pattern across a massive area between the Mid-Atlantic states and the Midwest…From the Wyoming Valley of Pennsylvania, to the Cairo Vincennes railroad line that supplied the coal fields of Southern Illinois, to the automotive giant of Michigan, to the textile regions of Massachusetts here is the map in its full glory (Jennings, 2010).
Following is a comprehensive list of rustbelt cities in the US:

- Pittsburgh, PA
- Erie, PA
- Bethlehem, PA
- Youngstown, OH
- Canton, OH
- Cleveland, OH
- Steubenville, OH
- Gary, IN
- Flint, MI
- McKeesport, PA
- Wheeling, West VA
- Detroit, MI
- Milwaukee, WI
- Buffalo, NY
- Rock Island, IL
- Baltimore, MD

Rather than focusing on the differences of each city, we – as a society – need to focus our efforts on mitigating the key, systemic issues such as financial disparity, emotional defeatism, and loss of identity that are present across America’s rust belt region.

Structural Ruination

For the purposes of my research, systemic ruination will be defined as the gradual loss of finances, resources, and infrastructure that rustbelt city residents experience because of massive economic decline in cities that were heavily reliant on America’s industrial sector. Ruination is a domino effect that has burdened rust belt cities by negatively influencing the citizens’ ability to
be financially self-sufficient and to earn a living wage due to the closing or migration of businesses as well as the loss of America’s manufacturing power.

When we look at cities that used to specialize in automotive production and development, like Detroit, MI or we look at cities whose focus resided in steel production, like Gary, Indiana, we must understand their history in terms of infrastructure before we are able to find a remedy for the ruination that is plaguing them – such as school closings and business migration to more affluent towns. Businesses that migrate relocate resources – like jobs - out of the city often resulting in a rise in abandoned buildings which lowers the neighboring residents’ property and land value. Intercity or interstate migration of businesses also takes away the consumer’s choice of where to buy and how much to pay for goods.

I found three connecting themes led to the development of an association between Gothic literature and rust belt cities which were the narratives’ depictions of survival and belonging, the portrayals connecting social issues with an individual’s identity, and the analysis of how built environments can change human behavior and character. Our environments play a key role in our development. Our homes, our domestic spaces mirror who we are and what we aspire to be. Therefore, the materials we use to decorate our homes and even our personal rooms contribute to our identity as well as the identity and ethos of our neighborhoods. When our environments are not stable or functioning optimally, these “ruined” environments influence how we perceive ourselves and how others view us. Living in a rustbelt city is particularly challenging because of the neglected and dilapidated architecture, which is the result of systemic ruination.

Edgar Allan Poe: Financial Disparity in *Fall of the House of Usher*
I say insufferable; for the feeling was unrelieved by any of that half-pleasurable, because poetic, sentiment with which the mind usually receives even the sternest natural images of the desolate or terrible. I looked upon the scene before me—upon the mere house, and the simple landscape features of the domain— upon the bleak walls—upon the vacant eye-like windows— upon a few rank sedges—and upon a few white trunks of decayed trees—with an utter depression of soul which I can compare to no earthly sensation more properly than to the after-dream of the reveler upon opium—the bitter lapse into every-day life—the hideous dropping off of the veil. There was an iciness, a sinking, a sickening of the heart—an unredeemed dreariness of thought which no goading of the imagination could torture into aught of the sublime.

— *Fall of the House of Usher* — Edgar Allan Poe

Thus, at the very beginning of Edgar Allan Poe’s *Fall of the House of Usher*, the narrator shares his feelings of shock at seeing the current state of the house. Poe is able to accurately capture the effect that dilapidated architecture can have on a person’s behavior which can eventually lead to a change in that person’s character. Burrell and Dale, have argued, for instance that, “Nothing about the ruined building can be taken for granted. They are often unsafe. The distribution of the physical elements of the building produce and even force a disruption in our organized way of thinking” (Burrell and Dale, *Academic Research Premiere*). Thus, the decay of the architecture, culture, and way of life, affects the ability of rustbelt cities to organize and move past their industrial roots.

The ruination of cityscapes within the rustbelt can be directly linked to the mishandling or lack of funds. Financial disparity – and through it the loss of a city’s culture – is most forcefully portrayed in the decay of architecture and road infrastructure throughout the rust belt. Whether it is a house, neighborhood, or a city we - the residents - are a product of our environment to a large degree and when those structures become decayed, we lose a piece of our identity.
Charlotte Perkins Gilman & Loss of Identity in *The Yellow Wallpaper*

Based on the built environments emphasized in Gothic literature, like Charlotte Perkins Gilman’s *The Yellow Wallpaper*, we can see how the decay or dilapidation of one’s surroundings can lead to the decay of human spirit as well as the mind. The main character in Charlotte Perkins Gilman’s *The Yellow Wallpaper* loses her sense of self and begins to see a darker, more desolate, version of herself trapped behind the decaying wallpaper of the room. Her identity becomes submerged in her surroundings to the point that she cannot differentiate between her physical life and that of the mental dysfunction which she is experiencing. Similar to people of rust belt cities, the character is coerced by the existing institutional persuasions – acknowledged as her husband, the “wise” physician, to use scientific means (i.e. medication) in order to fix her problems. Her recovery is constantly undermined by his influence.

Gilman provides a critique of the male-dominated corporate structure of hospitals and modern medicine in the treatment of women. Instead of facing her problems, the main character self-medicates she gets some rest, sits quietly in the room, refuses to talk to anyone about her issues besides her husband who is her doctor. These are clear signs of depression that mirrors the stifling and dilapidated room. This story is about much more than just the postpartum depression that it is known for.

Charlotte Perkins Gilman and Built Environments

During the 1800’s, it was commonplace for arsenic to be used in wallpaper dye and for lead to be used in paint. Textile companies advertised the rich hues and dyes made from arsenic without first testing the effect it would have on the human body. In “When Poison was Everywhere,” Haniya Rae reminds us that,
The main character in Charlotte Perkins Gilman’s 1892 short story The Yellow Wallpaper, . . . descends into madness and believes that the source of her illness stems from the wallpaper in her room. ‘It makes me think of all the yellow things I ever saw—not beautiful ones like buttercups, but old foul, bad yellow things,’ she says. ‘But there is something else about that paper—the smell! (Rae, The Atlantic)

This narrative reminds us of the negligence surrounding lead disposal used by corporations in Flint, Michigan and East Chicago, Indiana. Gilman’s character is a perfect homage to the influence our built environments have on our physical and mental wellbeing as well as our sense of identity because she exemplifies how structural decay can inhibit rehabilitation. Eventually, Gilman’s character begins to express her longing to leave the room and walk in the garden by hallucinating about – and later taking on characteristics of – the woman behind the wallpaper. Gilman writes,

At night in any kind of light, in twilight, candlelight, lamplight, and worst of all moonlight, it becomes bars! The outside pattern I mean, and the woman behind it as plain as can be. By daylight she is subdued, quiet. I fancy it is the pattern that keeps her so still. It is so puzzling. It keeps me quiet by the hour (7).

Gilman’s character stays in that room for three months during a summer holiday. Presumably, the walls would sweat and cause the wallpaper to wilt and smudge. In one scene, Gilman has the maid speak about how the paper smeared the lady’s clothes; the relationship of how we are categorized as wrong or as criminal because of where we come from or our origins becomes immediately apparent. The smears from the wallpaper mark the narrator as being somehow inadequate, dirty, or distant when compared to everything outside of her environment, which in this case is her room. Before falling to insanity, the narrator has a brief lapse of emotional defeatism which stems from her husband’s inability to take her seriously.
James Joyce & Financial Defeatism

The recurring themes of loss and defeat in Gothic literature can be applied to the lack of systemic support affecting citizens in rust belt cities. Juxtaposition between two of Joyce’s short stories, “The Dead” and “Araby,” shows the correlation connecting social status, financial wellness, and built environments. “The Dead” features a middle-class family that has considerable social standing, hosts parties, and are educated enough to avoid jobs that require harsh labor. The short story also opens a realm of discussion about the loss of culture and the difficulties in humankind’s ability to change. Moreover, “The Dead” shows how the worries of the middle-class are developmental in nature - since they focus on culture and change - whereas in “Araby” we see the working class is concerned with surviving (i.e. possessing a residence, having food to eat, and using money to pay bills). Although commonly associated with the destruction of youthful love, “Araby,” also has much to tell us about the emotional and mental state of citizens who are dependent on government intervention. The term government intervention is used to address the need for change at an authoritative level instead of relying on grassroots actions to promote awareness and change. The infrastructure of rust belt cities is tumultuous because of the residents’ inability to move past their industry roots, which has led to a rise in unemployment, low education levels, and low land and property value that must be addressed by government officials.

By connecting the themes of loss and defeat within Gothic literature to the effects that living in structural ruin has on the working class, we can analyze the similarities between fictional narratives and real spatial decline. The main character in James Joyce’s “Araby” does not have a name but there is a wealth of information about his environment. Joyce opens the story by illustrating an abandoned house on the corner and children playing in muddy streets, alleyways,
and neighborhoods that would now be described as ghettos. As the character walks away from the bazaar, the burden of his dependency on his uncle is almost tangible. If he never had to wait on his uncle to give him money to go to the bazaar, then he would have easily bought his love a gift and returned home to give it to her. However, Joyce purposefully walks us through the process of the character leaving home to later leave the bazaar empty handed because he wants to emphasize the financial and emotional defeatism felt by the working poor; this is a narrative that continues to persist in rust belt cities today.

Conclusion

In 2015 CityLab researcher, Alastair Boone, found that the average jobless rate in small or medium size rust belt cities reached 7.7% which at the time was 2.5% above the national jobless rate (Boone, *CityLab*). The era of Gothic literature ended over 100 years ago but the issues that were prevalent in Gothic narratives can still be found in the issues plaguing rust belt cities in 2019. Citizens are surrounded by the ruins of the nation’s industrial era and trapped in the past.

Figure 2 is a chart that shows the percentage of gain or loss from peak population in rust belt cities as quoted in Torey Hollingsworth’s and Alison Goebel’s *Revitalizing America’s Smaller Legacy Cities*.
Gothic themes of loss and defeat, the decline of stable environments and architecture, and the financial need for basic utilities are prominent realities for the residents of rust belt cities. Stories like Edgar Allen Poe’s *The Fall of the House of Usher* and James Joyce’s “The Dead” illustrate the ability of the wealthy and middle class to receive education which allows them to enjoy a life without heavy labor or economic disparity. Yet, their portrayal of the working class, in stories like Joyce’s “Araby,” usually sets the characters in plain or dilapidated houses, involves diverse interactions with death, and the characters work in harsh environments at menial jobs that pay minimum or low wages, which is similar to jobs common in rustbelt cities (Figure 3).

In 2009, an article in The Economic Commentary journal showed that the median household income across four rustbelt cities (Cleveland, OH; Detroit, MI, Buffalo, NY, and Pittsburgh, PA) was an estimated $29,500 (Hartley). Historically, these jobs only required low levels of education; thus, negating the pursuit of a higher degree. Today, these societal structures are repeating in cities that house decaying monuments like the steel mills in Gary, Indiana. Even though our country has made record-breaking advancements in the realms of science and technology, the highest paying jobs in rust belt cities require harsh – and at times deadly – labor; thus, subjecting citizens to lives that parallel those of the characters in Gothic literature. By illuminating and unbiasedly identifying these issues we can use Gothic literature as a tool to analyze and repair societal systems that once failed rust belt cities.

Figure 3 is an average sector distribution of jobs in smaller legacy cities as quoted in Torey Hollingsworth’s and Alison Goebel’s *Revitalizing America’s Smaller Legacy Cities*. 
Reading Gothic works like Edgar Allan Poe, Charlotte Perkins Gilman, or James Joyce will not fix the systemic ruination that we see in the rust belt. However, it can help serve as an analytical tool toward understanding the struggle of the residents of rust-belt cities with identity, emotional defeatism, and financial disparity. Afterall, there are real people living in rust belt cities and their narratives should not mirror the dystopian stories from 100 or more years ago.
Works Cited


Discriminatory Practices & Effects on Protest Participation

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Abstract

Why do some people participate in political protests, but other do not? I argue that minorities and those who have faced discriminatory practices are more likely to engage in protest marches. Using data from the 2016 American National Elections Studies Pilot Project, I assess the individual-level determinants of protest participation using regression models. Results have implications for better understanding how individual’s experiences affect protest participation.

As political protests are one method of participating in politics, results also improve our understanding of the relation between individuals and the democratic society we live in.
Introduction

Why do some people engage in political protest, but others do not? Since his inauguration President Trump has engaged in multiple controversies and received many criticisms of his policies. After his initial executive order to initiate a “Muslim ban”, restricting travels to the U.S. by certain groups, protests in opposition to the President’s executive order ensued shortly after. The Muslim travel ban, or Executive Order 13769, lowered the number of refugees to be admitted into the United States in 2017 to 50,000, suspended the U.S. Refugee Admissions Program for 120 days, suspended the entry of Syrian refugees indefinitely, and directed some cabinet secretaries to suspend entry of those whose countries do not meet adjunction standards under the U.S. immigration law for 90 days. Approximately 27 air passengers coming into airports around the United States were either detained or sent home on January 28. By January 29 and estimated 375 travelers had been affected by the order. However, the largest protest organized against President Trump came the day after his inauguration, millions across the United States and across 30 countries protested on January 21, 2017, during the Women’s March, making it the largest single-day protest in the history of the United States. (Editors 2018)

The question on why some people are willing to sacrifice wealth, social status, and sometimes even their lives for a common cause is something to consider. The real knowledge lies in understanding why some people who are seemingly in the same situation and will suffer the same consequences respond so differently. Protest behavior itself can be exhibited differently due to how strongly you feel about a grievance. At the center of every protest are the grievances of a group, be that they experience illegitimate inequality, feelings of relative
deprivation, feelings of injustice, or moral resentment about some state of affairs (Klandermans, 1997). This distinction is important in the context of protest, because in a conflict of interests’ people are more inclined to take an instrumental route to protest to enforce changes, whereas a conflict of principles more likely leads to protests in which people express their views and indignation (Van Stekelenburg, Klandermans, Van Kessel, & Ellis, 2009).

In addition, scholars believe that people will only become mobilized if efficacy, emotion, and a threat to their identity is present (Stekelenburg & Klandermans, 2013).

To add to our understanding of protest participation, I examine the impact of discrimination on the likelihood of participation in a protest. Specifically, using data from the 2018 American National Election Studies Pilot study, I assess how discrimination based on race and ethnicity and on skin color affects protest participation and petition. I find that discrimination based on race and ethnicity reduces an individual’s likelihood of participating in a protest and petition, while discrimination due to skin color increases the likelihood of protest participation and petition.

In the rest of this paper I begin by providing a literature review on what may cause an individual to engage in the political sphere. Then I turn specifically to focusing on protests and petitions and provide testable hypothesis on how discrimination effects protest and petitioning.

**Literature Review**

Political scientists have identified a set of factors that contribute to protest participation. While methods of inquiry vary considerably, literatures for protest participation can fall into a few
broad categories: sex or gender, political engagement, education, income, and political knowledge or party identification. Citizens have increasingly participated in new forms of political activity. Whether categorized as “protest” or “unconventional” participation, these new activities are more focused on single issues. Examples of these protest activities include signing a petition, attending a demonstration, or boycotting a product. Moreover, engagement with the political process is one of the most direct and important factors in predicting participation. Since the 1970’s, studies of political behavior show that men are more interested in politics and more frequently discuss politics, tune into public affairs programs on television, read newspapers, and report reading stories about political events. In a study of social networks of political discussion partners, Mendez and Osborne (2010) found that both men and women perceive women to be less politically knowledgeable than men, without regard to actual levels of knowledge. Given that political knowledge is often regarded as a prerequisite for political discussion and other forms of political involvement, perceptions of women’s political knowledge may inhibit subsequent political activity. Women, or the sex of an individual can challenge the likelihood of protest participation in many ways. Often, women face oppression in the work field, as well as in their homes and communities, and potentially across all aspects of their lives.

While education is widely recognized as having a strong correlation with multiple forms of civic and social engagement, literature has proposed multiple aspects of formal education that could conceivably have an impact on civic and social engagement. A compelling explanation for the link between education and political engagement is that education sorts people according their relative social status. The research literature on civic and social
engagement, both old and new, is replete with references to the impact of education. Written over 30 years ago, Converse (1972) memorably phrased his description of the tight link between education and engagement: “Whether one is dealing with cognitive matters such as level of factual information about political or conceptual sophistication in its assessment; or such motivational matters as degree of attention paid to politics and emotional involvement in political affairs...” (Campbell 2006). However, the more education means a higher level of political tolerance, regardless of one’s educational environment, because education increases “democratic enlightenment”—better known as political tolerance.

Moreover, Low-income citizens are far less likely to be political engaged. It can be said that “low- income people lack funding to effectively advocate” therefor their needs and their political involvement are under-represented as a result. However, existing literature explains the low levels of political engagement can take many shapes. Conservatives argue that receiving government assistance fosters dependency and decreases personal motivation-traits that are not likely to lead to the entrepreneurial spirit needed to undertake acts of political participation (Mead 1997). Others suggest that government assistance serves as a lifeline for many poor citizens and thus, suppresses any anger or resentment that might inspire political participation (Edelman 1964). All political activities require an input of either time or money, but certain activities, such as contacting a public official or working on a campaign, also require certain "civic skills" that can be acquired in various nonpolitical settings, but when applied to politics, can allow for more meaningful and effective participation. Because impoverished citizens are "so poorly endowed with these participatory factors," they have become "a very inactive group" (Verba, Schlozman, and Brady 1995:398; see also Gant and Lyons 1993). Verba,
Schlozman, and Brady do note that individuals are more likely to participate in the political system when they are motivated by personal needs, such as jobs, housing, health care, and neighborhood crime. Ultimately, though, resources are more indicative of patterns of political participation than are the issues around which citizens might participate. (Lawless and Fox 2001) For example just two percent of Americans at the bottom of the income and education ladder attend campaign meetings and rallies or conduct campaign work, compared to 14 percent of people at the top, a factor of seven to one. Economic inequality depresses political engagement, and especially that of people with lower incomes. (McCarty n.d.)

**Thesis & Hypothesis**

People respond to the world as they perceive and interpret it. To better understand why individuals may protest, I examine the categories of why someone might protest or become politically engaged, like having faced discrimination of their race and ethnicity or by their skin color. Discrimination can occur in any human community or settlement, highlighting the difference in treatment between members of different groups, intentionally singled out and treated worse, or not given the same opportunities. Attitudes towards minorities have been marked by discrimination historically in the United States. Nearly seven in 10 adults in the U.S. report having experienced any discrimination, with 61 percent reporting experiencing day-to-day discrimination, such as being treated with less courtesy or respect, receiving poorer service than others, and being threatened or harassed. Almost half of all adult’s report experiencing major forms of discrimination, which include police unfairly stopping, searching, questioning, physically threatening or abusing them; neighbors making life difficult for them or their family
upon moving into a neighborhood, a teacher or advisor discouraging them from continuing their education; or experiencing unfair treatment when receiving health care. Individuals who have experienced discrimination, come across this unfairness in all realms of their lives, i.e., employment opportunities, education, housing, voting, borrowing or getting approved for credit, and throughout government. Thirty-four percent of American Indian/Alaska Natives, 23 percent of Blacks, 19 percent of Hispanics, 11 percent of Whites and 11 percent of Asians report experiencing these slights almost every day or at least once a week. Around half or more Black (60 percent), AI/AN (50 percent), Asian (49 percent) and Hispanic (45 percent) adults say their lives have been at least a little harder because of discrimination, with one in 10 AI/AN and nearly the same percentage of Black adults (8 percent) saying it has made life a lot harder. (American Psychological Association 2015)

Recently, at least 50 people were killed and 50 wounded, in a hate filled terror attack targeting two mosques in the New Zealand city of Christchurch during Friday prayer. The gunman apprehended on his way to his third location, posted a 73 page manifesto titled “The Great Replacement”, a reference to the Great Replacement and white genocide theories. Emailed to over 30 recipients, including the Prime Minister’s office and several media outlets, just minutes before the attacks, the gunman expressed several anti-immigrant sentiments in his manifesto, including hate speech against migrants, white supremacist rhetoric, and called for all non-European immigrants in Europe to be removed. Protests condemning the attacks in Christchurch have taken place around the world. The attack has caused outrage amongst Muslims and immigrants, but the conversation in Australia was already in motion on whether racism and hate speech had become normalised. Within hours of the mass shootings, Fraser Anning,
described as far-right senator issued a stated in which he blamed the attack on Muslim religion, “The real cause of bloodshed on New Zealand streets today is the immigration program that allowe muslim fanatic to migrate to New Zealand in the first. Sparked with outrage, 1.4 million people signed an online petition demanding the senator resign for “supporting right-wing terrorism”. Thus, I hypothsize that:

\[
H1: \text{The more discrimination someone has experienced the more likely they are to protest or petition.}
\]

Research Design & Methods

To assess the impact of protest participation I use data from the 2016 American National Elections Studies Pilot Project. My study has two dependent variables, first, protest: During the past 12 months, have you joined in a protest march, rally, or demonstration, or have you not done this in the past 12 months? It has been recoded to 1’s and 0’s. Second, is petition: During the past 12 months, have you signed a petition on the Internet or on paper about a political or social issue, or have you not done this in the past 12 months? It has been recoded to 1’s and 0’s.

This study also has two independent variables, first, discrimination based on race and ethnicity: How much discrimination have you personally faced because of your ethnicity or race? Second, discrimination based on skin color: How much discrimination have you personally faced because of your skin color (e.g. light, medium, or dark)?
I also control for gender (female): If R indicates gender is not male or female: What is your gender?, education: What is the highest level of school you have completed or the highest degree you have received?, age, and party ID.

**Analysis**

<table>
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<th>Dependent variable:</th>
<th>protest</th>
<th>petition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discrimination of race/ethnicity</td>
<td>(1)</td>
<td>(2)</td>
</tr>
<tr>
<td>Discrimination of skin color</td>
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<td>-0.860***</td>
</tr>
<tr>
<td>Female</td>
<td>-0.178</td>
<td>-0.161</td>
</tr>
<tr>
<td>Age</td>
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<td>-0.032***</td>
</tr>
<tr>
<td>High School Graduate</td>
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<td>0.066</td>
</tr>
<tr>
<td>College Graduate (Bachelor’s)</td>
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<td>0.508</td>
</tr>
<tr>
<td>Party ID</td>
<td>-0.334***</td>
<td>-0.313***</td>
</tr>
<tr>
<td>Constant</td>
<td>-0.779</td>
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<tr>
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</tr>
<tr>
<td>Akaike Inf. Crit.</td>
<td>397.732</td>
<td>394.903</td>
</tr>
</tbody>
</table>

*Note:*

*p<0.1; **p<0.05; ***p<0.01

In this section, I test whether discrimination affects likelihood of engaging in protest and petition. Since my dependent variables are binary, and American National Election Survey is a
survey, I fit the models using logistic regression with survey weights. Table 1 presents the results of the logistic regression models. Again, the dependent variable, respectively is protest, which is coded as 1 if the individual protested in the last 12 months, and petition is coded as 1 if they petitioned in the last 12 months.

In Table 1, Model 3, notice that the result has a negative relationship with the discrimination of race and ethnicity, meaning that while discrimination based on race and ethnicity does have statistical significance, it did not increase the likelihood of an individual protesting. Notice the relationship between discrimination based on skin color and Model 3 is positive, meaning that discrimination based on skin color and the likelihood of an individual protesting is not only statistically significant, but also relevant.

Bringing about different results, Model 6 demonstrates that discrimination based on race and ethnicity and discrimination of skin color are not significant enough to say the two have a relationship. We can conclude that discrimination based on race and ethnicity, discrimination based on skin color, age, and party ID all have a statistically significant relationship with the likelihood of an individual choosing to participate in a protest or petition.

Figure 1 shows the substantive impact on protest participation based on discriminatory practices against race and ethnicity. Again, notice that the relationship between discriminatory practice against race and ethnicity is negative. This figure demonstrates that even though individuals have experienced discriminatory practices based on their race and ethnicity, it does not mean that they are more likely to participate in a protest or petition.

However, in Figure 2, showing a positive relationship between the probability of an individual participating in protest and the those who did perceive more than a moderate
amount of discrimination based on their skin color more than doubled the likelihood of protest participation than that of those who perceived discrimination based on their race and ethnicity.

Figure 1

Effect of Race & Ethnicity Discrimination on Pr(Protest)
Conclusion

Earlier I mentioned that characteristics such as gender, education, income levels or income inequality, and political knowledge may affect political engagement, i.e., protest participation and petition. While scholars have agreed that the above-mentioned characteristics are in fact correlated to protest participation, after reviewing the results of my analysis, results show that discrimination based on ethnicity and race hold a significant value in relation to protest participation. I find that discrimination based on race and ethnicity reduces an individual’s likelihood of participating in a protest, while discrimination due to skin color increases likelihood of protest participation. As unlikely as these results seem because color is so rarely considered separately from race in models, the answer is quite simple: colorism.
Both conventional public beliefs and existing academic research on colorism presuppose that variation in skin color predicts civic and social engagement. Colorism refers to the discrimination based on skin color. In the United States, colorism, rooted in slavery, is where slave owners typically gave preferential treatment to slaves with fairer complexions. While dark-skinned slaves toiled outdoors in the field, their light-skinned counterparts usually worked indoors at far less grueling domestic tasks. Colorism did not disappear after slavery ended though, often through black communities those with light skin received employment opportunities off-limits to darker-skinned blacks. (Bodenhorn 2006) This is the main contributing factor as to why upper-class families in black society were largely light-skinned. Shortly thereafter, light skin and privilege were linked in the African American and Latino communities. Colorism disadvantages dark-skinned people while privileging those with lighter skin. Research has linked colorism to smaller incomes, lower marriage rates, longer prison terms, and fewer job prospects for darker-skinned people. For example, light-skinned Latino’s make $5,000 more on average than dark-skinned Latinos. A Villanova University of more than 12,000 African-American women imprisoned in North Carolina found that lighter-skinned black women received shorter sentences that their darker-skinned counterparts. Although all races may experience discrimination, the intensity of that discrimination, the frequency, and the outcomes of that discrimination will vary differently by skin tone. Colorism is directly related to the larger system of racism in the United States and around the world. However, this is not racism per se, colorism is a prejudice that is not focused on a single group like blacks so much as on the level of blackness itself.
While racial discrimination is often what makes headlines and what most would assume causes people to mobilize and become politically active, results reveal that it is not necessarily the discrimination of race and ethnicity that brings the most participation in protests but that colorism and its practices have a more significant correlation to protest participation and further research on colorism and its effects on protest participation should be performed.
References


Analysis of Latin American Literature through a Mathematical Lens

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Abstract

Several of the most influential Latin American writers were interested in the sciences. Moreover, a handful showed an affinity to mathematics since childhood, eventually following careers as physicists, engineers, and mathematicians before turning their attention to the arts. In the end, they became novelists, essayists, and poets, who made significant contributions to their field. There is a large amount of existent traditional literature analysis research on Latin American authors. In the last sixteen years, research has shifted to include a focus on the connection between math and literature. However, this research focuses on interpreting the ideas of the universally acclaimed writer Jorge Luis Borges, studying his scientific thinking through his works, and demonstrating the writings included both basic and advanced math concepts even though he lacked a formal mathematical and scientific formation. Currently, there is a gap in the research which ignores the influential Latin American authors who were also prolific in mathematics. As a math and engineering student, I am interested in studying the work of Latin American writers with academic backgrounds in STEM fields--specifically mathematics. I intend to examine the writings of Ernesto Sabato, Guillermo Martinez, and Nicanor Parra for explicit math terminology and concepts. I will analyze the content of these writings and any references to popular mathematical theories during the time in which these authors were active. I am curious to find out if their strong background and understanding of mathematics influenced their literature.
Introduction

The 20th century was a prolific period for literature in Latin America. To mention a handful of distinguished writers, one should mention Nobel Prize laureates such as Gabriela Mistral, Miguel Angel Asturias, Pablo Neruda, Octavio Paz, Gabriel García Márquez and Mario Vargas Llosa. We also have the short stories of Jorge Luis Borges, Mario Benedetti, Julio Cortázar and Horacio Quiroga; the novels of Carlos Fuentes, Isabel Allende and José Donoso. These authors and many others had a strong influence not only in Latin America but worldwide, their works left a significant imprint in other literary works and their legacy echoes all way up to the present time.

The origins for the so called Latin American “boom” can be found in Paris right after the end of World War I, when many young artists and writers came back home from the Western front with a new mindset, their ideas developed into the surrealist movement during early 1920s. Paris attracted many young Latin American writers that were visiting Europe, interested in opportunities to exchange ideas and find the inspiration for their own works. In time, they brought the surrealist manifesto to the Americas and helped to make it popular. A notable example is Borges who in his youth went to study at Geneva and took frequent visits to Paris where he got in contact with some of the very first surrealistic writers, Borges adopted many of their ideas into his own work and later on he became one of the founders of literature of the fantastic. Neruda, who was one of the most influential authors of his time, also embraced the ideas of the surrealism and helped to spread them, causing a domino effect that propagated this literary style through decades.

Besides realism surrealism, the fantastic and magical realism, starting with Borges, the influence of sciences in the literature is noticeable. Although at the beginning is not frequent to find such influence, by the end of the century the reference and discussion of different STEM
related topics became more popular among writers, especially novelists. This trend continues in the 21st, and today many STEM subjects are popular topics of discussion in novels, essays and short stories of Latin American authors. Most of the time, the discussions cover STEM subjects briefly and they are not fundamental in the structure or argument of a literary work. The influence of sciences is a clear indication of the interest that fiction writers had in them. Where their interest in science came from can be found by researching their biographies and analyzing their writings.

The math-literature connection.

Recent research in Latin American literature has shifted to include a focus on the connection between math and literature. The reason behind this is the fact that mathematics is the basis for exact sciences, therefore proving the existence of a connection or affinity of writers with math is a way to ultimately determine the extent of the influence that exact sciences have in literature. Many of Borges’ publications introduce the reader to both basic and advanced mathematical concepts. In the last sixteen years, there has been a lot of research about the interest of Borges in math and its influence in his writings. Although Borges lacked a formal mathematical and scientific formation, his explicit interest in math shows his sincere fascination and affinity with numbers.

Borges used math extensively in many of his works, being in some cases fundamental to the structure of his novels and short stories. Among mathematicians worldwide, the short stories “The Aleph” (1945) and the “Library of Babel” (1941) are well known. “The Aleph” is a direct reference to the aleph numbers, which are sequences of numbers that represent the cardinality of well-ordered infinite sets. An example of an aleph number is the cardinality of the set of natural numbers. George Cantor, a German mathematician and founder of the set theory, defined aleph
numbers. In page 285 of this story, Borges mentions, “For the Mengenlehre, the aleph is the symbol of the transfinite numbers, in which the whole is not greater than any of the parts”. The word “Mengenlehre” is the German name for “set theory”. Another mathematical concept discussed in “The Aleph” is the infinity of the continuum, which also derives from set theory, being the cardinality of the real numbers. Cantor was active during the late 19th and early 20th centuries, some of his work and Borges while studying and living in Europe must have read some of his works and publications.

In “The library of Babel”. Borges alludes Euclidean geometry and talks about paradoxes. The fantastic library itself is a paradox, theorized by Borges to be infinite in size and being made by an uncountable number of hexagonal rooms connected with a staircase. Permutations, analytical series and set theory are all integrated in this story. The vivid description of the library provides the following information:

- Each hexagonal room contains 20 shelves of books.
- Each shelf contains 32 books and each book is exactly 410 pages long.
- Each page contains exactly 40 lines and each line contains exactly 80 characters.
- The characters consist of 22 letters, all lower case, the period, the comma and the space; 25 in total.

It seems that Borges intended the library to be a math riddle, using the information provided above one can determine after some calculations that the stack of all the papers in the library has a height that is 93 billion times the size of the known universe, while the stack of books is a 1834070 digits long number.

Borges also wrote a murder mystery story, “The death and the compass” (1942), where he uses mathematical series and geometry as the pattern of the killings. This story influenced the
works of future authors like Guillermo Martínez. Borges’ passion and love for math expose the reader to a wide spectrum of topics, there is no doubt that Borges teaches math through his literature.

Gaps in the literature

Currently there is no research about other influential Latin American writers that have a proved affinity with math and formal education in STEM related areas; although among them, we find physicists, engineers and pure mathematicians that worked in their fields for years before switching to a new career in literature, ultimately making significant contributions. These writers were prolific in both arts and exact sciences. While Borges only had a high school diploma, other writers had doctoral degrees in sciences; they also became novelists, essayists and poets. The current gap in the literature is the study of their work and the influence that their background had on it.

For this study, I examined the writings of Ernesto Sabato, Guillermo Martinez, and Nicanor Parra for explicit math terminology and concepts. I checked for any references to popular mathematical theories during the time in which these authors were active. The objective of my work is to find out if their strong background and understanding of mathematics influenced their literature.

The math and physics of Sabato

Ernesto Sabato (1911-2011) was an Argentinian novelist, essayists and physicist. He studied physics at Universidad de la Plata, where he got his PhD degree in 1938. In the same year, he started his postdoctoral fellowship in atomic radiation at the Curie institute in Paris. The next year he became a research fellow for MIT. In 1940, he returned to Argentina and got a teaching
position as professor of relativity and quantum mechanics at Universidad de la Plata. In his autobiography “Before the end” (1998), talks about the influence that surrealism had on him, exposed to it during his time on Paris. He states that: “At the Curie Institute, one of the highest goals for a physicist, I found myself empty. Beaten up by disbelief, I kept going because of inertia, which my soul rejected. During that time of antagonisms, I buried myself with electrometers and graduated cylinders during the morning and spent the nights in bars, with the delirious surrealists.”

The exposure to the ideas of surrealists was the catalysts of his shift to the arts, although he continued teaching physics until 1943. As a writer, he was a very prolific, winning many different awards and receiving recognition for his work through the rest of his life. Sabato won the best foreign novel Prize (France, 1975), the Medici Prize to the best foreign book (Italy, 1977), the Miguel de Cervantes Prize (Spain, 1984) and many more.

From all his works, the ones I use for this study are:

- “One and the universe”, 1945.
- “Man and mechanism”, 1951.

The first three are his most famous novels; the other two are essays and the last one the autobiography already mentioned. I read these works and searched for mathematical concepts. In
the novels and the autobiography, there is no reference of any specific math concept, neither a
discussion of a topic in math. In “Man and mechanism”, there are discussions of between a page
and a paragraph about Newton’s gravitational law, Einstein’s theory of relativity and logarithms.
However, is in “One and the universe: that the full knowledge and interest of Sabato in the exact
sciences is found, some of the findings are listed below:

- Page 10: He talks about mathematical logic, the Pythagoras’ theorem and hypothenuses.
- Page 12: “The entropy of an isolated system is strictly increasing”. Here he describes the
  behavior of a system’s entropy.
- Page 13: “The green of those trees that the air wags occupies an area of the spectrum around
  5000 Angstrom units”. He provides the wavelength of the electromagnetic spectrum that
  produces green color, and then he goes beyond and explains how a microphone captures
  the frequency of waves to create sounds. At the bottom of the page, he mentions sinusoids,
  logarithms, triangles and probability waves.
- Page 14: Sabato takes a long paragraph to briefly tell the story of how the theory of
  relativity changed the way we see the universe, from matter moving in space to unified
  time-space events. He mentions that matter is an expression of time-space curvature and
  that some relativists imagine a timeless universe.
- Page 16: “The Alfonsine tables, astronomical data used for computing the position of the
  Sun, the Moon and the planets relative to fixed stars”. The tables that he refers to are a
  collection of astronomical charts published by the king Alfonso X of Castile during the
  middle ages.
- Page 19: He mentions tensor calculus, algebraic structures, group theory and tetra
  dimensional geodesics, being the later an advanced topic in differential geometry.
- Page 22: He talks about W. Sitter’s theory of the universe’s expansion and gives an explanation using the relativity theory. In the next paragraph, he talks about mechanic vibrations and how they correlate to the frequency of an electromagnetic wave.

- Page 23: “Einstein’s first gravitational law states that the G tensor is null. Einstein modified his equation to make the space a closed one for long distances and give it a finite dimension”. He also mentions the big bang theory.

- Page 24: “Eddington combined the theory of relativity applied to the universe and the quantic theory applied to the atom”. On the next two pages, he talks about quantum theory, its evolution and the points of view that the scientific community has about it.

- Page 27: He mentions that the cosmic number (total number of particles contained in the universe) is $2136.2^{256}$.

After this, “One and the universe” talks about history and culture, it becomes more philosophical and discusses the ethics of science. This essay proves Sabato’s strong background, interest and affinity with both math and physics. Published in 1945, the essay mentions and discusses many theories that were popular during the first half of the 20th century, in the context of math and physics. Regarding math, there are mentions to advanced topics like tensor calculus, algebraic structures and group theory. At the time, group theory was a very popular topic and that is why Borges also uses it for “The Aleph”.

**Nicanor Parra and the creation of antipoems**

Parra was a very influential poet from Chile, but he also worked as a mathematician and physicist. Born in 1914, his trajectory of almost a century was very prolific, dying just recently in 2018. He got a bachelor’s degree in Mathematics and Physics from Universidad de Chile in 1937,
in the same year he published his first book “Songbook without a name”. From 1943 to 1947, he studied physics and advanced mechanics at Brown University. Afterwards he studied cosmology at Oxford University between 1949 and 1951. In 1952, he became professor of theoretical physics at Universidad de Chile. During the 50’s he was teaching at Columbia, Yale, New York University and Louisiana State University. He published his second book “Poems and antipoems” in 1954, antipoems are poems with less verses and more prose, Parra was the first antipoet. For many decades until retiring in the 1990s, Parra was a physics teacher, but he continued to write literature until the year before his death. His work and legacy in Chile are significant; many people compare him with Neruda as an outstanding poet. He was nominated four times for the Nobel Prize in Literature, although he never won one, he received the “Reina Sofía” Prize (Spain, 2001), the Miguel de Cervantes Prize (Spain, 2011) and the Pablo Neruda Ibero-American poetry award (Chile, 2012).

For this study, I selected his most important works, collections of poems and antipoems published between 1937 and 1993. These works are:

- “Songbook without a Name”, 1937.
- “Poems and Antipoems”, 1954.
- “Poems to Combat Baldness”, 1993

After reading them exhaustively, I could not find any reference of a mathematical concept or topic. Since these are the most representative of his works, it seems that although he had extensive formation and studies in math, it did not influence his works significantly. Parra’s antipoems focus in nature, human life, Chilean politics and topics related to humanities.
From Borges to Martínez

Guillermo Martínez is an Argentinian writer born in 1962. In 1992, he obtained his PhD in Mathematical Logic from the University of Buenos Aires. From 1993 to 1995, he was a postdoctoral fellow at Oxford University, this time period and his experiences while in Oxford were fundamental for his future works. Martínez writes novels and short stories, his style is a reminiscence of Borges writings, in fact, all his novels discuss math topics and most of them focus heavily in math. He won the Mandarache Prize (Spain, 2006), the Gabriel García Márquez Prize (Colombia, 2014) and the Nadal Prize for best novel (Spain, 2019).

For this study, I selected the following publications of Martínez:


The first one is a book that analyzes the mathematical content in Borges’ literary work and the passion for math that he had during his lifetime. Martínez research on Borges is one of the first serious studies about the connection between math and literature. As expected from the title and topic, this book is based in the math within the literature of Borges, discussing the rich mathematical content of “The Aleph”, “The library of Babel” and other works. “Borges and Mathematics” is a proof of Martínez’s mastery of math since he easily and clearly explains the favorite math topic of Borges, providing an explanation behind Borges’ reasons and motivations. Martínez is also a big admirer of Borges, the murder mystery novel “The death and the compass”
had lasting influence on him, since he found in this book his love for mathematical murder mysteries, and on the same style, he wrote three novels of his own.

“The Oxford Murders” is probably Martinez’s best work. A critically acclaimed best seller worldwide, this murder mystery novel follows the story of a logic professor assisted by his graduate student in the investigation of math-based murders. In the novel, the killer has strong knowledge in advanced math topics, carefully planning the murder of his victims and leaving at every crime scene a hint related to a mathematical shape that obeys a sequence. The hint is always a symbol that represents a unique geometry. The killing patterns and the time between each death also follow the behavior of a sequence, an absolute convergent sequence to be more specific. During their time together, the main characters work endlessly in trying to solve the case, finding out during the investigation that in order to stop the serial killer they need to decode the sequence of the shapes left behind and predict the next symbol in the sequence. After failing in decoding the sequence for several days, the professor and his student find a way to solve the encrypted code of the new clues and identify the sequence pattern, which leads to them solving the case. There is a movie (released in 2008) based on the book, directed by Alex de la Iglesia; also starred Elijah Wood, John Hurt, Leonor Watling and Julie Cox.

Out of all the math topics in the novel, the one that appealed to me the most was the Wittgenstein's rule-following paradox, which states: “No course of action could be determined by a rule, because any course of action can be made out to accord with the rule”. Originally, Saul Kripke established this paradox in 1982 (a philosopher of languages) but it has an analogy that can be found in mathematics and explained the following way:

- Assume that you have ever performed addition of two numbers greater than 20.
- Suppose that somebody asks you to calculate 28+32.

- Logically you are expected to calculate the answer using the rules of addition, as you know them, performing the operation 28+32=60.

- However, somebody can say that this is not true since previous knowledge of different addition operations (with numbers smaller than 20) does not justify the answer that you are getting.

- There is nothing that confirms or proves your solution, the answer could be 8 and you have no way to prove it wrong.

- You are susceptible to infinite interpretations and solutions for the problem.

- If you want to find the rules of addition for numbers greater than 20 without previous knowledge, then you have infinite interpretations of the rules.

- Therefore, conclude that interpretations by themselves do not determine meaning.

Other notable topic in “The Oxford Murders” is the principle of uncertainty, which says that “the more precisely the position of some particle is determined, the less precisely its momentum can be known”. The novel discusses about Gödel's Theorem, a theorem of logical mathematics for axiomatic systems. The year that Martínez arrived at Oxford, British mathematician Andres Wiles proved Fermat's Last Theorem. An alumnus from Oxford, Wiles developed a proof that had avoided mathematicians for more than three hundred years. The publication of the proof is one of the main events in the novel, although instead of Wiles a fictional character was the one who found the solution. Fermat’s last theorem says that the equation $x^n + y^n = z^n$ has no solutions in integers for values of $n \geq 3$. 
The “The Book of Murder” and “Alicia’s crimes” are other two mathematical murder mysteries. While the first one follows the same formula as “The Oxford Murders”, the second one adds a little more of fiction. “Alicia’s crimes” has been in stores since just two months ago, and although very new, it has already good reviews. The argument is about the missing pages in Lewis Carroll’s diary (the author of Alice in Wonderland), with references to Carrol and his most famous novel. “Alicia’s crimes” focuses deeply in mathematical series. It discusses topics in calculus, combination theory, statistics and group theory.

**Conclusions**

Sabato’s essays show a strong background and understanding of mathematics. His essays talk about popular theories in physics and math, also discuss the intersection between philosophy, mathematics and physics; but his novels lack any mention or discussion of relevant mathematical theories or concepts. After reading some selected works of Sabato, it is evident that he progressively abandoned the use of math in his works since “One and the universe” and “Man and mechanism” were published just a few years after he abandoned his career in academia. “One and the universe” was his first work. The mathematical background that he had influenced his early works only.

Parra had an extensive formation in advanced mathematics and physics, but nothing relevant was found in his poems. Mathematics had no influence in his writings.

Martinez is up to date in popular mathematical topics and theories. He is very prolific in both math and literature. For the case of Martinez, is evident that mathematics has a strong influence in his work since he wrote three murder mystery novels. Today he is viewed as the most important mathematical murder mystery author.
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Shirley Chisholm: Unbossed

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Abstract

Shirley Chisholm was a woman of strength and conviction. Her fierce attitude towards injustice aimed at women and those of the lower socioeconomic class made Chisholm a force to be reckoned with in the United States Congress, where she became the first African-American woman to be seated in the House of Representatives. Chisholm’s intersectional identity shaped her political rhetoric that refused to accept the old, traditional roles and stereotypes of women. Chisholm drew her strength from her intersecting identities as a second-generation immigrant Black woman and built a political rhetoric that mirrored women’s rights and the rights of those less recognized. She dreamed of a coalition that would bring equality to women and the poor. Chisholm battled sexism and racism as she fought her way to the House of Representatives in a male-dominated culture. Research conducted through analyzing Chisholm’s writings, her presidential poster and articles written about her and the culture of the second-wave feminist movement prove that she valued her many identities and used her experiences to create a more inclusive political platform, though her inclusiveness did cause divide among some of her supporters. Shirley Chisholm opened the door for both women and the Black population to rise to equal levels of representation in the United States government. Chisholm was a woman who was truly unbossed.
Shirley Chisholm: Unbossed

Shirley Chisholm’s political foundation was built upon her intersectional identity and outright refusal to accept the old, traditional roles and stereotypes of women. Chisholm identified as a woman, a second-generation immigrant, and a Black citizen of lower-class status. These many identities shaped Chisholm’s political rhetoric and her fierce personality that she used to fight for equality for all. This strong, inclusive rhetoric made Chisholm appealing to voters from a wide diversity of ethnic backgrounds.

Shirley Anita St. Hill was born on November 30, 1924 in Brooklyn, New York. Both of Chisholm’s parents were immigrants from the West Indian Islands. Chisholm’s father, Charles St. Hill, was born in British Guiana and spent time in both Cuba and Barbados before arriving in New York. Ruby Seale, Chisholm’s mother, grew up in Barbados and immigrated to New York when she was a teenager. Chisholm’s father gained employment as a “helper” in a cake bakery and her mother worked as a domestic. The Hills had four children and worked tirelessly to provide the “American Dream” for them. In 1945, the Hills were able to save $10,000 to purchase a three-story brownstone. Chisholm appreciated the incredible immigrant work ethic her parents possessed. Her parents had started their lives in Brooklyn with nothing and lived through the Great Depression, somehow able to raise four children and achieve success with only a domestic’s and laborer’s salary; and Chisholm admired them for this feat (Brown, 2018).

As a child, Chisholm traveled to her mother’s homeland of Barbados many times. Mrs. Hill preferred the British colonial education curriculum in Barbados over the education provided in New York’s public-school system. So, at the age of three, Chisholm and her siblings were sent to live with their grandmother in Barbados to attend school. Chisholm spent seven years in Barbados at the start of her education. Muriel Forde, Chisholm’s sister, stated that in Barbados,
children immediately began to learn reading, writing, and arithmetic. Students in Barbados were introduced to the significance of their studies and the discipline involved in academic seriousness. This early introduction of academic achievement allowed Chisholm to further her education in the United States (Brown, 2018).

Chisholm arrived back in Brooklyn at the age of ten. She became very close to her father in the following years and can attribute her political interest to him. Mr. Hill introduced his daughter to union and labor politics while she was attending an all-girls high school that was predominately White. Chisholm then went on to earn her undergraduate degree at Brooklyn College where she founded the university’s first Black women’s group. The group was called, “In Pursuit of the Highest in All.” During these years Chisholm found that she was a talented speech writer and had a knack for debating. While discovering these talents, Chisholm began to think about a career in politics (Curwood, 2015).

Chisholm’s cultural heritage greatly influenced her intellect and political ideology. She attributed her fine writing skills to her early education in Barbados and her “fearless” attitude to her grandmother (Curwood, 2015, p. 207). Chisholm felt the negative effects of racism growing up in New York, often hearing the White (and African-American) population concerned with the West Indian immigrants taking over their jobs and imposing their culture on American ideology. During this time, Chisholm developed her idea of Black solidarity and unity for all Black racial backgrounds. Chisholm used her multi-cultural identity to dispute the sociopolitical status-quo (Brown, 2018).

As she furthered her education, Chisholm began to focus on women’s equality, welfare, employment opportunity, and childcare. Chisholm completed her master’s degree from Columbia’s Teacher’s College in 1951 as she also worked for a preschool in Harlem. Chisholm
took a directorship position at Hamilton-Madison Childcare Center and served in the Bureau of Child Welfare while becoming involved in local politics. First, she engaged in tenant’s rights in public housing and helped a grassroots campaign to elect a Black civil court judge. During this campaign, Chisholm met her mentor Wesley McDonald Holder. After the campaign, the Bedford-Stuyvesant Political League formed, and Chisholm was named vice president. Furthering her political interest, Chisholm began working with the Seventeenth Assembly District Democratic Club and the Unity Democratic Club. With the backing of the Unity Democratic club, Chisholm won her first election in 1964 as the representative of the Seventeenth District in the New York State Assembly (Curwood, 2015).

Women voters played an important role in sending Chisholm to the New York State Assembly. Here, Chisholm began to focus on socioeconomic problems of both poor and working-class women and men of all racial backgrounds, though most emphasis was placed on furthering women’s rights. Chisholm went right to work and introduced legislation that echoed the concerns of her constituents. Chisholm began introducing bills that highlighted the importance of providing childcare for working women and those who were part of the welfare system. She fought to protect senior teachers from losing their jobs while on maternity leave and securing unemployment benefits for domestic, hospital, and farm workers. She pushed for an increase in minimum wage, affordable public housing, and civil rights training for police officers. Chisholm introduced a bill that made it possible for low-income students to go to college, legislation that is still in force in the Twenty-first century. Chisholm co-sponsored a successful bill that put an end to discrimination based on sex in 1967. She pushed to legalize women’s right to abortion across the state, but this bill was not successful in passage. Chisholm’s
aimed to give a voice to those who were not heard, the poor, non-White, and female citizens who elected her, a fundamental goal of her political career. (Curwood, 2015).

Chisholm was mindful not to let her ambition cloud her message of inclusion of all for fear that her personal motives may draw unwanted attention to her sex and ethnicity. Chisholm wanted to break the traditional gender role stereotypes and lead women in a political revolution. In the article, “Racism and Anti-Feminism,” Chisholm (1970) argues that women must “rebels” against stereotypes and roles societal dictation placed upon them. Chisholm suggests that young women are “psychological slaves and programed” the moment they emerge from the womb.

“The young woman (for society begins to see her as a stereotype the moment that her sex is determined) will be wrapped in a pink blanket (pink because that is the color of her caste) and the unequal segregation of the sexes will have begun” (Chisholm, 1970, p.4). Women will not be able to say “no” to life paths forced upon them without female legislative representation calling out the sexism of laws and rights (Chisholm, 1970).

Chisholm stated that women of the United States must reject the old thinking of a “women’s place” set forth by Greek philosophers, turn against the idea that women should learn in silence and isolation, and condemn the thought that an educated woman means there is something wrong with her “sex apparatus.” Chisholm appealed to all women as she fought to end discrimination based on sex. Women, according to Chisholm, had to band together and form a unity against stereotypes that served as her oppressor, and that negative thinking could only affect her if she believed it. Chisholm, ultimately, wanted women to reinvent their perspective of themselves through positive thought and actions. She warned women to prepare themselves “educationally, economically, and psychologically” to endure the upset that society would inflict upon them (Chisholm, 1970, p. 4, 5).
Sexism was a reoccurring theme throughout Chisholm’s political career. The Unity Democratic Club, for example, was hesitant about backing her during her first election to the New York State Assembly in 1964. They UDC was an integrated club and many women held leadership positions within the organization, however there were many who voiced their concerns against a woman running for the Assembly’s seat. Male voters also opposed the idea of Chisholm running because she was a woman. One man asked if Chisholm had made her husband’s breakfast before setting out on the campaign trail. In situations like these, Chisholm steered the conversation away from her sexual identity and emphasized her achievements within the communities she worked in. Chisholm also fought back by turning the negative thinking about women in politics to her advantage by advocating for women’s rights and gender issues. This move proved favorable for Chisholm. She won 18,000 votes compared to her Republican opponent winning less than 1,900 votes (Gallagher, 2007).

As Chisholm’s political career expanded beyond the state level, she continued to run on platforms that focused on benefiting all women, and it had served her well. She now had set her sight on a seat in the House of Representatives. While Chisholm had strong support from women multiculturally, her inclusive tactics may have hindered her as she did not prioritize her racial identity as much as some would have wanted her to. Chisholm did not distinguish the differences between white and black feminism. Instead, she wanted to promote unity across movements (Curwood, 2015). Collins (2000) explains in, Black Feminist Thought, that Black women were fighting binary oppressions which made their needs unique from the White middle-class feminists (Collins, 2000).

While Black feminist’s arguments fit into the broader sense of feminism, they also had issues that were unique to their sub-movement. Black women have been labeled as the “other.”
Since the days of slavery, Black women have been objectified in binary situations in relation to their counterparts, White/Black, male/female. Recognizing Black women as the other gave justification to oppression in terms of race, class, and gender. The label “other” allows for dehumanization to happen and perceives those outgroups as objects which are meant to be exploited and influenced. Another problem with this perception is that it creates a hierarchy that produces dominate and subordinate groups where White is dominate over Black and male is superior to female. The intersection of despotism as a Black female has allowed for society to keep Black women at the bottom of the social hierarchy (Collins, 2000, p. 71, 72).

Black women’s imagery as an object was used as a conduit to oppress these women in the labor-force. The imagery of a “mammy” in literature and pop culture reinforces the stereotype that all Black women are subordinate to White women which furthers the racial divide between race and class. Portraying Black women in these domestic roles publicly allowed for White women to presume that this was an acceptable role for Black women to serve in their lives. A second image Black women fought against was an “unfeminine matriarch,” the bad counterpart to the mammy. Matriarch Black women were characterized as aggressive and dominating. They were believed to undermine their husbands and lovers which gave opportunity to the men to leave their spouses or refuse to marry them. These women did not succumb to the submissive roles society placed on them which then led to condemnation and illustrated as the “failed mammy.” This overbearing, dangerous imagery advanced racial oppression and exacerbated the divide between Black and White feminists. The Black matriarch challenged male domination, while White women saw only negative consequences of their aggressive power. To White women, this type of assertiveness would leave them abandoned, poor, and unfeminine (Collins, 2000, p. 73, 74, 75, 76, 77).
Black women also became the representation of the “welfare mother.” These women often raised families alone and solely on the income they could bring in. Like the matriarch image, the welfare mother also came with negative connotations. Black women were now seen as lacking work ethic, lazy, and sitting around waiting for their government checks. These ideals were then passed on to their children, creating future generational problems economically. The welfare mother, furthermore, was single, which reinforced White male ideology that a woman’s worth came only from marriage that would offer stability and security (Collins, 2000, p. 78, 79).

The 1967 court case, Loving V. Virginia, struct down all state laws that prohibited interracial marriage (Warren, E. & Supreme Court Of The United States, 1966). Further separation among Black and White women occurred when interracial couples began emerging publicly. Black women felt let down by their Black men and the Black Power movement. Women were caught in intersecting power struggles, the advance in both gender and racial rights. While Black women wanted to stand with Black men, they often found themselves experiencing bitterness against the Black man’s White lover. Black men reprimanded Black women for not being having enough awareness in the liberation movement, while the Black women watched their men lie down with those who they aimed to be liberated from. Black women wanted to know how these men were to lead when they bowed down to a “White queen” (Breines, 2006, p. 61). Nikki Giovanni disgustedly remarked:

I’m forced now to admit the white woman is obviously a natural and superior piece cause I have watched and am watching our men go ape shit to get it.

Panthers coalescing and Communists communing are still talking about getting a white piece. And if it cost them their lives as it has been costing our men their
cultural, emotional, spiritual, and physical lives, that appears to be a small enough price to pay (Breines, 2006, p. 61).

The interracial tension between women left many Black women feeling unrepresented in Chisholm inclusive feminist approach. As Chisholm prepared to campaign for a seat in the House of Representatives, she courageously stepped into a leadership role that would platform issues felt by American Black women.

Chisholm was presented with many obstacles during her bid for her Congressional seat. First, New York’s Black community was divided among five districts. In 1966, Andrew Cooper sought legal action to have the districts redrawn, arguing that the state was discriminating against the Black vote in the Bedford-Stuyvesant community and that the districts violated the U.S. Constitution. A judge awarded a favorable ruling and the Committee for a Negro Congressman from Brooklyn (CNCB) met in 1967 to search for their candidate (Gallagher, 2007).

After many considerations, the CNCB decided that they would back Chisholm for the nomination. They based their decision on the achievements that Chisholm had implemented in Albany and her knack for campaigning. Wesley McDonald Holder, Chisholm’s long-time mentor, offered to head her campaign. The CNCB eagerly backed Chisholm’s progressive platforms that addressed public education improvement, affordable housing, federal support for day-care services, enhanced hospitals and nursing home services and facilities, and anti-discrimination laws (Gallagher, 2007).

While Chisholm was enthusiastic about the backing of the CNCB, she had not won complete support of the Black community. She had opposition in the Democratic Primary. Chisholm’s challengers were Black, also. William Thompson was a State Senator, Dollie Robinson had served as secretary for the New York Department of Labor. The labor
organizations supported Robinson and Thompson had support from the Democratic Party. Chisholm reported that Thompson thought he was sure to win the nomination with the Party’s backing, so instead of campaigning he vacationed in Cape Cod. This proved to be a mistake. Chisholm campaigned relentlessly and won the Democratic Primary nomination in June 1968 (Gallagher, 2007).

In May of 1968, the Republican Party had nominated James Farmer as their candidate against Chisholm. Farmer had been a strong voice in the Civil Rights Movement. Instead of highlighting this role, Farmer decided to base his campaign on strong masculine rhetoric. This was damaging, The Negro Family: The Case for National Action, popularly known as, the Moynihan Report, published in 1965, linked Black matriarchal patterns to economic strife amongst the Black community (Gallagher, 2007). Farmer campaigned on the idea that the matriarch’s dominance was a blight on the Black community, and they needed a “strong male image” (Curwood, 2015, p. 210). To promote this robust image, Farmer traveled the state with an “8-man Afro group with bongo drums” (Gallagher, 2007, p. 401). The New York Times played into this sexist rhetoric with a published article titled, “Farmer and Woman in Lively Bedford-Stuyvesant Race.” In response to Farmer campaign, Chisholm received the help of notorious Black feminist, Pauli Murray. A New York lawyer and writer, Murray advocated for equality since 1945, naming the many demonstrations of sexism, “Jane Crow.” Murray reached out to her colleagues to urge support for Chisholm (Curwood, 2015, p. 209, 210).

Chisholm’s campaign manager, Mac Holder, was not intimidated by Farmer’s masculine rhetoric, and nether was she. Chisholm was the Democratic candidate in a predominately Democratic area, she had the backing of the Unity Democratic Club, and was a successful State Assemblywoman. Her most powerful weapon was the support given to her by women, more
specifically, Black women in a Black community. Chisholm did not want to align her campaign with anti-male views, but she was not going to let sexism beat her either. Chisholm later reflected on Farmer’s campaign stating, “It was not my original strategy to organize womanpower to elect me…. But when someone tries to use my sex against me, I delight in being able to turn the tables on him” (Gallagher, 2007, p. 401).

Despite Chisholm’s tough stance on sexism, the local media never missed an opportunity to demean her through gendered stereotypes. Local newspapers fixated on her size. “Tiny yet torrid lawmaker,” reported the Amsterdam News, the New York Times stated she “looked slight at 96 pounds” (Gallagher, 2007, p. 401, 402). Chisholm may have been a small woman, but what she lacked in height she made up for in fight! Chisholm defeated Farmer making her the first African-American woman to serve in the United States Congress (Gallagher, 2007).

Chisholm was part of the Ninety-first Congress. The Democratic caucus assembled in January 1969 to assign Congresspeople to their committee assignments, and Chisholm was assigned to the Rural Development and Forestry, subcommittees under the Agriculture Committee. Chisholm found this assignment infelicitous. She was elected by two of the poorest communities in the nation and her assignment would not serve her constituents. So, Chisholm did what she had always done and fought for those she represented. Chisholm marched herself down to the well and demanded the Chairman assign her to a committee that more aligned with the needs of the people that sent her to D.C. She was reassigned to the Veterans Affairs Committee. Many members that had witnessed Chisholm’s outrage expressed to her that she may have just committed “political suicide.” However, her constituents were proud of Chisholm’s independence and defiance, two characteristics that usually foster an ineffective legislator (Gallagher, 2007, p. 403).
The first African-American woman of Congress found herself in a rare position. She could use her intersecting identity to promote real change for women. In May of 1969, Chisholm presented Congress with prejudices against women’s equality and spoke of the need for the Equal Rights Amendment to be passed. Chisholm addressed Congress with this statement:

As a black person, I am no stranger to race prejudice. But the truth is that in the political world I have been far oftener discriminated against because I am a woman than because I am black .... Prejudice against women is still acceptable. There is very little understanding yet of the immorality involved in double pay scales and the classification of most of the better jobs ‘for men only’ (Gallagher, 2007, p. 404).

Along with fighting for the ERA, Chisholm fought for abortion rights stating that women had the right to choose what they wanted to do with their bodies and these choices were none of the government’s concern. Chisholm reached out to others and formed special interest groups such as the Congressional Black Caucus to address issues with racial discrimination and rising levels of poverty. She began talks with other prominent feminist like Gloria Steinem, Betty Friedan, and Bella Abzug to create the National Women’s Political Caucus. Chisholm wanted to use the NWPC to fight the binary racism and sexism Black women were subjected to by bridging the women’s movement and Black liberation. While this idea was good in theory, it proved to be unattainable (Gallagher, 2007).

Just three years after Chisholm’s historical election to the House of Representatives, she announced her bid to be the first woman President of the United States in January 1972. During a
speech given at the Concord Baptist Church in Brooklyn, she addressed the exuberant crowd about her platform that would aim to protect those who were politically marginalized. Chisholm wanted to give a voice to Black and Native American women, Veterans, those living in poverty, and the younger generation. Chisholm wanted social justice and equality. Chisholm gained support from hometown newspapers, her constituents, and the Black Panthers, but lacked support from the women’s movement and Black men (Gallagher, 2007).

Chisholm began to realize that her fight to bind women’s rights and Black liberation was working against her. During the 1972 Democratic Nation Convention, Chisholm was cheerfully greeted as the presidential candidate by the Women’s caucus, but that did not mean she had their backing. A woman from Michigan admitted to “clapping out of guilt” because she knew Chisholm was not going to win. The NWPC, which Chisholm had help found, gave minimal support at best. White feminists were suspicious of the Black feminist’s idea of independence. Many White feminists spoke out against Chisholm, including Rita LaPorte, a leading lesbian rights activist, who claimed that Chisholm was only interested in “Black votes” when she should have been interested in the “women’s vote.” LaPorte felt that Chisholm was not entitled to the nomination (Curwood, 2015, p. 223).

At the same time, Chisholm was an outsider in Black leadership groups. There was backlash because Chisholm did not dismiss the Black Panther’s support. She was not invited to the National Black Political Convention in Gray Indiana where the National Black Agenda was to be established. Her campaign lacked experienced aides and management on a national scale. Gerald Robinson, Chisholm’s campaign manager, quit after one month, citing that there was too much chaos and not enough unity among organizers. Without a national campaign manager, Chisholm felt gender and racial resistance in each state she visited. On the feminist front,
Chisholm felt that both White and Black women were fighting over who would claim possession of her and her candidacy. Her idea of a coalition among marginalized people began to fall apart. Resources were running thin and her strong, independent move to be reassigned to a new committee violated House protocol and may have demonstrated her political style leaving other legislators uneasy supporting her. Chisholm’s progressive coalition campaign would have taken years to establish, and her hurried presidential campaign was the downfall of her ideology (Gallagher, 2007).

Chisholm lost her presidential bid, but that did not kill her fighting spirit. She returned to Congress winning back her seat in 1972 with almost 90% of the vote. Chisholm served the next ten years advancing the same agendas she had always fought for. She continued to advocate for Black women’s visibility, the poor, welfare reform, childcare, job development, and minimum-wage coverage. She encouraged White middle-class women to included Black and Mexican women in the fight for equality (Gallagher, 2007). Chisholm retired in 1983 and continued to lecture until her death in 2005 (Curwood, 2015).

Shirley Chisholm was an independent, “unbossed” woman that believed in equality for all. She identified as a second-generation immigrant, as a woman, and as a Black citizen. Her political personality was shaped by her intersecting identities. These identities produced Chisholm’s political platforms from personal experience of sexism, racism, and poverty in urban areas. Chisholm dreamed of country that would bridge the gap between White and Black, male and female differences and rise as an equal, truly United States. Chisholm inspired many and her spirit lives on in the women of diverse backgrounds that were elected to the House of Representatives this past midterm cycle in November 2018.
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Analyzing the Disaster in “Reflections on Little Rock”

Hannah Arendt was an important and prolific philosopher. While she was most known for her works on totalitarianism and the human condition, she wrote on a wide variety of topics. After Brown v. Board of Education, she wrote a critique of school integration entitled, “Reflections on Little Rock.”

Hannah Arendt’s “Reflections on Little Rock” is one of her least persuasive works. Instead of dismissing this piece as a mistake to be looked past, this paper explores precisely what went wrong and how.

In “The Crisis in Education,” Arendt reveals her belief that education needs to introduce and expose children to the world, but separate them from politics. This insistence that politics must be separated from education leads her to view government-mandated integration as an unjust intrusion of the political into schools. Having decided this, she both interprets and mistakes the facts of the situation to the extent that she is blinded to the purpose of integration: a better and equal education for American students.

Before writing “Reflections on Little Rock,” Arendt expresses both her view of education and her fear of political interference in “The Crisis in Education.” According to Arendt, education is a necessary and mutual connection between children and the world. The world needs children in order to maintain the possibility of the new. Without the new, we would never make progress through political action. In other words, children are necessary not just to replace those who die, but also to introduce new ideas with their minds that are not infected with the stagnant tradition of today’s world. At the same time, children need the world. Without the
world, children would have no place to exist or act. Before a child can live and participate in the
world, they must be properly introduced to the world. Therefore, education has the seemingly
contradictory dual role of introducing students to the world as it is today while, at the same time,
equipping them with the knowledge and skill necessary to make the world different from how it
is today.

Arendt goes on to explain how teachers can handle this potential difficulty. Her solution
is to maximize children’s direct exposure to the world, within reason. By presenting the world
directly, students will naturally come to understand how it works and how it can be changed.
Any filters between world and child will necessarily limit the quality of this understanding.
However, children are not prepared for direct exposure to the world, so they need guidance when
interacting with the world, even though this guidance will be limiting. The school and its
teachers provide this guidance. Teachers are necessarily members of the world as it is today, and
any prejudices or falsehoods they carry will negatively affect their ability to present the world.
While we must accept this inherent conservatism in education, there are ways that teachers can
minimize the negative impacts of their guidance. Arendt provides some examples. One is that
teachers should be masters of their subject, as opposed to those who only know how to teach or
deal with children in general. Of course, this is not to say that the latter is not important, but it is
insufficient. Teachers who are masters of their material have the most thorough connection to the
part of the world that they are teaching. Conversely, teachers with only a limited understanding
of the world will then limit the ability of a student to interact with the world. A second example
is to have students work as opposed to exclusively play. For members of the adult world, work is
the primary activity, so having students practice this prepares them for mature life. A school that
acts merely as a playground will coax children into a false understanding of how life works in
the world. These are just a couple of ways in which teachers can minimize the inherent conservatism of education.

Having developed this strong basic framework for quality education, Arendt identifies just one exception. She says that children must be separated from politics, even though politics are part of the world. According to her, the political world attempts to persuade or coerce those who are already educated into supporting a particular political stance. Because children are highly impressionable and not yet educated, exposing them to such an environment would be detrimental to their ability to develop as critical thinkers.

I argue that her fixation on the dangers of politics in “The Crisis in Education” is unnecessary and inappropriate. Her original theory, without exception, already condemns any activity that might injure critical thinking, a necessary skill for living and acting in the world. There are several potential dangers to critical thinking in the classroom: a lack of student diversity, poorly selected reading materials, overly restrictive or suggestive writing prompts, etc. Arendt’s exclusion of the political realm in its entirety implies that every aspect of the political realm is infectious to the young mind. This implication is quite mistaken. From the moment teachers ask students to live their daily lives amongst one another, obey certain rules, learn history, or to express their own opinions in any way, they are asking them to engage in the political realm. Giving students their own space to discuss political issues makes them more capable of thinking for themselves as opposed to simply inheriting the same political views as their parents. Such an inheritance is disastrous according to “The Crisis in Education.” Additionally, if Arendt wants children to work as they will have to in the real world, why can they not also engage in political discourse as they will have to in the real world? Of course there is a type of political content that would be inappropriate for children such as the kind that would
entirely indoctrinate them, but this could be said about irresponsibility in the handling of any subject, not just politics.

Having argued that Arendt’s belief in separating politics from education is erroneous, we will now examine how this separation has led to the downfall of her reasoning in her “Reflections on Little Rock.” In 1954, the Supreme Court ruled in *Brown v. Board* that public schools cannot discriminate on the basis of race because it creates an inherently unequal education, thus violating the Equal Protections Clause of the Fourteenth Amendment. Many schools such as Little Rock Central High school ignored or resisted this ruling. In some of these cases, the federal government intervened by physically forcing traditionally white schools to accept black students. Arendt’s concern for this forced integration is the starting point of her “Reflections on Little Rock.”

The federal government enforcing a Supreme Court decision against the state is as political as any event could ever hope to be. Arendt observes this utterly political event as crossing the line into schools. She *does not* ask herself how this integration was affecting the schools’ ability to properly introduce children to the world. Instead she assumes that her conclusion that politics does not belong in education is accurate. Her faith in this conclusion leaves her with only one possible analysis of legally forced integration: it must be inappropriate. The fact that Arendt’s opinion of integration is determined *before* the examination of any more details of the situation is of utmost importance. Because she is beginning her analysis with a predisposition to oppose integration, her interpretation and perception of the remaining details *must* fit within her pre-established conclusion. This leads to disaster.

In “Reflections on Little Rock,” Arendt elaborates on the difference between education and politics by placing education in a different realm than the political. She argues that school
belongs in the social realm, which is not only different from, but in many ways quite opposite to, the political realm. The social realm has to do with the way people choose to organize themselves into social groups. Social groups are formed based on shared ideas or prejudices, and within the group, members do not have to defend these shared prejudices. For example, a social group that enjoys tennis will probably socialize under the assumption that tennis is fun and interesting, whereas in the outside world, tennis fans might have to defend their preference against criticism. Arendt notes that the essence of social organization is discriminatory. The social group of tennis fans might discriminate against people who think tennis is boring, not because anyone who does not like tennis is a bad person, but because it would make no sense to include them in their social group that is based on enjoying tennis. Arendt claims that people have a fundamental right to freely associate within the social realm. Arendt’s logic up to this point in her articulation of the social realm is fairly sound, but she then uses this framework to draw a faulty conclusion. She concludes that *any* government action that forces people together or apart is inappropriate. This assumes that such an action would never be required in order to protect another fundamental right. All human rights, including speech and expression, require certain exceptions and regulations. Later in the paper, I will show how Arendt’s insensitivity to this need contributes to her failure to identify the purpose of school integration.

The political realm is incompatible with the social realm because their operations are entirely opposite. The political world relies on the assumption of equality between people; discrimination is not acceptable. In the United States, every person supposedly has an equal say in government in the form of one vote. Instead of protecting prejudices by separating into small social groups, people must come together and tear down each other’s ideas through debate. As opposed to the social realm, government must protect and encourage this political process.
Based of the definitions of the two realms and the assumption that the realms are incompatible, it remains unclear where school should belong. School clearly contains elements of both socializing and politics. Arendt’s explanation of why school belongs squarely within the social realm is where “Reflections on Little Rock” begins spiraling into logical and factual absurdity. Although this takes place at the end of her paper, I analyze it first because it helps to explain problems that appear earlier in the paper.

In her description of the political realm, she states, “equality not only has its origin in the body politic; its validity is clearly restricted to the political realm” (204). After defining the realms, Arendt gives examples of what types of activities do and do not demand equality. In this section, where the reader would expect examples of political activities that demand equality, Arendt introduces an entirely new realm called “the public domain.” She says that necessary services such as restaurants, hotels (take note of the hotels), and busses must serve people equally and then states, “Though not strictly in the political realm, such services are clearly in the public domain where all men are equal” (207). This is inconsistent in multiple ways. First she said equality is restricted to the political realm, and now she is saying that equality also belongs in the public domain. Also, she completely neglects the original assignment she had given herself, which was to clarify equality in politics with an example. If equality is not limited to the political, what exactly are its limits, if any? Might it creep into the social?

Her example of appropriate social discrimination is similarly confusing. She says that it is reasonable to discriminate at vacation resorts for the reason that “there cannot be a ‘right to go into any hotel or recreation area or place of amusement’ because many of these are in the realm of the purely social where the right to free association, and therefore to discrimination, has greater validity than the principle of equality” (206-207). She includes hotels as an example of an
establishment in which discrimination is acceptable one paragraph away from where she states that hotels are a necessary service in the public domain, in which discrimination is unacceptable. This is a blatant contradiction. Also, are vacation resorts not necessary for people who are going on vacation? Additionally, these examples in general have not aided her mission of placing school in the social realm. By her own theory, education is a service that is necessary for children to be introduced to the world. Is she arguing that compulsory public schooling consists of children coming together to hang out just as people hang out at an amusement park? This is the implication of her argument.

If public school had to be categorized as either social or political, which it probably does not, it would have to be seen as political. While there was a time in which most education was done within the private realm at home in the United States, education at school has been compulsory by law since before 1900, and every single state had a compulsory school law by 1918 (Goldin). A large part of the push to make schooling compulsory had to do with the need to provide industrial businesses an adequate staff. A second, acknowledged by Arendt, was the supposed need to nationalize the immigrant population. Both of these goals came from government and were expressed through the political process of law. Students did not attend school as a social choice according to their various prejudices. Nor did parents send their children to school out of a social need to interact with local families. Although school may have a social element, the facts of our history indicate that it is more of a political beast.

Having established her theoretical, philosophical framework of education in the social realm, the next step is to paint a picture of the integration that presents the enforcers of integration, participating black families and the federal government, as violently disrupting the lives of the victims, the local community and its children. In her actual paper, she paints this
picture before explaining the theoretical framework, but her logic makes more sense analyzed in reverse. Arendt’s understanding of the facts of the whole situation, at least as she presents them in “Reflections on Little Rock,” is entirely mistaken and confused. However, these mistakes are not random; they help to paint the picture that Arendt needs to support her thesis. Again, this thesis, that school integration forces the political into the social, was determined before her analysis of the facts.

Let us begin with Arendt’s understanding of the government’s role in the whole situation. As we see in her explanation of the social realm, Arendt believes in freedom of association, so any government action that forces people together or apart is unjust. Yet, by law, children are forced to go to school and before Brown v. Board, had to abide by the racist separation between white and black schools. The point is that before Brown v. Board, the government was both forcing people together at school and forcing them apart by race; by her own logic, Arendt should have a problem with this. Instead, she understands the enforcement of Brown v. Board as a new force pushing people together when, in reality, all that has changed are the rules regarding which public schools students may attend.

The next confused piece of her analysis has to do with what political process brought about integration. Arendt says that the enemy responsible for integration is the federal government and that it is intruding on states rights. The Constitution sets up a system of dual federalism in which both the federal government and the states have a certain degree of legislative sovereignty, and this federal government intrusion demonstrates a threat to this system. She argues that the federal government’s financial support of schools does not make them federal structures. This seems to imply that public schools are, rather, structures of state and local government. If so, how does she maintain that schools are not political? More to the
point, Arendt seems not to understand that federalism is not the primary issue in *Brown v. Board* and that nobody is implying that schools are federal structures. The *Brown v. Board* decision used the Equal Protections Clause of the Fourteenth Amendment, which is a state restriction. In other words, everyone involved in the integration case agreed that the schools are structures of the state. The question was whether or not state law was violating the Constitution that Arendt claims to be in favor of. After years went by without state cooperation with the ruling, the executive branch of the federal government physically enforced the Supreme Court’s constitutional interpretation. Would Arendt actually prefer for our Supreme Court constitutional interpretations to be ignored? I doubt it. It is more likely that she does not thoroughly understand the situation.

Arendt could have ended her discussion of equality when she stated that schools are social and that equality is not an expectation in the social realm. Instead she includes a lengthy discussion of why educational equality was not the goal of *Brown v. Board* integration. Before proceeding, note that such a discussion is inconsistent with her view that there is no place for equality in the social realm. Why does she go to such great lengths to argue that forced integration is not how we should achieve educational equality when educational equality is not even a goal she agrees with? I do not know.

Arendt’s argument that equality is not the issue also relies on multiple falsehoods. Arendt asks from the perspective of a southern black mother, “If it were only a matter of equally good education for my children, why was I not asked to fight for an improvement of schools for Negro children?” (194). This question implies two assumptions: there was no effort to improve black schools, and that such an effort might achieve equality without integration. Both assumptions can be refuted. In her book, *Hannah Arendt and the Negro Question*, Kathryn Gines points out
several of Arendt’s factual errors in “Reflections on Little Rock.” With regards to the supposed lack of effort to better fund black schools, Gines highlights a quote from Michael Klarman, a Harvard historian who specializes in the constitutional history of race. He says, “Although many southern blacks supported integration in principle, they generally pursued equal funding of segregated schools instead, capitulating to staunch white resistance” (Gines 31). For example, in 1951, civics students at Adkin High School in North Carolina noticed the stark superiority of the town’s white school and asked the school board for additional funding. In response to the board’s refusal, the students organized a weeklong walkout and strike. A year and a half later, Adkin High School was renovated and got a new gymnasium (Library of Congress). Whether Arendt is aware of it or not, there was clearly a fight for increased funding to black schools.

Arendt also implies that additional funding might be an adequate remedy to achieve equality without desegregation. However the Supreme Court and several others find that separate schooling for black students is inherently unequal. In Thurgood Marshall’s case brief in Brown v. Board, he states, “Even assuming that the segregated schools attended by appellants are not inferior to other elementary schools in Topeka with respect to physical facilities, instruction and courses of study, unconstitutional inequality inheres in the retardation of intellectual development and distortion of personality which Negro children suffer as a result of enforced isolation in school from the general public school population” (Tushnet 20). Marshall brings up the important point that keeping black children in exclusively black schools does not merely divide children into two groups—rather, it places black children into the category of “other.” Being separate from the general school population is not only insulting, but it denies the “other” group the ability to fully engage with the world. This Arendtian requirement of education could not be met even with equal funding for black schools.
At this point in “Reflections on Little Rock,” Arendt is attempting to show that enforcing the equal protections guaranteed by the Equal Protections Clause has nothing to do with equality. Having eliminated the entire purpose of integration, she needs to fill the void she has created. Given that her goal is to conclude that forced integration is wrong, she needs to pick a cause that is significantly less important than something like educational opportunity, and she needs to show that this new cause is not worth the disruption that Arendt perceives. Additionally, it benefits her to show that those in support of integration are ignorant of proper priorities. So she proceeds in this strategic way without thoroughly searching for the actual truth of the situation.

Arendt points to black “social climbing” as the motivation for integration. The victims of this uncalled for governmentally backed climbing were the children. And the offenders were the black parents who sent their children to white schools without any assistance from the NAACP. In order to evaluate the historical and factual quality of this story, let us examine the evidence. In order to identify the purpose of integration as social climbing, Arendt does not bother to consider what southern integration supporters have said or written. Why bother, when you can simply put yourself directly in the position of a southern black parent? Arendt says, “Instead of being called upon to fight a clear-cut battle for my indisputable rights, I would feel I had become involved in an affair of social climbing; and if I chose this way of bettering myself, I certainly would prefer to do it by myself, unaided by any government agencies” (194). Case closed. Next, how does Arendt show that the children went through a great deal of suffering? She takes a look at a picture of “Negro girl” and notes that “she was not precisely happy” (193). Not only is this picture the entirety of Arendt’s evidence that the children were suffering, she claims that the picture is the “point of departure for [her] reflections” (194). One of the main arguments in this paper is that the picture is not at all her point of departure, but it is nonetheless noteworthy that
she is happy to admit that the basis of her essay is such an outrageously unsatisfactory grounding for any claim. Thirdly, Arendt argues that the black parents and the NAACP did not properly appreciate this great suffering because they were nowhere to be found when “Negro girl” was making her way home from school. Instead only a white friend of her father was there to protect her.

Even if this account of the situation were based on mostly correct information, it would be, at best, a single anecdote, unable to independently support any sort of grand conclusions about the integration situation. To be clear, I am not saying that Arendt is wrong for claiming that integrated children suffered as victims of the white mobs, but her defense of the claim, as is true with many of her claims, is inadequate. To top it all off, her account is saturated with factual mistakes. Gines highlights all of these mistakes in *Hannah Arendt and the Negro Question*: The picture that is Arendt’s point of departure is a scene from Harding High School in North Carolina, not Little Rock, Arkansas. The “negro girl,” Dorothy Counts, was walking to school and not from school. The “white” guardian of Dorothy was a black man. Dorothy’s father and NAACP members were present at the scene (17). With regards to the specific feelings of Dorothy Counts, she felt a calm sense of pity (19). All of these directly contradict Arendt’s story.

This factual analysis of Arendt’s story is placed in the beginning of “Reflections on Little Rock.” However, my analysis of this part of the essay is towards the end of my paper because these factual manipulations actually result from philosophical decisions she made later in the essay. She perceived or skewed the facts of the situation in favor of her predetermined view of integration. This factual process can be explained, ironically, by Arendt’s “Truth and Politics.” In the essay, Arendt draws a distinction between factual and rational truth. Rational truth can be established and discovered without relying on certain research. For example, that two and two
make four would not be lost if we were to burn all mathematics books. Factual truth, on the other hand, is defined by its hypothetical potential to be otherwise. For example, it is hypothetically possible that no human ever went to the moon. If, by some apocalypse, all the evidence of our moon landing was destroyed, the argument that no moon landing ever took place could actually gain significant credibility. This dependence on rigorous evidentiary findings makes facts incredibly vulnerable to manipulation. Especially in the persuasion-based political world, the dishonest have a great advantage in that they can manipulate factual knowledge into whatever shape will be most convincing to the audience. In the case of Arendt’s presentation of fact in “Reflections on Little Rock,” the audience to be persuaded is herself. Arendt needs facts that line up with her view that integration is an unjust intrusion of the political into the social, and she uses the fragility of facts to accomplish this goal. “Truth and Politics” also explains that facts have a certain resiliency in that they have the potential to be conclusively connected to the objective aspects of reality. When authors such as Gines and myself call out Arendt for her factual manipulation, we are attempting to participate in this process.

Combing through “Reflections on Little Rock” in search of every mistake may seem pointlessly tedious. This process revealed way more than enough issues with Arendt’s argument to conclude that it does not hold up. However, in doing so we can make certain observations that might be applicable when understanding Arendt’s other ideas. The problems with Arendt’s reasoning in this analysis can be placed into two categories. The first kind has to do with conflating difference and incompatibility. She first does this in “The Crisis in Education” when she insists that politics must be separated from education due to their inherent differences. She does it again in “Reflections on Little Rock” when she points out the differences between the political and the social realm and then concludes that school can only be one or the other. This
kind of mistake was devastating when coupled with the second kind of mistake, failing to reexamine previous conclusions. Her conviction that education should be free of politics left Arendt no choice but to argue against integration, and this trap forced her to make faulty arguments using false information.

Hannah Arendt has several excellent and important contributions to philosophy, political theory, and more. In reading and interpreting her other arguments, we should be sensitive to the possibility that some of these mistakes might be present in her other works. Reading with such sensitivity can help us to not only better understand Arendt, but to enrich our own understanding of the world. For example, Arendt’s descriptions of education, the social realm, and the political realm are actually quite persuasive. By understanding that Arendt errs in drawing firm lines between them, we can incorporate the better ideas of Arendt into our own understanding without bringing the entirety of Arendt’s view with them.
Works Cited


The Relationship between Parental Perceptions of Public Safety and Degree of Freedom Given to Children to be Away From Home

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Abstract

We examined the relationship between parental perceptions of public safety and the degree of freedom given to their children to participate in activities outside of the home. Using a survey created that asked parents various questions including their demographics, their children ages, and their perception of safety when away from home. The survey included where they live, parental support in the home, and the ethnicity of the participants. Subjects were solicited from Amazon Mechanical Turk (MTurk), a website that pays subjects upon completion. Previous studies failed to focus on reasons parents do not allow children to participate in “away-from-home” activities such as going to playgrounds, schools, and other unsupervised events. It was hypothesized that individuals who reported living in suburban areas, feel safer than individuals living in metropolitan areas.
The Relationship between Parental Perceptions of Public Safety

Public Safety is defined as the state of well-being and protection for the general public (US Legal, Inc. (n.d.)). This definition would apply in both domestic and environmental settings (e.g. home, work, and school) of various places including playgrounds, malls, concerts, and movie theaters. Public safety is a growing concern for many individuals around the world due to the increasing amounts of mass shootings. In the United States, death due to gun violence is one of the leading causes of fatalities and injury (Law & Psychiatry, 2010). Mental illness is often associated with perpetrators of mass shootings and refers to a wide range of mental health disorders that affect one’s mood, thinking and behavior (Mental illness, 2015). Mass media (e.g. social media and television news) may expose the violence that occurs at a faster rate and to a larger audience, increasing individuals’ sense of safety while out in public (S.J. Ball-Rokeach, M.L. DeFleur, 1976).

Various factors could possibly influence an individual’s feeling of safety while in a public or home setting include factors such as: gender, parental support, and location (Bringolf-Isler, B., Grize, L., 2010). This study examined the possible connection between an adult’s perceptions of public safety and how their perceptions impacted how safe they believe their children are to do away-from-home activities (e.g., going to school or using neighborhood playground equipment).

In a previous study in Switzerland, during the 2004-05 school year, 1,345 questionnaires were distributed to parents of children in three age groups (i.e., 6/7, 9/10, and 13/14 years). A total of 1,081 parents (approx. 80%) provided a home address, which could be linked to environmental data using a geographic information system (GIS). In this study, children's physical
activity (PA) consists mostly of short occasional sessions resulting from unstructured play rather than organized sports. Previously studies, the time spent outdoors was validated as a substitute measure of PA in children to capture unstructured play, which was also used for the Switzerland study (Bringolf-Isler, B., Grize, L., 2010). Results indicated that the family home address was associated with spending time doing activities away from home in families with adolescents and younger children, mostly in more urbanized areas (Bringolf-Isler, B., Grize, L., 2010). A cross-sectional study on the impact of the environment on children’s health was completed in three communities in Switzerland. The children, of age 6/7, 9/10, and 13/14 years, were living in Berne (German speaking), Biel-Bienne (German/French speaking), and Payerne (French-speaking). The study sites were chosen to reflect an urban-rural gradient as well as the two main language groups of Switzerland (Bringolf-Isler, B., Grize, L., 2010). The study also provided information regarding the parental perceived environment. Parents in the study, indicated if there was a problem which prevented their child from playing outdoors, and if the parents answered ‘yes’, to include reasons: ‘traffic’, ‘no garden/green space available’, or ‘crime’. The gender of the child i.e. boy and girls, age group primary school children (6/7 and 9/10 years old), adolescents (13/14 years old), and socio-cultural factors in parents feelings of safety when allowing their children outdoor playing (Bringolf-Isler, B., Grize, L., 2010).

The previous study used environmental data linked to children's home addresses using software with a Geographic information system (GIS). The study monitored environmental factors selected for analyses: total length (in meters) of each type of street section within 100 meters, 200 meters, and 500 meters barriers around the parents of residence (i.e. street density). The parents’ in the previous study were given choices that ranged from own garden and neighbors' garden, playground nearby, to field or wood more than 500 m away. If the children were 6/7 years old (age group), parents were also asked how well their child could reach friends unaccompanied (Bringolf-Isler, B., Grize, L., 2010). This was different to my research because we wanted to explore if the environment of
their children i.e. rural, urban, and suburban (community types) would be a factor of the parental perception of safety. Instead, the previous study examined how safe the parents felt when their children were simply playing outdoors, and while still being on their own personal property. My research examined children playing outdoors, but not on personal property i.e. the local playground and going to and from schools. In contrast, I surveyed for places outside and away from participants’ home (local playgrounds, schools) to examine the parental perceived safety while in public. This was similar because it surveyed the ethnicity of the family, to measure the factors of ethnicity weighs on perception of safety and to use the data in future research. We allowed participants from the United States only, and divided the demographics into three different categories (i.e. rural, suburban, and urban) this allowed us to examine the type of community participants resided in as an additional factor of safety. We attempted to investigate if parents with more than a single parental support would feel safer, therefore we asked each parent whether they were married or single.

This research will be used in future studies and the data collected is still being analyzed. A survey was created using various information from previously constructed surveys that asked parents questions regarding the types of communities they live in, schools their children attend, and their perception of their children’s safety at school (Bringolf-Isler, B., Grize, L., 2010).

Hypothesis

I hypothesized that parental perceptions of public safety will differ for rural versus urban families. I hypothesized that rural parents might feel safer than urban parents. This research is exploratory and has more data to be further analyzed for future research.

Methods

Participants
If the participates elected to participate, they acknowledged that they were at least 18 years old, a US citizen living in the US, and currently have at least one child. They were able to access the questionnaire through Amazon Mechanical Turk (MTurk) - a website that pays individuals to participate with compensation upon completion. No identifying information such as name or address were requested from participants. In this study had over 300 participants who completed the survey: 76.9% of the participants were Caucasian/White, 8.5% were African-American/Black, 4.1% were Hispanic/Latin, 3.1% were Asian-American, 2.4% were Multicultural (many ethnic backgrounds), and 2.0 percent did not specify ethnicity. 72.9% of participants were married with a two parent supported household, 21% of participants were single-parent households, and 6.1% were other households with more than one parent support exist.

**Material and procedural**

I developed a questionnaire that collected demographic information, how safe parents felt in their own community, societal incidents that influence parental perceptions of public safety, and the length of time the families resided in their community. Participants were also asked to identify their ethnicity, the number of children in their household, and parental support within the household. Families with parental support have more than one primary support in place (e.g. grandparents, co-parenting due to divorce or separation) with caring for their children in the primary parent’s absence. Each participant was asked to provide details for descriptive answers by providing a slot after the question for more specific questions in the survey. This information could be used for future research questions.

Data was analyzed with supervision from mentoring staff and research team. Participants were asked to complete a questionnaire that requests some demographic information as well as information about their perceptions of public safety when going to and from school and/or on the
playground. Each participant was not required to answer any particular questions if they felt uncomfortable with the question asked. This survey took approximately 15 minutes for each participant to complete the entire survey.

The analysis data comes from this study comes from a larger study on how safe parents felt in regards to their child’s safety in public settings. The purpose of this study will focus on the two following questions i.e. how safe parents felt their children were walking to and from school and household at school. Parents could respond on a five-point scale ranging (i.e., “Always,” “Often,” “Sometimes”, “Never” or “Don't Know”). The participants were also given a box to explain their answer to these questions. The other questions in this sample will be used to examine further data results in future studies.

Results

Using One-way Between-Subjects ANOVAs we tested whether the parents felt that their child was safe going to and from school, and whether the parents felt their child was safe at school. I did not find a significant difference in terms of the type of neighborhood our participants lived in (suburban, city/urban or rural) when they were asked how safe they felt their children were at school, F(2, 274) = 1.33, p = 0.27. Thus, my prediction that participants in urban areas would feel that their children are less safe at school was not supported.

I found a significant difference among participants in terms of their neighborhood type on how safe they felt when their children were going to and from school, F(2,274) = 4.00, p = .019. Specifically, urban participants (M = 3.14, SD = 0.93) felt significantly less safe than participants from rural (M = 3.49, SD = 0.70, p = 0.03) or suburban areas (M = 3.40, SD = 0.93, p = 0.05). Note that in general, our participants generally reported feeling safe.
Discussions

This study has shown that generally parents feel mostly confident about their children’s safety both going to and from school and while their children are at the playground. Although parents generally feel confident about their children’s safety, I did find that a participant’s perception of their children’s safety while in a public setting seems to be influenced by what type of neighborhood he/she lives in (urban, suburban or rural). This was interesting because of the unease parents may feel due to the rampant of school shootings occurring. Specifically the data showed that parents living in rural areas have less concerns about their children’s safety than parents living in urban areas when their children are on their way to and from school. I found no difference among parents’ perception of their children’s safety while their children are at school.

In future research, it will be important to ask more specific questions regarding safety of children, e.g. did you or your children witness a shooting on and/or off school property. It will also be important to obtain a larger sample size. Specifically, larger number of parents from ethnic groups such as African Americans, Hispanics, Asians, and Pacific Islanders should be
included. A larger number of parents from urban and rural areas may be beneficial as well for comparison purposes.

This study showed that most of the participants were married, which may be a primary reason of feeling overall safer. One observation I could make would be to monitor the time of day and which days to survey is dispensed to participate e.g. working verses at home parents. The survey was released for completion on Mturk during working hours (shortly after 12pm), most single parents would not having access to complete this survey until after work hours. Therefore, the number of participants able to complete this survey was most likely parents who did not work and/or worked at home. The latitude and longitude could be checked for demographics of each participate to see if the families are located in areas of reported mass shooting occurred. By asking the specific location of participants it would allow research to examine if the participates reside in areas where a school shootings and/or similar acts of violence previously occurred and if they feel safe prior to that event.
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World Languages in France

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Abstract

Modern globalization has put increased demand on various aspects of multicultural education. This means public schools are now starting to place more emphasis on learning a world language, so students are prepared to navigate in the world as businesses expand to global platforms. The European Union, for example, has taken measures to encourage multilingualism in students. Among these nations is France, in which 99 percent of its population learned two or more foreign languages in 2016 (Eurostat, 2017). The United States, by contrast, had only 20 percent of its student population enrolled in a world language course (Mitchell, 2017). This is almost an 80 percent difference, and it is necessary to explore the reasons behind why France is outperforming the United States in world language education. Factors including geography, access to world language resources, and implementation of programs are some aspects which have some influence on the multilingualism of students within a nation, but as technology has been more present in the lives of individuals in recent decades, the former two arguments are no longer considered limitations to the prospect of language learning. Therefore, the problem lies primarily in the way schools implement a subsequent language in their curriculum. Influences of the curriculum include national and state (or provincial) standards, and how much authority on has over the other. In the United States, for instance, states may or may not choose to make world language a part of their graduation standards, while provinces in France do not have this option.
With increased reliability on technology and the internet, internationalism has rapidly increased over the past decades. As time continues, it becomes increasingly necessary to learn a second language in addition to one’s own native language. This has caused schools to evaluate how they teach a second language and when they implement world languages in the school curriculum. Nevertheless, the United States of America continues to be viewed as a monolingual society despite the rising number of students who speak a language other than English in the home, according to the American Academy of Arts and Sciences (America's Languages: Investing in Language Education for the 21st Century, 2017). This is likely the result of public schools in the United States neglecting to promote the importance of world language in the professional world in the 21st century.

In North America, the three dominant languages are English, Spanish, and French. While French is a North American language, it is mostly isolated to one province in Canada, and is therefore not a practical language to study in comparison to others, unless it has some personal relevance to an individual. This leaves Spanish and English to compete for the most practical language in North America. Both the United States and Canada recognize English as a dominant language (albeit not legally recognized as the official language of the United States), and although Mexico claims Spanish as an official language, one cannot deny that Spanish has a strong presence in the United States. For this reason, finding the resources to teach the Spanish language is easier than other, less prevalent languages in the United States, such as Arabic.

Some may argue that despite the increasing immigration in the United States, finding an individual who is qualified to teach a common world language is not as simple as one may believe. As previously mentioned, there is an increasing reliability on the internet, and reaching out to any individual in the world can occur with just a few keystrokes. Certainly, if the United
States was in search of an individual to teach a wider variety of languages in the school curriculum, it could be done quite simply, and therefore we cannot consider a lack of resources a contributing factor to why the United States remains monolingual.

It is a possibility that the proximity of practical languages and the resources to teach other dominant languages worldwide are not the only contributing factors. The problem may stem much deeper, and the American school system may be at fault for perpetuating the monolingualism of the United States. Even if certain languages like Arabic or Mandarin are minority languages in America, one cannot deny their influence and presence around the globe. This is the reason these languages should be taught in the United States public school system. Furthermore, the internet has been a powerful outlet in education, including world language education, with programs like Mango Languages, Duolingo, and Innovative Language. These programs promote their use in the public-school system to supplement the language learning experience for students. There are countless guides on YouTube to give students the tools for literacy in a secondary or tertiary language, so one must ask oneself: with these resources available to us, why is America primarily monolingual?

Perhaps, then, it is an error in the policies America enacts. To better illustrate this argument, it is best to look at a country that has both the resources to supply adequate world language education and firmer policies regarding the quality of said education. France, for example, is one of the few European nations mandating students to study two foreign languages, and it is policy to implement foreign language instruction at a younger age. One of France’s advantages is its geographic location as inhabitants are a brief train ride away from various countries. This is potentially why the French Ministry of Education places a stronger emphasis on language learning in its school curriculum.
Europe not only differs from America in its variety of native languages spoken on the continent, with 24 recognized languages (Eurostat, 2017), but also in how they choose to teach world language in the public-school system. The variety and geographic arrangement of nations and their respective languages is likely a factor in why multiple nations, France included, modified their systems to enhance their language learning curriculum. It is necessary to state that although geography has placed more importance on world language education in this case, it does not imply that Americans should not feel equally compelled to modify their language-learning curriculum because, as previously stated, even if a language is a minority in one’s nation, that does not mean it cannot still have influence or dominance across the globe or in the world of professionalism.

Teaching world languages has only recently become a priority in France, now offering a variety of languages not only in public schools but in language centers as well. Among the most common languages studied in France are English, Spanish, German, and Portuguese. The first world language is introduced to students in primary school, with the hope that students will better acquire fluency in the language they choose to study. Even with the variety of languages offered, many students opt to study English because of its dominance in the world of business and association with political influence. This has caused France to mandate students study a third language to help students broaden their linguistic education and gain the most benefit from their educational experience.

Looking at France’s national standard for teaching world languages, it is stated that the objective in teaching world languages is for students to be able to communicate in at least two living languages upon completing secondary education (Ministere de l'Education Nationale, 2018). The French government states that to attain this objective, there is a common European
standard in which a nation within the European Union must follow when designing a world
language curriculum. This means when designing its own curriculum, France must keep in mind
the standards of the European Union. While there exists a similar practice in the United States,
there are some differences that the author will discuss in further detail later in this article.

Between the ages of three and five, children are sensitive to the pronunciation of various
sounds that exist in a language. It is at this point that children are more capable of producing new
sounds, which makes this the ideal time for them to learn about references that are cultural,
lexical, and phonological (Ministere de l'Education Nationale, 2018). These references will serve
as the scaffolding to learning more complex aspects about languages later. It is for these reasons
France has required that preschools teach nursery rhymes, encourage verbal interaction, and have
children listen to a language that is not their own. This is all to prepare students for their first
year of primary school.

In France, students must be aware of a foreign language, starting in their first year of
primary school. It is a priority that they practice this foreign language through each level of
school from first year of primary school to high school. France has mandated that one and a half
hours per week is dedicated to the teaching of living world languages (meaning this will exclude
ancient or dead languages). Not only does implementing a second language for primary school
students offer linguistic diversity, but it also maintains a student’s ability to adhere to the
readability of linguistic routes. The goal is by the end of their final year in elementary school,
students will be able to communicate simply with a representative who speaks the language
distinctly. For the sake of promoting a proper transition between primary and secondary school,
it is necessary for first- and second-degree teachers work together for the benefit of the students.
Middle school teachers pick up where the first-degree teachers left off and are careful not to repeat material students have already learned.

Students in France begin their journey to learning a foreign language in primary school and continue their studies in their sixth year. It is at this point schools implement a third language to the school curriculum. As previously mentioned, this is for the sake of offering linguistic variety to students and further their literacy in their native language as well as subsequent languages. This third language may be a regional language or another living foreign language; however, unlike primary school, schools dedicate 6 hours per week to foreign language acquisition. With this comes the teaching of regional languages and cultures, which schools may implement for up to two hours per week. Upon leaving fifth year, students also learn about the languages and cultures of other European nations, which, like the teaching of regional languages and cultures, can add an additional two hours weekly to the curriculum. With increased focus on the languages and cultures throughout the region as well as throughout Europe, the relevance and versatility of studying an additional language is clear to students.

Not only is the education of European cultures and languages useful, but it is also an effort on the part of the French government for reconciliation between France and Germany (Doublier, 2018). This means there is more of an emphasis to take up German as a subsequent language. In addition, there is increased importance placed on learning Latin and Greek as these two languages have significantly influenced many of the words and languages used today. As the student studying either Latin or Greek, the amount of time suggested by the French government ranges from one to three hours per week, depending on the student’s level.
France has taken measures to ensure language fluency starting at preschool, which is not the practice in the United States. The French Ministry of Education states that high schools accentuate the practice of a foreign language orally (2018). Given the increasing globalization technology provides, it is a requirement for students to learn professional and technological vocabulary to be more marketable and better navigate in the professional world. Schools measure a student’s comprehension in the second trimester and an oral assessment measures a student’s ability in the third trimester. The testing process is quite vigorous, so apathetic students cannot simply pass these exams through guesswork.

Seeing the structure of the French school system and its practices in teaching multiple languages, we can better criticize the American system, and perhaps understand what is causing the United States to be monolingual. To reiterate, France may have a geographical advantage in having surrounding countries with various languages, but modern technology prevents geographical location from being an excuse for monolingualism. Because of this, one must critically look at the lack on emphasis on world language learning in the United States.

One can argue that American schools are not embracing the resources that the internet provides. While this may play a role in what is limiting American students from achieving more in their academic careers, if American policies are limiting a school’s ability to harness these tools, then one cannot expect to see schools using these tools. To see what it is schools require in the world language department, it is necessary to see how the standards of the American Council for the Teaching of Foreign Languages and the French Ministry of National Education differ. It is important to note these are national standards and will naturally vary by state standards.
The national requirements for the teaching of world languages in the United States divides into the following groups: communication, cultures, connections, comparisons, and communities (American Council for the Teaching of Foreign Languages, 2018). Each category has its own measurement of what students must learn. For communications, there are three main branches including interpersonal, interpretive, and presentational. In the former, world language learners learn to create meaningful messages in the target language through speaking, writing, or signing to convey emotions, information, and thoughts. The second, interpretive communication, demand students use a higher level of thinking and must analyze, interpret, and comprehend what they hear or read on an assortment of topics. The latter states learners will be able to share and explain information on a variety of topics and adapt this information to the appropriate audience.

The cultures aspect divides into two main groups: relating cultural practices to perspectives and relating cultural products to perspectives. In the first category, students must investigate, illustrate, and contemplate on the traditions and practices of the culture(s) surrounding the target language, while the second category focuses on the relationship between the culture and products it produces. Fundamentally, students need to learn about holidays, practices, traditions, cuisine, and the like by these standards. It is also important for students to note how the geography of a nation influences what it produces and how those products influence traditions. An example would be how jack-o-lanterns associated with pumpkins in America, but as pumpkins are not a common product of Europe, beets and potatoes (A&E Television Networks, 2018) are an alternative product used for jack-o-lanterns in the United Kingdom.
The next standard to address is connections, in which there are also two main categories: making connections and acquiring information and diverse perspectives. This means students need to increase their awareness of other disciplines while using the target language as scaffolding for critical thinking skills and use creativity to problem-solve, and attain an alternate perspective based on the language and cultures taught. Each school subject teaches a certain set of skills, and as mathematics courses teach logic, world language enforces creativity and critical thinking. This is a rather simple skill to implement, as a language behaves similarly to a puzzle, in that one can dissect a sentence, rearrange the wording, replace certain words to convey a different message, or literally translate certain phrases to gain a better perspective as to how native speakers perceive the world around them. Inherently, language is malleable, making it easy to alter to convey a meaningful idea.

The fourth standard revolves around comparisons, which focuses on contrasting the target language and its respective cultures. Again, this is a simple practice to implement as no two languages behave the same way. The same rule applies to culture, and because language and culture possess a symbiotic relationship in which they influence each other, one can efficiently observe and contrast the relationship of the target culture with the home culture of the student. This is most evident in idioms, which are difficult to directly translate while maintaining its original meaning.

The fifth and final category is communities. It is at this point students need to use their linguistic knowledge beyond the classroom walls in the real world to collaborate and further expand globalization. This means applying this knowledge to the real world, and the most common outlet is recruitment purposes and surviving in the increasingly competitive job market. While it is impossible to deny how attractive the word “bilingual” appears on a curriculum vitae,
the fact remains that in America, “bilingual” just remains a marketable word rather than a tool used for everyday interactions.

The standards are well defined, easily implemented, and remain relevant to the content area, so why are the standards not effective in shaping a multilingual America now that globalization is most prevalent? Children today simply cannot afford to remain monolingual as we, as an international society, are more competitive today than ever before. By allowing our students to remain monolingual, we ensure America’s political and economic isolation. Since the standards are achievable, and America has access to the appropriate resources, it must be the way in which America implements these policies that renders the measures to teach world languages ineffective.

The United States only has 20% of its K-12 students studying a world language, according to the Pew Research Center (2018). Only 24 states have policies in place with state that for one to graduate, a student must complete either world language courses or courses not related to language learning while 16 states have no policy mandating students take a foreign language as a prerequisite for graduation (Pew Research Center). This may be a contributing factor in perpetuating monolingualism, because states have some authority in what subjects they teach and when to implement them. By contrast, France has national policies to ensure all students are receiving similar education throughout the nation.

To better prepare students for success in the field of language learning, it is imperative to have full cooperation of the school system by national standards as well state or provincial standards. In the United States, national standards can be rather vague and allows for states to exercise sovereignty over their own educational standards. Therefore only 24 of 50 states have a
world language curriculum that students must fulfill to graduate on time. In the state of Indiana, standards are strict in comparison to those set by the ACTFL. The main points such as communities, cultures, comparisons, and so forth are scaffolding tools for Indiana standards. With the broad definitions of what the nation expects, Indiana has implemented a better-defined set of standards by which students make adequate progress. Because fewer than half of the States mandate world language courses to graduate, bringing students closer to multiculturalism becomes more difficult.

Granted, France is roughly the size of Texas, so having a smaller territory makes implementing national standards significantly easier there than in the United States, but one must agree that to achieve our goal of promoting multilingualism, we must first ensure everyone is on the same page. After all, it would not be equal education if only certain states set standards mandating a student be fluent in two languages to graduate while others decided to remove world language from their curriculums altogether. The first step we must take is to update national educational standards placing more emphasis on the importance of world language.

In addition, it is necessary to introduce world language at an earlier age. France’s policy is to make students aware of other languages by age 5, which appears to yield academic benefits. There is a window of time it which it is best to introduce world language to students, but this window is quite small. While France does not necessarily begin teaching a secondary language to children at age 5, schools teach children that other languages do exist. What is admirable about this is it is not overwhelming to the students, and from an early point, students learn that there is relevance in learning another language. Knowing that there are other individuals who speak differently and that it is easier than before to reach out to these individuals adds valence to the ability to speak a second language.
France’s system is also prudent to begin language learning at an earlier age than most U.S. school systems. The ideal time to learn a second language is prior to age 7 (Nexus Santé, 2016). French schools must implement a second language the year immediately following their equivalent to kindergarten. At this point, children are about 6 or 7, which would be the end of the ideal window of time to acquire a second language. Learning a language after this point is not insurmountable, but it does become particularly more difficult. While experts recommend students acquire a second language sooner than the age of 7, there are some benefits to waiting until this point to begin subsequent language acquisition. To some extent, it gives children more time to develop their primary language skills, which acts as scaffolding to learn additional languages.

The primary language often acts as a reference when learning other languages. For example, we must learn what subjects, verbs, direct and indirect objects are in the primary language and then identify these items in a foreign language. Next, we make connections between languages through the observation of grammatical behavior and the examination of cognates. By ensuring the child has strong comprehension of the first language, we improve his or her ability to learn and utilize subsequent languages appropriately. By age 7, students should be comfortable in their native language, and therefore be ready to learn another language (if one assumes the child in question does not have an intellectual disability and is performing at the same academic pace as his or her peers).

In short, France is significantly more proactive in teaching a world language program and setting its students up for success. The modern world is quite globalized as it is, and it is unlikely this will change in the future. For this reason, the United States should not be so lax in its own world language programs. Technology has provided countless immediate resources to learning a
world language, and even if one chooses to ignore these resources, it is possible to find someone who is qualified to teach a world language to students quite easily. American children could easily become bilingual, and therefore marketable in this modern world is the United States took the initiative and became stricter on its curriculum. Even if we have national standards by which to teach a subsequent language, these are counteracted if states choose to not enact world language education into their graduation programs. Certainly, if the United States does not change this, it will not escape the monolingualism that endures today.
References


Women’s Political Consciousness in the Revolutionary Era

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The American Revolution and the turbulent years preceding the outbreak of war left little room for political passivity. In essence a civil war that impacted nearly every community and family in Great Britain’s North American colonies, the political upheaval facilitated a wide range of involvement in support of the “Patriot” cause of the Americans throughout the population. The narrative of the Revolutionary War, however, has focused traditionally on the contributions of men—whether the “Founding Fathers,” or the activities of the Sons of Liberty, statesmen, and soldiers. Largely absent from this narrative are the contributions of women to the American cause, who played vital and central roles as political protest against Britain’s colonial policies turned to armed confrontation. While restricted by their gender in a colonial society that defined women’s identities as being chiefly domestic, women expressed themselves politically during the Revolutionary War era in a multitude of ways both public and private, through shows of solidarity, home manufacturing, boycotting British goods, and in support of the Continental Army once hostilities began in 1775.

In the context of political expression during Revolutionary era, the collective term “women” refers essentially to the white, predominantly Protestant women of colonial society. Although there were class and geographic differences that had some bearing on the few forms of public participation that were considered acceptable—or at least tolerated—women as a whole were subordinated to men within society and the household. Expected to fulfill the role of wife and mother, there was a “universal domestic experience that differentiated their world from that of men.” (Norton, 1980, p. 8) This domestic experience and a “gendered division of labor” meant that women largely performed household duties—processing food, sewing, spinning, working in the garden—often in addition to caring for children. This domestic role, reinforced by religious
doctrine and English common law, rendered women the social, economic, and legal dependent of their husbands. (Berkin, 2005, p. 10)

By extension, women were considered naturally incompatible of patriotic or political expression. As Linda Kerber (1980) argues, it was believed—by men, but also many women—that exclusion from the public sphere precluded women from creating a strong attachment to country that came from holding public office, and further that “women were incapable of making reasoned and unbiased political judgements.” (p. 35-36) This assumption, widely held within colonial society, was not without its critics as the highly politicized environment of the years leading up to the Revolution created a growing political awareness among women, embodied perhaps most famously by Abigail Adams. While not necessarily challenging their domestic role or identity, there was a shift in views on political participation by women who sought to assert their patriotism and support of the American cause. The universality of the political tensions rising within colonial communities and the nature of the measures adopted by American radicals in protesting British policy—boycotts and nonimportation agreements—provided women an opportunity to challenge societal limitations on political expression.

Opposition to Great Britain’s colonial policies in North America began in the decade following the conclusion of the French and Indian War in 1763. The debt incurred in earning British victory and the high cost of defending their colonial possessions led to Parliament instituting a number of taxes in the colonies aimed at raising revenue to ease their financial burden. Colonial activists united in opposition to Parliament beginning with the Stamp Act of 1765, which enacted a stamp tax on some government and commercial documents, as well as newspapers and dice. Alfred Young (1993), in his examination of the social profile of Boston women during this era, notes that women were present at most of the public displays of protest,
including the destruction of the stamp collector’s office, parades on the day the Stamp Act went into effect, as well as public celebrations at the Act’s repeal. Young notes that during this “first phase of resistance,” American male activists encouraged women to attend in order to “demonstrate the solidarity of the community.” (p. 194-195). It had become clear—and would become clearer still during the coming boycotts—that the participation of women would be essential to successfully countering Britain’s policies. This was not, of course, due to a large-scale shift in societal views on women’s domestic sphere, but the practical reality of the protests within towns and communities opened a door for women to begin having a political voice.

Future taxes enacted by Parliament—the Townshend Acts in 1767 and the Tea Act in 1773—were met with boycotts of British goods in the colonies, and women’s participation and cooperation with the nonimportation agreements was necessary for success. Broadsides, newspapers, and even patriotic poems began to appeal directly to women’s involvement, encouraging them to avoid buying luxury items, as well as sugar, ready-made clothing, fabrics, and shoes. Linda Kerber (1980) notes that “the boycotts initiated the politicization of the household economy and marked the beginning of the use of a political language that explicitly included women.” (p. 41) Newspapers were quick to use examples of women substituting imports with local coffee and tea. In New Hampshire, for example, a group of women were praised for having “Rye Coffee” for breakfast, and in Newport, Rhode Island, others replaced the “poisonous Bohea” with the “balsamic Hyperion.” (Norton, 1980, p. 158) In 1767, the ladies of Boston met to pledge their support of the non-consumption movement, the first form of political expression undertaken exclusively by women during the Revolutionary era.

The Tea Act of 1773 was met with similar opposition when Parliament passed a law allowing the East India Company to sell their tea directly to the colonies, making it cheaper than
its competition; it was hoped this arrangement would save the financially struggling East India
Company. There remained a tax on tea however, a holdover from the Townshend Acts that was
left in place as a reminder to the colonies that Parliament retained the right to tax them. While
the British government expected little opposition from the measure—even with the tax, tea
would be cheaper—it was immediately rejected by the colonists as a plot by the East India
Company to create a monopoly on the tea trade and by Parliament to lay the foundation for
future taxation. As had occurred in response to the Townshend Acts, a tea boycott was enacted in
protest, and women again were prominent in this new wave of resistance to British policy.
(Berkin, 2005, p. 20)

Abstaining from drinking tea, though a simple act in practice, was an important
indication of patriotic intent women quickly embraced as a form of showing their commitment to
the American cause, and thus was a deeply political choice. Male leaders, recognizing that
drinking tea resided in the domestic sphere and remembering the impact women had during the
1767 protests, openly encouraged female involvement in these efforts. In South Carolina,
Minister William Tennent, III called for the women of the colony to give up tea for the good of
the colonies; according to Tennent, once the British realized “that American patriotism extends
even to the Fair Sex,” it would “discourage any future Attempts to enslave us.” Continued
consumption of British tea, the minister contended, would “be paid for by the Blood of your
Sons.” (Norton, 1980, p. 159) Women in the colonies, however, needed little encouragement
from men like Tennent; they had recognized the importance of their political involvement and its
implications for their role in society. Evidence of this is the formal statements made in support of
the tea boycott, a far more public gesture than quiet adherence to the agreements.
On February 12, 1770, the *Boston Gazette and Country-Journal* printed a resolution by 300 “Mistresses of their respective families…of the highest rank and influence” to “wholly abstain” from tea until the Revenue Acts were repealed, joining the “respectable Body of Merchants and other Inhabitants of this Town.” In entering into the resolution, the women of Boston were making a political statement of their allegiance to the American cause, indicative of a new awareness of women’s evolving role in the public arena: “We think it our duty perfectly to concur with the true Friends of Liberty, in all Measures they have taken to save this abused Country from Ruin and Slavery…This agreement we cheerfully come into, as we believe the very distressed Situation of our Country requires it.” (p. 4) In the South women began “associating themselves generally with nonimportation policies, not confining their attention to the tea issue alone.” (Norton, 1980, p. 161) On October 25, 1774, fifty-one women in North Carolina associated to form the Edenton Ladies’ Patriotic Guild, signing an agreement to boycott all British goods in support of the nonimportation policies of the colony. This petition is a clear indication that a major shift had occurred in women’s political consciousness. Unthinkable a decade prior, the Edenton Ladies saw their formal acknowledgment as “a duty which we owe, not only to our near and dear relations and connections…but to ourselves.” (Kerber, 1980, p. 41) The public nature of the statements by the “Mistresses” in Boston and the Edenton Ladies indicate that American women recognized that they had as much of a civic duty to support the colonial cause as their husbands and men of the community. While these petitions and public statements remained uncommon, their sentiments were likely shared by the majority of women that chose to forego tea as a form of patriotism.

Running concurrent to the boycotts of British goods in the years preceding the Revolution was the campaign promoting homespun clothing as an alternative to British imports.
and a way to champion American manufacture. Although the push for domestic manufacturing was not initially aimed directly at women, newspapers soon began to prominently feature stories of women gathering for “spinning bees” to make homespun clothing. As these gatherings grew to take on symbolic importance—much like the consumption of local coffees and teas—spinning bees became powerful patriotic statements and community events, thus taking on a new political dimension. Sewing and spinning, central activities in women’s domestic labor during the colonial era, “made the cooperation of women as household manufacturers indispensable.” (Young, 1993, p. 196) In Boston, spinning bees were sponsored by radical leaders and differed by class. William Molineaux, a colleague of Samuel Adams, began a campaign among the working class to teach spinning to women and children, which served as both a practical effort to alleviate unemployment in addition to serving as a patriotic example. The Massachusetts Gazette of March 1, 1770, reported a gathering of “Patriot Ladies” at the home of John Gore in Boston, “principally owing to the indefatigable Pains of Mr. William Mollineux, and it will be said to his lasting honor, that the laudable Practice of Spinning is almost universally in vogue among the female Children of this Town.” The report linked the patriotic act of spinning with the tea boycott, evidence of the symbolic importance these gatherings held: “The Use of the Spinning-Wheel is now encouraged, and the pernicious practice of Tea drinking equally discountenanced, by all the Ladies of this Town, excepting those whose Husbands are Tories and Friends to the American Revenue Acts, and a few Ladies who are Tories themselves.” (p. 1)

For the upper-class, spinning bees began to take on a choreography that suited their use as propaganda by radical leaders and the press. Groups of women—typically numbering fifty and clothed in homespun—met at the home of a minister to make clothing for the day. Often a large portion of the community turned out to watch the event; at times there were competitions
between the women at their wheels to inspire their work. Only American foodstuffs were served at these gatherings, along with herbal tea, to complete the patriotic theme. At the end of the day, the clothing produced was donated to the minister as an act of charity. (Young, 2003, p. 197)

Spinning bees, particularly among high-class women, were not held for the purpose of putting the whole community in home-manufactured clothing; held only infrequently, they were “ideological showcases…intended to convince American women they could render essential contributions to the struggle against Britain.” (Norton, 1980, p. 168) These contributions, of course, were largely intended to be done within the home and thus within the domestic sphere. But the attention the press and community placed on spinning bees put a public spotlight on the contributions of women to the American cause, as newspapers began to refer to these patriotic young ladies as “Daughters of Liberty.” The campaign promoting homespun as a form of resistance to Britain had a profound impact on expanding the burgeoning political consciousness of American women.

Because the politicization of purchasing goods and the use and manufacture of homespun was interpreted as an extension of women’s domestic role, American editors and political leaders saw no danger in encouraging female participation. It also should be noted that calls for women to adhere to the commercial agreements prior to the Revolution were not invitations to the public sphere of civic duty. Indeed, forays by women into the public realm—like the petition of the Edenton Ladies—were met with derision by colonial men. This does not diminish, however, the importance these acts had on the transformation of women’s political consciousness, and it is clear that women were making choices of political expression that began to blend the public and private sphere. As the Revolution carried on into 1780, the American cause reached the lowest point in its efforts at independence, opening new avenues for voluntary aid from citizens looking
to fulfill their civic duty. In this spirit the Ladies Association of Philadelphia was established by some of the elite women in the city, one of the few formal women’s organizations to be created during the war.

The Association was likely organized by Esther Reed, who though English born had taken to the American cause after her marriage to Joseph Reed, aide-de-camp to George Washington for much of the war. She was no stranger to the political arena, however, having frequented Parliamentary debates in London and offering political advice to those close to her, including her husband. She is also considered the author of an anonymous broadside titled “The Sentiments of an American Woman,” in which Esther justified women moving into the public sphere of civic duty by forming associations to collect donations. Thus, Reed’s forming of the Ladies Association of Philadelphia was “motivated not by her husband’s political alignments but by her own civic consciousness.” (Arendt, 2014, p. 167) Reed, along with approximately thirty-seven other wealthy women of Philadelphia, came together with the stated goal of collecting donations to alleviate the dire financial situation of the Continental Army.

The strategy adopted by the Association was to divide the city into eleven districts; ten for Philadelphia, with the addition of Germantown. A group was assigned to each district for the purpose of gathering donations from the women of the city. Departing from the prevalent tactic of male associations, which often required a large amount of money to buy bonds, the Ladies Association accepted all donations, regardless of the size. Importantly, the adopted method was to send members to the homes of donors to collect, ensuring that the work of the Association would be done in public, a step the took the idea of women’s civic duty out of the home and was not universally praised. (Arendt, 2014) The drive was extremely successful, however; over 300,000 Continental dollars were collected from 1,400 donors. Reed initially hoped that the
funds would be distributed to the Continental soldiers as hard cash, but after a correspondence with General Washington—who feared the money would be spend on liquor—agreed to produce 2,000 shirts for the army. Esther Reed died in the fall of 1780, and the production was overseen by Sarah Franklin Bache, Benjamin Franklin’s daughter.

There is some debate among historians as to the precedent—if any—set by the Ladies Association of Philadelphia. Linda Kerber (1980) argues that “Many historians of women in the Revolution have admired the Philadelphia project excessively” because “they were not principals…to the extent that being a principal implies emergence from the women’s private domain.” (p. 103) However, as Emily Arendt (2014) demonstrates, the Association “offered a way for elite women to lay claim to a form of politics out of doors traditionally unavailable to them because of their class and gender.” (p. 171) The Association is a clear indicator that the political consciousness of women had undergone a transformation that encouraged their attempts at civic participation, although as Kerber notes, this stopped short of a radical change in women’s domestic role in society. A further indication of the important example set by the Association was its emulation by other women’s groups that formed in its wake across several states. Women in Trenton formed the New Jersey Association and collected funds across thirteen counties, raising 15,480 Continental dollars. The Maryland Ladies Committee was formed in that state, raising funds to make shirts for the army, while there appears to have been a similar effort in Virginia. While the efforts of these women were mostly viewed as acceptable domestic patriotism, their public nature also pushed the boundaries of traditional gender roles.

Participation in the nonimportation boycotts, the promotion of domestic manufacture as American propaganda, and the work of Esther Reed and the Ladies Association of Philadelphia are some of the more well-known examples of political involvement by women during the
Revolutionary era, partly because they allowed the greatest opportunity for participation. These activities were far from the only examples of the transformation of female political consciousness, however. Women on both sides—American and Loyalist—were ardent supporters of their respective causes, serving as nurses, spies, messengers, and in the case of Deborah Sampson, a Continental soldier. While the result of these activities did not signal a call for gender equality or a challenge to social views on femininity, the universal nature of the Revolutionary experience “broke down the barrier which seemed to insulate women from the realm of politics,” (Norton, 1980, p. 297) allowing women to gain a permanent presence in the public space.

While the development of this public role did mark a distinct shift in women’s political involvement, it remained restricted, and the republican ideals and egalitarian rhetoric of the Revolution were slow to extend to American women. With direct political involvement thus remaining largely out of reach, there developed a new understanding of women’s role in society that both reinforced the traditional gender ideology of domesticity while also accounting for the post-Revolutionary consciousness of female civic duty, a concept that historian Linda Kerber has termed “Republican Motherhood.” According to Kerber (1980), American women “devised their own interpretation of what the Revolution had meant to them…and they began to invent an ideology of citizenship that merged the private domain…with the new public ideology of individual responsibility and civic virtue.” (p. 269) This idea, seeking to reconcile the public space women had occupied during the Revolution with their exclusion from political service, manifested in the belief that a woman’s most important political role was as a wife and mother, raising sons to be virtuous citizens of the new Republic.
This evolution in women’s political contributions to a society so clearly demarcated by gender was not a completely new idea, having roots in the Enlightenment philosophy of the eighteenth century. As Rosemarie Zagarri (1992) illustrated in her analysis of the European roots of Republican Motherhood, the concept “was actually part of a broad, long-term, transatlantic reformulation of the role and status of women,” given particular attention by the “civil jurisprudence school of the Scottish Enlightenment.” (p. 193) Many of these Scottish theorists regarded the family as the foundation of society, responsible for the initial socialization of its members and for passing on essential customs and morals necessary for its maintenance, thereby creating a link between the domestic and public spheres. In addition, the “four-stage theory” of history popular among Enlightenment thinkers—in which civilization progressed from one of hunter-gatherers to a commercial society—held further implications for women’s social role, as in a commercial society women attained a kind of equality with men. As Zagarri (1992) points out, however, “this was a very peculiar definition of equality, a social equality that did not admit the possibility of women’s political, legal, or occupational equality with men;” instead, women contributed to society by using their influence “to improve and refine the manners of men.” (p. 200-201) It was upon this theoretical framework that the concept of Republican Motherhood was built in post-Revolutionary America, helping to explain the disparity between the revolutionary egalitarian ideology with the political reality of American women. The ideas articulated by the Scottish authors were taken to their logical next step in the new United States; women performed a political role through their influence on the family as wives and mothers, tasked with cultivating the civic virtues of their husbands and future generations. In many respects, this reinforced women’s restriction from political action, while at the same time “it altered the female
domain in which most women had always lived out their lives; it justified women’s absorption and participation in the civic culture.” (Kerber, 1980, p. 284)

With women still only able to participate indirectly, the impact of the revolutionary era in terms of political equality might appear somewhat uncertain. Actions taken in support of the American cause during the war were extensions of the domestic sphere, and the Republican Motherhood of the early republic provided a philosophical justification for keeping women within traditional gender roles. Yet this period was critical for beginning the politicization process and the development of a female political consciousness that formed the foundation for the women’s rights movements of the nineteenth and twentieth centuries by shining a light on the “disparities between men’s assertion of ‘rights’ and ‘equality’ with the dispossessed status of women in America.” (Zagarri, 1992, p 210) By seizing a public space, revolutionary women gained a platform to advocate for political change that became increasingly direct, as women embraced a host reform initiatives, including the labor movement, prohibition, and the fight for suffrage and political equality.
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**Primary Sources:**


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An Investigation of the Isleño Spanish Dialect

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Just under twenty miles from the center of New Orleans, along the river delta lies a group of Canary Islander descendants that trace their origins on the continent back to the eighteenth century. Despite this group’s proximity to the historically bustling port, the isleños or ‘islanders’ have maintained much of their customs and habits: including the Spanish language. Due to their isolation, their language remains today as a remnant of an earlier Spanish dialect that would become the foundation for much Spanish established in the New World. Even so, what remains of the original hispanophone community in St. Bernard Parish is a weak murmur of what was present not long before the turn of the century. The community has since been dispersed in recent years, namely due to the twenty-five foot storm surge of Hurricane Katrina that leveled everything in its wake. The future of this dialect along with its stories, poems, décimas, idioms, and histories—effectively the culture as a whole—is at risk of vanishing without record.

As of this writing, some of the last academics to seriously document the language visited in the late eighties and early nineties: specifically John Lipski and Samuel Armistead. Since then, the Isleños have once again been left to languish in isolation and obscurity. At the time of Lipski’s visit, he estimated about 500 Spanish speakers of various levels remained. Three decades on, there is much value to be found in documenting how this moribund language has shifted. At the present, there may be thirty individuals who are proficient in the language. As such, this investigation seeks to highlight findings from a series of interviews conducted with nine community members whose first language is Isleño Spanish and how these observations compare to works of the past decades.

In order to comprehend the language of the Isleños, one must understand their origins.
The ancestors of the Louisiana Isleños emigrated from a cluster of islands off the coast of Morocco known as the Canary Islands. The original inhabitants of the islands were commonly known as guanches and were likely related to the peoples of North Africa. In 1402, Castile began its conquest of the islands and would not complete its mission until the end of the century. During this period of time, the archipelago became an important point of sea travel between the New and Old Worlds. Many stopped at the ports of Santa Cruz de Tenerife and Las Palmas de Gran Canaria, namely Christopher Columbus among other conquistadores. This period of relative prosperity eventually came to a close in the eighteenth and nineteenth centuries with the collapse of the agrarian economy on the islands. It is also during this period that France ceded the territory of la Louisiane to the Spanish at a time when fears of British encroachment into Spanish lands were significant. To combat this, the Spanish settlements of San Bernardo, Valenzuela, Galveztown, and Barataria were established to aid in the defence of New Orleans and Nueva España with isleño families from the Canary Islands. San Bernardo, now St. Bernard, was the only settlement to sustain its definitively canario identity into the twenty-first century due to its isolation. Given this, the last two centuries have allowed for more than a handful of elements of the language to develop since the arrival of the first colonists.

It is intriguing to find that use of the language itself is not homogeneous among those interviewed. Not only this, but informants that were siblings and raised in the same environment utilized different vocabularies. Namely, two informants MM and HM were raised in the same home on Delacroix Island or la isla ‘the island’ and had a strong capacity in the language. HM exhibited classic elements of the dialect as did MM, but the Spanish of MM was markedly influenced by their interaction with other hispanophones. Instead of using the more common viaje to refer to an instance when something occurred MM utilized the standard Spanish vez. MM
also used nouns such as *el avion* to mean what would be traditionally referred to as an *aeroplano* ‘airplane.’ These observed instances can be explained by exposure to other hispanophones later in life while other informants did not have such explanations. LA demonstrated a small but significant amount of French lexical influence to their Spanish despite both of their parents being monolingual Spanish speakers. Another informant, LS, had francophone ancestors but their Spanish was no more affected by the language than any of the other informants.

Moreover, due to the entirely oral transmission of the language, the most fundamental vocabulary has shifted in pronunciation or form. This of course has accelerated due to the isolation of remaining Spanish speakers and the effects of language attrition on pronunciation. One of the most notable instances is the supplantation of the verb *ir* ‘to go’ with *dir*. The verb conjugates as it would in standard Spanish up until its imperfect form:

- **Isleño Spanish:** *Yo día a la casa.*
- **Standard Spanish:** *[Yo] iba a la casa.*
- **English:** *I went to the house.*

This form appears to be a longstanding element of the dialect as it was noted by Raymond MacCurdy in 1941 and 1947. Lipski reasons in his work *The Language of the Isleños: Vestigial Spanish in Louisiana* that:

This is a common development in other popular dialects of Spanish, and is frequently found in rural dialects of the Canary Islands and Caribbean. The origins of the epenthetic /d/ are not known, but probably involve incorrect division stemming from such common patterns as *Acaba de ir* ‘He has just gone,’ which would be pronounced *Acaba dir* in rapid colloquial speech (35).
Similarly, the epenthetic /s/ and /l/ were witnessed in this study with examples like sijo and lío from the standard hijo ‘son.’ The first example derives from the plural forms los/mis hijos where the /s/ is retained to separate the article from the noun but eventually remains. The later example was formed in a similar way through el hijo but with the additional reduction of /j/. These instances were uncommon but were also witnessed by Lipski (29). Besides this, metathesis has always been far more common like in the words marde/parde from madre/padre ‘mother/father’ and estógamo from estómago ‘stomach,’ which is also listed in the Gran Diccionario del Habla Canaria. Naturally, some degree of phonological modification was observed:

- le chausson > el susón (MacCurdy 82) > el sosón
- la bofetada > la gofetá (Lipski 73-74) > el gofetón
- nadie > naiden (MacCurdy 74)
- escupir > cupir
- ahogar > hogar

This study has found that some of the vocabulary collected by MacCurdy and Lipski has come to be inaccurate to describe the current language. This being said, the majority of Isleño Spanish vocabulary has remained stable. It it difficult to determine which modifications are now to be considered as part of the language as opposed to trends among several individuals. This issue is likewise compounded by the dwindling pool of native speakers that remain.

Words have also been adopted into the vernacular in order to describe situations that the original isleño colonists had never come into contact with such as the term chivo ‘goat.’ To various hispanophones, this term can signify an array of concepts, but in St. Bernard Parish it is used to refer to ‘sport fisherman’ or ‘outsiders.’ Its true origins are unknown, but it has been said that this term is rooted in how sport fisherman “jump up and down on their boats like silly goats”
(Guillotte 62). This likely is based upon MacCurdy’s comment that it “originated because of the antics of amatuer fisherman who hire boats for fishing parties and ‘brincan por el bote como chivos’” (59). According to LS, the Isleños call these people chivos because:

Si lo’ ponen en un bote, no se pueden quedar a pie. Se caen al lado y pegan a otro con la caña y cosa’ [como] así. Y se montaba arriba de la cabaña que habían en el bote...

Siempre querían montarse arriba [de] algo alto, como un chivo.

(“If you put them in a boat, they can’t stay on their feet. They fall to the side and hit each other with their poles and stuff like that. And they get on top of cabin that was on the boat… They always wanted to get on top of something high, like a goat.”)

A similar example is found with the term pirata which Lipski cites as meaning “a common thief, scoundrel” but the word “has no connection with the ordinarily accepted meaning of piracy” (78). It was originally used in reference to someone who would steal one’s animal traps. All of those questioned about this word initially laughed and stated that it was an individual who “runs around.” None of the informants associated the term with ‘theif’ or anything of the sort but rather someone, generally a man, who is mischievous and engages in various vices. It appears that as the fur trapping industry had collapsed in St. Bernard Parish, and only a few informants were exposed to this word as children, the meaning had shifted toward the idea of a ‘scoundrel.’ Other modifications of interest include máquina ‘machine’ to refer to a gas engine and at least one instance of the word goma ‘rubber’ to refer to a hose.

Regardless of previous inventiveness, lexical borrowings from foreign languages are a notable characteristic of the dialect. It likely comes as no surprise that the French language has penetrated into everyday vocabulary:
Attention must be directed to how Lipski reports *bucana* as meaning a ‘small stove’ or ‘hearth’ while every informant without question affirmed that *bucana* meant ‘smoke.’ This is inline with the findings of MacCurdy who lists the same definition of this word. This table contains only the most prevalent of French loanwords but not all. As one example, the informant LA had used the word *creyon* from the French *crayon* for “pencil” instead of *lápiz*. This borrowing is also listed by the former St. Bernard Parish Historian who began his documentation of the language in the late seventies (Fernandez 2). This investigation could neither confirm or deny that the word has been assimilated into the local Spanish dialect, but these observations tend to point in the direction of it being an element of Isleño Spanish. This same informant had occasionally used *voyage* in place of the Spanish *viaje*, but his was a singular example and all other informants did not recognize this as part of their language but definitely French. Influence of English vocabulary has only begun to display itself in the twentieth century with words like *trolear* meaning ‘to trawl’ or *tyre* for ‘tire’ becoming widespread.

Despite these additions to the dialect, much remains of the original, archaic or popular vocabulary brought during the eighteenth century from rural Spain and the Canary Islands. The terms *semos* meaning ‘we are’ and *mesmo* ‘same’ are used in place of the standard *somos* and *mismo*. The term *semos* can also be found in the isolated New Mexican Spanish dialect which originates from Spanish colonists that arrived in the sixteenth to eighteenth centuries (Espinosa

<table>
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<tr>
<th>ISLEÑO SPANISH &amp; ORIGIN</th>
<th>STANDARD SPANISH</th>
<th>ENGLISH</th>
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<tbody>
<tr>
<td>el balancé</td>
<td>el columpio</td>
<td>swing</td>
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<tr>
<td>la bucana [LA FR: la boucane]</td>
<td>el humo</td>
<td>smoke</td>
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<tr>
<td>la biera [FR: la bière]</td>
<td>la cerveza</td>
<td>beer</td>
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<td>el cabaret [FR: le cabaret]</td>
<td>la tienda</td>
<td>store</td>
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<td>el robiné [FR: le robinet]</td>
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<tr>
<td>el sosón [LA FR: le chausson]</td>
<td>el calcetín</td>
<td>sock</td>
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<td>la tanta [FR: la tante]</td>
<td>la tía</td>
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Also common are the antiquated verb forms *haiga* ‘may there be,’ *truje/trujo* ‘I/he brought,’ and *vaiga* ‘may he/you/it go.’ These forms as well as others were noted by Lipski and MacCurdy in their works. That being said, none of the informants recognized the forms *vide/vido* ‘I/he saw,’ but rather the modern forms *vi/vio* and *ha/hamos* ‘I/we have’ were unknown. Every informant utilized the antiquated *asina* ‘so/thus’ almost entirely except for informants who had extended contact with outside Spanish speakers; these informants used both *asina* and its modern equivalent *ásí.* As for other vocabulary, JA was noted as using *calzones* for ‘pants’ but did not recognize *pantalones.* This informant also recognized *alte* which derives from the standard *arte* that refers to a type of net. The informant HM knew of the term *faca* which is a ‘large knife’ or ‘dagger’ and its accompanying belt the *faja.* These words are Galician and Portuguese but can be found on the Canary Islands. All of the informants as well as some semi-speakers understood the term *chipiá* to mean a ‘light rain’ or ‘drizzle’ which Lipski attests as originating in the Canary Islands. More widely known is the archaic form *peje* ‘fish’ which correlates to the modern *pez.*

Still considering the linguistic significance of this investigation, it has been impossible to ignore the phenomena of language death and language attrition. During Lipski’s time in the community he makes reference that “the present study found no *isleño* Spanish speakers of any significant level of ability younger than about forty” (12). This present investigation confirms his findings in that speakers of with great capacity in the language were found to be in their seventies to eighties. At least two informants resorted to the use of English almost entirely to express themselves regardless of it being their second language. In the field of linguistics, first language attrition is the gradual process whereby an individual loses ability to express oneself in their native language as the structures of their first language are replaced by those of their second. All informants displayed influence of English in their native speech; the prime example
of this being the redundant use of pronouns in conjunction with their verb forms. The unique phrasal verbs of English have also begun to seep into the dialect as LS was noted as saying “Está buhcando por el traje típico” (“He is looking for the typical garb”). English is unique in its use of verbs plus prepositions or adverbs to express an idiomatic concept not readily apparent when viewing the elements alone. An example of this would be ‘to blow up’. This phrase means ‘to explode’ but the definition is far from apparent when considering the elements individually of ‘to blow’ but in the upward direction. Another observation was that when speaking with MM, this informant stressed that the noun camarón or ‘shrimp’ did not possess a plural form while crab had both a singular and plural form: jaiba/jaibas. It is common in Spanish to use the singular form of a noun in conjunction with its article to refer to the generic idea of the noun, but to assert that it is incorrect to use the plural camarones must be based upon restrictions on how these forms are constructed in English: shrimp/shrimp, crab/crabs.

Along a similar vein, extensive simplification of tenses has been documented. All informants were not familiar with how to conjugate the present perfect and future tenses. In fact, these forms were entirely unrecognizable to all informants. These tenses have been replaced with more simple constructions. The traditional preterite forms are used in place of the present perfect forms, and the construction of dir a or ‘to go to’ is used to describe future events. This is not uncommon for moribund languages as the same phenomenon was noted among the last speakers of isleño/brule Spanish of Ascension Parish by Dr. Charles Holloway.

At this time, the survival of the dialect is in serious danger. Only some of the oldest members of the community are proficient in the language. Many more middle-aged or older community members could be considered semi-speakers in that they may be able to passively understand the language but all are relegated to English as their primary mode of
communication. Without a doubt, if nothing is done at this point to preserve or revitalize Spanish
the in community, it will die. Only time and involvement of key community members will
determine the fate of the language.
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Conceptualizing Perspective in Rural America
An analysis of individual assumptions and responses influenced by televised programming

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Abstract

Understanding the experience and perspective of rural America is critical in propelling the nation toward a more inclusive integration. This paper explores one of the vehicles that constructs implicit and recognized bias in rural-raised educated whites: television. Diversity within small town America is increasing; change will be needed to accommodate an increasing number of minorities moving to these areas. Racial assumptions, as they relate to social, political, and economic divergence, may stand in the way of cultural assimilation. Today, television serves as a reference manual for cultural competency among many ethnic groups, and rural whites are no different. This research asks: Do Caucasian college students develop pre-formulated biases about African American due to their perceptions of them on television? Uncovering the connection between one’s perspective and exposure to media images will be important to comprehending assumptions related to rural Americans’ racial attitudes. Racial attitudes expose the peripheral implicit bias that speaks to the approach taken in this exploration.
Introduction

This study will analyze Caucasian students’ perspectives, specifically examining their perceived perceptions of African Americans as influenced by televised programming. Attitudes of students from rural America are investigated because, typically in small communities, racial diversity is miniscule or, in some cases, non-existent. As a student, I have come to recognize the dichotomy between perspective and experience often becomes intertwined, so identifying exactly where bias originates becomes convoluted. This study demystifies the perspectives of rural Americans, particularly their understandings of African Americans that were given to them through television. Youth’s media intake is important in terms of the way they evaluate and understand race-based stereotypes. The views of black characters are amplified especially to individuals who may not know a black person or may not choose to speak with the blacks at their school. Picture this: coming to college, never having met an African American, and suddenly you have a roommate who is black. What are you to believe? You wonder, you reflect, you have seen them somewhere. Oh yes! That show from my childhood. One becomes expectant. Expectations, in this case, bear little to no relation to reality. African Americans and blacks are used interchangeably in this study.

Using a series of selected interviews, this paper addresses the following question: Do Caucasian college students have pre-formulated biases about of African Americans due to their perceptions of them on television? Qualitative data such as interviews illuminates the motivation and factors that may avail or dilute a perspective based on pre-formulated biases. America’s history serves as the background of interactions between African American and Caucasian Americans.
Knowing that slavery happened, and tensions of this event could still be present: may reinforce the ideology that some humans are inferior to another. Surveying citizens from rural communities assists in challenging the societal status quo. Students from rural America’s understandings of race and how our society enhances hierarchical classifications that do not ensure every individual the freedom to not be judged by their racial group create a negative narrative as it relates to blacks. Also, this inquiry investigates the impact on adolescent perceptions of race, analyzes African American characters’ roles in the casts of adolescent aimed televised programming, and examines how such interactions alter perspectives of society and race. White students often feel uncomfortable when faced with conversations about race because it requires them to take a reflective look at ideologies that attempt to denigrate or disenfranchise blacks from contemporary society.

Television gives race context; through this medium, rural whites comprehend and internalize stereotypical notions of fictionalized black life. In the United States, it is not uncommon for people to come from homogenous communities (Tatum, 1999). This means that students live and attend school with people racially identical to themselves. Knowing this, to some extent, puts many students at a disadvantage when attempting to address questions about race. In this quest, I have identified rural-raised white college students because, in many ways, they are often the least acquainted with diversity among their post-secondary peers. These opinions matter because if the only experience you have with other races is gained by viewing television, then you are propagandized to believe the only depiction available. Furthermore, the images personified are misguided external reflections of a truly multifaceted, constantly evolving group of people.
Research Literature Review

Mediums such as television promulgate behavior that is deemed socially acceptable (Adams-Bass, Bentley-Edwards, and Stevenson, 2014). As children view more television, their cognitive ability incorporates that representation of the world, and it weaponizes media through stereotypical applications (Gerbner, 1998). It would be safe to assume the representation of blacks in media are inconsistent with all individuals in the black community. Gerbner suggests media portrayals are the offspring of public opinion (Gerbner, 1998). Producers and writers create the world of blacks that they see, and by imposing their limited scope of experience, the inaccurate portrayals hinder blacks from full societal acceptance. The importance here centers around the need for black involvement in how their narratives are conveyed on television. The significance to rural America is that they don’t receive authentic firsthand narratives of blacks from blacks. Additionally, it exposes that black students are more conscious of race, particularly as it relates to their life and the meaning of ‘blackness.’ The relevance to the point previously stated undergirds the significance of the perspective of rural whites because there could be an assumption of how black people think of themselves.

Rural America Diversity

Today, about 90% of African Americans that reside in rural America live in the southeastern United States (Lichter, 2018). This statistic includes the descendants of the post-
bellum population of African Americans that were formerly slaves predating and contemporaneously to the Civil War. An inference could be made that southern rural communities are more diverse than other areas of America. For the western United States, the opposite appears to be true. In many communities in this country, it could be inferred that still there are instances of homogeneous distribution of races on a geographical level.

One in five American citizens reside in rural America, and of the more than 60 million citizens, 77% are white, 8% are black, 9% are Hispanic, 1% Asian, and less than 2% are Native American (Stern, 2012). Race classifications in a society where a racial group identifies as the majority impose a degree of inferiority amongst minority groups. As a result, this societal framework accomplishes one thing: it unilaterally holds the line on the cultural and racial uplift in minority groups. Americans have created rural ghettos that segregate minorities from rural whites (Lichter, 2018). This involves a concerted effort to segregate individuals. It is undeniable that many rural American communities are contemporaneously transforming into these racially heterogeneous hubs, and this shift does not come without resistance. An argument could be made that diversity is changing the face of rural America but is not yet at the level that would equip whites with the interactions needed to increase cultural competence amongst rural white communities. This is important to the social geography of America because minority groups are concentrated in urban areas, today. Lichter suggests that as more blacks and Hispanics move into rural communities, whites move out (Lichter, 2018). Some may see this as a compromise; a peace offering of sorts. This happens so whites can avoid what Tatum describes as the encounter
stage (Tatum, 1999). The encounter stage is critical to building one’s cultural awareness. If rural whites are not intentional about occupying diverse spaces, it undermines intercultural engagement.

Misguided perspectives of blacks symbolize a deeper factor in American culture: socialization. Many whites are socialized by a panoply of mediums such as television and social media to remove themselves from the company of blacks and Hispanics due to the damaging cultural images which have become commonplace. The strange thing is, in America, white culture sets the values of our society (Tatum, 1999). Just think about it, cultural images and the parameters they impose are the offspring of Eurocentric culture (Tatum, 2019). For example, in black households, parents try to raise their kids like those of white households. This includes trying to fit in, professionalism, and how to act in society and the workplace; however, what often presents itself is a separate scope of identity (Tatum, 1999). Moreover, when an individual begins to associate oneself with a racial group, they search for those images to connect with, especially in settings such as the school and residential community (Tatum, 1999). Being socialized in a culture that is not identical to a person’s own, often creates a negative perception of one’s own culture (Tatum, 1999). For example, a person who chooses to tan in hopes of appearing darker or more desirable has not definitively internalized subjugation but rather the normalizing view of what is deemed good or bad. When the majority of one group characterizes divergent cultural norms as negative or incompatible, the minorities conform to these
expectations. The significance to rural America is public perceptions of individuals from other races and their impact on those perceptions.

*Interactions with Blacks*

It has been mentioned that blacks are typically more aware of race than whites, but when talking to preschoolers, observations of race are uncommon (Tatum, 1999). When describing themselves, black preschoolers usually cite race and non-race related characteristics such as skin color, height, facial features, and weight (Tatum, 1999). These depictions parallel adolescent-aimed media. Tatum eloquently presents her own perspective, where she notes in adolescence, her skin color was defined very simply by the tint to which her flesh was shaded (Tatum, 1999). This observation was free from the association of race or its societal implications. As black students grow older, around middle school age, they assemble cognizance about race (Tatum, 1999). The observation of race become more important amongst rural whites as they grow older and they start to connect race with themselves. This involves their status in social hierarchy that race imposes, for which they are at a disadvantage. Media is internalized by rural whites and it creates an understanding that antebellum ideology occupies the most fundamental value in American society.

Furthermore, Tatum explained the framework of domination v. subordination. This concept suggests that whites create the parameters of society comparable to a social hierarchy (Tatum, 1999). Since whites are the majority, they hold the power (Tatum, 2019). They decide the level to which blacks will be included and accepted in society. This theory is consistent with
the social climate of many predominantly white institutions in America; put simply, because there are more of them, the decisions about how black inclusion will take shape is ultimately theirs. When people from small homogeneous communities are exposed to this dynamic, it could be inferred they create the milieu most comfortable for them. In doing so, bias becomes insular, and this could be the arena for bias to metastasize amongst like-minded peers.

Blacks Perception on Television

Some have argued, negative portrayals of African Americans in the media create negative stereotypes within individuals outside the race (Adams-Bass, Bentley-Edwards, and Stevenson, 2014). Often African American characters are portrayed in such a way as to suggest to white viewers that they are inferior. Such views are also consistent with the self-reflection of many black youth as previously discussed (Adams-Bass, Bentley-Edwards, and Stevenson, 2014).

As humans, what we see is often what we believe, so inaccurate portrayals of black culture show blacks and non-blacks an image shaped primarily in extrapolation and bias. For example, Mr. Moseby, a hotel manager in the *Suite Life of Zack and Cody*, which aired on Disney Channel from 2005 to 2008, presents his character as an angry, short-tempered, black man. In this case, Mr. Moseby symbolizes a representation for the black male. So, individuals who are unfamiliar with actual people of this race might incorporate a rhetoric that promulgates that all individuals with the same ethnicity and gender act like this. By exploiting black narratives, television has the power to denigrate black culture, and by misinforming the masses, it places the burdensome responsibility of disproving these notions on blacks.

Furthermore, I would bring your attention to Helen from *Drake and Josh*. She was the movie theater manager and subsequently Josh’s boss. The relationship of Helen and Josh was
pugnacious, humiliating, and at times nonchalant, which could give viewers the impression that African American women are, as most other mediums portray them, “A Mad Black Woman.” The relationship between Josh and Helen was like that of Mr. Moseby and Carey, Cody, and Zack. The social hierarchy placed Mr. Moseby on top but failed to develop a meaningful representation of intercultural engagement. It is also important to consider these are television programs that target children and teens. These shows display a pejorative, socially constructed rhetoric about what it means to be black.

**Methods**

The test group included Caucasian men and women from ages 18 to 24. All subjects were undergraduate students from rural communities in the United States. Students from states such as Indiana, Michigan, Mississippi, New York, Texas, and Washington were chosen to provide a diverse understanding of how culture may differ between states or regions. Participants were also required to provide consent in order to participate. Participants were selected from a pool of college students known by the researcher. Interviews were conducted from December 2018 to April 2019. From the sample size of ten, half of the participants identify as male and the other half identify as female. The perspectives illustrated are derived from only six participants. Data was collected through phone interviews. During interviews, subjects were asked to respond to six questions. This data was collected electronically through typing responses onto a Microsoft word document and then securing it for further analysis. After this, responses were analyzed to provide recommendations for which researchers can use to guide the understanding cultural competency from a rural social context.
Interviewees’ Perspective

Brad C.

A young man from Mississippi recalls a spectrum in which his ideology was reconstructed from adolescence to adulthood. Brad experienced diversity in his rural public schools, so it would be natural to assume a cultural competence would have been acquired during this time, but the contrary is true. Growing up, he mentioned social segregation forming in school that, in some way, stood as a barrier to intercultural engagement. As a child, not having any close black friends made having interactions through sports vital to understanding race and its implications for people who were the “minority.” Camaraderie in sports presented a broadened view of cultural understanding that reflected a community not divided by with socially constructed classifications but strengthened by the importance of brotherhood. While his attitude was not negative, he says, "It was different.” The activities that cause cultures to interact with one another enhance the experience of Brad, as it relates to blacks. His perspective of black images in media is that they portray the black women as angry, usually, and the black man as dismissive and nonchalant. "Kind of with an ‘I don’t give a fuck attitude,” he says. It is evident to him that these cultural images are amplified through television. Without his own firsthand experiences, it is possible that he could have internalized these images, but growing up in a devout, religious household set precedence on equality. In his view, he did have preconceived biases about African Americans due to their portrayal on television. He arrives at this conclusion after years of being socialized by narrowly scoped portrayals of fictionalized black life.
Chloe C.

In Texas, Chloe grew up in a rural community where the schools she attended, along with her community, were not diverse. Her first encounters with African Americans were through television. She recalls watching the *Cosby Show*, which became the platform of her cultural knowledge, as it relates to African Americans. In having two black friends, as a child she recalls the difference between the two and the shows she had watched as a child. This culminated with her concluding that people are different; all people are different, so there's no cultural image that represents all people of any group. Her lack of knowledge was the match that sparked her curiosity about how black people live, act, and walk through the world. She holds a belief that she had preconceived biases through television portrayals of black people.

Garrett B.

Garrett grew up in rural Michigan, and even though blacks were not represented in his community, he maintained positive cultural images through television. This was mostly due to his limited exposure to African American characters in television. He stated, "*Hey Arnold* was a show that I viewed as funny, and the African American characters were more likely than not side characters." He perceives black characters on television as funny, and in some regard, they are angry, but it would not be without good reason. As for Mr. Moseby, he was a role model for Zack and Cody in ways such as guidance and a father figure. Flash forward to young adulthood, he remembers characters not in terms of race but by ability and talent. He believes everyone has bias present, and he was no different.
Jim D.

Jim grew up in rural Michigan, and he recalls black images being absent from television for much of his adolescence. In his teenage years, the first shows he was exposed to were *That’s So Raven* and *Hey Arnold!* His understandings of African Americans affirmed the cultural difference between their experiences and what he had come to know in his small community. He had saw blacks as inner-city individuals without not much opportunity to change their circumstances. Jim cites an appeal to rap music, partly because it exposed a world of inner-city kids who promoted drugs, promiscuity, and violence which was exciting to him. Moreover, Jim viewed Mr. Moseby’s role on *The Suite Life of Zack and Cody* as stereotypical. He remembers Mr. Moseby serving as more of a butler than a hotel manager; this reinforces Mr. Moseby’s inferiority in the perception of many individuals who watched the show. Jim says, ”In Helen’s case, Jim viewed her as always freaking out on Josh, mostly.” In school, Jim was exposed to two African Americans, one of whom would become his only black friend until college. Overall, Jim did not believe that what he saw on television was representative of all people. He believes he had preconceived biases of African Americans that were influenced by television, but also says he made it a goal to make more black friends after he got into college.

Kayla G.

A young woman from rural Indiana characterizes black diversity, as it relates to televised media, as a token system; blacks are thrown into the casts to give it more diversity. When asked about particular shows such as *The Suite Life of Zack and Cody,* Kayla identified Mr. Moseby’s
attitude was almost consistently, rule bound. “He was the only person who dealt with Zack and Cody’s crap,” she says. Other shows such as *That’s So Raven*, which centers around a middle class, black family who lives in a heterogeneous suburban community; all of whom are astute. Shows like *That’s So Raven* gave another story, which served to re-contextualize and challenge the negative depictions of blackness. As an individual who grew up with no black friends, she cites a commitment to building inclusive communities. Most of her understanding was not solely based in a single narrative portrayal of African American images in television, but through an ability to know the difference between perception and reality. In adolescence, she did have preconceived biases about African Americans which, in large part, was the byproduct of a childhood with little to no firsthand experience with blacks.

Sam C.

Sam hails from a suburban community outside of New York City. He describes Michael from *Zoey 101* as a supporting character with stereotypical characteristics. For context, *Zoey 101* was set at a boarding school, which the show centered around Zoey, along with interactions of five white friends and one black and one Latino character. He goes on to describe Michael, the black character as an auxiliary character. When asked about Mr. Moseby from the *Suite Life of Zack and Cody*, he recalls him as hyper stressed but nonetheless, auxiliary. Growing up, he had about three or four black friends, but they, unfortunately, were not lasting friendships. “Media gives me a warped view of blacks because with all of the blacks I currently know. So, no, fake
news.” He cites a preconceived bias about African Americans due to their inaccurate and unaccountable portrayals on television.

Conclusion

The perspective of rural Americans is important to creating inclusive communities welcoming to diversity in college, community, and adult life. Students are the best representatives for this study seeing as their perspectives expose the contemporary climate of racial ideology in America. Rural Americans’ perspectives expose the images presented from limited exposure to divergent races. Interactions with individuals in the black community help break down stereotypes presented by media and dismantle the precedent popular television narratives have on small homogeneous communities. This research is important to the larger conversation currently happening on college campuses. On campuses around the country, diversity amongst the student population expose many students to a well-rounded experience of one another. This experience influences their perspective and deepens their understanding of people whom may or may not look like them. Seven of the ten participants declared they did, in fact, have preconceived biases of African Americans due to their perceptions displayed on television. Another interest component of the participants perspective was as exposure to positive alternative images of blacks increased so did their perspective. Gender roles appeared to play apart in their perspective as well. Women were more willing to part with their biases of blacks than men were. Finally, I would like to conclude the answer to my research question as yes. Caucasian college students are from rural communities are more likely than not to have
preconceived biases of African Americans than not through the view of televised media. I will close with a declaration that this study is ongoing, tentative, and could change in the future.
Works Cited


American Women’s Wage War for Equal Pay and Work-Life Resources.

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Women in the United States should be paid equal wages comparable to that of men, with equal pay federal wage laws ratified. The wage gap that persist between what women are underpaid is $.77 cents to every $1.00 that a man makes with an annual U.S. total estimated at $500.00 Billion. Legislation must be passionately advocated on behalf of women who are weary of working very hard, often in multiple jobs to eke out a living, giving more than a fair day’s work, for an unfair day’s wages comparable to men.

Why women should be paid equal wages for the same job as a man, is primarily because it would allow women to have greater financial security and allow for a better quality of life with a better standard of living. Substandard wages paid to women create a systemic trickle-down erosion for the ability to seek an education or training for a better job. Lower wages hinder affordability to goods and services for housing, transportation, healthcare, child or elder care, to name a few. Higher wages could improve a Women’s work-life balance per a career and caregiving roles for their family, because their earnings could enable them to work at a single source employer with a 40-hour work week.

Increased wages would allow women to have more time with their families, including caring for children and the elderly. Employers abiding by diversity and equal pay grades will enable women to participate in employer benefits programs, strengthening a working bond. Cultural norms and duties for critical multi-generational family caregiving are deeply entrenched in our society often undertaken by women. Statistically an average of 66% of caregivers are female, unpaid and duty-bound to care for spouses, parents, parents-in-law, friends, or neighbors.
Their vital, hands-on care impacts every age and level of our society whereby due-diligence to empower women reaps infinite value for everyone.

Coping and self-sacrificing their own needs, despite a dire needed income, women incur lost wages and Social Security benefits equaling $324,044, amid pressures of caring for loved ones, seeking inadequate public programs and scant or non-existent employment benefits, the well-being consequences affect everyone.

Empowerment for women to access comprehensive mentored information and programs is vital for our society. Financially it costs employers an average of $270 million for absenteeism, $327 million for partial absenteeism, $3.8 billion work interruptions and $3.3 billion to replace a worker. (FCA. 2015)

Higher wages would allow women greater financial options and broad sweeping security, if needed for child or elder care, to afford college educations and degrees leading to higher pay, training and certification programs, thus allowing opportunities for promotions and better paying jobs opting for career choices in science, technology, engineering, mathematics and government.

The 2015 U.S. Equal Employment Opportunity Commission reported many of the federal employment obstacles facing women were inflexible workplace policies for caregiving, unconscious gender biases and stereotypical perceptions of women affect non-promotion to high level and management positions, government agencies lacking commitment to provide equal opportunities for women. Women are paid sub-wage average salary to men and are underrepresented in positions for science, technology, engineering, and mathematics fields in the federal workforce. (US.EEOC, 2010) In summation, the commission slated the need for more systemic, bureaucratic, evaluations and reports to be complied.
Women having greater financial independence and empowered access to work-life balance resources is a desirable win-win for our economy and society. Working women representing 75.6 Million is a significant number of consumers whom can dramatically shift, revitalize and stimulate a positive economy.

Interestingly women in a 2014 U.S. Census table, outnumbered men and were reported to live longer, with women representing 159,591,925 million to 154,515,159 million men and women at age 65 the ratio increased to 24,352,764 million women and 18,825,197 (2014) (Table DPO5). According to the US. Bureau of Labor Statistics (2015), the percentage of women working or looking for work with children under age 18 was 69.9 % and 67.6 % for married mothers, and 74.8% for mothers with other marital statuses. (Parag. 9)

The Institute for Women's Policy Research, produced a wage equity model that gives scenarios of the economic impact that would ensue, when women would be paid comparable to men. A 15-year comparison done by IWPR factoring women to men earnings and number of hours worked, interrupted by childbearing and family caregiving, impacting women in their prime working years, revealed an earnings disparity of 62% less than men, equated at $.38 cents to $1.00 earned by men. “During the 15-year period, the average woman earned only $273,592 while the average man earned $722,693 in 1999”. (Natl. Women's Law Center, 2015) According to IWPR, poverty rates for working women and their families would be cut in half from 8.1 % to 3.9 %. High, at-risk, poverty rates for working single mothers would drop from 28.7 percent to 15.0 percent, with two-thirds able to get a pay increase. An estimated 42.5 million working
women, 60% of the workforce, would be given a pay increase averaging an estimated $6,251 annually.

By paying women comparable to men, their increased income would add an additional $450 to 500 Billion into our economy, which equals approximately 3% of our 2015 National Gross Domestic Product being $17,946,996,000. (World Bank, 2015)

Another economic benefit is to consider how the equal pay equity of 500 Billion annually given to women, would be 14 times the 2012 amount of funding that federal and state aid public assistance programs doled out (Strauss 2014). If women are equitably paid, their wage taxes, promote reformation via allocated funds to improve many community services and projects. Most people in our society are familiar with paying taxes and being recipients of services as a taxpayer. Women having higher incomes, will redistribute income tax revenues into county and or city budgets for parks, police, security, schools and community centers, whereby the well-funded resources will benefit communities and families.

Better, equitable wages would assist many women in overcoming the quagmire of poverty and time-consuming compliance regimes required for government resources and public aid policy compliance paperwork burdens for those whom are impoverished. Many women report being overwhelmed by the bureaucracy and stress associated with seeking assistance or guidance for resources in times of necessity to meet basic needs for themselves and families facing hardships via unemployment or illness. There is no single-source advocacy agency as a clearinghouse for resources, offering localized consistent community, state or federal aid mentoring.
It’s important for women to be able to spend more time with their children and if need be, caring for their elderly relatives thus having equal pay equity, the higher level of financial security would reduce their stress as well.

The high cost of child care in a licensed center is daunting for most women, which according to Child Care of America, is estimated at an annual fee in the State of Indiana at “$8,929 for an infant to $4,725 for a school-age child” (CCAoA., 2014).

According to the National Association of Child Care Resource & Referral Agencies the average “cost of center-based daycare in the United States is $11,666 per year $972 a month, but prices range from $3,582 to $18,773 a year $300 to $1,564 monthly (Baby Center, 2016). Despite the Family Leave Act that allows a woman twelve weeks of maternity leave, this unpaid, short hiatus is also a burden for many women. The 1993 “Family and Medical Leave Act”, which protects a worker’s job in order to care for a newborn or newly adopted baby or new foster child or to care for a seriously ill parent, child, spouse or personal illnesses, is eligible only to employees of an employers with 50 or more employees and requires employees to have worked 1,250 hours in the previous 12-month period. (Paid Family Leave Org., 2016)

Often objectionable hiring and employer biases are endured by women planning for a family or as a mother, premised on the perception that a mother will place the needs of her family foremost before her career, thus being less committed and competent to be relied on. “Mothers are paid less than fathers and the motherhood wage penalty, which grows by an estimated seven percent for each child, is larger for low-wage workers.” (Tucker, 2016)

It’s important for women to have greater access and opportunities for promotions, higher education or training avenues encouraging better paying jobs. Many higher paying jobs are held
by men in careers which require extensive educational achievement and or specialized technological or scientific project credentialing and certifications. Women whom are not able to afford investing in their human capital, not financially empowered to seek ivy league educations, acquire skills and internships or mentoring in male dominated realms, would have life altering educational and career choices with better equitable pay.

Ironically women whom achieve higher education criterion for careers often find they are still faced with the lack of a support network or path to upward mobility endeared to many men in peer mentoring by way of men superiors holding the brass ring on the carousel ride, assuring the coveted prize of an executive level promotion.

Along with equal pay must also come diversity workplace policies and employer innovations to provide workers, as parents, both men and women, child care and family leave paid allowances and upward mobility skill enhancement and training. Women’s domestic and work life balance can be optimally realized for the betterment of happy families when the home front demands are shared by both partners. Equilibrium and equal pay are truly the war women want to win for equal wages and legislative reform for federal broad sweeping reforms.

Despite the passage of the Lilly Ledbetter Fair Pay Act of 2009, which makes it easier for women to sue for equal pay, avoiding a similar plight as the bill’s namesake, when she learned she was earning vastly unequal pay near the end of her career, progress toward closing the pay gap has stagnated. Since 2000, the wage ratio has remained around 76.5 percent. If trends of the past five decades are projected forward, it will take almost another five decades, until 2058 for women to reach pay equity. (Hartman,2014)
Having personal experience of wearily working multiple jobs for very long hours, hindered by gender biases and inability to afford college until later in life, I hold a passionate desire to be respected and paid equal to that of men. A solid fair wage would be a welcomed and celebrated achievement.

Everyone has been touched by the life of a woman who has worked tirelessly, devoted to hard earned dreams of security and wellbeing for their families to be fulfilled.

With legislatures keen to promise their voting constituents that they will advocate and legislate federal reforms that will require employer compliance, now is the time to speak with and write your congressperson, senators and current steering committee for The Whitehouse Council on Women and Girls, in Washington D.C. advocating for federal equal pay and women’s labor wage reform. Women do not want to wage war in a courtroom valiantly spending time and money defending lengthy lawsuits filed for discrimination not being paid equal wages, she needs for life, liberty and the pursuit of happiness assuring the well-being and security of her family. Look to your own family as to how equal pay reform and providing access to work-life and well-being resource advocacy in a centralized sustainable Women’s center would help provide greater financial security, allowing quality cherished family time, health and happiness with educational goals and desired career dreams to be within affordable reach. A vibrant all-encompassing mentored support resource center, such as a local community Women’s empowerment mentor center could affect a paradigm shift for our society to gender and generations to thrive.
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Supplement To Paper

Women’s Empowerment

My paper, American Women’s Wage War for Equal Pay and Work-Life resources, poses research to inform the plight of American women based on the Bureau of Labor, Feminist organizations, survey research, academic and literary contributions and White House commission report findings.

Premised on a diverse array of academic research, validated surveys, commissioned reports and chronicled statistics garnered via local, state and federal agencies, professional and private enterprises, there is unrefutably evidence that women face inequality in many sectors. Women are predominantly underpaid per their level of wages to men, do not get promoted or hold upper management and corporate positions, face upward mobility discrimination and unfair work-life balance inflexibility to address caregiver duties. Women negotiating work-life balances are unable to garner academic, caregiver, educational, healthcare, family needs advocacy, fiscal, home-auto and related tiered need-based services. Women fall victim to circumstances that hinder their well-being for themselves and children, leaving vulnerable at-risk outcomes that promote poverty and hinder economic viability for families and communities striving to thrive.

Empowerment for women can become a hallmark of our society when there is an alliance of agencies and efficacy that can be single-sourced by women seeking advocacy for a hand-up not a hand out. A central clearinghouse, manned by phone bank referrals or enlists a one-on-one mentoring program for women to meet with an advocate, can align a woman to every available resource that the advocate clinic can coordinate. This could be a paradigm life altering shift for the benefit of all communities.

Women often do not know who, what, when or how to access information related to life-skills and personal or professional work-life balance resources that are availed to them. The ability to be mentored with literature, FYI forums, clinics and hands-on advocacy via referral and direct response assistance can help women to navigate programs. This list is not exhaustive, whereby niche needs, information sources, agencies and partnerships may be cross-referenced and expanded upon in applicable areas that are vital to foster referral, advocacy and sustainable solutions in a dynamic evolving sustainable assistance source.

I propose women having access to be mentored one-on-one will empower them to lift themselves, families, community and society for hopeful economic and unparalleled work-life balance enrichment. Every community can have a walk-in, call-in, internet accessible data base agency funded by philanthropy and grants.

A single source liaison facility can assist women with all in-person or phone-in, preliminary screenings and online digital access to register for programs via a vast wealth of entities be it private, professional, governmental local, state and federal as well as philanthropic educational resources and charitable contacts.
A woman would come in and have a hands-on assistant, to mentor them, how to apply and benefit from a myriad of services, programs and advocacy, culminated in one meeting or phone referral.

A phone bank would also allow calls for women to pursue questions and answers to link to all related services they may need guidance on.

A library of brochures, documents, reports, reading material and forms, to increase knowledge of resources, would enable FAQ’s resolution to mitigate confusion accessing enrollment for programs. Videos, how-to tutorials and online digital media would be available with materials and online access supported with video or chat support. In addition to computer and phone access, document retrieval, scanning and printing can aid women needing supplemental documentation.

Skype or Webex online interactive services could also foster agency interviews, counseling and appointment document facilitation.

Providing education and empowering women and designated caregivers to have access to every resource available to them, so they will no longer struggle to survive but thrive can revamp our society. Women will begin embracing political offices, navigating the quagmire of corporate certifications, reaching educational goals, climbing to the pinnacle of corporate America’s career ladder, closing the patriarchal hierarchy hiring and wage gaps. Vast changes will begin to occur in a trickle-up theory with women tasking social and multi-media advertising, radio-television and digital programming to be produced ethically edited, to revamp objectification of women in role portrayals with character slander. Alas the very hand that rocks the cradles of our society can be empowered strategically to endear a work-life balance reshaping a vibrant humanity respectful of our gifts as women, mothers, daughters, sisters and emphatic caregiving humans.

This resource list is not exhaustive, whereby, information, sources, agencies and partnerships may be cross-referenced and expanded upon, being vital to foster referral, advocacy and sustainable solutions in a dynamic evolving paradigm shift to empower women and caregivers for an equitable future.

I welcome input to expand or improve upon the list to be email: brehn@pnw.edu

Resources

Agencies & Entities
Comprehensive list A-Z of all agencies, programs and entities with hours, contacts and modes, physical or digital access via addresses, services rendered and ER info.

Auto-Home repairs-maintenance.
A verified list of reputable screened, background checked, licensed, insured, bonded repair services for homes, autos. Lists and forms for all local, state and federal funded programs for home repair and rehab, emergency disaster FYI. Etc.
**Bureaus:**
Motor vehicle services, licenses, renewals, registrations, plates and online forms and services. Vehicle emissions, inspections.

**Cell phones:**
Emergency 911 & 411 enabled free devices, How-to get free govt. phones.

**Charities:**
Comprehensive list of all churches and agencies assisting with food, clothing, energy options and emergency needs. Contacts, emails, forms, hours, address and directions, accessibility for appointments via phone or in-person, internet skype interviews. Grant writing seminars and sub-grant writing org. programs for efficacy to foundation fund awards for greater recipient aid.

**Child care:**
Initiative and resources. Scholarships for childcare. Bartered hours served to reduce fees. College sponsored care facilities to enable early childcare internships and certifications for students and reduced fees for mothers. Reduced fees for college enrolled mothers.

**Community calendar:**
A networked, comprehensive dynamic listing of all events free and for fee in community, site navigation for registrations, permits, rules, regs., Timely alerts cross-reference weather advisories, boil orders, school events, sidewalk-garage sales, leaf collections, paint and hazard waste disposal, pharmaceutical destroy options, and notices, events and programs sponsored for family and discounted venues.

**Domestic violence:**
Counselors, Emergency to-do plan, list, call-center numbers and contact information for all shelters and support group advocacy. ER transportation, free 911 cell phones and resources. SSA publications.

**ESL-classes & Translation:**
Devices and access for translation services.

**Elder care:**
Nursing aligned college programs for reduced day-care fees paired with internship and certifications, for in-home support programs. Emergency Phones and fall alert devices funded. Central scheduling calendar community wide for access to community centers, hospital and industry health care or events for social events.

**Education**
Advocacy for completion of HS diplomas, ELS programs, trade schools, certifications, Community and 4-year college enrollments, Tuitions, fee-remission programs, disability waivers, scholarship applications, TRIO grant program assistance. Teacher-Health care tuition waiver for field services. Text book- inter-library loan FYI, purchase vouchers. Assistance sourcing children’s resources via schools for caregiving, tutoring, scholarships, lunch
programs at private-public schools primary-secondary and college level, uniform assistance, health clinics discounts. Student org. programs and days of service applications for assistance. Scholarships grants and financial aid FYI services. AmeriCorps VISTA, Peace core FYI. STEM and Project certifications and Management fast-tracks. Local-State and Federal mentoring partnerships for Stem and professional -Academic advancement for girls.

**Emergency:**
Online portal links from Empower web-site. Preparedness programs, HOW-TO videos and discounted kits- RTE meals, thermal blankets, water purifiers, ER radio, contact referral, forms and FYI advice. Kits for Auto/Floods/fires/injury/catastrophes. First responder, comprehensive list of all contact numbers, emails, for services and FAQ guides available in case of ER. Poisoning control, Centers for disease e-coli, salmonella warnings. Free classes for CPR, First-Aid training and certifications, on-demand in video learning library and hands-on classes. Free fire-extinguishers/fire-ladders/smoke and radon alarms. Training on all devices. Self-defense courses, for best practices to prevent predatory attacks. Meet and greets with law enforcement for civic engagement and guidance for officer assistance, noting sensitivity training for domestic violence scenarios. Solar emergency light kits and cellphone power packs for emergency access.

**Employment FYI:**
Workers’ rights, employers’ rights, resume and job search clinics, interviewing, Employment options, agencies, local-state, collegiate. Health care-daycare or elder care programs, Interview clothing assistance programs, workers compensation inquiry, disability claims? How to enroll in 401K or open an IRA. Unemployment benefits, filing and requirements. AARP 50+ foundation employment advocacy. Senior or semi-retire employment advocacy.

**Entrepreneurship:**
Micro-loan enterprise FYI. Home-based, remote and flex career FAQ clinics.

**Family services programs**
Phone-bank advocacy and digital SNAP, TANIF, HIP Insurance, forms and program guidance. Lists with contacts directions and hours for all food banks, shelters, clothing or emergency needs.

**Financial literacy.**
Bank accounts-Checking, savings, CD’s money markets, college or health savings. Loans. Credit unions, pay-day loan advances. Credit bureau reporting, monitoring, resolutions, fraud. Household budget/ expenses/income and bill payment counseling. FYI topic brochures bankruptcy/financial indigence/credit counseling. Credit card FYI, disputes, fraud and rewards.
**Food banks**
Comprehensive list of all agencies, organizations, programs, churches and emergency assistance-contact information, hours, directions, internet access. Food and nutrition events networked in calendar.

**Home and rental needs:**
HUD, Section 8, Fannie Mae, Freddy Mac, Mortgages, etc. Home-buyer seminars.
Insurance FYI
Referral - free or reduced fee home repairs. ER assist for Hot water tank or heating furnace issues, flooding, fire etc.
Nipsco-hardship energy assistance information, budget and repayment plan options.
Landlord-tenant liaison help or arbitration.
LIHEAP. Low income heating, energy assistance program.
Regulatory agencies for assistance for billing disputes.
Government residential emergency programs.
Community and government energy assistance/thermal efficiency programs. NWICA.
Homeless shelters, religious organizations and referral networks.
Foreclosure FAQ-intervention, refinancing, relocation assistance.

**Insurance:**
FYI clinics for clarifications and enrollment efficacy to Healthcare, Medicare, Medicaid. Private, state or federal programs. Prescription plans, vision, dental, Clinics and healthcare community outreach. Emergency issues where to go, what to expect. Phone bank advocacy FYI as a single woman, divorced, nonmarital partner, family, children, elders.
Auto-Homeowner-Renter FYI,

**Internet:**
Computers, university free computer loans, free refurbished devices via charities. Reduced internet access fees via Xfinity essentials.

**Internships:**
Comprehensive partnered lists for private commerce, ecumenical and university linked networking. I.E., University curriculums in child care to day care facilities.

**Legal Aid:**
Counseling and ethical pro-bono or retainer based, attorney referral lists and free consultations.
Pro-se, how-to clinics to navigate small claims and basic court motions in filing for proceedings.
Marriage dissolution, child support, child support modification, Guardian ad Litem, probate, Domestic violence orders of protection, no-contact restraining orders, living wills & durable power of attorney, bankruptcy, mortgage fraud, renter-landlord disputes, loan modifications, small claims for fraudulent repair services Etc.

**Library:**
Public and College access. On-site, online services. Digital access for audible files, music, language and related offerings. Children-Elder-Family movies and programs. Genealogy, book readings academic, computer printing, research etc.
Medical ER
Call-in and online listings for ER medical referral and assist with poison control, opioid crisis etc. Clinics and referral for all addiction’s counseling. CPR and First-aid certifications and clinics. Pharmacy, caregiver, facility and medical device discount program referrals.

Military:
FYI @ Services, @ career, education, health- resources, discounts, benefits, in-service and post service. Forms, enrollments, National guard.

Political advocacy:
Seminars and town halls Q & A for women. Resource materials compiled and availed for contact advocacy. Programs to mentor candidacy and support networks. List of all elected officials-local, state, federal with contact information, hours of office and programs. Collegiate and community resources for civic involvement with grass-roots movements and opportunities for civic engagement, event attendance posted in community calendar.

Recreation:
Local community providers, hours address, fees for parks and recreation options. Reduced fees, free clinics networked in community calendar.

Shelter-Sustenance-clothing:
Lists with contacts directions and hours for all food banks, shelters, clothing or emergency needs.

Scholarships
List of all entities and criterion availed for child-care, grade-school after school programs, high-school and college scholarships assistance.

Social security:

Suicide prevention & At-risk mental crisis.
Phone bank referral, need based intervention and referral for screening and assistance.

Technology clinics:
Teach hands-on accessibility for computer basics for digital access, basic software skills for office suites, cell-phone, smart phone device skills, security device skills., etc.

Transportation:
Comprehensive routes for public transit systems, with @ fees & schedules, ER. Vouchers. ER transportation for medical, child care and need based food pantry access.
**Voucher program:**
Vouchers for women job seekers to aid for emergency daycare subsidized. Transportation vouchers for women seeking employment, emergency health issues or domestic violence transport to shelters.

**Volunteer and community service**
Comprehensive list of all services, agencies and entities requiring volunteers. Mentored youth service programs to supplant resumes and scholarship acumen.

**Wardrobe:**
Lists, referral and access to career clothes closets, clothing for families, children and low-income, school related clothing for sports or special events.

**Wellness checks:**
Phone bank referral and follow-up. FYI for elder care, family domestic violence tracking, suicide prevention and drug overdose advocacy.

**Women entities:**
Women’s organizations, foundations academic and professional societies directory and FYI advocacy data.
What Turns on the Tap?

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Abstract:

Foreign aid, despite being a key component of foreign policy for the United States, is an often-neglected topic. Israel is the recipient of more foreign aid than any other state. Under what conditions does the United States increase and decrease foreign aid to Israel? This research attempts to gap the lack of robust research regarding US foreign aid to Israel. Current research in foreign aid focuses on a very narrow number of factors such as political party control in donor counties or the recipient country’s type of government. This research seeks to analyze several of these factors and test their significance on the amount of foreign aid the United States distributes. The data used in this research was collected from the Global Terrorist Database, the World Bank, and the Jewish Virtual Library. Another set of data was compiled in the absence of readily available data on political party control in the United States. Correlation and regression tests were conducted to test the data. Following the testing of the data, the most significant factor determining the level of US foreign aid to Israel was the economic condition of the United States. The findings in this study indicate the factors examined do not play as large a role in determining levels of US foreign aid as previously thought. Likewise, they demonstrate that economic health of a donor country, in this case the United States, plays a significant role in determining levels of foreign aid to Israel.

Introduction:

On March 21, 2019, the New York Times reported President Donald J. Trump declared the United States should recognize Israel’s claim over disputed territory near the Syrian border, the Golan Heights (Sullivan, Wong, and Landler, 2019). This is not the 45th President’s first-time
supporting Israel in his presidency. On December 6th, 2017, the President formally recognized
Israel’s claim over the ancient and disputed city of Jerusalem as Israel’s capital (Landler, 2017).
These are not the only occurrences of US support for Israel, it is very much in line with a long
pattern of support from the US to Israel, merely a different kind of support.

For decades following World War II the United States has used foreign aid as an
important component of foreign policy. The United States has had interests in a variety of
locations across the globe; from East Asia, Latin America, Africa, to the Middle East. The
United States has shown support for many states and governmental regimes from these regions.
Israel and the United States seem to have a relationship deemed by many to be special, as such it
will be the primary focus of this research. This study will examine the question: under what
conditions has the United States increased and decreased foreign aid to Israel?

Previous research in this area has its strengths and weaknesses. The literature in this area
has addressed many important, individual factors in research. This might be its’ greatest strength
and weakness. While previous research has identified different components of aid separately,
such as politics in donor countries or terrorism, on foreign aid levels; the overall weakness of
much of the literature is access to data.

In order to overcome the weaknesses of previous literature this study seeks to rectify
some of the weaknesses through the scope of the study. While many studies focus solely on a
single aspect of foreign aid, this study seeks to examine multiple variables which may not
immediately seem related to each other. By testing multiple variables that are not immediately
related this study adds to the literature by filling that void; from terrorism to economic health, the
literature examined has not examined all of these factors at once and this study examines them against levels of aid.

Following a testing of the data, it became apparent that variables that were once thought to have been important in the theory and hypothesis section were not significant. The major finding of this research is the importance of a donor country’s economic health.

The study first looks in-depth at previous literature in the area of foreign aid. Later the paper takes the ideas and thoughts behind what will be tested in the theory and hypothesis section. Following the theory and hypothesis is the research design section and the analysis section.

**Literature Review:**

The United States has undoubtedly been a hegemon on the global stage for nearly seven decades. Their presence on the world stage can be felt in every corner of the globe. U.S. foreign policy has many components to it, one such component is foreign aid. As the current U.S. presidential administration actively seeks to pull the nation closer to the homeland, seemingly changing US foreign policy. While the ideology changes with the occupants of the White House one is left to wonder why foreign aid levels change. The foreign aid literature can be divided into several camps. One camp examines the Special Relationship; another examines terrorism; the next one examines the politics; the last one examines donors.

**Special Relationship**

The first piece of literature this study examines in this school of thought is Frida Berrigan’s. Berrigan presents an examination of US military aid to Israel. She claims that the nature of the US-Israeli is indeed special for various ‘perks’ the country receives as a part of
their foreign aid packages (Berrigan 2009). This article lays out several instances of the unique nature of this relationship, such as in the cases of Foreign Military Financing and the Memorandum of Understanding (Berrigan 2009). In contrast, Ilai Z. Saltzman believes that the Special relationship between the US and Israel has been challenged before. Saltzman concludes a wide examination of the US-Israeli relationship as strained but not to the point where the relationship moves from its’ characterization of ‘special’ to ‘normal’ (Saltzman 2017).

Terror

Terrorism is a wide-reaching problem across the globe and while it is not a term that has a global consensus it remains an issue. As a matter of U.S.-Israeli relations several author’s literature falls under the school of thought that terrorism is seen a determinant in U.S. foreign aid. One such group of authors, Subhayu Bandyopadhyay, Todd Sandler, and Javed Younas examine the foreign aid as a means of counterterrorism policy (Bandyopadhyay, Sandler, and Younas 2011). The authors after punching in the data for their three-stage game, found the activity of terrorists decreased and recipient regimes stabilized. Inversely, authors Tara Candland, Zachary Davis, Michael Findley, Daniel Nielsen, and Rich Nielsen find that negative foreign aid shocks do in fact increase violence in recipient countries (Nielsen et al. 2011).

Donors

Whilst examining the factors that might impact a recipient country directly, one camp in the foreign aid literature examines the donor countries themselves. Alberto Alesina and David Dollar inspect the various factors on of a donor country that would effect foreign aid and their levels (Alesina and Dollar 2000). The pair of researchers conclude the Donor countries examined; the United States, France, and Japan; each target countries with foreign aid with
differing motives. The United States in particular chooses to allocate more than 1/3rd of its foreign aid towards Israel and Egypt, noting a special interest (Alesina and Dollar 2000). Other authors such as Alberto Chong and Mark Gradstein focused more on the factors that affect voters in foreign aid donor countries. The pair modeled for various factors such as income, satisfaction with people in office, etc. (Chong and Gradstein 2007). After conducting their tests the Chong and Gradstein conclude asserting, “we find that aid is linked with inequality, corruption, political leaning, and taxes in donor countries, but has little relationship with the economic conditions in the receiving country.” (Chong and Gradstein 2007).

**Gaps in the Literature**

The literature examining the perceived special relationship is informative, but leaves much to be desired. Arguably, it lacks a quantitative exploration. Older literature such Fabio Tana’s examined the genesis of the U.S.-Israeli relationship. Tana examines early agreements between the two states and claims the relationship being ‘unique’ (Tana 1986). In sum, this literature leaves gaps that need to be filled with additional research. Those gaps are in a quantitative research and that is what this study seeks to contribute to.

As interesting as the scholarship on terrorism and aid, there are still problems that it has not addressed. The literature examined in this camp is a good example of how research should be conducted, and models should be formed. For example, the Bandyopadhyay et al. study does not account for shocks in aid and keeps factors such as economic recessions or political parties out, factors such as that are kept constant and the real world does not keep factors such as those constant. It also does not examine the relationship between multiple decades and aid levels, this is where this study seeks to fill the gaps left by the terror scholarship.
Researchers in the area of donor literature provide an excellent example of modeling and use of sourcing accounting for factors other literature in this area has not accounted for. Further research in the area of determinants of U.S. foreign aid to is necessary as many of the components in the literature will need to come together, and this research seeks to bridge that very gap.

**Theory & Hypothesis:**

What factors contribute to the level of U.S. foreign aid to Israel? Many scholars believe donor country factors such as economic conditions play a role in the level of aid distributed to recipient countries. Others theorize the strategic importance of counties effect the level of aid to recipients. Strategic importance for this paper’s use is the elevation of a country or region significant to another country’s objectives. The United States has a strategic importance in the Middle East as can be seen in the War on Terror where the United States is operating mainly in Asia Minor and Central Asia with countries like Iraq and Afghanistan.

This can be illustrated for over time aid to those countries has varied in both the types of aid beit military aid or economic aid. Security concerns have been established as a motivator for some countries distributing aid. As has also been noted by scholars, the United States has a unique relationship with the nation of Israel. What makes the relationship special in the eyes of some scholars is the nature of aid packages, one component being the Foreign Military Funding where the United States provides aid to Israel that Israel may then use to develop its’ own weapons industry. This demonstrates part of what makes the relationship unique and as such, it also demonstrates what makes the relationship strategic.
The United States has committed itself for the past 17 years to what former President George W. Bush declared as the “War on Terror”. Since 2001, the United States has conducted military operations in the Middle East. The region has posed as a security threat for some time now. As such, the U.S. has committed vast sums of resources to the region, including money. As ensuring security is a national interest to the United States, one can assume that regional allies such as Israel, would receive assistance.

Political parties in the donor country also matter. Previous research has shown that foreign aid is politicized. A report by the Brookings Institute found the level of support for foreign aid has been higher amongst people who identify as Democrats than Republicans. As such we can assume that political party is a factor in foreign aid levels.

Economic condition has also been identified as a factor in foreign aid levels. In periods where economic conditions are either in a period of growth or recession it can be assumed that it will affect how aid is distributed.

Hypothesis 1: Recessions in the US Economy-a period of decline widespread in the economy-will result in a decrease in the amount of foreign aid levels to Israel.

The reasoning being with less tax revenue being collected by the U.S. federal government it will decrease. If the donor country has less money to operate with the country should decrease foreign aid levels.

Hypothesis 2: Democratic control in the executive branch- the position of the presidency-will result in more aid given to Israel.
As several polls, including the Brookings report, stated that people who identified as Democrats support foreign aid more than those who identified as Republicans, therefore Democratic presidential administrations should give more aid.

_Hypothesis 3:_ An increased amount of conflict-violence by state actors or organized non-state actors-in and around Israel will lead to an increased amount of foreign aid the country receives.

Several scholars have noted that foreign aid is used as a tool to serve a nation’s strategic interests. As previously noted, Israel is a nation with a special relationship with the United States. Since Israel is an ally in a region where the United States has historical interests, conflicts that are near Israel or happening to Israel will result in more foreign aid being given to the country.

In summation, the levels of foreign aid will change for a variety of factors. First, foreign aid levels to Israel will change because of economic conditions in the donor country-the United States-specifically they will decrease with a recession in the donor country. Second, the political party in control of the executive branch-the presidency-will result in varying levels of change; i.e. if the Democratic Party controls the executive branch then Israel will receive increased levels of foreign aid. Lastly, increased amounts of conflict in and around Israel will result in increased levels of foreign aid from the donor country-the United States.

**Research Design:**

In order to test my hypothesis various datasets will be collected from the United States Agency for International Development (USAID), the Global Terrorist Database (GTD), the
World Bank, and one that is self-made. For this specific research I will focus exclusively on the United States and Israel despite the abundance of US foreign aid data there is a lack of data available in other such countries where a strategic interest is. USAID provides a plethora of information from the specific time frame I am using it for. The data set includes information important to the testing of the first hypothesis. The years in which I will be examining are from 1970-2017.

This time frame is important for it presents the time frame that each dataset I collected has data. The next dataset, from the Global Terrorist Database, provides data from the accepted time frame as well information not only on the number of attacks that terrorists commit against Israel, but also the amount of casualties Israel suffers from those terrorist attacks. The World Bank also provides an accurate representation of a country’s GDP and they are a trusted source, and for those reasons it was chosen. If I were to collect all years available for each of the datasets it would provide results that would otherwise be out of proportion with the time frame. The tests I will be running are correlation tests and regression tests. Correlation and regression tests allow the testing of multiple variables and allow display the what if any casual relationships exist.

**Dependent Variable**

The dependent variable is foreign aid to Israel from the United States of America. U.S. foreign aid to Israel will encompass not just development aid but also military aid. Many researchers do not include military aid as a part of foreign aid, however that then leaves off an important part of the story that is part of the U.S.-Israeli relationship. The foreign aid to Israel will be measured in U.S. dollars, adjusted for inflation.
**Independent Variables**

The independent variables that involved in the tests include political party, economic expansion, and attack. Political parties will be marked by the values of 0 or 1, 0 for Republican administrations and 1 for Democratic administrations. Economic expansion will have a value of 0 and years of recession have a value of 1. Economic expansions being defined as years of growth of the United States Gross Domestic Product (GDP), and, inversely, recessions will be defined as contractions of the U.S. GDP. Attack are defined as conflicts with or within the State of Israel. Attacks will be valued at intervals of 1-5. 1 representing fewer than 20 attacks, 2 representing between 21-40, 3 representing 41-60, 4 representing 61-80, and 5 representing 81 and above.

**Analysis:**

To recap, the levels of foreign aid could vary because of; economic conditions in the donor country- the United States- specifically they will decrease with periods of negative economic growth; second, the political party in control of the executive branch- the presidency- will result in varying levels of change; if the Democratic Party controls the executive branch then Israel will receive increased levels of foreign aid. Lastly, increased amounts attacks on Israel will result in higher amounts of foreign aid from the donor country.
Bivariate correlations and regression tests were run to test the strength of the relationships between the independent variables to the dependent variables and their significance on foreign aid. A focus on the relationship between aid levels and political party is necessary because political parties have different ideologies and may have different approaches to policies, in this case, foreign policy.

Table 1 describes the relationship between political party control and foreign aid levels as statistically insignificant. With the Pearson Correlation at a value of .209, the relationship is positive though as it is close to zero it shows little in the way of explaining the variation in foreign aid levels.

Table 1 also describes the relationship between political party control and foreign aid levels as statistically insignificant. With the Pearson Correlation at a value of .209, the relationship is positive though as it is close to zero it shows little in the way of explaining the variation in foreign aid levels.
In the age of global terror and the current importance placed on terrorism to the foreign policy of the United States, terrorism seemed justified as a potential factor in foreign aid variation. As terrorist attacks on Israel increase the expectation was the level of aid would also increase. Though, as in the case of political party it proved statistically insignificant. In Table 1 the terrorist attacks variable, showed a correlation of .121 with aid. Figure 1 shows the fluctuation of foreign aid to Israel along with terrorist attacks per year. Though foreign aid has varied widely over time, it has been on an upward trend. Terrorist attacks on Israel have varied much more over time, in comparison to aid. As with Table 1 though, there is little in the relationship between the two variables, terrorist attacks and aid, to say that terrorist attacks Israel are a significant reason for why there is variation in the aid.

Whilst it indicates a positive relationship, it fails to display a statistically significant relationship. In contrast the factor that seemed to prove the most significant out of the variables tested against foreign aid was GDP. The idea behind GDP as a variable was the wealth or economic strength of a donor country would be a determining factor in how much the recipient country would receive.
The relationship between GDP and levels of foreign aid presents the strongest correlation. Why this presents the strongest correlation could be a variety of factors. One could that gross domestic product and funds the government have represent a strong link. In cases where the donor country is in a recession the federal government may be likely to spend less in areas such as foreign aid. At a .402 value, GDP represents the strongest case.
Table 3

<table>
<thead>
<tr>
<th>Dependent Variable: Aid</th>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
<th>(4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Terror</td>
<td>4.140</td>
<td>1.848</td>
<td>5.273</td>
<td>3.791</td>
</tr>
<tr>
<td></td>
<td>(2.730)</td>
<td>(2.755)</td>
<td>(4.007)</td>
<td>(3.732)</td>
</tr>
<tr>
<td>Party</td>
<td>134.250</td>
<td>173.863</td>
<td>230.961</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(273.919)</td>
<td>(274.821)</td>
<td>(254.277)</td>
<td></td>
</tr>
<tr>
<td>GDP</td>
<td>0.057**</td>
<td>0.055**</td>
<td>0.027</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(0.026)</td>
<td>(0.026)</td>
<td>(0.026)</td>
<td></td>
</tr>
<tr>
<td>Limited Aid Range</td>
<td>0.384***</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(0.133)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>2,550.156***</td>
<td>2,114.421***</td>
<td>1,983.980***</td>
<td>1,238.265***</td>
</tr>
<tr>
<td></td>
<td>(183.956)</td>
<td>(244.287)</td>
<td>(267.477)</td>
<td>(356.940)</td>
</tr>
</tbody>
</table>

| Observations | 47 | 47 | 46 | 46 |
| R²           | 0.049 | 0.175 | 0.198 | 0.334 |
| Adjusted R²  | 0.027 | 0.118 | 0.141 | 0.269 |
| Residual Std. Error | 913.548 (df = 45) | 870.143 (df = 43) | 866.382 (df = 42) | 799.194 (df = 41) |
| F Statistic  | 2.299 (df = 1; 45) | 3.045** (df = 3; 43) | 3.466** (df = 3; 42) | 5.144*** (df = 4; 41) |

Note: *p<0.1; **p<0.05; ***p<0.01

The relationship between GDP and levels of foreign aid presents the strongest correlation. Why this presents the strongest correlation could be a variety of factors. One could that gross domestic product and funds the government have represent a possible factor for the variation in the amount of aid given to other countries. In cases where the donor country is in a recession the federal government may be likely to spend less in areas such as foreign aid. At a .402 value, GDP represents the strongest case.
When examining Figure 2, there is positive growth overall in the trend of US GDP. Similarly, in Figure 3 there is growth overall, but nowhere near the same trend of US GDP. There is more variation in aid to Israel than there is in GDP, and that lends credence to the correlation described earlier from Table 1. GDP has an undeniable role in the variation in aid levels to Israel, but it does not explain a majority of the variation.
The results imply the hypotheses were largely incorrect. Apart from the GDP variable, most of what was thought would affect levels of aid bared little in the way of showing a strong relationship. The results also imply that the factors that were chosen to be tested didn’t fully explain the variation. At 17.5% the dependent variable, shown in Table 2 and Table 3, isn’t fully explained by the IV’s tested, i.e., GDP, terrorist attacks, and political party. There are possibly other factors that aren’t included in this research. This suggests the need for further research.

**Conclusion:**

The process of why the United States gives so much foreign aid to one country and so consistently to Israel over other countries is unknown. What is also unknown after the analysis, is all the factors that affect the levels of foreign aid to Israel. In order to address the research question: Under what conditions has the United States increased and decreased foreign aid to
Israel? This study examined data from the World Bank, USAID, and the Global Terrorism Database. The data was tested using bivariate correlation and regression tests in the hopes that it would show the significance of these variables.

One major finding in the analysis is that of the importance of the donor countries GDP over other variables such as terrorism and political party. It is also important to note how little political parties and terrorism have on foreign aid levels to Israel. For the current scholarship, this research provides a framework for more works in the foreign aid literature. It provides a direction, and it proposes several questions for further research in this area. It also implies that economic conditions may be more important that other scholarship has suggested. By no means does the research prove anything, though it does imply that some factors may be more import than personal assumptions may assume.

Future researchers may want to examine what the relationship between terrorism and foreign aid. In this case the relationship between foreign aid levels and terrorism did not have a strong relationship, though having a larger scope may show a more significant relationship. What are the other potential factors that could affect levels of foreign aid? Future researchers will have to decide.

In summation this study is important to the field as it seeks to add to the conversation by focusing on the relationship between the United States and Israel and the factors that prevalent in the foreign aid literature. By studying major factors that affect levels of foreign aid, the field of political science would benefit from the results herein in uncovering the quantitative mysteries behind the variation in donor countries foreign aid levels.
Bibliography


Peggy Guggenheim During World War II:

Preserving a Generation

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Abstract

The Jewish-American art collector Marguerite “Peggy” Guggenheim, self-appointed “Midwife to Modern Art,” collected many modern artworks of her time that are now considered foundational to the mid-twentieth century Avant-Garde Art Movement. With scant art historical training, Guggenheim managed to amass artworks produced by leading Romanian sculptor Constantin Brâncuși and German painter Max Ernst, among others (Dearborn). Within the milieu of Modern Art Historical academia, Brâncuși’s *Bird in Space (L'Oiseau dans l'espace, 1932-1940)* is revered for dismantling the formalism of sculpture and Ernst’s Dada and Surrealist artworks are invariably perceived as besieging the conventions and traditions of painting prior to the mid-nineteenth century. With scant deviation, Guggenheim’s role in making these artworks canonical in Modern Art Historical academia is frequently disregarded. This paper directs attention to the duration of time Guggenheim spent in Nazi-occupied France during World War II, when she unyieldingly committed herself to saving many acclaimed modern artworks and artists from the perils of war. With Joseph Goebbels’ *Reichskulturkammer* and the refusal by European art museums to accommodate for modern artworks in their archival treasuries, Guggenheim single-handedly assigned herself to salvaging what we know today as modern art (Chanel). Without Guggenheim’s zealous commitment to this task, modern artworks like the *Bird in Space* and artists like Ernst may have disappeared into obscurity. The aforementioned circumstance necessitates the question, “Would modern art be what it is today if not for Guggenheim’s selfless intervention during World War II?” In turn, this paper explores the many ripples caused by Guggenheim and her revolutionary actions.
During the early twentieth century, the city of Paris, commonly referred to as the City of Light, was a place of self-inflicted exile. The City of Light was alternatively a City of Enlightenment, existing as a melting pot of creative expression. While diversified ideas were being exchanged between artist and intellectual, the city would progressively become saturated with modern thought, allowing for the creation of the artistic styles of Fauvism, Post-Impressionism, Cubism, and Surrealism, among others. With Nazi-party leader Adolf Hitler coming to power in 1933, the intellectual incandescence was suddenly dimmed throughout Europe, due to the party’s rapidly spreading ideologies of chauvinism and xenophobia. (Shanahan). Following the commencement of war in September of 1939, many of the artists and intellectuals that once graced the bustling streets of the capital city gradually dispersed throughout the country, most fleeing to the unoccupied “Free Zone” of southern France controlled by the French Vichy government. Before departing the capital city, however, many artists would be forced to sell their modern artworks, in order to guarantee the safety of their artworks and to establish a stable income that would be needed in order to outlast the atrocities of war (Spotts 2).

Living in France at the time, American art collector Marguerite “Peggy” Guggenheim was a popular option for many destitute modern artists. Throughout wartime, Guggenheim would unyieldingly commit herself to saving many acclaimed modern artworks and artists from the perils of war. Collecting modern artworks as a Jewish-American woman was especially dangerous, as much of the contents of her collection were considered “degenerate” and an insult to dignified European art and culture by the Axis Powers like Hitler and the German Reich Minister of Propaganda Joseph Goebbels. Regardless, Guggenheim felt indebted to collecting controversial art of the abstract artists and Surrealists, and even established a motto to “buy a
picture a day” (Guggenheim 208). In addition to preserving modern art during World War II, Guggenheim also devoted her time to establishing a secure environment for modern artists, in many cases providing for them financially and supporting their artistic endeavors, which would later give rise to her frequented title, “Midwife to Modern and Contemporary Art” (Pierpont).

After failing to establish a communal refuge where artists could wait out the war and acknowledging that many modern artists were desperate to sell their paintings, Guggenheim would begin to actively collect modern art amidst the proceedings of war in 1939. With the money she acquired after her mother’s death in the late 1930’s, she purchased around ninety artworks from leading modern artists throughout Europe (Prose and Guggenheim 90). Many sources affirm that Guggenheim’s intentions were solely to help artists in need and to enhance the appreciation of modern art. Later in her life, she explained the reasoning behind her humanitarian efforts, owing them to the death of her father at a young age. After his death, she felt responsible for the preservation and appreciation of human endeavors “that gave to the continuity of life itself in the unpredictable future a meaning and a grace otherwise lacking” (Lord 98).

With the Nazi-occupation of France, Paris would lose two-thirds of its population, including many of the artists Guggenheim bargained with prior to occupation (“Paris Population Halved” 6). Guggenheim, therefore, would have to act quickly and in somewhat of a haphazard fashion before the German invasion. Guggenheim was accused, on several occasions, of exploitation; she would often retort, stating, “I didn’t even realize that I was buying things cheap because of the war, and everyone since then has accused me of taking advantage of the situation, but I didn’t even realize it. I didn’t know anything about the prices of things. I just paid what people told me” (Weld 197). To form clientele, she would also frequent artists’ studios and cafés
in Paris with the company of Nelly van Doesburg, a friend and fellow modern art devotee (Dearborn 197).

With her picture-a-day diet, Guggenheim collected many renowned artists’ works that are today considered foundational to the mid-twentieth century Avant-Garde Art Movement. In an interview many years after the war, she admitted to not buying a modern artwork every day, but rather it seemed as such. Guggenheim preferred to buy works for her collection from the artist directly, and she relished the social atmosphere she preoccupied herself in. Her willingness to do so was a new attitude for collectors of the time, as her predecessors would commonly avoid one-on-one communication with their clientele (Bouvier and Hötte 52).

A sculpture from the Romanian artist Constantin Brâncuși was high on her “first-class” list, specifically one of his ‘birds,’ and with the approaching war, she sensed that her moment to procure one of his birds was imminent. Her battle to acquire Bird in Space (L'Oiseau dans l'espace, 1932-1940) seemed to be one of her most beloved stories to tell, and she would later identify the sculpture as the piece she loved the most of everything she owned (Weld 196).

Guggenheim had known Brâncuși since the 1920s and had long desired to obtain one of his sculptures. However, she knew she would never have the money to do so, due to the extortionate rates he assigned to each piece. Since Brâncuși was known for declining any request that would require him to part from one of his own sculptures, Guggenheim negotiated with Brâncuși by explaining to him the relative value of the French franc to the American dollar. Brâncuși sold his precious sculpture to her, amidst mild confusion, while Guggenheim claimed that when he handed the sculpture over to her, tears were streaming down his cheeks (Prose and Guggenheim 112).
After this purchase, Guggenheim would be on the lookout for a painting by Jean Hélion, who emerged in the 1930’s as a leading abstract painter. In 1940, Hélion joined the French resistance army and was stationed 60 kilometers from Paris; Guggenheim knew of Hélion’s whereabouts and searched all over Paris for his artworks (Guggenheim et al. 71). Eventually, she stumbled upon one of his large canvases in a friend’s attic and purchased it immediately. Van Doesburg would also write to Hélion and inform him of Guggenheim’s desire to purchase more of his work. Hélion responded favorably and agreed to meet with Guggenheim; on the square in front of the Gare Montparnasse, Hélion had dinner with Guggenheim and sold his painting, *The Chimney Sweep* (1936), for $225 (Guggenheim 212).

Although Guggenheim disapproved of Salvador Dalí’s “stunts,” she additionally sought his paintings after viewing what she claimed to be “a funny little picture” owned by art dealer Poissonnière (Weld 197). She was incredibly fascinated by Poissonnière’s Dalí painting and favorable of the price for it; however, she felt it did not truly represent Dalí’s Surrealist style and asked that it first be signed, in order to secure its authenticity. The dealer consented to her request and left for Dalí’s wartime refuge of Arcachon to obtain a signature. Even with the signature, Guggenheim was unsatisfied; rather, she coveted a distinguishable Dalí painting seamlessly “recognized by the public.” Much to her astonishment, she was brought one in bed one morning, by another art dealer. After purchasing it, she scoured Paris for an additional Dalí painting, as the first was “over-sexual” and one that she had “chosen quite innocently, not noticing what it represented.” In a storage house in Paris, she found *The Birth of Liquid Desires*, and immediately bought it after identifying it as “horribly Dalí” (Guggenheim 214).

In a gallery while in Paris, she would be introduced to Alberto Giacometti’s *Woman with her Throat Cut*, created during his Surrealistic period in 1932. The edition she viewed in the
gallery space was made in plaster and damaged. With Giacometti on her list of desired artists, she requested to buy the artwork, as long as it be fixed. Giacometti responded by presenting a bronzed version to her, claimed to be the first of its kind (Guggenheim et al. 11). During this time, Giacometti was going through a transition period. With this transition, he broke from all contact with galleries and refused to show his work, in order to devote his time to formulating a newfangled, avant-garde style. The outbreak of World War II would temporarily halt his experimental endeavors, as he was forced to flee Paris and return to his home country of Switzerland in 1941. Guggenheim engaged with him prior to his departure and would purchase his revised *Woman with her Throat Cut* for $250 (Bradley).

American art expert Howard Putzel was another figure in Guggenheim’s life who aided her in her art collecting efforts. Guggenheim and Putzel began associating with one another in the winter of 1938, after Putzel wrote to Guggenheim from Hollywood to applaud her achievement of opening her Guggenheim Jeune gallery in London, and to announce the closing of his gallery. Putzel was an admirer of modern art and, in particular, European Surrealist art, after organizing a series of exhibitions in California. From 1938 to 1939, Putzel moved to Paris and befriended Guggenheim (“Charles Seliger”). With their link to modern art, Guggenheim and Putzel worked collaboratively to procure artworks in Paris before Nazi-occupation. Putzel primarily supervised Guggenheim’s art appraisals and escorted her to advised artists’ studios. Putzel, for instance, introduced Guggenheim to artist and future-spouse Max Ernst (Weld 194).

Guggenheim had already been well-acquainted with Ernst’s work and was eager to purchase one of his esteemed paintings. At the time, Max Ernst had alienated himself from the principle theorist of Surrealism André Breton and his followers, after a dispute over the expulsion of Paul Eluard; he would relocate thirty miles north of Avignon with Leonora
Carrington, also a Surrealist painter and his companion at the time. While departing Ernst’s Avignon home, Guggenheim left with a Carrington painting in hand, entitled *The Horses of Lord Candlestick*; she ultimately found Carrington’s artwork to be more impressive, in comparison to the artwork Ernst presented to her. Guggenheim would purchase the painting from Carrington for $90 (Guggenheim 216).

In Paris in 1940, Guggenheim purchased André Masson’s *The Armor (L’Armure, 1925)* for $125, which was once owned by the French philosopher Georges Batille. After Guggenheim visited Masson and his family, they relocated to a home in a forest at Lyons-la-Forêt, in northwestern France (Guggenheim et al. 45). Soon after, they would seek refuge in Auvergne and then emigrate to New York City, with the aid of Varian Fry, as Masson’s wife was a Jewish-European and in impending danger. Masson was told to leave France on several occasions, as he could be deemed guilty by association for being wed to a Jew, but he replied, “I prefer to wait, to swarm in the fatal earthquake.” The family would stay close to the port of Marseilles while waiting to depart to New York, in the event that they would have to escape quickly (Shanahan).

After departing from Paris to Grenoble, Guggenheim purchased the 1913 painting *Disks* from Robert Delaunay, a year before his death. During the war, Delaunay was ill with cancer. His wife, Sonia Delaunay, was also a Jewish-European, which would force them to relocate. The couple had been stationed in Paris prior to the war, with a studio in the Rue de Saint-Simon (Guggenheim et al. 73). With Nazi-occupation, they headed toward Cannes on the Côte d’Azur and took an apartment in nearby Mougins. On October 24, 1941, Delaunay died in a Montpellier hospital (Cone 4). He and Sonia would attempt to rescue a few of Delaunay’s paintings, preceding his death; Sonia requested that Guggenheim purchase one of the rescued artworks.
After substantial written and verbal correspondence, Guggenheim paid Delaunay $425 for *Disks*. This painting later turned up in the Museum of Modern Art in New York (72).

A day after Hitler invaded Norway, Guggenheim would purchase a Fernand Léger piece, which would incite a perplexed response from Léger. However, according to Guggenheim, the purchasing of a Surrealist artwork during a catastrophic event was the true essence of Surrealism (Dearborn 199). Guggenheim bought the Léger piece, *Les hommes dans la ville* (1919) for $1000. The next day, she purchased a 1916 Man Ray painting, as well as several of his rayograms (Guggenheim 218). She additionally bought works during this time from Albert Gleizes, František Kupka and Kurt Schwitters, who were all well-acquainted with van Doesburg (Bouvier and Hütte 52). For $1,5000, she purchased Georges Braque’s *The Waltz*; for two Yves Tanguy’s paintings, *Promontory Place* (1931) and *The Sun in Its Jewel Case* (1937), she paid $500 (Wayward 196). René Magritte would also track her down with his painting, *Voice of Space* (*La voix des airs*, 1931), before retreating to Carcassonne (Spotts 12).

Pierre Matisse once ruminated on Guggenheim’s collecting affairs during this time, stating, “She was buying extensively in Paris at a time when nobody else was buying and she was able to pick out things directly with the artist, so you can imagine how popular she was.” For a decade since the Depression, artists far and wide were struggling to make sales. During the 1930’s, artists like Max Ernst were poverty stricken; a reputable collector, willing to purchase artworks from struggling modern artists, was imperative. Guggenheim’s initial investment for her collecting enterprise totaled to $40,000; during the 1940’s, the whole collection valued at around $250,000 (Weld 196). Among the list of artworks that would later be rejected by the Musée du Louvre, because they were “considered too modern and not worth saving,” were a Wassily Kandinsky, several Paul Klees and Francis Picabias, a Georges Braque, a Juan Gris, a
Fernand Léger, an Albert Gleizes, a Louis Marcoussis, a Robert Delaunay, a Gino Severini, a Giacomo Balla, a Theo van Doesburg, and a Piet Mondrian. Among the Surrealists’ artworks declined were a Joan Miró, a Max Ernst, a Giorgio de Chirico, two Yves Tanguys, two Salvador Dalís, a René Magritte, and a Victor Brauner. The sculptures unhesitatingly excluded were two Constantin Brâncuşi, a Jacques Lipchitz, a Henri Laurens, an Antoine Pevsner, an Alberto Giacometti, a Henry Moore, and a Jean Arp (Guggenheim 219). In the wake of her rejection from the Musée du Louvre, Guggenheim would have to frantically search for an alternative storage location for her collection, and would eventually receive assistance from Maria Jolas, who would allow her to store her collection in a barn near a château in Vichy and from Pierre Andry-Farcy, the head curator at the Musée de Grenoble (220-224).

In addition to preserving modern art during World War II, Guggenheim also devoted her time to protecting modern artists from the perils of war. A comprehensive study of her humanitarian actions during the war has yet to be compiled, despite the fact that she supported many modern artists and intellectuals that are now looked upon as the virtuosos of their time, such as André Breton and Max Ernst (Butchthal and Vreeland). Guggenheim was wealthy throughout her lifetime by virtue of being born into a bourgeois family, and she selflessly shared her fortune. Many of the leading Surrealist personalities during the war were refugees in the free zone of France, without a stable income or guaranteed protection from German forces. Guggenheim ultimately provided for many of these individuals, regardless of the fact that she, too, was in constant danger (Guggenheim 210). Her friend Nelly van Doesburg, for instance, was in obvious financial destitution during the war; therefore, Guggenheim would purchase a surplus of modern artworks from van Doesburg as a way to provide for her (Bouvier and Hötte 51). Similarly, Jewish left-wing modern artist, Otto Freundlich, was a prime target for Hitler and the
Nazi Party, and Guggenheim would send him a thousand francs during the war, encouraging him to continue to work (Cone 127). Antoine Pevsner, a Russian constructivist who became a French citizen in 1930, was also deeply affected by the German occupation of Paris. Guggenheim, being aware of this, would send the Pevsner family money and look after them during the war, even after she departed France (Guggenheim 217).

Moreover, while preparing to relocate to New York, Guggenheim received a telegram from American Surrealist Kay Sage regarding Guggenheim’s willingness to fund passage to America of a select group of distinguished European artists and intellectuals, specifically Surrealist André Breton, his wife, Jacqueline Lamba, their five-year-old daughter Aube, Dr. Pierra Mabille, the family’s doctor, and the artist Max Ernst (Guggenheim 227). Throughout the early twentieth century, Ernst prevailed as the face of Dadaism, in addition to existing as a master lyricist of Surrealist dream imagery (Waldman 15). The German Reich and the French Vichy government, however, did not perceive Ernst as a man worthy of praise. With the outbreak of war in France, Ernst immediately became an enemy on account of his being a German national. Until Guggenheim financed his passage to New York, he was repeatedly interned in concentration camps and released (Spotts 185).

Breton would also be one of the first in line for attacks by the Gestapo and French police due to his political engagement as an anarchist, a communist, and then one of Trotskyist thought (Chénieux-Gendron 440). After being barred from serving in the medical corps, he sought refuge with his family at the Marseilles château, referred to as Villa Air Bel by the Emergency Rescue Committee, which served as a communal hostel for European writers, poets, and artists (Shanahan). Throughout wartime, Guggenheim decided to pay a visit to Marseilles and the Emergency Rescue Committee; after having a discussion with the head of the committee, Varian
Fry, she left him money, in addition to the compensation needed for Breton’s departure (Guggenheim 228). Toward the end of March 1941, Breton and his family boarded a streamer for Martinique in order to avoid crossing Spain, a Fascist country. Breton and his wife were very grateful for Guggenheim’s lasting support, as she continued to provide for their family until Breton found work in New York. Twenty-five years later, Breton recounted these events and his gratitude, revealing to Guggenheim, “I have not, meanwhile, forgot New York, nor Marseilles at the turn of 1940 from which I was able to escape in time, thanks to you. It is evidently one of the greatest landmarks of my life and I can never think without emotion that all depended then on your generous intervention” (Weld 216).

Guggenheim’s commitment to saving many acclaimed modern artworks and artists from the perils of war was exceedingly zealous, as she was risking her life to do so. During the war, as someone of Jewish heritage, Guggenheim was particularly vulnerable. Oftentimes, she would have to travel without a safe-conduct visa because she was unable to renew it amidst wartime, and if caught, she could have been sent to a detention camp (Weld 208). Prior to her departure from France, she received a visit from a policeman in plainclothes and was forced to lie about being Jewish, as the French police at the time were targeting refugees in hiding (Guggenheim 234). Her final French police exchange occurred while at the border to Spain, where she received a full body search due to the arousal of suspicion after providing her Jewish name (236).

Guggenheim moved on to New York in 1941, and her precious “war babies” followed her, but only after many months of trouble with storing and shipping. Once in New York, Guggenheim was eager to display her modern art collection, which within a year would double to 170 paintings and sculptures of European avant-garde (Bouvier and Hötte 100). In October of
1942, she was finally given the opportunity to display her beloved collection in her very own modern art gallery. With good reason, she named her gallery Art of This Century (Lord 92).

Guggenheim continued to display her collection, in addition to artworks newly purchased from artists like Jackson Pollock and Robert Motherwell, until the closing of her gallery in May of 1947. In 1948, a year after closing her Art of This Century gallery, she would be given perhaps her most noteworthy invitation: a request to show her entire collection at the 24th Venice Biennale. After organizing this exhibition, and while still surrounded by her beloved “war babies,” she met American art historian Bernard Berenson, a specialist in Renaissance art who was a figure in the art world she intensely admired, as she had read and studied many of his books. While given the opportunity at the Biennale, Guggenheim would commend Berenson for his highly regarded work in art historical academia and would confess to spending a great deal of time studying his publications which focused heavily on the Renaissance. As a modern art cynic, he queried while gazing upon her beloved modern art collection, “Then why do you go in for this?” Guggenheim answered unapologetically, stating, “I couldn’t afford old masters, and anyhow I consider it one’s duty to protect the art of one’s time” (Guggenheim 328-329).

Guggenheim’s collection continues to be on view in her 18th-century palace museum in Venice. In 2016, the Peggy Guggenheim Collection sent out a press release detailing their visitors’ report: a record number of visitors had visited the Peggy Guggenheim Collection since its opening in 1980 to view the artworks she not only dedicated her life to promoting, but also risked her life to protect.
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The Power of Rhetoric: How the Idea of a Border Wall Incites Violence

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From the time they can utter their first words, children are told over and over again the age-old cliché that actions speak louder than words. However, language is a potent, powerful tool that all human beings possess. Used skillfully, words can create a strong rhetoric that allows people to bring about change. One such example can be taken from the campaign President Trump launched in 2016. His carefully crafted idea of building a wall on the Mexican American border started a domino effect of separation and prejudice that has forever changed the American people. Some Americans were vehemently against the wall, while other rejoiced and celebrated Trump’s plan of action, looking over the real problem. Because of its ability to divide American society, the metaphor and symbols behind this conceptual structure has many more widespread and harmful implications than any physical manifestation ever could.

One of the best ways to learn about current situations is to look at similar occurrences in history. The Holocaust is an eerie example of how much power the connotation of symbols, words, and ideas has. The word holocaust itself has changed meaning over time. According to the English Oxford Dictionary, the word holocaust itself means “destruction or slaughter on a mass scale” (“Holocaust”). Yet, in the present-day society, if anybody said the word holocaust people would not think of general slaughter. They would immediately think of World War II and the mass genocide of Jewish individuals by the German Nazi regime.

This has to do with the constant struggle of the connotation of words and symbols versus their denotation. The denotation of words can be defined as “the literal meaning, the dictionary definition of the word” (Lockerbie). The connotation of the words is more complex, as it is “the
figurative sense, the suggested application of the word,” assuming the imagined or actual experiences of the person (Lockerbie).

It can be argued that the connotation of things is more powerful than their denotation as they are based off experiences and are in the front of people’s minds. For example, look at the biggest symbol of the Holocaust, the swastika. Stanley A. Freed claims the swastika is “humanity’s oldest, most widespread symbol of any complexity” (Freed). Since the beginning of recorded history, the swastika has been a symbol of good fortune and well-being (Mcintyre). Many religions began to adopt the symbol; for about 5,000 years the swastika has been the Hindu symbol of peace (Sayre). Yet, with less than one percent of the swastika’s history, the Holocaust changed the word forever (Freed). Even supporters of the symbol know the negative images associated with it, “[one] can't utter the words ‘Nazi’ or ‘Hitler’ or ‘the Holocaust’ in the West without conjuring up images of the hooked cross, and vice versa. The swastika is indelibly linked to anti Semitism, and racism in general” (Mcintyre). Thousands of years of history erased in the blink of an eye. Some people still use the symbol on wedding invitations, ornamental decorations in front of their house, and in other forms to signal openness and peacefulness. These displays of the swastika are often faced with disgust and disapproval because its connotation is still hatred, barbarity, and suffering.

Despite the peaceful history of the symbol, it is unlikely that its connotation will change soon, due to people that still use it to represent evil. Even supporters of this symbol have come to terms with the fact that it is still used as a symbol for hate, “racism is reinforced when so-called white nationalists, like the ones at the rally in Charlottesvile, Va., use the symbol as an emblem for their case”(Mcintyre). Charlottesville is a recent example of people continuing to abuse the swastika for their own purposes. In August of 2017, white supremacists waved flags adorning
swastikas around, fighting to keep old Confederate statues (Tiefenthaler). One person died and forty were injured as a result of this celebration of hatred (Katz). It is evident that the connotation of these ideas, symbols, and words can equip society and individuals with extreme amounts of power.

The wall is no different, as it holds a meaning of its own. Although many people might believe otherwise, the Mexican American border wall has not always existed. Immigration has not always been such a contentious subject; in fact, as recently as 1801, there was not even an official border between Mexico and the United as the border was fluid (“Mexican”). There was no major conflict resulting in no need for any division until the Mexican American War. In 1848, the treaty of Guadalupe-Hidalgo was signed, ending the Mexican American War, giving the United States California, Texas, New Mexico, Nevada, Colorado, Utah, and parts of Arizona (“The Treaty”). This was the first-time contention was visible between the people of the two countries. Discrimination toward the Mexican-turned-American citizens ran rampant as people did not accept their language or religion.

Due to the fact that the United States had just gained this new land, in 1849 the United States sent a team of people to mark the new border line throughout the desert signaling what property was theirs (“Mexican”). In 1882, the United States and Mexico made a joint commission to resurvey and remark the border. Their reasoning was to benefit the people. They wanted to solve the issue of houses and businesses being unfairly taxed in both countries. Up until 1882, there had never been any restrictions or quota laws on immigration, as the federal government had been indifferent. It was up to the states to control and maintain immigration that happened in their territory (Cárdenas).
In 1882, the first immigration law was made, restricting what types of people were allowed into the United States. Certain classes of people and people who were thought to cause trouble. At this time, life was not only hard for Mexican immigrants, but for Chinese immigrants as well because the Bureau of Immigration was running rampant. Three years later, the first alien contract labor law was enacted by Congress (Cárdenas). The door to the road of division had opened, leaving the country in a state of uneasiness.

Due to all the rapid change, the Treaty of Guadalupe Hidalgo, and the Mexican oil boom, the border towns slowly began to crumble. After the Mexican oil boom and crash that happened in the 1880s, Mexico went into crippling debt (Grayson). Many people fled to the American border towns in search of better economic opportunities. Over time, the border towns became a lower working-class society and started to lose its glamour that so many people loved. Many people became frustrated that the towns that were once a place for tourism and vacationing were now these supposed slums. These people blamed the Mexican immigrants for ruining their towns. They connected Mexico’s problems to America’s problems and started to think of Mexico and anyone who came from there as a dangerous stain threatening the beauty of America’s reputation.

About twenty years later, the war on drugs had begun. In 1909, Congress passed the Act to Prohibit the Importation and Use of Opium for other than Medicinal Purposes to try and stop the drug trade routes that had found their way into America. By this time, the first federally built fence was made to stop the Texas “fever” disease, which was spread by ticks. Americans were scared that even though they had eradicated this disease, it would find its way back into the country (“Mexican”). Even after this disease had died down, the fences that were built stayed, unlike many other fences that had been torn down.
Soon after this, border security began rapidly increasing. In 1920, permanent fences were put up and federally maintained. Not much later, in 1990, twelve feet metal sheets were put up to replace the fences as if America was trying to keep out rabid animals (“Mexican”). In 2001, America faced a devastating terrorist attack and President Bush was pushed to react and crackdown on all types of immigration reform laws.

In 2003, President Bush completely reorganized the Department of Homeland Security, creating 22 new agencies. One of these agencies included the United States Immigration and Customs Enforcement (“History”). This department, otherwise known as ICE, is notorious for there cruel and racist treatment of immigrants and ethnic-looking people. This did not satisfy the public, however, and society continued to berate President Bush, asking for tighter immigration. In 2006, President Bush decided to take more action and signed the Secure Fences Act. This act authorized the construction of 700 miles of new border fencing (“Mexican”).

Since then, there have not been any major changes until around 2016 when everyone, Republicans and Democrats, were pushing for some sort of a wall. President Trump, the face of the Republicans, was building his whole campaign around building a wall on the Mexican American border, while the Democrats have been pushing the idea of a technological fortress. This sudden push for more security and division happened for a reason, whether it is the reason that the government had given the general public. The government has convinced society that the physical border is a necessity to protect America. The two reasons that are constantly being fed to Americans is that the country needs to stop the illegal Mexicans from coming over the border and that the wall is the only way to stop the illegal trafficking of drugs from Mexico and other Latin and Central American countries. Only once these ideas are broken down is it possible to see the true agenda and danger of the symbol of the wall.
Building this border wall will not boost the national security of the country as Mexicans are not the threat. Overall, the amount of people crossing over to the United States illegally through the Mexican American border has decreased drastically, so much so that it is at an all-time low. In 2006, about 1 to 1.2 million people were turned away at the border. This is about 750,000 less people from the amount that were turned down in 2018 (Gonchar). The majority of the 300,000 to 400,000 people that were trying to cross at the border were not even people from Mexico. Most people that are trying to cross are from Central American countries like Honduras. They are people who have been forced to leave their country because of the poverty and violence threatening their homes. They are people who are just desperately trying to find a way to survive, not the “murderers and thieves” that President Trump tries to paint them as (Rogers). They are human beings just like the people of America. Even if Mexicans were the ones crossing over the border, there is no reason to think of them as criminals and violent as, “notably little violence has spilled over into the United States, with several border cities being among the safest in the nation” (Preston).

The majority of all immigrants to the United States are not even coming from Latin or Central American countries, but from Asia. The two countries with the most number of immigrants are currently India and China (Zong). All around the world, most immigration does not happen from hopping the border wall anyway. Most of all immigrants come to the United States legally and then overstay their visas. In the fiscal year 2017, there were only around 300,000 apprehensions along the border while about 700,000 people overstayed their visas (McMinn). President Trump’s allegations regarding national security and the Mexican American border are therefore faulty.
Historically, border security does not stop or help prevent drug trafficking, but rather makes it worse. The 1970s is a recent example of this as every crackdown on drug smuggling routes led to the situation getting worse. Two examples are the heroin trade via the French Connection and cocaine trade through the Caribbean. Each of these trades have only created new innovations in response to the crackdowns, which only empowers the cartels (Denvir). There have even been studies to prove that the rise of fentanyl can be directly correlated to drug interference (Beletsky). The border wall that both President Trump and Democrats are proposing are only going to make the war on drugs a harder fight to be won as they are challenging their opponent to become that much better.

The government would not be putting in all this money and effort into the wall if it was just for those two reasons. The United States already has a wall on the border, the idea that is actually being built and won over is the state of mind of division as, “[walls] are also things of the mind” (Gonchar). A mindset of separation and inequality is being cemented into people’s set of ideas and values. In the German language, there is an extremely fitting word to describe the Mexican American border wall, mauer. It means wall, but the connotation is a wall in the head, a mental separation. The word mauer perfectly explains America’s situation with this border wall as, “walls aren’t just tangible objects we can touch. They can also have real psychological power” (Gonchar). As Gaston Bachelard says, “we shall see that the imagination build ‘walls’ of impalpable shadows, comfort itself with the illusion of protection- or, just the contrary, tremble behind thick walls, mistrust the staunchest ramparts. In short, in the most interminable of dialectics, the sheltered being gives perceptible limits to his shelter” (Bachelard).

The wall has become a symbol of protection, a sort of security blanket for the American people. It protects them from the terrifying image of an illegal immigrant that society has burned
into their minds. The Mexican American border wall is protecting people “from anxieties and
fears, which can often be more terrible than the worst vandals” (Gonchar). The ideas that have
been pushed onto the stereotype of an illegal immigrant have dehumanized the actual people that
are immigrating to the United States. People can no longer pinpoint the similarities between
themselves and this stereotype which creates fear. Society is afraid of the unknown, even more
so when all they hear are negative things about them. Immigrants become monsters of a sort in
their imagination. This image and all of the negative things connotated with being an immigrant
only reinstates the notion of needing a wall to protect themselves.

These walls that are being built in people’s minds are limiting society as a whole. The
separations are destroying opportunities for those individual people and getting rid of the chance
that these people could have made significant contributions to society. Racism hurts everybody:
white, brown, and black alike, just in different degrees. When the minority population is
oppressed, not only are those individuals suffering immensely, the positive changes their minds
could have brought to the world are suppressed.

This rhetoric of the wall also hurts individuals in society because instead of figuring out
what the real root of their problem is and finding a long-term solution, they take the easy route.
People will look for scapegoats and excuses as it is easier than figuring out the real problem, as
they might not always like the solution. So instead, when politicians come around with silver
platters saying everything is the immigrants’ fault, people will jump at it. These ideas are not
actually what people believe, but they work. If somebody loses their job, they can immediately
say it is the Mexicans’ fault, that if it were not for all of the illegal Mexicans taking all of the
jobs then they would never have been fired. But in the same breath, one can hear them
complaining that the lazy Mexicans are taking all their money from all of the welfare that they
are using. People will do whatever they have to explain the unfair situations that they find themselves in, regardless of who bears the brunt of that responsibility.

The symbol of the wall is much more important and pertinent to society than the manifestation of the wall as it is far more dangerous and effective in this country. The wall is just another way to fortify these ideas that are already fed to the public. But symbols that divide people are dangerous, just as was seen with the swastika in the Holocaust and Charlottesville. The consequences of the wall are worldwide, but the border states have been feeling the brunt of the force. The Mexican American border stretches across four states: Texas, Arizona, New Mexico, and California. The border spans 1,993.4 miles across all four of these states, with California having the smallest border of 140.4 miles. Yet, they are still majorly affected by the idea of building a wall.

Since President Trump’s campaign for building a wall in 2016 came out, the state of California faced many negative consequences, such as a rise in hate crimes. Defined by the California Attorney General Xavier Becerra, a hate crime is “a crime against a person, group, or property motivated by the victim’s real or perceived protected social group” (“Hate”). Hate crimes are illegal. Hate incidents on the other hand are not, as they are protected by the First Amendment with the freedom to expression. Hate incidents are “an action or behavior motivated by hate” and can include anything from insults, displaying hate material on one's own property, name-calling, and distributing hate materials in public spaces (“Hate”). A hate incident only becomes a hate crime when it starts to threaten somebody or their property.

From 2016, when the idea of the wall was first announced, to 2017, Anti-Hispanic and Latino hate crimes have increased by 51.8% in California. In a year, California’s hate crimes more than doubled. It can be inferred that there is a direct causation between the symbol of the
border and the new violence. The rhetoric surrounding the wall fuels the anti-immigrant fervor and white supremacy that so many already espouse. And just like society has been told countless amount of times by Martin Luther King Jr., pastor Martin Niemöller, and many others: injustice that one group of people face will soon follow everyone else.

As the world has seen in history, when one type of person is discriminated against, it soon leads to all others. In the Holocaust when the Nazis were hunting down the Jews, once they gained enough power they began to slaughter not only Jews, but people of color, homosexuals, and the disabled. In 1882, the Chinese Immigration Reform and the Mexican Immigration Reform Laws started to feed each other with the 1882 Act restricting certain immigrant groups. In 2001, when 9/11 happened, people became terrified and began discriminating against all minorities and in response, President Bush started to crack down on all immigration reform.

In California, it was only a matter of time before discrimination spread to everybody. Hate crimes went up for all minorities as soon nobody of color was safe. Hate crimes went up for African Americans by 20.3%, for Jewish people 26.3%, and for Islamic and Muslims 24.3% (“Hate”). This is just one reason and one state that proves that the symbol behind the Mexican American border wall is much more detrimental than its physical manifestation.

This border wall should not come as a surprise to the American people. Boundaries and walls between different races and classes have always been present in our society. Even the brightest and most creative minds in society cannot imagine another world. Our literature, the place where people voice their wildest dreams, has never been able to give the people of our society an alternative.

The classics were terrified of this boundaryless world, as they were frightened by the idea of communism, not fully understanding this idea and thinking equality would be the downfall of
society. This is evident in the book *The Giver* written by Lois Lowry in 1993. The main character Jonas tells the story through his perspective. His world is void of human emotion and color, as this is the only perceived way to rid the world of hunger, war, and all bad things. The end of the book brings the reader to this conclusion that the pain is worth all of the wonderful things in life and that people should be grateful for all that they have regardless of the bad. It tries to convince the reader that war and poverty are something to be dealt with in order to feel happiness.

Connecting this back to present-day society, it is telling people that they should be thankful for all that they have and not complain about how life is beating them up. The book cannot separate happiness from sadness, joy from pain; it makes it seem as if happiness is a causation of all things bad and that it is not just a correlation. In the late 1900s, a world where good did not coexist with bad was a treacherous place to live.

Twenty years later, society has realized that it should not just take the beating that life has to offer; that nothing is worth the suffering that is still going. But just because society has realized this does not mean they can think of anything better. In the dystopian young adult novels *The Hunger Games* by Suzanne Collins and *Divergent* by Veronica Roth, neither of these authors can imagine a world after borders and prejudices are destroyed.

In the Hunger Games trilogy, the main character Katniss Everdeen lives in a society where there are 12 different districts. The districts are separated by class, District One or The Capital being the capital of the rich distinguished and district twelve being the capital of the poor and useless. Throughout the trilogy, Katniss Everdeen faces many obstacles and hardships in life until she finally decides to stand up against The Capital. Katniss forms a revolution and after a long and hard battle the people up she has won over to fight with her win. Yet, the ending is not
a celebratory one, but rather a bittersweet one. The characters wonder if all of the fighting and loss was worth it. Then the book ends without much closure. There is no joyous ending with a society where everyone is able to live equally. The book ends right before one would have to be created.

A similar situation happens in the Divergent trilogy. The main character named Tris lives in a society where people are divided by their faction. They must choose which faction to go into and this will determine how they live the rest of their lives. Tris is what they call divergent, which means she does not belong in any one faction, she fits into multiple. She has to hide this fact though as divergent people are killed. As Tris is in the Dauntless faction, she starts to learn that there is a war brewing between two of the factions. Throughout the trilogy, Tris fights in many battles only to be left alone at the end. Once again, the ending of the last book has the same bitter sweetness that Katniss had in The Hunger Games. A new society where everyone can be equal is never born.

The books that America has produced and consumed cannot even imagine a society where there is no place for hatred and divisions. If the books in society, the things that give voice to people’s wildest dreams, cannot come up with an alternative ending, nobody will be able to choose another option. If people cannot imagine a better world then they are not prepared with the right tools to fight for it. No matter how many protests or rallies come about, no matter how many people stand up and make their voice heard, their battles are fruitless. Nothing can change without an end goal. Without giving people something as simple as a dream, there is no other option for them to choose. People will always go back to what they know and what is safe, and so they will always choose the wall, as there is nothing else for them to do.
Using symbols is one of the most powerful tools that people can use to foster emotions in others. The Mexican American border wall that President Trump has been pushing so hard is not just about keeping America safe from Mexicans as he so claims. It is about creating a wall in the American people, creating a state of mind that can be dangerous to people all over the world. The wall ferments the ideas people already have about racism and xenophobia and gives these dangerous ideas a platform to speak on. Without major reconstruction of society’s ideas on separation and prejudice, this is only the beginning of people’s suffering.
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Documenting and Exhibiting T. Berry Brazelton’s Multidisciplinary Reach

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Abstract

Beginning in the mid-1950s, the late T. Berry Brazelton, American pediatrician, published numerous works on pediatric health, developmental psychology, and public health approaches. He was perhaps best known for his ability to communicate research findings to parents, specifically mothers. Dr. Brazelton was a best-selling author, a syndicated columnist, and a cable TV show host. In this article, I document Dr. Brazelton’s multidisciplinary reach through an analysis of published literature, personal interviews, and newspaper articles. Using the Social Sciences Citation Index (SSCI), I attempt to quantify and exhibit Dr. Brazelton’s far-reaching influence on the fields of pediatric health, developmental psychology, and public health.
Documenting and Exhibiting T. Berry Brazelton’s Multidisciplinary Reach

American Pediatrician T. Berry Brazelton played a significant role in changing the traditional perceptions of newborn children amongst medical professionals and parents throughout the world (Nugent, 2013). His work was said to have “contributed substantially to the field of infant-parent work,” and he made “enormous contributions to the transdisciplinary field of infant-family and early childhood mental health” (Brandt, 2013). Moreover, he is cited as being a continuing influencer of public policy and research (Brandt, 2013). Following years of research and media presence, Dr. Brazelton became viewed as an authority on child-parent relationships; he received credit for creating a “veritable child-advice industry” (Lawson, 1990).

Dr. Brazelton’s far-reaching influence stemmed, in part, from his ability to communicate findings to both the medical and academic fields and the general public. He authored and co-authored numerous research studies, hosted the TV show “What Every Baby Knows,” which ran from 1984-1995, and wrote over 30 books and a nationally syndicated column (“In Memoriam,” 2018). In 2013, Dr. Brazelton received the Presidential Citizens Medal by President Barack Obama (Oates, 2018).

Dr. Brazelton had an illustrious career, one filled with numerous accolades and awards. Despite such prestige, however, Dr. Brazelton, throughout his life, remained committed to a seemingly simple purpose:

I’ve always had the model of wanting to use the strengths rather than the failures in parenting. That’s the most important thing that I’ve ever uncovered in my own practice, and I hope in my own teaching (Maron, 1997).
Dr. Brazelton died in March 2018, yet his presence, reach, and influence on pediatrics, developmental psychology, and public health has served as an exemplar for future researchers, clinicians, and health professionals.

**Pediatric Health**

Dr. Brazelton received his MD from Columbia Medical School in 1943; he then completed a pediatric residency and a fellowship in child psychiatry. In 1953, Dr. Brazelton began authoring research articles in a variety of journals centered around pediatrics and developmental psychology; he co-authored the paper “Emotional aspects of rheumatic fever” in the *Journal of Pediatrics* and authored “The pediatrician and hysteria in childhood” in *Nervous Child*. Nearly a decade later, in 1961, Dr. Brazelton authored a two-part observational study of neonatal behavior titled “Psychophysiological reactions in the neonate.” Present in his early work were themes that would characterize the rest of his career—namely those of infant behavior observation and an emphasis on the infant-environment and infant-mother relationship.

In an interview for an American Academy of Pediatrics oral history project, Dr. Brazelton said his recurring failures to treat autistic or "atypical" children, which were catalyzed by a "blame the victim" model, resulted in his interest in changing approaches to newborns and infants (Maron, 1997). He centered on an approach that sought an understanding of the unique innate differences in infant temperament, and, subsequently, an approach that supported parents in understanding these differences (Oates, 2018).

Dr. Brazelton published his first book *Infants and Mothers* in 1969. The book observes three babies from birth, emphasizing their uniqueness from their first moments and how this individuality causes each child to have differences in development (Davids, 1970). Additionally, he provides support for the reciprocal developmental relationship between a child and its
environment and supports that child-parent relationships improve with awareness of this reciprocity (Davids, 1970). The themes presented in *Infants and Mothers*, that babies are competent individuals from birth, and that babies interact instead of merely react to their environment, was the focal point of many of his later research and published books (Nugent, 2013).

Following his recognition of the innate differences in infant temperament, Dr. Brazelton sought to help parents understand them (Brandt, 2013). In 1973, Dr. Brazelton published a landmark book titled the *Neonatal Behavior Assessment Scale*, which is now in its fourth edition. Dr. Brazelton explained the purpose of the Neonatal Behavior Assessment Scale, saying:

> As soon as you share the baby with the parent, you can show them the good things first, and then go to the things that they’ve got to work on. So that was really my model in practice, to work on people’s strengths, to back them up, to share them with them, and then get to what was failing and we could reorganize it (Maron, 1997).

The NBAS is a neurobehavioral scale that examines the infant and its responses to the environment; it assesses the infant’s social competencies and quantifies the infant’s behavior in an individualized manner (Nugent, 2013). Ohta and Ohgi (2013) note that the NBAS is a valuable tool for assessing the neurobehavioral development of newborns and for understanding the parent-infant relationship. Nugent and Brazelton (2000), in a summary of NBAS-based findings, state that the NBAS strengthens the parent-infant relationship and, ultimately, family adjustment by demonstrating the infant’s unique capacities to the parents. A meta-analysis of the NBAS indicated that “Brazelton-based interventions during the neonatal period have a small-moderate beneficial effect on the quality of later parenting” (Eiden & Reifman, 1996).
Dr. Brazelton’s influence on pediatric health extended beyond research, however, as seen by his willingness to advocate for pediatric health and related policy, which was said to have influenced “the care of children and families and the professional practice of pediatric nurses” (Stadtler, Brandt, Kovak, & Beauchesne, 2013). His emphasis on recognizing the role that nurses play in health care teams and his collaboration with nursing is predicted to serve as a model for future generations of health professionals (Stadtler, Brandt, Kovak, & Beauchesne, 2013). More specifically, Dr. Brazelton is noted as advocating for parental and medical leave bills in front of Congress and working to improve child care support for working parents; in 1989, Congress appointed him to the National Commission on Children (“Leadership,” 1995).

Dr. Brazelton’s published works—including the NBAS, opinion columns, and books—were not free from criticism, however. The reliability of early versions of the NBAS came under scrutiny by those in the pediatric field (Clopton & Martin, 1984); researchers cautioned about the NBAS’ effectiveness as an early childhood intervention (Belsky, 1985); and Dr. Brazelton’s views on toilet training were described as “Freudian mumbo jumbo” by a prominent family psychologist (qtd. in Goode, 1999).

**Developmental Psychology**

Dr. Brazelton is noted as the founder of the developmental and behavioral pediatrics discipline and is cited as leaving a lasting legacy in medicine and psychology, amongst other fields (“In Remembrance,” 2018). As the NBAS evaluates and predicts child development, it is credited with influencing developmental psychology immensely (“In Remembrance,” 2018). Berry Lester, professor of psychiatry and Human Behavior at Brown Alpert Medical School, commented in an article in the *New York Times* that Dr. Brazelton “caused a Copernican revolution, an entire paradigm shift in our understanding of child development” (qtd. in Klass,
While Dr. Brazelton was not the first pediatrician to disseminate child development findings and provide advice to parents through mass-media mediums, he did so in a unique way (Swartz, 2018).

Before Dr. Brazelton, American pediatrician Benjamin Spock, 1903 - 1998, was well-known as the nation’s top baby doctor (Carp, 2000). Dr. Spock was recognized as an authority on the subject due, in part, to his willingness to translate his findings and hypotheses into mass media mediums such as books, columns, and a TV show on NBC (Zuckerman, 1975). Dr. Spock published his best-selling book *The Common Sense Book of Baby and Child Care* in 1945; it is now in its ninth edition (Pace, 1998). In fact, according to Lewkonia (1998), Dr. Spock’s “success as a paediatrician was not as an academician or scholar, but as a communicator, a public teacher and advocate for the social needs of children.”

In similar ways to that of Dr. Spock’s work, Dr. Brazelton’s child development research and studies “fundamentally changed” the way the field approached newborns and their temperament, personalities, and capabilities (Swartz, 2018). In much of his research and the NBAS, Dr. Brazelton explains that child development does not progress linearly; instead, it progresses from organized periods to disorganized periods during developmental growth (Swartz, 2018; Oates, 2018). According to Dr. Brazelton:

> I began to realize that there were predictable times in a child’s development that they would regress or disorganize. Development went in a burst of learning, in leveling off and consolidating, and a burst (Maron, 1997).

This realization was at the heart of the NBAS, as it sought to predict these periods, therefore allowing parents to better understand their child’s development and, ultimately, their child (Maron, 1997). According to Dr. Brazelton, “If you could be there to predict that this was going
to happen, parents began to feel empowered. They began to understand that regression was a very important part of progress” (Maron, 1997).

Dr. Brazelton credited those involved in child development and developmental psychology as following that which he committed to early in his career—a focus on the “positive in things”; he explained how the NBAS allowed him to synthesize all of his training into one model: “The pediatric training, the psychiatric training, and the child development came together in this model” (Maron, 1997).

**Public Health**

The NBAS is noted as the most comprehensive infant neurobehavioral assessment technique available (“Brazelton Touchpoints”). Due to its comprehensive nature, it has been used in a variety of research relating to infant health and public health, both by Dr. Brazelton and numerous other researchers. Such research fields include infant neurotoxicology (Engel et al., 2007; Honglin et al., 2007; Parajuli, 2013); the effects of low-birth-weight on cognitive development and mother-infant relationship (Feldman & Eidelman, 2006); and the examination of infant behavior variations among different cultures (Nugent, Petrauskas, & Brazelton, 2009).

In public health research and health policy research, researchers have noted the importance of implementing health policies that are inclusive of approaches toward infant mental health (Knitzer, 2007). Thus, it is commendable that the NBAS has been implemented in infant health approaches by the Department of Health in the United Kingdom (Hawthorn, 2015), as well as in Napa, California via Touchpoints, a professional development program centered around the NBAS (Nugent, 2013; Stadtler et al., 2013).

The NBAS’ emphasis on predicting and educating parents on infant development allows for its use across cultures, and it is cited as having a global health reach (“In Remembrance,”
Dr. Brazelton conducted and participated in numerous research studies focused on infant health in different countries, including research focused on the development of infants from the Zinacanteco Indians of southern Mexico; effects of nutrition deprivation on Guatemalan newborn behavior; comparisons of neonatal behavior among Zambians and Americans; implications of infant development among Mayan Indians; and malnutrition in an East African village (Brazelton, Robey, & Collier, 1969; Brazelton, 1972; Brazelton, Koslowski, Tronick, 1976; Brazelton, Tronik, Lechtig, Lasky, & Klein, 1977; Dixon, Devine, & Brazelton, 1982). Therefore, it is evident that the NBAS has influenced public health and health policy relating to infants, and, it is also evident that Dr. Brazelton, during his life, showed a commitment to studying infant health on a global scale.

**Data Analysis**

Use of the Social Sciences Citation Index (SSCI) sought to determine, quantify, and exhibit Dr. Brazelton’s influence and effect on the fields of pediatrics, developmental psychology, and public health. Through citation analysis, the influence of a particular individual—among other factors—is quantified from citation data of scholarly research publications (“Citation Analysis in Research Evaluation,” 2005).

The analysis focused on three trends of citation data to quantify influence: the number of Dr. Brazelton’s articles that were published per year, how many times these publications were cited per year, and the specific journals in which they were published. In addition, the h-index, which provides a method for measuring and quantifying the cumulative impact of a particular individual’s scientific work (Hirsch, 2005), was used. The h-index is calculated as \( h \) number of papers which have been cited at least \( h \) times (Hirsch, 2005). For example, if an author has an h-index of 25, this means that they have 25 papers that have received at least 25 citations each.
Application of this methodology occurred regarding Dr. Brazelton’s publications. Refinement of the SSCI/Web of Science categories occurred to promote accuracy and exclude any publications from individuals with a similar first or last name to Dr. Brazelton. The time frame was narrowed to 1950 to 2019.

Analyzing Dr. Brazelton’s published works via the SSCI produced multiple figures exhibiting his substantial impact on several fields.

First, the data depicts an extended period of activity in scientific journals, beginning in 1961 (Figure 1). From 1961 to present, Dr. Brazelton’s estimated 90 published articles have received an average of 48 citations a year. This figure, when calculated including only the years after the publication of the first edition of the NBAS in 1973, increases to near 58 (57.4) citations per year (Figure 2). The continual citation of Dr. Brazelton’s work in recent articles proves that his research has, in many ways, “stood the test of time.” This is perhaps the most important finding from this first set of data—the timelessness and applicability of Dr. Brazelton’s research.

Second, the journals in which Dr. Brazelton’s articles were published depict the multidisciplinary focus of his work: 52 publications in pediatrics; 30 publications in developmental psychology; and over 5 in psychiatry, neurology, and obstetrics/gynecology. While it is clear that much of Dr. Brazelton’s research centered around his medical training, it is also evident that he explored and investigated topics in a variety of medical and science fields (Figure 3).

Lastly, and most importantly, the analysis calculated that Dr. Brazelton had an h-index of 25. Hirsch (2005) quantifies an h-index of 20 as a “successful scientist,” and an h-index of 40 as an “outstanding scientist.” Therefore, in keeping with the h-index as a measure of cumulative achievement (Hirsch, 2005), it is justified in saying that Dr. Brazelton had a successful career in
conducting scientific research and producing scientific research articles, in addition to his career as a clinician and media figure.

Additionally, in keeping with Dr. Brazelton’s seemingly humble and modest approach, it is notable that he said conducting research was never his strength, explaining that “I never was a researcher and still am not a good researcher” (Maron, 1997). In fact, he noted that research, if not for anything else, provided “one more link” to his patients (Maron, 1997).

Limitations

As mentioned earlier in the text, Dr. Brazelton’s career extended beyond scientific journals to other mediums, such as books, columns, and TV. Therefore, the results from the citation analysis do not paint the full picture of Dr. Brazelton’s career and should not be interpreted as an exhaustive review of his influence and impact. That said, the SSCI analysis does attempt to exhibit his impact on the scientific community specifically.

Additionally, the h-index as a quantification of scientific impact has limitations—one, in particular, is the reductionist approach of quantifying an individual’s “multifaceted” career into one number without consideration of other factors (Hirsch, 2005). As Dr. Brazelton was arguably more so a popularizer or media figure, reliance on the h-index to quantify his career has apparent limitations. Therefore, the h-index should function simply as a piece of the greater data and documentation presented.

Conclusion

Dr. Brazelton’s remarkable career thus serves as an example to researchers, clinicians, and health professionals who seek involvement in multiple—possibly interrelated—disciplines and provides evidence that disseminating research results, findings, and conclusions to the general public through the media is important and impactful. From the documentation and
quantitative analysis provided in this article, it is evident that Dr. Brazelton had a tremendous, lasting impact on the fields of pediatrics, developmental psychology, and public health, and that, this was achieved, in part, because of his media presence.

In this article, an emphasis was placed on SSCI data. It is noted in the text that, while this data set allows for numerous insights about an individual’s career, it provides little in the way of quantification of media presence. Therefore, future research could delve further into his books, columns, and TV show in an attempt to explore what made them successful and popular. This examination may shed light on what makes a health communicator successful—a topic that applies to physician media presence in today’s age. Future research may also explore the effects of physician media presence on health literacy and the public’s perception, trust, and confidence in medicine.
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Footnotes

¹Topics included: Pediatrics, Family Studies, Psychology Developmental, Hematology, Nursing, Nutrition Dietetics, Psychiatry, Psychology, Oncology, Psychology Educational, Medicine General, Internal, Psychology Clinical, Clinical Neurology, Psychology, Psychoanalysis, Psychology Social, Obstetrics Gynecology, Social Work, Rehabilitation, Critical Care Medicine, Anesthesiology, Reproductive Biology, Behavioral Sciences, Education Special.
Figure 1. Total publications as published by year. The Y-axis represents the total number; the X-axis represents the year. According to the refined SSCI data set, Dr. Brazelton published 91 articles. Figure generated by the SSCI.
Figure 2. Sum of Times Cited per Year of Dr. Brazelton’s published work in the SSCI. The Y-axis displays the sum total; the X-axis displays the year. A noticeable increase in citations occurs following the publishing of the NBAS in 1973, and this trend continues for much of the rest of Dr. Brazelton’s career. Figure generated by the SSCI.
Figure 3. Total publications as published by category (SSCI defined). The Y-axis represents total number of publications; the x-axis represents the category of the publications. Note: only the top 10 categories are included in the figure. Figure generated by the SSCI.
Does it Matter the Educator’s Race when Teaching about Race?

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Imagine it is your first day at a new school and you are meeting your students for the first time. You are a Caucasian woman of European decent in her thirties and are told by the administration you will be teaching the novel, “To Kill A Mockingbird,” by Harper Lee and will be discussing racism with your students. You walk into your classroom and meet your students and realize that 80% of them are African American, 15% are of Hispanic decent and the remaining students appear to be Caucasian. Now that you have met your students and have been told what you will be teaching as well as what themes the administration wants taught, some fear may set in. As you think, “Will I be able to teach about race and how to overcome racism in an effective manner to my students? Can I do this as someone, who grew up in a Caucasian culture?” Now, some will argue, no you can’t because you do not understand the hardships that other races have endured over time; however, others will argue that you can be effective when teaching a controversial topic such as racism to your students. The first argues their reasoning as to why as a white individual you cannot be effective with your students.

Beverly Cross is an associate professor of Education at the University of Wisconsin-Milwaukee that argues that even though student teacher candidates receive method courses as well as observation time in the field, students are still not prepared to be in a classroom of minority students and be effective. In 2003, Cross started to realize that most of the students, who were enrolled in the education program at her university were females and not only females but were mostly of Caucasian background. During this semester, thirteen student candidates were interviewed at the end of their completed courses and their field experience. Cross made sure these candidates were placed in a minority low-income school for at least one semester in order
to have exposure and learn from a different culture. Cross was hopeful that they could bridge the, “cultural/racial mismatch gap, that results in a significant detachment of White teacher educators and White teacher education students from children of color,” (Cross, 204). However, Cross quickly learned that from her interviews from her students that even though they observed and planned lessons for the minority classroom, they were not as effective as she had hoped and had not learned how to embrace a culture that was not their own. For example, when asked how they taught about how to integrate language diversity into their lessons, the feedback Cross received was, “They could not recall being taught, for example, how to use the students’ language as a bridge for teaching English, connecting to the students’ culture, examining issues of the social production of language, or to use English as a tool of power and social control. The teachers seemed to think that their responsibility for language diversity ended when they heeded the warning not to put the students down for the way they spoke.” (Cross, 206)

As Cross continued interviewing her student teacher candidates, there continued to be a disconnect from what students learned in their methods courses and their time in field; therefore, students were not experimenting with the methods they learned in class to get to know their students, but instead just observed the students in their environment and hardly interacted with them. It is as if the candidates feared interacting with students of a minority group, which is just sad. Another example of Cross’ candidates disconnect was when they were asked about how they brought students’ cultures into the classroom through literature and from all the answers she received, she concluded that, “When asked what else they did with the literature to make it significant in their racially diverse classrooms, there were no responses. The teachers felt that if the literature contained characters from their students’ racial group, then that was meaningful and good urban teaching.” (Cross, 207) In the end of Cross’ research she concluded that, “It is
becoming increasingly clear that teacher education also plays a crucial role in reproducing these inequalities.” (Cross, 210). Therefore, Caucasian teachers cannot begin to understand how to take on a minority classroom without having more exposure in an urban setting and not just observing, but actually interacting and getting to know their students then just by their skin color and family income. However, Cross is not 100% incorrect according to another educator, Melissa F. Weiner.

Weiner agrees with Cross when it comes to having Caucasian teachers in the minority classroom, but she claims that a big reason that Caucasians cannot teach minorities is because of their rose-colored glasses called “colorblindness.” Weiner states that, “…often using a colorblind rhetoric to argue that do not consider skin color in their daily lives; that they judge people based on ‘who they are’…But as so many have documented, colorblindness not only inhibits deep understandings of structural inequalities, but perpetuates racist consequences of multiple ‘colorblind’ policies.” (Weiner, 44) Basically, Weiner wants the audience to know that when teachers do not acknowledge a student’s color, income, and culture, how can they really get to know that their students are more than just a skin color or their parents’ income. Weiner goes on further to explain how when a Caucasian teacher teaches other Caucasian students there is usually no misunderstandings when it comes to culture; however when a Caucasian teacher interacts with a minority group such as African American students, “For example, when African American children collaborate on work, it is seen as cheating, rather than evidence of deeply embedded cultures of solidarity, and often find themselves pushed out of school through harsh disciplinary procedures.” (Weiner, 46). Teachers that are not part of this group are quick to judge and instead of speaking with the students about what happened jumps to conclusions and the students end up in trouble for what they thought was appropriate given their background in
their community. Weiner also talks about how teachers’ colorblindness can also be an issue about discussing real life history and current events involving other cultures that they do not feel like talking with their students about, because they do not understand the culture and they do not feel comfortable talking about it. But instead of having a mature discussion with their class, they chose to ignore it as if it does not exist. This in turn can be an issue for both minority students and Caucasian students, because of their ignorance of knowledge or as Weiner says it’s their “blindness to racial and ethic inequality.” (Weiner, 47) Even though colorblindness is an issue not just in our classrooms, but also outside the classroom, fellow educator Jonathan Warren argues that Caucasian teachers can chose to remove their rose-colored lenses and fight against the colorblindness.

In Warren’s disposition on colorblindness, he believes Caucasian teachers can overcome it and be an effective part of a minority classroom. However, it does not come easy and there will be some learning about different cultures as well as embracing and accepting others, which can be difficult at times. This can be done by a dedicated person. Warren writes that, “Examples of the profiles of the whites from whom I have learned include high school teachers, who feel inept at dealing with race in their schools and are looking for guidance; young adults who want, as part of their general education, to better understand race; bus drivers; Microsoft employees; and housewives who are in multiracial families and consequently are searching for the more sophisticated discussions about racism.” (Warren, 110) By being open-minded and learning about others especially students, teachers can reach their students by learning about their culture and implementing it into their curriculum, which in turn can make students interested in the lesson despite the teacher’s race. Warren goes on to say, “Becoming a white antiracist is a long, involved process that requires a crucial acceptance of one’s racial identity, not denial of it.”
(Warren, 111) Therefore, informing teachers that they can overcome racism, but it will take some time. However, Warren later warns us, “Even though it may be uncomfortable, awkward and painful, it is important for the antiracist teachers to remind whites that it is the path forward. Whites should be encouraged to leave their comfort zone and experience the awkwardness of being a novice, inhabiting publics in which whiteness is not the norm, and subaltern subjects not be muted.” (Warren, 119) In other words, Caucasian teachers should not be afraid to be uncomfortable with their students when discussing major issues such as racism, especially when it comes to the news or something crazy that has happened in the media. Another scholar Andrea J. Stairs would agree with Warren and his findings as she has put together another experiment similar to Cross’ when it comes to student teacher candidates; however, she is in agreement with Warren and not Cross.

Stairs observed two Caucasian female student teacher candidates as they entered their semester working at an urban community school. During her observation of her candidates, Cara and Laura even though both came from Caucasian backgrounds, where able to embrace their students for who they were and were able to put together a lesson that would interest their students. Cara and Laura designed a unit on the Harlem Renaissance and used the students’ culture to connect it to the Harlem Renaissance. They went as far as using current rap lyrics to connect to the historical elements of the Renaissance with their students. Because Cara and Laura took the time to get to know their students and their background, they were able to put together a lesson that their students not only enjoyed but felt a connection to as well. It did not matter that Cara and Laura where both Caucasian and came from a different background then their students. They showed they cared and went the extra mile to show they did not only care about their students but also their culture. Not only did they develop a lesson full of differential
instruction, but they also shared a little bit about themselves, like Laura did when she spoke with the students about how she played the oboe when she was in band in school. Sharing a little bit about herself with her students allowed them to open up to her and made her feel more than just a teacher, but she showed she was also a student at one point in time like them. Like Stairs says, “…culturally responsive teachers not only know their students well, they use what they know about their students to give them access to learning.” (Stairs, 40) Even though Cara and Laura spent ten weeks at this particular school Stairs shared, “…Not only did they understand how important it was to modify instruction based on pupils’ needs, but they also understood the complexity of urban teaching.” (Stairs, 40) As a current teacher candidate, I agree with both Stairs and Warren when it comes to teaching students of a minority group despite my Caucasian background.

Similar to Cara and Laura’s lessons I would love to incorporate my students’ cultures and make other students aware of the different cultures within our classroom. I also want my students to feel comfortable in my classroom and for them to understand my classroom is a safe space to discuss culture and other sensitive topics. I know over time, students will be challenging both in my classroom and when certain news stories may peak their interests. I want to have eye-opening discussions with my students about the different cultures not just that are present in our classroom, but also on the outside of the classroom. I feel as if my students and I will be able to have eye-opening discussions about the many cultures out there and not just African American or Hispanic cultures, which are a majority of the minor cultures in our classrooms in NWI, but also discuss the many different Asian cultures, Muslim, Native American, etc. There are so many cultures out there that many students may not know about or have misconceptions about. I want students to feel that they can discuss the many cultures in my classroom and feel safe when
asking questions to better understand the culture that they are discussing. I also want my students to feel safe when discussing cultural issues that arise in the media especially when it comes to racism. Racism is one of the biggest issues’ students will encounter whether in the classroom, home, work, or just out in the public eye. If we can educate our students in smaller groups and help them better understand what is going on around them, maybe they can go into the world and teach others how to overcome racism by using their knowledge and in acceptance in their communities.

Knowledge and acceptance can be the reasons to help remove racism from our everyday lives. By taking the time to better understand different cultures, communities, and racism, maybe just maybe, we can change the world a little bit at a time. Our students are our future, and don’t we want the future to be full of a community and world where we can have friends and family in a community of acceptance.
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An Analysis of the Implications, Content, and Effectiveness of Sex Offender Registration and Notification Laws

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Abstract

This research paper presents a critical review of research relating to Sexual Offender Registration and Notification Laws. By conducting this analysis, we hope to develop a clearer understanding of the effectiveness of forced registration for sex offenders. We examine the effects these laws have on recidivism rates, offenders, and family of sexual offenders. After we summarize the original crime leading to Megan’s Law, the rape and murder of Megan Kanka which occurred in 1994, we document a chronological progression of these SORN laws. Our analysis also includes the Federal Legislation that make up Sexual Offender Registration and Notification Laws. We will look at the effectiveness of these laws via recidivism rates and examine the many effects these laws have on offenders. Additionally, we plan to look into the circumstances of the individuals who end up on these registries, and how having this information accessible to public affects those registered individuals.
Megan Kanka was a seven year old girl from New Jersey who was taken from her own yard and brutally murdered by a known sex offender, Jesse Timmendequas, in 1994. Sources state, “Megan had last been seen riding her bike outside her home in West Windsor Township, New Jersey, on July 29. Her parents found her bike on the front lawn and immediately began to search for her. The following day, her body was discovered in Mercer County Park.”(History, 2009). This case shocked the public and generated national outrage. People wanted to feel secure and to know when they lived near sex offenders. This, among other scenarios, laid the foundation for why our sex offender registry exists as well as why the registry is constructed the way it is today.

Before the murder of Megan Kanka, there was no legally required sex offender registry that was mandated to be shared with the public. The only piece of legislation passed regarding registration of sex offenders was the Jacob Wetterling Act which was a part of the Federal Violent Crime Control and Law Enforcement Act of 1994 (Office of Justice Programs). The Wetterling act required sex offender registration, laid foundation for state registration laws, and created the classification of “Sexually Violent Predators” (Office of Justice Programs). These Sexually Violent Predators were placed on the sex offender registry for their lifetime, which was unheard of before this legislation. However, what makes this act different than Megan’s Law is that this information was not required to be shared with the public. These registries were not public record like we think of today. Instead they were primarily accessible to law enforcement and could be shared only by their discretion. After Megan’s murder in 1994, multiple legislative acts followed which expanded public access to these registries.

The first piece of legislation was the passing of Megan’s Law in 1996, which amended
and expanded upon the Jacob Wetterling Act (Office of Justice Programs). Megan’s Law required information on sex offenders to be publicly shared when danger was posed to the public or to protect the public (Office of Justice Programs). Megan’s law made information available for release for any legal reason under state law (Office of Justice Programs). The next large legislative act was the Departments of Commerce, Justice, and State, the Judiciary, and Related Agencies Appropriations Act in 1998 (reference). This act expanded the Jacob Wetterling Act and expanded on state registration by requiring offenders to register in the state they lived and to re-register if they moved states or committed a crime in another state (Departments of Commerce, Justice, and State, the Judiciary, and Related Agencies Appropriations Act in 1998).

Legislation on the surveillance of sex offenders increased in the years leading up to the Adam Walsh Child Protection and Safety Act in 2006 (Office of Justice Programs). This act included the implementation of the Office of Sex Offender Sentencing, Monitoring, Apprehending, Registering, and Tracking (SMART) as well as expanding jurisdiction over the 212 federally recognized Native American tribes (Adam Walsh Child Protection and Safety Act 2006). This act also included all federal, state, territory, tribal, and UCMJ sex offense convictions into the sex offender registry (Adam Walsh Child Protection and Safety Act, 2006).

In 2008 the KIDS Act of 2008 took thing a step further. This act aimed “To require convicted sex offenders to register online identifiers, and for other pur-poses” (Keeping the Internet Devoid of Sexual Predators Act of 2008). This act made it so sexual offenders may legally be required to give their social networking information and allowed for an offenders information like “name, sex, resident address, photograph, and physical description” to be shared in certain circumstances (Keeping the Internet Devoid of Sexual Predators Act of 2008).

The Military Sex Offender Reporting Act of 2015 addressed the issue of sexual crimes
for individuals “(A) released from military corrections facilities; or (B) convicted if the sentences adjudged by courts-martial”. This essentially means that if a military personnel committed a sex offense that this was required to be registered like civilian sex offenses were.

The last piece of legislation we will be addressing is the International Megan’s Law to Prevent Child Exploitation and Other Sexual Crimes Through Advanced Notification of Traveling Sex Offenders act which was passed in 2016. This act addresses child sex tourism, and sex offender traveling by allowing the authority’s to “determine if individuals traveling abroad are listed on the National Sex Offender Registry” (International Megan’s Law to Prevent Child Exploitation and Other Sexual Crimes Through Advanced Notification of Traveling Sex Offenders). Additionally, it allowed for a listing of all sex offenders who received permission to travel internationally and provide this information to the “United States Marshals Service’s National Sex Offender Targeting Center” (International Megan’s Law to Prevent Child Exploitation and Other Sexual Crimes Through Advanced Notification of Traveling Sex Offenders). This information was to be shared with the “Angel Watch Center” within 24 hours of a convicted offender being approved for international travel (International Megan’s Law to Prevent Child Exploitation and Other Sexual Crimes Through Advanced Notification of Traveling Sex Offenders). This allowed for the location of offenders travelling internationally to be known and shared for public protection. It also prevented offenders from hiding their registration or criminal conviction in other countries.

All of these laws greatly impacted how sex offender registration information is used. Over the past few decades the general public has been given full access to the identities and locations of offenders of sexual crimes. Today locating sex offenders in your neighborhood or town is as simple as a Google search. Many websites are dedicated to providing full maps of sex
offender residencies. Gone are the days of not knowing a sex offender lives next door. We are now more informed than ever on sexual offenders, and the National Sex Offender Registry is a widely used tool of many parents.

Now that we have looked at what laws exist for Sex Offender Registries, we will look at how well these laws work and how they impact recidivism. According to Jennifer Klein (2017), sex offenders are often perceived and treated with the same fear and stigma despite the variation of crimes in which will register you as a sex offender. Even more, Jennifer Klein notes that sex offenders do not have a high rate of reoffending, yet there is a disparity between the actual rates of recidivism and the fear of reoffending (2017). According to a study done by Arizona Law Professor Ira Ellman (2016), “32 percent of sex offenders assessed as a high risk to re-offend did so within 15 years. For offenders judged low risk, the number was 5 percent. And for high-risk offenders who made it 16 years with no re-offenses, their re-offense rate thereafter was zero.” This could mean that lifetime registration may not be fully necessary in all cases. J.B. Carr (2016) researched the effectiveness of the sex offender registry in North Dakota and found two things: that the sex offender registry had no effect on recidivism, but there was a reduction in probation violations. This suggests that the sex offender registry has had minimum impact on deterrence and has created a hefty stigma against anybody included in the sex offender registry, regardless of the crime they may have committed. Levenson, J. S., Grady, M. D., and Leibowitz, G. summarized the barriers faced by sex offenders with reintegration caused by the sex offender registry, as well as the flaws that come with the registry (2016). Levenson et al. (2016) suggested five ways in which the sex offender registry could be improved. These suggestions were to stop the subjection of juvenile sex offenders into the registry, determine duration on the registry based
on the risk that an individual sex offender poses, give judges back that right of discretion, allow procedures to relieve or remove sex offenders from the registry, and abolish any restrictions on residence (Levenson et al., 2016). The authors concluded that the application of these suggestions should cause a marked decrease in fiscal and social costs as well as an increase in public safety (Levenson et al., 2016). However, more empirical evidence is required. Steps like these could help relieve barriers to the reformation of sex offenders and hopefully decrease recidivism rates.

According to Rolfe, S. M., Tewksbury, R., and Schroeder, R. D. (2017), reentry barriers caused by the sex offender registry “have affected sex offenders' ability to find and maintain housing, employment, and social support”. Barriers like these increase the number of homeless registered sex offenders, yet these registered sex offenders often cannot access homeless shelters due to factors such as policy and proximity to children (Rolfe et al., 2017). Not only does the sex offender registry increase the chances of registered sex offenders becoming homeless, it also creates another barrier to finding support that others in the homeless community can obtain. Barriers such as these impact the reintegration success rate of registered sex offenders in our society. Kilmer and Leon (2017) take a look into how the sex offender registry has affected family life of those on the registry. Specifically, Kilmer and Leon (2017) questioned those who were family members of the convicted sex offenders, finding that the convicted member of the family had problems connecting with others in the family due to difficulties participating in family bonding activities (2017).
While Sex Offender Registration and Notification Laws have made huge strides in the past few decades, the issue remains complicated and unsolved. While sex offender registration leads the public to feel safer, it is unclear how they impact recidivism rates. Additionally, the sex offender registry is not a system without flaws, as it does not accurately differentiate between the different types and severities of sex offenses. In the future sex offender registries will likely need to be modified to be truly effective measures for informing the public about high risk sex offenders. Discretion will also need to be made between offenses. Additionally, as the modern age of technology continues, sex offense legislation will also need to change to remain diligent and effective. The future handling of sex offenses is murky, however with more research on rehabilitation and community awareness this registry could change vastly in the coming years.
References


A Philosophical View of the Importance of Honesty in Romantic Relationships

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Honesty, integrity, loyalty, and good morals when it comes to the modern romantic relationships of our time are imperative to mental and physical health, peace and harmony, and our overall well-being. Yet, it is seldom found when these relationships are examined. Instead, it is sadly more common to find dishonesty, disloyalty, and emotional abuse in modern relationships; a concept that is both disheartening and unethical (Guthrie & Kunkle, 2013; Roggensack & Sillars, 2013).

Repercussions of this impure and dangerous trend are damage to both partners of the relationship, and an overall, negative light to the connotation of relationships themselves. The aftermath of dishonesty can result in decreased confidence, severe pain, and the desire to seek revenge, which in turn results in a vicious cycle of pain repeated (Sheppard & Boon, 2011).

For this project, I was able to closely examine these repercussions and effects, and contrast them with the wise views of many great philosophical writers. I was able to look at the negative effects of the relationship crisis we are so often faced with and weigh it with other daily challenges and stressors we face.

Guthrie and Kunkle cite that lies and deception in romantic relationships are often purposeful acts in an attempt to control (p. 142). For, lies in romantic relationships directly parallel abuse, and abuse is centered around the need to control; the situation, the relationship overall, the direction entirely, and the other partner.

And that is just the type of relationship that Epictetus warns against in the Enchiridion (p. 43). He states that we must, in respect to anything that is beloved to us in any context, any object of fancy or joy for us, any trifle or item of use, regard those things with an understanding
of exactly what they are (p. 43). We must acquaint ourselves with them beyond our personal view and attached tendencies. We must say, relating to our partner in our relationship, instead of “you are my dear beloved with a smile that warms me, hair I find beautiful, and a voice that enchants me, who I love with all my heart, and from whom I cannot bear to be separated,” that “you are mortal. You have a life independent from mine.” Following this principle, we would be able to then handle a loss should it arise.

This kind of conscious detachment, in my opinion, is the purest kind of attachment; one that gives great respect to both partners in the relationship, aids immensely in the health of their union, and most certainly “aligns their moral purpose in harmony with nature.” Thus, the relationship would be harmonious and have greater chance of success.

Guthrie and Kunkle also say, that partners in a romantic relationship may want honesty in their union, but they might not want the consequences of that honesty (p. 153). Great philosophy shows however, that the consequences of dishonesty are far worse. For, Buddha asserts that a man who foregoes truth, who denies it and does not take part within it, enters then into the dark. That man embarks on suffering in the next world for the truth that they offended (p. 14). For, he fell into darkness, he did not give up his honor, but lost it when he fell; especially if he went against the law and pursued another man’s wife (Buddha, p. 15).

That is such a strong and clear message, so universally meant, so clear in its advocation against dishonesty, against adultery, yet still we encounter such deception in romantic relationships of our time. Why does such disloyalty exist? As we have progressed, we have somehow departed from these wise teachings, much to the detriment of the greatness in ethical love.
Buddha advises that departing with truth at all fills the heart with desire, should we confuse the false for truth and truth for what is false, we set ourselves up for ruin, for folly, for slumber (p. 3). Yet we do it all the same. We do more than confuse or mistake what is false and what is true, we actively mislabel them.

Why do we not follow the Buddha’s teachings, his universal message to recognize how our thoughts shape our world, how we must think purely to allow happiness to follow us in our wake (p. 3)? If we kept our thoughts pure and honest, we would be happier, as would those around us. We would not face the negative impact of the law of Karma. When he states that we must not seek joy from indulging in the senses, that we must master ourselves; be strong against temptation, keep our thoughts free of deceit (p. 3), if we adhered to that and we did not indulge in what our senses desire, if we did not give in to what we want that may not be morally right, then we would not be tempted to lie or hide anything.

Buddha advises us to be wakeful, watchful, mindful of our thoughts, to seek freedom by following the awakened through meditation. He states that then the light of refuge, of an island, will grow within us, and lead us to inner peace (p. 4). The Buddha puts forth that we must find freedom by cleansing our thoughts, by ceasing their thrashing caused by desire. He states we must not be distracted by our senses which thirst, vainly, for pleasure from the world. We must glide through the world without disturbing it, we must not pass judgement on others, and instead look within ourselves, onto our own faults (p. 5). He offers that we must not be foolish, we must be fully awake in the presence of a master, we must not concern ourselves with wealth or other outside areas of control, when we are not yet even masters of ourselves. He warns of the fool who looks for recognition and fame, who allows knowledge to be harmful for the greed it stimulates (p. 6). He asks us how we could argue, could quarrel, when we consider the fact of
our morality. He notes that virtue is so indefatigable a fragrance that it can travel against the
wind, whereas the passions will not hold against it at all (p. 5).

If we followed all of this, if we were always mindful and watchful of our thoughts, we
would not go blindly into any wrong situation, we would not commit an act that would need a lie
to explain it in a light that paints it not as a mistake. If we were present and awake as he
encourages, we would never miss the example of those wiser than us, we would be gifted the
chance to learn more and forever improve, without showing greed in the face of what we learn. If
we did not fault others for their wrongs against us, for their deception however unjust, we would
be infinitely more peaceful and focus instead on being truthful ourselves. If we thought before
engaging in an argument, our tempers would not get the better of us, blind us, and allow lies to
follow from us. And if we recognized the power of virtue, of honesty as a virtue, then we would
not fall victim to the passions, and lead ourselves down the road of deception.

Each one of these wise messages, while applying to many different areas, all provide
insight into the problem of deception. So much sapience is laced into the writings of these great
philosophers, and each piece of advice they put forth is applicable in some way to the importance
of honesty, and the feat of understanding deception. We may use deception to be kind, to spare
another's feelings, (Guthrie & Kunkle, p. 154) but in turn we commit the ultimate act of
unkindness.

St. Augustine writes though, that we all, as humankind, endowed with incorruptible good,
as we were crafted by the Creator, and that incorruptible good can never be diminished (p. 172).
Yes, we are also entwined with acquired goodness, and thus there is good within us that can be
corrupted by evil. But that is a matter of freewill (p. 172). We must not allow deception, i.e. evil,
to exist in us and impose a loss in our acquired goodness (p. 172). We must remember that good can exist without evil, (though not the other way around) and strive not for an imperfect good tainted with evil, but a perfect good we don’t allow to be corrupted, forever respecting our great good that corruption can never touch (p. 173). We must beware that though they are contraries, both good and evil can exist at the same time, for evil needs good to survive (p. 173). We must always be aware of evil’s temptation. If only we would not allow the good soil we are all endowed with, to grow thorns of deception. If only we all nurtured instead good, honest trees that bear great fruit (p. 174).

Why do we allow our acquired good to be corrupted? Why do we knowingly lie, and fall into the prophetic condemnation when we were warned to beware (p. 173)? We frequently call evil good and good evil, (Augustine, p. 173) we often mistake the true for the false and the false for the true, (Buddha, p. 3) we actively lie and choose to do wrong; we collectively as human, leaving us as humankind wondering just how we could rightly be called kind.

Aristotle states that there is only one way in which we are good, but several, many in which we are bad (p. 33). As disconcerting as that may seem, his earlier claim is more hopeful. He puts forth that virtues, such as the virtue of truthfulness, is a state of character. It is something we must choose (p. 32). The important, hopeful word there, is choice; we can be good, we can be honest, we just must actively seek it, we have that power with virtues as modes of choice unlike the passions that move us (p. 32). Seek honesty as a virtue and then choose to carry it out, that is what we have to do. In the voice of Aristotle, to be honest, we must keep performing acts of honesty in habit, before the moral virtue of honesty can be called our own (p. 31). In my opinion, honesty as a virtue cannot be measured in terms of a relative mean, for the right dosage of honesty should not vary per person, we should all be honest always and never
vary, and there should be no rightness or balance mean when it comes to honesty either. We should apply honesty to any situation as a rule, towards any person, so long as our motive is right (p. 33). We should only apply the arithmetic mean, as it is the same for everyone. Honesty as a golden rule with no exceptions. Furthermore, there is no excess or deficiency of such a thing as adultery, for the name itself is bad, and there is no scenario in which it can be right (p. 33). To this, I would add only that deception should be among Aristotle’s list of these such actions that can never be done in a way that is morally right. I only disagree with Aristotle in terms of honesty and deception in these instances based on what I see from my research. The consequences of dishonesty, in my opinion, outweigh any repercussions honesty may bring.

Clearly, it is often bothersome and hurtful when our partners or others in our lives don’t choose to be honest. Sheppard and Boon attest that victims of deceit in romantic relationships frequently justify seeking revenge (p. 129). Additionally, being the victim of deceit can make someone feel worthless, hurt, and very confused following deception in their romance. All of which are frighteningly damaging to our well-being, peace, and harmony. To this, Epictetus would offer that it is the view we take of this dishonest abuse that provokes and offends us in this way (p. 44). He states in this approach that so long as we attempt to not be bewildered by semblances or appearances, it will allow us to command ourselves. He further states quite powerfully, that one must allow or consent for themselves to be hurt in order for inflicted pain to penetrate and affect them in that way (p. 44).

If we all adopted this powerful advice in the face of emotionally abusive romantic relationships, not only would we be happier, more peaceful, and more unaffected by the abuse, but also, we would stop any additional pain from being dealt. The vicious cycle of hurt resulting in more hurt would at least be lessened or ceased finally. Such a thought aligns with the wisdom
of Buddha, for he states the importance of us letting go and abandoning thoughts of how we were hurt, wounded, abused or thrown down. Instead, he advocates for us to “live in love” (p. 3). He states that we cannot quell hatred with hate on top of it. Only love can meet such evil and combat it. Though in anger it might be natural to turn to vengeance, it is almost as foolish as one who seeks recognition, fame, and wealth for what he knows, and in turn that knowledge “cleaves his head” (p. 6). It is much more effective and powerful in the purest sense to recognize that you’ve been hurt, but push your mind beyond judgment of those who have hurt you (p. 4). Meet their evil instead with love and peace.

Additionally, all the words of Epictetus in the *Enchiridion*, like St. Augustine, apply to upholding honesty both in a direct and indirect manner. Epictetus states that we should only claim what is our own, try to control what is in our control, and shun only what is in our power to shun (p. 42). We could use this in the face of dishonesty and acknowledge that we cannot control the person who lied to us, but we can control our reactions. We can choose not to hate the one who lied to us and shun our hatred instead. Epictetus advises also, that we should bear in mind always the nature of actions before we partake, wish for things to happen as they are meant to, take a moderate share of what is offered to us in life and wait without desire for it to reach us, and find ourselves highly worthy should we forgo what is offered to us completely (p. 43). Such advice pertains highly to honesty; if we did not desire for what was not offered to us and instead let it come to us and let things happen as they should, we would never lie to get ahead. If we recognized our goal of maintaining our harmony with nature in conjunction with the goals of our actions, we would not become bothered should we face dishonesty from others that we meet in the actions that we do.
If we did not stray too far from the ship in our lifetimes, if we acknowledged always that
the author is in control, then we would not concern ourselves with petty lies to sway our lives in
the direction we want to go. We would take comfort from the perfect wisdom of the gods and
from obeying them (p. 44). If we discriminated semblances and were not bewildered by
appearances, if we chose only to combat that which was in our power to triumphantly do so, if
we recognized all terrible things in the world, and expected from all relations only what is
implied to come from those relations, then the factor of our honesty would also be better off. We
would then not be hurt when members of our relations are dishonest, for it was not the duty of
the relation to be honest (p. 44). We would not be overcome when we face dishonesty, for it will
not take us by surprise should we have previously examined the possibility. We would not war
with those who wrong us with deceit and partake themselves in semblances, for they are not in
our control and their battle is not one that we can win (p. 44).

The role of communication in relation to honesty in romantic relationships and lack
thereof is notable also. Guthrie and Kunkle assert that many partners withhold information to
avoid discussions, and that there is often not a clear understanding between romantic partners
regarding expectations (p. 142; Roggensack & Sillars, p. 184). We should be advocating for and
educating about communication skills, which are arguably virtues themselves of both moral and
intellectual context. If we teach positive and productive communication and humankind then
habituates it, we will become just communicators as men become well-tempered by partaking in
the appropriate actions and circumstances (Aristotle, p. 31-32).

Though studying these academic sources with insight into the results of deception in
romantic relationships and contrasting these tendencies with the theories of these great
philosophers, this reveals to us just how severely unethical our relationships are today, yet I feel
a strong sense of hope all the same (Guthrie & Kunkle, 2013; Roggensack & Sillars, 2013; & Sheppard & Boon, 2011).

This quote from one of my survey responses is a big part of what stimulates that hope. The responder wrote, when asked if they felt the existence of an ethical romantic relationship is possible, that: “ethics and morals absolutely exist in relationships, it’s just a matter of people finding kindred spirits in our moral codes. What I value must be valued by my partner, and I must do the same.” I felt that that response just further drove home the importance of communication, harmony, and respect. At least if there are some of us in the world who believe in and endorse these principles there is always the possibility that they could be spread and will be, as we obtain intellectual virtues from teachings (Aristotle, p. 31).

The writings from our great philosophers examined throughout this paper have gifted us with the wisest outlooks to approach this strife of romantic deception, and they have taught us how to begin and maintain relationships in ethical and harmonious ways (Buddha, p. 3-15; St. Augustine, p. 172-173; Aristotle p. 31-33; & Epictetus p. 42-44). By bearing this wisdom in our hearts always, constantly assessing the motives behind our actions, and placing great value in communication with our partners, I believe that we may yet remedy the crisis of our current time and move forward with the power to have wonderful romantic relationships in harmony with nature, our partners, and ourselves.


The Power of Kindness and Positivity in the College Environment

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Abstract

Research has shown that positivity in school climates has a direct connection to academic success. Building high self-esteem and recognizing the value of kindness in terms of emotional learning are key factors for schools to prioritize when aiming to help students succeed (Gadermann & Reichil, 2016). Additionally, it has been shown that kindness and positivity naturally trigger upward spirals of improvement, and have been noted to promote better social interactions, relationships, and health. Positive emotions, such as happiness, also broaden thought-action repertoires, which in turn builds intellectual, physical, social, and psychological factors in all of us (Otake, 2006; Bhujade, 2017). Despite the power of positivity, we face such an abundance of negativity, both inside and outside the college environment. We are enduring an unsettling increase in bullying from peers and professors, suicide rates, and depressive episodes nationwide (Chapell, 2004; Koskie, 2018; Nutt, 2018). Throughout the course of the research listed above for this project, we have been able to start a student organization at Purdue University Northwest called S.H.I.N.E, which stands for Students Helping Ignite Needed Esteem. It is part of an ongoing mission to promote kindness, positivity, and academic success, learn more about how they are all connected, and create a more positive and welcoming university environment overall.

Keywords: kindness, positivity, self-esteem, academic success
Introduction

Kindness and positivity have been linked to good overall health, stimulated mental health, and increased academic achievement (Otake, 2006; Bhujade, 2017). Throughout this paper, we examine both the statistics that supplement that thesis, and the opposing statistics of negativity in the world that stimulate the opposite effects. We also look strictly at these effects in the college environment while outlining several solutions and discussing at length the action we are taking at our university to promote awareness and produce real results of a more welcoming, positive, and successful campus environment.

Kindness, positive organizational scholarship, and positive abstract and concrete atitudes have all been shown to correlate with satisfying overall performance, success, and subjunctive happiness. These factors in turn influence these traits in others around someone who practices them while simultaneously leaving the mind of the practicers more open for innovation and creativity in a variety of situations (Pace, 2010; Gerardi, 2005).

Several studies in the educational and psychological disciplines, projects examining a range of ages and environments, and hands-on experiments at our own university collectively and repeatedly note the benefits of these practices, as we will see throughout the paper (Gerardi, 2005; Stiglbauer, Gnambs, Gamsjager, & Batinic, 2011).

The Power of Positivity in the College Environment

In correlation with the self-determination theory and the broaden and build theory of positive emotions, another recent study of the effects of positivity in the school environment notes that positive school experiences have a stable effect on happiness, and in turn, that happiness affects future positive school experiences in a cycle (Stiglbauer, et. al, 2011).
This study looked at the reciprocal effects of positivity and happiness on the wellbeing of 215 students over the course of an academic year. Additionally, it was noted that these theories are recently being explored and applied heavily in educational research and by school psychologists and counselors in an attempt to combat increasingly severe problems of violence, bullying, and depressive symptoms. Moreover, positive school experiences have been linked to higher levels of resilience and subjective wellbeing (Stiglbauer, et.al, 2011, p. 1).

Looking specifically at the power of positivity in the workplace, we can apply those same theories to classroom and study space settings as well. Positive organizational scholarship concepts of virtue, compassion, and positivity prove to be crucial implements for broader general success (Pace, 2011).

Positive organizational scholarship stresses value toward virtuousness, positive processes, and elevation in organizations. It focuses on outlining the life-giving dynamics, optimal functioning, and enhanced capabilities and strengths that result from these practices (Pace, 2011, p. 3). Companies with more positive climates perform significantly better in profitability, productivity, and innovation, as a positive atmosphere allows for positive emotions and thoughts to predominate over negative emotions and productivity to ensue (Pace, 2011). Logically, it follows that these same benefits apply to school atmospheres as well.

Furthermore, as we look at the theory of abstract and concrete attitudes, we see these principles transcend here as well. Abstract attitudes involve ideologies about education, merit, and opportunity. Concrete attitudes are indicators of realized benefits of social mobility and education. It followed from the study of these theories that those with high abstract and concrete attitudes perform better than those with low abstract and concrete attitudes (Gerardi, 2005, p. 189). The positive side of abstract and concrete attitudes has a specific influence on retention and
growth, two extremely useful abilities in academic and non-scholastic work and everyday problem solving (Gerardi, 2005).

Negativity Faced Everyday

Overall subjective well-being has been linked to positive school experiences (Stiglbauer, 2011, p. 2). More specifically, life satisfaction is an indicator of cognitive well-being and school connectedness. Academic performance, academic competence, and social support all contribute to perceived self-efficacy. The collective school climate, and teacher and classmate support above others are key contributors to ensuring these factors rank on the positive end (Stiglbauer, 2011, p. 2). That is why creating a positive, welcoming campus environment is so important, especially against all of the harsh statistics we are facing in the world today (“The Stigma of Mental Illness,” 2019; Koskie, 2018; Nutt, 2018; “Bullying Statistics,” 2017; Suicide Statistics and Facts,” 2019).

- 800,000 people die by suicide in the world each year.
- Suicide is the 10th leading cause of death in the U.S., and 44,965 Americans die by it annually.
- Suicide rates have increased by 30% since 2017.
- Every minute, twenty people are victims of physical abuse in a relationship.
- Each year, ten million Americans are subjected to emotional abuse.
- 16.2 million adults identify as being depressed.
- 90% of the news that we have access to portrays something negative.
- **1 in 4 students report being bullied.**
Bullying is widespread throughout the world, and it has been observed to start occurring severely as early as the second grade, according to a study by Adolescence. Bullying however, does not end in grade school. “Bullying graduates to college.” 60% of students in the study attested to that being true. 60% either witnessed or endured bullying from a peer or a professor. Bullying can lead to low self-esteem, depression, shyness, anxiety, and stress. Which can in turn lead to low exam grades and success in college (Chapell, et al., 2004).

Forbye, attending college brings so much stress all on its own. Students in the college age group have so much in their lives to manage: home responsibilities, studying, grades, income, jobs, rent, relationships; the list goes on, and bullying only compiles upon it all, when it does not even have to exist. Why should bullying even be a part of the equation in college? Why should bullying be a part of the equation at all? Peers and professors should ease the college experience, not make it worse (Chapell, et al., 2004; Bhujade, 2017; Anxiety, 2017).

Positive Solutions

But there is a way to fix it. According to the Measuring Kindness at School study, recognizing the importance of kindness for the factor of emotional learning is very important, as a positive school climate and peer support within it play big roles in academic success as we have been outlining. So much of the achievement of academic success stems from self-esteem and bullying directly depletes that (Gadermann, & Reichil, 2016).

Withal, according to the Journal of Happiness Studies, there is a direct relationship to kindness and subjective happiness overall (Otake, et al., 2006). In this study, 294 undergrad students were surveyed, and it was found collectively that happy people scored higher on their motivation to perform. The survey also noted that happiness is increased by counting acts of kindness, such as noting when kindness is gifted to you or instances when you were kind to
others (Otake, et al., 2006). The study asserted that happy people interpret life events more positively than unhappy people, and that happiness and kindness naturally trigger upward spirals of improvement. Happiness as a whole promotes better social interactions, relationships, and health overall.

The study suggests also that the bulk of events in which people connotate as happy or as stimulation for happiness, come from acts of kindness that they put forth or receive, and taking special note of that. Simply by counting acts of kindness for one week, participants reported a great shift in their personal happiness and well-being. Additionally, the study put forth that positive emotions, such as happiness, broaden thought-action repertoires, which in turn builds intellectual, physical, social, and psychological factors in all of us (Otake, et al., 2006).

Current Action at Purdue University Northwest

Following this research, we founded a new student organization at Purdue University Northwest called S.H.I.N.E, which stands for students helping ignite needed esteem. The purpose of S.H.I.N.E is to promote kindness, positivity, and esteem on campus through special events, and combat the negative statistics we have found to be so prevalent. So far we have had “Day of Encouragement” and “Day of Laughter” events, during which students made brightly colored flyers with encouraging messages to decorate the bulletin boards around campus, and S.H.I.N.E representatives passed out jokes to students and faculty on campus. Members of S.H.I.N.E are recruited through these pop up events, and are invited to then join the organization at meetings where these important issues are discussed and for “random act days”, where they are required to complete a unique act of kindness on campus or in their community. Looking ahead, S.H.I.N.E will be helping fundraise for Purdue’s Day of Giving through the week long student organization.
competition. S.H.I.N.E will also be represented at Discover PNW. The overarching goal of S.H.I.N.E is to create a more welcoming and positive university environment so that students are happier and more successful overall.

We are also continuing this research by looking at the effects of kindness and positivity in specific areas of college life. For instance, for the next two semesters we will be examining the repercussions a negative atmosphere in a public study space can have on student success. We will be surveying Honors College students with questions designed to evaluate how negativity and positivity from those they encounter in these spaces correlate to their productivity while studying in Honors dedicated spaces on campus.

As student satisfaction with the college experience is imperative due to its direct ability to influence students’ persistence and performance, implement programs like S.H.I.N.E is just as important for creating a welcoming campus environment that is satisfactory as it is for stimulating an atmosphere and cycle of positivity designed to invoke the many additional noted benefits that stem from positivity itself (Gerardi, 2005).

Conclusion

Based on all of the research that we have found, we strongly believe that students would greatly benefit from the implementation of Positive Organizational Scholarship (Pace, 2010). The S.H.I.N.E organization will contribute to this environment by increasing the amount of positive deviance that students experience in their daily campus life in the form of seemingly random acts of kindness. The increase in positivity will then correlate to an increase in quality of life, cognitive well-being, heightened self-esteem, and increased academic success.
The benefits of increased positivity would be very relevant for college honors students as well. These students strive for greater success in their personal and academic lives, but consequently experience more scholastically related stress. This stress can affect the mental well-being of these students, thereby decreasing the level of their success and creating more stressful thoughts in the process. This is a serious issue, but one which can be countered by an increase of positive thought and action to allow students to focus on more uplifting and happier events in their lives. These students would in turn contribute to the well-being of their fellows and classmates by promoting a positive and supportive atmosphere.
References


Language Creation, its Sound, and its Relationship to Gender and Culture

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Conlanging is the creation of a constructed language; a conlanger is someone who creates these fictional languages (“About Conglanging”). Some well-known examples of fictitious languages, or conlangs, are Elvish, Klingon, Na’vi, and Dothraki. These languages have been developed so completely, that there are now an abundance of resources for people to become fluent. Colangers will often use their new language to help paint a picture of a culture or society. These languages, based on their sound and construction, are clearly connected to the society, culture, and belief system of the speaking characters. When building a new language, conlangers reference real-world languages. While a conlanger is deciding what parts of these real-world languages to use, they must choose what image and characteristics they wish to give their new people, in order to create an accurate portrayal. These conlangs are representative of the languages and cultures they are molded from, because of the clear stereotypes associated with linguistic sounds.

David J. Peterson, author, artist, and American Linguist, wrote the book *The Art of Language Invention: From Horse-Lords to Dark Elves, the Words Behind World-Building.* Peterson’s novel is an innovative guide to language construction. He provides his readers, and fellow conlangers, with essential tips and tools to consider when creating a language. While Peterson was studying the morphology of language at UC Berkeley, he realized that by using the rules of linguistics, he could construct his own languages. This was the beginning of his newly discovered interest in conlanging. After graduating from Berkeley, Peterson went on to get a masters degree in linguistics from UC San Diego. He is the co-founder of The Language Creation Society, which is nonprofit organization for conlangers (“The Man Who Invented Dothraki”).
When creating a conlang, there are some steps to consider in order to make your language as lifelike as possible. Typically, a conlanger’s creator is inspired by real world culture and languages; fake languages become more believable to listeners when they have been created from something our society has heard before. It is also important to study a variety of languages, and to understand the grammar and syntax of these languages. When conlanging, you are not limited to one specific set of language rules. A conlanger can take as much as they want, from as many languages as they want. That being said, it’s easier if the conlanger begins with one specific language reference, and works outward from there by adding pieces from other languages. Like in English, many languages borrow words, or roots of words, from other languages. When creating a new language, using pieces from different languages not only creates diversification, but makes it more realistic. As a conlanger begins to create the vocabulary for their language, they can decide to modify pronunciation of specific vowels or syllables; in linguistics this referred to as the place of articulation (“5 Tips for Creating Believable Fictional Languages”).

J. R. R. Tolkien, author of both The Lord of the Rings and The Hobbit, is considered a linguistic genius. Before Tolkien began to write his novels he had completely constructed the languages that his characters would speak. He had worked and reworked his languages so that they could build and function off of one another, while remaining unique and individual. Elvish languages for example, can be broken down into subcategories. The primary name for Elvish tongue is Quenya. However, Sindarin, is another form of Quenya that other elves spoke. Not only had Tolkien created an entirely new language, he had created what sociolinguistics refer to as language variety. Language variety, also called lect, is a general term for the forms of a language such as dialect and register (“Definition and Examples of Language Varieties”).
Tolkien based Quenya loosely on the Finnish and Welsh languages. Finnish became especially influential to Tolkien around the time he began to create a mythology for Quenya. Tolkien modified and added to his languages constantly; this included, but was not limited to, conjugation, and pronominal systems (“Languages in The Lord of the Rings”). His Elvish languages were added to when he applied double meanings, refined definitions, and created synonyms.

Although Tolkien used pieces of other languages like Finnish to shape Elvish language, their culture was one created entirely on its own. Albeit a reader’s first inclination may be to associate the elves with some type of royal hierarchy, they act nothing like a hierarchy in the traditional or historical sense. They are strong, but graceful, and individual to any real-world societies. Tolkien created his language using sounds and rules from languages he believed would capture the tenacity of the elves, while staying true to their grace and refinement.

Galadriel, a female elf, was one of the most powerful and wisest characters Tolkien created. She is respected, and was a bearer of one of the three rings of power. A female being responsible for something so dangerous, and having so much power of her own, is representative of the Elfin culture. The women are thought of as equals to men; females can be leaders, strong, and influential. In the world Tolkien has created for the elves, there are no gender barriers or biases. Interestingly, both Finnish and Welsh cultures are historically progressive when compared to others. Finish customs can be described as liberal, and is considered to be a very equal country in terms of gender (“A Guide to Finish Customs and Manners”). In 1906, they gave women the right to vote, and were the first parliament to adopt gender equality (“Finland’s Parliament: Pioneer of Gender Equality”). Finnish was Tolkien’s favorite language. It is easy to
see the similarities between the society Tolkien studied and the society he created. Some may go as far as to argue that Tolkien was a feminist, including a subliminal agenda within his texts.

George R. R. Martin, author of *A Game of Thrones*, was not as linguistically invested as Tolkien was in the creation of the language for his people, the Dothraki. Although Martin did create a number of words and phrases for the Dothraki, the language was not fully developed until the novels became an HBO television series. The previously mentioned American Linguist, David J. Peterson, built off of the words Martin had used, and developed the complete language. Peterson referenced Russian, Turkish, and a variety of other languages throughout the development of Dothraki. The problem with creating a linguistically sound language, was that Peterson had to make sure his construction, and pragmatics, matched that of which Martin had already created. Peterson later wrote the novel *Living Language: Dothraki*, which is the complete guide to the language and culture of the Dothraki.

In Dothraki society, women are unimportant and continuously objectified. In the Dothraki society women are used for reproduction; females are marginally more important than their horses. The Dothraki men are portrayed as brutish and animalistic. During a Dothraki wedding, men have sex with as many women as they please (in public), and if two men choose the same woman, they must fight to the death. This is common and expected; weddings that have less than three deaths are considered uneventful (“Dothraki” [awoiaf.westeros.org]).

Martin has explained that the Dothraki were inspired by a mix of the Mongols, Huns, Native American plains tribes, and other nomadic horse riding people (“Dothraki” [gameofthrones.fandom.com]). The angular and guttural sounds of their language are illustrative of the Dothraki ruggedness and harshness. Although Mongolian women traditionally had more freedom than Persian or Chinese women, they experienced inequality. Women didn’t hold rank
like men, and had a very different set of expected jobs (“Mongol Women and Their Social Roles”). Likewise, in the early 20th century, Russian women were treated as if they were the property of men (“Women Before, During, and After the Russian Revolution”). Both of these societies were notoriously patriarchal and had a wide influence on the Dothraki culture and language.

What is interesting about both the Dothraki and Elvish languages is how vastly different they sound. In Quenya, “Aia” and “Alla” are the equivalents to “hello.” Elvish languages, in comparison to Dothraki, are much smoother and feminine sounding. In languages such as Spanish, endings are changed and added to words depending on whether or not they are masculine or feminine; an example of this is “hijo” for son, and “hija” for daughter. Notably, a number of Elvish words also end with with the Spanish feminine letter ‘a.’ Although Tolkien did not document using Spanish as a reference when creating Elvish languages, it is easy to make the comparison between the two.

Male and female elves share a variety of attributes. Not only could the Elvish language be referred to as feminine, but the Tolkien’s elves could arguably be called feminine in the traditional sense, or perhaps sexually ambiguous. The Elfin men have smooth pale skin, and keep their hair down and very long. Some men will even adorn their hair with clips and beads. Their clothing typically consists of beautifully embellished robes and cloaks. Elfin society is refined, cultivated, and elegant. Everything about the elves is softer than many other societies, much like their language is intended to speak for.

In contrast, the Dothraki culture is traditionally a masculine language; it is loud and curt. For example, In Dothraki, “m'ath” and “m'ach” are the English equivalents to “hello.” They are nomadic, and the main sources of Dothraki pride are their horsemanship and victories in battle.
The translation of “Dothraki” in their own language is “riders” or “men who ride.” The Dothraki culture is partially based on Mongolian culture. Mongolia is known as “the land of the horse.” Much like the Dothraki, Mongols were known for being the best horsemen on earth. However, in terms of looks, the Dothraki are modeled after traditional Native Americans and not Mongolians. Dothraki are dark skinned, dark haired, tall, and physically fit. The contrasts between Dothraki and Elvish are rooted in the cultures they were formed from.

The question that this poses, is why certain sounds within languages evoke specific stereotypes. Why is it that when we hear a “softer” language, we assume the people are civilized? These stereotypes in sound, are intimately tied to our understanding of what gender and culture is. The softness and sexual ambiguity of the Elves are both deeply connected to our understanding of what their culture is. We tend to see them as socially progressive; many of the sounds within Elvish come with positive stereotypes and conceptions. Which is ironic, considering many societies that have historically found sexual ambiguity to be negative. To be sexually ambiguous, could infer homosexuality, and homosexual people have historically suffered greatly from hatred and persecution. This contradicts with our stereotypical ideas behind what sexual ambiguity means within a language; within a language, sexual ambiguity seems to imply some type of social enlightenment. The males of this culture live in a world of gender equality, magic, and even immortality; they have no need for what has been traditionally been deemed as masculine traits.

In contrast, although as a society we have historically fostered macho-masculinity, our idea of what it means to have a masculine language can at times be associated with negative qualities. Although this negative perception is most certainly is tied to the male gender, and how a large number of them are formally known for having treated women, is this stereotype fair? By
Associating sounds within a language with any stereotype can be a slippery slope, and
dangerously influence our assumptions about an entire culture.

The beauty of conlanging, and creating a language from scratch, is having the capability
to mold it into exactly what you want, or need from it. Tolkien successfully created an original,
and otherworldly society, using pieces of many different languages. Tolkien, being a linguist,
was concerned greatly with the construction of his languages; the believability of these
languages, and seemingly evolutionary process, was his ultimate goal. This is in stark contrast to
Martin, who was invested much more so in creating a culture, rather than a language. Martin
blended different types of people and societies to inspire his idea of what a Dothraki warrior
should be; the language acquisition of the Dothraki came much later. Despite these differences,
both authors achieve the same end.

The creation of a new conlang is obviously a grueling process. Conlangs are formed from
some type(s) of already formed language(s); they will have cultural references and gender
identity references. The parts of a real world language a conlanger choses to use are
representative of the society they wish to invent. Whether Tolkien and Martin were intentional in
the stereotypes they bought into is unclear. What is clear, however, is that the real-world
languages they chose to reference during the creation of their conlangs became representative of
the fictitious people and societies they intentionally created.
Works Cited

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