



UNIVERSITY *of* ALASKA ANCHORAGE

student showcase

**JOURNAL 2007**



2007

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STUDENT  
SHOWCASE  
JOURNAL

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VOLUME 23

UNIVERSITY *of* ALASKA ANCHORAGE

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University of Alaska Anchorage

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# Acknowledgements

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## *A Special Thank You*

We wish to thank all the faculty evaluators, moderators, and community commentators for making this year's conference possible, as well as Key Bank of Alaska and Ms. Karen Netzleger for their generous donations.

## *The Journal*

Published works in the 2007 Student Showcase Journal were the award winning presentations of papers, projects, and performances at the twenty-third annual Student Showcase Conference held at the University of Alaska Anchorage on April 5-6, 2007.



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# The Student Showcase Program

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The UAA Student Showcase Program is designed to highlight the extraordinary work of students throughout the University of Alaska Anchorage system. It is with great pride that we present the Student Showcase Journal for 2007.

The Student Showcase Academic Conference and Journal have been in existence for twenty-three years. The conference is a unique program in the State of Alaska with only students presenting original papers, musical performances, and projects. The Student Showcase Committee examines policies and procedures, reviews promotional materials, and selects award recipients.

Each year the Student Showcase creates opportunities for dialogue among university and community members. Students submit their best work for evaluation by objective faculty members from their discipline; selected works are presented at the conference; and distinguished community members are invited to evaluate, critique, and comment on the students' works. The very best papers, performances, and projects are published in the Student Showcase Journal and CD's.

Students participated in the academic conference held on April 5 and 6, 2007. From the 48 entries submitted, 25 were presented at the conference, and six were chosen as award recipients. The conference participants (students, staff, faculty, and conference commentators) were invited to attend an awards luncheon where the winners were announced.

The UAA Student Showcase continues to be a success year after year and it is due to the continued support of faculty members, and of course, UAA students! We hope that this journal reflects the dedication and commitment of all those involved.



# About the Student Showcase

*Searching for Excellence*

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*The UAA Student Showcase was designed to meet students' developmental needs, search for excellence among students' works, expose students to activities important to an academic lifestyle, and develop closer working relationships among students, faculty, staff, and administrators at UAA and between UAA and the community. The Student Showcase and journal still remain unique in Alaska and provide a sense of accomplishment, recognition, and pride for our students and university.*

Sharon K. Araji  
Showcase Founder  
Professor and Chair, Sociology



## 2007 Student Showcase Winners

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*Front Row (L-R) Elena Gonzales, Michelle Steffens, Jean Kollantai  
Back Row (L-R) Mandy Kaempf, Tiffiny Hanks, Elizabeth Granville*

*Congratulations!*



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# **Habenera (Carmen)**

## **by Georges Bizet**

*Elena Gonzales*

Music 468: Voice Masterclass  
Dr. Mari Hahn, Assistant Professor

---

It is probably redundant to say I love music, but I'll say it anyway. The rush that comes from a beautiful melody line or harmony is something I haven't yet learned to put into words. I love all kinds of music, jazz, and different beats from around the world, but mostly I love a song I can either sing with or dance to. Dance and Theatre are my other passions, along with reading and writing short fiction pieces. I think all my passions tie into art, because every song has a story and when I perform a piece, acting skills help me tell my story to the audience, so that I can share the story with them. That is why I enjoy Georges Bizet's Habanera so much. Carmen has a story to tell, and as she tells her story to she'll dance her gypsy dance and then coyly run away. The Habanera is fun and provocative, and I hope someday I can do the full opera and play the fascinating gypsy Carmen.



**Elena Gonzales**

Elena Gonzales has been singing for most of her life, her musical influence coming from her father while growing up in Chugiak, Alaska. Elena joined the Voice Program at UAA in 2004. She is studying Opera and Jazz, and also works with the Theater Department. She plans to complete her bachelors in music performance before moving on to her masters, and hopes to someday perform with a large orchestra.



# Field Independence and Inhibitory Motor Control

*Elizabeth Granville et al.*

Psychology 261: Research Methods  
Ms. Vickie Wesolowski, Adjunct Instructor

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## Abstract

As perceptual styles, field dependence (F/D) and field independence (F/I) describe the extent to which individuals make use of external referents to process observed phenomenon. Previous studies have found that F/I individuals are better able to disregard distracting stimuli. However, the role inhibition plays in isolating (and prioritizing) objects in the visual field has not been addressed. Variations in attentional inhibition among F/D and F/I psychology students were investigated using the Stroop task. Results were significant at  $t(22) = 3.29$ ,  $p < .0018$  (one-tailed) suggesting that F/I involves more than a casual ability to screen out distracting stimuli.

While many studies (Barkley, 1997; Nigg, 1999; Schachar, Mota, Logan, Tannock & Klim, 2000) have tested the implications of behavioral inhibition with respect to Attention Deficit Hyperactivity Disorder (ADHD), none have provided support for the notion that strong behavioral inhibition is a quality most regularly observed in field independent individuals. This study will explore whether the ability to inhibit or refocus one's attention (itself a behavioral inhibition) is consistent with the perceptual



aptitudes commonly associated with field independence. Findings in support of our hypothesis could lead to alternative treatments for ADHD. Support for our findings could also lead to improved training for law enforcement personnel and additional research into optimal composition of field dependent and independent law-enforcement partner dyads.

Individuals differ in the ways they perceive and cognate the events around them. Two such styles, and the primary interest of this paper, are field dependence and field independence. Broadly speaking, the distinction involves what Witkin and Goodenough (1977) termed “self-nonsel self segregation” (p. 661). That is, some individuals, said to be field dependent, rely on social and environmental cues to form judgments about observed phenomena. By contrast, field independent individuals are thought to rely more heavily on internally generated physiological and emotional cues to gauge the orientation and meaning of objects located within the visual field. To illustrate this concept, Witkin devised a simple experiment wherein participants were seated in a tilted room and asked to reorient their bodies so that they were again sitting upright. In using their internal sense of gravity or uprightness, some participants correctly reoriented themselves. Other participants, however, were unable to screen out the distracting effects of the tilted room and remained tilted themselves. Such participants were deemed to be field dependent.

Currently, the Group Embedded Figures Test (GEFT) is used to measure field independence and dependence along a continuum, with scores ranging from 0 to 18 (O’Leary, Calsyn, & Fauria, 1980). Higher scores indicate a higher level of field independence. The test itself is administered in timed sections. Each of the sections requires participants to locate an object that has been hidden, or embedded, in a larger, more complex picture (Larsen & Buss, 2005). The GEFT is standard alternative to the Rod and Frame test originally devised by Witkin in 1948 (Larsen & Buss).

Like personality traits, perceptual styles are thought to be relatively stable over the lifespan and are useful in understanding a person's learning style and social tendencies (Larsen & Buss, 2005). For example, the extensive use of field referents by field dependent individuals make them particularly savvy in social situations as they are adept at interpreting facial expressions and decoding social cues (Witkin & Goodenough, 1977). They are also more likely to ask other people for their feedback and/or opinions. By contrast, field independent individuals are more autonomous and socially aloof (Witkin & Goodenough). In recent years, research has found that field independent persons are better able to isolate components in the visual field (Larsen & Buss, 2005), are less reactive to irrelevant stimuli (Vrij, Van Der Steen, & Koppelaar, 1995), and are more likely to attend to objects that serve immediate needs (Kahtz & Kling, 1999). They are also less susceptible to social anxiety (Witkin & Goodenough). While neither style can be said to be preferred to the other—each has its own career relevance. Field dependent individuals are thought to do well in the social services and education; field independent qualities are thought to be useful in the technical sciences (Larsen & Buss, 2005).

Larsen and Buss (2005) summarized the difference between field dependence and independence as having (or not having) the ability to differentiate “the forest for the trees” (p. 379). A similar observation was posited by Vrij, et al. (1995) that field independent police officers were better able to perform primary and secondary tasks, identified as shooting and taking cover, when an auditory distracter was introduced as an independent variable. Thus, the field independent officers were better able to ignore background noise, maintain better focus, and fire their weapons with more precision. Although the study provided insight into the extent to which field independent individuals were able to disregard distracting stimuli, the study did not address the role inhibition plays in

isolating (and prioritizing) objects in the visual field.

In reviewing the research, we feel that field independence implicates more than just a casual ability to screen out or better attend to carefully prioritized stimuli. Rather, it is the purpose of this study to show that the ability to *inhibit* knee-jerk responses to irrelevant stimuli is a prerequisite to focused attention. That is, to “screen out” is to really “inhibit attentional focus.” In the case of the police officers, we would posit that each new action in a chain of decisions is preceded by an ability to interrupt or suppress attention afforded previous tasks. Thus, to reframe Buss’ use of the tree and forest analogy, we contend that field independence can be thought of as an ‘inhibition of the tendency to fixate on the trees alone.’

It should be stated that while Gray (1991) used the terms Behavioral Inhibition System (BIS) and Behavioral Activation System (BAS) to refer to the suppression or motivation of behaviors with respect to rewards and punishments, we assume a less literal meaning for the purpose of our study. When using the term inhibition, or behavioral inhibition, we are quite literally referring to a person’s relative ability to stop or start an action. This clarification is extended given the extensive use of the term in interdisciplinary contexts.

As mentioned previously, little research has investigated the relationship between field independence and inhibitory control. Many studies focus on the role of inhibitory control in persons with ADHD (e.g., Barkley, 1997; Nigg, 1999; Schachar et al., 2000). Even in the absence of a co-occurring disorder, ADHD patients appear unable to inhibit their behaviors and/or redirect their attention towards more useful ends. This may suggest that inhibition alone accounts for the high level of distractibility typically observed. Of the four tests routinely administered to assess ADHD (i.e., the Stroop Task, the Choice-Delay Task, the Stop Signal Task, and the Attentional Blink Task), we believe the Stroop Task to

be the most applicable as an assessment of attentional inhibition (Kalat, 2004).

Technically, the Stroop Task is a measure of interference control (Barkley, 1997). Since the speed at which we read words is faster than the speed at which we usually identify colors, participants usually report delays in response performance. However, the Stroop Task can also serve as a measure of behavioral inhibition (Stroop, 1955). That is, to correctly identify the color of a written word, a person must successfully ignore the impulse to attend to the spelling of the word. For example, if the word “blue” is written in red ink, the correct Stroop response, (i.e., the one that yields a lower Stroop effect), would be “red.” Hall and Blasko (2005) maintain that slower response times and higher rates of error are found in this condition.

To summarize, the GEFT in our study was used to measure field independence whereas the Stroop Task was used to measure attentional inhibition. We hypothesized that individuals with higher GEFT scores would show correspondingly lower Stroop scores (on the timed portion of the task) than would low-GEFT individuals.

## Method

### *Participants*

All 23 participants were psychology students at the University of Alaska Anchorage. Some participants were Research Methods students who agreed to participate for class credit. Other participants were students from other psychology classes who agreed to participate for extra-credit.

### *Materials*

*Information sheet.* An information sheet was used to gather demographic data (e.g., age, sex, major, and occupational interests) and to screen for confounds such as Attention Deficit Hyperactivity Disorder and color blindness (see Appendix A).

*Pretest.* The pretest established group equivalencies (see Appendix B). It consisted of a single paragraph followed by five questions that tested for a series of confounds: color blindness, literacy, and distractibility. As for the first, the ability to distinguish between colors was necessary to score well on the Stroop Task. Color-blind participants would have a 1 in 5 chance of guessing correctly, but the results would skew total scores. Similarly, participants needed to possess basic literacy skills. Because the purpose of this study was to attribute attentional inhibition to the perceptual style of field independence, the pretest was to show that participants possess a roughly equal ability to screen out irrelevant stimuli. To this end, participants took the pretest with music playing in the background. We piloted the pretest with 5 individuals and found that the test could be completed in less than 2 minutes.

*Field independence measure.* An adapted Group Embedded Figures Test (GEFT) using *Highlights for Children* was used to measure field dependence-independence (see Appendix C) (Cole, 2006). The test consisted of several small pictures which have been hidden within a larger picture. The participants were given five minutes to complete the test. Scoring was based on a final tally of all correct responses given. Participants were assigned to groups based on a split mean average of the scores. Those with higher scores were presumed to possess a higher level of field independence.

*Behavioral inhibition measure.* Participants were asked to complete The Stroop Task as a measure of behavioral inhibition (see Appendix D) (Stroop, 1955). The Stroop Task is a timed test that uses the number of correct answers to calculate the score. Individuals who completed the task with few errors are said to exhibit a low Stroop effect and high behavioral inhibition. The test itself consisted of a list of words written in different colors (e.g., the word green was written in red ink). To answer correctly,

participants ignored the actual spelling of the word and identified its color instead. Stroop (1935) maintained that because individuals read more quickly than they can identify colors, inhibition is required to successfully ignore the initial impulse to read.

#### *Design and Procedure*

The students were greeted upon arrival and asked to fill out an informed consent sheet (see Appendix E). Students were asked to fill out the demographic questionnaire. The students then completed the pretest, the GEFT and Stroop Tasks. After completing the tasks, students were debriefed (see Appendix F).

#### Results

Two independent *t*-test comparisons were used to compare field independent (F/I) and field dependent (F/D) group performance on both the Stroop word responses and the Stroop timed responses. Assignment to the F/I and F/D groups was based on a split median of correct responses with F/I > 15 and F/D < 13.

*T*-test scores for the Stroop word recognition portion of the task revealed no performance differences between F/I and F/D groups with  $\alpha = .05$  and  $t(22) = .38, p < .35$  (one tailed) (see Figure 1). *T*-test scores for the timed portion of the Stroop task revealed significant performance differences between F/I and F/D groups with  $\alpha = .05$  and  $t(22) = 5.29, p < .0018$  (one-tailed) (see Figure 2).

#### Discussion

Our study explored whether the ability to inhibit or refocus one's attention (itself a behavioral inhibition) is consistent with the perceptual aptitudes commonly associated with field independence. We hypothesized that field independent individuals would show a correspondingly lower Stroop effect than would field dependent individuals.

Results indicate that the field independent group performed significantly better on the timed portion of the Stroop Task—a finding consistent with our hypothesis. That is, both field independent

and field dependent groups identified roughly the same number of correct Stroop responses, but the field independent group completed the task considerably faster. This may suggest that a greater degree of attentional inhibition is required to quickly complete successive Stroop items.

Our pilot study had some limitations. For example, lab conditions were difficult to keep consistent across each of our 5 testing sessions. We had intermittent instrumentation problems while administering the Stroop Task in the computer lab. We also had a number of interruptions—wherein students would enter the experiment unannounced and ask questions or attempt conversation with the researchers. We also substituted a Highlights for Children (Cole, 2006) hidden pictures test for the actual GEFT due to cost and copyright constraints. Finally, a more formal measurement of GEFT performance would have eliminated the need to arbitrarily score our improvised GEFT on a split median of correct responses. It should also be noted that with an  $n = 23$  (all of whom being psychology students), results cannot be reliably generalized from the sample to the population.

Nevertheless, our research design is unique in that we attempted to generate an operational definition for field independence. Despite the limitations above, considerable care was taken at the beginning of the study to anticipate and control for confounds. Literacy, color vision, and distractibility were all screened for with the use of a pretest. Regarding distractibility, it was imperative to show that all the participants showed roughly the same capacity for “screening out distracting stimuli.” Stated differently, it was our intention to show that Stroop Task results were attributable to individual differences in inhibition—and not one’s tendency to become saturated, overwhelmed, or simply inundated by stimuli.

Applications for our research may extend into the fields of criminology and abnormal psychology. As for the former, little research has focused on the composition of police partner dyads

and the extent to which officers are able to stop, start or switch their attentional focus when faced with congested visual or auditory fields. Similarly, future studies in this area may provide insight into the nature and diagnosis of ADD and/or ADHD. That is, some traits, such as talkativeness and inattention (as annoying as they may seem), could be normal curiosities of the field dependent mind.

Further research is needed to clarify the relationship between attentional inhibition and perceptual style—especially as it exists as a relatively stable characteristic across the life-span.

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Appendix A  
Information Sheet

1. Age: \_\_\_\_\_
2. Sex: (Circle One) Male/Female
3. What are your occupational interests? \_\_\_\_\_
4. Are you color blind? (Circle One) Yes/No
5. Have you ever been diagnosed with ADHD or ADD? (Circle One)  
Yes/No
6. If yes to #5, are you currently being treated? (Circle One) Yes/No

Appendix B  
Pretest

Please read the following paragraph and answer the five follow-up questions:

The term “refugee” is used to describe an individual who has fled his or her country for reasons of political or **religious persecution**. So far this year, the **United Nations** has sent 146 refugees to Alaska for resettlement.

1. Which word(s) is/are written in green text? \_\_\_\_\_
2. Which word(s) is/are written in red text? \_\_\_\_\_
3. Which word(s) is/are written in blue text? \_\_\_\_\_
4. Which word(s) is/are written in yellow text? \_\_\_\_\_
5. How many refugees have come to Alaska in 2006? \_\_\_\_\_

Appendix C  
Group embedded Figures Test



Appendix D  
Group embedded Figures Test

The following is an example of the type questions found on the task but is not the exact test:

<b>RED</b>	<b>BLUE</b>	<b>GREEN</b>	<b>WHITE</b>	<b>YELLOW</b>
<b>BROWN</b>	<b>ORANGE</b>	<b>BLUE</b>	<b>RED</b>	<b>WHITE</b>
<b>BLUE</b>	<b>YELLOW</b>	<b>RED</b>	<b>WHITE</b>	<b>ORANGE</b>
<b>GREEN</b>	<b>WHITE</b>	<b>GREEN</b>	<b>WHITE</b>	<b>YELLOW</b>
<b>YELLOW</b>	<b>ORANGE</b>	<b>ORANGE</b>	<b>GREEN</b>	<b>GREEN</b>

Appendix E  
Research Consent Form

University of Alaska Anchorage

Title of Research: Field Independence and Inhibitory Control

Principal Investigators Marla Garrison, Elizabeth Granville, and Jennifer Hernandez

Research Supervisor: Vickie Wesolowski (786-1617)

Department: Psychology

The purpose of this study is to investigate how behavioral inhibition is related to the perceptual style of field independence. The study involves the taking of three tests: a pretest, the Group Embedded Objects Test (GEFT), and the Stroop Task. During the pretest, you will be asked to read a short paragraph and answer three simple questions. The pretest is expected to take five minutes. Following the pretest, you will be asked to complete the GEFT in which you be asked to identify objects that have been hidden, or embedded, in a larger design. The GEFT is expected to take five minutes. Following the GEFT, you will be asked to take the Stroop Task. The Stroop Task is a timed test in which you will be asked to identify the color of text fonts. There is no known risk to you as a result of participating in this project. Your ratings will not be kept by name since we are only interested in the group data, not individual responses. Any publication or presentation of information gained from this study will carry no information that identifies your individual answers.

This study may help us better understand the extent to which your ability to inhibit attention can be characterized as a perceptual style. Additionally, you will see first-hand how research is conducted and you may gain more knowledge about how individuals differ with respect to attentional inhibition and how psychologists use this information.

If you have any problems, questions, or comments in regards to this study, please contact the Research Supervisor at the number listed

above. If you have any questions regarding your rights as a research participant, please contact the UAA Office of Academic Affairs at 786-1921.

Your participation in this project is completely voluntary, and you will not be penalized in any way if you choose not to participate or withdraw your participation. Your signature below indicates that you fully understand the above study, what is being asked of you in this study, and that you are signing this voluntarily. If you have any questions about the study, please do not hesitate to ask them now or at any time throughout the study.

Signature \_\_\_\_\_

Date \_\_\_\_\_

Printed Name \_\_\_\_\_

## Appendix F Debriefing Statement

The experiment is now officially over and I will explain what the experiment is about. This is called debriefing.

The Group Embedded Figures Test (GEFT) is a measure of field independence. The Stroop Task is a measure of behavioral inhibition. Research on field independence has shown that people who score high in field independence are better able to screen out distracting stimuli from the visual field and concentrate on tasks than persons who score low in field independence. The Stroop Task you took will help us to determine if this ability (to screen out distracting information) is related to your ability to inhibit attentional responses.

It is very important that you don't discuss the details of this study with your classmates. In order to collect good quality data, it is imperative that each person who participates in this study is unaware of the nature and details of the study, like you were, until it ends.

Do you have any questions? If so, please ask them now or contact Vickie Wesolowski at a later date (786-1617).



*Table 1*

*Mean Numbers of Correct Responses and Mean Timed Scores on the Stroop Task as a Function of Field Independence (F/I) and Field Dependence (F/D)*

---

Stroop Task	MEAN SCORES		STANDARD DEVIATION	
	F/D	F/I	F/D	F/I
Correct Responses	7.9	8.33	2.42	2.81
Total Time (in seconds)	15.5	11.5	3.44	2.24

---

## Figure Captions

*Figure 1.* Mean scores of correct Stroop responses as a function of GEFT performance.

*Figure 2.* Mean times (in seconds) to complete the Stroop Task as a function of GEFT performance.

Figure 1

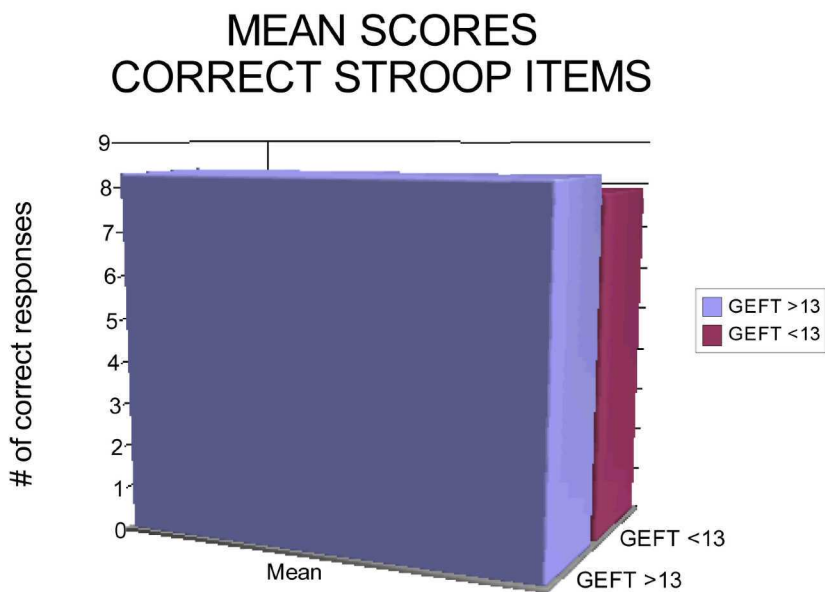
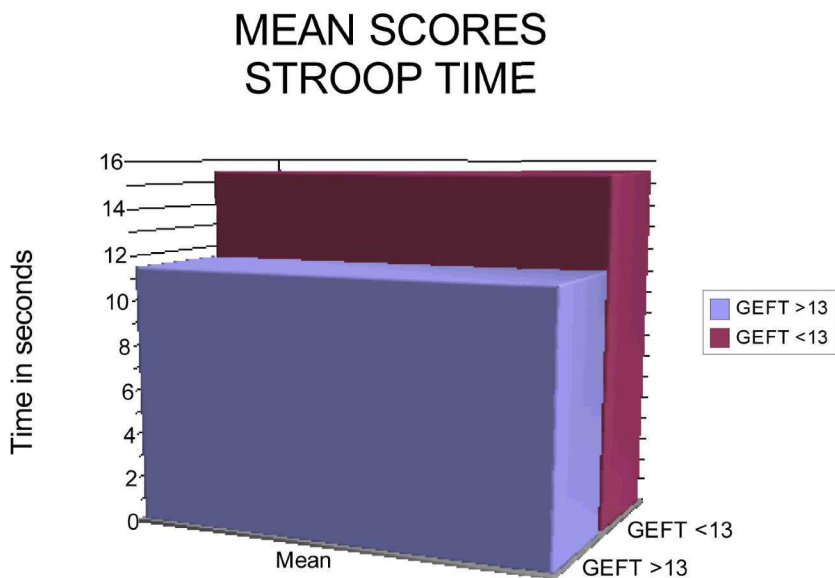


Figure 2





**Elizabeth Granville**

Elizabeth grew up in a suburb of Boston. She moved to Alaska in 2001 and is currently pursuing a second bachelor's degree. She intends to pursue her Ph.D. in experimental psychology. Interests include motorcycling, private piloting, baseball (go Sox!), and extreme weather phenomena.



# Living Homes: Residential Construction LEEDing Towards Sustainability

*Tiffany Hanks*

Sociology 404: Environmental Society  
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Across the United States contractors and home owners continue to build traditional residential buildings that make a large footprint on the natural environment. The footprint of a home includes the home's adverse effects on both the surrounding ecosystem and the ecosystems from which the construction materials and non-renewable resources are obtained. In combination the millions of homes across the planet act as one large footprint, however, there is a solution. The solution is to build sustainable homes, also known as green homes, which are structures that are designed, built, renovated, operated, or reused in an ecological and resource-efficient manner (Chiras 2004). Green homes can consist of several elements: solar panels as a source for renewable electricity, a "green" roof for passive heating and cooling systems, radiant floors for non-pollutant heating, and the use of passive lighting for heating and cooling purposes. To conceptualize how these various elements work together it is helpful to think of a green home as a "living home" (Palmeri 2006: 94). In a living home all systems are connected, in which the walls are the skin, the water supply is the circulatory system, the recycling system is the kidneys, and the humans inside are the brains that keep the operation functioning (McKinney 2006). Just as humans are the brains of living

homes they are also the brains of society. Therefore, because living homes focus on the limited use of materials and the increased use of renewable energy, the human race should examine how to implement these homes at all levels – the individual, structural, and cultural – so that future generations can have a smaller ecological footprint on the planet.

### **The Problem: Inefficiency in Modern Residential Construction Designs**

An ecological footprint can be defined as “the amount of the environment necessary to produce the goods and services necessary to support a particular lifestyle” (World Wildlife Fund 2006). With the United States having an ecological footprint of 23.6 acres per person as of 2000, that puts our country at the top of the list (Redefining Progress 2004). Erling Holden (2004: 95) wrote that “obviously all consumption can be problematic from an environmental point of view. Nevertheless, certain areas of consumption are more relevant than others when talking about physical planning and sustainable development.” In this context, housing is highly relevant. For Holden and Karl Hoyer the term “house” is defined as “a locale which attracts large and continuous streams of material resources – an attractor for extensive metabolism with its environments” (Hoyer and Holden 2003, 327). In the United States, the relationship between buildings and natural resources found in the environment can be seen in a report based on the April 2002 Green Building Roundtable conference. This report concluded that within the United States “the built environment accounts for approximately one-third of all energy, water, and materials consumption and generates similar proportions of pollution” (U.S. Green Building Council 2002: 3). In reference to homes, the Department of Energy reported that each year the average American home consumes approximately one-fifth of the nation’s fossil fuel energy for heating, cooling, lighting, running appliances,

and other purposes (Chiras 2004). As a result of this fossil fuel consumption, homes in the United States are responsible for emitting one-fifth of the nation's annual carbon dioxide emissions (Chiras 2004).

With "human habitat" – or houses – being the largest consumer of natural and manmade resources, the potential for the field of architecture to be used as a tool for moving towards a sustainable future is enormous due to its influence in the design of "human habitats" (Krishan 2002). Currently, the typical design for a modern home is highly inefficient in terms of the types of energy sources used, the displacement of natural habitat, and heat distribution. Modern homes are heavily reliant upon non-renewable energy sources, such as fossil fuels, that cause environmental degradation through exploration and waste byproducts. For example, 85 percent of these homes are framed with wood, accounting for why nearly 60 percent of all timber cut in the United States is used to build homes (Chiras 2004). In contrast, sustainable homes primarily rely upon renewable resources in both operation and construction, such as energy from the sun or straw bale and plaster walls, which result in little to none environmental degradation and waste byproducts. Next, "the average American home [has] swelled from 985 square feet in 1950 to 2,549 square feet in 2004– a 140% increase in size" (Solomon 2006). Initially, land is displaced by the construction of a home, however, as the average size of a home continues to increase so will the land being displaced. This displacement of land reduces natural vegetation and habitat, resulting in the decrease of plant photosynthesis conversion of carbon dioxide into oxygen, natural habitat available to living organisms, and the stability of ecosystems. Lastly, conventional heating methods for homes rely upon non-renewable fossil fuels, such as coal and gas, and employ the highly inefficient and polluting method of forcing air throughout a home. In contrast, a radiant heating system does not rely upon fossil fuels, is more



energy-efficient than a forced air system, and does not spread pollen, dust, or germs. (Palmeri 2006).

Currently, architects are capable of designing homes that have the “ability to reduce energy and water consumption, minimize the impacts of projects on ecosystems, and promote increased use of environmentally friendly materials” (Pulaski, Horman, & Riley 2006: 85). Therefore, the design and production of sustainable homes serve as a solution to reduce the individual ecological footprints of the 1.2 million new homes annually built within the United States (Chiras 2004).

### **The Solution: Building Living Homes for a Sustainable Future**

Fortunately, this solution of building sustainable homes is becoming a trend that is evolving into a new level across the United States (Ritter 2006). Part of the reason why this movement has been slow to take off is because many people can “still see a hint of tie-dye and wind chimes in green building” – implying that green building is a type of hippie fad in which most people would not participate (Ritter 2006). However, many are beginning to agree with the statement made by Rick Fedrizzi, the CEO of the U.S. Green Building Council (USGBC), that “sustainability is the next natural progression in the evolution of standards for building projects” (2006: 10). In particular, Tim Nyquist, an instructor at Laramie County Community College (LCCC), agrees with this idea of natural progression. For Nyquist, the “conventional stick frame construction hasn’t changed much in Laramie’s lifetime. While typewriters and slide rulers have become quaint anachronisms, most people are still happy to live in their grandfather’s house” (Community College Week 2006). To show the community and those in the United States that the living home is the next generation of home building Nyquist has his students building a type of living home for his technology construction class. This is an

attempt to help convince present and future homeowners that they should fight the home-building industry's current "cookie-cutter mentality" of unsustainable homes by moving their contracting dollars to firms who use sustainable technology.

One of the leaders in this movement has been the Leadership in Energy and Environmental Design (LEED), an organization that has provided the now nationally accepted benchmark for the design, construction, and operation of highly efficient buildings (USGBC 2006). Owners who wish to receive LEED certification, with Platinum being the highest stamp of approval, appeal to the organization to test them in five areas of human and environmental health: sustainable site development, water savings, energy efficiency, materials selection, and indoor environmental quality (USGBC 2006). In meeting these criteria, a sustainable home can receive the Platinum stamp of approval from LEED, meaning that out of a 108 point inspection of these key standards the home receives at least 90 points. Following is a discussion of sustainable practices that can be used to meet the five LEED standards within a home built for sustainability.

Through the use of photovoltaic solar panels homes can take advantage of the most renewable and environmentally friendly resource: solar energy. Photovoltaic solar panels create power by converting the sun's rays into an AC electrical current that every homes uses on a daily basis (Sun First 2006). The economic benefit of using solar panels is that instead of simply using energy provided by a local utility company, a person is producing their own energy at the cost of purchasing, installation, and maintenance of the solar panels. Although the initial cost of solar panels is more expensive, in the long term the home owner saves money in two ways. First, the home owner has significantly reduced electric bills and gas bills. For example, the home being built by the Laramie County Community College uses solar panels to heat water in a heat sink beneath the garage that stores 2 million BTU of heat to

warm the house (Community College Week 2006). This results in a home that can optimally maintain costs for gas and electricity at zero. Second, the home owner saves money because the solar panels on the home are connected to the utility's system. If a home meets and produces more energy than it needs, then that extra energy is bought back from the homeowner by the utility company to redistribute through the grid to others.

From an environmental point of view, a home's production of energy through a renewable resource can have significant impacts on the local environment, especially if multiple homes are doing so. Homes that use solar panels to meet the electric and heating demands of a home with little cost to the natural environment reduce a home's ecological footprint significantly in comparison to homes that continue to demand energy from local utilities that use mass amounts of non-renewable resources. In addition, homes that use solar panels can help carry the burden of electricity demanded from the utility company by other buildings, thus having the benefit of also reducing the ecological footprint of another building.

Another aspect used in creating a living home is the use of what is known as a green roof. A green roof is a living roof of vegetation (preferably native to the region where the home is located) installed on a home for the purpose of reducing storm water run-off, improving air quality and aesthetic appearance, and "significantly reducing roof surface temperatures and heat flux rates" (Sonne 2006, 59). The reducing of roof surface temperatures is significant because it reduces the heat-island effect and the day time/night time temperature within a home. For example, a study in Toronto found that "two green roofs with minimal vegetation reduced peak summertime roof membrane temperatures of a gymnasium by more than 35 degrees and summertime heat flow through the roof by 70% to 90% compared with a conventional roof on the same building" (Sonne 2006: 59). Although the tem-

perature of the green roof is lower during the day time, it is significantly warmer than a conventional roof during the night time because the vegetation keeps in heat much more efficiently than a black shackled roof. Overall, green roofs reduce indoor temperatures during the day time as vegetation uses or reflects sunlight and then increases indoor temperature during the night time as vegetation retains the sunlight energy gained from the day.

From an economic standpoint this is beneficial to the home owner because it reduces the costs needed for air conditioning during the summer and the cost of heating during the winter. From an environmental standpoint green roofs are beneficial for several reasons: the lessening of a home's ecological footprint by simply moving the amount of vegetation displaced by construction to the roof and in the reduction of run-off water that conserves water and reduces the contamination of local waterways. In addition, Green Roofs for Healthy Cities North American association found that green roofs can cut summer use of air-conditioning and winter heat loss by about 25 percent (2006). Therefore, green roofs decrease a home's overall demand for the non-renewable resources that operate air conditioning and heating systems.

A third aspect used in the designing of a living home is the use of radiant heating in the floors of homes. Instead of focusing on conventional heating methods that are gas-guzzlers and highly inefficient, radiant heating is the placement of rods in the floors of a home that radiate heat rather than force heat through the movement of air. Radiant heating can be even more energy efficient in that some systems are tied to the use of solar panels rather than electricity. Systems tied to solar panels operate as follows: energy gained from the solar panels is also used to heat water that is stored underneath the garage (which can be stored run-off water from the green roof!). This heated water is then circulated through rods in the floor of the house, which in turn radiates heat into the house without the use of blowers or vents (Community College Week 2006).

The economic benefits of this technology include the obvious reduction in the amount of money spent on monthly gas bills for heating. More importantly, the environmental benefit of a radiating heat system is that a renewable source of energy, the sun, is used to heat recycled rain water that is pumped into pipes throughout a home. In this system, there is essentially zero use of the non-renewable resources that traditional homes rely upon for heating. In addition, radiant heating reduces the air pollution within a home, thus increasing overall air quality for the environment and people. This is of benefit because within the average home air pollution concentrations can be two to five times higher than the air we breathe outside. (U.S Green Building Council 2002). Although conventional heating systems do not account for all of the air pollution within a home, the use of radiant heating systems maintains higher air quality within a home because it does not continuously force pollen, pet dander, and dirt particles throughout a home's heating system.

A fourth aspect used in building a living home is the use of passive energy. The use of passive heating and cooling allows for a home to operate with less energy throughout the day. Passive solar heating is most effectively implemented with south-facing windows. As sunlight passes through these windows it hits various objects, in which the objects absorb the sunrays and convert them into heat. Passive solar cooling is most effectively implemented through fixed or adjustable shading devices (solar panels can be used for this purpose!) or the use of special glazing on windows. With passive heating up to 25 percent of home's heating needs can be gained and with passive cooling external shading devices can reduce up to 90 percent of solar gains in a home (New Energy 1997). Passive cooling can also be accomplished through wind power by building a home perpendicular to the prevailing winds in a region. Optimal window placement allows for flow-through ventilation from both the natural wind patterns and low/high windows

that draw air through a home (U.S. Green Building Council 2002). The economic benefits of using passive heating and cooling is that less money is needed to pay for traditional heating and air conditioning services rendered by utility companies. The environmental benefits gained from using passive energy are substantial. Since solar and wind energy is everywhere, most people take it for granted. However, as people take advantage of these renewable sources of energy to decrease their dependence on non-renewable resources the environment will benefit greatly. This is because the heating and cooling system in a traditional home is the number one gas-guzzling operation (Saunders 2006). Therefore, passive energy has the potential to dramatically decrease the amount of gas a home needs for those same services, consequentially reducing the need for companies to destroy the environment in search and development of natural resources.

By implementing these various solutions, the costs of construction can be five to seven percent higher than a conventional home (Community College Week 2006). However, overtime the economic costs can easily be made up through the money that does not have to be spent on energy bills. In the case of the home built by the LCCC's construction technology class the house was estimated to save at least \$2,500 a year in energy savings (Community College Week 2006). In addition, the installation of sustainable technologies in a home increases its value, which is partly due to rising utility bills. Therefore, if the owner of a home with installed sustainable technologies chose to later sell the home, they could earn a higher rate of return on the house than a stock or bond (U.S. Green Building Council 2002). This is supported by a study published in *The Appraisal Journal* (1998) that found a home's value increases by \$20 for every \$1 in reduction of annual utility bills (U.S. Green Building Council 2002).

Regardless of the fact that sustainable technologies increase the value of a home, the cost figures for installation lye at the

foundation of the argument that the large scale building of green buildings across the nation is unrealistic. Ritter reports in his article, “critics say, why should we pay upfront for these savings” (Ritter 2006: 1)? Essentially, these critics tend to be large residential construction companies who do not want to foot the bill of five to seven percent cost increases for each house they built because then their houses will cost more than conventional ones and they will lose a share of the housing market. However, as mentioned earlier the demand for living homes is increasing, with entire residential neighborhoods being built with green homes in the Seattle and the Portland areas. In addition, Ritter reports that a McGraw-Hill Construction survey in March of 2006 predicted that green building would reach a “tipping point” within the next year, in which two-thirds of builders will be offering green options for homes to potential home-buyers (Ritter 2006: 1). Therefore, as the demand for green homes increases contractors will have an incentive to offer green homes. Then, as green homes begin to be mass produced the overall construction costs per home will fall.

This fall in price brings in the second argument that the mass building of green homes across the country is unrealistic because most people do not have the money to pay for a more expensive home. However, as with other technologies, as the demand for something rises there is an increase in competition. This increase in competition will drive prices of sustainable technologies down as more people compete for consumers and devise better and cheaper ways to make the same product. In the *Journal of Housing and Community Development*, Mary Barron (2006: 42) comments that “as green architecture becomes more mainstream, perhaps more low-income housing can take advantage of its environmental and financial benefits.” Therefore, as the rise in demand for sustainable technologies and homes rises the market will lower the costs. Then, both those in the upper and lower classes will be able to participate in lessening their ecological footprint on the environment.

More important than the consideration of the economic costs or savings in building a living home is the environmental benefits. The slight increase in construction costs that result from building a living home is immeasurable – the significant reduction of a home’s ecological footprint on the land and air quality of the natural environment has long lasting effects on the health of the world environment. Through sustainable home development less natural resources such as oil and gas have to be contracted from the earth, less land is lost to buildings as green roofs consisting of native flora are built, and air quality is increased from the reduction of pollution from non-renewable resources and the increase in green roofs that use excess CO<sup>2</sup> and create air. In combination, these benefits gained from sustainable home building will lead to the increased likelihood of an actual sustainable environment that humans can realistically continue to live in. Unfortunately for the planet and its inhabitants as a whole, the human civilization has been living an unsustainable lifestyle since the year 2000 (WWF 2006). Therefore, the sustainability of future generations depends heavily upon whether our society chooses to create, or not to create, a sustainable relationship with the natural world.

### **The Implementation: Change on all Levels of Society**

United Nation secretary General Kofi Annan identified “the freedom of future generations to sustain their lives on this planet” as one of the largest concerns facing the international community (Strigl 2003: 257). This comment reflects the fact that not only is sustainability about “having [an] awareness of the fragility of living things, their ecosystems and the resources on which they depend [but also] about seeking to implement technical and economic efficiency with a soul and a conscience” (Roper and Beard 2006: 91). The implementation of technical and economic efficiency in society can be achieved on three levels: the individual, the structural,



and the cultural. The remainder of this paper will focus on how the building of sustainable homes can be accomplished on these levels in order to create a more sustainable relationship with the natural environment for future generations.

The level of the individual recognizes the efforts of individual people in trying to contribute to sustainability through their personal actions. There are several ways in which individuals can implement sustainable practices for themselves and influence the practices of others. One way is that people can choose to use only engineers and architects that are certified by LEED as being trained in the use of modern green practices in building design. Or, if an individual is searching for a place to live they can choose to live in the new green communities being built across the North American continent. For example, a new condo complex being built in Vancouver has been awarded LEED Silver certification and allows its tenants “to sleep at night knowing that their footprint on the earth will be lessened just by living there” (Saunders 2006: 3). This particular condo complex uses 60 percent less water than the average condo complex in the area and has an energy savings that will reduce consumption by 14 percent (Saunders 2006: 2). All of the tenants in this condo complex in Vancouver, and similar green based complexes or residential neighborhoods being built in Portland and San Francisco, have similar results where each participant is reducing the size of their ecological footprint on the environment.

If individuals want to live in a typical neighborhood they can also choose to have a personalized sustainable home built. With the rise in popularity of these types of home, entrepreneur Steve Glenn started a company that can mass produce and ship out what he calls “living homes” to green consumers. These homes come with all the newest bells and whistles for sustainable homes: solar panels, passive lighting, living roofs, water circulation for use in radiant heating, and recycled water practices (Palmeri 2006:

94-95). Overall, Glenn's Living Homes model offers a solution for those who want to decrease their ecological footprint but do not have the money or the time to deal directly with an architect who could create a personalized home. For those who do have the time on their hands, they can choose to create their own sustainable homes with energy efficient practices. For example, in Alaska, Bob Crosby and Jim Sykes both designed their own homes with unique energy efficient features. Crosby created a composting toilet that "flushes" with a toss of sphagnum moss and a closed water system that constantly uses, filters, and reuses rainwater for everyday personal uses (McKinney 2006: 1A). For Sykes, instead of building his home with a wooden frame he used straw bale and plaster. Very few green conscious individuals are willing to go as far as Crosby or Sykes in reducing their ecological footprints, however, the purchase of a mass-produced Living Home is definitely just as good of a step in the right direction.

Now, if individuals simply are not interested in moving out of their current home they have the option to redesign their traditional home into a sustainable home. This is important because as G. Verbeeck and H. Hens (2005) recognized, there will not be a significant reduction in greenhouse gas emissions if the present housing stock is not retrofitted with sustainable technologies. Although there is no doubt that the newly built sustainable homes will have a positive impact on the natural environment, it is important to recognize that there currently exists millions of homes that are highly reliant upon non-renewable resources and practices. Therefore, for an overall reduction in greenhouse gas emissions by homes it is necessary for every home, both traditional and green, to adopt sustainable practices. There are the more costly and time-consuming solutions such as solar panels, green roofs, radiant heating, and passive energy. However, there are more simple solutions that most traditional homes can realistically participate in. Proper insulation in the roof, attic, and floor, and thermal

glazing on windows, are all small sustainable solutions that have big results. Due to most of the gas in home being used for heating purposes, these simple solutions significantly reduce a home's need for fossil fuels. Overall, regardless of whether an individual can afford to implement the large or the small sustainable solutions, it is important that those who own traditional homes take into consideration what they can do to have a smaller ecological footprint.

The structural level concerns the question of what can be done to encourage sustainability on the level of formal laws, regulations, and organizations. For example, as was mentioned earlier, one way for an individual to influence sustainability is to only employ engineers and architects that are trained in the use of green practices in building design. Fortunately, as can be seen in an interview with a professor at the University of Pittsburgh, it appears that this process of picking and choosing may be feasible. The University of Pittsburgh just started a Sustainable Engineering Fellowship Program because the university decided that "engineers must understand that the world is a finite place with finite resources, and next generation products and processes must be designed within the framework of this complex system" (Roach 2006: 2). This statement shows that there is hope that the next generation will have a realistic option in finding trained individuals to build green homes because engineers and architects are those who for the most part decide how buildings are going to be constructed and operated. As they begin to recognize the environmental impact of our construction habits, their change in concerns will become represented in their building blueprints and it will become more viable for the average consumer to build or purchase a green home.

The structural level of society also includes the laws and regulations of the government. In reality, this is where the most change can take place for if a law required that every home achieved

net-zero energy it would have to be done – no questions asked. In contrast, if the president of the United States asked people to build homes with zero-net energy or the American culture valued such a practice, individuals could still choose whether or not to participate. Fortunately, in the case of laws and regulations, the federal government and some major American cities are beginning to pass legislation that encourages or mandates that society takes into consideration sustainability concerns for future generations. For example, the Federal Housing Administration offers Energy Efficient Mortgages (EEMs) that automatically qualify homeowners for loans on 100 percent of the cost of qualifying energy efficiency measures (Cox & Miro 2000). This loan guarantees that the consumer will get sufficient financial assistance to cover the cost of implementing energy efficient measures within a home. Then, in Chicago the state government has begun issuing grants to both residential and small commercial building owners to install green roofs (Sonne 2006). In addition, major cities such as Portland and San Francisco are passing ordinances that favor sustainability. For example, in San Francisco a recently passed ordinance requires that “new public projects over 5,000 square feet must now meet the LEED silver standard” (Abbott 2005: 10). Overall, these policies and many more that exist within the structure of the government either provide incentive or require that modern builders take sustainability into concern.

The cultural level concerns the question of what values and beliefs in our culture need to be changed in order for American’s to become interested in sustainability. Author Ted Trainer identified that human culture, including America’s, does not induce social responsibility for environmental issues. For Trainer, “the main reason we do not solve the major global problems...is because most people are not very or not at all interested in the problems or in solving them” (Trainer 2005: 683). To account for this phenomenon, Trainer identifies the problem as being that humans

have become “zombie monsters” (Trainer 2005: 685). Humans are zombies in that they are not conscious of the environment degradation that occurs all around them and monsters in that only monsters could be in the presence of such extreme injustice without being emotionally shattered (Trainer 2005).

For the American culture this phenomenon can be partly accounted for by our culturally held value for individuality. Author Michael Bell identified that individuality “does not mentally prepare us to recognize how interconnected we all are with our wider surroundings, both social and environmental” (Bell 2004: 136). This lack in sense of interconnectedness between humans and the environment has led to a culture where we value the rights of the individual to economic happiness over the rights of the natural world to have the clean air and natural habitat that it needs for survival. Therefore, as the culture depicts it as simply the rights of the individual to enjoy life to its fullest, we continue on our path of becoming un-connected zombie monsters. The solution is to help reconnect the human being and the natural environment on a mass scale level. This can be accomplished through various small and seemingly insignificant steps. Society can decrease the amount of roads to encourage people to slow down and walk to destinations. Or society could incorporate our connections with the environment into the public education system. Even more daring, news organizations could be more vigilant in reporting to their viewers the effects of our lifestyles on the environment. These steps and others would encourage individuals to reconsider their relationship with the natural world.

Another cultural value, based upon the idea that the world of natural resources is infinite rather than finite, is that bigger means better. Or, in modern day society, it can be said that ‘smaller with more gigabytes’ is better. Either way, a term that demonstrates this value is technological somnambulism. Technological somnambulism is defined as people being willing to “sleepwalk

through the process of reconstituting the conditions of human existence” through the adoption of new technologies (Bell 2004: 75). In essence, why do members of society seem to sleepwalk through life, incorporating new technologies when there are obviously more socially and environmentally friendlier options at hand? The reasons for this are several, with some of them being that as human beings we like increased convenience, the idea of “new and better,” and most importantly because we think that technology will make us happy. Therefore, we continue to remain silent in our participation in mass consumption and the mass destruction of our environment. The solution to changing this cultural value is education that explains how the inputs for all modern-day products have to come from somewhere – and that somewhere is the natural environment. People also need to be educated on the fact that when we are done with these man-made products the “waste” is returned to the environment in a less-natural form that takes years for decomposing. If people were properly educated on the true effects of their desire for bigger and better technologies they would be less likely to ‘sleep’ through life, following the whims of advertisers.

Another cultural value in American society is instant gratification, in which we are predominately interested in immediate results and benefits. The first area this can be seen is the cost analysis’ of contractors. When calculating the total expenditures of a building, contractors often times place emphasis on “first costs” rather than taking a “life-cycle” cost analysis into consideration (U.S. Green Building Council 2002). First costs are the initial costs to construct a building while life-cycle costs are the construction, operation, and maintenance costs of a building. From a life-cycle perspective, the first costs only account for 5 to 10 percent of the building’s operation and maintenance costs across time (U.S. Green Building Council 2002). In contrast, operation and maintenance costs account for a whopping 60-80 percent of the total

life-cycle costs of a building (U.S. Green Building Council 2002). Therefore, although the installation of sustainable technologies does increase the first costs, they make up for the extra costs by dramatically decreasing the life-costs of a building. The second area that the value of instant gratification, or more appropriately instant results, can be seen in is the political arena. All government officials hold office for short periods of time before they are up for vote again. To encourage people to vote for them, politicians mostly focus on policies that produce immediate results. In return, because constituents rarely think in terms of twenty years in the future, let alone five years in the future, they encourage this. The constituents themselves demand immediate results that benefit their families from their politicians. Therefore, few politicians are willing to risk re-election by supporting expensive, yet sustainable, policies that do not have immediate effects. Overall, the cultural value where we think in terms of instant gratification rather than delayed gratification is deterring society from taking any action in preserving the environment. The most successful solution for altering this cultural value is to educate society on the fact that it is best to weigh the short term benefits against the long term benefits when making a decision. By doing so, optimal results can be achieved.

In conclusion, there is an obvious problem in how our current society chooses to operate. As we use fossil fuels as our main source for energy a domino-type effect occurs. The mining, transport, and burning of fossil fuels – as well as the infrastructure needed to perform these functions – directly disturbs ecosystems across the world (McDaniel and David 2002). These disruptions in and of themselves are substantial, but it is the release of carbon dioxide into the atmosphere that has the largest effect on the planet's ecosystem. With major greenhouse gas having increased more than 50 percent in the last century, it is vital that society step back and reexamine how we have chosen to organize ourselves

(McDaniel and David 2002). As of 2002, there were 76 million residential buildings and nearly 5 million commercial buildings in the United States (U.S. Green Building Council 2002). Collectively, these buildings consume 37 percent of all energy and produce 36 percent of total carbon dioxide emission within the United States (U.S. Green Building Council 2002). These numbers make it apparent that the man-made environment in the United States is having an immeasurable impact on the natural environment. By implementing the solutions presented, in both residential and commercial construction, society can begin to restore the health of the planet and create a sustainable foundation for future generations to build upon.

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### **Tiffany Hanks**

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# A Paradox: The Fascist Construction of Maternity During the Interwar Period

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Motherhood is not limited to the physical state of being a mother. It is shaped by societal structures, which can vary based on ideological, cultural, social, political, and historical contexts, influencing women's experiences and identities. When Italian fascism transformed from a movement into a party regime in 1921, it changed its perspectives on women. Early fascism attracted even feminists due to its promise of suffrage and women's rights. As a regime, however, it reinvented motherhood to pursue the ends of the fascist revolution.

Motherhood blends essentially different topics relevant to women's history, fascism, and the relationship between fascism and women. Historians of fascism had widely neglected women as subjects of historical study until the women's movement in the 1960s. In the 1970s, the debate about women's agency during fascism that portrayed women as collaborators or as victims marked its historiographical beginning.<sup>1</sup> With the emergence of critical studies in the 1980s, historians called for new interpretations beyond the traditional framework to address women's active participation in the fascist power structures.<sup>2</sup> The Koonz-Bock debate showed that early historiography of women and fascism was limited to Nazism, which held divergent views about women's

roles in fascism.<sup>3</sup> Koonz argued that women participated actively in Nazism as ‘women’ and ‘potential mothers’ because they were empowered by the regime’s glorification of motherhood.<sup>4</sup> In contrast, Gisela Bock’s research on compulsory sterilization of “racially impure” women in Nazi Germany expanded Jill Stephenson’s argument in pointing out that Nazism was “anti-feminist and patriarchal;” thus, most women must have resisted the regime.<sup>5</sup>

Cross-national comparisons have shown a variety of fascist regimes, and relationships between fascism and women.<sup>6</sup> The question as to whether fascism was a modernizing<sup>7</sup> or a reactionary<sup>8</sup> period for women originated from the debates about the nature of fascism.<sup>9</sup> The emergence of gender history, along with new feminist theories, brought not only new perspectives to this debate but also used gender as a category of historical analysis.<sup>10</sup> Furthermore, oral histories have shown that fascism was perceived differently among various groups of women, leading to diverse women’s experiences, identities, and social realities.<sup>11</sup> American historians like DeGrazia have contributed significantly to the research about the lives of women during Italian fascism, showing the effects of social class, race, age, and geographical location. DeGrazia reemployed Gramsci’s “paradox of a contradictory consciousness”<sup>12</sup> to interpret the complex and contradictory experiences of women during fascism.<sup>13</sup> Perry Willson’s studies of the female working class and peasants’ and women’s mass organizations also support the contradictions and nuances of Italian fascism.<sup>14</sup>

This paper attempts to deconstruct the argument of fascist maternity during the interwar period in Italy. The fascist regime constructed motherhood in contradictory and fluid ways, including both reactionary and modernizing elements. These contradictions are reflected in three themes which, in my opinion, reflect the fascist construction of maternity: first, it ideologically subordinated

women, second, it was totalitarian in redefining the relationship between the private and the public, and finally, female mass organizations mobilized some groups of women. Maternity intersects with different aspects of the women's lives and of fascist society including the ideological, social, cultural, and political. This discussion is thus on a broader level; instead of focusing on one particular topic, it incorporates different topics relevant to the construction of motherhood on a structural level, ranging from legislation to health care. (My discussion thus does not include the impacts of these structural measures by the fascist regime.) Societal structures can give us insights about women's life chances and their identities, the relationship between women and fascism, the nature of fascism, and the notion of generic fascism. The structure of my paper follows the three themes of this discussion, demonstrating some of the reasons Italian fascism constructed motherhood in the ways that it did.

The concept of gender was an integral part of fascist ideology as demonstrated in its theories, rhetoric, and propaganda. Since Ancient Greece, patriarchal power relationships have traditionally legitimized gender inequalities through the biological arguments of essentialist determinism. It rests on the belief that women and men are different by nature, physiologically and psychologically, and this fact determines their abilities and functions; these tend to be categorized and valued in dichotomist terms. Fascist gender ideology utilized this framework but developed it further into a more totalitarian approach. Giovanni Gentile, one of the most influential fascist ideologues and policy makers, envisioned fascism as a "total conception of life."<sup>15</sup> In his work "La donna nella coscienza moderna" (Woman in modern consciousness), Gentile points out fascism's success in reestablishing sex and gender differences which, he perceived, had been diminished through feminism and the women's movement.<sup>16</sup> The fascist conception of sex and gender defined strict boundaries between man and

woman in categorizing men and women in dichotomist terms. This followed the tradition of Western culture which constructed women, for instance, as “irrational” and “inferior” while men were “rational” and “superior.” For the fascists, anything that could not be categorized as either man or woman was seen as deviant. Gentile’s account illustrates this; he denounced the image of womanhood in the form of the “*donna-uomo*” (woman-man), the suffragist, and the “third sex,” which he associated with liberalism and the women’s movement, as a “false and ridiculous ideal.”<sup>17</sup> To explain sex and gender differences, Gentile expanded the traditional essentialist argument by including the “historical” and “cultural” realm: “Questo limite, ch non è...Un limite naturale, ma un concetto, un modo di pensare e quindi di sentire, si viene determinando in funzione della concezione morale della vita; la quale a sua volta, si sviluppa con lo svolgimento della cultura.”<sup>18</sup> [“This limit, which is not...a natural limit, but a concept, a way of thinking and therefore of feeling, is determined as a consequence of a moral conception of life, which in turn takes form with the development of culture.”]<sup>19</sup> In addition, Gentile’s account reaffirmed women’s dependence on men in general and husbands in particular: “Woman belongs to her husband, and is what she is because she is his.”<sup>20</sup> Gentile’s gender theory is significant because it shows that gender played a crucial role in fascist ideology. Fascist gender ideology rested on dichotomist sex and gender differences; in contrast to previous theories of gender and sex differences, Gentile’s fascist gender theory was not limited to the biological but extended to the cultural realm, reflecting its totalitarian nature.

Based on Durkheim’s functionalist model, fascism conceptualizes society as an ‘organic body’ in which different parts serve diverse, hierarchical functions. The fascist sociologist and policy maker Ferdinando Loffredo developed a more radical, compared to Gentile, fascist theory of gender as seen in an excerpt of his work *Politica della famiglia* of 1934:



La donna, costituita in modo da maturare nel suo corpo il figlio, per i tre quarti di un anno, costituita in modo da poter nutrire il figlio, con una secrezione del suo organismo, per oltre un anno, dotata di qualità che la rendono adatta ad allevare ed educare il figlio almeno fino alla adolescenza, ciononostante riceve, nella nostra civiltà, la stessa istruzione che riceverebbe se le sue funzioni fossero eguali a quelle dell'uomo.<sup>21</sup>

[Woman, made to ripen a child within her body for three-quarters of the year, made to nourish this child, with a secretion of her organism, for longer than a year, endowed with qualities that make her able to raise and educate the child at least through adolescence, nevertheless receives, in our civilization, the same education as if her functions were equal to man's.]<sup>22</sup>

Loffredo employed an essentialist argument in alluding to differently valued functions for men and women. Women's identities were confined to their "biological destiny" of childbearing, nurturing and caretaking which equated women with the domestic sphere of the home as mothers and wives. However, this quote also demonstrates ideological contradictions. Despite women's different societal functions, women had the right to the same education as men. Nevertheless, Loffredo reaffirms women's subordinate position to men in the gender hierarchy as seen in his call, "La donna deve tornare sotto la sudditanza assoluta dell' uomo: padre o marito; sudditanza, e quindi inferiorità: spirituale, culturale ed economica."<sup>23</sup> "[Woman must return to a state of absolute subjection to man: father or husband; subjection and therefore inferiority: spiritual, cultural and economic.]"<sup>24</sup> His argument

proceeds in condemning activities for women outside the home including work and sports, and calling for judicial action to reverse women's right to work. In contradiction to his previous argument for the same education for women and men, he demanded special educational programs like home economics to make women better housewives.<sup>25</sup> In 1959, Giuseppe Bottai, the minister of education, proposed a new school charter to implement Loffredo's ideas of special education for women. Although Bottai's attempt fell short due to capitalist interests in women's cheap labor, it shows the impacts of fascist gender theories on the policy-making process.<sup>26</sup> At the core of fascist gender ideology, whether Gentile's or Loffredo's theories, is the difference between men and women, and women's subordination to men in the gender hierarchy. Fascist feminists like Teresa Labriola rationalized this development through the so-called "Latin feminism;" it viewed the ideological differences, constructed by male fascist theorists, as complementary.<sup>27</sup> However, as DeGrazia argues, Fascist men perceived reality differently in viewing this difference as evidence of women's subordinate position in the gender hierarchy.<sup>28</sup> The argument of gender difference and of subordination premised the fascist rhetoric of virility.

The fascist rhetoric of virility defined rigidly gender-appropriate roles, norms, and expectations. According to Barbara Spackman, the rhetoric of virility "naturalized both sex and gender."<sup>29</sup> Furthermore, it rigidly enforced gender roles and norms through its attempt to make women more feminine and men more masculine.<sup>30</sup> Women's gender roles were defined through the domestic sphere of being a wife and prolific mother as shown in the image of the "donna-madre" [the woman-mother].<sup>31</sup> In contrast, the "new fascist man" was manifested through the virile virtues of war and heroism. As Mosse describes, the fascist construction of masculinity enforced the identity of a soldier who lived in a state of "permanent war" through daily symbols (i.e.

military uniform), rituals (i.e. parades) and activities (i.e. physical exercise).<sup>32</sup> Mussolini's statement of "He who is not a father, is not a man!" illustrates the importance of fatherhood to attain masculine virility.<sup>33</sup> The 'Duce' constructed an image of himself, personifying masculine virility. Italian fascist ideology and rhetoric used the concept of virility to establish conformity.

The film *A Special Day* (1977), directed by Ettore Scora, demonstrates the struggles of the two protagonists –the housewife Antonietta and her homosexual neighbor Gabriele– to conform with these virile gender roles and their expectations.<sup>34</sup> In her loyalty and admiration of the Duce, Antonietta continues her monotonous life 'serving' her six children and husband. As a father and soldier, Antonietta's husband embodies the ideal image of virile masculinity. He expects his wife to have a seventh child to be eligible for material rewards given by the state. In his uniform, he takes his children to the parade on the occasion of Hitler's visit to Rome. His wife stays at home to do housework where she gets to know Gabriele. He is completely different from her husband: he is quiet and intellectual. He advocates women's activities outside the home as practiced by his mother. Since Gabriele does not conform to the dominant gender roles of fascist virility (being a father, husband and soldier), he experiences exclusion and discrimination: Antonietta reacts angrily towards him after he rejects her because of his homosexual orientation. He loses his job at the radio station; ultimately, the secret police arrest him. This film shows the impacts of fascist ideology and propaganda of virility on the formation of personal identities of ordinary Italian people. Based on the notion of virility, men and women were expected to conform to the dominant gender roles and associated norms such as heterosexuality, marriage and children.<sup>35</sup> If they did not, they experienced stigmatization and repression at different societal levels.

The rhetoric of virility served also to define gender-appropriate

behavior, to critique social changes through modernity and urbanization, and to stigmatize internal 'enemies' of the 'New Italy.' Employment for women was frowned upon because it was seen as "masculine" activity that "sterilized" women while unemployed men were seen as "devirilized." According to Spackman, an "asymmetrical" relationship of production and reproduction between men and women existed in which "only men involved in economic production are figured as capable of sexual reproduction, whereas involvement in economic production is presumed to destroy a woman's ability to reproduce."<sup>36</sup> Spackman's asymmetrical relationship of fascist virility between men and women is reflected in Mussolini's opinion about the effects of women's work, published in an *Il Popolo d'Italia* article of 1954:

Women's work...is related not just with unemployment but also with the demographic question. Work, when it is not a direct impediment, distracts from procreation, foments independence and consequent physical and moral modes that are contrary to childbirth. Man, disorientated and above all 'unemployed' in all senses, ends up renouncing the family.<sup>37</sup>

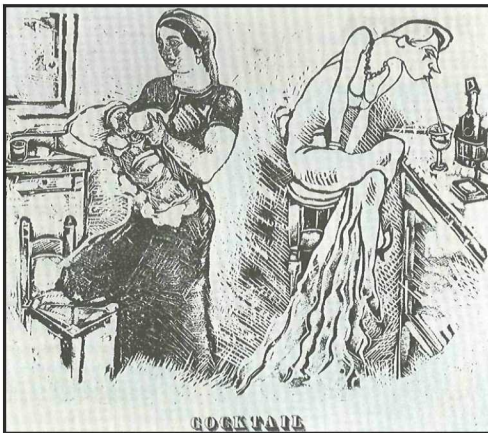
Mussolini states that the employment of women has negative consequences for childbearing as well as for women's physical and moral well-being. Fascist masculinity, however, was primarily defined through men's ability to provide for their families, which made the employment of men essential. The quote continues arguing that men, in contrast to women, are empowered by employment physically and morally.

The exodus of women from the work force would undoubtedly have economic repercussions for many families, but a legion of men would lift up

their humiliated brow and the number of families immediately entering into the life of the nation would increase a hundredfold. It is necessary to understand that the same work that causes the loss of procreational attributes in the woman, in the man creates a strong physical and moral virility.<sup>38</sup>

Mussolini's view about women and employment shows that the fascist regime utilized the concept of virility, through its moral implications, for political purposes. The same phenomenon was employed to stigmatize internal enemies and social changes. Communist and intellectual men were seen as anti-virile; they were ideologically feminized and thus perceived as morally degenerated and infertile.<sup>39</sup> During the interwar period, commercialization and American popular culture promoted different images of womanhood which competed with the fascist image of the prolific donna-madre. The visual image Cocktail represents two competing images of womanhood: the donna-crisis (the crisis-woman)<sup>40</sup> and the donna-madre.<sup>41</sup>

The donna-crisis sits at the bar drinking. Her dress, jewelry and



haircut indicate an urban, bourgeois setting and lifestyle. Her posture is bent over, and she looks sickly thin. In sharp contrast, the *donna-madre* image shows a healthy, strong and proud mother feeding her child at home; her clothes suggest a rural setting. These images functioned as propaganda and played important roles in the construction of personal and public identities. Woman's identity was to be a mother. Her social roles were limited to the domestic sphere of being a mother and a wife. Reducing women to their procreative role is inherently oppressive and anti-feminist. Furthermore, these competing images of womanhood depict different themes of Fascist values, gender ideology and its concept of modernity. The *donna-madre* image evolves eventually into the ideal of the "*donna-massaie*" (the rural housewives) that linked fertility with the traditional, romanticized rural life. In contrast, the depiction of the crisis woman evokes negative connotations; she appears masculine, emaciated, infertile, and immoral. The image of the *donna-crisis* served broader political purposes to reaffirm male superiority, to critique the decadent urban, bourgeois culture, and to implement social policies.<sup>42</sup> Consequently, these propaganda images constituted an important link between fascist ideology and social policies: fascist values were symbolized through these images which were used to legitimize demographic policies -- ranging from family planning to migration policies -- which I will describe later.

The ideological construction of motherhood did not only have a domestic agenda but it ultimately functioned as a means to achieve the fascist regime's nationalistic and imperialistic aims. In his Naples Speech of 1922, Mussolini's fascist myth of the nation envisioned the creation of the Third Italian Civilization, following the Roman Empire and the Renaissance.<sup>43</sup>

We have created our myth. The myth is faith, a passion. It is not necessary for it to be a reality. It is a reality in the sense that it is a stimulus, is

hope, is faith, is courage. Our myth is the nation, our myth is the greatness of the nation! And to this myth, this greatness, which we want to translate into a total reality, we subordinate everything else. For us the nation is not just territory, but something spiritual...A nation is great when it translates into reality the force of its spirit...but at every turn the Roman Empire is the creation of the spirit, since the weapons were aimed, not just by the arms of the Roman legionaries, but by their spirit. Now, therefore, we desire the greatness of the nation, both material and spiritual.<sup>44</sup>

The central theme is the significance of the fascist myth of the nation; it linked the glorified past to the present and to the future as well as merged myth with reality. Associated with the spirit and passion, the “greatness of the nation” became the ultimate goal, making everything else subordinate to that. The rights of the Italian people in general and of women in particular. Based on the myth of the nation, Mussolini called for a “Caesar” to “battle” the perceived illnesses of liberalism and capitalism to save western civilization.<sup>45</sup> In 1927, Mussolini’s Ascension Day speech to the parliament announced the “demographic battle;” it marked the starting point of putting fascist ideologies of gender and of nationalism into practice for a common purpose.

I tell you that the most fundamental, essential element in the political, and therefore economic and moral, influence of a nation lies in its demographic strength. Let us be quite clear: what are 40 million Italians compared to 90 million Germans and 200 million Slavs? What are 40 million Italians compared to 40 million Frenchmen, plus 90 million inhabitants of their colonies, or 46

million Englishmen plus 450 million people who live in their colonies? Gentlemen! Italy, if she is to count for anything in the world, must have a population of not less than 60 million inhabitants by the middle of this century.<sup>46</sup>

Mussolini's quote reveals the goal to increase the Italian population in order to become an imperial power. He used demographic statistics, in conjunction with a patriotic appeal to his audience, to justify a change in population policy. Inaugurated in 1926, the Istituto centrale di statistica del Regno d'Italia (Central Statistics Institute of the Kingdom of Italy—ISTAT) was controlled by the government which utilized official statistics for its ideological and political purposes.<sup>47</sup> Based on statistical reasoning, Italy's population size was not sufficient to compete with other European nations. The fascist regime thus advocated an increase in birth rate which was higher than the European average through high birth rates in rural communities, especially in the South and the Islands. This phenomenon originated from pre-fascist times when Italy, according to the De Grazia, was marked by "two fertility regimes:" rural women averaged four children while urban women had about two children.<sup>48</sup> Based on the fascist notion of virility and the disparity of birthrates across regions, Mussolini saw urbanization as a particular threat to the growth of birth rates. "There is a kind of urbanism which is destructive, which helps render the population 'sterile', and that is urban industrialism."<sup>49</sup> This logic became the basis for the ruralization campaign which aimed to reverse the trend to urbanization in banning migration from the countryside to the cities. This policy, as one of the measures of the demographic campaign, showed the totalitarian nature of the regime.

The demographic campaign translated women's ideological subordination into social policy, reducing them to the physical being of "reproduction." It legitimized state intervention which



affected women's lives at different social levels: the manipulation of family dynamics, women's bodies, medicalization, and the rise of the welfare state. In her work *Mothers of the Nation*, Patricia Albanese compares past and more recent nationalist regimes; she finds a pattern for "nationalism to succeed, ideas of order, authority, obedience, faith, and control have to be accepted on a national and on a personal level."<sup>50</sup> Based on the strategic role of women's reproduction, the rise of nationalism has been accompanied with an increased control over women. The family functions therefore as a "microcosm of the nation." Through the manipulation of the family order and family policies, nationalism "re-patriarchalizes gender roles and establishes state order and control in the name of the collective well-being."<sup>51</sup> In confining women to being mothers at home, they are stripped of public roles which could provide economic independence from patriarchal power in the family such as that of fathers, brothers and husbands. According to Albanese, nationalist regimes tend to shift their social policies over time: seemingly egalitarian family policies are replaced by pronatalist patriarchal policies which embody neither individual rights nor universal social rights. The fascist regime politicized and reconstructed motherhood a "national duty" which led to the control of women's bodies.<sup>52</sup>

The fascist regime employed science to control reproduction and to redefine the boundaries between the private and the public. In his work *Social Bodies*, Horn argues that reproduction was premised on the notion of "social defense"—the defense of the virility of the social body.<sup>53</sup> While liberalism and the Catholic Church perceived the physical body and reproduction as "natural" and "private," fascism did not see them as such but as public entities.

At the same time that the female body was closely identified with reproduction, the body's reliability was called into question and made

an object of concern...The task was to develop social technologies to defend the body of society against the disease of infertility, and to manage the reproduction of bodies in the social.

To some extent these measures engaged the bodies and practices of both women and men, redefining both paternity and maternity as social duties, and male and female bodies as loci of preventive and repressive interventions. But the virility of the social body, like that of the individual male, was seen to depend crucially on women.<sup>54</sup>

Horn's account illustrates that physical bodies in general and the female body in particular were seen as flawed, and constructed as objects of public health concern. This legitimized totalitarian state intervention into the private sphere through predictive science, technology, and management. Based on the concept of social defense, the demographic campaign redefined the relationship between the individual and the state through legislative measures and social policies which I discuss in the next section.

The regime's demographic campaign affected women in general and motherhood in particular through interventionist measures which enforced natalism, hygienism and eugenics. Although unprecedented in their totalitarian nature and approach, they also offered possibilities for women in improving their welfare, modernizing motherhood and participating in mass organizations. Mussolini as a socialist supported birth control but changed his position as a fascist dictator, and the fascist regime's reconciled with the Catholic Church through the Lateran Pacts in 1929.<sup>55</sup> The fascist regime aimed to increase the birth rate and to raise a healthy population through both punitive and positive measures. As part of the Laws on Public Safety, Rocco's Penal Code of 1931

included a section called “Delitti contro l’integrità e la sanità della stirpe [Crimes against the wholeness and health of the race].<sup>56</sup> This suggests that besides the increase in population, the concern about the health of the race —eugenics had gained momentum. Punitive measures targeted contraception and abortion. Through Articles 545 to 551 and 555, abortion was criminalized, leading to sentences between two and five years for both the woman and the person who executed the abortion. Contraception was regulated by Article 553 that prohibited the circulation of information and its distribution.<sup>57</sup> Through this repressive legislation, women’s choices of reproduction and control over their own bodies were severely limited. Women were put in situations of illegality and of risking their health and death when they faced an unwanted pregnancy. This social control over women, as a result of its ideological subordination, clearly showed its totalitarian character. The regime also implemented positive measures to increase the birth rates including material and financial rewards for prolific mothers: tax exemptions based on family size (1933), federal loans depending on number of children, child allowances (1936), fertility bonuses, and maternity insurance (1939).<sup>58</sup> The marriage age was lowered with the notion that young women produce healthier offspring. Single and unmarried mothers were financially supported, giving them potentially more independence from traditional authorities like the peasant patriarch. Financial aid was also given to working mothers to ensure their rest in pre- and postnatal periods. These measures indicated a centrally organized maternity care that had been absent in pre-fascist time.<sup>59</sup> State intervention diminished legal distinctions between legitimate and illegitimate offspring.<sup>60</sup> However, these measures were totalitarian as well, as Corner points out, since who was included or excluded from rewards was often the result of political arbitrariness.<sup>61</sup> The demographic campaign also attempted to regulate other spheres of women’s lives and of society. Based on the rhetoric of virility, the

regime attempted to drive women, especially middle-class women in professional employment, out of the workforce because of its “sterilizing effects.” Married women were excluded from certain jobs. Another provision of the demographic campaign, which I do not discuss in detail here, was the restriction of migration through the ruralization and anti-urbanization campaign in the late 1920s.

The establishment of the welfare state provided an organizational infrastructure for the demographic campaign with its goal to build a “strong” and “healthy” nation. Because the rural regions of Southern Italy were poorer and less developed, Italy as a whole had higher infant and maternal mortality and morbidity than many other countries. In terms of infant mortality, the Italian rate was the highest among European nations; in 1930, there were about 106 deaths per 1000 live births while Germany had 85 deaths and France 76 deaths for the same year.<sup>62</sup> This development undermined the regime’s efforts to increase the population, leading to the establishment of ONMI (the National Agency for Maternity and Infancy) in 1925. As the President of ONMI between 1931 and 1937 Sileno Fabbri stated, ONMI’s mission was to intervene through science “before mother or infant suffered moral and physical harm.”<sup>63</sup> This is reflected in the variety of services provided by ONMI for pregnant and nursing mothers, and children, ranging from educational measures to avoid illegitimacy and to encourage breast feeding to the establishment of health care clinics for pregnant women, mothers, and children.<sup>64</sup> New health provisions of science and hygiene led to the medicalization of childbirth which threatened the status and practices of traditional midwives.<sup>65</sup> Furthermore, the creation of social work schools led to the professionalization of pediatric, obstetric and nursing practices.<sup>66</sup> These measures of fascist family welfare, as De Grazia argues, paternalized increasingly women, making women of all classes feel “inadequate, anxious and dependent.”<sup>67</sup> The propaganda poster of ONMI “Put your

Maternity and your Offspring under ONMI's Protection" reinforces this notion, not only through its verbal statement but also its visual image.<sup>68</sup> It disproportionately portrays the size of the "Duce," leaning over a mother who is nursing her child. The different positions and body postures reflect a disparity in power: The mother sits and is of smaller body constitution than Mussolini.

The poster's connotation evokes paternalistic attitudes towards women.



Despite the national significance of the demographic campaign, the agency was underfunded, relying on private donations and the assistance of volunteers, primarily from members of other fascist women's groups. These women came usually from a middle class and upper-class background because they could afford to volunteer their services to the party and the cause of the nation. Women outside of the family structure such as single

mothers, poor widows and those women whose husbands for different reasons could not provide for them tended to be targeted by ONMI. Female middle- or upper class 'experts,' as reflected in the image of the donna fascista, were perceived by working class and peasant women as intervening into private homes. These dynamics are illustrated in Saraceno's findings:

The attempts by the fascist 'ladies' to indoctrinate working women on the best ways to rationalize housework and on how to have a lovely home must have seemed similarly ridiculous and insulting. An elderly riceworker I interviewed some time ago still had bitter memories of this.

This suggests that social class played an important role within the framework of gender, supporting the notion of the complex and contradictory relationship between Italian women and the fascist regime. In addition to gender, lower class women were also controlled based on social class and party.<sup>70</sup> Welfare services thus served also as social controls in extending the regime's network of surveillance of the population in general and lower class women in particular.<sup>71</sup> Yet, ONMI like other female fascist groups had a male-dominated hierarchy in which women were excluded from real political power. As Willson stated, "the only sphere where Fascist women ever had real power was over other women, the poorer women who were the recipients of party welfare."<sup>72</sup> As Italy's first public service related to the welfare of mother and children, ONMI redefined motherhood and its social meaning. Welfare services represented two major themes which characterize not only the fascist construction of motherhood but also the relationship between fascism and women: On the one hand, it legitimized totalitarian government intervention into the previously private sphere of the home. Furthermore, welfare services excluded certain groups of women who did not conform to fascist ideology or racial standards. Jewish mothers and children did not benefit from ONMI welfare since the anti-Jewish race laws of 1938.<sup>73</sup> Based on fascist ideology, women's welfare was subordinated to the children. On the other hand, it contributed to the modernization of motherhood and the mobilization of middle and upper class women. However, these welfare services were 'gendered' in their nature because they included activities such as child-bearing, nurturing, caretaking, and home-management which were predominately associated with the domestic sphere of women's work. As a result, the fascist regime contradicted itself: In the process of socializing women to become more effective 'angels of the hearths,' women were increasingly removed from the 'hearth' in pursuing public roles. This contradiction increased

further with the growing number of female mass organizations which, in addition to welfare services, offered women a variety of opportunities outside the realm of the home.

In the course of the 1930s, more and more women increasingly participated in a variety of female mass organizations. In addition to providing welfare services, these mass organizations aimed to build consensus along different age groups, social groups, and activities. By the outbreak of WWII, twenty five percent of the female population aged twenty and over were organized in women's organizations.<sup>74</sup> As chart 3 (see appendix) shows, the enrollment of different female youth and women's organizations—Little Italians, Young Italians, Young Fascists, Women Fascists, Rural Housewives, and Women Workers—increased significantly between 1925 and 1942.<sup>75</sup> These women-only organizations (*fasci femminili*) were modeled after the Women in the National Fascist Party (Partito Nazionale Fascista, PNF). The PNF was the first and largest *Fasci Femminili* group with a truly mass female membership; it combined political propaganda with practical instructions to improve domestic science, child-care and hygiene.<sup>76</sup> As Willson states, “from 1932, it was compulsory for every local party branch to have a *Fascio Femminille*.”<sup>77</sup> The organization of the *Massaie Rurali* (MR), another section of the *fasci femminili*, illustrates the regime's mission “to go to the people” as the predominant theme of the totalitarian mass mobilization during the 1930s. It provided extensive training programs that aimed, as Willson states, “to give moral, social and technical assistance to rural women, promote technical education on small-scale farming methods as well as domestic science, childcare and craft manufacturing and to discourage the rural-urban shift.”<sup>78</sup> In recruiting women, the regime lured women with moral and material rewards. Women's services to the state, whether in form of their labor or of motherhood, were promoted as “patriotic duty” and “sacrifice.”<sup>79</sup> Women's participation in mass organizations increased conflict between the

family and the state: women pursued a public role in serving the state while the state intervened in the home, taking over women's traditional roles.<sup>80</sup> These contradictions can be seen in a variety of other examples: Female youth and women's organizations such as SOLDO offered sports activities as illustrated in the image of the "donna sportiva [sports woman]" which contradicted the fascist ideology of gender, of morality, and thus of virility.<sup>81</sup> Some fascist women were able to participate in international women's conferences related to welfare issues. This resulted in a paradox: while the regime ideologically domesticated women, keeping them in the home as mothers and wives, these mass organizations gave many women for the first time a public –professional– role, outside the home.

This paper deconstructed some contradictions inherent to the ideological, social, political and cultural realm of fascist maternity in Italy during the interwar period. In a cause and effect relationship, fascist values were intrinsically linked to the concept of sex and gender. Fascist gender ideology rested on the belief of women's subordination to men in the gender hierarchy. The fascist myth of the nation reinforced fascism's national and imperial goals. In conjunction with the fascist gender ideology, the ideology of nationalism legitimized the social reconstruction of the previously private into a public sphere that could be targeted by scientific state intervention. The process of controlling reproduction reinforced patriarchal power relationships of the family and of the society, social control, and suppression. Women's identities and roles were reduced to their 'biological destiny.' In this way, motherhood was the instrumental means of the fascist regime to achieve nationalist and imperial ends. However, the fascist construction of motherhood included also modernizing elements which varied depending on women's class, age, race, and residence. Welfare services modernized motherhood in terms of medicalization and professionalization. Female mass organizations provided women



(especially middle-and upper-class) new possibilities of professional careers and public roles; paradoxically, this occurred in the very process of socializing other women into the role of motherhood. However, this mobilization was limited and differed widely among diverse groups of women. Women did not have real political power in these organizations; leadership positions were mainly preserved for men. These mass organizations did not play a political role but their functions were social and ideological in “nationalizing” the female masses.

The regime did not exist in a vacuum; it evolved during the interwar period and responded to internal and external forces. Originating from Catholic traditions, the fascist regime reinvented motherhood and its social meaning to reestablish patriarchal power relationships, and to respond to changing social, economic and political realities. The grievances of the economic depression could not have been managed without the welfare services provided by women. Corporate interests depended on cheap female labor for the advancing industrial sector. Therefore, the fascist ideology of virility, as reflected in the ideological imprint of the demographic campaign, was never fully implemented. Since the beginning of the 20th century, liberal governments—in Italy and other European states—and the Roman Catholic Church feared the negative effects of modernization and of industrialization on the fertility rate. (In Italy, the legislation of the Rocco Code was in place until the 1970s, showing continuities of demography and concepts of motherhood.)

The fascist approach, however, to control women’s bodies for national, imperial causes was unprecedented. Abortion and contraception were criminalized; this was enforced through state institutions. Through mass organizations and scientific practices, the welfare state redefined the relationship between women and the state, reflecting the nature of the fascist dictatorship. This constituted a new –totalitarian– form of patriarchy, leading

to a different level of social control and surveillance. However, dynamics changed over time; with the Ethiopian war in 1935, the fascist regime increasingly relied on the women at the 'home front', and their moral, social, economic contributions. This affected the regime's perspectives about women and mothers, granting them more societal status and 'rolling back' some of its initial policies such as limiting women's work.

My three themes discussed the construction of maternity, showing the contradictory nature of the fascist regime. Fascist gender policies reflected the totalitarian nature of the fascist regime. A critical debate about the nature of fascism must continue in order to prevent the normalization and historicization of fascism, and ultimately to protect democracy from different kinds of totalitarianism.

#### Notes

<sup>1</sup> Sabine Kittel, "Review of *Women, Gender, and Fascism in Europe, 1919-1945*," by Kevin Passmore ed., *European Journal of Women Studies* 12 (May 2005): 250.

<sup>2</sup> See for example Renate Noether, "Italian Women and Fascism: A Reevaluation," *Italian Quarterly* 25 (Fall 1982): 69-80.

<sup>3</sup> Kevin Passmore, "Introduction," ed., *Women, Gender, and Fascism in Europe, 1919-1945* (New Jersey: Rutgers University Press), 1-11.

<sup>4</sup> Claudia Koonz, "The Fascist Solution to the Woman Question in Italy and Germany," Renate Bridenthal, Claudia Koonz (eds), *Becoming Visible: Women in European History*, 2d (New Jersey: Houghton Mifflin Company, 1987), 499-528.

<sup>5</sup> Gisela Bock, "Zwangsterilisation im Nationalsozialismus: Studien zur Rassenpolitik und Frauenpolitik (Opladen: Westdeutscher Verlage, 1986); Jill Stephenson, *The Nazi Organisation of Women* (New York and London: Barnes and Noble, 1981) cited in Kevin Passmore ed., *Women and Fascism*, 177.

<sup>6</sup> Durham, 4.

<sup>7</sup> Koonz, "The Fascist Solution."

<sup>8</sup> See Leslie Caldwell, "Reproducers of the Nation: Women and the Family in Fascist Policy," in *Rethinking Italian Fascism: Capitalism, Populism and Culture*, ed. David Forgacs (London: Lawrence and Wishart, 1986), 101-41.; Herbert Kitschelt, *The Radical Right in Western Europe. A Comparative Analysis* (Ann Arbor: University of Michigan Press, 1995) is about fascism as anti-feminist.

<sup>9</sup> See for example Martin Durham, *Women and Fascism* (New York, NY: Routledge, 1998); Kevin Passmore, ed., *Women, Gender, and Fascism in Europe, 1919-1945*; Klaus Theweleit, *Male Fantasies II. Male Bodies: Psychoanalysing the White Terror* (Cambridge: Polity Press, 1989) on the Freikorps; George L. Mosse, *The Image of Man: The Creation of Modern Masculinity* (Oxford: Oxford University Press, 1996) on the comradeship in the Maennnerbund; Stanley Payne sees it as an extreme form of male chauvinism; Kate Millett, *Sexual Politics* (London: Rupert Hart Davis, 1971) argued Nazism as derived from male psychology; cited in Durham, 180.

<sup>10</sup> Joan Scott Wallach, "History as a useful Category for Historical Analysis," *American Historical Review* 91 (1986): 1053-75.; as cited in Kevin Passmore, ed., *Women and Fascism*, 178.

<sup>11</sup> Luisa Passerni, *Fascism in Popular Memory: The Cultural Experience of the Turin Working Class* (Cambridge: Cambridge University Press, 1987); Willson Perry, "Italy," in *Women, Gender, and Fascism in Europe, 1919-45*, ed. Kevin Passmore (New Jersey: Rutgers University Press, 2003), 11-32.

<sup>12</sup> This term originated from Marxist theory to describe the behavior of the masses. According to Gramsci, the masses are influenced by two kinds of consciousness— a theoretical one and a practical one— which can conflict with each other. See for further discussion, for example, Laurence Cox, "Gramsci, Movements, and Method: The Politics of Activist Research," in *Fourth International Conference on Alternative Futures and Popular Protest. A Selection of Papers from the Conference*, eds. Colin Barker and Mike Tyldesley (Manchester: Manchester Metropolitan University, 1998)

<sup>13</sup> Victoria DeGrazia, *How Fascism Ruled Women: Italy, 1922-1945* (Berkeley, CA: University of California Press, 1992), 14.

<sup>14</sup> Perry R. Willson, *The Clockwork Factory: Women and Work in Fascist Italy* (Oxford: Clarendon Press, 1996), 11-13; Perry R. Willson, "Women in Fascist Italy," in *Fascist Italy and Nazi Germany: Comparisons and Contrasts*, ed. Richard Bessel (Cambridge: Cambridge University, 1996), 92.

<sup>15</sup> Roger Griffin, "Giovanni Gentile: Fascism as a Total Conception of Life," in *Fascism* (Oxford: Oxford University Press, 1995), 53-54.

<sup>16</sup> Lucia Re, "Fascist Theories of 'Woman' and the Construction of Gender." in *Mothers of Invention: Women, Italian Fascism and Culture*, ed. Robin Pickering-Iazzi ( Minneapolis: University of Minnesota Press, 1995), 82.

<sup>17</sup> *Ibid.*, 82.

<sup>18</sup> Giovanni Gentile, quoted in Lucia Re, "Fascist Theories of Women," 83.

<sup>19</sup> Giovanni Gentile, trans. and quoted in Lucia Re, "Fascist Theories of Women," *Ibid.*

<sup>20</sup> *Ibid.*, 85.

<sup>21</sup> Ferdinando Loffredo, *Politica della famiglia* (Milan: Bompiani, 1938); translated and quoted in Lucia Re, "Fascist Theories of 'Women,'" 87.

<sup>22</sup> *Ibid.*

<sup>23</sup> *Ibid.*

<sup>24</sup> *Ibid.*, 88.

<sup>25</sup> *Ibid.*

<sup>26</sup> Lucia Re, 89.

<sup>27</sup> Teresa Labriola, "Il nostro programma," *La donna italiana* 6, no. 12 (December 1929): 654-55., as cited in De Grazia, 249.

<sup>28</sup> V. De Grazia, *How Fascism Ruled Women*, 238.

<sup>29</sup> Barbara Spackman, "Fascist Women and the Rhetoric of Virility" in *Mothers of Invention: Women and Italian Fascism and Culture*, ed., Robin Pickering-Iazzi (Minneapolis: University of Minnesota Press, 1995), 100.

<sup>30</sup> Claudia Koonz, "The Fascist Solution to the Woman Question in Italy and Germany." In *Becoming Visible: Women in European History*. 2d. ed., Renate Bridenthal, Claudia Koonz and Susan Stuard (Lawrenceville, New Jersey: Houghton Mifflin Company, 1987), 500.

<sup>31</sup> Robin Pickering-Iazzi, "Introduction: Inventions of Women's Making, in History and Critical Thought," ed., *Mothers of Invention: Women, Italian Fascism and Culture* (Minneapolis: University of Minnesota Press, 1995), ix-xxviii.

<sup>32</sup> George L Mosse, *The Image of Man: The Creation of Modern Masculinity* (Oxford: Oxford University Press, 1996), 155-180.

<sup>33</sup> Benito Mussolini, transl. and quoted in De Grazia, 43.

<sup>34</sup> *Una giornata particolare* [A special day], prod. Carlo Ponti and dir. Ettore Scola, 110 min., Columbia TriStar, 1977, videocassette.

<sup>35</sup> See for further discussion Michael R. Ebner, "The Persecution of Homosexual Men under Fascism," in *Gender, Family and Sexuality: The Private Sphere in Italy, 1860-1945*, ed., Perry Willson (New York: Palgrave Macmillan, 2004), 139-152.

<sup>36</sup> Spackman, 101.

<sup>37</sup> Benito Mussolini, "Machina e donna," *Il Popolo d' Italia*, 31

August 1934, cited in Sandro Bellassai, "The Masculine Mystique: Antimodernism and Virility in Fascist Italy," *Journal of Modern Italian Studies* 10 (September 2005), 317.

<sup>38</sup> Ibid.

<sup>39</sup> Bellassai, 335.

<sup>40</sup> Robin Pickering-Iazzi, "Introduction," xi.

<sup>41</sup> *Strapaese's Nemesis Cocktail (The Crisis Woman)*, 1931 (accessed 25 October 2006); from <http://images.google.com/imgres?imgurl=http://webpage.pace.edu/nreagin/F2005WS267/RimmaTsvasman/women%2520cocktail.jpg>; internet.

<sup>42</sup> Bellassai, 314.

<sup>43</sup> Roger Griffin, "Fascism as the Creator of the Third Italian Civilization," in *Fascism*, 56.

<sup>44</sup> Benito Mussolini, 'Il discorso di Napoli' [The Naples Speech], 24 October 1922, *Il Popolo d'Italia*, 25 October 1922, cited in Roger Griffin, *Fascism*, 43-44.

<sup>45</sup> Carl Ipsen, *Dictating Demography: The Problem of Population in Fascist Italy* (Cambridge: Cambridge University Press, 1996), 67.

<sup>46</sup> Benito Mussolini, "Discorso dell' Ascensione," May 26, 1927, *Il Popolo d'Italia*, 26 May 1927, transl. and quoted in John Pollard, "Mussolini's 'Speech of the Ascension,'" *The Fascist Experience in Italy* (New York: Routledge, 1998), 78-79.

<sup>47</sup> Ipsen, 79.

<sup>48</sup> De Grazia, 46.

<sup>49</sup> *Il Popolo d'Italia*, 26 May 1927. Trans. and Quoted in John Pollard, "The Policy of Ruralization," *The Fascist Experience in Italy*, 79.

<sup>50</sup> Patrizia Albanese, *Mothers of the Nation: Women, Families, and Nationalism in Twentieth Century* (Europe Toronto: University of Toronto Press, 2006), 180.

<sup>51</sup> Albanese, 190.

<sup>52</sup> Chiara Saraceno, "Redefining Maternity and Paternity: Gender, Pronatalism and Social Policies in Fascist Italy," in *Maternity and Gender Policies: Women and the Rise of the European Welfare States, 1880-1950s*, ed. Gisela Bock and Pat Thane (New York: Routledge, 1991), 196-212.

<sup>53</sup> David G. Horn, *Social Bodies: Science, Reproduction and Italian Modernity* (Princeton: Princeton University Press, 1994), 14-15.

<sup>54</sup> Horn, 65.

<sup>55</sup> Caldwell, 115.

<sup>56</sup> Caldwell, 121.

<sup>57</sup> *Ibid.*

<sup>58</sup> Saraceno, 197.



<sup>59</sup> Carl Ipsen, *Dictating Demography: The Problem of Population in Fascist Italy* (New York: Cambridge University Press, 1996), 175-178.

<sup>60</sup> V. De Grazia, 61.

<sup>61</sup> Paul Corner, "Italian Fascism: Whatever Happened to Dictatorship?" *The Journal of Modern History* 74 (June 2002): 340-41.

<sup>62</sup> Caldwell, 122.

<sup>63</sup> Quoted in De Grazia, 93.

<sup>64</sup> Caldwell, 123.

<sup>65</sup> See for further discussion Alessandra Gissi, "Between Tradition and Profession: Italian Midwives during the Fascist Period," in *Gender, Family and Sexuality: The Private Sphere in Italy, 1860-1945*, ed., Perry Willson (New York: Palgrave Macmillan, 2004), 122-134.

<sup>66</sup> De Grazia, 59.

<sup>67</sup> De Grazia, 60.

<sup>68</sup> ONMI Maternita ed Infanzia, *Put your Maternity and your Offspring under ONMI's Protection*, (1938); from <http://images.google.com/imgres?imgurl=http://webpage.pace.edu/nreagin/F2005WS267/RimmaTsvasman/women%2520cocktail.jpg> (accessed 25 October 2006); Internet.

<sup>69</sup> Saraceno, cited in “Going to the People,” in *Peasant Women and Politics in Fascist Italy: The Massaie Rurali*, Perry Willson (London: Routledge, 2002), 90.

<sup>70</sup> Saraceno, “Redefining Maternity and Paternity,” 207.

<sup>71</sup> Philip Morgan, *Italian Fascism, 1919-1945* (New York: St. Martin’s Press, 1995), 114.

<sup>72</sup> Willson, “Italy,” 25.

<sup>73</sup> Saraceno, 209.

<sup>74</sup> DeGrazia, 265.

<sup>75</sup> Data from V. De Grazia, Chart 3, 248.

<sup>76</sup> *Ibid.*, 26.

<sup>77</sup> Willson, “Italy,” 18.

<sup>78</sup> Willson, *Peasant Women and Politics in Fascist Italy: The Massaie Rurali* (London: Routledge, 2002), 3.

<sup>79</sup> Saraceno, 209.

<sup>80</sup> Koonz, 501.

<sup>81</sup> Willson, “Women in Fascist Italy,” 80.

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Chart 3 - Enrollments in the fascist female youth and women's organization, 1925-1942. *Compendio Statistico*, 1938. Data from De Grazia. *How Fascism Ruled Women: Italy, 1922-1945*, 248. Berkeley, CA: University of California Press, 1992.

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**Mandy Kaempf**

In 1996, I graduated from a high school called "Sportgymnasium" in Oberhof which is not far away from my hometown, Steinbach-Hallenberg. In December 2006, I graduated from UAA with a BA, double-majoring in history and sociology with a minor in Women's Studies. During my undergraduate studies, I was a student-athlete competing in three different sports: track, cross country and skiing.

My paper was written in my senior seminar course in History with Professor Bill Myers. Writing this paper was a particularly rewarding experience for me because it combined several of my academic interests and has contributed to my plans to enter a graduate program in historical sociology.



# Translation from Russian to English: The Nature-Ethic Park 'Beringia'—Results and Perspectives.

*Jean Kollantai*

Russian 301: Advanced Russian I  
Dr. Susan Kalina, Professor

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Prepared for the Beringia Days Conference – 2006  
by the Park Director, Natalya Kalyuzhina

## From the history of the creation of the park

The creation of a complex of protected territories and aquatic areas in the eastern part of the Chukotka Peninsula is solving the problem of the preservation of the natural and cultural heritage of Beringia on the Russian side.

The idea of the creation of a park in the region of the Bering Strait came from the unity of territory, the commonality of the flora and fauna, the exceptional biodiversity of living nature, the necessity of preserving the natural heritage, the commonality of the cultural heritage of the native peoples populating the region.

As is already well known, this was preceded by the signing by the presidents of the US and the USSR in June, 1990, of an agreement about the creation of an international nature park in the region of the Bering Strait.

The history of the nature-ethnic park "Beringia" constitutes 13 years. The official date of the creation of the Park is considered to be January 27, 1993.



The territory of the park encompasses two regions: the Chukotskiy and the Providenskiy. The overall area is 3,053,300 hectares including the aquatic area along the shorelines. The park's territory includes about 100 ancient settlements and nomad campsites, a large number of ritual structures, monuments of nature.

The territory of the park represents the most important crossroads of migratory routes of land and sea organisms, and in flora it is the richest area of the Arctic world. The repeated migrations of the ancient hunters, traveling across the land bridge to the North American continent, passed here. This is the center of the origin and growth of the unique ancient Bering Sea maritime hunting culture, which to this day is the basis of the Chukchi and Eskimo life. Three of four millennia of unbroken cultural continuity are traced here. In essence, all of this territory represents a gigantic complex of archeological and historical monuments.

#### Commentary on the moving of the park management to Provideniya

Until this year, the office of the director of the park was located in Anadyr. In the course of the last 3 years, the director of the park was Boris Innokentevich Vdovin, who in the beginning of the 1990's participated in the work of the development of the technical-economic feasibility study in the capacity of chief planner. A certain amount of work was accomplished through this time period. Many things are still listed as initiatives and projects. But a general strategy of park activities, mapped out in phased steps, was produced.

In 2004 a few changes were made in the activities of the park, and a new jurisdictional address was approved. In the spring of 2006 the office of the director of the park moved to Provideniya and today carries out its activities in its immediate territory.

The office is located in the center of the town, and has space in it equipped for work and for a visitors center.

Because of Boris Vdovin's return to his permanent place of

residence in St. Petersburg I began as the director of the park in June of this year.

A little about myself. I have been in Chukotka since 1985. I worked as a teacher in national villages in the Provideniya Region: an Eskimo settlement, New Chaplino, and a Chukchi settlement, Enmelen. Working in the sphere of nature preservation is new to me, is extremely interesting, and answers the call of my soul.

### Activities of the park

The main goals and tasks in the activities of the park:

- the preservation of typical and unique natural complexes and sites;
- the preservation of monuments of archeology, history, culture and other sites of ancient Beringia;
- the organization of ecological education for the public
- the development and incorporation of the scientific method of protection and rational use of the natural and cultural heritage.

The territory of the park includes two branches, the Providenskiy and Chukotskiy branches, with fixed areas for observation and supervision by the inspectors. Mainly the areas supervised by the inspectors are located along the coast in 9 populated settlements. There are 12 inspectors. Mainly they are indigenous people of the villages, genuinely enthusiastic, with great knowledge of the places entrusted to them and having good contact with the residents and greatly respected by them. Their work is difficult and at times dangerous. The inspectors' supervision encompasses a large territory, and they use machinery—car, snow machine, whaleboat and dogsled. We do everything possible to ease their work, and it is extremely important to ensure that they are outfitted and equipped. We rely on the help of the Department of Industry and Agriculture of the Chukotka Autonomous Okrug, which always provided all possible assistance and support.

The main basis of the inspectors' work is monitoring the condition of the natural and cultural environment. Besides this they record compliance by enterprises, individual citizens and members of the expeditions with the nature preservation regime in the territory of the park.

In the summer the inspectors work with tourism and scientific organizations. The results of the work of the inspectors have already found reflection in a series of monographs published in past years. A standard program of observation was developed for improving the work of the inspectors with scientific organizations. On its basis individual programs were created for every inspector to inventory local distinctive features and the character of objects.

Every inspector, in accordance agreement with this program, carries out regular observations of:

- events of nature, for example, the first snow, smoke from tundra fires;
- wildlife: the condition, number, and composition of species of walrus species in their breeding grounds;
- the condition of the cultural heritage, making recordings of reminiscences jointly with the museum's employees;

The following objects/sites require special consideration and observation:

- the ancient Eskimo settlement of the 14th-20th centuries in Avan;
- Cape Chukotka;
- the Yien Spit (Plover), a site with a high concentration of monuments of nature, history and culture;
- the Imtyk Lagoon, a site of a number of ancient settlements and bird rookeries;
- the Senyavin Strait, a monument of nature and culture;
- Yttygran Island, where there is a well-known cultural monument "Whalebone Alley" ;
- the special types of vegetation;
- preservation of the subsistence uses of nature—reindeer herding, the

household use of dog sledding, whale and walrus hunting, fishing;  
• national holidays.

### Interesting findings

The inspectors often make interesting findings and discoveries in the course of their work.

So, for example, in the region of the Chaplino hot springs during an investigation of a coastal strip of land from Cape Sivolkut, an Eskimo settlement was found which had been previously unknown in the literature and other sources. It was located on a high sea cliff, where there the traces of 2-3 semi-subterranean dwellings, a few meat pits and platforms for contemporary Eskimo stationary yarangs (tents) were distinguishable. The sea cliffs exposed the cultural layer in the place where the semi-subterranean dwellings were, and inside, stumps from posts made from the lower jawbone of the Bowhead whale were well-exposed. It was suggested that the settlement be called East Sivolkut (Sivolkut I), since on the western side of the cape there also probably would be a settlement, and to place it in the register of monuments of history and culture, to conduct further research on the settlement. Probably it is one of many settlements of the Unazygmyt (Chaplino Eskimos).

### Publication of the informational leaflet “Beringia”

In 2004 the “Beringia” park began publication of an informational leaflet for the coordination of the work of the inspectors. It touches on the main events in the life of the park, gives useful advice and recommendations for the organization of ecological monitoring. The inspectors use the information from the leaflet in their work and for discussions with the population. Currently seven issues have been published. Publication of the leaflet is planned to continue, since many local inhabitants are interested in the information received from “Beringia” park.

## Main problems

In the process of the work of the inspectors and as a result of their observation, a number of problems are revealed which are related to the state of natural and cultural diversity. Thus, the increase in the process of climatic warming has led to the erosion of the coastlines. With this has come the active destruction of archeological monuments — cultural layers and remnants of ancient settlements. At the location of the ancient Eskimo settlement Kivak in the last 50 years 15 meters of coastal land had eroded. It's possible to compare how in just a year the place of an ancient settlement had deteriorated. The southern shore of the spit of Yien had deteriorated along with an Eskimo and more ancient settlement. At the place of the settlement of Avan strong storms literally wash away dwellings right before our eyes. At each visit the inspector records the collapse of the small masses of unstudied complex of ancient structures.

Yandogai, not far from Lavrentiya, and many other places are in this disastrous state.

Taking into consideration that the majority of the ancient archeological monuments is found along the coast of the eastern part of the Chukotka Peninsula, the loss of the evidence of the development of the ancient Bering Sea and more ancient cultures becomes irreplaceable. It is imperative to develop a plan for saving everything that can be saved. The resources of the park inspectors are extremely limited. In the better circumstances they can only record in photos or on video, to reflect the intensity of destruction in their observations.

Unfortunately, the washout of the sea coast and the disappearance of the freshwater Lake Koralskoe in the Chukotskiy Region was recorded last year.

Some organizations interested in this problem have already undertaken some efforts. In July-August of this year (2006) in the territory of the Providenskiy Region an archeological group under the direction of history professor Alexander Orekhov carried out salvage-rescue excavations in the ancient Eskimo settlement of Kivak. In all

they gathered 2700 objects of archeology, dating to the epoch of the ancient Bering Sea and Punuk. The main materials were taken from the talus of the cultural layer.

Also a trip to the Stone Age site of the Puturakh was carried out.

In Lavrentiya a group of scientists is working, carrying out observation of the permafrost.

In relation to the historical monuments, there exists not only the factor of nature, but unfortunately, a human one. This is the independent excavation of the ancient settlements by inhabitants of the nearby villages. The inspectors can stop this only by strengthening their educational work with the local population, and continuing cooperation with the local organs of authority and control and elders' councils.

#### Scientific-research work in the territory of the park

Scientific-research activity is conducted in the area of the park.

In 2005 a Swedish scientific expedition worked here, as well as American geologists. Information about the use of mushrooms by the local inhabitants was collected. In the last month in the office of the park worked with representatives of the Russian International Academy of Tourism with the purpose of scientific research on the resources of the territory of the park for the development of tourism. They used the material in the library of the park and visited one of the prospective places for the creation of an international youth camp, the Chaplino hot springs. Ongoing scientific-research work on the territory and the aquatic area of the park is being carried out by employees of Churkotka Branch of the Pacific Scientific Research Fisheries Center. In April of this year (2006) the directorate of the park hosted a group of students from Iowa in our visitors center. The

students were studying the Bering Sea culture. Many of them used materials from the archives of the park, and were very appreciative to Boris Vdovin for his interesting information and warm welcome.

### Main directions

One of the tasks of the park is the creation of conditions for regulated ecological tourism and recreation in the natural conditions. Attempts to involve the Chukotskiy Region, and in particular, the territory of the park, in the sphere of tourism currently have a rather unsystematic character. It is possible that this is the result of the general condition of the tourism industry in our country. But we are sure that the development of tourism in Chukotka is a promising matter. It is important to find correct and optimal decisions in the first and following stages of organization, to take into account the specifics of the place. Here the park can offer concrete help in providing consultation on the state of natural and ethnic factors, to provide more detailed information about the possible difficulties, to work out informational leaflets.

Over a period of a number of years, the nature-ethnic park "Beringia" has worked in close cooperation with the Museum of the Beringian Heritage. The goals and tasks of the park and of the museum activities mainly coincide. They carry out consultation, joint trips to places of ancient settlements. The theme of Beringia constantly is present in excursions and in lectures of the museum, and the Beringia exposition at the museum is being expanded.

Next winter an educational seminar is planned for the inspectors of the park. Materials and resources of the museum will be used. In order to organize such a seminar it is necessary to involve specialists from the Okrug. Also it is desirable to continue cooperation with the National Park Service of the U.S. in the area of training and educating staff.

In the plan of work for the park is the formation of a library fund,

which today has 500 units.

An important avenue in the further work of the park is education. The park has enough resources to involve the children and young people in ecological education, to work in cooperation with the educational institutions of the regions, to create a youth club based at the park. There are also broad possibilities in ethnographical studies.

The issue of the preservation of the cultural heritage of the ancient peoples is very real at the present time. One prominent person said, "When a person dies, the whole universe dies." Unfortunately, the elders are dying, taking with them an enormous amount of information which has not been claimed by the succeeding generation. The park inspectors carry out work on the collection of ethnographic materials. Over the period of the past two years they have taken part in a joint project with the museum, called Faces of Chukotka, a collection of images of the native inhabitants of Chukotka.

Interest in the unique, two millenniums long Bering Sea culture and the cultures of Okvik and Punuk that replaced it grows with each day during around the world. People who visit even once cherish indelible impressions of the beauty of this place, the living combination of contemporary and ancient, of being a part of the ecological and ethnic uniqueness of the region, its significance in the history of the development of mankind. For this, in order to have the possibility of getting information on all the natural complexes and sites that have remarkable historical, ecological, cultural and aesthetic value, we work. We are always open to cooperative efforts with those who will necessarily make use of the riches of the territory for nature preservation, educational, scientific-research and cultural purposes. And also count on their help, support and understanding.



This piece is the translation from Russian to English of the written version of a presentation by Natalya Kalyuzhina at the Beringia Days International Conference held in Anchorage in September, 2006, sponsored by the Shared Beringian Heritage Program of the National Park Service. [www.nps.gov/akso/beringia](http://www.nps.gov/akso/beringia)



**ПРИРОДНО-ЭТНИЧЕСКИЙ ПАРК  
«БЕРИНГИЯ» -**

**ИТОГИ И ПЕРСПЕКТИВЫ**

**Подготовлено для конференции «Дни Берингии –  
2006**

**Директор ГУ ПЭП «Берингия» Н.И.Калюжина**

**Государственное учреждение природно-этнический  
парк «Берингия»**

**п. Провидения**

**2006**

### *Из истории создания парка.*

Задача сохранения природного и культурного наследия Берингии на Российской стороне решается путем создания комплекса охраняемых территорий и акваторий в восточной части Чукотского полуострова.

Идеей создания парка в районе Берингова пролива стало единство территорий, общность животного и растительного мира, исключительное биоразнообразие живой природы, необходимость сохранения природного наследия, общность культур коренных народов, населяющих регион.

Как уже известно, этому предшествовало подписание Президента США и СССР в июне 1990 года соглашения о создании международного природного парка в районе Берингова пролива.

История природно-этнического парка «Берингия» парка насчитывает 13 лет. Официальной датой создания парка считается 27 января 1993 г.

Территория парка охватывает 2 района: Чукотский и Провиденский. Общая площадь - 3053,3 га включая прибрежные акватории. На территории расположено около 100 древних поселков и стойбищ, большое количество ритуальных сооружений, памятников природы.

Территория парка представляет собой важнейший перекресток миграционных путей наземных и морских организмов, флористически это наиболее богатый район мировой Арктики. Здесь проходили неоднократные миграции древних охотников, перешедших по сухопутному мосту на Североамериканский континент. Это центр возникновения и расцвета уникальной древнеберингоморской морской зверобойной культуры, которая

до сих пор является основой жизни чукчей и эскимосов. Здесь прослеживается непрерывная культурная преемственность на протяжении 3-4 тысячелетий. По существу вся эта территория представляет собой гигантский комплекс археологических и исторических памятников.

### **Комментарии к переезду дирекции парка в п. Провидения**

До нынешнего года дирекция парка находилась в г. Анадыре. В течение последних 3 лет парком руководил Борис Иннокентьевич Вдовин, который в начале 1990-х участвовал в работе над его технико-экономическим обоснованием в качестве главного инженера. За этот отрезок времени проделана определенная работа. Многие пока числятся в списке начинаний и проектов. Но выработана общая стратегия деятельности парка, намечены поэтапные шаги.

В 2004 году в деятельность парка были внесены некоторые изменения, утвержден новый юридический адрес. Весной 2006 дирекция парка переехала в п. Провидения и осуществляет сегодня свою деятельность непосредственно на своей территории.

Под офис выделено помещение в центре поселка. Оборудованы места для работы, организован визит-центр.

В связи с выездом на постоянное место жительства в г. Санкт-Петербург Вдовина Бориса Иннокентьевича, с июня этого года директором парка назначена я.

Немного о себе. На Чукотке с 1985 года. Работала учителем в национальных селах Провиденского района: эскимосском - Новое Чаплино, чукотском Эмелен. Работа в природоохранной сфере это новое для меня дело, представляется мне крайне интересным, отвечает зову моей души.

### Деятельность парка

Основные цели и задачи в деятельности парка:

- сохранение эталонных и уникальных природных комплексов и объектов;
- сохранение памятников археологии, истории, культуры и других объектов наследия Берингии;
- организация экологического просвещения населения;
- разработка и внедрение научных методов охраны и рационального использования природного и культурного наследия.

На территории парка размещаются 2 филиала - Провиденский и Чукотский, определены участки для наблюдений и закреплены за инспекторами. В основном инспекторские участки расположены вдоль побережья в 9 береговых населенных пунктах. Инспекторский состав - 12 человек. Это в основном - коренные жители сел, настоящие энтузиасты, великолепно знают вверенные им места, имеют хороший контакт с жителями, пользуются среди них уважением. Их труд тяжелый и порой опасный. Инспекторам приходится охватывать большие территории для наблюдений, используя технику – машина, снегоходы, вельботы и собачьи упряжки. Мы стараемся делать все возможное, чтобы облегчить их труд, крайне важно обеспечить их снаряжением и оборудованием. Но мы надеемся на помощь Департамента промышленной и сельскохозяйственной политики ЧАО, который всегда оказывал нам посильную помощь и поддержку.

Основной работы инспекторов является мониторинг состояния природной и культурной среды. Помимо этого фиксируется соблюдение природоохранного режима предприятиями, отдельными гражданами и экспедиционными группами на территории парка.

В летний период инспектора сотрудничают с туристическими и научными организациями. Материалы работы инспекторов уже нашли отражение в ряде монографий, изданных в последние годы.

Для улучшения работы инспекторов рядом научных организаций была разработана типовая программа наблюдений. На ее основе созданы индивидуальные программы для каждого инспектора с учетом местных особенностей и характера объектов.

Каждый инспектор, согласно своей программе, ведет регулярные наблюдения:

- за природными явлениями, например, первый снег, дым от тундровых пожаров;

- за живой природой – состояние и численность видового состава моржей, сивучей на лежбищах;

- за состоянием культурного наследия, ведут записи воспоминаний совместно с сотрудниками музея;

Предметом особой заботы является наблюдение за такими объектами, как

- древнеэскимосское поселение 14-20 веков на Аване;
- мыс Чукотский;
- коса Ийен (Пlover) – объект повышенной концентрации памятников природы, истории и культуры;
- лагуна Имгук, где находится ряд древних поселений и шпичьи базары;
- пролив Сенявина – памятник природы и культуры;
- остров Иттыгран, где находится широко известный культурный памятник «Китовая аллея»;
- особые виды растений;- сохранение традиционного природопользования – оленеводство, использование в

хозяйстве собачьих упряжек, охота на китов и моржей, рыболовство;

- национальные праздники.

### **Интересные находки**

В работе инспекторов часто встречаются интересные находки и открытия.

Так, например, в районе Чаплинских Горячих ключей во время осмотра береговой полосы от мыса Сиволькут было найдено эскимосское поселение, ранее неизвестное из литературных и других источников. Оно располагается на высоком обрывистом берегу, где различимы следы 2-3 полуподземных жилищ, нескольких мясных ям и площадок под современные эскимосские жилища типа стационарных яранг. Береговой обрыв обнажил культурный слой на месте полуподземных жилищ и внутри хорошо просматриваются пеньки от столбов из нижнечелюстных костей гренландского кита. Было предложено назвать поселение Сиволькут-восточный (Сиволькут I), так как с западной стороны мыса также, вероятно, имеется поселение и внести его в реестр памятников истории и культуры, провести дополнительные исследования поселения. Вероятно, это одно из многих поселений уназигмит (чаплинцев).

### **Выпуск информационного листка «Берингия»**

Для координации работы инспекторов в 2004 году было начато издание информационного листка парка «Берингия». В нем освещаются основные события жизни парка, содержатся полезные советы и рекомендации по организации экологического мониторинга. Материалы листка используются инспекторами в своей работе и при беседах с населением. К настоящему времени вышло в свет 7 номеров. Планируется продолжить выпуск листка,

так как многие жители сел, заинтересовались информацией, полученной из «Берингии».

### **Основные проблемы**

В процессе работы инспекторов и по результатам наблюдений обнаружился ряд проблем, связанных с состоянием природного и культурного разнообразия. Так, усилившиеся процессы потепления климата приводят к активизации абразии (разрушения) берегов. При этом идет активное разрушение археологических памятников – культурных слоев и остатков древних поселений. На месте древнеэскимосского поселения Кивак за последние 50 лет береговая полоса разрушена на 15 м. Можно сравнить, как всего лишь за год было значительно разрушено место древнего поселения. Южный берег косы Ийен разрушается вместе с эскимосским и более древним поселением. На месте поселения Аван сильные штормы буквально на глазах размывают жилища. При каждом посещении инспектор фиксирует обвал небольших масс неизученного комплекса древних строений.

В таком же бедственном положении находится место Яндогай вблизи Лаврентия и многие другие.

С учетом того, что значительная часть древних археологических памятников находится вдоль берега восточной части Чукотского полуострова, потеря свидетельств развития древнеберингоморской и более древних культур становится невозвратимой. Необходимо разработать план спасения того, что еще можно спасти. Возможности инспекторов парка крайне ограничены. В лучшем случае они могут только фиксировать на фото или видео, отражать интенсивность разрушения в своих наблюдениях.



К сожалению, в прошлом году зафиксирован случай размыва береговой косы и исчезновения пресного Корального озера в Чукотском районе.

Уже предприняты некоторые попытки со стороны заинтересованных в данной проблеме структур. В июле-августе этого года на территории Провиденского района археологический отряд под руководством д.и.н. Орехова А.А. вёл аварийно-спасательные раскопки на древнеэскимосском поселении Кивак. Всего было собрано 2700 предметов археологии, датируемые эпохой древнеберингоморья и пунук. Основной материал получен из осыпи культурного слоя.

Также был совершён выезд на стоянку каменного века Путурах.

В Лаврентия работает группа ученых, ведущих наблюдения за состоянием вечномёрзлого грунта.

В отношении исторических памятников существует не только природная проблема, но и, к сожалению, человеческая. Это – самостоятельные раскопки древних поселений жителями окрестных сел. Инспекторам остается лишь усилить информационную работу с населением, продолжать сотрудничество с местными органами управления, советами старейшин.

#### **Научно-исследовательская работа на территории парка**

На территории парка проводится научно-исследовательская деятельность.

В 2005 году здесь работала научная шведская экспедиция, американские геологи, собраны сведения об использовании грибов местными жителями. В прошлом месяце в офисе парка работали сотрудники Российской международной академии туризма с целью научного исследования возможностей территории парка для

развития туризма. Они использовали имеющийся в библиотеке парка материал и побывали в одном из перспективных мест для создания международного молодежного лагеря - в районе Чаплинских Горячих ключей. Постоянные научно-исследовательские работы на территории и в акватории парка ведут сотрудники ЧукотТИНРО. В апреле этого года дирекция парка приняла группу студентов из штата Айова в своем визит-центре. Студенты занимаются изучением берингоморской культуры. Многие из них использовали материалы архива парка, были очень признательны Борису Иннокентьевичу за интересную информацию и теплый прием.

### **Основные направления**

Одной из задач парка, является создание условий для регулируемого экологического туризма и отдыха в природных условиях.

Попытки вовлечь Чукотский регион, и в частности, территорию парка, в сферу туризма на сегодняшний день носят скорее бессистемный характер. Возможно, это является следствием общего состояния индустрии туризма в нашей стране. Но мы уверены, что развитие туризма на Чукотке – дело перспективное. Главное, найти правильные, оптимальные решения на первой и последующих стадиях организации, учитывать специфику места. Здесь парк может предложить конкретную помощь в проведении консультаций по состоянию природных и этнических факторов, дать более полную информацию о предполагаемых трудностях, разработать памятки.

На протяжении ряда лет ПЭП «Берингия» тесно сотрудничает с музеем Берингийского наследия. Цели и задачи деятельности парка и музея в основном совпадают. Проводятся

консультации, совместные выезды на места древних поселений. Тема Берингии постоянно присутствует в экскурсиях и лекциях музея, расширяется экспозиция по вопросам Берингии.

Зимой следующего года намечено проведение обучающего семинара для инспекторов парка. Будут использованы материалы и возможности музея. При проведении такого семинара обязательно планируется привлечение специалистов из округа. Также хотелось бы продолжить сотрудничество со Службой Национальных Парков США в области подготовки и обучения кадров.

В планах работы парка стоит формирование библиотечного фонда, который сегодня насчитывает 500 единиц.

Важным пунктом дальнейшей работы парка стоит образовательная тема. В возможностях парка - привлечение детей и молодежи к экологическому образованию, сотрудничество с образовательными учреждениями районов, создание молодежного клуба на базе парка. Здесь представляются также широкие возможности и в этнографическом направлении.

Проблема сохранения культурного наследия древних народов достаточно актуальна в настоящее время. Один великий человек сказал: «Когда умирает человек – умирает целая вселенная». К сожалению, умирают старики, унося с собой огромную, невостребованную в наши дни подрастающим поколением, информацию. Инспектора парка ведут работу по сбору этнографического материала. На протяжении последних 2 лет участвуют в совместном с музеем проекте под условным названием «Лица Чукотки» - сборе изображений коренных жителей Чукотки.

Интерес к уникальной древнеберингоморской культуре, которая насчитывает около двух тысячелетий и сменивших ее культур оквик и пунук, возрастает с каждым днем по всему миру.

Люди, посетившие эти края хотя бы один раз, хранят неизгладимые впечатления от красоты этого края, живого сочетания современности и древности, от причастности к экологической и этнической уникальности региона, его значимости в истории развития человечества. Для того чтобы была возможность получения информации по всем природным комплексам и объектам, имеющим значительную историческую, экологическую, культурную и эстетическую ценность, мы и работаем. Мы всегда открыты к сотрудничеству с теми, кому необходимо использовать богатство территории в природоохранных, просветительских, научно-исследовательских и культурных целях. А также рассчитываем на помощь, поддержку и понимание.



**Jean Kollantai**

Jean Kollantai graduated from high school in Northern California, and earned her original baccalaureate degree there in the early 1970's. She has worked as a social worker, exchange coordinator, city administrator and non-profit founder and coordinator before and after coming to Alaska in 1981. She has gone back to college along with her sons, with the major and minor she wishes she had stayed with the first time: Russian and History. Her translation was her service learning project through UAA's Community Partnerships program, Katerina Wessels, site coordinator.



# **Proposal to Improve Lighting Conditions at Moose Hill in Nunaka Valley Park**

*Michelle Steffens*

English 212: Technical Writing  
Ms. Angela Anderson, Term Instructor

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**Proposal to Improve Lighting  
Conditions at Moose Hill in  
Nunaka Valley Park**

**For  
Mr. Jeff Dillon, Director  
Municipality of Anchorage  
Parks and Recreation  
120 South Bragaw Street  
Anchorage, AK 99508**

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## **References**

6730 Notting Hill Drive  
Anchorage, AK 99504  
November 8, 2006

Mr. Jeff Dillon, Director  
Municipality of Anchorage  
Parks and Recreation  
120 South Bragaw Street  
Anchorage, AK 99508

Dear Mr. Dillon:

I am submitting the attached proposal requesting an improvement of lighting conditions at Moose Hill in Nunaka Valley Park. As a frequent patron of the park, my concern is the lack of sufficient illumination along the Moose Hill slope and throughout the open field at its base. Concerns especially arise as the darkness of winter begins to set in. After nightfall, visibility is significantly reduced in this park area. For many neighborhood residents, this leads to a subsequent reduction in their sense of safety and security in this area. Furthermore, as this is a popular winter recreation area, there is an increased probability of collision among the sledders, skiers, and snowboarders who use Moose Hill.

My proposed solution is to install three to five electroliers at strategic locations throughout Moose Hill and the open field. This added illumination may help alleviate safety concerns among park patrons and would extend the park usage beyond nightfall. These changes would



encourage more playtime for local children and allow more opportunity for neighborhood social gatherings.

I am submitting this proposal to you because, as director of Parks and Recreation, you have oversight of Municipal park projects. Please feel free to share this proposal with other interested parties. I have enjoyed researching this project and would be happy to answer any questions you may have regarding this proposal.

Sincerely,

Michelle Steffens  
asms29@uaa.alaska.edu

## Executive Summary

Nunaka Valley is a popular east-Anchorage park located in the midst of a densely-populated neighborhood. It is a popular destination for local residents, schoolchildren, sports athletes, and numerous casual recreational users. A landmark feature in the southeastern portion of this park is Moose Hill, as it is commonly referred to. Although in use year-round, Moose Hill is especially known for its attraction of sledders, snowboarders, and skiers in the wintertime. Despite this fact, Moose Hill and the open field at its base are not outfitted with electroliers to properly illuminate the area. Visibility is very poor during winter months, creating several safety concerns among its users. It also limits the park usage to daylight hours which proves to be an inefficient use of space beyond sunset. Furthermore, the lighting design is not consistent with other parks serving similar purposes. One such park is Centennial Park. The hill at Centennial Park is in a more remote location and attracts less users on a daily basis. Despite this fact, Centennial Park is equipped with five electroliers, while Moose Hill has none.

The proposed solution to this problem is to install three to five electroliers throughout the slope of Moose Hill and the open field. To accomplish this task, the proposal would need to go through numerous stages of approval for funding, design, and construction. The actual amount of electroliers needed and their placement would be determined by qualified personnel during this procedure. Based on past projects, the estimated timeframe for completion could be as little as 270 days or as much as 5 years and 90 days. Costs are estimated to range between \$67,000 and \$84,000.

The installation of electroliers at Moose Hill would prove to be a great benefit to numerous individuals. The added illumination

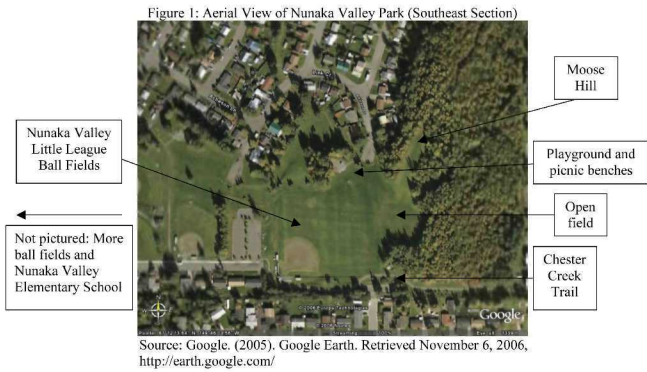
would allow children to play longer hours and would allow more opportunities for social gatherings. It may also increase the sense of safety to park users and to the surrounding neighborhood community. Other benefits may include increased property values of surrounding residencies and a better awareness of wildlife that may enter the area. This project is a worthwhile investment and worth future consideration.

# Introduction

## **Park Location and General Description**

Nunaka Valley Park is a Municipally-owned park located in an east-Anchorage residential neighborhood. This park expands 14.02 acres and is formally classified as a neighborhood-use area according to the National Recreation and Park Association guidelines (Land Design North, Eppley Institute of Parks and Public Lands-Indiana University, Alaska Pacific University, 2006, Appendix A, p. 2). The area this proposal addresses is the southeast portion of Nunaka Valley Park, which is bound by Links Court and Atkinson Drive to the north, a forested region to the east, East 21st Avenue to the south, and the end of Craig Drive and its parking lot to the west (Figure 1). This Nunaka Valley Park area is centrally located within a densely-populated residential neighborhood, and its geography is conducive to passive and active recreational use.

The landmark feature of this region is a hill commonly referred to as Moose Hill. Moose Hill is a popular winter destination for sledding, snowboarding, and skiing, among other uses. At the base of Moose Hill, there is an open field available for casual recreational users and is facilitated with soccer nets for summer practices and games. A small playground and picnic benches are located within this vicinity. To the immediate west, there are the Nunaka Valley Little League ball fields and beyond this the Nunaka Valley Elementary School. The southern perimeter of this park region marks the start of the Chester Creek Trail, which is traversed by recreational users, school children, and neighborhood residents. Figure 1 is a map of Moose Hill and the surrounding park area.



## Statement of Problem

Figure 2: Base of Moose Hill



The issue addressed in this proposal is the lack of lighting along the slope of Moose Hill in Nunaka Valley Park and throughout the open field at its base. There are currently no electroliers illuminating this area. This poses significant visibility and safety concerns in the dark winter months. Figure 2 is a picture taken at the base of Moose Hill. Notice there are no electroliers in the immediate vicinity.

The need for illumination is further substantiated by the fact that the Moose Hill lighting pattern is inconsistent with other parks serving a similar purpose. One such park is Centennial Park, a Municipally-owned park at the southeast corner of the Muldoon Road-Glenn Highway intersection (Appendix A).

Like Moose Hill, the Centennial Park Hill serves as a popular winter destination for sledders, snowboarders, and skiers. To provide comparison, three site visits were performed during the weekend of November 3-5, 2006. The purpose of these visits was to compare the number of park patrons at Centennial Park Hill and Moose Hill at a given time. All visits were performed mid-afternoon with sunny conditions and temperatures ranging from twenty to twenty-seven degrees Fahrenheit. Table 1 shows the data collected at each hill. The data reveals that, at the time of the visits, Moose Hill overall attracted more park patrons than Centennial Park Hill, with a higher proportion of those patrons being children.

Table 1: Comparison of Park Patron Numbers at Centennial Park Hill and Moose Hill

<b>Date of Site Visit</b>	<b>Centennial Park Hill</b>	<b>Moose Hill</b>
Friday, November 3, 2006	5 adults, 3 children	3 adults, 6 children
Saturday, November 4, 2006	8 adults, 4 children	5 adults, 12 children
Sunday, November 5, 2006	2 adults, 2 children	4 adults, 8 children
<b>Total Park Patrons</b>	<b>15 adults, 9 children</b>	<b>12 adults, 26 children</b>

Unlike Moose Hill, Centennial Park is in a more remote location relative to surrounding neighborhoods. Despite this fact, Centennial Park Hill has observably better illumination than Moose Hill. Figures 3 and 4 show the contrast of nighttime lighting conditions at Centennial Park Hill and Moose Hill.

Figure 3: Centennial Park Hill at Night



Figure 4: Moose Hill at Night



At Centennial Park, six electroliers were positioned along the slope of the hill with additional lighting in the parking lot. At Moose Hill, there were no electroliers along the slope of the hill. The only illumination came from the lampposts positioned at the distant southern perimeter along Chester Creek Trail and along the backstop of the closest baseball field to the west. The light from these sources was not significant enough to brighten Moose Hill and the open field. Maps 1 and 2 of Appendix B indicate electrolier placement at Moose Hill in Nunaka Valley Park and the Centennial Park Hill as of November 5, 2006.

### **Objective**

The proposed solution to the Moose Hill illumination issue is to install 5-5 electroliers in this Nunaka Valley Park region. The electroliers would be strategically positioned to sufficiently light the Moose Hill slope and the open field at its base.

### **Needs and Community Benefits**

Nighttime conditions at Moose Hill create potentially unsafe situations in this section of Nunaka Valley Park. Poor visibility increases the probability of a collision between sledders, snowboarders, skiers, and people passing through the park. The darkness also creates an unwelcoming environment for neighborhood residents and their children.

The installation of the proposed electroliers should remove most

visibility problems. With the additional illumination, it is estimated that there would be a reduced likelihood of recreational accidents caused by collisions. Furthermore, the artificial light from the lamp-posts would extend the useful time of the park beyond nightfall. This should encourage healthier lifestyles since increased park availability will create more playtime for children and adults alike. This extra time would help build community cohesiveness through greater opportunities for social gatherings. The lights would also allow for a greater sense of security among the surrounding neighborhood and more awareness of wildlife that may wander into the park. Additionally, the economic benefits of increased property values may also be realized since park improvements serve as a great attraction to potential and current homeowners (Land Design North, Epley Institute of Parks and Public Lands-Indiana University, Alaska Pacific University, 2006, p. 12-13). These simple improvements to Moose Hill in Nunaka Valley Park could ultimately increase the overall quality of life for surrounding neighborhood residents.

### **Limitations and Contingencies**

It should be noted that relative schedule and cost data used in this proposal were obtained from the Alaska Department of Transportation and may differ slightly with those of the Municipality of Anchorage Parks and Recreation Department.

Should construction commence, social impacts to surrounding residents may include increased noise levels and changes in air quality levels. Traffic patterns should remain relatively unaffected since most construction activities would take place on park grounds.

### **Scope**

The proposed plan for Moose Hill illumination includes a detailed assessment of the methods, schedule, cost estimation, expected results, and feasibility of the project.



## Proposed Plan

### Methods

The proposed plan calls for the installation of three to five electroliers at Moose Hill in Nunaka Valley Park and the open field.

In implementing this plan, the first course of action would be to present this proposal as a candidate for funding to the Municipality of Anchorage and other interested parties. If funding for the proposal is approved, it would move into the design stage where project feasibility would be analyzed by qualified personnel. Designs would be created regarding construction plans, environmental impacts, maintenance requirements, and other such project needs. The actual number of electroliers and their location would be determined at this stage. These designs would then proceed through several review sessions to ensure maximum project efficiency. Should all designs be approved, the collective project would be placed up for bid to the appropriate contractors. Upon contractor selection, construction would begin at the Moose Hill region.

## Schedule

The estimated schedule for each stage of proposal approval is shown in Table 2.

<b>Proposal Stage</b>	<b>Estimated Time</b>
Funding Stage	90 days-1 year
Design Stage	90 days-2 years
Construction Stage	90 days
<b>Total time to complete project</b>	<b>270 days-3 years, 90 days</b>

Source: J. Dougherty, P.E., Highway Design Chief; M. Kimlinger, E.I.T., Traffic Engineering; G. Steffens, P.L.S., Highway Design, personal communication, November 6, 2006.

## Cost Estimation

Table 5 provides a cost estimate range assuming a minimum cost of installing three electroliers and a maximum cost of installing five electroliers. Actual costs are subject to vary depending on design-level findings and prices obtained through contractor bidding.

Table 5: Cost Estimate of Installing Three and Five Electroliers

<b>Costs</b>	<b>Three Electroliers Installed</b>	<b>Five Electroliers Installed</b>
Design Engineering	\$19,000	\$19,000
Environmental Permits	9,500	9,500
Construction		
Electroliers (\$8,500 each)	25,500	42,500
Load Center	3,000	3,000
Mobilization/Demobilization	5,000	5,000
Survey and Layout	5,000	5,000
<b>Total Costs</b>	<b>\$67,000</b>	<b>\$84,000</b>

(Table 3) Source: J. Dougherty, P.E., Highway Design Chief; M. Kimlinger, E.I.T., Traffic Engineering; G. Steffens, P.L.S., Highway Design, personal communication, November 6, 2006.

### **Expected Results**

Completion of this project should adequately illuminate Moose Hill at Nunaka Valley Park during nighttime hours. This should allow for increased safety for neighborhood residents and children at play.

### **Feasibility**

The feasibility of this proposal relies upon findings at the funding, design, and construction stages by qualified personnel. If approved at all stages, the installation of electroliers at Moose Hill would be a great addition to Nunaka Valley Park and a great benefit to many people.

## Conclusion

### Summary of Key Points

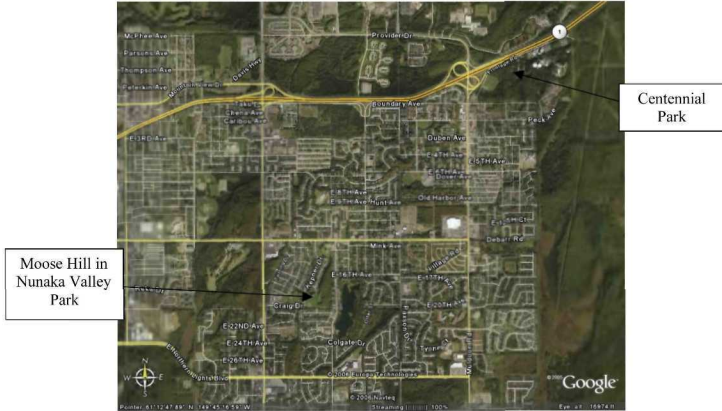
Moose Hill at Nunaka Valley Park serves as a central recreational site for the surrounding residential neighborhood. It is a popular site for winter activities; however it is poorly illuminated despite this fact. Nighttime hours limit park availability and create potential safety concerns to park users. Its lighting design is also inconsistent with areas of similar purpose, namely the Centennial Park Hill. By installing 3-5 electroliers, visibility at Moose Hill with be greatly improved. This will allow for park access during all hours of the day and create a safer environment for children at play.

### Request for Action

Given the popularity of Moose Hill, I recommend the implementation of this proposal as soon as possible. Improved lighting conditions in this area will benefit a wide range of people including neighborhood residents, children, and casual park users. Your consideration of this proposal would be much appreciated.

# Appendix A

## Map of Moose Hill and Centennial Park Aerial View of Moose Hill and Centennial Park



Source: Google. (2005). Google Earth. Retrieved November 6, 2006, <http://earth.google.com/>

## Appendix B

### Maps of Electrolier Placement at Moose Hill and Centennial Park Hill

Map 1: Moose Hill



Source: Google. (2005). Google Earth. Retrieved November 6, 2006, <http://earth.google.com/>

Map 2: Centennial Park Hill



Source: Google. (2005). Google Earth. Retrieved November 6, 2006, <http://earth.google.com/>

Key

● = electrolier in place as of November 5, 2006

## References

Google. (2005). Google Earth. Retrieved November 6, 2006, <http://earth.google.com/>

Land Design North, Eppley Institute of Parks and Public Lands-Indiana University, Alaska Pacific University. (2006, April). Anchorage Bowl Park, Natural Resource, and Recreation Facility Plan. Retrieved November 5, 2006, [http://www.muni.org/Planning/pub\\_ParkPlan2006.cfm](http://www.muni.org/Planning/pub_ParkPlan2006.cfm)



### **Michelle Steffens**

Born and raised in Anchorage, Alaska, Michelle graduated from Bartlett High School with the class of 2003. Her first year of college was spent studying at The College of William and Mary in Williamsburg, Virginia. She spent a semester studying at the Universidad de Belgrano in Buenos Aires, Argentina and she returned to UAA as a full-time student in fall 2005. Currently, she is pursuing a BA degree in economics with a minor in business administration and plans to graduate in spring 2008.



# Cultural and Language Barriers for the HSE Professional

## *Honorable Mention*

*Patricia Hickok*

Occupational Safety and Health 201:  
Workplace Injury and Incident Evaluation

Mr. Mike Schowen, Adjunct Instructor

---

### **Abstract**

There is no disputing the fact that the population of the U.S. is and will continue to be increasingly diverse. This diversity manifests itself in our communities and workplaces. Occupational statistics regarding accidents and fatalities clearly show that the rate of injuries for minority/immigrant groups is higher than the one for Caucasians. As safety professionals, we must be aware of these issues and ready to overcome the challenges presented by a diverse workforce in regards to language, culture, and training. The language challenge although more complicated than it sounds, can be easily addressed by identifying resources in the predominant language(s) found in our workplace. The cultural challenge is harder to overcome as it encompasses issues unique to the individual culture (both ethnic and as an immigrant group as a whole): immigration status, varying perceptions of authority figures, level



of safety awareness and marginalized status within the larger society. Some advocacy groups claim that immigrant workers receive little to no safety training, hinting to discriminatory practices. I believe the problem is industry-related as the industries in which immigrants tend to work are characterized by high turnover which –although wrong- may not provide an incentive for management to invest enough in this important area.

Safety professionals can overcome these issues by: identifying root causes of accidents (delving into the “why’s” of obvious reasons); providing training with materials and trainers appropriate to the audience; being creative to take advantage of grants and other resources; being aware of resources in the community and by networking. The bottom line is that diversity is the norm. Although this presents challenges, it also presents opportunities for improvement. In the end, it doesn’t matter where our employees come from (Mexico, Russia, Africa or even the United States) or what their ethnic background is: the minute they become part of our workforce, they become part of the group that we are responsible to keep safe and healthy.



**Patricia Hickok**

Patty Hickok was born and raised in Mazatlan, Mexico. She will graduate from the University of Alaska Anchorage in the spring of 2008 with an Associates Degree in Occupational Safety and Health.

She also holds three other degrees from UAA, including an MBA (2003) a Bachelors in Business Administration (2001), and an Associate of Arts (1999).



# Apparition

by Achille-Claude Debussy

## *Honorable Mention*

*Laraine May Gordon*

Music 164: Private Lesson, Voice  
Dr. Mari Hahn, Assistant Professor

---

### **Abstract**

This piece is the fourth in a song cycle *Quatre chansons de jeunesse* (“Four songs of youth”), written by Debussy in 1884. The text was written by the French poet Stéphane Mallarmé (1842-1898), whom Debussy knew and clearly liked, having set several of his poems to music throughout his career. Though he was not famous during his time, today Mallarmé is considered a leader of the symbolist movement in poetry. Though Debussy is generally thought of as an Impressionist, this piece is a good example of why that term does not define him completely. The music starts out atmospheric with a wash of subtle color, but then opens up to a much more dramatic and pointed statement than impressionism would normally suggest. While the words seem sad, the song does end with a sense of peace; a passing experience of youth that finally leads to acceptance.

*The moon was growing sad. Seraphim in tears,  
dreaming, bow in hand, in the calm of the vaporous  
flowers were, from dying viols, drawing  
pale sobs sliding over the azure of the corollas.  
It was the blessed day of your first kiss.  
My reverie delighting in making a martyr of me  
knowingly grew intoxicated with the perfume of sadness  
that even without regret and without mischance leaves  
the harvesting of a Dream to the heart which picked it.  
So I was wandering, my eye fixed on the aging pavement  
when with sun in your hair, in the road  
and in the evening, laughing, you appeared to me  
and I thought I saw the fairy with the hat of brightness  
who formerly, on the beautiful nights of sleep of my spoilt youth,  
passed, always letting white bouquets of fragrant stars  
fall like snow from her poorly closed hands.*



**Laraine May Gordon**

Laraine is currently a sophomore Voice Major at UAA. She has assisted director Mari Hahn in many fund raising events, workshops and residencies for voice majors. She frequently performs with the UAA Opera Ensemble, and has been seen as Lucy in Gian Carlo Menotti's "The Telephone" and Papagena in Mozart's "The Magic Flute". Laraine also performs with The Character Workshop, a local theatre company that produces and adapts shows for younger audiences. Her credits include Rose Maybud in Gilbert and Sullivan's "Ruddigore" and the roles of "Dew Fairy" and "Sandman" in Hansel and Gretel with Cyrano's Eccentric Theatre Company.



# Alaska Natives Cultural History

## *Honorable Mention*

*Matthew Lum*

Humanities 495: Human Services Practicum IV  
Dr. Cheryl Mann, Professor

---

### Abstract

Alaska Native's Cultural Legacy celebrates the history, people and regional distinction of the indigenous members of Alaska. The importance of Native history is immeasurable. Beginning with Vitus Bering's first voyage into Alaska and concluding with the effects of the North Slope oil discovery, Native History is summarized in chronological order.

As a Human Service graduate, naturally I am in the business of working with people. In order to fully capture the fabric of the Native people, I went straight to one individual I met during my senior internship. Representative of the resolve, determination and pride of an entire culture, Moody Charles served as my inspiration for the piece Moody Charles, The Man, The Myth, The Legend.

Alaska Natives share a common cultural ancestry. However they also differ according to regional location. In order to fully capture the unique qualities, customs and traditions of each native group, the final section of my book pays respect to the five major cultures of Alaskan Natives.



**Matthew Lum**

Matthew Lum was born in Anchorage Alaska. He graduated from Colony High school in 1997, and is currently seeking a Bachelors in Human Services, with a minor in Psychology. He hopes to obtain his degree by December of 2007.



## 2007 Student Showcase Presenters

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### **Raven Ahmed-Kison**

32309

English 111: Methods of Written Communication  
Mr. Jeffrey C. White, Assistant Professor

### **Michael Burwell**

*The 1976 Decline of the Western Arctic Caribou Herd*  
Anthropology 490: Contemporary  
Alaska Native Society, 1940-present  
Dr. Steve Langdon, Professor

### **Tom Butler**

*Global Warming*

Art 315: Intermediate Printmaking  
Mr. Garry Kaulitz, Assistant Professor

### **Valarie Clark**

*Agency and Punishment: Class, Caste and Crime*  
*in Atonement and The God of Small Things*  
English 343: Contemporary Literature  
Dr. Patricia Linton, Professor

### **Matthew R. Cox**

*Sustainable Design: Moving Toward a Responsible*  
*Building and Grounds Policy for the University of Anchorage*  
Environmental Studies 492: Proseminar Environmental Studies  
Dr. Andrew Kliskey, Associate Professor

**Kerry Davis**

*Album: A Collection of Brief Essays*  
Creative Writing and Literary Arts 672:  
Prose Non-Fiction Workshop  
Ms. Sherry Simpson, Associate Professor

**Astrid Donovan**

*Authorship and Textual Issues in Carol Shields' Swann*  
English 435: History of Criticism  
Dr. Patricia Linton, Professor

**Thomas Haydock**

*American Merchants and the Bottom Line: the Effect of the  
Revolution on American Merchants*  
History 477: Senior Seminar  
Dr. Songho Ha, Assistant Professor

**Magdalene Jacobs**

*Language as Experience: John Keats and T.S. Eliot  
on Two Poems by Wallace Stevens*  
English 435: History of Criticism  
Dr. Judith Moore, Professor

**Destiny Jeffery**

*I. Valse Choro II. Valse Francaise*  
Music 364: Private Lesson  
Ms. Rozanne Wilson-Marsh, Assistant Professor

**Eric Land**

*Iniquity of the Fathers:*  
*The Cherokee Story in Its Proper Context*  
History 477: Senior Seminar  
Dr. Songho Ha, Assistant Professor

**Christina McGovney**

*The Sextrade and Industry in Southeast Asia:  
Emphasis on Thailand*

Anthropology 335: Peoples and Cultures of Southeast Asia  
Dr. Kerry Feldman, Professor

**Siobhan O'Hara**

*The New Frontier versus the Old World:  
A Comparison of Alexandra Bergson and Amory Blaine*

English 307: Literature of U.S. II  
Dr. Suzanne Forster, Associate Professor

**Jane Parkhurst**

*American Gothic: What's in a Name?*  
Humanities 211: Introduction to Humanities  
Mr. William Jamison, Adjunct Instructor

**Laurinda Phillips**

*First Do No Harm*  
English 111: Methods of Written Communication  
Dr. Beth Graber, Professor

**Forrest Schroeder-Einwiller**

*True North 2006*  
Journalism and Public Communications 401:  
Magazine Production  
Ms. Paola Banchemo, Assistant Professor

**Vera Starbard**

*Exploring Questions of Identity in Young  
Alaska Natives in Anchorage*  
Anthropology 490: Contemporary Alaska  
Native Society, 1940-Present  
Dr. Steve Langdon, Professor



**Heather Vignola & James Grace**

*You Can't Drive My Dreams Away*

Music 315: Voice Master Class

Dr. Mari Hahn, Professor

**Donald L. Yunker**

*Confrontation of Compassion: An Examination of the Dual Nature  
of the Islamic Resistance Movement (HAMAS)*

Justice 488: Research Practicum

Dr. John Riley, Professor



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