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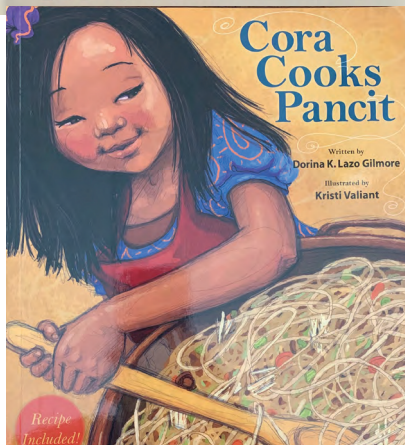
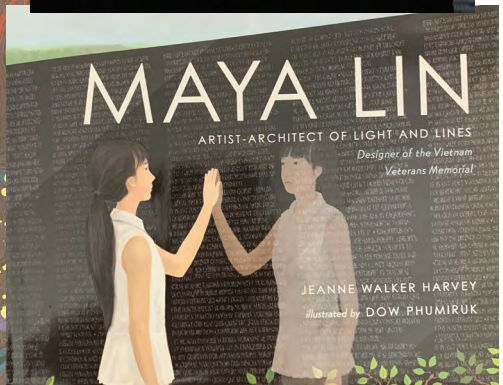
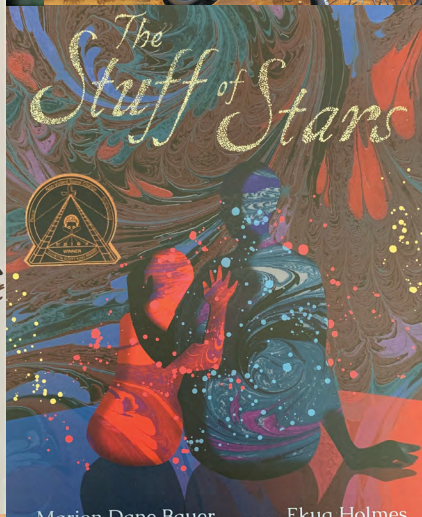
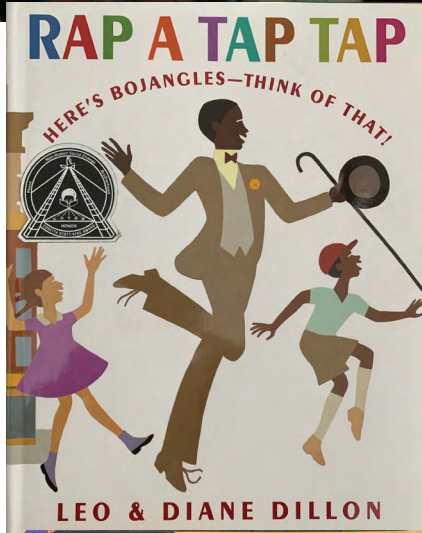
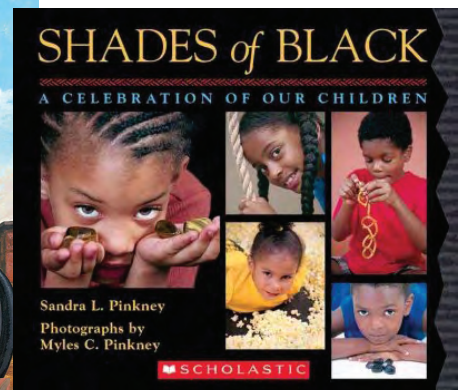
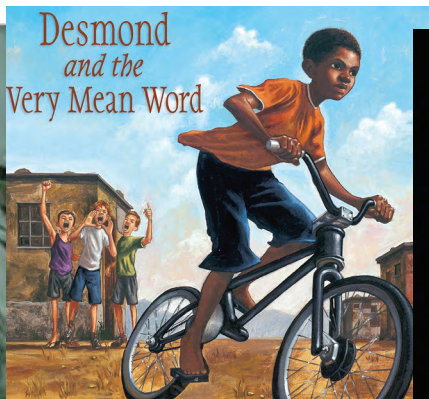
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The Undergraduate Review



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About The Cover

We are pleased to feature in this volume of *The Undergraduate Review* two research articles on multicultural children's literature written by recent graduates Camille Holts and Nichole Latimer, respectively. The book-cover images on this volume's cover represent a sampling of the texts Holts and Latimer used in their research.

Camille Holts, who was mentored by Dr. Jeanne Ingle (Associate Professor of Elementary and Early Childhood Education), authored "Who is in Your Classroom Library? An Exploration of Early Childhood Educators' Usage of Multicultural Literature in the Classroom." Her research shows the significant underrepresentation of characters of color in children's books and reports on her own research with early-childhood teachers who participated in a multicultural literature training. Holts conducted pre- and post-training surveys and interviews that illuminate the lack of and need for professional development for early-childhood educators in diversity, inclusion, and multicultural literature.

Nichole Latimer, who was mentored by Dr. Joyce Rain Anderson (Professor of English and Coordinator of U.S. Ethnic and Indigenous Studies), developed research-based criteria for evaluating the quality and authenticity of multicultural children's literature. Latimer's article, "Defining Authentic Multicultural Literature: Creating and Applying Evaluation Tools for Educators and Developing a Multicultural Third-Grade Text Set," includes the evaluative tool she created and shares her own annotated list of children's books that can be incorporated in classrooms to enhance diversity and create an inclusive environment.

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The Use of AAC Devices in Preschool-Aged Children with Autism Spectrum Disorder: A Narrative Review of Interventions

Aurora Baraiolo

Introduction

Autism Spectrum Disorder (ASD) is a neurodevelopmental disability that affects a child's social interactions and ability to communicate and develop language. In the United States, approximately 1 in 68 children are diagnosed with ASD, and ASD is becoming more prevalent (Darcy-Mahoney, 2016). Data show that about 1 in 42 boys and 1 in 189 girls are diagnosed with ASD. Prevalence among different races is not statistically significant (Caucasian 1 in 65; African American, 1 in 76; Asian/Pacific Islander, 1 in 88; Hispanic, 1 in 99) (National Institute of Mental Health, 2016). At the core of ASD are deficits in language development, social communication, social interaction and the presence of restricted, repetitive behaviors (American Speech-Language Hearing Association, 2017). It often hinders a child's ability to connect with others, read, write, follow directions, and develop expressive and receptive language. Children with ASD often use echolalia or repeat words or

phrases to communicate with caregivers.

Diagnosis of Autism Spectrum Disorder

According to the American Psychiatric Association's Diagnostic and Statistical Manual, Fifth Edition (DSM-5), there are standardized criteria to help diagnose ASD. A child must have "persistent deficits in social communication and social interaction across multiple contexts as manifested by the following, currently or by history: [deficits in social-emotional reciprocity, deficits in nonverbal communicative behaviors used for social interaction, and deficits in developing, maintaining and understanding relationships]" (DSM-5, 2013). The child must also show restricted and repetitive patterns of behavior, interests or activities in at least two of the following: (1) Repetitive motor movements, use of objects or speech, (2) insistence on sameness, inflexible adherence to routines or ritualized patterns of verbal or nonverbal behavior, (3) highly restricted, fixated interests that are abnormal in intensity or focus, and (4) hyper or hypo-reactivity to sensory output or unusual interests in sensory aspects of the environment (DSM-5, 2013). These symptoms must be present in the early developmental stage of the child's life, although they may be slightly dimmed

until social demands exceed their capacity. The symptoms must also cause a significant impairment to the child in social, occupational, or other areas of focus related to current functioning. Additionally, the child's behaviors are unable to be explained more thoroughly by a different intellectual disability or global developmental delay. (DSM-5, 2013).

Often, children with chromosomal defects or genetic syndromes exhibit similar characteristics to those on the Autism Spectrum. Symptoms of ASD have been seen in children with Down Syndrome, Fragile X Syndrome, Phelan-McDermid Syndrome, Williams Syndrome, and others. The crossover between these syndromes and autism are often seen in temperament, lack of attention, and lack of interest in social situations. Children with these types of syndromes are often minimally verbal, may not develop speech, and may never be expected to.

Typically Developing Children

Typically developing (TD) children are expected to meet speech, language, and communication milestones that correlate with their age. Owens (2016) noted several of those indicators: At about 2 months old, a TD child begins "cooing," and at 6 months is able to reproduce sounds. By 7 months a TD infant can understand shifts of intonation, and between 8 and

10 months comprehends words by discriminating phonemes. Echolalia, the immediate imitation of speech, is typically acquired between 8 and 12 months. At 15 months, a TD child begins naming and labeling, showing an increased understanding of intentions and expressive techniques. From 16-24 months, multiword combinations emerge. At approximately 18 months old, a TD child is able to learn a new word after just 3 exposures, and their lexicon expands to about 50 words. There is a significant increase in verbal responses between 24 and 30 months, which allows a TD child to engage the attention of a communicative partner. At around 3 years of age, a TD child is aware of social aspects of conversation; the child begins acknowledging the conversational partner's "turn" to speak, makes indirect requests, and gives permissive and question directives. A TD 4-year-old understand the listener's shared assumptions and pre-suppositions by using elliptical responses that omit shared information. By age 5, there is integration of situational, nonlinguistic information (e.g., intent, feeling, significance) with linguistic information (Owens, 2016).

Augmentative and Alternative Communication Devices (AAC)

The deficiencies in communication associated with ASD vary widely, but they share in common an impairment in pragmatic language, or the use of language in context. The pragmatic aspects of language include the verbal (use of words), paralinguistic (e.g., pitch, volume, dynamics), and nonverbal (e.g., hand movements, body movements, facial expressions) (Rashotte, 2002).

Children with autism often create voice with no intelligible speech. Those with ASD often struggle with understanding the physical nonverbal behaviors of their communicative partners and with creating their own physical nonverbal behaviors to express their emotions. For nonverbal children with ASD, Augmentative or Alternative Communication (AAC) devices enhance communication abilities, allowing for appropriate communication, relationship-building, and participation in everyday life, including in educational settings. AAC devices include four components—symbols, aids, techniques, and/or strategies—that enhance a person’s ability to communicate. These devices can be in the form of a communication book, communication board, charts, computers, and mechanical and/or electronic devices, including those

that speak for the person (Topia, & Hocking, 2012).

When a child is nonverbal, an AAC device gives them the means to communicate their needs and desires in a way that makes sense to themselves as well as their conversational partner. It can also give a child who is nonverbal the foundation to help acquire language.

Communication is a critical component of the ability to participate in everyday activities, which is why AAC devices are so vital when it comes to aiding those with impaired communication skills. Communication is the basis of giving and receiving information. In the broadest terms, communication can be described as “any act by which one person gives to or receives from another person information about that person’s needs, desires, perceptions, knowledge or affective states” (Reichle et al., 2002, p. 3). According to Topia & Hocking (2012), AAC devices allow those who lack the ability to communicate an opportunity to engage in social participation. Furthermore, the authors suggest that AAC devices can facilitate the development of natural speech and set a platform for acquiring the foundations of language development. Those who use AAC devices have a wide variety of needs and may not have anything in common besides requiring assistance to communicate. The broad needs and desires of what each individual person requires in

an AAC device is beneficial to their communication; however, it can be complicated at times. As individual requirements of AAC are so complex, and communication needs are equally complex, users will often use many communication systems. In fact, over their lifetime, AAC users are highly unlikely to stick to any one method of access or any one device (Beukelman & Mirenda, 2005).

In TD children, speech and language skills learned in early development allow social interaction, conceptual development, and expression of wants and needs, and they set the foundation for literacy and language skills (Light & Drager, 2007). Communication deficits can alter brain development and globally impair cognitive function, as well as lead to educational and social isolation. It has been observed through research by Bartman and Freeman (2003) and Sigafos, et al. (2004) that both aided and unaided AAC systems can result in positive outcomes in language growth for young children.

History of AAC in Children with ASD

According to the Centers for Disease Control and Prevention (CDC), approximately half of the children diagnosed with autism will either not develop speech or will develop limited speech and language abilities (2007). Although different approaches are

recommended by particular practitioners, there is no standard intervention approach for AAC devices in children with ASD. AAC devices often require external equipment such as picture-based systems; however, these systems are more concrete when based on manual sign language (Mirenda, 2001). According to Mirenda (2001), manual sign language allows for a more transient conversation; however, difficulty with fine motor skills is common among children with ASD, making it challenging to learn to sign. There are several types of AAC systems, but the most commonly used with children who have ASD are Speech-Generating Devices (SGDs), Picture Exchange Communication Systems (PECS), and other picture-based systems (Sigafos, et al., 2004).

A meta-analysis conducted by Ganz, Earles-Vollrath, Heath, Parker, Rispoli, and Duran (2011) analyzed 24 intervention studies and examined the study design, participants, setting, intervention method, teaching method, behavioral outcomes, results, and overall quality of each article's research. The authors sought to investigate the effectiveness of a variety of AAC devices and procedures used with children with ASD. A second meta-analysis conducted by Ganz, Earles-Vollrath, Mason, Rispoli, Heath, and Parker (2011) looked at 24 single-case studies and

analyzed the participant characteristics, the type of AAC device used (SGD, PECS, or other picture-based communication device), and the target outcomes. The study was focused on the effectiveness of different AAC devices and whether the effects for individuals differ based on age and diagnostic categories. The Cochrane Review did not appear to have any meta-analyses relevant to the focus of this study.

In schools and in clinical settings, Evidence-Based Practice (EBP) has been encouraged and even demanded by clinicians, academics, consumers, insurers, and policymakers before treatment plans

are implemented (ASHA, 2017). EBP refers to assessments or interventions that have been proved meaningful, reproducible, and, most importantly, effective (ASHA, 2017). Individual studies are generally assessed on the level of evidence and study quality (ASHA, 2017). *Level of evidence* refers to “the establishment of a hierarchy of study designs based on the ability of the design to protect against bias” (ASHA, 2017). Table 1 shows the hierarchy of levels of evidence, the highest being Level Ia, a meta-analysis of randomized controlled trials (ASHA, 2017).

Table 1
Levels of Evidence

Level	Description
Ia	Well-designed <u>meta-analysis</u> of >1 <u>randomized controlled trials</u>
Ib	Well-designed randomized controlled study
IIa	Well-designed controlled study without randomization
IIb	Well-designed quasi-experimental study
III	Well-designed non-experimental studies, i.e., correlational and <u>case studies</u>
IV	Expert committee report, consensus conference, clinical experience of respected authorities

The literature used to supplement this systematic review consisted of two quasi-experimental studies (Level IIb) and two case/correlational studies (Level III).

The purpose of this systematic review was to investigate the use of AAC devices in helping to develop communication skills in preschool children with ASD. This systematic review investigated already published peer-reviewed literature in the past five years on interventions with 3-to-5-year-old children diagnosed with ASD who use AAC devices.

Method

To search for peer-reviewed intervention studies, the following databases were used: Academic Search Premiere, Education Research Complete, Educational Resources Information Center (ERIC), Health Source Nursing Academic Edition, Medline, PsychARTICLES, PsychInfo, Psychology and Behavioral Sciences Collection, Teacher Reference Center, and the American Speech Language and Hearing (ASHA) online journal. The published intervention studies from the last five years were searched in order to find the most current interventions being implemented for children with ASD using AAC devices. Key search terms included Autism Spectrum Disorder (ASD), augmentative and alternative

communication devices (AAC), speech-generating devices (SGD), picture exchange communication system (PECS), and interventions and therapy for children.

To decide which articles to include in the systematic review, the inclusionary criteria were as follows: the participants in the study must have a primary diagnosis of ASD, they must be beginning to use AAC to communicate, and they must be between 3 and 5 years of age. Articles that were not published in English were excluded, as were articles that focused on participants who had another significant diagnosis in addition to ASD.

The initial search of the literature yielded 161 results for AAC and ASD interventions; 56 interventions were excluded due to not fitting the year of publication needed; 97 were excluded due to not fitting the age criteria; and 4 were excluded due to not fitting other criteria. The resulting four articles were the publications used in this systematic review. The research designs of those four articles comprised two case studies and two quasi-experimental studies.

The interventions of each research design reported similar outcomes. While they did not necessarily research the same aspect of AAC in ASD, the research questions and interventions all yielded

positive outcomes when AAC was implemented.

Levels of evidence were assigned to each study.

For each published review chosen for this systematic review, the number of quality indicators were assessed, as outlined by Horner, et. al (2005).

The quality indicators were based on seven categories:

(a) description of participants and setting, (b) dependent variables, (c) independent variables, (d) baseline, (e) experimental control/internal validity, (f) external validity, and (g) social validity (Horner et al., 2005).

Results and Discussion

Table 2 summarizes most of the results of this systematic review. All four of the published reviews were assessed as having six of the seven quality indicators: (a) description of participants and setting, (b) dependent variables, (c) independent variables, (d) baseline, (e) experimental control/internal validity, (f) external validity (Horner et al., 2005). The seventh quality indicator, social validity, was lacking in all four studies.

Dundon et al. (2013) investigated one 5-year-old child who was diagnosed with ASD. The researchers tested correct requests using PECS versus using an iPad with the My Choice Board and Go Talk Now Free applications. It was an alternating treatment

design. This intervention implemented the model, lead, test (MLT) teaching method. During the MLT procedure, the researcher first presented the iPad to the participant. The researcher then correctly and appropriately modeled a request by selecting a picture icon and verbalizing the request. The researcher then allowed the participant to use the requested item for a 30-second interval. Then the researcher presented the iPad to the participant using hand-over-hand prompting, by helping the participant select a picture icon, and verbally requesting the item. The participant was then presented with the requested item for a 30-second interval. Finally, the researcher asked the child, "What do you want?" If the participant correctly requested an item, it was presented to the participant for another 30-second interval. The intervention procedure was as followed: Baseline My Choice Board, My Choice Board +MLT, My Choice Board Independent, Baseline Go Talk Free, Go Talk Now Free + MLT, Go Talk Now Free Independent. The study showed that when using My Choice Board + MLT and Go Talk Now Free + MLT there was an increase in correct requesting. My Choice Board Independent and Go Talk Now Free Independent showed a decrease in correct requesting. The article by Dundon et al. (2013) was assigned a level of

Table 2

Summary of key results of the systematic review of the literature

Study	# of participants; age(s); diagnoses	Target behaviors	Devices & Applications	Outcomes
Dundon, et al. (2013)	1 participant; 5 yrs; ASD & DD	Correct requesting	Picture Exchange Communication System (PECS); iPad with My Choice Board and Go Talk Now (free)	My Choice Board + MLT and Go Talk Now Free + MLT showed increase in correct requesting. My Choice Board Independent and Go Talk Now Free Independent showed decrease.
Lorah, et al. (2013)	5 participants; 3.10-5.11 yrs; ASD	Acquisition of mand repertoire	Picture Exchange Communication System (PECS); iPad-based Speech Generating Device (SGD)	Constant time delay teaching increased independent responding in PECS (64%) & iPad SGD (85%)
Sigafoos, et al. (2013)	2 participants; 4 yrs & 5 yrs; ASD	Requesting continuation of toy play	iPad with Proloquo2Go	Children learned to use iPad to request continuation of play. SGD-based requesting associated with decreased reaching & aggressive behaviors.
Ward, et al. (2013)	1 participant; 5 yrs; ASD	Requesting & using iPad as functional communication device	iPad with Go Talk Now (free)	iPad used successfully for functional communication; Model, Lead, Test (MLT) increased usage of iPad choice board.

evidence of IIB. It was a quasi-experimental design. It was focused on just one subject comparing a variety of intervention procedures (i.e., My Choice Board + MLT, My Choice Board Independent, Go Talk Now Free + MLT, Go Talk Now Free Independent).

Lorah et al. (2013) investigated five children ranging in age from 3.10 to 5.11 years, all with the diagnosis of ASD. The researchers looked at the acquisition of mand repertoire using PECS and iPad-based SGD in children with ASD; they also evaluated the children's preference of device. Their intervention used PECS and an iPad. It was an alternating treatment design with initial baseline testing. The intervention consisted of a stimulus preference assessment, baseline, mand training, maintenance, and a device preference assessment. The first step of the stimulus preference assessment was an open-ended preference survey that was provided to the participants' teachers to determine which items would be presented as options to the child. The preferences were ranked, and the three items ranking the highest were used for the communication training in both the PECS and SGD training. The baseline data were collected during 10-minute sessions in which the child was given an opportunity to respond, with 10-15 trials per session. The mand training was conducted

over multiple sessions that consisted of 15 trials. As in the baseline test, the participant was presented with three items (from the preference test) and instructed to choose one. Immediately after the participant reached for the item, the PECS or SGD was placed in front of the child. The item remained in sight but out of reach. A constant time delay with full physical prompting was used to teach manding with PECS and the SGD. If the child did not independently mand for the item within 5 seconds of its presentation, the researcher provided a full physical prompt. This continued until a child had exposure to 15 trials, which rendered the session complete. This sequence was followed for each session until the participant met the mastery criteria of 80% unprompted responses across two consecutive sessions. It is important to note that there was a maximum of two sessions per device conducted per day. During each session it was seen that the constant time-delay teaching procedure had increased levels of independent responding in both PECS and the iPad SG. It also showed that the iPad SGD produced higher rates of independent manding at 85% while PECS produced 64%. This study was assigned a level of evidence at IIB. The study had an alternating treatment design with an initial baseline test.

Sigafoos et al. (2013) investigated two

participants (brothers) ages 4 and 5 years, respectively, with the diagnosis of ASD. This case study used an iPad with the application Proloquo2Go downloaded on it. The purpose of the study was to request the continuation of toy play using systematic instruction and an iPad. In the study, the boys were separated. Researchers allowed each child to select a toy and play with it for 30 seconds. The toy was then removed, allowing an opportunity to request continuation of play. If no request was made after 10 seconds, the least to most physical prompting was implemented to facilitate a request from the child. This intervention consisted of a stimuli preference assessment, baseline testing, intervention, maintenance, and generalization ability. The outcome showed that both children were able to learn to use the iPad to request continuation of play. The researchers' findings support the integration of behaviorally based teaching procedures with appropriate assistive communication technology that is tailored to the child. The acquisition of SGD-based requesting was also associated with decreased reaching and aggressive behaviors. Because it was a case study, the intervention was assigned a level of evidence of III. The case study showed that the child's ability to request continuation of play using an iPad correlated with less aggression and less reaching from

the children. It also showed a correlation between integrating behaviorally based teaching procedures with appropriate AAC use and the increase in requesting continuation of play.

Ward et al. (2013) investigated one child who was 5 years old and diagnosed with ASD. The intervention, over eight sessions, used an iPad with the Go Talk Now free application. The researchers aimed to test the model, lead, test (MLT) intervention strategy to teach requesting behaviors and use the iPad as a functional communication device. The participant had the iPad application open during the intervention. A researcher then verbalized what the child chose to play with and provided a hand-over-hand prompt to choose the activity. Once the child chose the activity, the researcher then led the participant to the chosen activity while verbally reiterating which activity the participant chose. The intervention was a baseline, MLT, Independent format. The study showed that the use of the iPad was successful as a functional communication system. The MLT teaching strategy increased the participant's usage of the iPad; however, the contribution of MLT in teaching the use of the iPad was difficult to determine. The intervention was assigned a level of evidence of III. It was a correlational study aiming to show the relationship

between a child's use of an iPad and functional communication, and the relationship between MLT strategy and the child's use of the iPad.

The levels of evidence assigned to each intervention consisted of levels IIb and III. Level IIb is a quasi-experimental study including single-subject designs. A quasi-experimental study consists of participants who are not assigned to groups randomly but for comparison purposes. The makeup of the groups was decided by the researchers. A single-subject design with consistent outcomes typically involves one person, and the purpose is to compare two intervention procedures or compare one intervention vs. a withdrawing period and then reinstating it. Level III consists of correlational studies and case studies, or well-designed non-experimental studies. A correlational study demonstrates two variables that are shown to be statistically correlated. A published case study is an article which describes one or two individuals with an interesting disorder or intervention program. Generally, level III evidence does contain sufficient data to generalize the findings to a larger group of people.

Conclusion

This systematic review indicates that there is a paucity of intervention literature of 3-5-year-old children with ASD who could benefit from AAC intervention. All four studies were published in 2013, meaning that in the four years preceding this systematic review, nothing was published on children ages 3-5 years with ASD who use AAC devices. This is important to consider, especially with the push to get children into early intervention (EI) programs.

There has been a steady focus on identifying and enrolling preschoolers diagnosed with ASD into early intervention programs. This is because a child becomes more aware of social aspects of communication beginning at age 3, and human interaction is essential to growth and language development (Owens, 2016). Because EI is becoming a more prominent practice, it is important that we have evidence in our field to support the clinician's decision to use AAC devices with these children (Paytoner, 2017). Even in the small amount of published literature on this population, the studies investigated such a small number of participants that it does not allow us to know the impact of AAC on a larger group of preschool participants.

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Lights, Camera, Anxiety: The Spotlight Effect, Social Anxiety and the Perception of Gaze Direction

Allison S. Bernique

Abstract

The goal of the current project was to replicate and extend research on the spotlight effect, a term used to describe the feeling of being the focus of others' attention (Gilovich, Medvec, & Savitsky, 2000). The spotlight effect has been linked to social anxiety, or the fear of negative social evaluation and scrutiny (Lipton, Weeks, Daruwala, & Reyes, 2016); however, there is little literature on how the spotlight effect might be linked to distorted perceptions of others' gaze direction (averted or direct). To address this gap in the literature, methods and materials from research on social anxiety, the spotlight effect, and eye gaze were combined. Participants completed measures of social anxiety, rated faces in a reaction time paradigm, and responded to vignettes that described typical, but mildly uncomfortable, social situations. Half of the participants completed the study in a darkened room with no researcher present, and half completed the same study with overhead lights on and a researcher present. The hypothesis that being observed by a researcher would prime the spotlight effect, particularly in those who scored higher in social

anxiety, was supported. The effect was strongest in responses to vignettes, where trait self-consciousness of observed participants predicted the degree to which they felt attention and a spotlight would be on them, and that they would be obligated to represent their in-group. There was less support for the hypothesis that judgments of eye gaze would be similarly biased by researcher observation.

Introduction

As the main characters of our own story, much of our world revolves around awareness of our actions and appearance. Consequently, it may be difficult to realize that others are not as focused on us and our behaviors as we think they are. We expect others to notice both negative and positive things about us, including mistakes during a presentation, a stained shirt, new shoes, or a sports team cap. This egocentric bias may lead an unprepared student to believe they were called on by a clairvoyant teacher, or cause a person who enters a room of laughing peers to assume they are the subject of ridicule. Ross and Sicoly (1979) investigated egocentrically biased memory in a variety of group interactions in laboratory experiments, classrooms, and in ongoing relationships. In five studies, the authors found that individuals remembered more of their own contributions to joint activities and believed they were more responsible for

group outcomes. People recalled more of their own contributions to conversations, decisions, projects, and household chores than others credited to them. Krueger and Clement (1994) found that the egocentric bias was robust, even in the face of contradictory statistics and instructions that explained the nature of the bias before judgment tasks; participants consistently made the egocentric projection that a larger population would confirm their own thoughts, feelings and characteristics.

One form of egocentric bias has been called the “spotlight effect,” a term used by Gilovich and colleagues (e.g. Gilovich, Medvec, & Savitsky, 2000; Gilovich, Kruger, & Medvec, 2002) to describe participants’ consistent overestimation of the number of people who would notice their socially awkward, or their socially desirable, behaviors. In one representative study, Gilovich, Medvec, and Savitsky (2000) found that observers were far less likely to notice a T-shirt that depicted an embarrassing or admired figure than the participants who wore the shirt had predicted. In another study (Gilovich, Kruger, & Medvec, 2002), students rated themselves and their classmates on multiple occasions, over the course of a semester, on various features including whether they or their classmates were having a “good

or bad day.” Variability in day-to-day appearance was significantly less noticeable to others than it was to the participants themselves. Similar results were found for athletes; fluctuations in game-to-game performance commanded far less attention than the athletes suspected. Brown and Stopa (2007) studied the spotlight effect by asking half of their participants to stand in front of a video camera and complete a memory task, while others completed the same task sitting at a table unrecorded. Participants completed scales regarding self-awareness and fear of negative evaluation. Those who stood in front of the camera believed they had performed more poorly and that others would notice their mistakes.

Egocentric bias and the spotlight effect have also been demonstrated by studies that show they can be reversed or suppressed, as is the case when individuals experience the illusion of anonymity. The belief that one is unknown to others or the feeling of being unacknowledged by others has been linked to a diminished sense of personal responsibility and thoughtless or irresponsible behaviors, including the impulsive and destructive behaviors characteristic of mobs (Gilovich, Keltner, Chen, & Nisbett, 2016). For example, illusory anonymity was observed in masked trick-or-treaters, who were more likely to

behave dishonestly by taking extra candy or money, particularly when they arrived in groups and were not asked their names (Diener, Fraser, Beaman, & Kelem, 1976). In another example of the effect, Zhong, Bohns, and Gino (2009) generated an illusory sense of anonymity by manipulating darkness, through dimmed lighting or by asking participants to wear sunglasses. The authors found that college students were more likely to cheat an experimenter in a dimly lit room and that they behaved more selfishly when wearing sunglasses.

At the center of the illusion of anonymity is a feeling that no one is watching, while the core of the spotlight effect is that everyone is watching (Jun, Mareschal, Clifford, & Dadds, 2013). Therefore, an important aspect of the spotlight effect should be direct eye gaze. A direct gaze is a signal of attention, which indicates the potential onset of social interaction or scrutiny (Roelofs et al., 2010; Straube, Mentzel, & Miltner, 2005) and can be seen as a positive or negative social cue; a sign of openness and friendliness or a sign of judgement and confrontation. Socially anxious individuals may be more vulnerable to social signals that indicate attention from others and expect negative evaluations or scrutiny (Watson & Friend, 1969). Even subtle cues of being watched,

including paintings of eyes on the wall or drawings of eyes on study materials, can induce a sense of being seen and alter thoughts and behavior (e.g., Izuma, 2012; Pfattheicher & Keller, 2015).

Some individuals may be more sensitive or vulnerable to real or imagined signs of social scrutiny because of their strong chronic public self-awareness (Fenigstein, Scheier, & Buss, 1975; Gervais & Norenzayan, 2012). The importance of eye gaze, particularly for socially anxious individuals, has been demonstrated by Wieser, Pauli, Alpers, and Mühlberger (2009). The authors tracked eye movements in response to animated faces, depicted with neutral expressions, in which gaze direction was manipulated (direct or averted). Socially anxious participants spent more time looking at faces and fixated on the eye region longer than moderate or low anxiety participants, and their heart rates increased in response to direct eye gazes, suggesting a fear response. Roelofs et al. (2010) also found evidence that socially anxious individuals feared direct gaze. Participants viewed faces with different emotional expressions and gaze directions and indicated their desire to either approach the target (by pulling a joystick towards themselves) or avoid the target (by pushing the joystick away). For all participants,

avoidance responses were fastest when an angry expression was combined with a direct gaze. However, those who scored higher in social anxiety were also quick to push the joystick away from them when they saw a happy expression, regardless of the gaze direction, suggesting that for the socially anxious, an expression that signals likely interpersonal contact, even positive contact, represents a potential threat.

There is no real “threat” of social interaction with faces shown on a computer screen and some have suggested that socially anxious individuals may experience less discomfort and might even benefit from online interaction (Morahan-Martin & Schumacher, 2003; Yen et al., 2012), where they can engage in social contact without the fear of immediate disapproval (Reid & Reid, 2007). Others have found that for the socially anxious, even viewing faces on a computer results in physiological responses indicative of the spotlight effect. For example, researchers have found that socially anxious participants who viewed potential interaction partners on a computer screen had more activity in the amygdala, the area of the brain associated with fear responses (Roelofs et al., 2010), a more rapid heart rate (Wieser et al., 2009), and stronger physiochemical response (Rauch, Strobel, Bella, Odachowski, & Bloom, 2014), than control

participants without social anxiety.

The work described above suggests links between the spotlight effect and social anxiety, and between eye gaze perception and social anxiety; however, little or no research has examined all three variables. The current study addresses this void in the literature by replicating and extending previous research. For example, inspired by Zhong et al.’s (2009) methods, some participants in the current study completed the face task and survey under the watchful eye of an experimenter (the spotlight condition), while others were in a dimmed room and not accompanied by the researcher during these tasks (control condition). Given Gilovich et al.’s (2000; 2002) findings, it was hypothesized that the spotlight manipulation would increase the degree to which participants believed others would notice them in hypothetical, but typical, social interactions (described in survey vignettes modified in part from Gilovich et al. 2000). Based on Pfattheicher and Keller’s (2015), those in the spotlight condition were expected to underestimate the angle of eye gaze shown on the neutral faces presented on a computer screen (believing the gaze was more direct). Based on Roelofs, et al. (2010) and Watson and Friend (1969), participants in the spotlight condition were expected to

predict that targets with a direct eye gaze would more negatively evaluate them. As suggested by Wieser et al.'s (2009) findings, it was hypothesized that participants in the spotlight condition would spend more time assessing direct gaze targets, thus slowing their response times. Self-reported social anxiety was expected to exacerbate these effects.

Method

Participants

Fifty-seven students (20 males, 37 females; 45 Caucasian, 12 other), aged 17 to 24 ($M = 19.63$, $SD = 1.43$), were recruited from the Psychology Department subject pool, via SONA Systems, during the Spring 2018 and Fall 2018 semesters.

Materials

SuperLab software (Cedrus Superlab 5 [Stimulus Presentation Software]) was used to present participants with a variety of faces with neutral expressions. Stimulus faces (Caucasian and Moroccan males and females) were obtained from the Warsaw Set of Emotional Facial Expression Picture database (Olszanowski et al., 2015). They were shown for 0.25 seconds and participants were asked to indicate eye gaze and face direction and rate the faces based on questions taken from the Evaluation, Motivation, and

Expectancy Measure (Andersen, Reznik, & Manzella, 1996). The SuperLab software captured responses and response times.

After the Superlab activity, participants completed a pencil and paper survey packet that included six vignettes, each of which described plausible and potentially embarrassing or socially awkward classroom circumstances that would be expected to prime the spotlight effect. Two vignettes described events that had had been demonstrated in past literature to prime the spotlight effect (i.e., wearing a t-shirt that depicted an embarrassing or admired figure). Two vignettes asked participants to imagine that they were one of the only minority students or one of many minority students in a classroom setting where the professor made a hypothetical provocative comment about race. In two other vignettes, participants were asked to imagine (dependent on participant gender) that they were the only male or female or one of many males or females in a classroom setting where the professor made a comment about their fit in the class based on gender stereotypes (i.e. women in science; men in an art class). After reading each of the vignettes, participants were asked to rate their feelings and were asked three questions designed to measure the spotlight effect:

“how much do you feel like you would be the focus of attention,” “how much do you feel as if there is a spotlight shining down on you,” and “how much do you feel like you would have to represent your in-group.” They used a 10-point Likert scale from 1 (not at all) to 10 (very much so).

The survey packet also included three commonly used self-report measures of anxiety, including: the Self-Consciousness Scale (Fenigstein, Scheier, & Buss, 1975), Social Anxiety Questionnaire (SAQ) for Adults (Caballo et al., 2010), and the Behavioral Inhibition and Activation Scales (BIS/BAS; Muris, Meesters, de Kanter, & Timmerman, 2005). The DSM-V defines social anxiety as a multifaceted disorder with experiences of intense fear or anxiety in situations of interaction, observation, and performance (APA, 2013; Caballo et al., 2015). The DSM-V also explains that anxiety disorders differ from one another in the types of objects/situations that induce fear, anxiety, and avoidance behaviors (APA, 2013). The measures of anxiety used in the current study were selected to try to capture the different aspects of anxiety and were based on previous research and appropriateness for our non-clinical sample. Research relevant to the current study used multiple scales to assess the various characteristics of

social anxiety (Armstrong & Khawaja, 2002; Wieser et al., 2009). Scale intercorrelations appear in Table 1.

The Self-Consciousness Scale is a commonly used 23-item questionnaire that measures individual differences in private (attention to inner thoughts and feelings) and public self-focus (attention to the self as a social object). Participants rated items (e.g. “I’m concerned about the way I present myself” and “I’m always trying to figure myself out) on a five-point Likert scale from 0 (extremely uncharacteristic) to 4 (extremely characteristic). Chronbach alphas indicate a reliability of .75 for private self-consciousness and .84 for public self-consciousness (Fenigstein, Scheier, & Buss 1975; Scheier & Carver, 1985). Validity has been confirmed by research on a wide variety of personality and individual difference measures (e.g. Turner, Carver, Scheier & Ickes, 1978). In the current study Cronbach alphas were .77 for private self-consciousness and .86 for public self-consciousness.

The SAQ is a 72-item questionnaire that measures participant levels of uneasiness, stress, or nervousness. Participants responded to items such as “Wanting to start a conversation and not knowing how”, “Being told that I am doing something wrong”, and “Having to speak in class, at work, or in a meeting” on a seven-point Likert scale from 0 (not at

Table 1

Summary of Intercorrelations between Spotlight Effect Questions and Measures of Social Anxiety

	1	2	3	4	5	6	7	8
1. Would be the Focus of Attention	—							
2. Spotlight Would be on Me	.87**	—						
3. Should Represent my Ingroup	.47**	.58**	—					
4. Private Self-Consciousness	.09	.10	.22	—				
5. Public Self-Consciousness	.35**	.34**	.40**	.49**	—			
6. SAQ Total	.09	.09	.03	.30*	.53**	—		
7. BIS	.24	.34*	.32*	.35**	.76**	.69**	—	
8. BAS Reward	.21	.18	.51**	.45	.33*	.05	.33*	—
9. BAS Drive	.18	.12	.43**	.16	.02*	-.04	.02	.51**

Note. $N = 57$.

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

all) to 6 (extremely high). In past research, Chronbach alphas indicated strong reliability (.96 overall and split-half reliability of .97) and concurrent validity was established with a variety of anxiety and individual difference measures in clinical and non-clinical samples (Caballo et al., 2010). Reliability in the current study was .98.

The BIS/BAS Scales (Carver & White, 1994) consist of a 20-item questionnaire that measures inhibition sensitivities, reward responsiveness, drive, and fun seeking. Seven BIS items measure participant's emotional responses to negative events that may result in punishment (e.g. "I usually get very tense when I think something unpleasant is going to

happen). Thirteen BAS items measure emotional and behavioral responses to a potentially rewarding event (e.g. "When I am doing well at something, I like to keep doing this," and "When I see an opportunity to get something that I want, I go for it right away.") Participants were asked to rate each item on a four-point Likert scale from 0 (not true) to 3 (very true). Convergent and discriminant validity has been confirmed by research on a wide variety of personality and individual difference measures (e.g. Carver & White, 1994; Leone, Perugini, Bagozzi, Pierro, & Mannetti, 2001) and the subscales have demonstrated good alpha reliability (e.g. between .60 to .82 in Wong et al. 2016 and .58 to .77 in Brenner et al. 2005) in

clinical and non-clinical samples. In the current study Cronbach alphas were .84 for BIS and .92 for BAS reward response and .88 for BAS drive response.

Procedure

Participants completed the study in groups of 1 to 4. They were seated in a 9.5' x 12' foot room at a row of semi-private cubicles equipped with a computer screen and keyboard. They were randomly assigned to one of two conditions. Condition 1 (C1) was designed to emulate a more private setting; participants were in a darkened room with individual desk lamps at each cubicle and no researcher was present. Condition 2 (C2) was used to prime feelings of being under scrutiny by an audience (i.e. the spotlight effect); participants completed the study in a room where the overhead lights were on, and a researcher was standing behind them throughout the study. Twenty-nine participants were assigned to C1, and 28 participants were assigned to C2.

After pre-briefing and consent, participants started a computer module programmed with Super Lab software. Participants started the program by clicking the space bar to begin the experiment. Regardless of condition, participants were shown a practice image paired with instructions on what

they were being asked to do. In both conditions, the researcher was present in the room during this trial period to make sure that participants understood the instructions and had no further questions. After the practice image, dependent on condition, the researcher would either leave the room (C1) or remain standing behind them for the duration of the research study (C2).

In total, participants were shown 35 images of faces with varying face and eye gaze directions, which were shown for 0.25 seconds. They were asked to judge the face and gaze direction of each for the first 18 photos. After the photo disappeared, participants were asked to indicate where they believed the eye gaze and face direction to be. Participants used one of 17 alphanumeric keys on a standard keyboard to indicate the direction of targets' face and eye gaze. The numbers 1 (leftmost numeric) through 9 (rightmost numeric) and Q (leftmost alphabetic) through I (rightmost alphabetic) were chosen because their staggered placement on the first two rows on the keyboard allowed participants to make somewhat fine-tuned responses. For example, a "5" would be used to indicate the most direct face or gaze, the letters "R" (just to the left of "5" on the keyboard) or "T" (just to the right) could be used to indicate

face or gaze was slightly averted. The remaining 17 faces were rated on the Evaluation, Motivation, and Expectancy Measure (Andersen, Reznik, & Manzella, 1996), using the numeric keys 1 through 5 to select a response. For example, some questions asked the participant “How well do you think you will like this person?”, “How comfortable do you think you would feel interacting with this person?” and “How much do you think this person would be accepting of you?”. Keyboard responses and response times were captured by SuperLab software.

After the Super Lab section was completed, participants were asked to complete the pencil and paper survey located on the desk in front of them. Once both parts of the study were completed, participants were asked to hand their materials to the researcher. The researcher was either located down the hall in a separate room (C1) or located in the room behind them (C2). Once they gave the researcher their materials, participants were debriefed.

Results

The hypothesis that the spotlight manipulation would increase the degree to which participants believed others would notice them in hypothetical, but typical, social interactions (described in survey vignettes),

was only partially supported. Analysis of variance (ANOVA) results indicated no significant effect of condition (researcher present or absent) on the three spotlight question ratings $F(3, 53) = 2.41, p = .07$; however, there was correlational evidence that socially anxious participants were influenced by the manipulation. In C2 (spotlight condition, researcher present), trait self-consciousness predicted the degree to which participants said that vignettes evoked feelings that they were the focus of attention $r = .41, p = .03$, that there was a spotlight shining down on them $r = .48, p = .01$, and they needed to represent their in-group $r = .54, p < .001$. The behavioral activation system (BAS) scales also predicted responses in C2. BAS reward response $r = .52, p = .01$ and BAS drive response $r = .53, p < .001$ were correlated with participants' reports that they should take action as a representative of a criticized in-group. None of the correlations were significant in C1, when the researcher was not in the room. SAQ and BIS (behavioral inhibition) scales were not linked to spotlight question ratings in either condition.

Analysis of variance tests indicated no support for the hypotheses that those in the C2 spotlight condition would demonstrate a self-centered bias by judging gazes as more direct $F(1, 55) = 2.35, p$

= .13. To test the predicted effect of direct gazes on participants' evaluation ratings, paired sample t-tests were used. Contrary to the hypothesis, those in C2 did not indicate that targets with direct and gaze would evaluate them more negatively than targets with indirect gaze $t(27) = 1.46, p = .16$; however, those in C1 (no researcher) thought they would be evaluated more favorably by direct gaze targets than by indirect gaze targets $t(28) = 2.35, p = .03$. Means and standard deviations appear in Table 2.

The expectation that the spotlight manipulation would result in slower response times was not supported $F(1, 55) = .032, p = .86$. Paired samples t-tests were used to test the hypothesis that C2 participants would be slower to respond to direct gaze targets. Results indicated that spotlight condition response times did not differ by gaze direction $t(27)$

= -.88, $p = .38$, but those in C1 were faster to judge direct gaze targets than targets with an averted gaze $t(28) = -2.27, p = .03$. Means and standard deviations appear in Table 2.

Discussion

The hypothesis that those with a tendency towards social anxiety would be more vulnerable to the spotlight manipulation was supported in two ways. First, researcher presence was associated with increased feelings of the “spotlight effect” in response to the vignettes. Those who scored higher in measures of reward and drive response (behavioral activation) and public self-consciousness (attention to the self as a social object) reported stronger feelings that they were in the spotlight and feelings that they had to represent their in-group when the researcher was present. This suggests that behaviors associated with dispositional

Table 2

Mean Face Ratings Evaluations and Response Time (RT) by Condition

	No Researcher (C1)		Researcher (C2)	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Face Evaluations and Expectancies				
Direct Gaze	3.05*	.41	2.99	.40
Indirect Gaze	2.94	.46	2.92	.41
Direct Gaze RT (ms)	16337.50	4079.80	15963.14	4778.48

* $p < .05$

tendencies toward action and self-consciousness were enhanced by the spotlight manipulation. The results supported Pfattheicher and Keller's (2015) findings that social awareness was increased when participants thought they were being watched. The current study also supports Fenigstein et al.'s (1975) and Gervais and Norenzayan's (2012) suggestion that some individuals may be more sensitive to environmental cues. Participants who scored higher in self-consciousness and behavioral activation appeared to have been more vulnerable to the researcher's scrutiny in C2, or their egocentric biases were reduced under conditions that primed illusion of anonymity in C1.

The current study was inspired by Gilovich and colleagues' (e.g. Gilovich et al., 2000; Gilovich et al., 2002) representative studies regarding the spotlight effect and the vignettes were created based on the situations they tested with groups of participants and live interactions. Although not designed to replicate the specifics, the results reported here give support to the body of literature that Gilovich et al., (2000) produced and suggests that individuals may feel the spotlight effect in both real life and in hypothetical situations as described in the vignettes. The current study extended prior work to suggest that a spotlight manipulation could influence expectations of

evaluation when gaze was direct and indirect. While the hypothesis was not directly supported, responses suggest that the default expectation for direct gaze to result in positive evaluation was mitigated by the spotlight manipulation. Those in the privacy condition (C1) rated targets with a direct eye gaze as more likely to evaluate them positively compared to those in the spotlight condition (C2). This suggests a tendency for most people to view a direct gaze as a sign of engagement, attention, and openness, and for socially anxious individuals to interpret a direct gaze more negatively. A similar pattern was found in response times, where the hypothesis that the spotlight condition would slow response times was indirectly supported; those in C1 were faster to judge direct gaze targets and took more time looking at those with an indirect gaze, while those in the C2 condition devoted similar time to judging all faces, regardless of gaze direction. Together, results support the suggestion that social anxiety may lead to negative interpretation of direct gaze (Brown & Stopa, 2007; Watson & Friend, 1969) and that public self-awareness can increase feelings of uncertainty, vulnerability and expectations of scrutiny (Fenigstein, Scheier, & Buss, 1975; Gervais & Norenzayan, 2012).

The failure to find differences in judgements of

gaze direction based on condition was disappointing and the small sample size does not allow for analyses that might reveal interaction effects (target gender and condition, for example). The present study was not designed to measure clinical anxiety and participants were not asked whether they were currently, or had ever been, diagnosed or treated for social anxiety. Prior research on eye gaze judgment has focused on a clinical population, as highlighted in research done by Wieser et al., (2009) and Roelofs et al., (2010), so the manipulation in the current study may not have been strong enough to elicit such biases in a non-clinical sample. Enrolling a sample of college students with clinical diagnoses of social anxiety, or comparing responses from those with social anxiety to responses from participants diagnosed with depression, would allow for more definitive conclusions, but the significant results found with self-report measures indicate that responses to eye gaze may not be unique to clinical levels of anxiety.

At a time when over 40% of college students indicate that anxiety is one of their main concerns (Campbell, Bierman, & Molenaar, 2016), and screen time continues to rise (Reed, 2016), the method (assessing faces on a computer screen) and

sample (college students) of the current study are particularly relevant in contemporary culture. The results shed light on one way individuals perceive social scrutiny, and how it may influence behavior in those who are dispositionally vulnerable. Anticipatory anxiety often motivates avoidance behaviors, including the avoidance of eye contact (Respondek, Seufert, Stupnisky, & Nett, 2017), which effectively reduces opportunities to learn new coping skills and perpetuates the problem (Lipton et al., 2016; Russell & Shaw, 2009). This cycle has been linked to school failure and dropouts (Carsley, Heath, Gomez-Garibello, & Mills, 2017). It is important to continue to investigate symptomatic and perpetuating behaviors that may lead to a better understanding of environmental cues and dispositional factors that elicit anxiety in social settings and this study contributed to the literature by examining the relationships between the spotlight effect, social anxiety, and gaze perception.

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Reconciling Past and Present, Religion and Sexuality: W. H. Auden's Proto-Queer Theology and the Queer Christian Movement

Aaron Bisson

The 20th-century British poet W. H. Auden is an interesting case when viewed through a queer lens because his expansive career brims with homoerotic (and equally homosexual) undertones. Given the historic persecution of homosexuals and others proclaimed “deviants” in his lifetime, it is not surprising that Auden guarded himself by masking sentiments regarding his sexuality below the surface of his writing, though not so much that one could not detect it if aware of the coded jargon of certain queer communities (Bozorth 709). What Auden has said regarding his sexuality—in both his poetry and prose—varies over time, creating difficulties in discerning a definitive, or perhaps “final” judgment of himself in an ethical and moral sense. Critics widely agree that Auden was conflicted and continued to be so for most of his life, coinciding with his shifting ideas of morality. When broken down into the

heuristic “secular and sacred” view of Auden’s legacy (i.e. the view that his poetry shifted from propaganda to parable upon his emigration to the U.S.) one sees that this conflict persists despite different criteria. In his secular period, he suspected homosexuality was caused by some global psychological disorder, which people suffered universally and experienced in different forms psychosomatically; when he moved to America and “returned” to the Catholic faith of his childhood, his concern with homosexuality as illness diminished, though his focus now turned to its overtly sexual nature as a potential affront to the sanctity of marriage (Mendelson 365). Moreover, further research is necessary in discerning the nature of Auden’s views on his own sexuality as expressed in his writing—especially with respect to how these views coincide with his sense of religious faith.

Critics have, nonetheless, found much to contend with in tracing Auden’s development of thought regarding homosexuality, and there are many analytical highpoints worth mentioning. There is of course Edward Mendelson, Auden’s literary executor, who has undoubtedly laid the foundation for discussions of Auden and sexuality by way of his critical biographies, *Early Auden* and *Later Auden*. Other authors, chief among them Arthur Kirsch, have

likened Auden's doubts of his own "sexual morality" to doubts of faith, recognizing that the two may be closely linked and may even inform one another. Some have even devised definitive conclusions of a sort; Stephen Schuler, for instance, argues that Auden never reached a moral resolution—at least one that qualified his sexuality within a Catholic lifestyle—but he nonetheless went on embracing both without great cause for concern (this echoes another of Kirsch's arguments which states that frivolity, or respectful mockery of serious business, was at the heart of Auden's views on his sexuality as well as his religion). Finally, authors like Susannah Young-ah Gottlieb and Richard Bozorth have placed Auden among a centuries-long tradition of queer radicalism: Gottlieb's analysis highlights Auden's simultaneous transgression of sexual and religious norms which deemed him as both deviant and ineligible to marry, while Bozorth uses the context of queer history to argue that many of Auden's earlier poems are not only protests against fascist politics, but also heteronormative oppression. These contributions, relying heavily on infusing Auden's personal life into his poetry, have shifted the paradigms by which these themes are compared and discussed. Nevertheless, none of these works have given critical attention to the

relation of Auden's sexuality and faith as a potential, though perhaps unintentional, prototype for future generations of religious queer people.

In conversation with Alan Ansen in 1947, Auden stated that "sexual fidelity is more important in a homosexual relationship than in any other," further elaborating that "in other relationships there are a variety of ties. But here, fidelity is the only bond." This statement, which seemingly simplifies the dynamic components of a same-sex relationship down to a single stipulation, may imply something much more complex. On the one hand, it calls to mind other potential bonds—bonds which are privileged to the majority, and work to strengthen and solidify romantic relationships, but were barred off to homosexuals at the time. Among these withheld privileges was marriage—a ceremony that both the Catholic Church and federal government barred Auden from participating in, as both entities denied legal recognition of homosexual marriage during his lifetime. Thus, Auden's emphasis on his own fidelity is rather poignant, as on one hand it may act as a stand-in for the consecration (and validation) he yearned for. Auden's emphasis on sexual fidelity suggests, then, that it is the only tie that can sustain homosexual relationships because it is self-regulated,

and self-regulation is the only option in a social environment that views queerness as anything but “natural.” This conclusion, however, is also fraught with difficulties; six years prior to these claims, Auden learned that his partner, Chester Kallman, had broken their bond of fidelity after two years of monogamy. Their “marriage” (which Auden regarded in a very literal sense) came to a sudden halt, causing Auden to fall into ephemeral despondency. Reconciling this with his concern for fidelity, however, Auden implied in that same conversation with Ansen that there is hope in alleviating such toxicity if both partners hold themselves to consistent standards, in the face of oppressive barriers that seek to weaken homosexual bonds (and arguably manifested these toxic norms in the first place). Such public statements and developments are but a microcosm of Auden’s lifelong interest in the relationship between his homosexuality and his Catholic faith—particularly with respect to marriage, which he viewed as a potential meeting ground for the two.

By accounting for Auden’s possible views on homosexuality and Catholicism, in both their relatedness and extraneity as well as their potential to be reconsidered and redefined by Auden throughout his career, we can approach an understanding of

each at a more fundamental level. Auden’s career, then, documents an unmistakably candid account of the twentieth-century struggle between the cultures (for lack of a better word) of sexuality and religion, which are largely the result of norms set by overarching hegemonies. This essay will examine a critical moment in this account via Auden’s poetic rhetoric between 1939 and 1941; this is the period in which Auden and Kallman were “married,” and what emerges is a bold transgression of religious homophobia which legitimizes same-sex marriage and, as a result, renders Auden’s work as that of a proto-queer theologian. As with many of the seminal works on Auden, this analysis assumes critical links between Auden’s literature and lived experiences as laid out via autobiographical and biographical material.

Auden’s contemplations were far ahead of his time, sharing great resemblance with contemporary queer-religious movements of the twenty-first century, which can be understood collectively as a sort of “queer Christianity”—a term which I use to represent the various experiences of a diverse set of LGBTQI+ individuals who, like Auden, felt at one point compelled to justify their gender or sexual orientation with respect to their faith. Despite almost a century

distancing them from one another, there appear to be certain ideological pillars that persist through time and form the basis of their public rhetoric: these include 1) selfless love, which fosters 2) genuine community, and 3) rejection of traditional narratives in favor of 4) queered perspectives. Herein, I will explain briefly each pillar, their function, and how they fit into a larger narrative of queer religious legitimization.

With the advocacy of queer Christians in mind, a queer understanding of God's Love is closest to the phrase "agape"—an Ancient Greek word which represents "the highest form of love," a love that is selfless, unconditional, inclusive, and by result, radical. In a review of "Radical Love: An Introduction to Queer Theology," Patrick Cheng states that "the real enterprise for queer theology is challenging binary distinctions, [which] is made possible (indeed demanded) by the radical love espoused by Christianity" (46). In the same vein, Father James Martin, a Jesuit priest, proclaimed in 2018 that LGBT people "are loved by God. [...] Knowing them in the complexity of their lives, celebrating with them when life is sweet ... loving them like Jesus loved people on the margins, which is extravagantly" (Falsani par. 12). These assertions are not grounded upon reinterpretations of Scripture; at their core, they rely

upon some of the most fundamental Biblical lessons— to "love thy neighbor" unconditionally, and that Jesus would always be on the side of the oppressed. It is this same love that queer Christians believe fosters genuine community, by aiding in the destruction of barriers that seek to divide and oppress. Cheng continues in his review: "Through this love, all boundaries [...] are dissolved" (46), arguing that this love is not only a source of healing—it can also be weaponized for greater good.

Rejecting the biblical literalism of fundamentalist Christian groups, queer Christians embrace the contradictory nature of the Bible as further evidence of their beliefs. Deborah Jian Lee, author of "Rescuing Jesus," argues that biblical literalism is inherently selective and inconsistent, used to "construct strict delineations between right and wrong—careful, of course, to place [those who employ it] on the right side" (71)—a recognition that only solidifies queer Christian faith. As Brian Murphy, co-host of *Queer Theology Podcast*, describes, "the authors [of the Bible] were struggling to make sense of themselves, the world around them, and their relationship to something bigger than themselves... That doesn't make the Bible less true, it makes it more true" (Murphy). It is a similar struggle that queer

people often face, often times in the earliest stages of self-discovery and acceptance, and it is perhaps for this reason that queer Christians are able to see themselves so clearly within the Bible.

“Queering” Biblical narratives only strengthens these associations further. It is important to note that this does not entail altering these narratives by any means—rather, it is a tactic taken from the Bible itself. The Reverend Elizabeth Edman, highlighting a key point in her book, *Queer Virtue*, argues that “Christianity persistently calls the followers of Jesus to rupture, or queer, false binaries that pit people against each other” (Edman). She uses the word “queer” in verb form to describe the act of debunking norms we often take for granted; in the case of queer Christians, this involves queering religious texts to reveal false dividing lines—lines that are not limited to sexuality and gender. The story of Jesus himself, for instance, could be called queer in the ways he defies our expectations of reality. In his think piece, “Rethinking the Western Body,” Gerard Loughlin recalls how “Christ’s body is transfigured, resurrected, ascended, [and] consumed. Born a male, he yet gives birth to the church; dead, he yet returns to life; flesh, he becomes food” (9). Kittredge Cherry, a retired lesbian pastor, points out how Jesus not only “had two

fathers (God and his adoptive dad, Joseph),” but also how “Mary gave birth [to him] without having sex with a man” (Kuruvilla). Without simple explanation, these phenomena contradict the beliefs we have constructed about ourselves and the world around us. One could make the argument that these passages are not meant to be taken literally, but to do so would be to simultaneously reject literal readings of the Bible altogether. Ultimately, what queer Christianity does is provide another avenue of interpretation, making distinctive claims just like those between other Christian denominations.

It is these core values and assumptions that provide the foundation for the queer Christian movement and harken back to Auden’s poetry of the late 30s and early 40s, which demonstrate these same values thematically. With his emphasis on marriage and interspousal affairs, topics of selfless love are widespread throughout Auden’s work. Many of his poems suggest that to acquire the ability to love selflessly is not an easy task. In his 1939 poem, “The Prophets,” his speaker describes a lifelong search for “the Good Place.” As a child, Auden felt an unspoken admiration for derelict machinery—things like abandoned mines and derailed trains—which his speaker reflects: “[they] taught me gradually

without coercion, / And all the landscape round them pointed to / The calm with which they took complete / desertion / As proof that you existed” (*Collected Poems* 203)—the “you” most likely alluding to Chester Kallman. The prolonged nature of this learning, coupled with its resistance to “coercion,” suggests that the acquisition of this love is not by force, nor does it merely fall into one’s hands—it must be sought out, practiced, and eventually mastered with necessary patience. The speaker goes on to say, “now I have the answer from the face / That never will go back into a book / [...] And there is no such thing as a vain look” (203). Here, readers are given their first insight into this love in operative form. In looking at their newfound love, the self-interest the speaker feels towards previous lovers—which could be characterized as sexual desire, or momentary company—is entirely absent. Rather than considering how they may stand to benefit from their lover’s presence, they think conversely of how their lover may be accommodated.

Auden’s own discovery of selfless love had been a lifelong journey, and in its earliest stages this journey was not a deliberate effort. In his critical biography, Edward Mendelson states that “[Auden’s] childhood love was [...] prophetic of the love he could

both give and receive at thirty-two. He had learned as a child that the desolate and abandoned were not excluded from love” (379). What Auden hints at in “The Prophets,” then, may be a love that not only resists self-interest and vanity, but also extends to that which is often most neglected. Indeed, Auden makes similar references to these early experiences in prose, citing the Bible for support: “‘Thou shalt love the neighbor as thyself.’ Again Jesus bases love on the most basic primitive instinct of all, self-preservation. [...] At the last supper, [Jesus] took eating, [...] the only thing that...all living creatures must do, irrespective of species, sex, race, or belief—and made it the symbol of universal love” (Mendelson 386). Moreover, it appears that Auden is arguing that a true Christian love calls on others to extend compassion as if it were any other basic human need. In doing so, he effectively calls for an equal form of love that disregards one’s individual characteristics.

In June of 1939, Auden would make further reference to the capabilities of selfless love, not only in the way it is personally transformative but also in the way it is publicly didactic. His poem, fittingly titled “The Riddle,” depicts a world in need of reconnection: “Bordering our middle earth / Kingdoms of the Short and Tall, Rivals for our faith,

[...] While the tiny with their power / to divide and hide and flee, / When our fortunes fall, / Tempt to a belief in our / Immortality” (CP 205). The “tiny” figures mentioned here appear to pull the very strings which are responsible for the various forms of division described; in that these figures are offset by their supposedly grandiose “power,” one can assume that this power is in fact a façade, sustained by said division and refuge. On the other hand, to deceive others into “believing in immortality” may speak to the ways in which those with power foster pride in their subjects as a way of maintaining fealty, while diverting real truths. These diverted truths, while not given explicit detail, are evidently important to the speaker, as in the following stanza they remark, “Lovers running each to each / Feel such timid dreams catch fire / Blazing as they touch, / Learn what love alone can teach [...] ‘...we must see / In another’s lineaments / Gratified desire’; / That is our humanity; / Nothing else contents” (205). Here, love becomes revelatory, a way of fulfilling some unspoken desire. While this desire is at first characterized as sexual—what with “blazing” physical contact and a hyper-focus on facial details—readers come to understand that this satisfaction runs far deeper. The poem concludes, “All our knowledge comes to this, / That

existence is enough, / That in savage solitude [...] / Every living creature is / Woman, Man, and Child” (205). We see Auden’s sentiments regarding Jesus’ love echoed here, in the way that all creatures are indisputably human and deserve compassion despite being classified as different from one another. To recognize this is to counteract that “savage solitude” the speaker describes, the likes of which are caused by the duplicitous, “tiny” figures that evoke excess pride in others.

Almost a year later, Auden seems to synthesize his contemplations on selfless love—its difficulty to acquire and maintain as well as its inherent didacticism; “In Sickness and in Health,” written sometime in the Fall of 1940, ponders this love as a means of assuaging worldwide fears. The poem foretells a worldly conflict like that of “The Riddle”: the speaker opens in the first stanza that “now, more than ever, we distinctly hear / The dreadful shuffle of a murderous year / And all our senses roaring as the Black / Dog leaps upon the individual back” (CP 247). Parallels can certainly be drawn with real-world catastrophes like World War II. Images of dogs leaping on backs feel close to subterfuge, as individuals—on the basis of their being “different”—are targeted and promptly disappear. As readers are presented with

this systematic terror, the speaker offers up a potential solution to this chaos, though with reluctance: “Let none say I Love until aware / What huge resources it will take to nurse / One ruining speck, one tiny hair / That casts a shadow through the universe: / We are the deaf [...] / [...] a crowd / Of poaching hands and mouths who out of fear / Have learned a safer life than we can bear” (247). The capitalization of the “L” in love suggests that this is no ordinary love but love in its “highest form.” The speaker suggests that, entrenched in a deep sense of false safety, to “Love” and teach “Love” will be a long undertaking, just as it was for Auden to learn on his own. Yet in doing so, the fortifications of this “safety”—built upon isolation, concealment, cynicism, and mostly notably, fear—may be undone, in turning opening avenues for connection, compassion, and understanding.

For Auden, such trials were entirely personal; the selections of poetry thus far illustrate his conceptualization and potential execution of “faith” in the form of love: to be able to reconcile his life experiences and make meaningful use of them, in order to change others’ lives for the better (Kirsch xii). These experiences instilled fears that, according to him, prevented this faith from being actualized. Taking Richard Bozorth’s critical lens into account, it is

quite possible that these fears largely pertained to the discovery of his sexuality, given the ever-increasing persecution of homosexuals in the early 1940s. Yet, perhaps buttressed by his real-life “marriage,” Auden’s speaker concludes that they must swallow these fears in the face of danger, else the “Black Dog” will continue its carnage. The apotheosis of this need is evident in the concluding lines of “Leap Before You Look,” written in December of 1940: “A solitude ten thousand fathoms deep / Sustains the bed on which we lie, my dear: / Although I love you, you will have to leap; / Our dream of safety has to disappear” (CP 244), suggesting that time is of the essence, and time is now.

A key component in Auden’s “selfless love” is understanding its intended outcome: community, or the willful grouping of all people to mutually benefit and care for one another. Auden’s speaker states in “New Year Letter” of 1940, “Our best protection is that we / In fact live in eternity [...] / [...] The intellect / That parts the Cause from the Effect / And thinks in terms of Time and Space / Commits a legalistic crime, / For such an unreal severance / Must falsify experience” (CP 169-70). Quite boldly, this poem poses that real community cannot be achieved by embracing only the living. Nevertheless, the point here seems not to suggest solely that humanity must

literally connect as one, as both living and dead, but to contest the need for social divisions and distinctions altogether. One example of this seen here—“Cause” and “Effect”—feels keenly reminiscent of Auden’s conceptualizations of “selfless love,” and what it requires of a person. To accept Cause and Effect in all its forms would be antithetical to selfishness, as in doing so one must also accept accountability for oneself and the effect one has on those around one. Thus, the actions of isolated communities still infringe upon those outside that community, despite supposedly being separated. In this vein humanity *is* technically connected, albeit disparately; thus, the effect these disparate communities have on one another, because they lack a universal, selfless servitude that extends beyond the borders of the group, is only detrimental. Passages later in “New Year Letter,” Auden’s speaker asserts this same claim: “His love is not determined by / A personal or tribal tie / Or colour, neighbourhood, or creed / But universal, mutual need” (CP 175). Perhaps drawing from the reciprocity he has learned from his marriage, Auden implies that “genuine community” requires one to think universally, with the intent of fulfilling basic needs for all.

Contemplating the methods by which humanity

may achieve this community in 1939, Auden’s “Like a Vocation” reads as both a warning against premature change and a reexamination of human civilization. The speaker begins with an account of Napoleon’s conquest of Europe: “Not as that dream Napoleon, [...] / Before whose riding all the crowd’s divide, / [...] those who always will be welcome, / As luck or history or fun, / Do not enter like that: all these depart” (CP 203). It is no coincidence that the speaker juxtaposes the crowd’s dividing and departing against Napoleon’s forceful unification. The poem suggests that the forced nature of Napoleon’s escapade accomplishes nothing of human value; it is, in a sense, a “coercion” that counters the gentle guidance described in “The Prophets.” The speaker goes on to describe “better” communities that have emerged over the course of time, however, they too have fallen short of prosperity: “politeness and freedom are never enough, / Not for a life. They lead / Up to a bed that only looks like marriage; / [...] These have their moderate success; / They exist in the vanishing hour” (204). It is interesting that the image of such societies resembles something democratic, rather than authoritarian. In acknowledging this society’s “moderate success,” there is a sense of improvement without completion. What emerges from the speaker’s

point of view are successive, failed attempts at what he calls “marriage,” which evidently goes hand-in-hand with authentic, gratifying connection between people on a larger scale. In the final stanza, the speaker homes in on an interesting pair who have successfully discovered love in its highest form. Auden draws from the Bible here: “The one who needs you, [...] / [...] knows he has to be the future and that only / The meek inherit the earth, and is neither / Charming, successful, nor a crowd; / [...] His weeping climbs towards your life like a vocation” (CP 204). Auden’s sentiments in prose come to mind here, in declaring that “the first criterion of success in any human activity [...] is intensity of attention or less pompously, love” (Mendelson 364). That same “intensity of attention” can be felt in the vocation the speaker describes, which supposedly drives the person in subject towards a higher purpose, first by caring for his partner selflessly and, eventually, others. This may be where Auden’s own theology began: from a selflessness garnered in loving one’s partner, which one gradually extends to even the most remote strangers, as a means of creating a world that has yet to be seen in history.

While Auden often writes from the perspective of an omniscient observer, surveying the world in breadth in passages like the ones listed above, there

are also instances in which his speaker expresses needs which feel intimate and local; one of these includes a need to be part of a larger community, or to be fundamentally accepted like others. “They,” published in April of 1939, speaks to this need in a tone of heightened anxiety: “Where do they come from? Those whom we so much dread, as on our dearest location falls the chill / of their crooked wing and endangers / the melting friend, the aqueduct, the flower” (201). Here, “crookedness” is likely a double entendre, at once referring to the unjust actions of the “they” of the subject, but also the “crookedness” of homosexuality (Bozorth 712). What is also notable are the plural subjects of “they” and “we;” if “we” is read as a collective of people the basis of their same-sex attraction, the rest of the poem takes an interesting turn. The speaker continues: “We expected the beautiful or the wise, / ready to see a charm in our childish fibs, / pleased to find nothing but stones, and / able at once to create a garden” (CP 202). There is a hope for acceptance here based on aesthetic, or perhaps artistic appeal. The Harlem Renaissance of the 1920s saw an influx of rich, white Americans becoming patrons to black art and expression as a show of taste; the only difference here would be that this art would stem from homosexual

communities, and these patrons could effectively “create a garden”—or perhaps more appropriately, a spectacle—of their plight and suffering. Yet if such a spectacle were to be made from patronage, the sheer act of giving the “we” group attention would likely do little to remedy the otherizing of these individuals, nor would they truly bridge the divide that makes “they” and “we” distinctions necessary to begin with. The poem culminates with a cry for help: “Our tears well from a love / we have never outgrown; our armies predict / more than we hope; even our armies / have to express our need for forgiveness” (202). The meaning of outgrowing love is rather ambiguous at first, yet if we are to account for the intentional use of sexual coding in this piece, one may recall that same-sex attraction is often disregarded in youth as something that is “grown out of” over time. This is clearly not the case for this group of individuals who, rather than let themselves feel forsaken by their unchanging sexuality, appeal instead to be forgiven. It makes logical sense that this plea is invoking social change, primarily in the form of sexual tolerance—but even more so, this appears to be a religious appeal: to be offered “forgiveness” in the form of membership and, with respect to Auden, to be given legitimate sanctions to marry his partner. Regardless of interpretations,

the essence of this forgiveness appears to be the same: to be treated with the highest form of love, to be integrated into the larger community as an equal member rather than a form of entertainment, and to be rid of distinctions that bind them to their otherness.

Auden often contends with tradition and traditional narrative in this marital period, often imagining oppressive barriers that are rather abundant, though usually invisible. One example he points to is “the law” as it is legally and culturally defined. In “Law Like Love,” Auden’s speaker depicts the law as actions and behaviors that are deemed acceptable within given spaces, and by extension, who determines those actions and behaviors. Assuming the role of a priest and a judge, the speaker states, “Law is the words in my priestly book / Law is my pulpit and my steeple / Law, says the judge [...] Speaking clearly and most severely, / [...] Law is the Law” (CP 208). The speaker’s authoritative tone, along with his rigid belief set, suggests a problem of hierarchy. Imagery of sanctimony—the priest talking down to people in pews, the judge glaring at the defendant from the bench—hints first that law itself is in some part to blame for barriers in place; but even more so, it is the *people* who arbitrate these laws and interpret their meaning for others that revitalizes them. Indeed, the

speaker follows with, “If therefore thinking it absurd / To identify Law with some other word, / [...] No more than they can we suppress / The universal wish to guess / Or slip out of our own position / Into an unconcerned condition” (CP 209). Auden once again returns to a vision of genuine community or, as described here, a state in which one may rid themselves of their distinctions and status—their “position”—and live without concern or fear. This statement concludes, then, that authoritative law has ignored the needs of all, in favor of some, preventing a unified community that could better fulfill those “universal wishes”—in other words, to have needs met, to feel a true sense of purpose, and to be accepted equally and unconditionally.

In “Kairos and Logos,” written in early 1941, Auden gestures towards another critical barrier that is often overlooked: that which results from traditional accounts of Ancient Roman history. The poem begins with subtle foreshadowing of this empire’s fall from glory: “Around them boomed the rhetoric of time, [...] / Where conscience worshipped an aesthetic order / [...] at the centre of its vast self-love, / Sat Caesar with his pleasures, dreading death” (CP 238). The emphasis on arrogant self-obsession here results in a fixation on locality, which renders the empire

susceptible to attack: “sown in little clumps about the world, / The just, the faithful and the uncondemned / Broke out spontaneously all over time, / Setting against the random facts of death / A ground and possibility of order, / Against defeat the certainty of love” (CP 239). We see in the speaker’s recounting an ultimate return to justice, characterized by love’s apparent triumph over vanity. It is no coincidence that this brief account operates in a similar way to Auden’s method of achieving genuine community—in other words, by spreading a selfless love that trumps conceit and eradicates societal divides. This historical anecdote of “The Fall of Rome” remains a widely recognized portent in Western culture today, and this was no exception in the decades preceding and including World War II; and yet, the poet was clearly ahead of his time in drawing stark parallels to the perils of 20th-century Western society. The final section poses: “What kingdom can be reached by the occasions / That climb the ladders of our lives?” and then follows, “We are imprisoned in unbounded spaces, / Defined by an indefinite confusion” (CP 241). Up to this point, it has not been entirely clear where, when, and from whose perspective this narration is taking place. It is only now that the speaker includes himself amongst a collective other, relegating his

own omniscience. The phrase “unbounded space” alludes to the freedom described two years earlier in “Like a Vocation,” a freedom which is insufficient by way of its unconscious intent, or “confusion.” Despite the passing of time and the constant change that accompanies it, the speaker sees no positive shift and, if anything, witnesses a reversal of sorts—yet hope persists: “The nymphs and oracles have fled away. / And cold and absence echo on our lives [...] / Reproach, though, is a blessing, proof that silence / And condemnation presuppose our lives: / We are not lost but only run away” (241). Rather than brood on society’s present failure, the speaker praises humanity’s inherent saving grace: the very act of recognizing grievances, as well as inaction, means that these things can be remedied “now” more than ever, as the title suggests. Recognition is only the first step, however, and it is only through conscious choice that previous trends can be broken away from.

Auden’s impetus for challenging the division before him, while certainly developed in his supposedly “secular” period of the 1930s, came to full fruition upon marrying Chester Kallman. While he was denied legal sanctions to marry Kallman, his imaginary marriage nonetheless transgressed hetero-religious norms in how seriously he took the

rules he laid out for himself. As Mendelson puts it, “Marriage...was an ethical and symbolic relation, not a legal and economic one, and was indifferent to the sexuality of the persons joined by it” (377). In “In Sickness and in Health,” his regard of his marital vows as an “arbitrary circle” (which I will discuss in more detail later) is not to suggest that Auden felt delegitimized in lacking legal sanctions to marry. Rather, it is to debunk the notion that powers in place hold jurisdiction over a person’s love; as Gottlieb argues, Auden believed “it is up to everyone and anyone to create the circle, without reliance on commanding authorities or superior models [...] Everyone is thus enjoined to marry in his or her manner, to his or her liking; and no agent—whether religious, legal, or even aesthetic—is invested with the power to punctuate the present by pronouncing a marriage valid ‘now’” (38). Returning once again to “Law Like Love,” the conditions of the “universal wish” are laid just before the speaker professes this wish to their loved one: “If we, dear, know we know no more / Than they about the Law, / If I no more than you / Know what we should and should not do / Except that all agree [...] / That the Law is...” (CP 209). In the same breath, the speaker embraces humility (by recognizing his ordinariness and his

“sameness” to others), acknowledges the existence of “Law” alongside everyone else, and finally accepts the universal need that must be fulfilled.

Finally, readers witness Auden queer the figure of the Divine throughout this period, and it is in these moments that he is boldest in his reconciliatory efforts. “In *Sickness and in Health*” is once again noteworthy; following their mantra on the difficulties of achieving selfless love and genuine community (see pg. 11, second quote) Auden’s speaker follows, “We are the deaf immured within a loud / And foreign language of revolt [...] / who out of fear / Have learned a safer life than we can bear” (CP 247). As the speaker puts it, to declare love and to truly mean it is an extremely difficult undertaking, yet, if undergone, this declaration has the potential to heal suffering. This love can effectively awaken others and assuage their long-built fear, disguised as safety. He then directs his attention towards a lover shortly after in a sobering derision: “Beloved, we are always in the wrong, / Handling so clumsily our stupid lives, / [...] Too careful even in our selfish loves” (CP 248). This derogatory tone is keenly reminiscent of Auden’s earlier works, which often expresses a sense of shame regarding his romantic behaviors. A sudden shift, however, takes place in the next line, where

the lovers’ supposed misjudgments and egotism are rendered meaningless, and God is likened to the capital-A-“Absurd.” He proceeds, “Rejoice, dear love, in Love’s peremptory word; / All chance, all love, all logic, you and I, / Exist by grace of the Absurd” (248). The insouciant nature of this passage is not to suggest genuine indifference towards their own actions, nor should “the Absurd” be considered an affront to religion. Instead, Love’s unwavering authority—the “peremptory word”—trumps all other dissenting voices, even the speaker’s own. They recognize that their love is both genuine and rare, *and*—given the countless forces in place to try and stop it—should not exist. That is what transfigures this Love, and the God who bestowed it upon them, Absurd. Thus, Auden’s speaker seeks to savor this gift, in all its unlikeliness and by any means possible.

The use of capitalization to denote matters of higher order are not limited to “*In Sickness and in Health*.” In fact, Auden makes frequent use of this tactic in an apparent effort to further develop his eclectic image of the Divine. In “*Heavy Date*,” expressing once again his childhood admiration for industrial machinery, he surmises that “Love requires an Object, / But this varies so much, / Almost, I imagine, / Anything will do” (CP 207). While Auden

discovered his own “Love” through the material, he is quick to clarify that the “Object” others may find is not limited to the physical or the inanimate. Instead, this Object is simply a means by which one discerns their ability to love to the highest degree and begins to develop that ability. And yet, this Object may also exist not only as a means of discovery, but also as a means of maintenance. If Love, and the conscious practice of Love, is part of Auden’s visualized faith, then one may use their Object to reify their Love, thus strengthening their sense of religious purpose. The common forms of this reification through Object are familiar to most, whether it be through prayer, community, meditation, charity, et cetera; to Auden though, these methods—while certainly valid on their own—seem not to represent the singular, “correct” way of going about this process. One stanza prior, his speaker makes this sentiment quite clear: “Slowly we are learning [...] / That we have to unlearn / Much that we were taught, / And are growing chary / Of emphatic dogmas” (207). Similar to that gradual attainment of selfless love, the speaker expresses a gradual “unattainment,” or their unlearning of confining social conventions, which appears to be what enabled them to conceptualize an inclusive Object in the first place. In queering this traditional

image of religious inspiration and practice, this poem petitions not only for acceptance, perhaps based on sexuality, but also for the normalizing of faith in its infinite forms—an act which is selfless in its own right.

Like the Objects in “Heavy Date,” Auden’s “The Maze” of 1940 also pertains to teleology, this time surveying numerous concepts through which the “Anthropos apteros”—or “wingless man”—attempts to navigate the maze in which they live. He attempts to end his predicament through a “classicist” lens at first—routes which include, but are not limited to Metaphysics, Mathematics, History, Aesthetics, and Art (the capitalizations of which are Auden’s own). Finding no real escape through these worldviews, they then consider the approach of “the introvert,” who casts off such visions under the premise that “Man creates his own condition” (CP 237) and as a result creates the maze before him. The Anthropos apteros remains at a loss for what to do at the conclusion of the poem, yet it is significant that their final thoughts on the matter are that “[their] knowledge ends where it began” (237). These sentiments echo those of Auden’s earlier poem “Law Like Love,” where his speaker “know[s] no more / Than they” yet is nonetheless compelled to create a system of Law that

satisfies the universal wish for “unconcern.” Thus, while “The Maze” seems at first to suggest the futility of searching for solutions, the capitalization of those potential solutions suggests they have some purpose. One way they could be viewed are as different routes of this maze, and while they may not provide a way out—if there even is one, besides inevitable mortality—they are nonetheless connected by default. Down any avenue, perhaps in its most unfamiliar forms, a piece of the Divine can be found, and this piece can be used as a bridge to the Love Auden has found in his own life.

To return once again to Auden’s conceptualization of “the Absurd,” one could say that absurdity characterizes all the teleological concepts listed above. Given that the *Anthropos apteros* fails to find a concrete solution, or escape, through any of them, and fails to find a solution altogether, the Absurd—as it stands as a universal truth—feels rather unsatisfactory as it stands as an “answer” to life. It functions in the sense that the inherently absurd nature of the physical world justifies certain things which are wrongly deemed immoral—for example, “deviant” sexuality. Yet there remains a sense that to digest an absurd worldview would be to accept an absence of teleology. The way Auden’s speaker reflects on their

marriage—existing “by Grace of the Absurd” (CP 248), a testament to their supposed clumsiness and stupidity—emphasizes illogicality, haphazardness, and most clearly, frivolity. Yet this strange state of living, in all its lack of seriousness, is at the same time extremely serious to Auden. As Arthur Kirsch argues, Auden concluded early in his life that “frivolity [...] precisely because it is aware of what is serious [and] refuses to take seriously that which is not serious, can be profound” (170). Auden’s willingness to assume an unorthodox marriage, in the sense that it is rejected by “the State,” requires him to simultaneously accept that his marriage is trivialized and render that trivialization meaningless, by minimizing it himself. We see, then, a reversal in orchestrating absurdity in his poetry: to queer his own sense of Christianity, then, is a tactic of self-acceptance and self-preservation, and a connection to that which is not fully understood.

The rhetorical similarities between Auden’s 20th-century poetry and 21st-century queer Christian advocacy are utterly striking. We see in both an affinity towards “agape,” a selfless love that is not simply love for another, but for all others. Likewise, there is utility in this love which holds the potential to bring people together in all their diversity, breaking down walls and narratives that fragment and weaken.

And in embracing the peculiar nature of Jesus Christ and the Divine, and the periodic lack of explanation in traditional Christian narratives, we see how both parties are drawn closer to religion rather than pushed out. While many Christian denominations in the West have taken steps to be more inclusive towards LGBTQI+ people, many queer Christians still find themselves on the outskirts, amidst a religious climate that remains divisive on the topic of their acceptance. Accounts like Auden's denote a history of unique queer perspectives on Scripture that may instill a deeper sense of pride in these movements. Auden's story provides further evidence that pro-LGBTQ+ shifts in Christian communities are not disconnected from the past. Instead, the literature he left behind may be a starting place in a wider search for queer Christian histories, the likes of which, if found, have been overlooked for far too long.

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Black Women at BSU: A Qualitative Study of Relationship- Building Challenges at a Predominantly White Institution

Erica Devonish and Amanda Meritus

Abstract

This study sought to better understand the challenges of relationship formation as perceived by black, female students at Bridgewater State University (BSU). In particular, the study sought to understand what specific challenges black women at BSU experience in forming relationships with professors and with their peers in friendships and romantic relationships; whether these challenges have changed over time; and whether these challenges are similar to or different from those faced by the subjects other researchers have studied. The research will be useful to students, faculty, and the administrators at BSU and can be used to inform these groups about the experiences of black female students. This research also aims to make black female students feel more comfortable to form relationships in a college setting.

Methodology

This study inquired about academic, social, and romantic relationships, understanding these to be crucial in college students' lives. Current BSU students' experiences with relationship-building were compared to those of BSU alumnae to determine whether there has been a change over time in these perceived challenges of relationship formation. A total of four alumnae and five current students were interviewed. IRB approval to reach out to subjects was necessary to begin inquiring about interview candidates. Once responses were gained, subjects were given a color chart of makeup shades and were asked to identify a close match to skin tone. This approach was done to determine if skin tone impacted a student or alumna's experience within the school system. For example, did a lighter-skinned person have an easier time adjusting to a predominantly white institution (PWI) while a darker-skinned person had a harder time adjusting to a PWI (or vice versa)? A color chart of makeup shades was used because this approach appeared less uncomfortable for the subjects and acted as an ice breaker as applying makeup or choosing a foundation for themselves is a task that most women feel comfortable doing as part of their routine. The decision to use a makeup shade chart also stemmed

from the fact that shade ranges for women of color have always been substantially limited. In the article “A Shade Better,” Baze Mpinja describes her efforts to find makeup for her dark skin in 2011:

I was shocked to hear the representative explain that the line was for women of all skin tones, yet I could see it came in only three shades: fair, light/medium, and medium. As she spoke, she avoided looking at me and my darker-than-medium skin. Finally, a colleague jumped in and asked what darker women were supposed to use. She didn't have an answer. It was awkward. I felt confused and angry, just like I did in high school when I watched my lighter-skinned friends buy makeup, while I was left empty-handed. (82)

The above experience described is one that occurs for many dark-skinned women. It would have been interesting if the women we interviewed could not find their skin tone, but none of them had this problem. However, a few did comment on the limited options black women have available to them as they were already aware of this problem within the makeup industry. Again, determining a close match was necessary to find out whether skin tone made

a difference regarding how the subject was treated. For example, subjects who presented as dark-skinned may have experienced more challenges on-campus vs. a light-skinned person or vice versa. Only three participants identified as light-skinned while the remaining six identified as dark-skinned. Our study was not able to determine whether skin tone made a difference in students' experience; however, Student 5 was able to reflect openly on the issue:

I'm aware that as a light skin black woman I have privilege...I don't like to say that I have privilege because I feel like, oh my gosh, I'm not an oppressor...But I realize that I do. You know what I mean? I realize what that means. I, as a light-skinned black woman, do my part to make sure that I'm not sitting here taking advantage of this privilege and not representing and talking for my black and dark-skin sisters. ...I have cousins that are dark-skinned. You know? And they're like my sisters...So if somebody tried to say something about dark skin women, I'll tell you. Don't try it. (Student 5)

Student 5 acknowledged that her fairer skin gave her

privilege in the black community. For Student 5, being aware of this issue means sticking up for her darker-skinned sisters that are underrepresented or treated unfairly in the community.

The results were broken down into several categories including skin tone, lack of representation, lack of understanding/exposure, rigid policies, stereotypes/bias, feeling of being “other,” code-switching, hair, changes over time, romantic relationships, relationship success, advice for faculty, advice for students, and coping strategies. Our study found that lack of representation, the burden of representation, and the feeling of being “other” proved to have the most substantial impact on the students and alumnae interviewed because these categories all came up during eight out of the nine interviews. Subjects were asked to consider both what they believe has led to the successes and challenges they have encountered and what possible solutions could be implemented to counteract the challenges expressed. Interviews were conducted in person for 1–2 hours regarding each interviewee’s experiences of forming academic, social and romantic relationships at BSU. As another result of having a small sample size, there were no candidates from the LGBTQA community

despite efforts to be inclusive. After each interview, a transcription was completed, and challenges that the subjects experienced were analyzed and grouped into themes and shared experiences.

Interview Subjects’ Demographic Information

Alumna 1

Age: Early Thirties

Year at BSU: 2005-2011

Immigrant status: First generation college student graduate

Self-identified race/ethnicity: Black, Afro-Caribbean, American, specifically Trinidadian

Skin Tone: Medium Brown Skinned

Alumna 2

Age: Attended BSU as an adult

Year at BSU: 2012-2014

Immigrant status: First generation college student

Self-identified race/ethnicity: Cape Verdean

Skin Tone: Light skinned

Alumna 3

Age: Early Thirties

Year at BSU: Graduated 2009

Immigrant status: African American

Self-identified race/ethnicity: Black

Skin Tone: Medium Brown Skin tone

Alumna 4**Age:** Mid Twenties**Year at BSU:** 2013 - 2017**Immigrant status:** African American**Self-identified race/ethnicity****Skin Tone:** Dark skinned black woman**Student 1****Age:** Early Twenties**Year at BSU:** Senior**Immigrant status:** n/a**Self-identified race/ethnicity:** Ugandan**Skin Tone:** Dark Skinned**Student 2****Age:** Early Twenties**Year at BSU:** Senior**Immigrant status:** n/a**Self-identified race/ethnicity:** Somalian**Skin Tone:** Dark Skinned**Student 3****Age:** Early Twenties**Year at BSU:** Junior/ Senior**Immigrant status:** African American**Self-identified race/ethnicity:** Black**Skin Tone:** Medium Brown Skinned**Student 4****Age:** Twenty- Three**Year at BSU:** Senior**Immigrant status:** Came to U.S in 2014**Self-identified race/ethnicity:** Cape Verdean**Skin Tone:** Dark Skinned**Student 5****Age:** Early Twenties**Year at BSU:** Senior**Immigrant status:** Acquiring Green Card**Self-identified race/ethnicity:** Haitian**Skin Tone:** Light Skinned**Review of Prior Research**

Throughout this study, the subjects shared powerful testimonies regarding their experiences at PWIs.

Their experiences are congruent with past research about black women in PWIs. Lack of representation, the burden of representation, and the feeling of being “other” proved to have the most substantial impact on the students and alumnae interviewed. This is because these three themes were consistently mentioned by each interviewee, aside from student 3. *The Agony of Education* by Joe R. Feagin et.al has been useful in finding common themes through this research.

Feagin explains, “historically, educational institutions

and educators have been among the most active and effective instruments for the oppression of black people” (7). Black women on campuses can become targets of this oppression. Feagin continues, “Most traditionally white northern and southern universities had very few black faculty members into the 1970s. Even today, most of the nation’s predominantly ‘white’ colleges and universities have only token numbers of African-American faculty members” (11). The issue of tokenism/ the feeling of being “other” was a recurring theme found amongst previous research and in our interviews. When discussing black women faculty, Sherri Wallace et al.’s article “Black Women as Scholars and Social Agents: Standing in the Gap” explains the importance of including faculty of color on campus:

Because of underrepresentation on campus, often these women—not being privy to mentoring, informal networks, and information—work in isolation that can have detrimental effects on morale and job satisfaction, which may cause some of them to leave the academy altogether. (Fries-Britt & Turner-Kelly, 2005; Wallace et al., 2010) (45)

The inclusion of black faculty is essential to the

campus environment. The article goes on to suggest:

The feelings of isolation and perceptions of hostility by Black women faculty are often associated with their research interests. When underrepresented faculty study issues of race and ethnicity, gender, or poverty, they realize that their work may be undervalued and their chances at promotion and tenure smaller because their research may be construed as too narrow (Wallace et al., 2010). In fact, women academics, in particular, are most likely to feel scrutinized by their colleagues and report great concerns that their research is not valued (Thomas & Hollenshead, 2001). (49)

As described above, stereotypes such as perceptions of hostility or anger surround black women and their research interests. Alumna 2 and students 1 and 2 have voiced these negative perceptions of black women on campus, especially when it comes to undervaluing the quality of work or topics chosen.

Even still, according to *Black Women, White Campus: Students Living Through Invisibility*, “African American females consistently represent the largest minority participation group in higher education since the late seventies” (Shabazz 78).

Even more specifically, African American women outnumber African American males who attend higher education institutions, yet there have not been any substantial breakthroughs in research dedicated solely to Black women at PWIs (Bailey- Fakhoury and Frierson 213). This claim is supported by “Black Women Undergraduates: Challenging History to Reframe Its Context in a PWI,” which states:

...research about black students is often viewed from the black male perspective and leaves little room to interpret what challenges or differences gender might have on the educational experience. What becomes troubling is that as a result of analyzing black women from only one or no distinct vantage points, “one analysis often implicitly denies the validity of the other.” (Moore 361)

Success in college is crucial to receiving a degree; therefore, it is imperative to understand aspects of college life that may inhibit the ability to achieve these goals for “lower-represented” groups especially where retention rates may sputter. As a result, this research was dedicated to exploring the challenges black women face at PWIs. *Black Women, White Campus: Students Living Through Invisibility* states:

As of 2008, African American females represented 64% of all African American college participants and obtained over 67% of the degrees awarded to this group. Roughly 32% of the African American population is pursuing higher education compared to 44% of the White population and therefore addressing the enrollment retention and degree attainment continues to be a priority. Additionally, only 11% of African American college attendees are enrolled in historically Black colleges and universities, indicating that the remaining 89% of African American students likely attend predominantly White institutions across the country (Shabazz 2).

These statistics show that a significant amount of the African American female population is willing to pursue a degree in higher education and excel while doing so. It is also evident that there is a need to analyze the black female population attending PWI’s as those in attendance at PWI’s greatly outnumber those at HBCU’s.

Another study, titled “Black Women Attending Predominantly White Institutions: Fostering Their Academic Success Using African American Motherwork Strategies,” shares the same sentiment as

well. The purpose of this research was to help other researchers, educators, and administrators gain a better understanding of the academic success strategies of some African American women attending PWI's and offer suggestions for how PWI's can better support these young black women. Bailey-Fakhoury and Frierson write:

In PWI's, Black students tread in territory 'consciously or half consciously [thought of as] *white places*' (Feagin, Vera, & Imani, 1996, p. 51). These physical spaces (e.g., classrooms, cafeterias, libraries, playgrounds, etc.) become racialized, establishing who belongs, and where, and who controls the space. This exercise in racial demarcation is played out through every day microaggressions (e.g., avoidance, exclusion, being told one speaks well, exposure to stereotypic images in media, etc.) or subtle actions of discrimination. (218)

This study is devoted to "describing the impact of attending a PWI has on African American women" (218).

Finally, the study points out the difficulties of self-worth and the prospect of romantic relationships for black women attending PWI's:

It appears that young Black women with a strong racial identity are more likely to have high self-esteem and Beauty ideals which are related to possessing a positive body image. However, black women attending PWI's report significantly lower life satisfaction and less cultural congruity ... Additionally, young Black women at PWI's struggle with social isolation and limited prospects for dating (Ariza & Berkey, 2009; Henry, 2008). (219)

One of the participants interviewed voiced the same concerns when it came to beauty standards and building romantic relationships on campus. Alumna 4 voiced her concerns surrounding the limited options for black women on campus. Alumna 4 says:

I do think that black women on campus are very isolated when it comes to the dating pool. I mean, just like the way you're on campus and once you have a car you can't go out anywhere looking for a date unless you go into Boston. But you had to be very intentional about that, and I just think it's not an easy dating pool, because I felt like most of the black men on campus are either dating white girls predominantly, or, if they weren't dating within

their color, they were dating predominantly light-skinned women. I don't think I can think of maybe two relationships where both people were about the same skin tone or dark skin, so, like, close to my skin tone, and it was very few women of color I found where they have a successful quote on quote publicly successful relationship... Nobody has money or the time, and I didn't really hear about my black friend stating that women are guys seriously. I definitely heard a lot about people wanting sex/ hookups but that's college for you, everybody wants to hook up. But in terms of actually dating that was a complete [failure] dub. It was really a dub as a black woman on campus. I felt like everyone loves white girls or light-skinned girls and actually my natural look had a bit of an effect on it. This was still the time where natural hair was becoming more accepted, but it wasn't necessarily seen as something that was truly attractive or beautiful. (Alumna 4)

Equivalent to the study above Alumnae 4 summarizes the same overall idea of beauty standards and limited dating prospects. When the topic of skin color

appeared, Alumnae 4 believes that the black men on campus perceived "lighter skinned" women or white women as more desirable, noting that, "I don't think I can think of maybe two relationships where both people were about the same skin tone or dark skin." Alumnae 4 argues the prospect for dating on campus for black women is limited. This is due to skin color, undesirable location on campus, financial insecurity, lack of time, hookup culture, and the inability to recognize natural hair as beautiful. Factors such as isolation on campus, negative stereotypes, microaggressions, the undervaluing of worth ethic and idealized beauty standards contribute to a challenging environment for nurturing academic relationships, creating social relationships with peers and fostering potential romantic relationships on campus. Mental health and success in college are crucial to receiving a degree in college; therefore, it is imperative to understand aspects of college life beyond academics that affect the steps necessary to achieve these goals, especially for lower represented groups where retention rates stagger.

Research Findings

Lack of Representation

Numerous subjects interviewed revealed that lack of representation created a barrier between them and

the people in their classrooms, including professors and classmates. Lack of representation, in terms of race, is when people feel there is no one who looks like them, which is a common theme for black students in a PWI. As Constantine and Watt explain, “Black women attending PWIs report significantly lower life satisfaction and less cultural congruity or ‘fit’ between students’ personal values and the values of the environment in which they operate than their counterparts at historically Black colleges and universities” (185).

A lack of representation often results in a lack of understanding of Black women’s perspectives as well. Alumna 1, 2, 3, and 4 and student 1 described experiencing a lack of understanding when it came to receiving grades from their professors. Alumna 1 shared how she received lower grades on assignments related to her culture. Alumna 1 reflected on an assignment she turned in about the issue of colorism in a commercial advertisement. In the assignment, she emphasized that “lighter-skinned” people receive better treatment. She says, “they couldn’t grade me because it made them feel some kind of way.” The subject appeared to be frustrated because she was under the impression that her grade was based on a lack of understanding of a topic that is culturally

specific. This experience is reiterated by previous research, “Research services at state universities and on other campuses indicate that from a fifth to half of African-Americans report that they have received unfair grades because of their skin color” (Feagin et al. 98). Similarly, students in this research have attested to receiving lower grades than their peers due to their having different experiences while living as a minority. All of the subjects, except for students 4 and 3, also described receiving differential treatment because they are black. The author of *The Agony of Education* highlights that “all students who write on creative topics run the risk of displeasing teachers who are not informed on such topics or who have a different perspective” (100).

Additional research has determined that African American women have been significantly underrepresented in science, technology, engineering and mathematics (STEM) majors and careers. According to *The Plight of Students of Color at Predominantly White Institutions*, “representation of black women in STEM significantly lessens in and beyond higher education. African American women who committed to STEM fields had insufficient high school preparation for college-level science and math curriculum” (Robertson 83). When talking about her

experience as a chemistry major Student 5 says, “We don’t have enough women, people who look like us in the field that can be like ‘I’ve made it this far,’ so I feel like because they don’t see it, they just kind of look at us like we’re not gonna make it far in the classroom.” This particular student recalls being able to count on hand how many students of color are in the field with her. This confirms previous research which highlights the fact that black students are underrepresented in STEM fields: “Having more African American women in these fields may be the key to attracting and retaining more students in these majors in college and beyond within STEM careers...even fewer African American women have completed bachelor’s degrees and advanced degrees in these fields” (Robertson 83). Student 5 recalls a situation with an advisor as experienced by one of her black classmates:

If they’re not doing well, instead of trying to be like hey, why aren’t you doing well? How can I help you? They are like “maybe this isn’t the major for you”. And I’m like that’s not what you’re supposed to do as an advisor. You’re supposed to be like what’s going on? How can I help you improve? Let’s talk about your studying habits. But instead, they will be

like, “oh maybe this isn’t the major for you”, or “after you graduate maybe you should think about going back”. And one of my friends, one of their advisors told them, “maybe you should think about going into a trade program like nursing.” ... If they think that you’re not good enough for the major, they look down on you. (Student 5)

Speaking to students during the advising period about options that will help them succeed academically and make sense financially makes students feel like they are being heard thus increasing their options and building their confidence in their chosen major.

Lack of both black faculty and students resulted in black women feeling the burden of representation. This is when the “only black person” in the class feels the pressures of being the representative for their entire race: “The experience here is not unique. When racial issues come up in this classroom, some white students are tight-lipped, and a black student becomes the center of attention” (Feagin et.al. 86). Student 1, student 2, and student 5 described that when talking about slavery in classes, the white students would stare, and the professors would turn to the black students for validation to determine the accuracy of the material. Student 1 says, “Everybody

would look at me, including the professors expecting me to know the answer... sometimes I do know the answer, but I don't want to *feel* like that." Similarly, student 2 describes an experience in her world dance class. The professor questioned her about African dance asking, "Is this true? Is this right?" but the student replied, "I'm not all of Africa." She explains how she cannot speak for every African country. Someone who is not a person of color might think, "well, of course, we'd ask the black person. They should know. They *must* have experience with this." However, this may not always be the case, and even if it is, calling out the only black person in a classroom creates a feeling of isolation, reminding them that they're different. The pressure to have the right response while correctly representing their entire race is a burden no one should have to face.

This lack of understanding extends beyond schoolwork to interpersonal interactions as well. Some subjects expressed that some of the professors lacked an understanding of their personal issues or circumstances. Student 5 recalls a particular professor's lack of understanding when she explained that she is not eligible for FAFSA because of her immigrant status. Student 5 says, "I can't get my money from the government for school ... I've met

professors that I've told- and they've been like whatever, and I have met professors that I've told and they're active on trying to help me find ways for me to fund my education. It's important to me because it's another added stressor on top of being in school ... I need professors to understand that that's something that I go through." When she presents this information to professors, she expects them to understand or sympathize with what she is going through. With limited financial help, she must be a full-time worker and student. She appreciates those who are active in helping her fund her education versus those who are not as eager to offer support. Student 1 says that if there were more professors of color, they could present the information about black history sensibly. She says that because her professors can't relate to her, they may not understand that they uncomfortably relay the information. As a result of a lack of understanding, students may not be able to express themselves authentically and thus may be academically hindered.

Rigid Policies

Equally as difficult as representation challenges, rigid policies can create room for discrimination and the perception of discrimination. Rigid policies are strict standards or guidelines where professors hold students accountable. In alumna 1's experience, she was late

to class because, before adjustments were made to the scheduling structure here at BSU, the gaps between classes were not long enough to walk from one class to another. As a result, the professor would take points off her grade. Even after explaining the reason behind her tardiness, the professor was still set on carrying out his policy. It was not until she persistently advocated for herself that he finally relented. Student 2 faced a similar experience of rigidity within the classroom during the “add-drop” period when her professor marked her absent even though she was not yet registered to be his student. Student 2 brought her concerns to the chair, but nothing happened to alleviate this problem. Zero tolerance policies carried out by staff may make people feel as though they are being targeted whether they are or not. According to *The Agony of Education*, “To challenge your professor in such circumstances requires more status of power than students, black or non-black, ordinarily have” (Feagin et al. 88). Our study seemed to confirm that as a minority student, it can be hard to advocate for yourself and fight for what you need in a situation of injustice. It is crucial to acknowledging extenuating circumstances and give students the room to make adjustments so that they will be successful within the classroom.

Preconceived Notions

Holding preconceived notions, biases or stereotypes to be true negatively affects treatment towards other people. Black women have been negatively labeled with stereotypes about their culture and physical appearance. Common misconceptions depict black women as violent, angry, “ghetto,” lazy, or unintelligent. When building relationships on campus, some subjects have reported feeling that stereotypes had some effect on their ability to form friendships. Alumna 4 says, “I think most of my friends I keep close are black students or students of color, and I think just friendships across ethnicities, specifically with other white students, were hard because ... I feel like they had preconceived notions of who I was before I even opened my mouth.” Other students and alumnae recalled instances in the classroom where the professor would ignore them. Student 5 recalls that the professor would not look at her or her black friends, but would default to looking at the white students. Only once, when she earned the highest grade in the class, then the professor would look at her. However, the professor still would not look at her friends and continued to look at the white students even if they weren’t doing well in class. Alumna 1 says that some teachers ignored her when she would raise her hand

to participate, even though the other white students were not willing to participate. Alumna 1 says, “you get a sense of how people receive you or treat you.” As a result, some of these students have expressed not feeling comfortable going to office hours or, in one case, refusing to take another course with that same professor. Alumna 2 found that professors and employers were often surprised that she, as a black woman, is well-spoken. Alumna 2 often heard people tell her, “You’re so well-spoken and you’re so intelligent, I just figured you just had to have a college degree.” She was given the impression that they thought black people were not articulate. Knowing this may also create a burden for black people to constantly be “well-spoken” so that they can represent their race highly to compensate for these biases. Similarly, Student 5 recalls the moment she graduated and received her chemistry degree. She says, “I got to Summa and I was wearing a cord and ... one of the students that I was with was like ‘oh you got Summa?’ and I was like, ‘yeah,’ and he was like ‘wow, what was your GPA?’ You know what I mean, he was very surprised. I feel like it was more like he didn’t expect it.”

Code-Switching

Code-switching was another common factor that

the subjects mentioned as a challenge in their relationships. According to the article “As A Black Woman, I Wish I Could Stop Code-Switching. Here’s Why,” code-switching is defined as “the practice of alternating between two or more ways of speaking in conversation such as African American vernacular or slang.” When talking about social settings with her white colleagues, Alumna 2 admits:

I would definitely catch myself, like, shoot, remember the audience. If there was an event where people were drinking, and, you know, I love a nice glass of wine, and, I’ll have a laugh, but I won’t have two. I don’t want to mess up my code-switching or say something I regret ... so they’re very free to drink and do whatever they want, but there are always some consequences, so I have to sort of be on my guard and remain professional even when in a social setting ... some of the jargon you use may not be very acceptable and then you have to kind of start switching because you have to know your consumer. (Alumna 2)

Alumna 2 feels as though *they*, meaning white people, are free to do what they want but *she* carries the burden of messing up her code-switching. Michelle

Obama notes in her memoir *Becoming*, “but even today, with white students continuing to outnumber students of color on college campuses, the burden of assimilation is put largely on the shoulders of minority students” (74). In general, this may create a feeling of being inauthentic for black women as they don’t want to be judged. Preconceived notions make Black female students unable to participate and even excel in their academics without their abilities being questioned.

Beauty Standards

Furthermore, cultural differences such as hair texture provoke challenges when these differences are not celebrated or embraced. Negative reactions to the natural state of black women’s hair become a burden, making black women feel disconnected from the people around them. Alumna 1 provided an example of a time when she was asked to change out of her afro-puffs for a professional photo. She says, “I remember I had to take a professional photo for receiving an award on campus and I had my hair in afro puffs and the photographer for the campus asked me to like change my hairstyle.” This begs the question, why was Alumna 1’s hair not enough, and why can some races come as they are but a black woman’s natural curl pattern is deemed “unprofessional”? Touching or making microaggressive comments about black hair is

another issue that plagues the black female community as a result of white people’s limited exposure to black people or not embracing their culture. Someone described student 5’s hair as “wild and crazy.” It’s important to be mindful of the words that you say and the way that you speak to people because it may be perceived the wrong way.

Tokenism

Seeing that the students and alumna encountered these microaggressions, it is not surprising that they also faced the feeling of being tokenized or ‘other.’ Tokenism is the practice of doing something (such as hiring a person who belongs to a minority group) only to prevent criticism and give the appearance that people are being treated fairly (Merriam Webster). This issue is so widespread that there’s even a character with the name of “Token” from the popular American television show *South Park*. In *The Agony of Education*, one black student shares his experience when visiting a PWI during his college search. He states, “And I felt bad; I felt out of place. One reason I didn’t go was because it reeked of whiteness ... I was only there for two days, and after one day I wanted to leave” (Feagin et al. 5). In our study, Alumna 4 says, “I think I made it because I don’t like that feeling of being tokenized or that feeling of being other. So I

really made my focus on the people who either look like me or other minority women. If I can't make myself comfortable in this space, I'll make myself comfortable somewhere else. People coming to campus need to know that there is a black community and that they won't be others and they won't be different and that they will be fully integrated and celebrated." Similar to the negative trend of being a token friend, Alumna 3 says:

You're definitely, as a person of color, going to be that token friend. I remember years later I was telling one of my friends from grad school (and she is white) that I was in a sorority ... and we had like another friend who, I think, she's Pakistani, and I remember showing her my sorority pictures, and they were saying I was the only black girl, and I was probably a token black girl, and I was like, 'yeah, I definitely was.' They're probably like trying to just bring diversity to their thing. So that could actually work to your advantage if somebody is trying to bring some diversity and you're the only one that can bring it, that'll work. That can also be a challenge too. But I would say at the end of the day all this can play a role for some people,

just don't put much focus in it, that's the only thing, because the challenge is that will put into your mind about these things. Your mind will be the biggest challenge at the end of the day. Many of these things you're just going to have to do, you can't switch it, you're just going to have to figure it out, make it work, and not get lost in your mind. (Alumna 3)

Alumna 3's perspective on tokenism is different from those of her black counterparts. Alumna 3 shares about being "socially desirable" for being Black but in a way that isn't quite equal to being a "token" which has a negative connotation attached to the word. Alumna 3 is aware that her skin color may have offered some sort of advantage when it came to joining the sorority. This advantage being diversity and a different world perspective.

Romantic Relationships

Forging romantic relationships in college is understood to be another important aspect or challenge in college students' lives. As Ariza and Berkey explain, "Young Black women at PWIs struggle with social isolation and limited prospects for dating" (54). Despite this, Student 1 notes:

My education is my priority...I need to go to

class I need to focus on this right now because the rest of that is going to be there, but I don't need to be focused on that [relationships] when I could have been in class. And sometimes when I am going through something hard, I need to remind myself 'Hey listen, this right now is important. You need to focus on this and at the end of the day that's going to matter more than whatever drama is happening'. I kind of have to do like a self-check and then go back and prioritize. (Student 1)

We have found that when alumna 1 and students 1, 3, and 4 were asked about romantic challenges, they could not provide in-depth answers about the challenges or successes they had when forging romantic relationships, as they were strictly focused on academics for the entirety of their education while at BSU. However, for the ones that did make some effort in forging romantic relationships, common challenges such as hookup culture, social pressure, experimentation, colorism, the need to code-switch, and lack of options to choose from interfered with building genuine romantic relationships at the university. Hookup culture was a problem because the remaining women aimed to have substantial

relationships if they even pursued dating at all. Next, pressure from within or outside their race was a problem as dating outside your race might be seen as taboo in some cases. In cases where interracial dating might have been a possibility, the women vocalized that they did not feel like an option to white men or that white men were afraid to approach them. Also, code-switching was apparent when Student 5 recalled what happened to a woman she knew who was in an interracial relationship with a white man. The woman's partner would get offended when she spoke Haitian Creole around him when addressing her family members. The woman had immigrated to America when she was in college, so English was very much a second language to her. Similarly, experimentation or fetishization of black women was another problem that the subjects claimed white and black men were both guilty of committing. This leads to Colorism, when some black men tended to only date white women or "light-skinned" women. Student 5 says of a black student she knew, "He would have sex with a dark-skinned woman, but he wouldn't date black women. He would only date white women." Overall, limited prospects, experimentation, and colorism proved to create challenges when students actively sought to form romantic relationships on campus.

Correlations Between Students & Alumnae

Finding a correlation between the current BSU students and alumna and how they fared over time at a PWI was an important aspect of this research. Common themes that were observed were culture, code-switching, and beauty standards. When it comes to culture, the population of students at BSU in attendance has changed. Alumni 2 reflected on the current state of BSU and how it has changed since she attended as a student:

When I first got here the students were primarily from Roxbury, Dorchester, and Brockton. I used to say this is the Multicultural Center and everybody has a culture and everybody's culture is different and it changes. The culture when you're five is not going to be the same as the culture you have when you're fifteen, and it's probably going to change when you're twenty-five again because it's based on your environment and the things and people around you that make you who you are and so it's a multi-culture. (Alumna 2)

Even though Bridgewater is still very much a PWI, the student population for people of color has increased in terms of location and will remain to do so over time.

One difference our research pointed out

was that now there is a more widespread cultural understanding of and language for black women's experiences. For example, code-switching, as described by Alumna 1, is a term that has not always existed. Despite that, she found herself code-switching automatically which is something many black people may find themselves doing without even noticing it. Whether a subject refused to actively code switch or not, it was a reality for everyone. Lastly, beauty standards such as hair came up quite frequently. How people choose to respond or raise awareness about the issue has changed significantly within the last decade.

Alumna 1 recalls a time when she lived on campus and people would comment about or make micro-aggressive comments towards her. She says, "I am not an animal, this is not a zoo do not touch my hair. But of course, we did not have a Solange song to say do not touch my hair [back then] but it is just a very real thing." The topic of black hair and how people respond has always been an issue. Alumna 1 was able to acknowledge that more recently mainstream media and artists have given black women a platform to discuss these issues that she did not have when she was a student at BSU between 2005 and 2011.

Despite the challenges previously mentioned,

the women were able to make great strides at BSU. In some cases, their skin tone proved to be an advantage as described by one student when she was sought out by a black professor, which led to future leadership opportunities. Alumna 1 says, “she encouraged me to stop by her office so that was the first time the faculty of, like a black woman had addressed me and made me feel open and like welcome to campus and um yea she continues to be my mentor till this day.” As Feagin et al. explain, “The anxiety and fear generated by being a black person in a mostly white university are mitigated by the presence and support of other black students ... in the context of the difficult situations the black students have described, this sticking together allows them to coexist with whites, to defend themselves, ... without feeling completely powerless” (74). This conclusion proves correct as Student 2 reported that her blackness was able to bring her together with other students of color. Student 2 reported that usually, she doesn’t talk to anyone in the classroom because they don’t talk to her. However, the one person she talked to in class was black. This shows that more diversity on campus can make people feel more comfortable to socialize. Alumnae 1, 3, and 4 and students 1, 2, and 5 admitted to feeling more comfortable with a group of people who looked like

them and shared experiences.

Alumnae Advice for Faculty

Educators are essentially the gatekeepers to helping students achieve their goals, one of those goals being a diploma. Throughout the interviews conducted, alumnae were asked to help educate faculty so that faculty may assist students to help keep their goals on track. Alumna 1 says, “It’s OK for black women to be assertive and strong, and, also, it’s ok for them to express themselves in different tones. You have to learn to be accepting and respectful of that.” When a woman of color asserts herself, she is often seen as angry and aggressive. This should not be the case when she is most likely just trying to advocate for herself. When a student comes to office hours or inquires about a grade, patience is key. Similarly, Alumna 3 noted that putting students in charge of other students has created some friction in the past. When selecting Resident Assistants (RA’s), on-campus faculty must encourage RA’s to get to know all the students in the campus dorms. That way if there is ever a complaint, a white RA will not feel intimidated to handle a complaint just because they haven’t learned to interact with their residents of color. Alumni 2 also noted that having professors show up to student cultural clubs and organizations and spreading

the word to their students would be a great way to promote inclusivity on campus. Lastly, incorporating a teacher workshop or training on campus would promote cultural awareness.

Student Advice for Faculty

Current students of BSU that participated in the interviews were also encouraged to share advice that would assist faculty make BSU a supportive environment for students of color enrolled at the university. The burden of representation was a recurring problem mentioned by female students. Due to the lack of black people in classrooms, teachers sometimes called specifically on black people to explain or give their opinions on specific black issues. These students recalled feeling the pressure to speak for their entire race when this is not possible. Students suggested that there needs to be someone who can be there for the students when they run into these issues. The participants added that listening to the students' point of view and learning about other cultural backgrounds would create an inclusive environment. Additionally, students suggested that professors should take time to get to know their students to better guide them in the classroom. Asking questions like "how can I help you?" or "what are your study habits?" goes a long way. Unfortunately, when these students

ran into issues on campus, they claimed that they received minimal help from professors, advisers, or departments on campus. *The Agony of Education* discusses mistreatment by professors: "Thus, on the exit questionnaire, the black students at state universities were asked, 'How often have you been mistreated by white professors at this campus because of your race?' Half replied that it had happened once or twice, while 6% said several times" (Feagin et al. 84). This type of behavior on campus is a common theme and happens much more than people may realize. It is important not to make assumptions about how a person will behave based on their race.

Suggestions for Current BSU Students

Alumnae and students also gave suggestions for current BSU students. Alumna 1 and 3 and students 1 and 3 suggested making the effort to connect with the professors. Student 2 reported that she failed to build a rapport with professors on campus due to a lack of effort on her behalf. Those same subjects agreed that getting to know professors and building connections would be useful and further propel students' educational careers. Creating strong support systems on campus is imperative: as a result, if a student finds themselves struggling academically, they will be able to confide in someone they trust. Alumna

3 says, “Don’t be afraid of documenting any racial or unsettling incidences you may witness.” Students should not be afraid to advocate for themselves. If a student feels as if they are being treated unfairly, they should seek aid from someone they trust and bring the issue to the attention of a professor in a respectful manner.

Campus Resources

All of the women interviewed were able to utilize campus resources throughout their academic career at BSU. Subjects had the mindset that they were here to graduate. This means that they focused on networking and forming beneficial relationships that will help them achieve their goals. Equally important, some women expressed a reliance on faith. Having a spiritual force aided them through hard times. The campus ministry acted as a haven for those identified as religious or spiritual. Another coping mechanism the subjects had was self-efficacy. This means believing in one’s own power and dismissing any doubts or false stereotypes that others may have. The Center for Multicultural Affairs (CMA) was mentioned frequently throughout the interviews by alumna 1, 2, 3, 4, and student 1. CMA is a common meeting spot that the women of color felt comfortable

being in on campus. They stated that CMA provided social support, activities, and a meeting place for black students. Alumna 1 says, “the center at the time would have these chats with white women present with Staff members who were black and they would come together for the students so that we could talk about things whether it was like gender or like racial issues that we had on campus to help us navigate some of those things and help us prepare for the professional world of work.” The President’s office/task force was another resource students and alumni had utilized. The President’s office/task force offered campus climate surveys, which asked how people felt on campus. The Cape Verdean Students’ Association helped students build friendships and form bonds. The GLBTA Pride Center helped one subject figure out her sexual identity. Alumni 3 says, “At the Pride Center I started learning about different orientations and I’m like, oh, maybe I’m bisexual, but in the end, I found out I’m straight but it was just that journey about learning about these different sexual orientations and then I was the Ambassador, I was one of the people that tried to get gender-inclusive bathrooms at BSU.” Lastly, Sorority Life aided Student 3 feel more included. Originally founded in 1908 as one of the first black female sororities, Alpha Kappa Alpha Sorority

Incorporated has worked tirelessly to provide a safe space for women of color to be uplifted, while giving back to the community. BSU recently had the privilege of creating a new Alpha Kappa Alpha chapter in 2018. Student 3 says “Before I found Alpha Kappa Alpha Sorority Incorporated, I didn’t have many black women outside of my family that supported me. I like that I’m in an organization now where I know that’s so many people who support me, and I support them in return.” Being aware of the school’s many resources on campus for women of color created a community where cultures are celebrated openly.

Summary of Findings and Future Research

This research was conducted with the hope that the results may be used to help Bridgewater State University faculty, administration, and student body understand and become mindful of the experiences that black women face at this PWI. The suggestions from the subjects should be taken into consideration and applied to the university to promote a culturally inclusive campus. Four important recurring topics in this research include: alleviating the pressure for black people to be spokespeople for their race, valuing outside cultural perspectives, not underestimating their intelligence, and encouraging students if they are not meeting the bar academically instead of doubting or

losing hope.

Future research should focus on implementing educational interventions/workshops for faculty to treat and prevent the issues discussed in this research. Another qualitative study would be helpful to compare the results and prove the effectiveness of the interventions. Afterwards, feedback could be drawn from students to compare their relationships in school before the intervention and after and evaluate if the quality of their college experience has changed.

In addition, there should be more diverse and inclusive faculty as well. In the context of this research, this means that there should be more black faculty so that black students feel more adjusted and included in an educational environment. According to the students, the non-black faculty members possessed certain traits and pre-judgements that made the black students feel uncomfortable in their classroom settings. To educate the non-black faculty members, all faculty should be required to take a diversity workshop run by a person of color. A person of color would most likely be able to deliver the message more appropriately and provide personal life experiences that would make the class much more meaningful. This workshop should discuss unaware biases that

people may have about black people and preexisting judgements to avoid in the classrooms in order for the faculty to feel more culturally confident.

women to learn and build relationships without feeling outcast from their community.

Next, the school should hire more faculty of color, who would then go on to serve as advisors as well. This would allow black students to have someone to go to so that they can discuss sensitive cultural topics. This came up when student 2 described that she had no one to talk to after reaching out to her professor, advisor, and department chair about her needs and concerns in the classroom. Perhaps if there had been an advisor of color to provide the student emotional support, the student's voice would be heard and understood.

Lastly, the limitations of this study included having a small number of participants. Our sample size was a total of nine people. Another limitation was the range of skin tones. Only three people identified as lighter skin toned while the remaining six identified as darker skin toned. As a result, there was not an equal amount of lighter skin toned individuals to make a substantial comparison. If this study was done again, a larger sample size with an equal range of skin tones would be compiled. Overall, faculty members and students should create a safe environment for black

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From the Battlefield to the Box Office: Pancho Villa's Manipulation of His Own Image in Cinema and the Press

Matthew Donohue

Few participants had as massive an impact on the course of the Mexican Revolution as Chihuahuan general Francisco “Pancho” Villa. In spite of his forces’ fierce guerrilla fighting style and the brutality with which he often struck, from the very outset of the revolutionary period Villa was perhaps the most media-ready figure embroiled in the military and political chaos. Though his physical war was fought (almost) entirely on Mexican soil, Villa saw a different approach to attaining a place in the most influential echelons of Mexican politics and government: wooing observers, civilian and governmental, in Mexico’s neighbor to the north.

During and after the revolutionary period, Villa became one of the most recognizable public faces amid the many assorted political and military factions battling for power in the Federal District and beyond. Though his assassination in 1923 snuffed out his political career relatively early in the revolution, the man born Doroteo Arango had plenty of time to make

a large splash in the course of the political turmoil, in the eyes of both domestic audiences and audiences in the United States.

One of the primary methods by which Villa tried to rise to such prominence was by carefully taking advantage of the burgeoning mass media—not just print news, but also the growing cinema industry. For much of the last decade of his life, Villa sought, with varying degrees of success, to saturate U.S. news and entertainment media with his image in an attempt to sway international public opinion in his own favor. Much of his notoriety among U.S. media outlets stemmed from his ready availability as an avatar of the fighting going on in Mexico. However, as scholars Margarita de Orellana, Zuzana Pick, Friedrich Katz, and Mark Cronlund Anderson point out, Villa played perhaps the largest role in the cultivation of his own image, primarily for audiences in the United States. By and large, his manipulation worked, and convinced U.S. audiences of his status as a brave revolutionary figure, living a romanticized life of banditry and fighting for the people—until his attack on the border town of Columbus, New Mexico, which turned U.S. audiences squarely against him. Domestically, meanwhile, the often cutthroat methods Villa used to win regional power at least slightly blemished his

reputation. Mexican cinema - particularly 1936's *Let's Go with Pancho Villa*, which offered a more nuanced and, at times, even less favorable view of Villa's time on the battlefield than even other Mexican films on the revolutionary—struggled in a somewhat more balanced manner with his experiences and actions than did U.S. filmmakers.

A massive, multi-decade series of conflicts and intra-government struggles, the Mexican Revolution began in earnest in 1910, following three decades of unopposed rule by President Porfirio Díaz. Challenged in the general election by Francisco I. Madero—an eccentric member of one of Mexico's wealthiest landowning families—Díaz handily won re-election, thanks to massive electoral fraud. Madero promptly issued the Plan of San Luis Potosí, calling for the forcible overthrow of Díaz; the following May, Díaz resigned and fled to France to live in exile. A string of vicious coups followed: Madero was overthrown and killed by army general Victoriano Huerta just two years later in a counterrevolution, followed by Huerta's own deposition the following year. Villa, alongside General Venustiano Carranza, took part in Huerta's defeat, besting Huertista forces (those loyal to Huerta) on the battlefield.

To be certain, to have any sort of foothold

in revolutionary politics in Mexico, one had to be ready, willing, and able to accrue as much attention and sympathy from the public as possible. Villa certainly had the drive and charisma to earn the attention of domestic observers, and likely would have even garnered some attention from international (particularly U.S.) observers and media as well, simply because of his very involvement in the conflict. What, though, drove Villa to pursue even more massive amounts of attention through such then-untested means as film? The answer seems to be split between the attainment of his own dreams and the prevention of others' plans from coming to fruition—particularly those of Carranza, his primary political and military competitor, who came from a far more privileged background.

Villa's own desires for what he viewed as an ideal Mexican society certainly played no small part in compelling him to make a name for himself in politics. In an ultimately unpublished memoir believed to have been penned in 1913, Villa described his dream for a perfect life for the Mexican nation:

And I see that orderly grouping of little houses in which soldiers/farmers live: clean and white, smiling and hygienic, the true homes for which one really fights with courage and for whose

defense one would die.

I see these luxurious fruit orchards, these abundant vegetable gardens, these sown fields, these corn fields, these alfalfa fields which not only a *large landowner harvests* and *accrues* benefits from but rather an entire family *cultivates* and *gathers, cares for, and harvests...*

Oh, if life will only permit me to live long enough to see this dream realized! ...The true army of the people, which I loved so much, dispersed throughout the entire land, plowing the soil, making it respectable and respected! Fifteen years! Twenty years, perhaps! And the sons of my soldiers, who will bring this ideal to fruition will know with what tenderness I caressed this dream of my soul. And they will not suffer, they will not have the threat of suffering, which I endured in the fullest years of my life, which formed my youth and my entire maturity. (Villa, from Wasserman 40)

Villa did not necessarily envision a life of particular luxury for the peasantry and working class of Mexico, but rather at least hoped they would have a fair chance to benefit from their own agricultural handiwork.

At the time, much of Mexico's rural working class

survived by performing backbreaking labor for *hacendados*, or wealthy landowners, in a near-feudal system that left peasants with no economic or political power. Taking on the Huerta government—which was in favor of maintaining that very status quo—was key to ensuring Villa's vision would become reality.

In later years, however, Villa was driven not just by his own vision for Mexico's future, but also by his personal disagreements with some of his contemporaries. Chief among those with whom he feuded in the mid-1910s was General Carranza. Though the pair were tenuously aligned with each other at first, by the early 1910s, as Carranza began attempting to win the loyalty of Villista troops (those loyal to Villa) themselves (including Generals Manuel Chao, Carranza's onetime nominee for governor of Chihuahua, and Maclovio Herrera) (Katz 297), Villa's patience with Carranza all but ran out. For much of the decade, Villa allegedly either watched with glee or actively lent a hand as press outlets across the U.S. smeared Carranza as a physically violent, ideologically weak, wannabe dictator. Carrancista forces (those loyal to Carranza) quickly aimed the blame at Villa and his propaganda machine, both in Mexico and the United States: "[a]s early as January 1914, allegations surfaced in the Carranza camp that

Villista agents in the United States actively sought to discredit the First Chief [Carranza] and promote Villa” (Anderson 91-92). As the feud between Villa and Carranza grew, so did the need (and, with the progression of the revolution, the opportunity) for Villa to promote himself in the mass media. While Villista forces and their allies established and operated plenty of propaganda publications based on both sides of the border, equally important was Villa’s (at least attempted) manipulation of *existing* mass media infrastructure, particularly cinema.

In the 1910s, the U.S. press and the film industry were just beginning to expand rapidly, and conglomerates were searching for any opportunity that they could find to impress viewers, eager to capitalize on the medium’s new capability for capturing action, intrigue, and the heat of battle in ways previously only imaginable. The Mexican Revolution proved to be the perfect opportunity for a number of media outlets, both those affiliated with the press and those simply seeking to entertain more casual viewers, to establish themselves; as such, “Villa understood not only the importance of favorable coverage by newspapers for his movement but also the impact that an entirely new medium, the movies, was beginning to have on U.S. public opinion” (Katz 324).

From the earliest days of his campaign against then-President Huerta, Villa welcomed (largely U.S.-based) press contingents along with him on his travels to cover the battles he fought and the platform he promoted: “Among them were reporters from the *El Paso Times*, from Associated Press; photographers like Robert Dorman; and the cameramen from the Mutual Film Corporation” (de Orellana 36). Villa, knowing earning the attention of viewers in the United States would go a long way toward winning the greater battle for influence in the revolution, strove from the beginning to make himself “the most filmed leader of the Mexican Revolution” (de Orellana 36).

Before correspondents and cameramen could even set up their equipment or put pen to paper, they were presented with decidedly plush accommodations, courtesy of Villa and his forces. “Villa’s men had furnished their railway carriage. There were bunks, a kitchen, a stove and a large table where they ate and wrote. They also had a Chinese cook called Wong” (de Orellana 37). Being treated to the good life while on the job gave many U.S. press correspondents incentive to report quite favorably on Villa’s doings, particularly one of Villa’s closest press confidants, John Reed. After following Villa on his 1913 campaign against Victoriano Huerta, Reed compiled his previously

serialized reporting on the campaign into *Insurgent Mexico*, a volume released the following year.

Throughout *Insurgent Mexico*, Reed portrayed Villa as a thoughtful, well-prepared general, who cared about his soldiers and their well-being while simultaneously maintaining a ruthless edge in combat. He credited Villista forces with maintaining “the only field hospital of any effectiveness that any Mexican army has ever carried”; he declared that “[t]he common soldiers adore [Villa] for his bravery and his coarse, blunt humor”; he even took care to note Villa’s near-mockery of Hague Convention rules of warfare, quoting Villa as asking, “What is the difference between civilized war and any other kind of war?” (Reed, from Wasserman 52-53). This sort of overtly positive characterization of Villa, encouraged by the benefits correspondents received while covering his campaigns, was an important tool in Villa’s public relations arsenal.

Beyond print news, however, Villa took the opportunity to obtain some screen time with audiences in the United States as well. He struck a deal with the Mutual Film Corporation, a now-defunct Los Angeles-based film production company best known for some of Charlie Chaplin’s most well-known films. Before the Little Tramp won even a second on the

screen, however, Mutual spent much of the mid-1910s capturing Pancho Villa’s travels. Indeed, notes Pick:

On January 5, 1914, following the occupation of Ciudad Chihuahua by the troops of Pancho Villa, the *New York Times* reported the signing of a contract between Harry E. Aitken of the Mutual Film Company and the Mexican revolutionary. The *Times* described it as a business partnership whereby Villa would facilitate the production of films “in any way that is consistent with his plans to depose and drive [General Victoriano] Huerta out of Mexico and the business of Mr. Aitken”... (Pick 39)

Almost before the ink had dried on his new contract, Villa was in frame on Mutual’s cameras, shooting what was to be “a seven-reel film titled *The Life of General Villa* that combined actual combat with dramatic scenes” (Pick 40). The film, though now lost, marked the peak of Villa’s influence over U.S. cinema. In the film, “instead of being sharecroppers working on a hacienda, Villa’s family are transformed into relatively well-to-do independent ranchers with land of their own” (Katz 325). When a pair of federal officers kidnap and rapes one of Villa’s sisters, he

takes revenge, killing his sister's rapist and swearing to catch the rapist's companion; "[i]t is in the battle of Torreón that he finally encounters and shoots him—the climax of the film" (Katz 325).

The Life of General Villa combines fictionalized events with "actual newsreels of the battles of his army" (Katz 325), though the plot of the film itself is wholly fiction. It completely dispenses with any semblance of accurate reporting regarding the revolution or the underlying sociopolitical crises that helped spark it. No key events or figures like the Plan of San Luis Potosí, Madero, Huerta, even Villa's rival Carranza receive any attention or consideration over the film's runtime. Villa stars as himself for much of the movie, with U.S. actor Raoul Walsh playing a younger Villa in the film's earlier scenes. According to Katz,

Villa had no objection to this embellishment and "gentrification" of his early career. He was willing to accommodate Mutual Films in other ways as well. When the producers felt that his regular dress, a slouch hat and a sweater, detracted from his prestige as a military man, he was ready to wear a uniform provided by Mutual Film Company, which continued to be the property of the filmmakers. (Katz 325)

Villa was aware that earning the goodwill of audiences in the U.S. would be a crucial political asset. Then-U.S. President Woodrow Wilson had previously opposed Huerta's government, leaving Villa and Carranza to fight over which of them would be recognized by Wilson as the legitimate leader of Mexico. To this end, Villa was more than willing to do whatever it took to win the attention of audiences in the U.S. as a means of earning broader international support, even if it meant bastardizing his own image; obliging Mutual's desires for a screen-friendly appearance lent to that very success.

That relationship soured immediately following one of Villa's riskiest moves during the revolution: the 1916 invasion of the border town of Columbus, New Mexico. Though the attack "brought him enormous popularity among Mexicans," it also "led to a violent reaction from the Americans, who were scandalised that 1,500 Villistas had not only killed several Americans but also destroyed the whole town" (de Orellana 78). In direct response to Villa's attack, U.S. President Woodrow Wilson dispatched military forces, led by General John J. Pershing, to northern Mexico to hunt Villa down. Though Villa escaped capture by the U.S. forces, he could not escape the ill will he generated among the U.S. public

as a result of his attack.

The Villista attack on Columbus immediately flipped the nature of Villa's relationship with the U.S. media outlets; now it was their goal to see him brought to justice. Leading the way in promoting much of the new anti-Villa sentiment was the *Hearst-Vitagraph News*, which claimed to have footage of the killings perpetrated in Columbus, and whose parent corporation, the Hearst Company, "[a]t every opportunity...called for 'necessary' American intervention in Mexico" (de Orellana 80). Villa's approval in the eyes of the U.S. media had immediately slid to the opposite end of the continuum with his attack on Columbus. Not until years after his death, in the 1930s, would a rather fictionalized version of Villa reemerge as a popular character in U.S. cinema.

Villa's antagonizing act against the U.S. would come back to haunt him on the battlefield in 1918, when U.S. forces helped Carranza deal him a crushing blow at Ciudad Juárez, "mark[ing] the end of his career as a fighter" (Braddy). Two years later, he gave up politics altogether and retired to the outskirts of Parral, Chihuahua, where he lived a quiet life until his assassination in 1923, at the age of 45.

Within a decade of his assassination, Villa's

image had largely begun to be rehabilitated in the U.S. cinema industry. As the memory of the Columbus attack began to fade, more positive images of Villa began to appear in films produced north of the border. Chief among these was 1934's *Viva Villa!*, in which Oscar-winning actor Wallace Beery played a rather sanitized version of Villa. The film even bore a title card at its beginning that read, "This saga of the Mexican hero, Pancho Villa, does not come out of the archives of history. It is fiction woven out of truth and inspired by a love of the half-legendary Pancho and the glamorous country he served" (Pick 72). Much like *The Life of General Villa* before it, *Viva Villa!* presented an openly fictitious backstory for Villa that involved childhood trauma driving him to fight in the Mexican Revolution—in this case, the assassination of his father after protesting "a government's order that community land be turned over to hacienda owners" (Pick 72). Rather than the bloodthirsty enemy the Hearst Company spent much of the late 1910s portraying Villa to be, *Viva Villa!* wholly neutered any negative aspects of Villa's campaigns and political maneuvering; "by the closing scene of his assassination just about all the social, political, and psychological elements that give factual validity to the plot have vanished" (Pick 72).

While U.S. films about Villa in the 1930s were largely scrubbed of the anger and hatred he had earned with his attack on Columbus, then-contemporary Mexican films about Villa attempted to take on a more troubling legacy of Villa's part in the Mexican Revolution. One such film designed to stand in stark contrast to Villa's typical portrayal, at the time, as a mere semi-heroic swashbuckler was 1936's *Vámonos con Pancho Villa* [*Let's Go with Pancho Villa*]. The film achieves its goal in part by shifting the focus *away* from Villa himself and onto ordinary members of the Villista forces - the Leones of San Pablo, a group of friends who join Villista forces on the battlefield, only to experience the true horrors of war on a close and personal level. Pick notes that the film "adopts a critical stance in regard to popular narratives bent on preserving the rebel *guerrillero* image and government efforts in the 1930s to recuperate Villa as an embodiment of the *macho* ideals of the revolution" (Pick 86). Rather than feed a heroic narrative, as U.S. media were doing at the time, Mexican cinema, with its closer view of Villa's life and campaigns, treated Villa with more nuance. Equally as important to this end as the shifting of focus away from Villa was the portrayal of Villa himself, by actor Domingo Soler. Pick describes

one of the more troubling scenes:

... an officer conveys a message from General [Tomás] Urbina to Villa. To the question of whether a band of captured musicians should be executed, Villa responds, "No, man, how barbaric. Poor musicians, why should we shoot them?" Yet the fate of the prisoners is determined by military efficiency, not empathy. Informed that all units already have a band, he reverses the order: "Well, then shoot them. Why are you bugging me with this?" The objective point of view and Soler's sober performance in this scene may have unsettled film viewers in the 1930s. (Pick 89)

Though *Let's Go with Pancho Villa* ended up being a "commercial failure" (Pick 89), it still represented some of the first larger-scale resistance to the near-Disneyfication of Villa's image that other Mexican and U.S. films of the revolutionary period presented. The Villa shown in *Let's Go with Pancho Villa* "is built around the contradictory combination of attributes admired by the public, [while] the acting detaches the character from the mythical subject" (Pick 89). Rather than holding Villa up as a star figure, the film not only shifted the focus away from him, but denied him a solely positive outlook, trading

commercial concessions for more honest storytelling.

From the earliest days of his involvement in the Mexican Revolution to decades after his murder, Pancho Villa was, beyond a shadow of a doubt, the most well-known media personality of the revolutionary period, a position he maintains to this day. While some aspects of that image were naturally forged, Villa himself played no small part in its cultivation, plying U.S. news correspondents with luxurious accommodations and freely bending his image to fit the will of U.S. film studios looking to cash in on his campaigns. Although his raid on Columbus, New Mexico temporarily soiled his image among U.S. audiences, by the 1930s those same audiences were already viewing Villa through rose-colored glasses once more, seeing him again as a romanticized rebel, despite the more balanced, less glowing portrayals he was receiving in his homeland.

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About the Author

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The Need for Action: Understanding the Environmental Warnings in *Princess Mononoke* and *Oryx and Crake*

Dylan Gregor

In both Margaret Atwood's novel *Oryx and Crake* and Hayao Miyazaki's film *Princess Mononoke*, we see the fall of humanity and civilization at the hands of humankind, and through them we are able to assess our present and future circumstances, as well as understand our desperate need for a solution. When looking at Atwood's novel and Miyazaki's film and assessing their respective genres and the events that take place within their worlds, each one speaks about our own relationship with nature. *Princess Mononoke*, from the ecocinema genre, sprinkled with dystopian aspects, portrays our current relationship with the natural world and how our actions are killing it despite it being set in Medieval Japan. The dystopian and apocalyptic/post-apocalyptic genre of *Oryx and Crake*, with its depiction of advancements in technology and the manipulation of nature, speak to the future of our society and the deteriorating state of the world that we will one day face. Both of these texts use their respective genre to create a sense of urgency and alert

in the audience, inspiring and fostering the growing generations of activists.

Despite the texts' portrayal of the desecration of nature, the leading destructive forces are nonbinary, meaning they commit these atrocities against nature with good intentions centered around human progress. We see this in the characters Lady Eboshi and Crake, who both take advantage of nature, molding and shaping it as if it is clay, consciously destroying and manipulating nature in pursuit of improved living circumstances. It is this mismatched combination of actions and morals that creates a level of ambiguity around each text. Although their good intentions establish this aura of ambiguity, I argue that the outcome of their actions, what is most important, designates them as binary and wholly malevolent, because as these texts show us, destructive behavior wrapped in good intentions does nothing to benefit nature or prevent its fall. When it comes to preserving nature, we as individuals and a society are either contributing or standing in the way, and a combination of the two does more harm than good, seen in Miyazaki's character Ashitaka, as he is content allowing the destructive forces to continue, rather than attempting to stop them altogether, like the character San, *Princess Mononoke*'s lead environmentalist.

Although both texts create these nonbinary, non-polarized characters and forces, Crake's and Lady Eboshi's good intentions contribute nothing to the overall preservation of nature, and it becomes apparent that the methods in which we resolve our own ecological and environmental crisis are not knotted in a quandary either. By understanding the purpose of the genres utilized by both texts and by assessing the outcomes of the actions of the nonbinary destructive forces in each text, we begin to see that both *Princess Mononoke* and *Oryx and Crake*, do in fact, possess a polarized message that promotes resolution through direct action.

Atwood's novel tells the tale of the two childhood friends Jimmy (who assumes the name "Snowman" after the fall of society) and Glenn (who goes by the nickname "Crake"), who grow up in a futuristic civilization built upon the bioengineering of animal hybrids. As they grow up, we see Jimmy's family fall apart, as his mother cannot stand the corruption of corporate companies and the cruelty suffered by animals and walks out on Jimmy and his father. After graduating high school, Jimmy and Crake attend different colleges, Jimmy at a humanities school and Crake at one of the leading science schools. During their time apart, Crake begins to

experiment with animal biological engineering, which leads him to establish his Paradise Project, where he engineers the life-enhancing BlyssPlus Pill, but does so to hide his real project, which is the creation of a new species of humans, referred to as "Crakers" by everyone but Crake, that are biologically superior to humans in every way. After Crake's BlyssPlus pills are distributed world-wide, he initiates the virus inside them, wiping out the entire human population, leaving only Jimmy and the Crakers, who he must now watch after.

Set in Medieval Japan, Miyazaki's film follows Ashitaka, a prince from a village in the East, who becomes cursed by the boar god Nago. He then travels west in search of a cure for his curse, and winds up at an iron mill called Irontown, the source of an iron musket ball that was found in Nago's body and was the source of his curse. There he meets Lady Eboshi, who runs Irontown and watches over her population of lepers and ex-prostitutes. While there, Ashitaka meets San for the first time, a human girl adopted by wolves who protects the Forest of the Deer God, and he becomes wounded as he is thrust into the war between the human manifestations of life and death, San and Lady Eboshi. He then leaves Irontown with San and goes into the Forest with her, where he is

brought to the Deer God's pond to be healed, but only his wounds are healed, not his curse. On the eve of the climactic battle, he is told by Moro, San's wolf-mother, to leave the Forest, which he does, but promptly returns to assist San in the battle. After many casualties, the wounded Okkoto, a boar god who ventured with his tribe to the Deer God's Forest to fight the humans, becomes cursed just like Nago, and leads the humans to the Deer God's pond. There, Lady Eboshi successfully kills the Deer God and the Forest, unleashing a wave of dark energy that kills anything it touches. The death continues to spread as San and Ashitaka attempt to reattach the Deer God's head and restore all life. Before they succeed, the muck reaches Irontown and destroys the village completely, with only a few remains standing. Once they reattach the Deer God's head, he crashes to the ground and releases a blast of air, restoring all life to the Forest and even Irontown, that is now covered in new, green vegetation, and even lifts Ashitaka's curse. After seeing this, Lady Eboshi vows to rebuild her village, but to live in a way that does not harm the Forest.

The genres and mediums of both texts, while being completely different, amplify the present messages by speaking on our current environmental circumstances. Atwood's novel *Oryx and Crake* is set

in a not-so-distant future, and her use of the dystopian genre drives the image of our impending doom. In her article, "Environmental Dystopias: Margaret Atwood and the Monstrous Child," Jane Bone states that "Dystopian narratives support the idea of childhood as in some way endangered," fostering the notion that life is unsustainable under these conditions, triggering a sensation of urgency in the audience and waking them up to the reality of the environmental catastrophe that looms over our heads (630). Coupled with that, she asserts that what is most appealing and effective about dystopian literature and media is its "roots in the everyday" (Bone 628). In the case of Atwood's novel, the characters Jimmy, Oryx, and Crake live in a world not unlike our own, which is overrun by technology, and the similarities between their world and ours continues to grow. As a society, we continue to progress our scientific capabilities, such as attempting to grow and harvest human organs in human-pig hybrids to be used for transplants (Schwartz), which is the exact same purpose that Atwood's genetically engineered pigoons served (Atwood 23). The increasing similarities between the two worlds is extremely troubling, and that is what Atwood sought to achieve. By using the dystopia genre, she wanted to draw our attention to the future that potentially awaits

us in the near-future; a future of human extinction, much like what we see in *Oryx and Crake*.

As for Miyazaki's film *Princess Mononoke*, a fantastical perversion of the past, creates its own dystopia, revealing the current state of our affairs and relationship with nature. Gwendolyn Morgan discusses in her article "Creatures in Crisis: Apocalyptic Environmental Visions in Miyazaki's *Nausicaä of the Valley of the Wind* and *Princess Mononoke*," the topic of apocalyptic and post-apocalyptic stories and how Miyazaki saw those themes as "central to understanding the potential destruction and impacts we can have on the environment" (175-6). In conjunction with these apocalyptic/post-apocalyptic themes, Miyazaki sets the film in the preindustrial, fourteenth-century Muromachi period of Japan, which was otherwise known as "an era of relative peace" and the transitional period from a natural/supernatural-centric to a more human-focused culture (Napier 177-81). This setting, when juxtaposed with apocalyptic/post-apocalyptic imagery, work together to portray our present relationship with nature. This violent relationship can be seen in the war between the humans and the *kami*, "the ancient gods of the Japanese people who either embody or are closely linked to the forces of nature," which when linked

to characters such as San creates the image of nature as a "supernatural outsider haunting the boundaries of the increasingly 'civilized' world" (Napier 177-8). Michelle Smith and Elizabeth Parsons offer commentary on this in their article "Animating Child Activism: Environmentalism and Class Politics in Ghibli's *Princess Mononoke* (1997) and Fox's *Fern Gully* (1992)," writing that the "fantasy plots are aligned with real world tensions between conservation movements railing against a perceived need for capitalist progress combined with the trade union-led social justice agendas associated with lower-class citizens and their employment cutting down forests," asserting that despite the use of fantasy in the film, the struggle and character motives that are present speak of our own current circumstances (28). Morgan shares my thoughts, stating that the film "reflect[s] simultaneously our history and our future with [its] environmental issues and themes. To bring a sense of heightened awareness and significance to humanity's struggle with nature, Miyazaki chose apocalyptic and postapocalyptic narratives" (172). This creates an image that is both palatable and accessible for audience members and engages with their concern for our planet and our species, drawing a line in the sand, with irreversible environmental destruction waiting on

the opposite side.

Not only does Miyazaki blend fantasy and reality to drive the message of *Princess Mononoke*, the film also bends genre, establishing nonpolarized antagonists. As Benjamin Thevenin discusses in his article “Princess Mononoke and beyond: New Nature Narratives for Children,” ecocinema uses melodrama “to challenge the dominant paradigm by advocating revolutionary ideology,” but *Princess Mononoke* disrupts that tradition, as the film “stands out as an alternative to the dominant mode that relies on melodrama’s spectacle, moral polarity, and narrative conclusiveness” (155, 166). Miyazaki’s film’s independence from melodrama creates characters with nonbinary intentions, leaving the audience conflicted about how we feel about them. The most pivotal of these characters is Lady Eboshi, who stands opposed to the Deer God and his Forest, seeking to kill him and take control of the Forest to turn the resources into monetary gain and to use the Deer God’s blood to cure the leprosy that plagues some of her citizens (Miyazaki 00:42:03-00:42:45). This is reminiscent of our society’s present intentions, seeking to greedily grow industry and turn a profit, while also working to improve civilization. This conundrum often undermines the efforts of environmentalists, as people

are likely to be reluctant to abandon their life of comfort in order to preserve the world in which we live.

In Atwood’s *Oryx and Crake*, the intentions of society are no less conflicted, and in some cases are more severe. Atwood’s novel is set in a nondescript futuristic society that functions as a post-Deer-God-death perspective, as we see just how far the society’s dominion over animals and nature stretches. Throughout the novel, bioengineering is discussed, along with animal hybrids such as wolvogs, wolf and dog hybrids that were commissioned by the authoritarian police force, CorpSeCorps, and were “bred to deceive”; bobkittens, which were created “to eliminate feral cats,” providing a boon to the failing songbird population; and spoats/giders, “one of the first successful splices,” the combination of a spider and a goat that produces high-strength silk in its milk that is used for bulletproof material by the CorpSeCorps; with the most commonly discussed being the aforementioned pigoons (Atwood 205, 164, 199). All of these hybrids were created to progress society, much like Lady Eboshi attempts to do, and much like how her efforts are met with catastrophic outcomes, so, too, are the efforts of humanity in *Oryx and Crake*. Lady Eboshi fills the role of leading-

ambivalent-destructive-force in *Princess Mononoke*, and in *Oryx and Crake*, that role is filled by Crake, who is just as troubling. As a scientist, Crake worked to improve human existence and created the BlyssPlus Pill that would “eliminate the external causes of death,” as well as prevent all sexually transmitted infections, increase sex-drive and decrease general unhappiness, prolong life, and act as a semi-permanent contraceptive, but according to him, that is not his greatest effort to aid human existence (Atwood 293-4).

After establishing complete control over nature, the world began to become increasingly harsh and unsustainable for human existence, and Crake devised a way to mitigate this. Before wiping out all of human existence, Crake made an effort to save humanity by genetically engineering the “Crakers,” a new race of human beings; one that is superior and more practical than the humans before them (us) in every sense (Atwood 302-5). In his article titled “Survival in Margaret Atwood’s Novel *Oryx and Crake*,” Earl Ingersoll discusses Crake’s decision to restart humanity, stating:

He knows that even homo sapiens cannot survive in an environment devastated by the 20th century’s insistence on burning fossil

fuels and by a mushrooming population.

Because the species is headed for extinction, along with all the others unable to adapt to a hostile environment, Crake concludes that science must create a species with a better chance of surviving in a damaged ecosystem. (166-7)

Ingersoll’s commentary assists in understanding that Crake’s intentions of saving humanity are ultimately benevolent, but as we see, these efforts come at the cost of human extinction. These biological advancements, both the animal hybrids and the “Crakers”, although were made with humanity’s best intentions at heart, were only achieved by establishing complete control of nature, which leads to environmental collapse.

This collapse of civilization is present in both texts, and by examining these events, we begin to understand that it does not matter how nonbinary one’s intentions are when they result in the ruination of all life. Morgan brings up a vital point, stating that “We are connected to nature, and what we do affects everything down the environmental chain” (179-80). As members of the ecosystem and the food chain, we and our actions are not immune to repercussion, and we need to understand that it is

the outcome of our actions that dictate the alignment of our efforts, not our intentions, and that intentions are not what promote sustainability. In Atwood's novel, the BlyssPlus pills act as receptacles for the virus that wiped out all of humanity, which as we discussed earlier, were meant to benefit society, but these improvements only progressed Crake's genocide (Atwood 294). Similarly, in *Princess Mononoke*, Lady Eboshi sought to utilize the resources ravaged from the Forest to improve the life of her workers, and she nearly irreversibly shattered all life in the process.

These waves of death that sweep over everyone in both texts are the product of exerting dominion over nature, which cannot possibly be earned, but is stolen. This seizing and abuse of power is present in both texts, but the power struggle we see in *Princess Mononoke* is a precursor to the flagrant abuse that takes place in *Oryx and Crake*. It is clear that the struggle between Lady Eboshi and the Forest is long-established, but one event that depicts this struggle is Irontown's battle with Nago. As Lady Eboshi and her citizens are cutting down trees around their camp to grow their village, they are attacked by Nago and his tribe who are attempting to protect the Forest, but they are met with defeat in the form of muskets and fire, and a musket ball becomes lodged

inside Nago (Miyazaki 00:34:53-00:36:10). Nago is then cursed and transformed into a demon by the ball of iron buried deep inside him, and he travels east where he encounters Ashitaka, who kills him, but not before the curse spreads to Ashitaka's right arm, which prompts his journey west (Miyazaki 00:02:30-00:09:45). This curse symbolizes the corruption of nature caused by industry such as firearms, the products of industry. and the tools of humankind that bestow a curse upon nature that spreads and kills every aspect of the natural world upon contact.

Once industry imposes on nature, the curse of humanity will continue to spread, eliminating everything in its path. Morgan discusses this in her article, stating that the single musket ball that pierced Nago's skin triggers a sequence of events that ends with the annihilation of the Forest and all life (177). From the very beginning, when Ashitaka becomes cursed, we see this chain of destruction leading up to the point when Lady Eboshi decapitates the Deer God as he begins to transform into the Nightwalker, the protective entity that wanders the Forest at night, and the Forest begins to die (Miyazaki 01:53:00-01:54:45). As the Forest decays, we see Kodama, the spirits that live in the Forest, representing its health (Miyazaki 00:23:20-00:23:51), perish and plummet from the

treetops as dark energy exits the Nightwalker's headless form (Miyazaki 01:53:00-01:54:45), signifying defeat and the death of the Forest. This environmental butterfly-effect represents just how much harm humans are capable of doing to nature; signifying the amount of suffering that is caused by taking things too far and overstepping our boundaries.

Princess Mononoke shows us that in a state of acute instability and disarray, nature struggles to recover, and civilization crumbles along with it, and the events of *Oryx and Crake* occur between nature's death and civilization's end. As briefly mentioned earlier, *Princess Mononoke* functions as an allegory of the present and a precursor to *Oryx and Crake*, a speculation of our future. Just after the Deer God is beheaded, humankind establishes full control of nature, only having to dodge the muck that surrounds them (Miyazaki 01:53:00-01:54:45), and the events of *Oryx and Crake* take place after some form of dominance is forced upon all natural life, as bioengineering is a driving force behind both the plot and their civilization as a whole. After years of bioengineering and technological advancements, tightening its grasp around nature's throat, the civilization begins to struggle with sporadic environmental conditions, which then leads Crake to

initiate his "solution" and intentional fall of society, exterminating all humans and letting the Crakers take over and begin their simple existence. This sequence of events, beginning with a solitary event of corruption and ending with the downfall of all life, sounds imaginative, but when you look around, it becomes utterly staggering to realize that our own society, our own world, is presently on this path, and no amount of good intentions will reverse what has been done and save our existence.

After identifying the nonbinary nature of the intentions behind the efforts made by each text's respective destructive force and understanding the atrocious outcome of their efforts, we can begin to determine an appropriate solution to this astronomical issue. In his article detailing the avant-garde nature of *Princess Mononoke* as an ecocinema film, Thevenin discusses that a common motif in the genre is the depiction of the struggle between environmentalists and those who oppose them in the form of physical engagement, with the hero (who embodies or is associated with nature) defeating the forces that oppress and harm nature, "symboliz[ing] the environmentalists' ideological victory" (154). Despite the ambivalence surrounding the film, I would argue that the film still exudes this struggle and that

the “ideological victory” comes in the form of the destruction of Irontown. The iron mill’s reversion to a village in union with nature (Miyazaki 02:07:52-02:08:08) symbolizes a much-needed treaty between humankind and nature; one that must be established in order to preserve the earth and humanity. This unity can only be achieved through the metaphorical, or literal in the case of Irontown, destruction of civilization, putting an end to our operations that are detrimental to the environment and attempting to reverse the harm we have caused the earth.

Throughout *Princess Mononoke*, the question of whether or not there can be peace between nature and humanity is asked of multiple characters, as well as the audience, and is alluded to in *Oryx and Crake*. Smith and Parsons discuss this dilemma in their article, noting that the film asks its “viewers to weigh complex questions, and demands a critical and intellectual engagement with the issues at stake without comfortable resolution” (36). This conundrum that the audience is placed in is similar to the one Ashitaka struggles with throughout the entirety of the film. On the eve of battle, Ashitaka approaches Moro and asks if humans and the Forest can live in peace, to which she responds by stating that it is simply too late to do anything, and “There is nothing [he] can do”

(Miyazaki 01:19:25-01:21:50). Although it appears that this peace is not reached in the end, I argue that harmony is achieved, but at the cost of the downfall of civilization, which is possibly the only way to restore balance between civilization and nature, as it allows society to rebuild and restructure its foundation. As stated, *Oryx and Crake* alludes to this question, but never asks it outright. After his first encounter with the wolf-dog hybrid, wolvogs, and the abomination of a chicken that is created to produce the signature fried chicken, ChickieNobs, Jimmy is troubled, and “he feels some line has been crossed, some boundary transgressed,” and the audience is then forced to ask the same question; how far is too far when it comes to meddling in nature and the lives of others? (Atwood 206) Just as San prepares to go to war with the ironworks to save her home, Snowman reflects on his life as Jimmy and considers if the post-apocalyptic present could have been avoided by murdering Crake before he had a chance to initiate the illness (Atwood 276). This thought process hearkens back to the defeat of Lady Eboshi, which ultimately allows natural life to thrive and harmony to be established. Peace and civility between nature and humanity is not obtained without great sacrifice on the part of humanity, and it is through Miyazaki’s film that we see just how hefty

that sacrifice is.

In their article, Smith and Parsons argue that there exists no pretty, clean-cut solution, and while they are right about that, they are ultimately mistaken. They argue that the ending of *Princess Mononoke* fails to provide us with either a “universal solution” or a “complete restoration of order or triumph for San” and the Forest, seeing that remnants of the ironworks are left standing, but I would argue that this does not suggest the lack of a solution (Smith and Parsons 32). Of course, restoration will not be complete. There is no simple way to reverse the damage that Lady Eboshi caused to the Forest and the Deer God, and the same goes for Crake. Crake’s decimation of the human race, once triggered, is nearly unstoppable, as the solution died along with him, but moreover, Crake’s “solution” of restarting humanity is not an identical replacement for what was lost, but the new race of humans is engineered to live commensally with nature, similar to how Lady Eboshi vows to rebuild both the village and its relationship with nature (Miyazaki 02:07:52-02:08:08). This resembles a reversion to a point in time when society lived in conjuncture with nature before the rise of Industrialism. From this state, society can reformat itself to operate in a way that is ambivalent to nature.

This restructuring of society will not be achieved through inaction, and both Miyazaki’s film and Atwood’s novel discuss activism in some capacity. Thevenin discusses this in his article, writing, “The very grave consequences of inaction regarding issues like global warming, deforestation, water pollution, etc. encourage the use of mobilizing, unifying political rhetoric that melodrama provides” (154). By refusing to take action and work to preserve a sustainable Earth, we yield to environmental dangers, which are already upon us, that threaten the habitability of our planet. As Thevenin puts it, if we do not act quickly, the level of severity of these natural menaces will continue to increase and we will be faced with situations similar to the ongoing war between the Forest and Irontown in *Princess Mononoke*, or in some cases, we will face an irreversible doom, much like the human race in *Oryx and Crake*. In order to save our species, we must be willing to sacrifice some part of comfortable life, much like San from *Princess Mononoke*, who does not struggle with the thought of putting her life on the line, as she proclaims, “I’m not afraid to die if it will drive away the humans!” and it is clear that San talks the talk *and* walks the walk (Miyazaki 00:55:02-00:55:05). As Ashitaka departs from the Forest on the morning of the battle, he leaves

San with a parting gift, a crystal dagger, and upon receiving this gift, Moro reminds San that she has the potential to have a life with Ashitaka, but she chooses the life of activism, deciding to put her life at stake and fight alongside Okkoto and his clan (Miyazaki 01:26:00-01:27:15). In *Oryx and Crake*, Jimmy's mother is connected to a resistance and environmental activist group, and every time she appears in the novel after leaving the family, we see a snippet of these protests and the group's efforts to prohibit corporate meddling in nature. One of these corporations is Happicuppa, the leading manufacturer of coffee, that engineered a new coffee bean that grew on bushes that ripened concurrently and would then be harvested using large machines on massive plantations, and we find out that "the resistance movement was global. Riots broke out, crops were burned, Happicuppa cafés were looted, Happicuppa personnel were car-bombed or kidnapped or shot by snipers or beaten to death by mobs," which was met with intense crowd control in the form of massacre (Atwood 178-9). These examples of action signify just how severe the environmental crisis is in those fictitious worlds, requiring widespread, violent resistance just to make the voices of the environmentalists heard.

It is no secret that our climatic crisis continues

to worsen, and the state of our environment steadily declines. As things progress, I believe it is in our best interest to take a page from Atwood's and Miyazaki's literal and metaphorical books. It is growing increasingly imperative that we take binary action for the sake of our planet, to ensure our prolonged existence and the existence of those we share the planet with. There is no hope to be had if we do not do everything in our power to put an end to environmental devastation; meaning we must abandon this non-polarized concept of environmentalism when considering our efforts, both as individuals and as a society. Our society stands on an empire of corruption and murder of both the environment for resources, and animals for food and clothing, and although some are guiltier than others, none of us are "entirely innocent when it involves environmental challenges, especially with climate change. Whether or not we choose to 'see it with eyes unclouded' depends on us" (Morgan 178). The state of the future rests on our shoulders, and we need to stop shrugging off the responsibility. Our climatic clock is counting down, and it will not stop any time soon. The time to act is now, before it is too late; before our own population is threatened by extinction.

Thevenin, Benjamin. "Princess Mononoke and beyond: New Nature Narratives for Children." *Interactions: Studies in Communication & Culture*, vol. 4, no. 2, Oct. 2013, pp. 147-170.

About the Author

Dylan Gregor is a recent graduate who double majored in English and Secondary Education. In Fall 2019, he completed his student-teaching practicum and is pursuing a career as a high school English Language Arts teacher. This essay was written for a seminar taught by Dr. John Kucich (English) in the spring of 2019, examining North American texts and their commentary on ecology.

Marketing U: Preparing Students to Succeed in the Job Search Process

Emily Guyon

Abstract

Despite the extensive career services programs offered at secondary education institutions across the United States, students continue to underutilize career preparedness resources. The purpose of this research was to investigate what skills students were interested in learning more about related to the job search process and how they preferred to receive such information. It also examined if the graduate students in the Ricciardi College of Business (RCOB) at Bridgewater State University utilized Career Services, what resources they were interested in learning more about, and how they preferred these resources to be offered. The findings were consistent with previous research studies and showed Career Service resources are greatly underutilized by graduate students. In this study, 46% of students have never utilized Career Service resources compared to 34% noted in previous research findings (Fadulu, 2018). Based on the study's findings, several recommendations were given as to how the RCOB can offer Career Service resources to graduate students to improve the likelihood students will utilize the resources and benefit from their experiences.

Introduction

Statistics regarding what employers look for in their employees during the job interview process proves to be eye-opening. Typically, only 2% of applicants for a job will be called for an interview (Gladstone, 2017). Applicants for a specific job need to master pre-interview skills in order to land an interview, as well as interview skills if they want to land the job. According to research by Deloitte, Inc., "75% of the global workforce will be made up of millennials by 2025" (Gladstone, 2017). Graduating college students will continue to make up the ever-growing workforce, but will they feel confident to succeed in it? It is the responsibility of higher education to fill the gaps in their students' professional skills and experience to produce the most prepared students. How can Bridgewater State University (BSU) and the RCOB best prepare their students for success with the job search process? The purpose of this survey, as explained in the abstract, was to determine the needs of graduate students here at Bridgewater State University in order to provide these resources in a useful manner to prepare students for the job search process and how they can best market themselves to employers.

In a preliminary study conducted in Fall

2017, students in two of Dr. Kathleen Ferris- Costa's Marketing Research classes designed a qualitative study to investigate undergraduate students' perceptions of their preparedness for the job search process. Eight focus groups were conducted, with six undergraduate business students in each group, resulting in a total of 48 undergraduate student participants. The students were asked 20 open-ended questions by various moderators using a pre-approved, focus group moderator guide for consistency. A total of 25 males and 23 females were surveyed, representing 10 sophomores, 21 juniors, and 17 seniors. Overall, 90% of the students reported feeling unprepared for the job search process. The students recommended Bridgewater State University offer a credited course focusing on the following skills: cover letter writing, interviewing, job etiquette, networking, resume writing, and social media presence. The purpose of the preliminary study was to analyze how confident and prepared undergraduate students felt prior to graduation, what skills they wanted to learn more about and the preferred modality to receive such information. This study extended that research to the business graduate students at Bridgewater State University.

Literature Review

Students across the country, including here at Bridgewater State University, do not actively utilize the career services departments at their schools. Only 34% of students across the nation feel confident enough to participate in the job market, and 36% feel confident to participate in the workforce, according to a study conducted by Gallup and the Strada Education Network (Fadulu, 2018). The same study conducted found “fewer than 20% of undergraduate students [across 43 randomly selected public and private universities in the United States] reach out to their school's career centers for advice on finding jobs or finding and applying to graduate programs” (Fadulu, 2018). Students feel more comfortable consulting family, peers, and friends on important issues regarding their education and career, assuming those closest to them know what is best for their success. Christine Cruzvergara, the director of Wellesley College's career-education office, says “students will go to their trusted network to get information—that may be a faculty member—before they develop a relationship with someone in student affairs or the career office” (Fadulu, 2018). The Gallup study found that “almost 50% of current students speak often or very often with faculty or staff about their future careers” (Fadulu, 2018). A strong disconnect lies

between students and their school’s career services programs – however, the bond between students and faculty remains clear.

The average job opening draws in over 250 applications (Gladstone, 2017). How can Bridgewater State University ensure their students feel prepared and confident when entering the job search process? Fostering a motivational environment is critical to ensuring students engage in preparing themselves fully to enter the job market. It was found that “first-generation and transfer graduates [are] the least likely to use career services while in college” (New, 2016). Bringing education directly to students through a class rather than a service they need to seek out and make time for in an already limited schedule would benefit a multitude of students at Bridgewater State University. Many local universities, including Bentley University and the University of Rhode Island, offer similar courses as a business elective or part of their required curriculum. A class focusing on the skills necessary to successfully begin and work through the job search process is a way to provide easy access to students and help motivate and encourage them to take charge of their careers before graduation. As with the changing trend of college career service focusing on creating “connected communities ... its new iteration offers a

stronger emphasis on building connections through partnerships with employers from a variety of sectors, experiential learning, mentoring, and developing career communities of learners and networkers that will engage students and alumni for a lifetime” (Dey, 2014). Career service departments are transitioning to include a wider range of services, but if students do not utilize the services provided, what use will the programs be?

One emerging trend in career services is “establishing stronger coordinated campus partnerships” (Dey, 2014). With the development of relationships between career services and various other departments across an institution’s campus, it is possible and likely that a connection between career services here at Bridgewater State University and professors in the Ricciardi College of Business is possible, helping to develop a course that offers the same or similar programs available through Career Services. For the continued success of Career Services, “the need for career services to meet students in their space across campus and virtually” (Dey, 2014) is equally important as connecting to key stakeholders. The “existence of effective online career services may help students with the difficult task of balancing life and work” (Venable, 2010)

by delivering services through different times and methods online. Connecting to different areas on campus can help to “[leverage] the entire campus ecosystem through partnerships and collaboration” (Venable, 2010). However, our qualitative study findings indicate the majority of the BSU’s student population work outside of school and their time is limited. Therefore, unless they are earning credit or getting paid, it is unlikely they will visit Career Services. Creating a class that focuses on job search preparedness by incorporating the resources from Career Services would benefit both the students of the Ricciardi College of Business and Career Services. A collaboration between professors and Career Services would allow information to be shared and communicated with students in a timely and beneficial manner.

Methodology

The survey was created using Qualtrics, an online survey software. There was a total of 28 questions organized into 11 blocks, by topics, with corresponding questions under each. Many of these topics were identified in the first qualitative study as the areas of most importance to the students (excluding demographics). The blocks are as follows: Working a Career Fair, Networking, Mentoring, Job

Shadowing, Internships, Cover Letters, Resumes, Interviewing, Student to Professional Transitions, Conclusion, and Demographics. The demographic results are featured in the Table 1.

GENDER (n=46)		AGE (in years)	
Female	22	Average	28
Male	24	Minimum	21
Other	0	Maximum	51

Table 1: Demographics

The survey consisted of various types of questions including multiple choice, rank-order, and Likert-type scale questions that allowed participants to answer in a variety of ways, honestly and accurately. The completed survey was administered to 46 graduate students at Bridgewater State University in the Ricciardi College of Business, equal to a 57% response rate. Responses were solicited via class visits and Blackboard announcements which included the survey link. Candy bar incentives were provided to students during classroom visits. The average age of the respondents was 28 years old, with 24 males and 22 females completing the survey.

Results

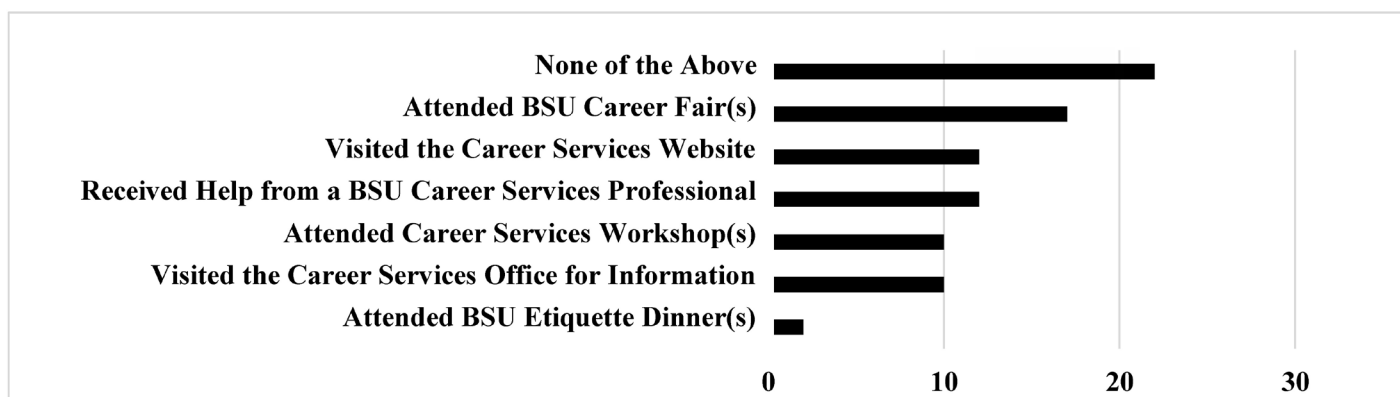
Career Service Resources

Students were asked what BSU Career Service resources they had utilized. Overall, 46% of students had never utilized any services provided by Career Services (see Figure 1). According to a study

part or full time (as analyzed in a later question).

The lack of time on campus and working off campus may attribute to the higher level of non-utilization of resources, which suggests a need for a course that would incorporate career service resources into the curriculum.

Figure 1. Students' Utilization of BSU Career Services



conducted by Strada-Gallup, “43 % of students have been to their institution’s career services office or used related online resources more than once, and 34 % have never visited the office or used the resources at all” (Strada-Gallop, 2017). The number of BSU students not using career services is slightly above average, which may be influenced by all graduate students living off campus; also, the majority of students surveyed were currently employed either

Career Fairs

A career fair, also referred commonly as job fair or career expo, is an event in which employers, recruiters, and schools give information to potential employees. Students were asked if they have ever been to a BSU or any other career fair. The majority of the students (29/46) had attended a career fair in the past, either at BSU or at another insitution. Career fairs are offered at BSU each semester and students are strongly encouraged to attend.

Most of the students (30/46) were interested in learning how to benefit from attending a career fair. While most students were interested in learning more about career fairs, many students may already have had experience with career fairs or were currently in a stable job with no intention of looking for a new one.

Online Networking

Students were asked if they have a LinkedIn account. Results indicated 45 of the 47 students surveyed had LinkedIn accounts. The majority of respondents had up-to-date accounts (29) and 15 of them had accounts that needed to be updated.

Students were asked if they would be interested in learning how to improve/create their LinkedIn account. Of those surveyed, 38 students were interested in learning how to improve/create their LinkedIn account, while 8 students were not. On average, 64% of employers view the LinkedIn accounts of potential employees (“Do Employers View Your Professional Social Network Before Hiring?” 2019). A student’s LinkedIn account is an online extension of their resume and they should know how to present themselves professionally online.

Professional networking involves connecting with others for career or business-related reasons.

Students were asked how confident they were with their professional networking skills (see Figure 2). The majority of students (38) reported some level of confidence with their professional networking skills, while only 8 did not feel confident at all. As graduate students with an average age of 28 years old, many of the participants may have networking experience. However, there is room for improvement with only 9 students feeling very confident in their skills.

Students were asked if they would be interested in learning how to improve their professional networking skills (see Figure 3). The majority of the students surveyed (41) would be interested in learning how to improve their networking skills. Between 70 and 80 percent of jobs are acquired through networking (Belli, 2017). When students improve their networking skills and expand their personal and professional networks, they are increasing their career opportunities.

Mentoring, Internships, and Job Shadowing

A mentor is someone willing to share their professional knowledge and expertise in the field. Students were asked if they have ever had a professional mentor. Most of the students surveyed (25/46) have had a professional mentor in the past.

Figure 2. Students' Confidence Level with Professional Networking Skills

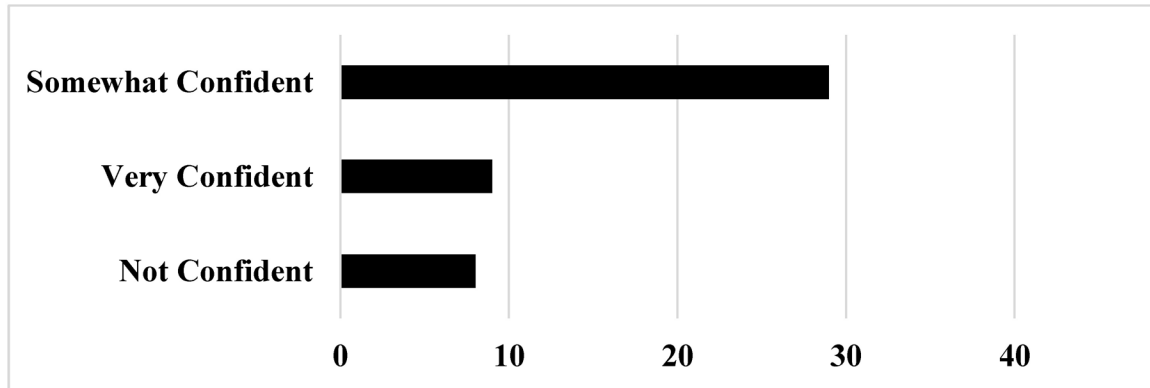
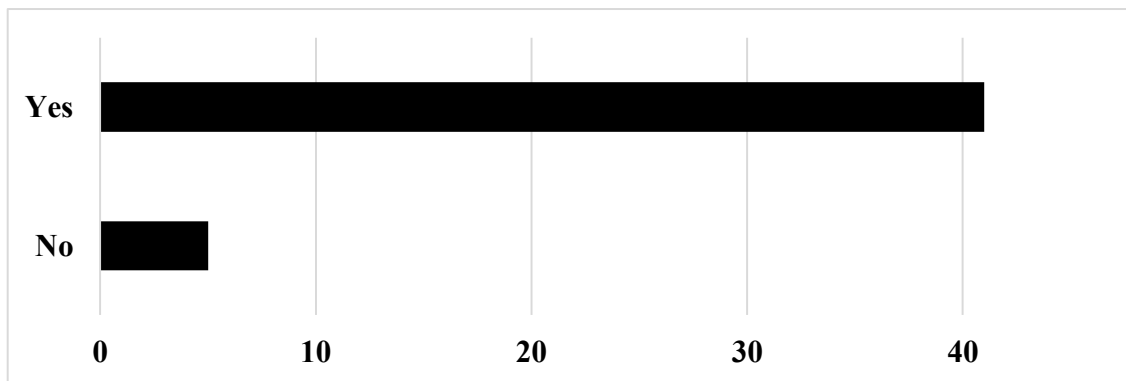


Figure 3. Students' Interest in Improving Professional Networking Skills



BSU alumni are interested in working with students and mentorships could be a possibility.

Students were asked if they would be interested in meeting a BSU alumni mentor in their chosen field of study. Results indicated 34/46 students answered they would be interested in meeting and working with a BSU alumni mentor. With the majority

of BSU students being first- generation college students, many of their parents' academic and career paths are not relatable to the students and a mentorship could prove to be beneficial.

Job shadowing is a career exploration activity that offers an opportunity to spend time with a professional currently working in a career field of

interest. Job shadowing offers a chance to see what it's like working in a specific job. Students responded if they would be interested in job shadowing a professional in their chosen field of study. A total of 32/46 participants indicated an interest in job shadowing. Providing such an experience would allow students to see what a particular job was like and whether they are interested in a chosen career.

An internship is a period of work experience offered by an employer to give students exposure to the working environment, often within a specific industry. They allow students to gain practical work experience, develop new skills, network, and apply classroom theory in a professional setting. Students were asked whether they have ever done a college internship. Nine students earned college credit for their internship, 18 did not earn credit, and 19 had not completed an internship. Students were asked if they would be interested in doing an internship. Results indicated 27 of the 46 students have completed an internship as undergraduates or graduate students. A total of 20 students were interested in doing an internship either in their current field of study or in a different field (1 student). As indicated in a previous question, more than half of the students had already completed internships. Although an internship

allows students to see what a particular job entails and provides them with the opportunity to gain real-world work experience, most of the graduate students surveyed were full-time employees and simply did not have the time or the need to complete an internship.

Cover Letters and Resumes

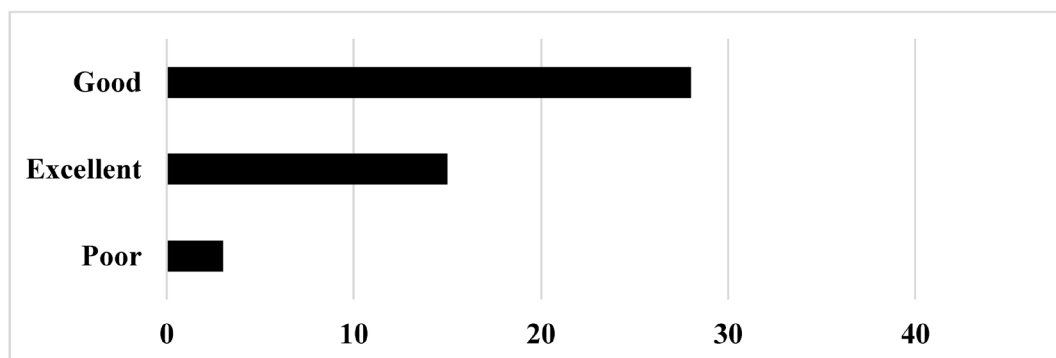
A cover letter is a document sent with your resume to provide additional information on your skills and experience. The letter provides detailed information on why you are qualified for the job you are applying for. Students answered if they had ever written a cover letter. The majority of students surveyed had written a cover letter in the past. Students were also asked if they would be interested in learning how to improve their cover letter writing skills. Most of the students surveyed (44/46) had experience in writing cover letters, and 34/46 were interested in learning how to improve their cover letter writing skills.

A professional resume is a formal document submitted to job recruiters which represents an applicant's work experience, education, and skills. Students were asked if they had a resume, with 100% responding affirmatively. Students were then asked to rate their resume writing skills (see Figure 4). The majority of the students (43/46) rated their resume

rating skills as good or better. Although all students have resumes, 38/46 were interested in learning how to improve their resumes. As a member of the work force, it is advantageous to always have an updated resume that is a true representation of your accomplishments and abilities. The ability to write a strong, professional resume is an asset to any graduate student.

job interview used for training purposes. The conversational exercise usually resembles a real interview as closely as possible, for the purpose of providing experience for a candidate. Students responded if they had ever done a mock interview and if they would be interested in learning how to improve their interviewing skills. Of those surveyed, 18 of the 46 students had done a mock interview and 39 students were interested in learning how

Figure 4. Students' Assessment of Resume Writing Skills



Interviewing Skills

Students were asked to assess their confidence levels with their professional interviewing skills. The majority of the students (43/46) had a good level of confidence in their professional interviewing skills, but there was room for improvement with only 22 % being very confident.

A mock interview is an emulation of a

to improve their interviewing skills. The graduate students' responses identify the importance of good interviewing skills and their interest in learning how to improve such skills.

Workplace Transition

Students assessed their levels of confidence with their overall abilities to successfully transition from

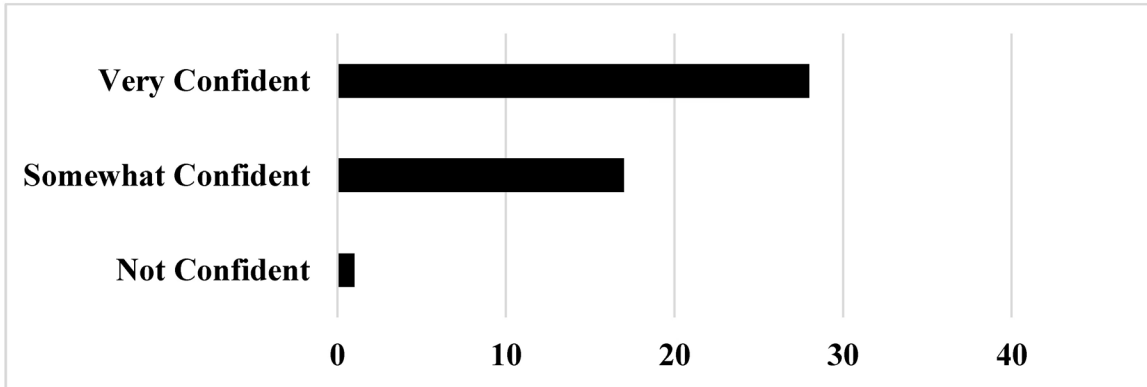
a student to a professional; these skills include time management, etiquette, social norms, attire/professional dress, and the ability to handle different cultures, personalities, and backgrounds. Additionally, they were asked if they would be interested in learning skills that would assist in their transition. With the average age of the graduate students surveyed being 28 years old, it was expected that almost all of those surveyed (45/46) would report some level of confidence in their abilities to transition from student to professional (see Figure 5). However, 70% of the students indicated they were interested in learning additional skills to improve their chances of success.

Students ranked their interest (1 being the most interested, 5 being the least interested) in the following ways to learn more about the career skills mentioned in this survey. Table 2 shows students' preferences (in rank order) for how they would like to receive information regarding the career skills and resources mentioned in the survey. Their first choice is for a credited hybrid course to be offered, followed by a credited fully online course. Workshops and guest speakers were also popular options and easily could be incorporated into the hybrid and online courses. Visiting career services, which is the main form of modality for students to access career resources,

was at the lower end of the list along with an online certification course. Results of the preliminary qualitative study indicated that students are pressed for time and that, unless they are getting paid or receiving credit for their efforts, it is highly unlikely they will utilize any such resources. These results support these findings and indicate students are most interested in modalities that provide them with course credit.

Lastly, students were asked what their career plans were upon graduation. The majority of the students (32) were planning to continue in their current job upon graduation, 3 students were starting a new job, 3 students were continuing their education, and 18 students would actively look for a new job upon graduation. Although the percentage of undergraduate students looking for jobs upon graduation would presumably be greater than the 40% of graduate students who indicated they will be job searching upon graduation, it is beneficial for all graduate students to have the opportunity and resources to improve their preparedness for the job search process. *According to the Bureau of Labor Statistics ("Number of Jobs Held," 2017), the average worker currently holds ten different jobs before age forty, and this number is projected to grow.*

Figure 5. Students' Confidence Level of Ability to Transition



MODALITY
1. Credited Hybrid Course
2. Credited Online Course
3. Workshops and Guest Speakers
4. Visit Career Services
5. Online Certification Course

Table 2: Students' Information Modality Preferences

Recommendations

The results of the survey are consistent with previous research findings of comparable institutions and show that the resources provided by Career Services are underutilized by the business graduate students here at Bridgewater State University. As stated earlier, with the majority of our students working (many full time),

unless they are receiving course credit or getting paid, they simply don't have the time to visit Career Services.

The first recommendation is to create a business hybrid elective course, offered to both undergraduate and graduate students. The course objectives would focus on the skills identified in the survey including resume writing, networking, interviewing, LinkedIn development, cover letter writing, and career fair navigation. The course information would be delivered through lectures, discussions, videos, podcasts, interactive learning, in-class workshops and guest speakers. Ultimately, the course would feature both in-class and online elements in order to appeal to students and their busy schedules,

while also allowing for the most effective teaching of these skills through high impact learning techniques.

Within the course, Career Services would sponsor workshops specifically designed for the business students on how to navigate a career fair, learn about job etiquette, and perform mock interviews. For maximum impact, professors would partner with Career Services to deliver information and enhance students' learning and preparedness for the job search process.

The course would also feature guest speakers from local businesses. The business professionals would share their work experiences, lessons learned throughout their careers, and suggestions on how to best transition from student to professional. The guest speakers could be alumni and/or professionals looking to hire from BSU and willing to impart their wisdom to students. Representatives from management, marketing, human resources, accounting, finance, and aviation organizations can provide a wide range of information for the business students.

Finally, the course would feature networking events for students and local business professionals. Students would connect with local business leaders and BSU alumni and have the opportunity to participate in job shadowing, mentorships, and

internships.

Conclusion

Students are feeling unprepared for the job search process and the current methods of offering career service resources to students are ineffective. Study results indicate students are interested in learning more about these resources, and the best way to provide them is to offer a credited course. Professors should partner with the professionals from Career Services to develop a course focused on increasing students' preparedness for the job search process and their chances for job search success. The information is the same, it's the modality that needs to change to better meet the needs of the BSU students' time constraints due to school, work, and family obligations.

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About the Author

Emily Guyon graduated in 2019 with a degree in Management and two concentrations, in Marketing and Human Resources. Her research was completed in Spring 2019 with the help of Dr. Kathleen Ferris-Costa (Marketing). Emily presented her research at the 2019 Northeast Decision Sciences Institute and placed fourth overall in the poster competition. She plans to work in the Human Resources industry, eventually obtaining a Master of Business Administration degree.

Comparing the Overall Effectiveness of Pre-Laboratory Data Activities and Scaffolded Laboratory Procedures in Calculus-Based Physics I

Zoe Hasham

Abstract

Laboratory courses expose students to the important skills of thinking and working scientifically; this may mean looking for correlational variables, testing a hypothesis, or confirming a theory. In the Calculus-Based Physics I course at Bridgewater State University, students are introduced to the idea of using an experimental setup to confirm fundamental physical principles studied in class. Students often struggle to master this idea of making a connection between theory and experiment, so we tested two different methods of improving the laboratory experience: pre-laboratory data activities and scaffolded laboratory procedures. By tracking student progress through laboratory journals and conceptual tests, normalizing grades recorded for different groups, and calculating the gains made in each semester involved in the project, we can begin to see the effect of these different curriculum designs. Results of this project

support methods which emphasize laboratory process over course content: semesters where pre-laboratory data activities were used showed a negligible laboratory gain of +0.0625, while the semester where scaffolded laboratory procedures were used showed a high positive gain of +3.69. These findings will be used during curriculum development of future Calculus-Based Physics I semesters to provide students with more opportunities for growth.

Introduction

The most important discoveries in physics have been models which expand our understanding while containing what we already know as a foundation, accomplished with the collective minds of great theorists and experimentalists. The connection between theory and experiment is an important theme for students beginning scientific careers to understand; it is the distinction between solving textbook problems with memorized formula and becoming deep, scientific thinkers. Physics education research allows us to work towards creating stronger curricula which emphasize this.

This project serves as a small-scale physics education research project, targeting students' ability to compare physical theory to experiment. It began

as a way of addressing Calculus-Based Physics I students' confusion about what to do with data taken during a lab; or, how to connect experimental data to an established theory. We decided to reorganize the course curriculum in place through two different methods, tested separately. First, in the Fall 2018 and Spring 2019 semesters, we implemented pre-laboratory data activities which asked students to analyze sample data in worksheet problems before performing the formal laboratories which have always been present in the course. Second, in the Summer 2019 session, we rewrote the preexisting laboratory procedures so they were scaffolded and focused on laboratory journal organization; scaffolding in an educational setting refers to a curriculum organization where instruction is gradually removed to guide students towards understanding and independence (3). These two methods were compared to the previous structure of the course, and we were looking to see any significant increase in student performance and growth.

Current research into physics laboratory curricula proposes a change in preconceived thought: that physics labs done by students should primarily emphasize scientific thinking and processes rather than content taught in class (2). In a 2018 study

done by physics educators Natasha Holmes and Carl Wieman, they found “the only thinking the students said they did in structured and content-focused labs was in analyzing the data and checking whether it was feasible to finish the lab in time” (2). Laboratories designed to reinforce class content are often too formulaic and “cookbook” in style to allow students to learn processes on their own. The pre-laboratory data activities given during the Fall 2018 and Spring 2019 semesters fell more into the category of content-based laboratory curriculum and did not produce the desirable outcomes we were aiming for; the scaffolded laboratory procedures from the Summer 2019 session, however, emphasized more of the laboratory process with more desirable outcomes. This means less confusion from students about comparing theory to experiment and increased student performance.

Data analysis from the project thus far confirms Holmes and Weiman's research and indicates that the scaffolded laboratory procedures produce better results in the Calculus-Based Physics I class. Because only one class was given the scaffolded procedures, we will be collecting additional data this Fall 2019 semester to see if the same results are seen. Confirmation of the positive impact of scaffolded procedures and therefore process-based laboratory

curricula will inform future decisions about Calculus-Based Physics I course organization at Bridgewater State University.

Methods

We determined that the assignments which would be most indicative of student performance and growth were the first and final laboratory journals completed by students and the pre- and post- Force Concept Inventory (FCI) tests. Each semester of Calculus-Based Physics I begins with students taking the FCI test, a nationally-normed exam focused on conceptual physics (1). This test allows us to evaluate students' baseline physics knowledge and does not affect their grade in the class. Over the course of the semester, students complete three formal laboratories, each of which requiring them to keep a laboratory journal. The semester ends with students taking the same FCI test they took at the beginning of the year to again test their knowledge.

Because this project spans multiple semesters and involves sections of Calculus-Based Physics I taught by different professors, we needed to normalize the laboratory journal grades recorded before analyzing data; the FCI test scores did not need to be normalized as it is a standardized test given under the same conditions each semester. Normalization

is a process which works to remove the effects of differing conditions (6). First, each semester is looked at separately; students within each semester are given a z-score. This serves as an indicator of relative performance based on the standard deviation of the group and is found by using $z = \frac{x-m}{SD}$, where z represents the z-score, x represents the individual student's score on a given assignment, and m and SD represents the group mean and standard deviation for the assignment (6).

Once each student within each semester has a z-score assigned to them, we can begin to look at the entire group, or all students involved in the project over the various semesters. Using the z-scores, we can apply the students of each semester to a common platform on which to compare everyone evenly and calculate a T-score (T) for each student. A T-score represents the normalized, recalculated score on the given assignment on the common platform for each individual and is equal to $T = m_t + SD_t z$, where m_t and SD_t represent the target mean and target standard deviation respectively (6). The target mean and target standard deviation establish the common platform; for this project, we chose these values to be the average of all the semesters' means and standard deviations on a given assignment to create a fair, realistic platform on

which to compare. This process of calculating z- and T-scores was done for each assignment we examined: this includes pre-assessments and post-assessments.

Using the normalized scores, we wanted to quantify student growth. Student growth can be measured by calculating either average normalized gain or the average of gains (4). Average normalized gain is a measurement of the relative growth or improvement a group of students on average and is

defined as $\langle g \rangle_{NG} = \frac{\langle T_{post} \rangle - \langle T_{pre} \rangle}{100 - \langle T_{pre} \rangle}$, where brackets indicate average values of the T-scores on post- or pre-assessments. Similar to average normalized gain, the average of gains also measures relative performance, but does so for each individual student before taking the average of the final result. It is found by

calculating $\langle g \rangle_{AG} = \left\langle \frac{T_{post} - T_{pre}}{100 - T_{pre}} \right\rangle$, where the different placement of the brackets indicate that an average is not taken until each student's individual gain is found (4). The average of gains is helpful as it can be used to see individual student growth as well as whole class growth, while normalized gain is helpful when post- and pre- assessments cannot be matched to one student.

To calculate the growth between pre- and post- FCI tests for each semester of this project, we used the

average normalized gain ($\langle g \rangle_{NG}$), as some students did not provide names on their tests or were absent for either the pre- or post- test. For calculating the growth between first and third laboratory journals, we used the average of gains ($\langle g \rangle_{AG}$) to only consider students who completed the course. This data allows us to see the growth of students in course material in general as well as growth of students in laboratories: we first looked at laboratory growth, which encompassed the targeted skill, and then checked if there was a connection between laboratory growth and conceptual growth in course material as indicated from the FCI tests.

Results

Table 1 outlines the gains made by each individual semester involved in the project.

	Fall 2016	Fall 2017	Fall 2018	Spring 2019	Summer 2019
FCI Gains ($\langle g \rangle_{NG}$)	N/A	N/A	+0.309	+0.0957	+0.374
Lab Gains ($\langle g \rangle_{AG}$)	-0.290	-0.316	-0.428	+0.553	+3.69

Table 1: Summary of statistics for individual semesters.

FCI Gains are calculated using the average normalized gain and indicate growth made by students on the conceptual course content introduced in class. Lab Gains are calculated using the average of gains and indicate growth on laboratory assignments; this

corresponds to student growth on the targeted skill of comparing theory to experiment. We can also look at the three separate groups, the control group, the pre-laboratory data activities group, and the scaffolded procedures group, to further analyze the data (see Table 2):

Table 2

	Control	Pre-Laboratory Data Activities	Scaffolded Procedures
FCI Gains ($(g)_{NG}$)	N/A ¹	+0.202	+0.374
Lab Gains ($(g)_{AG}$)	-0.303	+0.0625	+3.69

Table 2: Summary of statistics for groups, found by averaging respective semester statistics.

Here we can better see the outcomes from the separate methods we implemented in the Calculus-Based Physics I class.

Discussion

Gains indicate a percentage of improvement or decline from an initial to a final assessment; for example, a gain of +0.260 indicates a 26% increase from the initial to the final assessment and corresponds to an increase in normalized letter grade of a sign (such as a B to a B+) when the numerical results are applied to Bridgewater State University’s grading policy. Negative gains work similarly, only indicating a decline rather than an improvement.

The gains calculated in Tables 1 and 2 can be

analyzed using the following standard indicators of gain values (Table 3):

Table 3

Gain Value	Qualification
$g > 0.7$	High Gain or Growth
$0.3 < g < 0.7$	Medium Gain or Growth
$g < 0.3$	Little Gain or Growth

Table 3: Interpretation of gain values (5).

Looking first at the laboratory gains in Table 2, the control group displays negative gain, meaning that student performance decreased from the first and third laboratory journal. But we must also consider the common grading style of professors, which is to grade students more harshly on the final laboratory journal than on the first laboratory journal because of increased expectations.

If we consider this negative laboratory gain recorded for the control group as our baseline and compare to both the pre-laboratory data activity (PLDA) group and the scaffolded procedures (SP) group, we see that both methods created a net positive gain; however, the PLDA group has very little, negligible growth when examined with the standards indicators from Table 3, while the SP group shows extremely high growth by the same standard indicators. While this does indicate that the scaffolded

laboratory procedures had a more positive influence on student lab performance, we must also consider that the SP group only consists of the summer 2019 semester, which is a condensed course, and this may be an outlier.

It is also beneficial to examine and compare the FCI Gains made by the PLDA group and the SP group. Student performance on the FCI test is related to content area mastery of topics discussed in class and is not directly related to laboratory skills, though there are connections. Table 2 shows that the SP group presented high gain when examined with the standards indicators from Table 3 on the FCI test and therefore their conceptual physics knowledge while the PLDA group presented medium gain. This can be connected to the similar results in Lab Gain, where the SP group showed higher results than the PLDA group: laboratory curricula which focus on process rather than content correspond to higher gains in both laboratory skills and conceptual learning for students (2). The pre-laboratory data activities were content-focused as they did not have a hands-on element and were presented only with other textbook problems in a worksheet format, while the scaffolded procedures recreated the preexisting laboratory curriculum to focus on the process of completing a laboratory journal and

thinking scientifically. This is an unexpected benefit to making laboratory curriculum improvements: students do better not only within the laboratory but overall.

The next steps for this project will be to analyze data taken during the upcoming Fall 2019 semester, which will be a part of the SP group. This will give us more data for this group and allow us to begin to confirm or deny the positive results seen in the SP group thus far.

Conclusion

After implementing the two different methods- pre-laboratory data activities and scaffolded laboratory procedures- of improving student laboratory performance in Calculus-Based Physics I, we see positive gains. The pre-laboratory data activities resulted in laboratory skill gains of +0.0625 and conceptual, content area gains of +0.202. The scaffolded laboratory procedures resulted in laboratory skill and conceptual, content area gains of +3.69 and +0.374 respectively. These results confirm that methods which emphasize laboratory process and scientific thinking over content material from class have the most positive overall impact on students. Future work will involve gathering more data to

confirm these results and to improve the educational experience of students taking Calculus-Based Physics I.

Notes

1. FCI data not collected during Fall 2016 or Fall 2017- also seen in Table 1.

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Zoe Hasham is graduating in May 2020 with a degree in Physics and Secondary Education. Her research in physics education with Dr. Jeffrey Williams (Physics) was made possible by the Adrian Tinsley Program for Undergraduate Research summer grant. Zoe was inspired to do this research after serving as a Peer Leader in the Physics Department, working with the Calculus-Based Physics I and II classes. She plans to teach high school physics after graduation.

Who is in Your Classroom Library? An Exploration of Early Childhood Educators' Usage of Multicultural Literature in the Classroom

Camille Holts

Abstract

In 2018 it was reported that 27% of children's books published were about animals, trucks, and other objects and that 50% were based around white characters. This left room for only 1% of published books to be focused on American Indians/First Nations, 5% on Latinx, 7% on Asian Pacific Islanders/Asian Pacific Americans, and 10% on African/American characters (University of Wisconsin-Madison School of Education Cooperative Children's Book Center, 2019). These statistics are alarming considering that books are the cornerstone of our children's early education. Young children learn through what they see and what is read to them. Through the reading experience, children can learn about multiculturalism and people of color. The first step to ensuring that children are exposed to quality literature representing diverse characters is a teacher who is knowledgeable and trained to recognize culturally appropriate literature.

It is common for early childhood educators to be trained for their work through various workshops. This research study consisted of 18 participants who were teachers at an early childhood education center in Southeastern Massachusetts who participated in a multicultural literature training. The study consisted of pre-training and post-training surveys, participant interviews, and classroom observations. Data was transcribed, coded, and analyzed for emerging themes and links to the literature. This research project gives much needed insight as to how teachers can be effectively educated, as well as the relationship between a teacher's experience and their understanding of how to identify and use multicultural literature in an early childhood classroom.

Introduction

Children's books and reading are the cornerstone of early childhood education. This is due to the fact that many teachers in this field use children's books to support their curriculum and lesson plans. It is through children's books that early reading skills, science, math, and social studies are taught. Children's books such as *Thank You, Omu!* (Mora, 2018), *My Name is Sangoel* (Mohammed & Williams, 2009) and *Alma and How She Got Her Name* (Martinez-Neal, 2018) also introduce concepts such as community helpers,

friendships, and all about me, which are common curriculum topics in early childhood education. In addition to this, such literature teaches early reading skills including letter sounds, picture cues, sequencing, and vocabulary. The content of these books becomes the very foundation of a child's education. Along with the vital importance of the use of children's books in the classroom, it is imperative to understand that many children's books are focused around white characters and animals. However, children need exposure to multicultural literature, specifically literature that represents people of color. Early childhood educators need to understand how to appropriately use multicultural literature in the classroom, and why it is important to use such texts. The purpose of this study is to understand how in-service early childhood educators can come to be effectively trained on how to analyze and utilize multicultural literature in the classroom.

In order to gain an evidence-based understanding as to why it is important to utilize multicultural literature in the classroom, the researcher read various peer-reviewed articles to gain a deeper understanding. The articles read varied from studies based on the presence of multicultural literature available in classrooms in various early childhood

centers, to descriptions of the effects of the use of multicultural literature on students in the classroom, as well as studies based on teacher knowledge of multicultural literature. Brinson (2012) looked at the knowledge of multicultural literature amongst early childhood teachers. It is also discussed in Brinson's study the importance of having text that allows for mirrors and windows in the classroom. Although it is important for teachers to incorporate multicultural literature in their curriculum and libraries, they must do it in a way that is authentic (D'Angelo & Dixey, 2001). Adam and Harper assert that using multicultural literature only during holidays and special months, is considered to be the exotic approach, and this should not be the focus in the classroom (2016). Furthermore, the teacher should ensure that the illustrations are historically accurate and appropriate (Ali, Begum, Carter, & Purnell, 2007). Finally, the researcher read articles that looked at the availability of multicultural books in childcare centers, and common themes amongst the books (Bingham et al., 2016). The articles outlined supported the researcher's study to help assert the idea that multicultural literature should be used by educators in the early childhood classroom, and the positive effects of using such literature with students.

Methods

Procedure

The research methods consisted of both quantitative and qualitative data collection and analysis. First, quantitative data was collected through pre-training surveys. The pre-training survey asked participants a series of questions to give the researcher insight into their teaching backgrounds and current knowledge. The researcher then facilitated a professional development workshop that educated in-service early childhood educators on how to analyze and utilize high-quality multicultural children's literature in the classroom. The workshop lasted approximately an hour and a half. Teachers had the opportunity to review high-quality multicultural children's books as well. Six weeks after the training, teachers were given a post-training survey that served as a means for the researcher to assess if any information was retained from the training workshop, and if there was a growth in knowledge. During the six weeks between the workshop facilitations and post-training surveys, the researcher conducted classroom observations. In the time of the classroom observations, the researcher was looking for evidence of teachers using multicultural books in the classroom, as well as the multicultural book availability for the children. After the post-

surveys were collected, eight recorded participant interviews were conducted. The interviews served as qualitative data collection and assisted the researcher in gaining insight as to how teachers have been utilizing the multicultural books in their classrooms. Teachers also gave examples of recommendations that they would give another teacher if they were to utilize the books in the classroom, and their sentiments about the usage of multicultural literature. After the interviews were transcribed, the researcher then coded for emerging themes and themes linked to the literature.

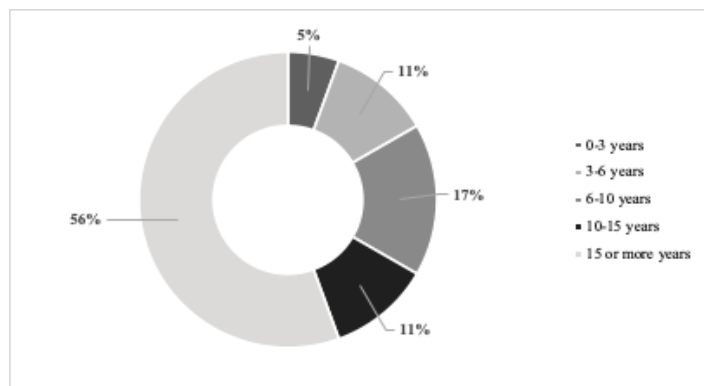
Participants

The research was conducted at an early childhood educational facility in Southeastern, MA. 89% of the participant pool identified as white, and the teacher population at the center is predominantly white as well. All of the participants identify as female, and over half of the pool has been an educator for 15 years or longer. The center serves children ranging from infants through school age. The research site also serves a predominantly white student population. The participant pool included teachers that work in infant, toddler, young preschool, preschool, and older preschool classrooms. Figure 1 displays the

percentages for years of teaching experience for the participants.

Figure 1

Years of Teaching Experience



Limitations

Place of Work

The first limitation is that the research was conducted at the researcher's place of work. This allowed the researcher to have an existing established relationship with the participants. However, due to this pre-existing knowledge, the researcher was able to understand various teachers' pedagogies, beliefs, and possible pre-existing notions about multicultural literature in the classroom.

Researcher Race Identification

The second limitation was that the researcher racially identifies as black. The researcher believes that

the participants were not completely honest during individual qualitative interviews. This is due to the fact that the participants seemed to be hesitant, as to not offend the researcher, when answering questions in relation to the use of multicultural children's literature.

Research Study Site

Another limitation of the study is that it was conducted at one research site with only 18 participants.

The research would have been enhanced if it was conducted at various early childhood education centers throughout Massachusetts. In an ideal research situation, the research sites would have been comprised of centers in different towns, with varying teacher and child populations, as well as at centers that reflected the original center in which the research study took place.

Researcher's Bias

Finally, the research study was limited due to the researcher's stance on multicultural literature. The researcher believes that multicultural literature should be used regularly in the classroom and be made available to students in the classroom. Additionally, the researcher also thinks that multicultural literature is a useful tool for the classroom because it can give

children access to literature that positively reflects themselves and allows for insight into other's lives that may not be similar to theirs.

Results

The researcher conducted pre-training and post-training surveys to collect quantitative data. The researcher was most interested in understanding the pre-knowledge that the participants had in relation to analyzing and utilizing multicultural literature, as well as their knowledge of multicultural literature examples. The researcher then had participants complete a post-training survey to see if there was any information retention and growth after the facilitation of the professional development workshop. Qualitative data was collected through semi-structured interviews. The interviews were transcribed and coded for emerging themes and themes linked to the literature. Additionally, classroom observations were conducted to observe evidence of multicultural books in the classroom. The data collected during the study was triangulated through quantitative, qualitative, and classroom observations collections.

Pre-Training Quantitative Data

The pre-training quantitative data revealed that 75% of

participants indicated that they use multicultural books in the classroom, and that 82% of the total number of participants choose books that are representative of the school's population. The most pertinent information from the pre-training data included participants' experience with multicultural books and how they analyze the literature. The data showed that approximately 83% of participants had never been trained in multicultural literature before. Figure 2 shows the likelihood of participants analyzing a potential multicultural literature text prior to using it; 24% of participants indicated that they would never analyze, 59% indicated sometimes, and 18% indicated always. In connection to this data, it is important to note that 73% of participants indicated they would not know what to look for when analyzing multicultural children's books, and only 27% indicated that they did know what to analyze for. Participants were asked to give three examples of what they would look for when analyzing multicultural children's books. Examples of participant responses included looking at portrayals, traditions, and language. All 18 participants were also asked to list five examples of a multicultural book, resulting in a possibility for 90 multicultural book example responses. However, the post-training data results show that out of the 90 possible responses,

there were 11 responses, resulting in an approximate 12% response rate. Figure 3 displays the percentages of teacher participants that have participated in some form of multicultural literature training prior to this study and training workshops, with 84% indicating that they had never participated in such training.

Figure 2

Participants Who Analyze Multicultural Books Prior to Use

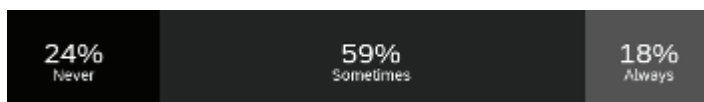


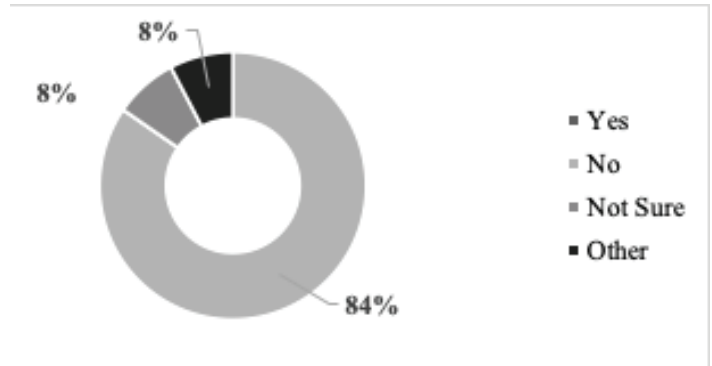
Figure 3

Multicultural Literature Training Experience

Post-Training Qualitative Data Results

Participants were again asked to give five examples of multicultural children’s books. The post-training data results showed that participants were able to give 46 book examples, increasing the response rate from approximately 12% to 51%. The results demonstrated

growth in the ability to identify examples of quality multicultural children’s books. The survey also



served as a means for the researcher to analyze what information from the training was retained by the participants. According to the responses given by the participants, 19% of responses were related to analyzing books for illustration accuracy, 13% knowledgeable/credible author, 11% accurate/stereotype-free language and 2% effects on a child’s self-image. The post-training data demonstrated knowledge growth amongst the participants; they were able to recall information different from the pre-training responses.

Emerging Qualitative Data Results

The emerging qualitative data results were collected through semi-structured interviews. Four emerging themes found from the interviews were teacher training, teacher responsibility, self-blame, and urgency to include multicultural books.

Teacher training. While answering the interview questions, two participants mentioned topics related to teacher training. They both noted that when completing professional development workshops in the past, they had never completed one related to multicultural children's literature. Participant A went on to describe that they had never seen any trainings related to multicultural literature at all. However, both participants said they have completed social-emotional related workshops. It was also noted by participant B that they have completed workshops related to STEM, natural science, and gross motor topics. Participant B also noted that they have been to both in-person and online trainings, but finds in-person trainings to be more useful for learning purposes.

Interviewer: ...when you do workshops for professional development, what topics do you usually look at?

Participant A: I do...like to go to social-emotional ones, yeah. Mostly that's what I go to. I've never seen one offered for, to go on, anything about multicultural curriculum or anything like that.

Participant B: Natural science, gross motor, STEM activities, how to better myself communication wise with other teachers...

Teacher responsibility. It was explained by a participant that when it came to inclusion in the classroom, racial inclusion did not mean including multicultural books. In their work experience, racial inclusion and multiculturalism meant having racially diverse baby dolls and toys in the classroom available for the children to use. However, two different participants described that they are not at all responsible for choosing books for the classroom. Participant C, who is a substitute teacher for the school, indicated that they do not have any responsibility for choosing books in the classroom or curriculum. Additionally, participant D expressed that there is one person, different from them, who is tasked with choosing books for the entire classroom and the teachers in it. It is important to note that at the research site, each classroom has at least more than one teacher.

Interviewer: How do you incorporate multicultural children's literature in your daily curriculum plans? Can you give me two examples?

Participant C: It doesn't really apply to me because I'm a float [substitute teacher], so.

Participant D: [Teacher's Name] is the one in charge of the library, so she does the book rotation.

Self-blame. During the interview, participant A demonstrated sentiments of self-blame. They wondered why they had not thought of including multicultural literature in their curriculum and classrooms before. They appeared to come to understand the importance of utilizing multicultural literature in the classroom. However, they acknowledged that they failed to incorporate such literature throughout their years of teaching in the early childhood setting.

Interviewer: Why do you think multicultural children's literature hasn't been touched upon that much?

Participant A: Why didn't I think of it even sooner to have those kind, you know, everything like that in the classroom? Why haven't the teachers that have been co-teachers of mine through the years, why didn't we do that, or think of that?...Kind of feel too bad, I kinda feel bad that I'm just hearing that now, you know, toward the end of my career, three years left in my

career, and I'm just, hearing this now.

Urgency to include multicultural books. When asked to give examples of how multicultural literature is used in the classroom by the participants, some of the participants described that they have not included multicultural literature due to repetitive curriculum or the focus of the center. Some participants felt as though the curriculum at the center has gotten repetitive over the years, and that teachers have not made changes or implemented new curriculum. On the other hand, one participant stated that they have not used multicultural literature due to the fact that the center has a natural science focus, so they are not inclined to choose that type of literature. As a result of both cases, participants have not utilized multicultural books in the classroom.

Interviewer: How do you incorporate multicultural children's literature in your daily curriculum plans? Can you give me two examples?

Participant E: I cannot [give two examples of MCB usage in the classroom] that is what we should be focusing a little bit more on because I think we've been doing a lot of the same curriculum books forever, and they're just the ones people pull off.

Participant F: I feel like I don't incorporate multicultural books enough in the curriculum because we're such a natural science-based program here, that we don't go for books like that.

Literature-Linked Qualitative Data Results
Exotic use of multicultural literature. It was revealed by a participant that they have used literature in the classroom that focused on holidays of various cultures. These holidays included, but are not limited to, Las Posadas, Kwanzaa, and Ramadan. Although the researcher did not discuss straying away from only using literature related to multicultural holidays during the training workshop, this type of use should not solely be used in the classroom. It is explained by Andrea M. D'Angelo and Brenda P. Dixey (2001) that this use of multicultural literature in the classroom does not allow children to fully grasp an understanding of multicultural people, and gives the idea that the group of people in the book are only relevant on certain days of the year. Also, the exotic use of multicultural literature does not shed light on to modern living and representations of the ethnic group at hand (Adam & Harper, 2016).

Appropriate illustrations. According to Adam and Harper (2016), when assessing and choosing

multicultural literature books for the classroom, teachers should ensure that their selections include appropriate illustrations. During the interviews, it was apparent that the participants remembered checking the illustrations for appropriateness. When choosing books for their classroom and curriculum plans, participants described that they are looking for illustrations that are accurate and free of stereotypes. One participant indicated that they observed in a book, in which they read to children, that two African American characters were represented with different skin tones. This participant explained that they realized that the characters with different skin tones is a fact of life and is noticing more how characters are illustrated. These correct representations are important for children of color to have exposure to so that they are able to positively see themselves in literature (Brinson, 2012). Also, other participants indicated that they try to make sure the illustrations in the multicultural books are historically accurate. Having historically accurate images of people of color allows for various ethnic groups to be accurately represented (Ali et al., 2007).

“Everyone is different” mindset. Holding the mindset that everyone is different may not be the

key to understanding and incorporating multicultural literature in the classroom. This mindset may be harmful because it places all people from different walks of life into one box. Teachers should shy away from this idea because it does not allow for consideration of cultural authenticity (Adam & Harper, 2016). This mindset was apparent during the participant interviews as some described that when approaching multiculturalism, it is important to stress that everyone is different. Instead, teachers should stress the deeper meaning behind everyone being different, and what can be learned and appreciated from their differences. Doing this allows for students to understand and appreciate the different experiences of those that they are learning about (Adam & Harper, 2016).

Student-to-text connections. Students are able to create connections with the texts they are reading through realistic and believable characters (Adam & Harper, 2016). During the interviews, it was revealed by multiple participants that due to diverse classrooms, they think it is important for the children to be represented in the texts that they are exposed to. Not only are the students who are represented able to create connections, but those

who do not look like the people represented have the ability to create connections as well. Brinson (2012) expressed that children, who are different from those being represented in books, are able to develop an understanding of those of diverse backgrounds. Through the use of multicultural literature in the classroom, teachers are able to create student-to-text connections that vary from identification with characters that represent the students in a classroom, to characters that do not look like some students.

Discussion

Conclusion

The researcher has concluded that the teachers in the study would have benefitted from ongoing training and education in the area of analyzing and utilizing multicultural literature in the classroom. This conclusion is drawn from the point that the participants only had one exposure to a new teaching method. However, if the teachers and participants were continually educated and supported, they would be able to effectively use the information shared. The researcher believes that having only one exposure to analyzing and utilizing multicultural literature in the classroom was not entirely effective. This is evident due to the lack of use and urgency for multicultural

literature. Accountability is also an important factor when educating teachers. The teachers should have been held accountable for their efforts in incorporating multicultural literature into their curriculum and classroom. In relation to this study, the teachers would have benefitted from working closely with the researcher to implement authentic use of multicultural literature. It was expressed during interviews that multicultural books were used during the holiday season. The researcher believes that the participants had positive intentions when including the holiday books in the classroom. However, due to the researcher not wanting to influence the interview, the researcher did not discuss the harms of using multicultural literature in the classroom only during the holiday season. A supportive relationship between the researcher and participants may have been beneficial for the participants to understand what authentic usage looks like, and how they can use such literature on a regular basis.

Recommendations to the Field

This study was comprised of early childhood educators in the early education and care system at a large group and school age center. At minimum, for a teacher to be qualified and licensed by the state, they are required to have one college child development

course, or a high school equivalent. Teachers are also required to have 9 months' work experience with the age group of children they plan to work with (Commonwealth of Massachusetts, 2019). Currently, once certified, educators are required to complete 20 hours of professional development trainings if they work 20 hours or more per week at a large group and school age center; teachers who work less than 20 hours per week are required to complete 12 hours of professional development (Policy Statement: Professional Development, 2012). The researcher recommends that the state implements more requirements for individuals to become a qualified early childhood educator. Additional requirements would include requiring teachers to take more college level courses to prepare them for educating children. One of these courses should be a literacy course that educates individuals on how to analyze and utilize multicultural literature in the early childhood classroom. Teachers would benefit from this course because the training is ongoing, and they are able to collaborate with their peers and professor. Although this course is important, individuals should also take courses on multiculturalism and diverse classrooms. This would assist teachers in understanding the importance of creating a classroom environment

where every child is accepted, validated, and understood. All early childhood classrooms should be culturally responsive with teachers who are educated in doing this. Another recommendation to the field is to have licensed educators complete trainings that have longevity. Many of the professional development opportunities occur once, such as one online training webinar or one in-person training. However, teachers may benefit from trainings that have more meeting opportunities to allow teachers to reflect, educate, and discuss what they have learned. This will allow for teachers to gain more insight into the subject matter. Finally, teachers should be held accountable for the new material they have learned. Teachers need to show their efforts of using the new information shared during professional development. Accountability for the teachers should be done by the person who has facilitated the training, or some type of mentor or administrator who is knowledgeable in the subject area; teachers should report back to someone with knowledge in the area so that the teachers can genuinely incorporate the new subject matter.

Future Research

In the future, the researcher would conduct the study at various centers throughout Massachusetts. This would allow for the researcher to gain a sense of common

themes throughout the early childhood education system throughout the state. The researcher would also hold the teachers accountable and regularly meet with the participants to assist in the authentic usage of multicultural literature in the classroom. Finally, the researcher wonders if different results would come to light if the research were to be conducted by a white researcher. The researcher is curious to know if a white researcher would have any different impacts on teachers while conducting the study.

Research Reflection

The researcher learned that collaborative professional development workshops can work for in-service teachers. During the workshop, the researcher allowed for teachers and participants to freely ask questions and provide commentary. This allowed for those at the workshop to work in an environment that allows for them to understand other's views and perspectives. The researcher also learned that the semi-structured interviews allowed insight into participant's dispositions and views on multicultural literature in the classroom.

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Appendix A

How to Analyze Children's Literature

Check the Illustrations:

- Does the material include oversimplified generalizations about a particular group or race that is derogatory? Are minorities shown in subservient ways?

- Do minority characters look similar to other characters (Ex: Do all characters look alike, but skin is simply tinted?)
- Do all minorities look stereotypically alike or do they have distinct features?

Check the Story Line:

- Do characters of color have to demonstrate particular “acceptable” qualities to be successful? Do minority characters have to follow a specific set of standards to be successful?
- How are problems presented, conceived, and resolved? Are the reasons for such problems explained or considered inevitable? Does the story call for active resistance?
- Are minority people considered to be the problem?

Look at the Lifestyles:

- Are minorities living exclusively in ghettos, migrant camps, slums...etc?
- Do the illustrations offer insight into other cultures and lifestyles?
- Do characters of color contrast unfavorably with the underlying setting of the story?

Weigh the Relationships Between People:

- Who is taking the leadership roles and making the decisions?
- How are families depicted? Ex: In Latino families, are there always lots of children? Are Black mothers always set in dominant roles?

Note the Heroes:

- Whose interests is a particular hero really serving?
- How are minority heroes depicted?

Consider the Effects on a Child’s Self-image:

- Are norms established that limit any child’s aspiration and self-concept?
- What effect can it have on children of color to be continuously bombarded with images of the color white as the ultimate in beauty, cleanliness, virtue, etc., and the color black as evil, dirty, menacing, etc...?
- Who is able to identify with the characters in the story?

Consider the Author’s or Illustrator’s Background:

- What qualifies the author or illustrator to deal with the topic at hand? Ex: If there is a book about the Chinese experience, what would make the author or illustrator qualified to discuss/explain the Chinese experience?
- If the author and illustrator are not members of the minority being written about, is there anything in their background that would specifically recommend them as the creators of this book?

Check Out the Author’s Perspective:

- Is the text Eurocentric or are there perspectives from others as well? Such as, but not limited to, minorities, people from different cultural backgrounds, different countries.

Watch for Loaded Words:

- Does the text have words that have a negative undertone?
- Are characters described as lazy, primitive, rude, hostile, savage, etc.?

Look at the Copyright Date:

- Books written post 1970s tend to be more “relevant” to the times; meaning the literature tends to be more accurate to the times. However, the text should still be evaluated to be sure it is an acceptable book for children. Just because a book was written after the 1970s, does not necessarily mean it is relevant or accurate.

Note. This list was adapted by Camille Holts from: California State Department of Education. (2001). *10 Quick Ways to Analyze Children’s Books for Racism and Sexism.* California State Department of Education. <https://www.chil-es.org/10ways.pdf>.

This document was created in October 2018 for an early childhood professional development workshop.

Additional Resources

American Library Association: ala.org

An American Book Review Website: kirkusreviews.com

Criteria for Evaluating Multicultural Literature:
<https://www.chil-es.org/10ways.pdf>

Multicultural Children’s Books Advocacy Group and Resources: diversebooks.org

Multicultural children’s books awards:

Coretta Scott King Award: <http://www.ala.org/rt/emiert/cskbookawards>

Pura Belpré Award: <http://www.ala.org/alsc/awardsgrants/bookmedia/belpremedal>

We Read Too App: A Phone/Tablet Application available for iOS and Android, <https://wereadtoo.launchaco.com/>

Appendix B

Suggested Multicultural Children's Books

A Chair for My Mother by Vera B. Williams
A Different Pond by Bao Phi
Alma and How She Got Her Name by Juana Martinez-Neal
Besos for Baby by Jen Arena & Blanca Gómez
Cora Cooks Pancit by Dorina K. Lazo Filmore
Dream Big, Little One by Vashti Harrison
Dreamers by Yuyi Morales
Drum Dream Girl: How One Girl's Courage Changed Music by Margarita Engle
For You Are a Kenyan Child by Kelly Cunnane
Funny Bones by Duncan Tonatiuh
Harvesting Hope by Kathleen Krull
Islandborn by Junot Díaz
Julián Is a Mermaid by Jessica Love
La Princesa and the Pea by Susan Middleton Elya
Last Stop on Market Street by Christian Robinson
Let the Children March by March Monica Clark-Robinson
Malala's Magic Pencil by Malala Yousafzai
Marisol McDonald Doesn't Match by Monica Brown
Maya Lin: Artist-Architect of Light and Lines by Jeanne Walker Harvey
Mirror by Jeannie Baker
My Name is Yoon by Helen Recortis
Pablo Neruda: Poet of the People by Monica Brown
Thank You, Omu by Oge Mora

Tar Beach by Faith Ringgold

The Nian Monster by Andrea Wang

The Princess and the Warrior by Duncan Tonatiuh

The Word Is Not a Rectangle: A Portrait of Architect Zaha Hadid by Jeanette Winter

Those Shoes by Maribeth Boelts

We are Grateful: Otsaliheliga by Traci Sorell

About the Author

Camille Holts is a graduating senior studying Elementary Education and Spanish. She has aspirations of becoming a classroom teacher in the upcoming 2020-2021 school year. During the summer of 2019, Camille worked closely with Dr. Jeanne Ingle (Elementary and Early Childhood Education) on her research, which was made possible by the Adrian Tinsley Program for Undergraduate Research summer grant. The research study focused on how in-service, early-childhood educators can become effectively educated on analyzing and utilizing multicultural literature in the classroom. Camille is excited to continue her work in the education field and has plans to conduct this research study on a larger scale in the future.

Moving Toward Cultural Diversity in Elementary School Classrooms Through Literature

Nichole Latimer

Abstract

This interdisciplinary research project incorporated methods from both the English and Elementary Education disciplines. The purpose of the research project was to research elements which composed authentic multicultural children's literature. In this project, research-based criteria were established, and a tool was developed for evaluating multicultural children's literature. The tool created was applied to twenty-three multicultural children's books. The quality and authenticity were determined along with an evaluative summary written for each book. The result is an annotated list of quality multicultural children's literature that can be incorporated in classrooms to enhance diversity and create an inclusive environment. The research project also provides resources for educators. These resources for educators are suggested as ways for them to create opportunities for assessing and discussing multicultural children's literature.

Introduction

Do you want to be able to see yourself in the books you read? This is a consistent issue that young children face in the school systems of the United States. Elementary schools present students with literature featuring characters predominately of the white race. While reading and engaging with literature helps students to attain valuable information, the lack of culture in the books presented to them can hinder them from exploring and understanding the very diverse world we live in. It is crucial that teachers take the lead on creating an inclusive environment where all students can feel like they belong, creating a community of sharing and learning about the many cultures in our world. Many teachers are not aware of appropriate books and teaching techniques that could be included in the curriculum to promote cultural diversity within their classrooms. There is a great deal of work to be done in the area of including multicultural literature into the curriculum, starting at training pre-service teachers and developing techniques to include a variety of cultures into classrooms. According to the Cooperative Children's Book Center, 73% of children's books were about people of the white culture with only 23% of

children's books were about people of Asian, Latin, American Indian, and African American descent. The small percentage of children's books available need to be incorporated into classrooms in order to create a diverse learning environment for the students of today's schools.

There is much to be done to integrate multiculturalism into our school systems. The civil rights movement was one area that ignited the integration of multiculturalism in our school systems and was one of the first steps in the direction of progression of multicultural diversity into classrooms. With classroom audits taking place, the initial acknowledgement of a lack of multicultural literature arose. One of the first demands for racial integration in the classroom was the request for "more and better representations of racial groups in instructional content, resources, and materials" (Gay, 2004, p.198). Better representation of racial groups would assist in minority groups creating better self-concepts while building multi-race relations within society. The civil rights movement and *Brown v. Board of Education* motioned the need for a variety of cultures to be represented in the curriculum and was a central moment in the progression of integrating

multiculturalism into the education system overall.

Books are powerful learning tools that have the potential to promote a love for reading and to provide information while supporting multiple aspects of student's identities. Books have the potential of exposing students to values, viewing platforms, and historical legacies of people of other cultures. In Rudine Sims Bishop's essay, "Windows, Mirrors, and Sliding Glass Doors," the metaphor of books used as windows, doors, and sliding doors is used to demonstrate "how children see themselves in books and how they can also learn about and enter the lives of others through literature and helps to shape pedagogy, inspire more culturally relevant practices, and propel the field of children's literature toward greater diversity" (O'Donnell, 2019, p. 2). Using multicultural books as windows and mirrors has effects on both the student and teacher population. Multicultural literature helps minority students to feel recognized, accepted, and understood when their culture is acknowledged. Students in mainstream culture learn lessons of various perspectives and ways of doing things and learn to treat these various perspectives as valuable. Learning about various cultures helps teachers learn about behaviors

considered as misconduct which could be considered appropriate in other cultures. Overall, multicultural literature provides readers with a platform to better understanding the various cultures of our world on many levels, creating connections through many aspects of humanity. Utilizing multicultural literature as doors invites readers in to learn about different cultures. Using multicultural books as windows allows readers to look in to see cultures different from their own, allowing them to explore the diverse population surrounding them. Using multicultural literature as mirrors allows for reflection on the readers own lives. While reflecting upon their own lives, readers are capable of establishing connections with the diverse population of people they will encounter throughout life. Utilizing books as tools to establish a multicultural environment in which students will be culturally enriched both inside and outside of the classroom and will help them in future encounters with diversity.

A large part of creating a diverse learning space and properly presenting multicultural literature is creating a community environment in the classroom. Julia Lopez-Robertson's (2017), "Their Eyes Sparkled: Building Classroom Community

Through Multicultural Literature" highlights how creating a community environment amongst the student population is beneficial to inducing diversity in schools. Robertson (2017) shows how "educational processes can be greatly enhanced when teachers learn about the everyday contexts of their student's lives and strengths that they bring to school" (p. 48). In the process of building a community in the classroom, students are encouraged to connect events and reality of their lives to the school material in which they will be engaging with. In order to create a community, teachers must have "knowledge of children's lives at home and in the community can have a profound impact on both curriculum and teaching practice as teachers build on what children bring to learning interactions" (Robertson, 2017, p. 48). Teachers are better able to assist student's learning experience when they had attained an understanding of their lives, culture, and foundational family knowledge. Multicultural literature improves student's abilities to better navigate the education system and mainstream student population. Educators incorporating multicultural literature in their classrooms and create "radical pedagogical structures that provide students with the opportunity to use their own reality as a basis of literacy and help them find within the book the

truth of their own experiences instead of stereotypes and misrepresentations” (Robertson, 2017, p. 49). Sharing the connections between the reality of their home lives and multicultural literature creates a safe environment of exchanging stories and coming to a better understanding that we are all human and share like experiences. In this manner students explore the different cultures surrounding them. Building a community in the classroom strengthens bonds between the culturally different student population while allowing the exploration of the diversity of the people of our world. A community environment allows a comfortable environment for conversations about sharing and learning about the various cultures in the world. While students learn about a variety of cultures, they gain respect and sense that they belong in the education system.

Determining High Quality and Authentic Multicultural Children’s Literature

As books are learning tools, books presented to students in classrooms must be analyzed to ensure the cultures being depicted in them are represented authentically and in a proper manner, to ensure students are presented with factual and truthful

information about the various people around them. The research project resulted in an evaluative tool that can be used by educators to measure several aspects of multicultural books to determine authentic and high-quality books that should be used in classrooms. The following criteria should be carefully evaluated to establish quality and authenticity:

Knowledge needed to teach the book

- Literary quality and use of language
- No use of stereotypes
- Illustrations
- Honest depictions of culture
- No omissions or distortions of history
- Universality and relatability to issues relevant to age group
- Shown as thriving not struggling and not in a negative manner

Methodology and Procedures

- To develop an evaluative tool to gauge multicultural children’s books, many scholarly articles were read to ensure the proper quality criteria were included in the chart made.

- Read 24 multicultural children’s books and books that allow the sharing of cultures
- Fill in chart criteria as books are read to determine if they should be included in text set for a third-grade classroom
- Write review of each book highlighting the learning outcome that can be obtained from reading and teaching
- Compile a multicultural third-grade text set that is appropriate for a third classroom

Creation of Evaluative Tool

Knowledge Needed to Teach a Book

In order to properly teach a book about a different culture, it is imperative to research the culture and to develop a better understanding of their values and ways of life. You cannot properly teach about a culture without knowing some background information about it. In Jane Smith’s “Authenticating Children’s Literature: Raising Cultural Awareness with an Inquiry-Based Project in a Teacher Education Course” an Islamic book, “The Golden Sandal” is reviewed for authenticity. When reviewing the illustrations of the book it is noted that one if the illustrations contained a table in which the characters ate on. After doing

research, Smith records how people of Arab descent from western Asia do not eat by sitting at stools around a table, but instead ate while sitting on the floor. Without doing some research about a culture, reliable elements about it can be missed and can cause misrepresentations. It is imperative that educators attain factual knowledge about any culture in which they plan to incorporate in their classrooms in order to better represent that culture and to help paint a more accurate and truthful picture of them. Additionally, truthful depictions of a culture help students better understand it and help to harbor a safe environment for students to share information about their culture. Being able to share their cultural background is crucial to understanding the reality of the world around them.

Culture Honestly Depicted

No negative portrayals of a culture should be used, and the culture should be shown as thriving and not struggling. In Barbara Smith Reddish’s “What is Good Multicultural Children’s Literature and How Do We Critique It? Distinguishing between Image and Value”, the book “I Love My Family” is used to show an example of how a negative portrayal of a character in a book can leave lasting impressions on a culture. One of the characters Johnny claimed to play on the Harlem Globetrotters team with other

characters stating how no one believes him. Reddish (2000) states that portrayal of the characters were offensive stereotypes” (p. 5). As Johnny is classified as not believable, he is depicted as an “untrustworthy figure, a liar, whose only discernable contribution to society is his pipe dream of playing for a professional basketball team” (p. 5). As African Americans are depicted in this way in the book, they are shown in a negative manner creating an inaccurate image of them in society. This type of portrayal could potentially influence readers opinions of a culture, causing them to become treated differently. As African Americans have suffered a great deal of suppression throughout history, these negative portrayals could contribute to students’ ideas of prejudices and inequalities from the past. Characters should have positive attributes that display the cultures significance. In order to be portrayed as authentic, characters in books should be shown as truthful, trustworthy, and as beneficial and contributing members of society.

Stereotypes

There should be no negative or offensive portrayals of characters of a culture. Books should also steer clear of generalizations that can cause a culture to be looked at with a type of sameness instead of as genuine people. The analysis Reddish (2000) had of the book,

“I Love My Family” highlighted the use of stereotypes through the character of Aunt Belle. Aunt Belle is portrayed as “a quintessential, heavy-set, gregarious, loudly dressed black woman, wearing funny hats and telling stories” (p. 6). The image laid out of Aunt Belle as an amusing caricature sets the tone that black women look, act, and dress in a specific manner. These portrayals can cause students to have poor self-images, cause an identity crisis, cause readers to feel discriminated against, and can cause them to act differently to people of other cultures. Stereotypes can influence readers views of a culture, sometimes creating a negative stigma surrounding a culture. Effects of stereotypes are typically long-lasting, building specific ideas and general overviews of specific cultures. Stereotypes should be avoided as they do not allow a cultures uniqueness to shine through where only generalizations are seen.

Universality & Reliability

The book should have universal and relatable themes in which all students can relate to in some way. The ability to connect relevant aspects of life with various cultures helps to promote the aspect of commonality amongst the various cultures living in our world. The aspects of universality and relatability are elements that can help to build respect amongst various cultures

in the world. Wan Guofang's (2006) "Teaching Diversity in the Classroom": A Thematic Storybook Approach" expresses how themes of a book should "be relevant to all human experiences, no matter what cultures, such as family traditions, major holiday celebrations, religious ceremonies, nursery rhymes, folktales, emotions that people share and ways of life" (p. 142). These themes offer the aspect of common ground across diverse groups of people. This common ground is what will help students to understand that all cultures experience the same aspects of life but in different ways. Finding common ground can help to create a level of respect amongst the diverse student population and creates a more comfortable and positive environment in which students can share their culture while exploring other cultures. These connections will prove beneficial as students age and encounter more diverse groups of people.

Illustrations

Books should include illustrations that do not generalize or include stereotypes of a cultural group. Characters should be depicted in a genuine way as in reality people do not look the same and varying physical attributes that distinguish them from the people around them. Members of the same ethnic group should not look the same and should instead

have a variety of physical attributes. In Jane Smith's "Authenticating Children's Literature: Raising Cultural Awareness with an Inquiry-Based Project in a Teacher Education Course" an Islamic book "The Golden Sandal" has its illustrations analyzed. While Smith notes how the book's does depict several characteristics of Iraqi/Islamic culture accurately, not all of the images lead to an authentic portrayal of the culture. Smith (2006) notes how "Islamic men did not dress in sleeveless vests worn over loose fitting shirts tucked into loose fitting trousers; meals were served on large trays, not on tables, diners ate while seated in the floor, not on a mattress resting on an iron frame, and the bread oven was made of clay and not of stone" (p. 80). While these aspects may seem minor, they create an inaccurate portrayal of the Islamic culture. Not allowing the true culture to be depicted hinders students from exploring the curiosities about various cultures and delving into their real ways of living. More authentic depictions of a culture would be more beneficial to students overall learning of the culture instead of a westernized view of the culture to better serve the audience. Accurate depictions of a culture are valuable to students, providing them a visually stimulating look into the unknown lives and ways of living of cultures unknown to them. As illustrations

visually draw readers into the lives of a culture it is important that they convey the truth of a culture to its readers.

Accuracy

In order to be a proper fit for a classroom, books must be accurately representative of the culture in which it depicts. When accuracy of a culture is viewed for truthfulness, many factors of the cultural group must be looked at. Karla J. Moller's "Creating Diverse Classroom Literature Collections Using Rudine Sims Bishop's Conceptual Metaphors and Analytical Frameworks as Guides" highlights various aspects of a culture that should be embodied within the book in order to paint a truthful image of a culture. Moller (2016) shows how authentic multicultural books "detail the specifics of daily living that will be recognizable to members of the group including aspects such as language styles and patterns, religious beliefs and practices, musical preferences, family configurations and relationships, social moves, and numerous other behaviors, attitudes, and values" (p. 3) Part of ensuring a book is authentic is truthfully depicting the cultures lifestyle. The smallest of details of any aspects of a culture's life should be shown in a true manner as these small details of showing the way of living of a specific culture are a big part of what

make the culture who they are. Information about things taking place in in the lives of a culture can help students to better understand the people and world around them. From this information, they can better see every culture as a part of humanity in which we are all the same.

Use of Language

There should be no derogatory undertones used to describe a character or culture in multicultural literature. Language should not depict characters in an offensive or negative way. As language is the basis of literature, negative language about characters or a cultural group leads to a negative portrayal of a group and causes a group to appear as if they are not significant in the world. It is important that there is positive language used within the book to promote the culture as significant and contributing members of our world. Language surrounding the culture should have positive tones, creating a sense of success and importance surrounding the culture. Dialogue in the book should accurately represent the oral tradition of a cultural group. The book should also include words and phrases used by a cultural group. The use of a culture's language lends authenticity to a book by providing it with real words and phrases used within a cultural group. This can help to teach students more

about a culture as well as provides them with the skills to be able to communicate on a basic level when necessary. Bringing in the language of a minority culture into the classroom can help students of that culture to feel like they are a contributing part of the classroom community and education system. It can also educate the student population and prepare them for diverse people they will encounter.

No Distortions of Omissions of History

There should be accurate historical information depicted within multicultural children's books. Historical information is valuable as it gives an honest look into the lives of a culture. This can show a culture's past, how the culture progressed, and how the ways of life of a culture came about from many years ago. Moller's (2016) article shows how books "allow students a balanced integration of, painful histories and current discrimination, as well as hopeful images of unity across valued and recognized differences" (p. 3). Even the ugly truth of history of a culture is important to incorporate as it honestly serves the events of a culture instead of a misguided view of events of the past. The accurate depiction of a culture's history can be beneficial to student's learning as it can help them to better understand cultural differences. It can also help students to find a common

ground between various cultures in our world despite the differences there are between them. Books should not omit history as there is much to learn through the past of all cultures and as it adds a truthful element. Omitting history can create negative portrayals of people and create perceptions of them where they did not have any monumental events. This can also cause a culture to appear as not contributing to society, causing students to look at them as less significant.

Techniques to Integrate Diversity in the Classroom Through Literature

There is a large void in the integration of multicultural literature in the school systems of the United States. Educators are the gateway for providing access to the knowledge of the many diverse cultures inhabiting our world. There are many approaches that educators can take to create a diverse and community-based learning environment to enrich students' experiences within their educations. The project explored resources for teachers to push students in the direction of positive and acceptable attitudes and behaviors toward people of the various cultures they encounter.

Discussion Groups

There are crucial elements that not only create community but also allow the exploration and

discussion of important topics relevant to students. Kristina Howlett's (2017), "Infusing Multicultural Literature into Teacher Education Programs" highlights the need to create discussion groups in the classroom to foster community learning. Small discussion groups were formed, using the "Number Head System" in which each student was assigned a number in order to facilitate the sharing of ideas and information (Howlett, 2017, p. 11). The discussion groups promote team learning as well as individual accountability, with members of the group discussing information and forming an answer by conferring with their teammates. Read aloud sessions highlighted topics relevant to the students and their learning experience. The meaning of the books used for read-aloud sessions was reviewed before, during, and after reading the book, explaining how the book fit into the course. Students were encouraged to sit in small groups to discuss the possibilities in which the book can be used. Students discussion groups are to deliberate and create meaning both "within the text and beyond the text" to encourage students to think aloud on a deeper level (Howlett, 2017, p. 11). In a discussion-based classroom, the book "When I Was Young in the Mountains" by Cynthia Rylant was used to show the benefits of a discussion-based

environment in which students are advised to speak aloud. As the book uses repetition of the phrase "when I was young in the mountain, many students spoke about the many things they remember from their lives" (Howlett, 2017, p. 11). This comfortable environment of sharing nurtures the exploration of a culture through word of mouth of the students, allowing the learning experience to be about investigating various cultures on a personal level. Students of various cultures sharing and speaking about their experiences lays a truthful foundation of learning about new cultures.

Increasing Vocabulary

Expanding student's vocabulary by using multicultural texts is a great way not only to build comprehension and language skills but to help them learn about unknown cultures surrounding them through language. Students can use newly acquired language and skills to build on their own reading and writing skills as a whole. According to the Teaching for Tolerance website, there are several fun ways to help students build on vocabulary using the literature they read in their classrooms. The use of a word wall can be used to organize vocabulary, concepts, and skills and provides an opportunity for the integration of words of various cultures. Words can be classified in

various ways including topic of study and definition. Another tactic to boost student's vocabulary is the creation of the word wheel. The word wheel is a concept map in which a concept map is created and necessitates students to define words, draw on prior knowledge they have, define words, find examples, and to connect related concepts. The word wheel urges students to answer questions to relate new words they learn to anti-bias domains such as identity and diversity. The activity allows students to recognize and contemplate larger social and historical contexts within the text (Teaching for Tolerance). Activities that help in building student's vocabulary are essential to broadening their knowledge of the various cultures of the diverse world surrounding them. It can help them to learn words of other cultures while teaching about the culture itself and allows the teaching of various cultures through the use of language. The Teaching for Tolerance website is a great tool that educators can use to attain teaching strategies and build lesson and learning plans that are centered around diversity to ensure all students feel included in the classroom.

Using Technology

Today, the new medium of communication is the internet. The internet can be incorporated into the

classroom as a way to enrich the explorations of various cultures and can be used to create positive interactions amongst the diverse student population. There are many sites that educators can use to ensure their classrooms are culturally diverse. For example, the National Multicultural Institute's website is a source for educators to find "workshops, training, materials, books, videos, and computer software" while the Native Child website provides "curriculum ideas, resources, and chat rooms available for children's books, videos, audiotapes, and compact discs" (D' Angelo, 2004, p. 85). The Native Child website helps to preserve the Native American culture and is a great source to incorporate in the classroom. These are just a few of the many great websites available to educators that wish to improve the diversity in their classrooms. Another way to have students explore various cultures is the use of the internet. The Cyberkids website was established to promote children connecting with children in other countries through KidsConnect.com. While the use of the website required the consent of a parent, the aspect of talking to other children of various cultures teaches valuable lessons of communication between different people. The Kid Project website is another treasured resource for educators. This website includes

a multicultural calendar that can help educators keep track of and the ability teach the important dates of other cultures. The website also offers several curriculum ideas and has texts available in several languages. The website is designed for access of both students and educators. As in today's day and age people have become accustomed to using technology, embracing it in the classroom can help to provide an easy way to explore diverse cultures and can bring in the elements of exploration, knowledge, and respect of other cultures in the world. The International Literacy Association is a great tool that highlights how crucial literacy is for children. The website incorporates resources for teachers to help create libraries in their classrooms and to help parents integrate reading into everyday life. Another resource is the American Library Association which promotes diversity by providing information, resources, and services for all people, especially those who may experience language or literacy-related barriers and racism; discrimination on the basis of appearance, or ethnicity. This online resource is a tool that can be used by educators to better understand standards of diversity to prepare their classrooms for the variety of cultures that will be a part of it. Both the American Literacy Association and American Library Association can be used to

create more diverse classroom environments where various cultures of the world can be explored and included in the learning experience.

Integrating Students' Cultures

There are many ways to allow students to bring their cultures into the classroom. One great way to foster an environment where students are comfortable in their own skin and sharing about their cultures is noted in the "Project-Based Community Language Learning: Three Narratives of Multilingual Story-telling in Early Childhood Education" the teacher has students respond during role call by saying hello in their native language. Students learning simple phrases such as hello in other languages benefit greatly and become more culturally diverse and aware of life in the multicultural world. Learning new simple phrases can help students to communicate with various people they encounter. In the classroom, students learned to tell the story of the Three Little Pigs in their own language. The story was translated and shared to the entire classroom. Parents of children in this classroom became more involved and interested in their children's education as children were incorporating their own cultures into it. There was also a sense of

parent and community involvement in education as cultures were incorporated into lessons. In one version of the “Three Little Pigs”, a female pig was added to the story and shown as a strong character as some cultures portray women as weak, helping to combat sexism at an early age. Through narrative learning is a great way for students to incorporate their cultures, while sharing a story that is well-known to all. This lesson brought a fun element where students could retell the story in their own way, helping them to explore and share elements of their unique culture within their circles of peers. Utilizing multicultural children’s books can help educators to integrate various cultures into the classroom that other students may be unaware of and can help to build a community environment in the classroom, where all cultures can feel they belong. A book can be used to share experiences from various cultures. As an example, in the book, “Everybody Cooks Rice” by Norah Dooley a young child visits several houses in the neighborhood, sampling various households rice while showing how everyone can enjoy rice their own way, showing commonality amongst cultures. Educators can utilize this book to allow all students in class to share what a rice dish from the culture would look and taste like. Allowing students to explore various components

of different rice dishes is a way to share information about various cultures with each other, creating a community within the classroom.

Conclusion

Overall, the mission to create more culturally diverse classrooms is on the rise. The research project highlighted several resources which can be used by teachers finding difficulty in teaching about cultures outside of their own. The resources provided are beneficial to teachers who are the front line in fighting prejudice and ensuring students become more culturally diverse and accepting of those surrounding them. These strategies to help incorporate diversity in the classroom will create a community environment and allow the for the explorations of various cultures amongst the student population. The research project defined elements of authentic multicultural literature. The creation of an evaluative tool containing these characteristics was created to help educators determine and select more appropriate and accurate multicultural literature that can help to make their classrooms more diverse. The completion of the project resulted in a text set and short review of books that are deemed culturally appropriate and authentic. The project also defined a list of several resources that are easily

accessible to educators from online. In the end, there is still so much that can be done to ensure that classrooms are culturally diverse. While this project highlights the use of literature to create diversity, it is up to educators to take action on this important matter.

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Book Chart

Book	Ethnicity	What Knowledge is Needed to Teach Book	Use of Language	Illustrations	Stereotypes	Honestly Depicted	Reality of Culture	No omissions or distortions of history	Universality & Relatability
<i>A Birthday Basket for Tia</i> Mora, Pat	Mexican	No	Yes, several Spanish words and phrases; bizcochos cookies,	Good illustrations and various characteristics	None	Yes	Yes, and includes several aspects of Spanish culture	no	Shows how we all, no matter what the culture is, share the same experiences and emotions with our families
<i>Alma and Where She Got Her Name</i> Martinez-Neal, Juana	Spanish	no	Spanish names	Characters feature a variety of physical features	No	Yes	Yes, a review of a long Spanish name	No	Teaches how one's name can be acquired, shows how we are named, and how we make the story of our own names
<i>Be a Friend</i> Yoon, Salina	Caucasian	Forms of communication (verbal, body language)	Simple English	Accurate shows diverse groups of children	n/a	n/a	n/a	n/a	Focuses on each person's uniqueness Shows various modes of communication Self-acceptance
<i>Confetti Poems for Children</i> Mora, Pat	Mexican	No	Yes, many Spanish words translated in English	All Mexican characters are portrayed with different physical attributes	No more of a celebration of commonalities within cultures	Yes, by using many Spanish words	Yes, sue to using Spanish words and other elements of Mexican culture including the pinata and salsa	No	Many relatable elements such as memories of sitting on grandmother's lap, determining the shape of clouds, and celebrations
<i>Desmond and the Very Mean Word</i> Tutu, Desmond	African American	No	No	Good	Fights stereotype of "negro"	Yes	Yes	no	All people share common emotions and deserve respect
<i>Everybody Cooks Rice</i> Dooley, Norah	Spanish Indian Chinese Haitian Italian Vietnamese	no	Yes, foods of various cultures	Varying portrayals of the various cultures included in the book	None	Yes	Yes, various foods of cultural groups	no	Teaches that although we are different, we are very much the same using food to highlight the uniqueness of all cultures
<i>Gift Horse: A Lakota Story</i> Nelson, S.D.	Native American	Cultural tradition of Native American boys coming into manhood	Yes	Characters feature a variety of physical features	No	Yes	Yes, learning about tradition of Lakota boys becoming warrior	No	Teaches how all children go through transitions when aging
<i>Gluskabe and the Four Wishes</i> Bruchac, Joseph	Native American	Tradition of Native Americans offering a gift to the earth before taking from it	Yes	Good, vivid images showing varying traits amongst characters	n/a	Yes	Yes, shows a glimpse into Native American tradition of caring and respect of the earth	Accurate	Respect to nature, animals, and traditions
<i>Grandmother's Dreamcatcher</i> McCain, Becky	Native America	Use and origins of the dreamcatcher in Native American culture	Yes, minimal	Good, show variety of attributes within the Native American culture	No, shows how we all have the same experiences	Yes	Yes, as dreamcatcher is derived from the Native American culture. Also references fry bread	No	Shows how we all have the same experiences using the example of nightmares and also highlights the important and influential relationship we hold with our grandmothers

<i>I Don't Want to Be a Frog</i> Petty, Dev	Animals	No	No	Cartoon images of animals	No	n/a	No	no	We should appreciate who we are and what we become (our differences) Self-acceptance
<i>I Love My Hair</i> Tarpley, Natasha Anastasia	African American	No	No	Varying portrayals African American culture	None	Yes	n/a	No	Teaches the lesson of self-acceptance
<i>Just in Case: A Trickster Tale and Spanish Alphabet Book</i> Morales, Yuyi	Spanish	Belief in spiritual life	Yes, Spanish words translated in English for every letter of the alphabet	Cartoon like however Spanish family had various characteristics and did not all look the same	None	Yes	Yes, includes many aspects of Spanish culture also mentioned in English creates commonalities across all cultures	no	Teaches the commonalities of everyone having birthdays, celebrating, and finding gifts suitable for our loved ones.
<i>Looking Like Me</i> Myers, Walter Dean	African American	No	No	Photographs mixed with illustrations	None	N/A	N/A	N/A	Teaches the lesson that we as humans should not be identified as our race and teaches the many factors composing us of who we are
<i>One Otoshi</i> Kathryn	None (colors and numbers)	n/a	Simple English	Numbers and colors	n/a	n/a	n/a	n/a	Importance of standing together for important causes Stand up for yourself & your beliefs
<i>Shades of Black: A Celebration of Our Children</i> Pinkney, Sandra L.	African America	No	No	Real photos	No shows how all skin tones are unique and should be celebrated	Yes, due to use of real people	Yes, due to use of real people	No	Shows how people of all skin tones, hair texture and colors, and eyes are unique and teaches how are differences is what make us who we are
<i>The Goodluck Cat</i> Harjo, Joy	Native American	Cat is a sign of good luck in Native American culture	No	Good illustrations vary facial features of Native American characters	None (bingo)	Yes	Yes, by incorporating the cat as an aspect of luck in Native American tradition	No	Shows how we all have the same qualities when caring for a pet and same qualities and feelings generally despite our cultures
<i>The Name Jar</i> Choi, Yangsook	Korean	Yes, the tradition of choosing a child's name by seeing a name master	Yes, Korean names and writing	Good all characters in book including Korean characters have varying attributes	no	Yes, by using names and tradition of choosing child's name	Yes, by using names and tradition of choosing child's name, and Korean writing	No	
<i>We're All Wonders</i> Palacio, R.J.	Caucasian	Struggle to fit in with people with disabilities	No	Cartoon like	Fights stereotype that people with disabilities can achieve as much as people without them	Yes	No	No	We cannot change what we look like but people can change the way they see and judge others to create equality in world

<i>We Shall Overcome: The Story of a Song</i> Levy, Debbie	African American along with various cultures	Struggle of African Americans to attain equality	no	Good	No	Yes, Highlight of African Americans struggle, civil rights movement, & present times when the first black president is nominated	Talks about actual history	no	Equality, freedom, and Peace within the world
<i>What Can You Do With Paleta?</i> Tafolla, Carmen	Spanish	What paleta is	Yes, written in English and Spanish	Varying portrayals Spanish culture	None	Yes	Yes	no	Teaches to have pride in your culture, neighborhood, and food from your culture. Also shows how although we are very different, we share much common ground
<i>What If?</i> Berger, Samantha	African America	No	No	No	None	Yes	n/a	No	Teaches how art, imagination and human resilience are a part of people of all cultures
<i>Worm Loves Worm</i> Austrian, J.J.	None (worms)	n/a	Simple English	Worms	Fights against stereotype that male and female belong together	n/a	n/a	n/a	Love people for who they are Make your own decisions and do not follow societies expectations

Children's Book Review

A Birthday Basket for Tia, Pat Mora

This book is about a young girl and her way of showing love for her great aunt for her birthday. The story tells about the girl, Cecilia, and her great aunt's relationship through a variety of items that Cecilia puts into her tia's 90th birthday basket that they share together. Each item that is placed into the basket has some special significance for their relationship. At her birthday party, her Tia receives the birthday basket and they celebrate their love and her birthday happily.

The book takes a common theme of a gift for a family member and a significant family relationship and incorporates aspects of Mexican culture, showing how all cultures share these experiences.

Alma and Where She Got Her Name, Juana Martinez-Neal

A young girl named Alma Sofia Esperanza José Pura Candela debates that she has way too many names. She ponders how she ended up with such a large name? Alma asks her father for an answer. Her father explains that Sofia was her grandmother who loved

books and flowers. He explained that Esperanza was after her great-grandmother who longed to travel. Her father explained how the name José was after her grandfather who was an artist. As she hears the story of her name, Alma begins to believe that her long name might be a perfect fit after all. Her father tells her that the name Alma was chosen just for her to have her own story to tell. The book allows for the discovery for children who may be curious about their own origin stories or names.

Be A Friend, Salina Yoon

Dennis is an ordinary boy who expresses himself in extraordinary ways. While some children do show and tell in class, Dennis mimes all of his expressions instead. Dennis didn't speak any words he only acted in scenes. While some children enjoyed climbing trees, Dennis was happy to act instead as if he was a tree. Dennis gets lonely just as trees do sometimes and fell invisible as if you were standing on the other side of the wall. One day he kicks an imaginary ball and a girl named Joy caught it. There was no wall between Dennis and joy it was more as if it were a mirror as they both saw this world in the same way. As both Dennis and Joy didn't speak a word, they felt they didn't have to as friends, but they often laughed out loud making jazz hands for everyone to see. The book

promotes self-acceptance courage and an unbreakable friendship for those of us who have felt as if they were different. The book embraces focusing on each person's uniqueness by learning how each other communicates, even when it is in a different manner.

Confetti Poems for Children, Pat Mora

This book features a collection of thirteen poems with different themes rhymes, topics and ideas in Spanish and English. In the poems, the Southwest is conveyed through the perspective of a young Mexican American girl who lives there. The book features an assortment of subjects, these short poems incorporate varying amounts of Spanish into the English text. Illustrations include castanets, a giant saguaro cactus, Tarahumara drums, and pinatas. The poems touch on relatable topics such as celebrations, the memory of sitting on your grandmother's lap, and how we envision the clouds in the sky. It also counts to ten in both English and Spanish. The poems highlight many relatable topics that happen in various cultures, teaching that we all no matter what the culture we are from share the same experiences.

Desmond and The Very Mean Word, Douglas Abrams

A young African American boy named Desmond takes his new bicycle out for a ride through his

neighborhood. When he rides by a group of boys that utter a very mean word at him, he responds by shouting an insult back. Desmond soon discovers that fighting back with mean words doesn't make him feel any better with the help of a kind a priest. Desmond comes to understand his conflicted feelings and see that all people deserve compassion whether or not they say they're sorry. The book promotes a common emotion for all individuals which is forgiveness and teaches that all people share the same experiences.

Everybody Cooks Rice, Norah Dooley

Carrie is sent to look for her brother who is late for dinner. Carrie travels from one neighbor's house to the next learning that although each family is from a different country, everyone makes a rice dish at dinnertime. The book sets the tone of similarity amongst humans and the small differences which make us a unique group of people. The book includes a recipe section in which all of the rice of various cultures can be made.

Gift Horse: A Lakota Story, S.D Nelson

Gift Horse is story of a Lakota youth whose father gives him a horse in preparation for his making the transition from boyhood into manhood and becoming a Lakota Warrior. Flying Cloud and the horse, Storm, spend their days hunting and roughhousing with the

other boys and their horses. But when an enemy steal, Flying Storm faces the ultimate rite of passage. He must join the rescue party and earn the right to wear the shirt of a warrior. After reuniting with Storm and saving a man, Flying Storm enters manhood and is presented with the Lakota warrior shirt and the acknowledgment of his coming into manhood by his tribe. The story shows the challenges accompanying the transition into adulthood.

Gluskabe and the Four Wishes, Joseph Bruchac

About a traditional tale of the Wabanaki people from New England. Gluskabe, the spirit helper retired to a remote island where smoke from his pipe formed a fog around it. Anyone brave enough to venture out to him could ask for a wish. Four men attempted to the Gluskabe island to ask for a wish. While the first three men ask for something selfish, the last man want to learn to be a better hunter so he can better provide for him and his people. The four men use skills related to their desires to navigate the trip and make their wish. They are each given a pouch with their wish inside of it but are instructed to wait until they arrive home to open it. The first three men do not wait until they get home to open the pouch and end up having their wishes fulfilled in unhappy ways. The fourth man follows the rules and opens the pouch when

he arrives home and ends up understanding animals and becoming the best hunter of all his people. The man never took more than he needed and always had enough to feed all of his people. There is a lesson of respect shining through the book as well as teaching that traditions are important.

Grandmother's Dreamcatcher, Becky McCain

This book highlights an important element of Native American culture and exhibits the special relationship a young girl has with her grandmother. After the young girl Kimmy in the story continually has bad dreams, her grandmother shows her a way to prevent them by constructing a dreamcatcher. Her grandmother shares the Chippewa story behind the dreamcatcher and helps her granddaughter construct it after they go out to collect the items that they need from nature. Illustrated directions for making a dreamcatcher are given at the end of the book. The book highlights the relatable problem of children having bad dreams and offers the solution of a dreamcatcher allowing a glimpse into the Native America culture. It showcases how a grandmother's love and know-how can make everything better, while incorporating the Native American heritage. Illustrated directions for making a dreamcatcher are given at the end of the book. The book highlights the bond between children and

members within their families displaying how we as people all have bonds within our families that spark an array of emotions.

I Don't Want To Be A Frog, Dev Petty

After reading a book all about cats, the young frog decides he would rather be a cat than a frog. The young frog's father attempts to reason with his son about not wanting to be a cat in which the young frog decides that there was an array of animals that he would prefer to be. With his fathers' explanations of why the young frog could never be another animal, a wolf comes along changing the young frog's perspective. The wolf explains that he enjoys eating many animals except for wet and slimy frogs, changing the mind of the young frog. The author explores the yearning to be different than oneself. The book shows the importance of accepting yourself as you are and appreciating your difference in the diverse world we live in.

I Love My Hair, Natasha Anastasia Tarpley

Keyana reflects on how Mama pulls as she combs it, and it hurts. Keyana doesn't feel lucky to have such a head of hair, but Mama tells her she is because she can wear it any way she chooses. The story teaches the lesson of self-acceptance and appreciating all of your features.

Just in Case: A Trickster Tale and Spanish Alphabet Book, Yuyi Morales

This book is a trickster tale and Spanish alphabet book about a skeleton from the Day of the Dead named Señor Calvera. He is worried about what to give his Grandma Beetle for her upcoming birthday. He decides to not just give her one present, but to give her one for every letter in the alphabet. Señor Calvera and the help of Zelmiro, the Ghost, make a list together of things for every letter in the alphabet to get for Grandma Beetle. The most important and most special present that grandma would love most, is her husband, Grandpa Beetle. students to connect with other students about a similar event that they all have in common: birthday parties. It also shows how everyone has family that they love.

Looking Like Me, Walter Dean Myers

The book is about a boy named Jeremy that is more than just a boy, he's a son, a brother, an artist, a runner, and a writer. Jeremy fills so many roles and has several things that make up his identity. This book promotes a positive self-image for students who may be struggling with a good self-image. Race isn't really brought up in this book although many attributes identify Jeremy. Myers's show that his race isn't the first detail, or even in the top ten details. It's not denied, but there are so

many other things about the narrator that the narrator celebrates besides race. This story could be read almost as a rap or song and it very powerful. The book celebrates the diversity within the human community without emphasizing particular characters of a person. It also highlights how many characteristics compose us and make us who we are as people, which is true for all cultures.

One, Kathryn Otoshi

The book explores an array of colors and their differences. The book shows how blue is a quiet color. Red is a hothead who likes to pick on blue. Yellow, orange, green, and purple don't like what they see but instead what can they do. These colors which were showing how like other colors, they sometimes feel bad about being themselves. The book shows some colors comforting the other colors. As no one ever said anything for the color red it got bigger and bigger and bigger. When no one speaks up things get out of hand until the number one comes along and shows all of the colors how to stand up, stand together, and count. As young readers learn about numbers, accounting, and primary and secondary colors, they also learn about excepting each other 's differences and how it is sometimes just takes one voice to make everyone count. The book highlights the important topics of

uniqueness and self-acceptance as well as bullying and standing up for oneself. The books also portray how we should all be treated equally and with respects and shows how unity can fight off many bad things in life.

Shades of Black: A Celebration of Our Children,

Sandra L. Pinkney

This book is focused on the diversity in the African American community, including multiple photos of children. It contains a variety of children with all types of skin tones which were celebrated in the book. The book covered skin complexions and referred to hair and eye color. This book is affirming to young African American children and explains the diversity within the community. This book explores and connects skin tones to food and everyday items, showing the normality of various skin tones. *Shades of Black* can be used to teach children about diversity in a community and explain to them that everyone is beautiful no matter what the color of their skin is. The book uses photographs which give children a realistic view on this topic and students can explore key details using the adjectives in the story. This book is appropriate for first grade and up. This book encourages children to love the skin they are in and lets children know they are unique and should embrace it. This book also teaches an appreciation

of the different cultures in the world and highlights how it is normal to be different as it is what makes us unique.

The Goodluck Cat, Joy Harjo

The book is about a cat named Woogie who is one of the few cats in the world that is very lucky. His owner is a young American Indian girl who recounts the dangerous ways in which Woogie has used up eight of her nine lives. One day, Woogie goes missing and the little girl and her family search everywhere for her fearing she has lost her ninth and final life.

Throughout the story the author ever interlaces aspects of the American Indian culture such as closeness of family and powwows. Although the integration of American Indian culture is somewhat understated. The book is a good way to teach how to treat a pet as well as allow children to share stories that anyone with a pet can engage in.

The Name Jar, Yangsook Choi

The Name Jar is a book about a girl whose family had just moved from Korea to America and she was attending her first day of school. Initially she was teased about her name by kids on the school bus and then became intimidated about sharing her name with her classmates. She feels embarrassed about being different than the other students in her class.

Unhei, learned that her classmates were a kinder group of students and they immediately made her feel welcomed and comfortable with sharing her name and some of her culture. As Unhei does not have a name to introduce herself to her new class, they create a name jar offering suggestions on names she can claim for herself. This helps her to realize that her name is a part of her and her culture and helped her to decide to keep her given Korean name. In the end, one classmate visits a Korean store and asks the owner to help him acquire a Korean nickname, meaning friend. This book would be helpful in making any child feel more comfortable about coming to a new school with cultural and racial differences that are the reality of our world. The book displays the warmth and welcoming spirit that could be created in a classroom environment. It also helps to show that we should take pride in our differences, uniqueness, and culture as this helps to signify us for who we are.

We're All Wonders, R.J. Palacio

The story is about a boy with an extraordinary different face. While the boy's face is different, he still does many ordinary things such as riding a bike and eating ice cream. While the boy does not look at other children, the other children look at him pointing and laughing and saying mean things behind his

back although he can hear them. The boy takes off to space in which all people are all different colors and all look different. While the boy mentioned that he cannot change the way he looks, that he may be able to change the way people see him. The boy believes this will allow the children to see him as a wonder and to see the other children as wonders too. The boy states to always work with kindness and you'll always find wonder. The book states that a child longing to belong and to be seen by others for how and who are they truly are. The book teaches many common things amongst humanity such as empathy, difference, and kindness.

We Shall Overcome: The Story of a Song, Vanessa Brantley-Newton

The book is the story and song of the civil rights movement with "We Shall Overcome" being one of their songs. The story begins by singing of America's era of slavery, touching base of Emancipation and the civil rights era. The song, "We Shall Overcome" is a song about equality, freedom, and peace. The song is also an example of how the process of sharing songs is part of what defines us as human beings. There are mentions of several regions (India, Germany, China, Middle East, Korea, Ireland, and South America). There are many great illustrations, on was when

Barack Obama was made president with people of all nationalities joining together as a means of beating bigotry and injustice taking place in the world. The other illustrations are beautiful images of several races joining together hand in hand to fight the indifference in the world and show how all people are equal and share common ground.

What Can You Do With a Paleta, Carmen Tafolla

The book is about a Hispanic girl who is proud of her barrio, or neighborhood and anxiously waits for the paleta (popsicle) cart to come through her neighborhood. She then goes into detail describing the different flavors you can get and all of the different things you can do with them, from having to first choose a flavor and then watching it turn your tongue different colors to using it as a paint brush as it melts to cooling yourself off on a hot summer day and including how to make peoples days better. The book introduces the Spanish culture through a food common in various cultures, the popsicle. It is written in both English and Spanish. The book is a great exploration of Spanish language

What If, Samantha Berger

The story is about a girl that is not afraid to express herself through several mediums such as drawing, crafts such as paper folding and carving wood. If the

girl had nothing, she would still have her imagination and be able to sing, dance, and imagine. The story is a positive affirmation of art, imagination, and the resilience of the human spirit. These are things that compose us as individuals and not the color of our skin.

Worm Loves Worm, J.J.Austrian

The book is a simple story about two worms who meet and fall in love and want to get married. The worm's friends begin to prod them with many questions including who wear the dress and who will be the bride and groom. The message in the book is that nothing matters when it comes to love with even the cricket stating that isn't how things have always been done and the worms responding that they will just change how it's done then. The book promotes loving people for how and who they are and not allowing societies expectations to change their feelings. The book teaches many common things amongst humanity such as empathy, difference, and kindness. The book also breaks down gender roles and that is normal to love someone for just who they are.

Nappy, Charisse Carney-Nunes

An African American girl is painfully getting her hair brushed through by her mother. While the girl wishes her hair was different, she learned to better appreciate

it. The book holds the message that God not giving us more than we can handle. The simple book shows the powerful message of self-esteem and appreciation of one's heritage and culture. Alongside the powerful message, influential African American women are portrayed as having and embracing the same nappy hair. The book teaches the lesson of self-acceptance to its readers.

Online Resources for Educators Interested in Making Classrooms Culturally Diverse

Children's Publishing. We Need Diverse Books. Retrieved from <https://diversebooks.org/>

EdChange. Advocating Equity in Schools and Society. Retrieved from <http://www.edchange.org/>

International Multicultural Institute. Retrieved from <http://imciglobal.org/>

National Association of Secondary School Principals. Culturally Responsive Schools. Retrieved from <https://www.nassp.org/policy-advocacy-center/nassp-position-statements/culturally-responsive-schools/>

National Education Association. Resources for Addressing Multicultural and Diversity Issues

in Your Classroom. Retrieved from <http://www.nea.org/tools/resources-addressing-multicultural-diversity-issues-in-your-classroom.htm>

Teaching Tolerance. Classroom Resources. Retrieved from <https://www.tolerance.org/classroom-resources>

Teacher Vision. Strategies for Teaching Culturally Diverse Students. Retrieved from <https://www.teachervision.com/teaching-strategies/strategies-teaching-culturally-diverse-students>

The National Association for Multicultural Education. Retrieved from <https://www.nameorg.org/>

The Conscious Kid. 31 Children's Books to Support Conversations on Race, Racism and Resistance. Retrieved from <https://blog.usejournal.com/31-childrens-books-to-support-conversations-on-race-racism-and-resistance-9dbabc28360e>

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African American Vernacular English: Categories of Necessity in a Language that Refuses to be Standard

Christelle Lauture

“A language comes into existence by means of brutal necessity, and the rules of the language are dictated by what the language must convey.”

“The argument has nothing to do with language itself but with the role of language. Language, incontestably, reveals the speaker. Language, also, far more dubiously, is meant to define the other—and, in this case, the other is refusing to be defined by a language that has never been able to recognize him.”

- James Baldwin “If Black English Isn’t a Language, Then Tell Me, What Is?” (1979)

Abstract

African American Vernacular English (AAVE) has been spoken by African Americans for centuries but has only recently been acknowledged as a distinct dialect. It is often used in tandem with Standard English (SE) by users of SE, through a concept referred to as code-switching. Although linguists have done substantial work to validate AAVE, there is an incomplete understanding of why the dialect developed and, in particular, the functions the dialect

serves for its speakers. In order to begin the work of discovering why AAVE developed the specific features it manifests, I synthesized other linguists’ observations into a taxonomy of five categories that account for most of the dialect’s unique features. My project elaborates on the functions of the categories of tense/mode variation, negation, absence, prosody/pronunciation, and what Zora Neale Hurston calls “the will to adorn” in AAVE, in comparison to SE.

English is the modern world’s lingua franca and has the most second-language learners in the world. It began its journey to succession a little over a thousand years ago. The journey has been a long one with many detours, bumps in the road, and no destination in sight. English as a language was one big accident after another, but its success was no accident. The reason English is so powerful today is due not to any features internal to the language itself, but rather to the power of its users. Britain was the most powerful country at the time of modern English’s conception, and the United States has since become the most powerful. Perhaps it is this political power that gives some users of this language a perception that the language itself is whole and pure. The concept of “broken English” is usually reserved for non-native second language English speakers, but the reality is that English itself is a broken language that people

used enough until it worked for them. English as we know it is a relatively new language, with its first comprehensive dictionary being less than 150 years old (Lerer 236). This relative youth is because this was the first time that English stood still long enough for people to capture it. Before then it was being influenced by other languages and events that changed its face every century.

Events including Viking raids; the influence of the Latin church; the Norman conquest; the immigration of the Anglos, Saxons, and Jutes from modern-day Germany; and the Bubonic plague all led to English becoming the creole that re-creolized itself until it became standard. The act of standardizing English was a relatively arbitrary one. As America was forming Americans were trying to forge an identity with a language that would reflect their values. Puritans used English in a way that rejected England's Renaissance and Restoration period uses of language. By the 18th century, there was a growing concern in both England and America about the fact that English was not standard, so scholars took it upon themselves to publish their own scholarship on how the language should look and sound. As some of these scholars' works became more popular than others, such as

Robert Lowth, Noah Webster, Dr. Samuel Johnson, and Jacob Grimm, these prescriptions and descriptions began to stick among users¹. Today it is commonly held by linguists that language should be what they call descriptive, meaning that as long as it serves its function, then it works. The other camp of thought is that a language should be prescriptive, meaning that the users should strive to regulate it. While some may cling to prescription being necessary as many Early Modern English users did, this view does not allow us to see how English is continuing to change and both influence and be influenced by other languages and cultures (Lerer 178-79). This false pure origin concept held by many first language English users is one that neglects the fact that English has been and will continue to be on a journey.

One of the ways English continues its nonlinear journey is through internal change. English dialects are seen all over the world, but one that began at the same time that English was becoming globalized is African American Vernacular English (AAVE). African American Vernacular English came into being as soon as African Americans came into being (Winford 85). American colonists began capturing Africans and enslaving them in the 1600s

until slavery was abolished in America in the 19th century. The descendants of these people came to be known as African Americans. Linguists have come up with several hypotheses to explain the inception of the dialect as it relates to the inception of African Americans. Part of linguists' efforts in doing so was to validate that AAVE is in fact a dialect and to establish it as an acceptable way of speaking English. Although this dialect has been spoken and changing for the past few centuries, it has only begun to be recognized as such in the past 50 years. Its recognition began in the mid-to-late 1960s, with much credit given to linguist William Labov's work, *Language in the Inner City*. He studied the speech of Black Harlem youth, addressing the structural features, the debate over AAVE's origin, uses, and advocating for the dialect's usage. These topics Labov addressed continued to be at the center of the discussion of AAVE over the decades to come with many other linguists joining the conversation.

The origins of AAVE have been debated, with a number of theories being valid contenders for explaining how the dialect developed. Two main theories are regarded as the most plausible

and accepted by linguists today: the Creole origins hypothesis originally developed by William Stewart and the English Origins Hypothesis developed by Beryl Bailey, both in the 1960s. The first theory is that AAVE resulted from the retention of West African languages that have been creolized (two groups speaking different languages created a common tongue that was sustained through generations) with Standard English (SE) but separate from it, and de-creolized itself into AAVE. It has since been developed by creolists such as John Rickford, who have maintained that there is a creole origin, but that the origins are much more nonlinear and multifaceted than Stewart proposed. The original version of the theory took into account that enslaved Africans spoke their own languages in their home countries and needed to find a common tongue with each other, as well as their captors. The other, more popular theory, known as the English Origins Hypothesis (EOH), maintains that AAVE developed from within English and "the English component of AA[V]E has become obscured over time, as the variety has undergone its own internally driven change, and the relevant linguistic features have disappeared from other varieties, especially from the Standard American English" (Van Herk 23). Other theories fall under two camps

of either monolithic or multivalent approaches with different levels of attention to sociohistorical contexts, ecological factors, second language acquisition, and other factors and sources.²

Linguistic structures have been another popular area for research into AAVE. To prove that AAVE is indeed a dialect, it needs to be clear what its distinctive linguistic features are. Linguistic features like copula absence (i.e. “she talking”), the habitual “be” (i.e. “she be talking”), and familiar markers (i.e. “up in here”), have come to be accepted by linguists as features unique to AAVE, and will be addressed further in the next section. Another area often discussed in the study of AAVE is language learning and education. In the 1990s, the use of AAVE came to the national spotlight with the Oakland Ebonics Controversy. Ebonics is a portmanteau of “ebony and phonics” that was a more commonly used term at the time. In 1996, the school board of Oakland, California, classified Ebonics as a derivation of African languages and asserted that its speakers should be considered English language learners. AAVE is now more accepted by the educated community, with code-switching between two dialects arising as a topic of discussion in turn. Despite the existing study and

legitimizing of the dialect by linguists, there is still more work to be done.

There is still a greater discussion to be had about what the qualities of AAVE mean about its users, and why it developed in the direction that it did. I have developed a taxonomy of five categories that attempt to cover the distinctive qualities of AAVE. Tense/mode variation, Negation, Absence, Prosody/Pronunciation, and The Will to Adorn are five categories in which most of the specific features of AAVE comfortably find a place. These categories are a synthesis of linguists’ findings on the study of AAVE into a taxonomy contextualized by the function for the user. In essence, these are five ways that AAVE continues to separate itself from SE in various differing forms of linguistic functions. I argue that these categories arose from necessity, as implied by my title, but also that the categories are necessary for scholars examining AAVE.

In theory, the taxonomy I created covers all of the features of AAVE and hypothesizes their meanings. The categories are not comprehensive or exhaustive, as it is the categories and not necessarily their content that is essential. Some features could fit under multiple categories, but their qualitative

functions for users will be the deciding factor in their placement, while their other possible placements will be noted. The features explained in these categories are covering a range of uses that are mostly still seen in contemporary AAVE. This deliberate choice to explicate modern features and qualities results from my proximity to and understanding of contemporary usage as a user of AAVE, but it will also allow me to transpose these findings onto earlier vestiges of the dialect. Seeing the language for what it has to offer, observing the language in its natural habitats, will bear more fruit than seeing how it fits into preexisting notions. As Zora Neale Hurston says in her essay “Characteristics of Negro Expression” (1934), “If we are to believe the majority of writers of Negro dialect and the burnt-cork artists, Negro speech is a weird thing, full of ‘ams’ and ‘Ises.’ Fortunately, we don’t have to believe them. We may go directly to the Negro and let him speak for himself” (Hurston 1061).

1. Tense/mode variation³:

Tense refers to the time of action, while mode/mood refers to the reality and intention of the verb. These features are variations in tense or mood that do not occur in Standard English

(SE). SE’s uses of tense and mode are flexible because of heavy reliance on auxiliary verbs, such as “be,” “will,” or “might.” AAVE also makes use of this flexibility by changing combinations of compound verbs with mode as well as changing the use of morphological changes to indicate tense.

A. Habitual “be”/ “been”

- the speaker uses “be” as a marker of a habitual activity/ emphasizing how long the subject has been participating in an activity (Cukor-Avila and Bailey, “Grammaticalization in AAVE” 401–404).

Example:

AAVE: “she be dancing”; “she been dancing”

SE: “she dances often”; “she has been dancing”

- The amount of stress and carrying out of the vowel sound in “been” indicates the longevity of the activity

Examples:

- “She bin dancing” suggests

that she has been dancing for a long amount of time, within a specific time frame.

- “She been dancing” suggests she has been dancing for a long amount of time and is thoroughly experienced.
- “She BEEEN dancing” suggests she might as well have walked out her mother’s womb dancing.

B. “a” + present progressive verb

the speaker uses “a” in combination with a verb in the present progressive verb as an indicator of a lack of urgency and likelihood for the action to continue

Example:

AAVE: “just a sittin’ and a rockin’”

SE: “just sitting there and rocking”

C. Existential “it’s”

- the speaker uses it to establish or question the existence or presence of something, making the use of a contraction possible in more scenarios

Example:

AAVE: “it’s a bear over there!”; “it’s gonna be bears there?”

SE: “There is a bear over there!”; “Will there be bears there?”

A. Preterite *had* + verb

- The speaker uses this combination to indicate the simple past as well as the past perfect. In SE, this combination is used in the past perfect to indicate the order of two or more things occurring in the past. In AAVE, however, this form can be used to talk about anything that happened in the past. The use of the SE simple past is also perfectly acceptable in AAVE, but the difference is when they are used. Preterite *had* + *verb* is most often used in narration, as a means to divide action, indicate complicating action, as well as emphasize the subject of the action. When *has* + verb is used, the emphasis of the statement shifts from the action itself onto the subject acting. “Had” acts an audio/visual buffer between the

subject and the action, creating distance between the two parts, allowing them to function separately.

Example:

AAVE: “Then he had walked down the street.”

SE: “Then he walked down the street.”

B. Multiple modal

- The speaker uses multiple modal auxiliaries (can, could, may, might, must, ought to, shall, should, will, would and need) in succession. In SE, one must choose one of these modes to describe the plausibility of action. However, one auxiliary may not suffice in describing the possibilities or intentions of the speaker (Cukor-Avila and Bailey, “Rural Texas AAVE”). In AAVE ⁴ the ability to both “might” and “could” do one thing exists, as after all, they do exist in reality, as seen in the example below.

Example:

AAVE: “I might could go to the store with you.” Here the speaker uses

“might,” by which they are speaking to their own will to do an action. They also use “could,” which speaks to the possibility of that action occurring.

SE: “I might go to the store with you.”/

“I could go to the store with you.”

2. Negation: Negation refers to making a statement negative rather than affirming it. In English, this is a relatively simple process of adding negation words such as “not” or “never” before or after said verb or with morphological changes (changing a word) such as “nothing” or “disagree.” In Standard English, it is considered wrong to have a double negative as a means of negation. However, language has no obligation to adhere to the laws of logic; even English in its most “refined” version fails to do so. This is because as English developed throughout centuries with influences all over the world, it kept forms from all of its influences and embraced them. Double negatives are only accepted in SE as a means of coded positives, i.e. “you shouldn’t not do that” means that you should not neglect doing it, without the forcefulness that “you should do it” brings. This exception is a glimpse of the binary that exists in human experience, and between positive and negative,

that should be reflected in language, which AAVE does do. Some may also not consider “ain’t” to be “proper” English or even a word (despite it being recognized in dictionaries as such), but the abilities of “ain’t” function beyond the capacities of SE. English makes abundant use of contractions, many of which are used in negation. “Aren’t,” “isn’t,” “didn’t,” “hasn’t,” “haven’t,” as well as “am not” are all able to be expressed through the singular phrase of “ain’t.” If we are speaking strictly for functionality’s sake, “ain’t” is undoubtedly a useful term. Linguist Joan Fickett puts it sensibly when she says of Black English, “It has a system of tenses which indicate degrees of pastness and degrees of futurity, it can talk about how long ago things didn’t happen, or how far ahead they aren’t going to happen” (90).

Double/triple-negative

- The speaker uses a double or triple negative to intensify the negation of the statement as well as to connote the seriousness in the speaker’s statement. Interestingly enough, SE similarly uses double negatives. Take for example, the response “not now, they aren’t,” which establishes that the action is not occurring at

the present, as well as the fact that the subject is not doing it. Either part of the answer would suffice, but the speaker chooses to use double negatives to emphasize the negation of the answer.

Examples:

Double

AAVE: “ain’t never”

SE: literal: “is/has/have/did not never”
received “is/has/have/did not ever”

Triple

AAVE: “can’t nobody tell me nothing”

(From record-breaking Billboard hit, “Old Town Road”– Lil Nas X, 2019)

SE: “nobody can tell me anything”

Other specifications in negation:

- negation in inceptive: “ain’t singing, don’t sing”
- negation in recent: “done sung”
- negation in imminent: “ain’t sung”
- negation in post imminent: “ain’t gonna sing”

3. Absence: Absence refers to the omitting of a feature seen in Standard English. There are many examples of absence in AAVE; below I have listed a few that linguists regularly recognize. The use of absence in AAVE is seen throughout different linguistic categories, including grammar, pronunciation, syntax, etc. The two main purposes of absence seem to be skimming off the unnecessary or adding to/changing the aural aesthetic of speech.

Copula absence/zero copula

- the speaker neglects the copula, a form of the verb to be, adding concision to speech. Copula absence works off of the assumption that the receiver of the speech understands the copula tense is in the present or present progressive. It establishes present as the standard, not needing to be specified, and any other tense should be specified. Copula absence is a contextually driven function depending on how the copula is being used, or not used (Wolfram 502).

Example:

AAVE: “She good.; “They bad.”; “He alright.”; “She doing her homework.”

SE: “She is good.”; “They are bad.”;

“He is alright. Or, he is doing alright.”;

“She is doing her homework.”

The following examples are of phonetic absences in comparison to their Standard English pronunciations. These features in their essence highlight two facets of AAVE and the progress of a language/dialect in general. Firstly, languages tend to have a “use it or lose it” factor when they are not standardized, and sometimes even when they are, in more casual speech. Take for example the loss of the initial consonant clusters gn, and kn in English. Up until the time modern English was developing, the words “knight” and “gnaw” would have been pronounced with the initial consonant “k” and “g” sound. But as those sound combinations are not easy or useful in English, they began being used less and less, until they fell out of spoken usage, only remaining in written form.

Secondly, there is a rhythmic quality to AAVE that these absences allow. These absences in many cases allow for one word to flow into the next without much effort or a chance for slipping up. Although these absences may be more prominent in AAVE, they also occur in casual speech by SE speakers.

Examples:

- g-dropping: “talkin”
- r-lessness: “fear/fea”
- s-dropping: “he hear you/he hears you”
- t-dropping: “sof/soft”

4. Prosody/Pronunciation: Prosody refers to the aural and rhythmic qualities in language, including stress and tone. While all languages have prosodic features, English has a relatively low number of prosodic features, especially compared to the level seen in many tonal African languages. This is important to note because the prosody of AAVE is comparable to that of African languages, and some vestiges from African Languages may remain (Thomas 427). Pronunciation refers to how a word or phoneme (the smallest unit of sound in a language) is spoken in regard to sound. Pronunciation in English largely differs by region and by the influence of other languages and accents. Many pronunciation features found in AAVE are regional or overlap with regional pronunciations. For the exploration of pronunciation in AAVE, it is important to make the distinction of whether the feature is of the dialect or of the region.

The difference between prosody and pronunciation is that prosodic features are indicative of meaning while pronunciation and meaning are arbitrary. As both relate to sound, they are categorized together to relate how sound is important to the dialect.

Pronunciation: Similar to the phonological qualities of absence, these are changes occurring in the way speech sounds. Just like the pronunciation changes in English before AAVE, there is no definitive explanation for these changes. What matters most is that they did occur, and they did so naturally. Sound shifts are the speakers’ impositions on what feels most natural in their speech. As linguist John McWhorter says in *Talking Back, Talking Black*, “Your sound holds on tight deep within you” (80). These are examples of such sounds that made their way into AAVE.

Examples:

- interdental fricative: “baf/bath”
- “pin/pen” merger
- L-vocalization: “foo/fool”
- “ar/or”, “car/cor”, “aj/oj”

Prosodic:

A. Front-stressing

- A speaker stresses the front syllable of the word rather than the end, which is more commonly seen in English. This creates asymmetry and angularity to the speech, making the stresses and accents even more accented. When a syllable is stressed after a stressed syllable, the second stress sounds even more stressed. This also emphasizes the subject/s of the statement.

Example:

AAVE: “Look at the **PO-lice** on the **TEE-V**” - trochaic (stressed/unstressed) syllables in nouns, mixed meter with double stresses and unstressed syllables.

SE: “Look at the **po-LICE** on the **T-VEE**” - iambic (unstressed/stressed) syllables in nouns, trochaic (stressed/unstressed) sentence.

B. Double stress

- A speaker repeats a word with extra stress on the first utterance to double the emphasis on that word.

Example:

AAVE: “mad/mad”

SE: “very mad, livid”

5. The Will to Adorn: “The will to adorn” is a description originally coined by author and activist Zora Neale Hurston in the essay “Characteristics of Negro Expression” (1934). As I use the term, it refers to many features and subcategories, which all fall under this same quality of a need for inventiveness. Hurston writes, “The stark, trimmed phrases of the Occident seem too bare for the voluptuous child of the sun, hence the adornment. It arises out of the same impulse as the wearing of jewelry and the making of sculpture—the urge to adorn...perhaps the [African American’s] idea of ornament does not attempt to meet conventional standards, but it satisfies the soul of its creator” (1051–52). While the features below may seem like a miscellaneous category, these features are all consistent with the will to adorn, to embellish, to add flavor, to a language (Standard English, or SE)

that simply does not do enough for these users. This category may be the most important of the five, as it captures the essence of all of the categories as well as AAVE as a whole. The will to adorn is African Americans' refusal to use a language that does not include their experience and subsequently does not suffice to express their experiences.

A. Familiarity: Hurston contends in this same essay that “this [the absence of privacy] ought not to seem strange when one considers that we are an outdoor people accustomed to communal life.” This sentiment can be seen in linguistic uses and features that indicate familiarity. It is not necessarily that there is no privacy, but that the users are connected on a familial level that they must be able to express.

I. Associative “and them”

The speaker uses “and them” after naming a subject, with whom the “them” are associated. This is a phrase that only works in context if both the recipient of the statement is aware of the “them” and the

subject is familiar to all parties. It is assumed that the “them” is a relatively consistent group of people that the subject is associated with.

Example:

AAVE: “who’s going to be there?”/ “Ricky and them.”

SE: “who’s going to be there?”/ “Ricky and his friends.”/ “Which ones?”

“who’s going to be there?”/ “Ricky and his group of friends.”

Other Familiarity Examples:

- “up in there/their/her/his”- “he be up in his boy’s house”
- “peoples”- “Me and my peoples going out”

B. Metaphor & Simile: Metaphors are paradoxical by nature; they are false statements, and in their falseness bring truth. This occurs when two things that are not alike share a likeness. It is as much on the speaker of the metaphor as the receiver to understand all of these working parts

to make meaning of the metaphor. Standard English often makes use of metaphors that are regularly seen and reused, with invention usually reserved for more illustrious speech, rather than everyday use. African Americans' metaphor or simile is dually simple and complex. The simplicity lies in the fact that anything can be a metaphor, but so does the complexity. Each new metaphor must be deciphered by someone who has the context to understand it. One of the most current expressions of vernacular, the musical genre of hip-hop, is built off of the will to adorn through metaphor. Whether it's Big Boi being "as cold as a polar bears toenails" or all of Smino's enemies "friending up like Monica and Chandler," adornment through metaphor will always be a part of hip-hop.

C. Interjections: Standard English has plenty of interjections, which are sounds that carry meaning but are not able to be clearly defined. Interjections are highly contextual prosodic features, as their intonation and placement in use can indicate further meaning. "Wow," "hmm," or "gee" are all forms of interjections, as well as greetings.

AAVE has added to the list of English interjections by way of adopting some that are diasporic and used by Black people all around the world including African Americans, and others that were born from the dialect itself.

- **mtchew** (teeth sucking): a speaker uses this sound to indicate distaste, disagreement, contempt, and the like. The length, volume, and dramatization of this sound correlate to the severity of feeling.
- **aht aht**: the speaker uses this to say indicate a negative reaction with the connotation of annoyance or irritation.
- **yo/yer**: the speaker usually uses this to get someone's attention or as a greeting, but it may be used in relatively any context as a buffering sound.
- **"word"**: the speaker uses this to agree with or acknowledge information, or as a question seeking confirmation. It also can express mild contempt, usually

with an inflection at the end, indicative of a sarcastic tone.

In synthesizing and analyzing this relatively small pool of features from AAVE, we begin to see an important commonality between the features: they all serve to fill a gap of what SE does not provide for African American speakers. English in its entirety has been stripped down in all the years of its development, to something not heavily adorned. If we look at the time of Shakespearean English or Chaucer's English, we can see English was at one point adorned in similar ways that AAVE has been adorned⁵. Take for example, Shakespeare's invention of the word assassination. "Assassin" was originally an Arabic term for "hashish eater" or someone who would smoke hashish before committing heinous acts. It was adopted by English but only in reference to a killer of a public figure. Shakespeare took the word "assassin" and adding the Latin ending "-ion" to make the act itself into a noun. This word was first seen in Macbeth's soliloquy, and served to emphasize the disorderly and unprecedented actions that Macbeth was contemplating and would go on to commit (Lerer 135–136). Black English re-adorns English with its users' new experiences in a similar fashion. For example, the phrase "kill-dead" that Zora Neale Hurston categorizes as a double

descriptive in her essay "Characteristics of Negro Expression"(1052). This phrase takes an existing English verb "kill" and an existing English adjective "dead" that emphasizes both the action and the state of being resulting in that action simultaneously. American English was intentionally stripped down by both authors of literature and grammarians/lexicographers. The literary movement that began with the birth of America was driven by the Puritans that migrated from Britain. These authors wrote in "Plain Style," an unembellished, direct approach to writing and expression. As expressed before, there was growing anxiety from English speakers to regulate a language that was constantly changing. This concern extended to Americans with the added desire to separate themselves from Britain, for this new use of language to reflect a new identity. Noah Webster, of the now-famed dictionary Merriam-Webster, wrote grammar/spelling books and dictionaries in his time (1758-1843). He was advocating for a "Federal English" that would fit the American identity, one that was unadorned both physically and economically (fewer letters in print costs less money). There was a deliberate intention to simplify spelling, which led to changes seen today such as "colour" to "color" and "cancelled" to "canceled." But for African Americans,

this stripped-down English did not and does not do or say enough. What African Americans did was not much different from what early American settlers did with the language: they made it their own. Their inventiveness in the language represents the fact that they too had to invent and redefine themselves in a language that did not include them. As Zora Neale Hurston says of the musical quality of “Negro Expression,” “Each unit has a rhythm of its own, but when the whole is assembled it is lacking in symmetry. But easily workable to a Negro who is accustomed to the break in going from one part to another, so that he adjusts himself to the new tempo” (1054). This sentiment is not only true of music but the Black experience historically, and particularly in language. This ability to adjust within a parameter not set by them and subject to unpredictable changes is the embodiment of the African American experience. The simple and first answer as to why African American Vernacular English developed into what it did, is that it was necessary.

The ways in which English has changed since its Standardization are mostly due to groups upon whom English was imposed. This often results in the creolization of dialectization of the language. These are similar processes, with creoles having a more

obvious appearance as the two distinct languages they come from are easy to recognize. The oppressive powers often ignore/neglect/denounce the experience of the oppressed, using their own language to do so, while the creole captures the collective experience and memory of the oppressed group. English also has many dialects because when people bring their languages from around the world and assimilate, they do not always completely lose their native tongue. African American Vernacular English has a unique distinction among these other dialects and creoles, one that reflects the unique experience of African Americans. African Americans and Americans are both Americans, both speak American English; this is the only dialect that has grown from within the dialect of American English and is continuing to change the usage from the inside. Pop culture website BuzzFeed published an article titled “A 43-Year-Old High School Teacher Has Been Keeping A Personal List Of ‘Gen Z’ Slang Terms He Overhears His Students Using”. It features, entries like “low key”, “big mad”, and “no cap”; these as well as nearly every other entry on the list, is a feature of modern AAVE. African American Vernacular English is the language of the future in America, while SE is a dialect reserved for specific spaces. As for the culture, the youth, and the

community of the United States, AAVE is the favored use of English in everyday speech. Without fully understanding what African American Vernacular English is, where it came from, and where it is going, we cannot fully understand the same for Standard English, and African Americans are once again stripped of the credit of their impact on the world.

Notes

1. See Lerer Chapters 12 and 13.
2. For further reading see Van Herk (23–34).
3. See DeBose (371–386).
4. This feature is also seen in Southern American English. It remains consistent between speakers of AAVE throughout the continent and is considered a distinct feature of the dialect. For more on this discussion see Cukor-Avila and Bailey (181–200).
5. For further reading see Lerer Chapters 5 and 9.

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Heritage and Second Language Learners' Perception and Production of the Subjunctive Mood in Spanish

Herbert Leonard

Abstract

This study investigates the linguistic performance of heritage language learners (HLLs) and second language learners (SLLs) in perceiving and producing the subjunctive mood in Spanish. Twenty-six undergraduate students taking upper-division Spanish classes participated in the current study. The results revealed that HLLs were more confident in their choice and correctly selected the subjunctive mood more often than SLLs. Critically, this finding contradicts previous research where HLLs were often less confident in their linguistics abilities and command of subjunctive mood. In addition, this study suggests that knowing a third cognate language might have an effect in correctly identifying these verbal forms. Further research in that area of inquiry is recommended.

Introduction

Spanish is the second most spoken language in the world by number of native speakers and fourth in most total speakers (Eberhard, Simon and Fennig 2019). More than 47 million residents aged five and older in the United States currently speak the language. Despite its strong presence in Latino communities in the United States, the shift toward English is unquestionable and language maintenance remains a challenge due to Spanish being a language of a stigmatized minority and anti-immigrant sentiments (Valdés et al 2008). This is of interest to researchers who would like to determine how heritage learners maintain their Spanish and how it might be affected by their knowledge of English. Numerous studies (see studies conducted by Montrul 2011 for a review) have been conducted in the field of linguistics regarding language abilities of heritage learners (HLLs) vis-à-vis those of second language learners (SLLs). These studies cover a variety of morphological and syntactic areas, but one of the most prominent is the use of the subjunctive mood. The subjunctive mood in Spanish is used to express emotions and concepts that are not definite or factual. Example (1) below in English and the translation in (2) with bolded verbs highlights the use of the subjunctive in Spanish.

(1) I doubt that he will **come** to the party.

(2) Dudo que (él) **venga** a la fiesta.

In (2), the verb “to come” must be conjugated in the subjunctive mood. Comparatively, if one were to convey factual statements, the indicative mood is used. See example (3) in English and its translation (4).

(3) He **comes** to class by bus.

(4) Él **viene** a la clase en autobús.

As expressed in (4), the indicative mood is used for the verb “comes” in Spanish and in English.

The mood choice in Spanish is a very complex phenomenon that is challenging for students whose first language is English. In the majority language of the United States, the same verb would be used for both examples (1) and (3). Interestingly, many researchers have noted that the subjunctive has been slowly lost in the heritage learner grammar. Montrul (2011), for example, contends that heritage learners do not have a solid command of it. Therefore, to further examine Montrul’s previous findings, this study investigates if heritage learners can correctly determine the verb form when given choices between indicative, subjunctive, or infinitive in objective tests. Furthermore, this research aims to determine if SLLs,

who are explicitly taught the subjunctive, would have more command of this grammar topic. That is, this study attempts to shed more light into the differences in performance among SLL and HLLs concerning this verb choice. In addition, it aims to elucidate the level of confidence of that these types of learners have regarding their language choices.

Literature Review

As Montrul and Perpiñán (2011) explain, the subjunctive mood does not stand on its own; it is used in subordinate or adverbial clauses, and not usually as the principal verb of a sentence (see examples above). This concept is not easily acquired by simply observing and comparing different forms. Montrul (2011) states that “the acquisition of mood morphology and its semantic and pragmatic implications represents a formidable challenge for language learners in general, including [...] heritage speakers” (p. 181). Montrul’s and Perpiñán’s (2011) results show the complexity of the subjunctive mood and further demonstrate the differences found in the abilities of different groups of language learners. Montrul and Perpiñán are not the only researchers to recognize the complexity of the subjunctive mood and the differences in ability between HLLs and SLLs.

Mikulski (2010) found that “the Spanish subjunctive has gained notoriety for the challenge that it poses for traditional Spanish-as-a-foreign-language (SFL) learners who are native (L1) speakers of English” (p. 217). Further results illustrate that students tend to use indicative (see introduction for explanation) forms in place of the subjunctive, although the overgeneralization of the subjunctive in interviews has been documented. Montrul and Ionin (2012) investigated the linguistic development of seven Spanish-English bilingual children and found that two of the children did not produce present subjunctive forms at age five and six, when more fluent bilingual children and monolinguals already do. Since many heritage speakers are fluent in colloquial registers, they may not be exposed to explicit grammatical rules. This means that linguistic features typical of standard registers are not mastered during their early language development and may never fully reach a native-like level. Furthermore, Valdés (2005) found that some heritage learners had not fully acquired the concept of mood in Spanish and were thus seeking out more formal instruction. These aforementioned studies provide more evidence towards heritage learners not fully acquiring grammatical concepts such as the subjunctive and

thus warrants further investigation. The present study conducts more research into language acquisition, specifically heritage learner acquisition processes and older, non-child learners.

In the present study, we were inclined to study the subjunctive mood to seek more answers with respect to attitude and motivation (i.e., confidence in language performance expressed by learners) since many of the previous research studies did not examine this concept in depth. Heritage speakers not receiving enough input to properly acquire advanced grammar in Spanish can make them (as well as native speakers of certain dialects) feel as if their Spanish is inadequate or inferior. It is important to note that no one dialect or variety is the correct or better Spanish (Stokes 2005). Such sociolinguistic issues are important to recognize so that one avoids presenting one Spanish (for example, monolingual Spanish) as more valid than another type of Spanish (such as Heritage Spanish). In addition, it is important to limit overt grammar correctness to academic contexts and not to every day speaking (Edstrom 2006).

With respect to academic contexts, it has been found that SLL and HLL interaction can be beneficial in the Spanish classroom, more so to the SLLs than to

the HLLs (Randolph 2017). This could play a part in the acquisition of the language as well. Therefore, this research study further examines differences between the two groups in an academic setting and provides more findings in terms of their acquisition, which has implications for classroom instruction.

Overall, previous research shows that heritage learners may have an advantage with the language, but in terms of advanced grammatical concepts such as subjunctive mood use, heritage learners may not correctly utilize it as compared to traditional second language learners. Most previous research do not consider confidence as a factor in their methodology. By contrast, the present study aims to not only further the understanding of the field of heritage learner and second language learner and their respective grammars, but also illustrate how confidence in an academic context may differ as well.

The Present Study

The focus of the present study is to further determine the difference in abilities of Spanish heritage speakers (HLLs) and second language learners (SLLs) in correctly producing the subjunctive mood in predetermined sentence structures. Based on research conducted by Montrul (2011, 2012), the subjunctive is

not utilized as often in HLLs' speech. Therefore, it is hypothesized that the HLLs will not perform as well on the current research instruments and SLLs will be more likely to choose the subjunctive and perform better, perhaps due to learning Spanish in a formal classroom setting. All participants will be reassured of their language validity if they felt that their responses were inaccurate, or if they were insecure.

Participants

After IRB approval, students registered in four intermediate to advanced university Spanish classes were asked to participate in the research (see methodology section for course description). For the purposes of this study, "a learner of Spanish" (SLL) was described as reporting, "Spanish is my second+ language, I had no prior home experience, I learned through formal schooling" and a heritage speaker of Spanish (HLL) was reported as "having learned at home from parents/family or were born/raised in a Spanish-speaking country". Participants were asked to self-report which category best described them. A total of 26 responses were recorded. Of the 26, six reported themselves as heritage learner and 20 reported themselves as second language learner. Participants were not remunerated nor given additional credit for completing the surveys.

Methodology

The research instrument (see Appendix I) was administered to four Spanish classes, two at the intermediate level (fourth semester) and two at the advanced level (fifth+ semester). The instrument consisted of two parts. In the first part, only five sentences (for the sake of brevity and time constraints) included a blank space that the participant had to complete by choosing one of three choices. In the second part, participants had to determine which of the sentences in a three-sentence set were grammatically correct. The options required the participants to select between indicative mood or subjunctive mood and/or infinitive. In addition to answering the questions, participants were asked to rate their confidence in their response using a Likert scale from 1-5 with 1 being “not confident” and 5 being “very confident.” The determination as to which classes the research study was to be conducted in was based on the level at which the subjunctive was introduced and studied in the course sequence. Therefore, one second-year, one third-year, and one fourth-year class were surveyed.

Results

In total, six self-reported heritage speakers and twenty self-reported second language learners completed the survey. The results revealed that the heritage speakers

had a higher average score and reported a slightly higher average confidence rating of 3.83, as shown in Table 1. Spanish second language learners had a significantly lower average, but their confidence level of 3.3 differed from the heritage speakers by only a few decimal points.

The average correct score by HLLs was 83% and the average by SLLs was 61%. The standard deviation of the HLLs was 10.33, revealing that heritage learners’ scores were 10% either under or over the average score of 83%. The standard deviation of the SLLs score was about 20. Therefore, the second language learners’ scores were about 20% over or under the average score of 61%. This demonstrates a wider range of scores among the SLLs than among

Table 1: Heritage Learners’ Averages

Category	Avg. Correct	Confidence Rating Avg.	Standard Deviation of Score
Heritage (HLL)	83%	3.83	10.33

Table 2: Second Language Learners’ Averages

Category	Avg. Correct	Confidence Rating Avg.	Standard Deviation of Score
Second Language (SLL)	61%	3.3	20.45

HLLs. It should be noted that native speakers were

included among heritage learners.

Discussion

Based on the findings of the present study, it appears that heritage learners, including the native speakers in the group, were able to more accurately identify the subjunctive mood, which was surprising since previous studies have shown that heritage learners have difficulty determining use of indicative or subjunctive. That said, the results confirm previous studies such as that of Montrul (2011), where the SLLs had more errors with their task, as shown by their average score being lower than HLLs.

It is important to note that almost every heritage speaker sounded out the questions and some asked the researcher questions such as “what if the answer is not here?” or “what if I am incorrect? This is my language.” These utterances allude to the lack of confidence that some HLLs have regarding their language abilities, as illustrated by their average self-rating of 3.83. Moreover, some native speakers felt their Spanish was incorrect or that the instrument was wrong. Some SLLs were more concerned in general and uttered exclamations such as “Oh, I don’t know how I’ll do on this.” This self-doubt demonstrated by the SLLs was reflected in their confidence ratings as

evidenced by their average rating of 3.3 compared to the HLLs’ 3.83.

While the results do show that the HLLs had a higher correct average and were slightly more confident in their answers, a general claim about these sets of learners cannot be made because the sample was not statistically large enough. It was anticipated that more heritage speakers would be present and take part in the study. Despite several attempts to gather more participants, it was not possible to do so. Thus, out of the responses, only six reported themselves as being a heritage or native speaker. If this study were to be conducted again, it would be beneficial to include a larger sample size. Most importantly, the researcher also noted differences between heritage learners and native speakers. It could be beneficial to conduct this study again with more participant groups in order to compare native speakers, heritage speakers and second language learners.

The other factor that must be considered is that all of these participants were Spanish majors at the university and thus were expected to have studied and have somewhat of a command of more advanced Spanish grammar. If this study were to be conducted in a more generalized way (i.e., in the community or

in other Spanish-speaking countries with participants from various backgrounds), it is possible that the results would be significantly different. In addition, a few of the second language learners in this study were of Cape Verdean background, so many of them already spoke Portuguese as well as Cape Verdean Creole. Since the surveys were anonymous, it was not possible to remove those participants from the sample and compare results again. However, it is hypothesized that the standard deviation would be different. This could have influenced the results significantly and needs to be taken into account if the research is conducted again.

Future Research

As noted, heritage learners and native speakers can have a very different background with the language, and this is something to consider in subsequent research. Future research into subjunctive mood perception and production could include more self-identifying options, such as “Heritage Speaker of Spanish”, “Native Speaker of Spanish” in addition to “Native Speaker of another Romance language.” That is because a native speaker might have grown up and been educated in the country and a heritage speaker may only know the language from oral communication being raised in a bilingual home.

These slight differences can affect the abilities of the study participants and their ability to recognize the subjunctive mood in written form and its usage.

Conclusion

The present study found that the self-declared heritage learners performed better on choosing the Spanish subjunctive than second language learners. This confirms some previous research, but also disputes that which found that heritage speakers struggled with the choice between the indicative and subjunctive mood. However, due to the small sample size, specifically the number of heritage learners combined with native speakers participating, no claims about how this would apply to the broader heritage speaker population can be made. The present study provides evidence that this topic merits further research and that more differentiated participant groups such as native speakers of other languages, native speakers of Spanish, heritage learners, and second language learners should be created.

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Appendix I: Research Instrument

Answer the following questions to the best of your abilities:

Which of the following would correctly complete the sentences?

1. La leona no permitiría que nada la _____ de sus cachorros.
 - a. separara
 - b. separa
 - c. separó

2. Don Fernando, aquí están mis preguntas; por favor quisiera que las _____ y si usted considera que existe alguna que no quiera responder, con el mayor respeto, no se la hago.
 - a. lea
 - b. lee
 - c. leyera

3. Todo lo que tiene que hacer es firmar un papel que _____ que usted ha estado enfermo.
 - a. diga
 - b. dice
 - c. decir

4. Si no te lo ha aceptado, es porque esperaba que tú la _____ más.
 - a. pedir

- b. pidas
- c. pidieras

5. No creo que la mejor manera de sacar buenas notas _____ procrastinar.
 - a. fuera
 - b. sea
 - c. es

Choose which of the following sentence you would consider correct

6.
 - a. El maestro quiere que lees el libro.
 - b. El maestro quiere que leas el libro
 - c. El maestro quiere que leer el libro.

7.
 - a. Si pudiera hacer la tarea, la haría.
 - b. Si podía hacer la tarea, la haría.
 - c. Si poder hacer la tarea, la haría.

8.
 - a. No lo poder creer.
 - b. No lo puedo creer.
 - c. No lo pueda creer.

9.
 - a. Me gusta bailo todas las noches.
 - b. Me gusta bailar todas las noches.
 - c. Me gusta que yo baile todas las noches.

10.
 - a. ¿Conoces a alguien que puede coser?
 - b. ¿Conoces a alguien que pueda coser?

c. ¿Conoces a alguien que poder coser?

11. Circle 1-5 how confident you are about your answers:

1	2	3	4	5
Not confident	Somewhat confident	Unsure	Confident	Very confident

12. I consider myself: (check one of the following)

___ a learner of Spanish (i.e. Spanish is my second+ language, I had no prior home experience, learned through formal schooling)

___ a native/heritage speaker of Spanish (i.e. learned at home from parents/family or were born/raised in a Spanish-speaking country)

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Modified Ramsey Numbers

Meaghan Mahoney

1 Introduction

Suppose you want to throw a party, but there's a catch; you want to invite the minimum number of people to ensure there will be a group of three mutual friends or three mutual enemies, given any two people are either friends or enemies. Since you want there to be a group of three friends or three enemies, there must be at least three people invited to the party. But if you invite three people, there could easily be a situation where two people are friends while the other is an enemy. So you must invite more than three people. The same happens when looking at four or five people at the party, though; there can be a situation where there is not a group of three friends or three enemies. Now let's consider inviting six people. If there are six people at the party, then each person will have a relationship (whether it be friends or enemies) to five other people. Let's look at one person's, say Lisa's, relationships with the others at the party. If Lisa has no friends at the party, then she will be enemies with five other people. If Lisa only has one friend at the party, then she will be enemies with four other people. If she has two friends at the party, she will be enemies with three other people. Otherwise, Lisa will have three or more friends at the party. Therefore, Lisa will always either have at least three

friends or at least three enemies at the party. Now let's consider the case when Lisa has at least three friends and look at her friends' relationships. If any two of Lisa's friends are friends with one another, then there is a group of three friends at the party (the same goes for when she has two enemies that are enemies with one another). If none of Lisa's three friends are friends with one another, then those friends create a group of three enemies (the same goes for when Lisa has three enemies that are all friends with one another). No matter what, there will always be a group of three mutual friends or three mutual enemies, and so we must invite at least six people to the party to ensure this occurrence.

This situation is known as The Party Problem. The Party Problem is a classical example of a field of mathematics called Ramsey theory. Ramsey theory is all about finding the smallest configuration of objects so that a specific structure must occur among those objects [4].

1.1 Graph Theory Notation

Ramsey theory problems are often solved using techniques of Graph Theory; so, it will be helpful to know the following Graph Theory theorems and definitions.

Definition 1. [4] A **graph** $G = (V(G), E(G))$ is a pair of sets, a vertex set, $V(G)$, and an edge set, $E(G)$. A **vertex** v is drawn as a point and an **edge** $e = uv$ is drawn as an arc connecting the vertices u and v .

Definition 2. [4] The number of vertices of a graph G is called the **order** of G , while the number of edges is its **size**.

Definition 3. [4] The **degree** of a vertex v in graph G is the number of edges incident with v and is denoted by $\deg v$.

Theorem 1. (The First Theorem of Graph Theory [4])
If G is a graph of size m , then

$$\sum_{v \in V(G)} \deg(v) = 2m.$$

The First Theorem of Graph Theory states that for a graph with m edges, the sum of the degrees of all vertices is equal to $2m$. This means that the sum of the degrees of all the vertices is always an even number.

The following Corollary stems from this result.

Corollary 1.1. [4] Every graph has an even number of odd degrees.

Since the sum of the degrees of all vertices in the graph is even, we can conclude that if we have odd vertices, there must be an even number of them. If

we had an odd number of odd vertices, the sum of the degrees would be odd, which contradicts Theorem 1.

Next, we will see a specific graph that will be useful when proving Ramsey numbers.

Definition 4. [4] If $\deg(v) = r$ for every vertex v of graph G with order n , where $0 \leq r \leq n-1$, then G is **r -regular**.

Theorem 2. [4] Let r and n be integers with $0 \leq r \leq n-1$. Then there exists an r -regular graph of order n if and only if at least one of r and n is even.

A proof of this theorem involves Theorem 1 and Corollary 1.1. This theorem will be helpful in many proofs later in this paper.

2 Ramsey Theory

2.1 History

Ramsey theory is named after the mathematician Frank Plumpton Ramsey. He was born February 22, 1903, and impressed many scholars at a young age. Ramsey went to Trinity College in Cambridge at the age of sixteen, where he drew the interest of one of the most famous economists at the time, John Maynard Keynes. Even though Ramsey was interested in a wide range of subjects, with the encouragement of

Keynes, most of Ramsey's publications focused on mathematics, mathematical economics, and logic. Ramsey theory came from a result published in one of these publications. The theorem that now carries Ramsey's name was in his 1930 paper *On a Problem of Formal Logic* as just a lemma! Unfortunately, Ramsey died at the age of 26, before the paper and the lemma that is now known as Ramsey Theorem was even published [5].

2.2 Ramsey's Theorem

After Ramsey died, many mathematicians started exploring more about his lemma. This work grew into the field of Ramsey theory. To begin exploring Ramsey theory, we will be looking at 2-colorings of complete graphs where we will assign either the color gray or the color black to each edge of the graph. We will begin by defining a complete graph.

Definition 5. [4] *A graph G is **complete** if every two distinct vertices of G are adjacent. We denote a complete graph by K_n where n is the number of vertices.*

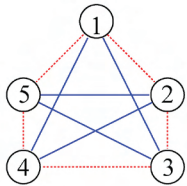
In Definition 6, we see that a Ramsey number is the smallest integer n such that every 2-coloring of the complete graph of order n contains either a gray

complete graph or a black complete graph of specified order.

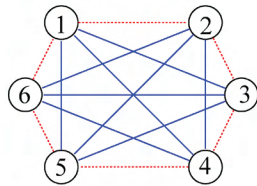
Definition 6. [7] *A (classical) Ramsey Number $R(p,q)$ is defined to be the smallest integer n for which any 2-coloring of K_n in gray and black either contains a gray K_p or a black K_q .*

Recall the Party Problem discussed in an earlier section. In this problem, we found that the minimum number of people to invite to a party to ensure there will be a group of three friends or three enemies was six people. We can model this problem and solution through graphs. In this graph, we are treating the vertices as people and the edges as their relationships, a gray dotted line representing friends and a black solid line representing enemies. In Figure 1a, we see a gray-black coloring of K_5 that shows there is an instance where we do not get a group of three friends or three enemies when we invite five people. In this graph, we cannot find a group of three friends, in other words, we can't find a gray dotted complete graph of order three. In addition, we can't find a group of three enemies, that is, a black solid complete graph of order three. This means there is a gray-black coloring of K_5 with no gray K_3 subgraph and no black K_3 subgraph. So we know $R(3,3) > 5$.

We also showed that when you invite six people to a party, there will always be a group of three friends or three enemies. The graph in Figure 1b gives



(a) 2-coloring of K_5



(b) 2-coloring of K_6

Figure 1: Red and blue colorings of K_5 and K_6

us an example of a 2-coloring of K_6 . This is just one example of a 2-coloring of K_6 . As we can see in this graph, there is more than one black solid complete subgraph of order three, for example, the subgraph containing vertices 2, 4, and 6. Thus, this graph shows that there is at least one group of three enemies at the party. In fact, we can show that every 2-coloring of K_6 will contain either a gray K_3 subgraph or a black K_3 subgraph using reasoning similar to what we saw in the Party Problem. This implies $R(3,3) \leq 6$. Since we also have $R(3,3) > 5$, we know $R(3,3) = 6$. We see a formal proof that $R(3,3) = 6$ below. We note that $R(3,3) = 6$ was first proved by Greenwood and Gleason in 1955 [10].

Theorem 3. $R(3,3) = 6$.

Proof. First, we will show $R(3,3) > 5$. Consider the 2-coloring of K_5 in Figure 1a. With this coloring, we will not have a gray triangle or a black triangle. Thus, $R(3,3) > 5$. Next, we will show $R(3,3) \leq 6$. Consider a 2-coloring of K_6 and one vertex, say v_1 . By the Pigeonhole Principle, we know that at least 3 vertices, say v_2, v_3 , and v_4 , are connected to v_1 with gray edges or black edges. Without loss of generality, suppose that edges v_1v_2, v_1v_3 , and v_1v_4 are colored gray. If any of the edges v_2v_3, v_2v_4 , or v_3v_4 are colored gray, then we have found a gray K_3 . If none of these edges are colored gray, then they must be colored black. Thus, we have found a black K_3 . So, for any 2-coloring of K_6 , there will always be a gray K_3 subgraph or a black K_3 subgraph. Hence, $R(3,3) \leq 6$. So, since $R(3,3) > 5$ and $R(3,3) \leq 6$, we can conclude that $R(3,3) = 6$.

A general strategy to come up with this number k before proving it is to try different colorings of complete graphs starting with the complete graph of order 2. If you are able to find a gray-black coloring of the graph that gives a gray K_n , or a black K_m , make the order of your graph bigger by 1. Continue this way until you cannot find a gray K_n or a black K_m after trying many different gray-black colorings of the complete graph. You will suppose this is your k and

try to prove it. In the proof of Theorem 3, we see a common technique for computing a Ramsey number. To show $R(n,m) = k$, we will show k is both an upper bound and a lower bound for $R(n,m)$. That is, we will show $R(n,m) > k - 1$ and show $R(n,m) \leq k$. To show k is a lower bound, we often find a counterexample of a gray-black coloring of K_{k-1} that does not contain either a gray K_n or a black K_m . To show k is also an upper bound, we can suppose that every gray-black coloring of K_k does not contain either a gray K_n or a black K_m and reach a contradiction. Since every complete graph of order greater than k will contain K_k , all complete graphs of order k or greater will contain a gray K_n or a black K_m . So, by showing this always happens with K_k , we have shown $R(n,m) \leq k$. We can then conclude that $R(n,m) = k$. The only difficulty that remains is finding an appropriate value for k . While there are several techniques to find this value for k , for small Ramsey numbers like the ones considered in this paper, we can often simply employ trial and error.

The next logical question after finding one Ramsey number is if we can find other Ramsey numbers. Even though these numbers are difficult to find, Ramsey's Theorem states that every classical Ramsey number does, in fact, exist.

Theorem 4 (Ramsey's Theorem for Two Colors [8])

Let $n, m \geq 2$. There exists a least positive integer $R = R(n,m)$ such that every edge-coloring of K_R with the colors gray and black, admits either a gray K_n subgraph or a black K_m subgraph.

This theorem extends to a more general version that states that Ramsey numbers exist even when we use more than two colors. For this paper, we will focus on two colorings. However, even though $R(n,m)$ exists, the values of very few Ramsey numbers are known.

Even though finding Ramsey numbers are difficult, we can find some values and formulas for small values of n and m . We will prove that $R(2,q) = q$ for any $q \geq 2$.

Theorem 5. [4] $R(2,q) = q$ for all $q \geq 2$.

Proof. Let $q \geq 2$. Consider a gray-black edge-coloring of a complete graph of order $q - 1$ where all edges are colored black. Then, we have neither a gray K_2 nor a black K_q . Thus, $R(2,q) > q - 1$.

Consider a gray-black edge-coloring of K_q such that it includes at least one gray edge. Then, we have a complete gray subgraph of order 2. On the other hand,

consider a gray-black coloring that contains no gray edges. Then, all edges must be black and we have a complete black subgraph of order q . Thus, K_q will contain either a gray K_2 or a black K_q . Hence, $R(2,q) \leq q$.

Thus, since $R(2,q) > q - 1$ and $R(2,q) \leq q$, we conclude $R(2,q) = q$ for all $q \geq 2$.

$n \backslash m$	3	4	5	6	7	8	9	10
3	6	9	14	18	23	28	36	40-42
4		18	25	36-41	49-61	59-84	73-115	92-149
5			43-48	58-87	80-143	101-216	133-316	149-442
6				102-165	115-298	134-495	183-780	204-1171
7					205-540	217-1031	252-1713	292-2826
8						282-1870	329-3583	343-6090
9							565-6588	581-12677
10								798-23556

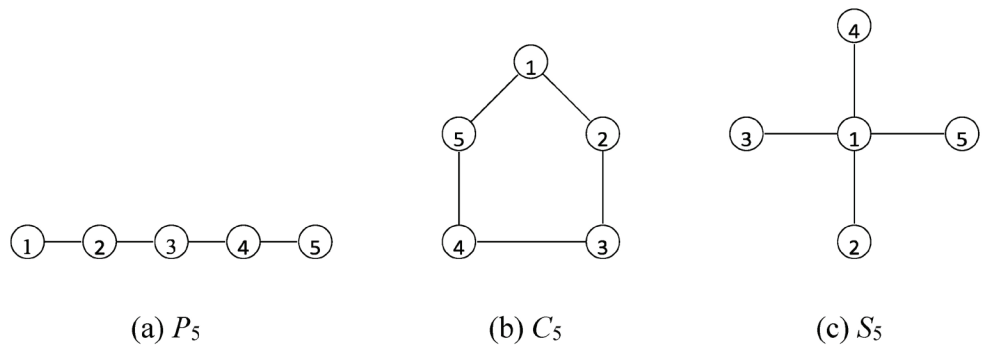
Figure 2: [9] Table of Values and Bounds for $R(n,m)$ for $3 \leq n,m \leq 10$

2.3 Known Ramsey Numbers and Bounds

So far, we have given proofs that showed $R(3,3) = 6$ and $R(2,q) = q$ for all $q \geq 2$. Figure 2 gives a list of the known values and bounds for $R(n,m)$ for $3 \leq n,m \leq 10$. The bottom is not filled out because $R(n,m) = R(m,n)$. By proving $R(n,m)=k$ for some integer k , we are able to prove $R(m,n)=k$ by changing every gray edge to a black edge and every black edge to a gray edge in the same proof. Hence, we know $R(n,m) = R(m,n)$ for any integers n and m .

To illustrate how hard finding Ramsey numbers are, Paul Erdős famously said, “Aliens invade the earth and threaten to obliterate it in a year’s time unless human beings can find the Ramsey number for gray five and black five. We could marshal the world’s best minds and fastest computers, and within a year we could probably calculate the value.

If the aliens demanded the Ramsey number for gray six and black six, however, we would have no choice but to launch a preemptive attack” [6].



3 Modified Ramsey Numbers for Star Graphs

As we have seen, classical Ramsey numbers are extremely difficult to find. An interesting change is to look for different types of subgraphs other than complete graphs. We will investigate modified Ramsey numbers involving star graphs.

3.1 Notation

To aid in our understanding of modified Ramsey numbers, we will first look at a few more definitions from Graph theory.

Definition 7. [7] Given two graphs G and H , a modified Ramsey number, denoted $R(G,H)$, is the smallest value of n such that any 2-coloring of the edges of K_n contains either a gray copy of G or a black copy of H .

Figure 3: Path, Cycle, and Star graphs

The classical Ramsey number $R(p, q)$ would in this context be written as $R(K_p, K_q)$.

Definition 8. [7] A path in a graph G is a sequence of distinct vertices v_1, v_2, \dots, v_k such that $v_i v_{i+1} \in E(G)$ for $i = 1, 2, \dots, k - 1$. The path graph P_n is a path on n vertices.

In Figure 3a, we can see P_5 is the path graph on 5 vertices.

Definition 9. [4] If the vertices of a graph G of order $n \geq 3$ can be labeled v_1, v_2, \dots, v_n , so that its edges are $v_1 v_2, v_2 v_3, \dots, v_n v_1$, then G is called a cycle and is denoted C_n .

In Figure 3b, we see a cycle of order 5, denoted C_5 .

Definition 10. [4] A star graph, denoted S_n is a graph with n vertices with one node having degree $n - 1$ and the other $n - 1$ nodes having degree 1.

In Figure 3c, we have S_5 , the star graph of order 5.

We will now look for subgraphs of these graph types instead of complete graphs.

3.2 $R(S_n, S_m)$

The modified Ramsey number $R(S_n, S_m)$ is the smallest integer a such that any 2-coloring of K_a in gray and black contains either a gray S_n or a black S_m . In Figure 4, we can see a few examples of complete graphs with black star subgraphs.

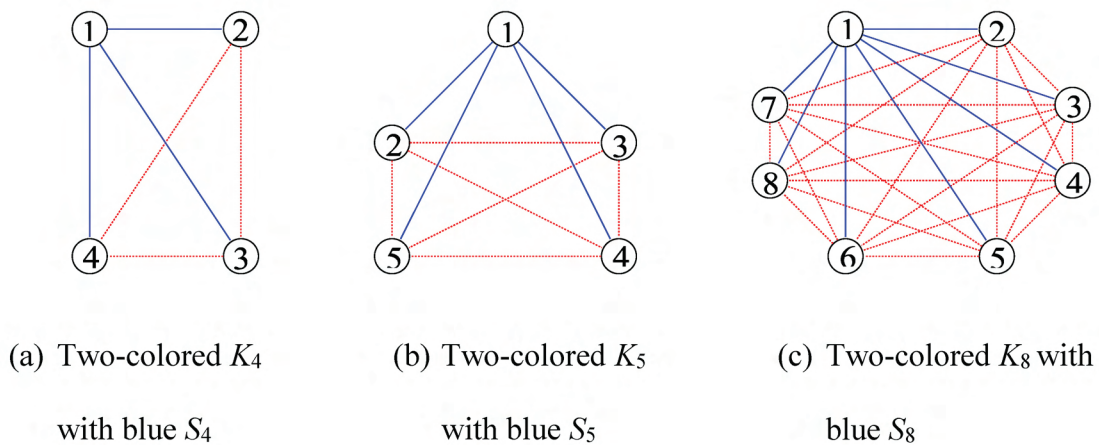


Figure 4: Different 2-edge colorings with star subgraphs

We will first compute a general formula for the modified Ramsey number $R(S_3, S_m)$.

Theorem 6. For $m \geq 2$,

$$R(S_3, S_m) = \begin{cases} m & \text{if } m \text{ is odd} \\ m+1 & \text{if } m \text{ is even} \end{cases}$$

Proof. Suppose $m \geq 2$.

Case 1: m is odd

Suppose we have a complete graph order $m - 1$. Consider a 2-coloring for which every edge of the graph is black, and so, every vertex will be incident to $m - 2$ black edges. Thus, we have found a 2-coloring of K_{m-1} that does not have a gray S_3 or a black S_m . Thus, $R(S_3, S_m) > m - 1$.

Suppose we have a complete graph of order m . Suppose, by means of contradiction, that there is a 2-coloring of K_m that has no gray S_3 subgraph and no black S_m subgraph. Consider one vertex, v_1 . Since there is no gray S_3 subgraph, v_1 must be incident to at most one gray edge. Thus, v_1 will be incident to at least $m - 2$ black edges. Since there is no black S_m subgraph, v_1 must be incident to at most $m - 2$ black edges. Hence, we have found that v_1 must be incident to exactly one gray edge and $m - 2$ black edges. Since

there is no gray S_3 subgraph and no black S_m subgraph, every vertex must be incident to exactly one gray edge and $m - 2$ black edges. Consider the subgraph consisting of all the black edges. Since m is odd, and this subgraph has m vertices of degree $m - 2$, we get a contradiction because we cannot have a graph with an odd number of odd vertices, Corollary 1.1. So at least one vertex will either be incident to 0 gray edges or incident to 2 or more gray edges, ensuring a black S_m subgraph or a gray S_3 subgraph respectively. Thus we have reached a contradiction and so $R(S_3, S_m) \leq m$. Thus, since $R(S_3, S_m) > m - 1$ and $R(S_3, S_m) \leq m$, we have found that $R(S_3, S_m) = m$.

Case 2: m is even.

Suppose we have a complete graph of order m . Color the edges so that each vertex has exactly one incident gray edge. Thus, each vertex is incident to one gray edge, and is incident to $m - 2$ black edges. Therefore, we have found a 2-coloring of K_m that does not have either a gray S_3 or a black S_m . Hence, $R(S_3, S_m) > m$.

Consider the complete graph K_{m+1} . Suppose by means of contradiction that there is a 2-coloring of K_{m+1} that has no gray S_3 subgraph and no black S_m subgraph. Consider one vertex, v_1 . Since there is no

gray S_3 subgraph, v_1 is incident to at most one gray edge. Then, v_1 is incident to at least $m - 1$ black edges. Thus, there is a black S_m , a contradiction. Hence $R(S_3, S_m) \leq m + 1$.

Thus, since $R(S_3, S_m) > m$ and $R(S_3, S_m) \leq m + 1$, we have found that $R(S_3, S_m) = m + 1$.

We have proved a general formula for $R(S_3, S_m)$, so next, we will move on to look at the modified Ramsey number when one graph is S_4 . We will next find a value for $R(S_4, S_m)$.

Theorem 7. For $m \geq 2$, $R(S_4, S_m) = m + 2$.

Proof. Let $m \geq 2$.

Consider a gray-black coloring of K_{m+1} so that the gray subgraph is C_{m+1} . Thus, each vertex is incident to 2 gray edges and $m - 2$ black edges. Therefore, we have found a 2-coloring of K_{m+1} that does not have a gray S_4 or a black S_m , so $R(S_4, S_m) > m + 1$.

Now, suppose by means of contradiction that there is a 2-coloring of K_{m+2} that has no gray S_4 subgraph and has no black S_m subgraph. Consider one vertex v_1 . Since there is no gray S_4 subgraph, v_1 must be incident to at most 2 gray edges. But, that means v_1 will be incident to at least $m - 1$ black edges, which gives a black S_m subgraph. Hence we have reached a contradiction and so, $R(S_4, S_m) \leq m + 2$.

We have shown that $R(S_4, S_m) > m + 1$ and $R(S_4, S_m) \leq m + 2$ and so we have found that $R(S_4, S_m) = m + 2$.

Next, we will compute a general formula for $R(S_5, S_m)$.

Theorem 8. For $m \geq 2$,

$$R(S_5, S_m) = \begin{cases} m + 2 & \text{if } m \text{ is odd} \\ m + 3 & \text{if } m \text{ is even} \end{cases}$$

Proof. Suppose $m \geq 2$.

Case 1: m is odd

Consider a gray-black coloring of K_{m+1} so that the gray subgraph is C_{m+1} . Thus, each vertex is incident to 2 gray edges and $m - 2$ black edges. Therefore, we have found a 2-coloring of K_{m+1} that does not have a gray S_5 or a black S_m , so $R(S_5, S_m) > m + 1$.

Consider the graph K_{m+2} . Suppose by means of contradiction that there is a 2-coloring of K_{m+2} that does not have a gray S_5 subgraph and does not have a black S_m subgraph. Consider one vertex, v_1 . Since there is no gray S_5 subgraph, v_1 is incident to at most 3 gray edges. Thus, v_1 is incident to at least $m - 2$ black edges. But, since there is no black S_m subgraph, v_1 can be incident to at most $m - 2$ black edges. Therefore,

v_1 must be incident to exactly $m - 2$ black edges and exactly 3 gray edges. Since this 2-coloring has no gray S_5 and no black S_m , all vertices must be incident to exactly $m-2$ black edges and exactly 3 gray edges. Consider the gray subgraph. Note that the degree of each vertex in the subgraph is 3. Since m is odd, the gray subgraph has an odd number of odd vertices, which is not possible by Corollary 1.1. Hence we have reached a contradiction and so $R(S_5, S_m) \leq m + 2$.

Thus, since $R(S_5, S_m) > m+1$ and $R(S_5, S_m) \leq m+2$, we have found that $R(S_5, S_m) = m + 2$.

Case 2: m is even

Consider a gray and black coloring of K_{m+2} so that every vertex is incident to 3 gray edges and $m - 2$ black edges. The gray subgraph makes up a 3-regular graph on m vertices and the black subgraph makes up a $(m - 2)$ -regular graph on m vertices. So, by Theorem 2, we are able find this 2-coloring of K_{m+2} . Thus, we have found a 2-coloring of K_{m+2} that does not have a gray S_5 or a black S_m , so, $R(S_5, S_m) > m + 2$.

Now, consider the graph K_{m+3} . Suppose by means of contradiction that there is a 2-coloring of K_{m+3} that does not have a gray S_5 subgraph and does not have a black S_m subgraph. Consider one vertex,

v_1 . Since there is no gray S_5 subgraph, v_1 is incident to at most 3 gray edges. Hence, v_1 is incident to at least $m-1$ black edges. But we have reached a contradiction because this guarantees a black S_m subgraph.

So, $R(S_5, S_m) \leq m + 3$.

Thus, since $R(S_5, S_m) > m+2$ and $R(S_5, S_m) \leq m+3$, we have found that $R(S_5, S_m) = m + 3$.

We have proved three general formulas for modified Ramsey numbers with one of the graphs being fixed. By looking at patterns emerging in these results, we are able to generalize a formula to give us the value for any modified Ramsey number of two star graphs. Now, we will compute the general formula for $R(S_n, S_m)$.

Theorem 9. *If $n, m \geq 2$,*

$$R(S_n, S_m) = \begin{cases} n + m - 3 & \text{if } n \text{ and } m \text{ are both odd} \\ n + m - 2 & \text{if at least one of } n \text{ and } m \text{ is even} \end{cases}$$

Proof. Let $n, m \geq 2$.

Case 1: n and m are both odd

Consider a gray-black coloring of K_{n+m-4} so that every vertex is incident to $n - 2$ gray edges and $m - 3$ black edges. Since n and m are both odd, we have

that $n + m - 4$ is even. So, the gray subgraph is a $(n - 2)$ -regular graph on an even number of vertices, and the black subgraph is a $(m - 3)$ -regular graph on an even number of vertices. So, by Theorem 2, we are able to find this 2-coloring of K_{n+m-4} . Hence, we have found a 2-coloring of K_{n+m-4} that does not have a gray S_n subgraph or a black S_m subgraph, so, $R(S_n, S_m) > m + n - 4$.

Consider the graph K_{n+m-3} . Suppose by means of contradiction that there is a 2-coloring of K_{n+m-3} that does not have a gray S_n subgraph and does not have a black S_m subgraph. Consider one vertex, v_1 . Since there is no gray S_n subgraph, v_1 is incident to at most $n - 2$ gray edges, and thus, at least $m - 2$ black edges. Since there is no black S_m subgraph, v_1 must be incident to at most $m - 2$ black edges, and at least $n - 2$ gray edges. Thus, to have neither a gray S_n nor a black S_m , v_1 must be incident to exactly $n - 2$ gray edges and $m - 2$ black edges. Similarly, all of the vertices must be incident to the same amount of gray and black edges to avoid having a gray S_n or a black S_m . Consider the gray subgraph. Note that the degree of each vertex in the subgraph is $n - 2$, which is an odd number since n is an odd number. The number of vertices in this subgraph is $n + m - 3$ which is also odd since n and

m are both odd. But, we have reached a contradiction because we cannot have a graph with an odd number of odd vertices by Corollary 1.1. Hence, $R(S_n, S_m) \leq m + n - 3$.

Thus, when n and m are both odd, $R(S_n, S_m) = m + n - 3$.

Case 2: At least one of n and m is even

Consider a gray and black coloring of K_{n+m-3} so that every vertex is incident to $n - 2$ gray edges and $m - 2$ black edges. If exactly one of n and m is even, then $n + m - 3$ is even. So, the gray subgraph is a $(n - 2)$ -regular graph on an even number of vertices and the black subgraph is a $(m - 2)$ -regular graph on an even number of vertices. If both n and m are even, then $n - 2$ and $m - 2$ are even. So, the gray subgraph is a $(n - 2)$ -regular graph on $n + m - 3$ vertices and the black subgraph is a $(m - 2)$ -regular graph on $n + m - 3$ vertices. Thus, by Theorem 2, we are able to find this 2-coloring of K_{n+m-3} . Hence, we have found a 2-coloring of K_{n+m-3} that does not have a gray S_n subgraph or a black S_m subgraph, so $R(S_n, S_m) > m + n - 3$.

Consider a 2-coloring of the graph K_{n+m-2} and one vertex, say v_1 . Suppose v_1 is incident to $(n-1)$ or more gray edges. Then, we have a gray S_n . Now

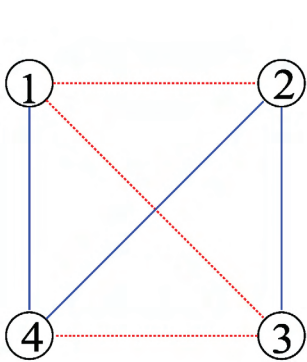
suppose v_1 is incident to $(n-2)$ or fewer gray edges. Then, v_1 will be incident to $m + n - 3 - (n - 2) = m - 1$ or more black edges. Then we have a black S_m . Therefore, every 2-coloring of a complete graph of order $m + n - 2$ will have either a gray S_n or a black S_m .

Thus, we have shown when at least one of n and m is even, $R(S_n, S_m) = m+n-2$.

We have now proved a general formula to find the modified Ramsey number for two star graphs of any order.

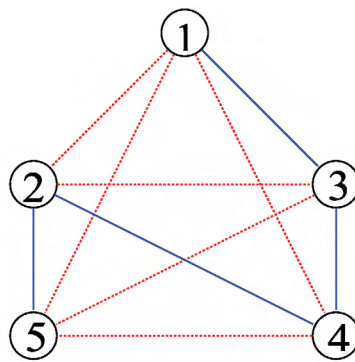
3.3 $R(S_n, P_m)$

We have explored classical Ramsey numbers $R(K_n, K_m)$ and the modified Ramsey numbers for two star graphs, $R(S_n, S_m)$. These were two examples of Ramsey numbers where we were looking for the same type of subgraph. We will now explore the use of two different types of graphs - the star graph and the path. The modified Ramsey number $R(S_n, P_m)$ is the smallest integer a such that any 2-coloring of K_a in gray and black contains either a gray S_n or a black P_m . In Figure 5, we see a few examples of complete graphs with



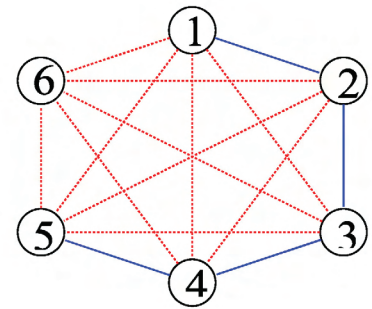
(a) Star and Path

subgraphs in K_4



(b) Star and Path

subgraphs in K_5



(c) Star and Path

subgraphs in K_6

Figure 5: Star and Path Subgraphs

gray star subgraphs and black path subgraphs.

In Figure 5, graph (a) contains a gray S_3 and a black P_4 . In graph (b), we can find a gray S_4 and a black P_5 . Also, graph (c) contains a gray S_5 and a black P_5 .

We will now look at proofs for the values of a few modified Ramsey with a star subgraph and a path subgraph.

Theorem 10. For $n \geq 2$, $R(S_n, P_2) = n$.

Proof. Let $n \geq 2$.

Suppose we have a complete graph of order $n - 1$ with every edge colored gray. Then we have found a complete graph of order $n-1$ that does not contain a gray S_n or a black P_2 and so, $R(S_n, P_2) > n - 1$.

Suppose we have a complete graph of order n . Suppose, by means of contradiction, that K_n has no gray S_n subgraph and no black P_2 subgraph. Consider one vertex, say v_1 . Since there is no gray S_n subgraph, v_1 must be incident to at most $n - 2$ gray edges. Since there is no black P_2 subgraph, we know v_1 must be incident to 0 black edges. But since v_1 is incident to $n - 1$ edges, we have reached a contradiction with v_1 being incident to at most $n - 2$ gray edges and no black edges. Hence, $R(S_n, P_2) \leq n$.

Thus, since $R(S_n, P_2) > n - 1$ and $R(S_n, P_2) \leq n$, we have found that $R(S_n, P_2) = n$.

By the definition of a star graph and a path graph, we have that S_2 is isomorphic to P_2 . Thus, we should see that $R(S_n, P_2) = R(S_n, S_2)$, which we can confirm using Theorem 9.

Next, we will show that $R(S_3, P_3) = 3$.

Theorem 11. $R(S_3, P_3) = 3$.

Proof. Suppose we have a complete graph of order 2 with all edges colored gray. Thus, we have found a complete graph of order 2 that does not contain a gray S_3 or a black P_3 and so, $R(S_3, P_3) > 2$.

Next, we will show $R(S_3, P_3) \leq 3$. Suppose we have a complete graph of order 3. If we color all edges gray or all edges black, then, we have a gray S_3 or a black P_3 respectively. If we color one edge gray and two edges black, then, we have a black P_3 . If we color one edge black and two edges gray, then, we have found a gray S_3 . Since those are all of the different ways to use two colors to color K_3 , we have found that $R(S_3, P_3) \leq 3$.

Thus, since $R(S_3, P_3) > 2$ and $R(S_3, P_3) \leq 3$, we have found that $R(S_3, P_3) = 3$.

Since we have that S_3 is isomorphic to P_3 , we

should see that $R(S_3, P_3) = R(S_3, S_3)$, which we can confirm using Theorem 9.

We will now show that $R(S_4, P_4) = 5$.

Theorem 12. $R(S_4, P_4) = 5$.

Proof. Consider the complete graph of order 4 in Figure 6.

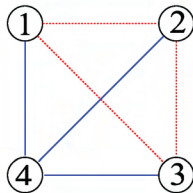


Figure 6: Red-blue coloring of K_4

Thus, we have found a 2-coloring of K_4 such that there is no gray S_4 and no black P_4 . Hence, $R(S_4, P_4) > 4$.

Suppose we have a complete graph of order 5. Suppose by means of contradiction that there is a gray-black coloring of K_5 that does not contain a gray S_4 or a black P_4 . Since this 2-coloring contains no gray S_4 , each vertex is incident to at most 2 gray edges. Consider a vertex v_1 .

Case 1: Suppose v_1 is incident to two gray edges. Thus, v_1 is incident to exactly two black

edges. Without loss of generality, assume v_2 and v_3 are adjacent to v_1 with a black edge. If either of these vertices are adjacent to v_4 or v_5 with a black edge, then we have a black P_4 . Thus, all of the edges incident to v_2 and v_3 , besides v_2v_3 , must be colored gray. Now, if we look at either of the remaining two vertices, say v_4 , we will see v_4 is connected to v_1 , v_2 , and v_3 with gray edges. Thus we have found a gray S_4 .

Case 2: Suppose v_1 is incident to one gray edge. Thus, v_1 is incident to exactly three black edges. Without loss of generality, assume v_2 , v_3 , and v_4 are adjacent to v_1 with a black edge. If any of these vertices are adjacent to v_5 with a black edge, then we have a black P_4 . Thus, all edges incident to v_5 must be gray, which gives us a gray S_4 .

Case 3: Suppose v_1 is incident to no gray edges. Thus, v_1 is incident to exactly four black edges. Let's look at the four vertices, say v_2 , v_3 , v_4 , and v_5 , that are connected to v_1 with a black edge. Consider the edges between v_2 , v_3 , v_4 , and v_5 , and suppose at least one of these edges is colored black. Without loss of generality, suppose v_2v_3 is a black edge. Then, $v_4v_1v_2v_3$ is a black P_4 . Thus, all edges incident to these four vertices must be colored gray. Now, v_2 is incident to three gray edges which gives a gray S_4 .

So, we have reached a contradiction. Hence, $R(S_4, P_4) \leq 5$.

Thus, since $R(S_4, P_4) > 4$ and $R(S_4, P_4) \leq 5$, we have that $R(S_4, P_4) = 5$.

We need other techniques to prove modified Ramsey numbers for larger star and path graphs, so we will state no general formula right now.

4 Conclusion

In this paper, we have shown the following results.

1. $R(S_n, S_m) = \begin{cases} n + m - 3 & \text{if } n \text{ and } m \text{ are both odd} \\ n + m - 2 & \text{if at least one of } n \text{ and } m \text{ is even} \end{cases}$
2. $R(S_n, P_2) = n$
3. $R(S_3, P_3) = 3$
4. $R(S_4, P_4) = 5$

For these results, we used the same general techniques used in computing classical Ramsey numbers. To prove a Ramsey number $R(G, H) = k$, for some graphs G, H and for some number k , we first show that the Ramsey number is greater than $k - 1$, and then show $R(G, H)$ is less than or equal to k . We show $R(G, H) > k - 1$ by finding a complete graph of order $k - 1$ that does not contain either a gray G or a black H . Next, we show $R(G, H) \leq k$ by contradiction

or by checking every coloring. However, the proofs get more difficult as the subgraphs change and grow in size and order which often cause them to need different proof techniques. Modified Ramsey numbers are a natural progression from classical Ramsey research and these results will add to the growing literature and research of Ramsey theory.

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About the Author

Meaghan Mahoney graduated in May 2019 with a major in Pure Mathematics and a minor in Statistics. Her research was completed in the Spring 2019 semester, under the mentorship of Dr. Shannon Lockard (Mathematics) and funded by a Semester Project Grant awarded by the Office of Undergraduate Research. This research was presented at the 2019 Student Art and Research Symposium (StARS). Meaghan is pursuing a Ph.D. in Pure Mathematics at the University of New Hampshire and hopes to one day become a Mathematics professor.

Unequal Sex Education: The Bible Belt vs. New England

Nicole Mazzeo

Abstract

The Bible Belt¹ in the Southern United States is known for its conservative values, which are largely influenced by the popularity of evangelical Christianity in the region. When looking at sex education, policymakers in the area tend to prefer abstinence-only-until-marriage (AOUM) education, if anything, to be implemented in schools (Guttmacher Institute 2019). In this paper, I will use data on the sexual health outcomes in the Bible Belt, as compared to the Northeast, to demonstrate that the lack of comprehensive sex education — and the popularity of abstinence-only education — contributes to inequality in our country.

Personal Values or Human Rights Issue?

Whether comprehensive sex education should be available in schools is often seen as a matter of personal values and belief systems. Critics of comprehensive sex education argue that the sensitive topic of sexuality should be left to parents and caregivers to address in a way that reflects their family's values (Jackson 2013). In the Bible Belt, these values often stem from conservative

Protestantism, which deems non-marital sex a sin (though it should be noted that many people living in the region do not share these values). Proponents of abstinence-only education claim that it will delay sexual behavior until later in life and reduce the number of partners students have, which will lead to lower rates of unintended pregnancy and sexually transmitted infections (STIs) (Bleakley, Hennessy and Fishbein 2006). It is true that successfully refraining from sexual activity is the most certain way to avoid STIs and accidental pregnancy, which is a strong argument in favor of encouraging abstinence among youth. However, many people find abstinence hard to implement, and it severely limits options for sexual expression and intimacy.

While some see sex education as a matter of personal values, others see it as a human rights issue. According to the United Nations Population Fund (the UN's sexual and reproductive health agency, also known as UNFPA), "comprehensive sexuality education empowers young people to know and demand their rights." UNFPA argues that access to information about sexual health can have a "cascading effect" on human rights (UNFPA 2016). For instance, accidental pregnancy in adolescence can cause girls to drop out of school, preventing them from accessing

their right to an education. Also, a lack of information about gender equality can perpetuate gender-based discrimination and abuse. UNFPA suggests that a lack of access to comprehensive sex education is at odds with the human rights of education and health as they are stated in various international agreements, including the Convention on the Rights of the Child and the Programme of Action of the 1994 International Conference on Population and Development (UNFPA 2016).

The majority of Americans (73%) and health professionals support comprehensive sex education (Santelli et al. 2017). Even in the Bible Belt, public support of comprehensive sex education is high. In North Carolina, 72% of parents support birth control education in schools. In South Carolina, 90% of residents support comprehensive sex education in public schools (SIECUS, 2018). In Texas, 80% of voters support teaching about contraception in public schools (Tortolero et al. 2011). However, policymakers do not always act in favor of public opinion on the issue.

Abstinence-Only Education: Goals and Tactics

Abstinence-only education is one of the main types of sex education currently being implemented in the United States. In 2017, one third of government

spending on teen sexual health education went to abstinence-only programs, totaling around \$90 million (Kaiser Family Foundation 2018).

According to the U.S. Department of Health and Human Services, the main goal of abstinence-only education is to teach students to abstain from sexual activity outside of marriage. Abstinence outside of marriage is promoted as a goal in and of itself, as opposed to being solely a means to achieve desired sexual health and wellness outcomes.

Abstinence-only programs tend to focus on the possible negative consequences of non-marital sex and have faced criticism for their use of scare tactics. Examples include showing gory medical photos of bad cases of STIs, as well as exaggerating the risk of pregnancy from protected sexual activity², and downplaying the effectiveness of contraceptives in preventing pregnancy and STI transmission.

It is not uncommon for abstinence-only teachers to use shame as a tool for discouraging non-marital sexual activity. One classic example of this that has been used in abstinence-only classes across the nation is the “chewed gum” metaphor: The teacher asks two students to come to the front of the class and gives one of them gum to chew. The teacher then instructs the gum-chewing student to take the gum out from their mouth and offer it to the other student

to chew. Of course, the second student is expected to refuse the gum, out of disgust. The teacher explains that this is what having premarital sex is like – you become undesirable like chewed-up gum, and you have nothing of value to offer to your eventual husband (these messages are generally directed at girl students, and heterosexuality is assumed) (Oliver 2015). Other popular metaphors used in abstinence-only classrooms include the used piece of Scotch tape (gets less sticky), and the old sneakers (smelly), both of which give the same message: girls and women who have sex with more than one person throughout their lives are dirty and undesirable (Oliver 2015).

The use of shame tactics in discouraging sexual exploration may have negative effects on individuals' abilities to enjoy sexual expression later in life. Sexual shame may also prevent individuals from prioritizing their own preferences and desires in sexual interactions, which can increase their vulnerability to sexual coercion and assault (Messman-Moore et al. 2008).

Abstinence Education and Religion

Religion plays a large role in the promotion of abstinence education and is often used as an argument for discouraging non-marital sex. Whether religiosity is effective at preventing young people from engaging

in sexual activities is highly debated. In the US, approximately 12% of girls and young women make a vow to abstain from sex until marriage (Paik et al. 2016). One study found that young women who pledged to remain abstinent until marriage (often on the basis of religious convictions) were two-thirds less likely to become pregnant before age 18 (Rector et al. 2004). Another study found that young adults who made a virginity vow in adolescence were 25% less likely to contract an STI (Rector and Johnson 2005). It is possible, though, that young people who are less likely to become sexually active in their teen years are more likely to make the pledge in the first place, which would mean that the encouragement to take a vow of abstinence may not have had an impact on their sexual health outcomes.

Research on the effectiveness of abstinence vows gives mixed results. A 2016 study found that adolescent girls who took virginity pledges and then became sexually active were at an increased risk of contracting HPV or becoming pregnant, compared to sexually active girls who did not pledge (Paik et al. 2016). This may be explained by the finding that those who make and break a virginity pledge are less likely to use contraception when they first have intercourse (Bearman and Brückner 2001). Additionally, a 2017

study from *The Journal of Sex Research* found that highly religious college students reported fewer strategies for reducing their risk of accidental pregnancy and STI transmission (Anders et al. 2017).

Comprehensive Sex Education: Goals and Tactics

The goal of abstinence-only education to reduce non-marital sexual activity can be contrasted with common goals of comprehensive sex education programs, which more directly relate to public health. These programs tend to include priorities such as: to educate students about methods for preventing unintended pregnancy and STI transmission, to equip students with knowledge about all their reproductive health options, and to give students space to define their individual values around sex, as well as to identify and understand the values of their parents and communities (Bridges and Hauser 2014). In other words, their goals tend to focus on universally agreed upon positive public health outcomes, like the reduction of unintended pregnancies and STIs, rather than morality-based control over young people's sexual behaviors. Proponents of comprehensive sex education generally avoid making moral judgments about non-marital sex in their teachings, other than that it "should avoid risk and be non-exploitative" (Rom 2011, p. 2).

Sex Education Policy in the Bible Belt

As shown in Table 1, while five of the eight Bible Belt states mandate sex education (though, of these, one only mandates sex education if the pregnancy rate for teen girls ages 15-17 is higher than 19.5%), only one requires that the information taught be medically accurate (Guttmacher Institute 2019). None of the eight Bible Belt states require that their sex education programs be unbiased (Guttmacher Institute 2019). Also, none of these states ban sex education teachers from promoting religion in their lessons (Guttmacher Institute 2019). In Mississippi, localities need to seek approval from the state department in order to include information on contraception or STIs in their lessons (Guttmacher Institute 2019). Plus, only four of the eight Bible Belt states mandate condom information be included in HIV education, despite the fact that condoms are, by far, the most effective option for lowering the rate of HIV transmission on a societal level (since abstinence is often not successfully carried out) (Guttmacher Institute 2019).

Table 1

Sex Education Policy in the Bible Belt

	AL	GA	MS	NC	SC	TN	TX	VA
Sex Education Mandated		X	X	X	X	~*		
Must Be Medically Accurate				X				
Cannot Promote Religion								
Abstinence Info	Stress	Stress	Stress	Stress	Stress	Stress	Stress	Cover
Importance of Sex Only Within Marriage	X	X	X	X	X	X	X	X
Sexual Orientation Info	Negative				Negative		Negative	
Condom Info Required in HIV Education	X			X			X	X

* Sex education is required if the pregnancy rate for 15-17 teen women is at least 19.5 or higher.

Note. Table adapted from Guttmacher Institute, Sex and HIV Education: State Laws and Policies, as of April 1, 2019.

Sex Education in the Bible Belt vs. New England

The Bible Belt is thought of as being more conservative than most other areas in the US, but does it really have a more conservative approach to sex education? To give a clearer picture of whether the Bible Belt's sex education is representative of the US as a whole, it may be helpful to look at some data from New England³, an area with a reputation for its liberal politics.

Sex Education Policy in New England

In terms of policy, New England surprisingly appears to be similar to the Bible Belt (see Table 2). Of the six New England states, only three of them mandate that sex education be taught in schools, and only two mandate that it be medically accurate. However, there are a few noteworthy differences. First, all eight of the Bible Belt states require that sex education classes promote marriage, while none of the New England states have this requirement (SIECUS 2018). Also, only three of the fifty US states require that exclusively negative information be shared about sexual orientation, and all three of those are Bible Belt states. In contrast, all six New England states have laws that protect lesbian, gay, bisexual, and transgender (LGBT) people from discrimination, while no Bible Belt states have these laws (Movement

Advancement Project 2019).

Despite the unexpectedly similar policies, looking at sexual health outcomes in the Bible Belt versus New England shows some clear differences. Bible Belt states have some of the highest rates of sexually transmitted infections and teen pregnancy in the country, and they are consistently higher than New England's rates (see Figures 1 and 2). Are the (somewhat underwhelming) differences in state policies enough to account for these considerable differences in sexual health outcomes?

Looking at state policies for sex education is helpful to understanding the state of sex education, but it is equally important to look at what is actually being implemented. This is where the differences between sex education in the Bible Belt versus New England start to become more striking, which may help to explain the differences in sexual health outcomes.

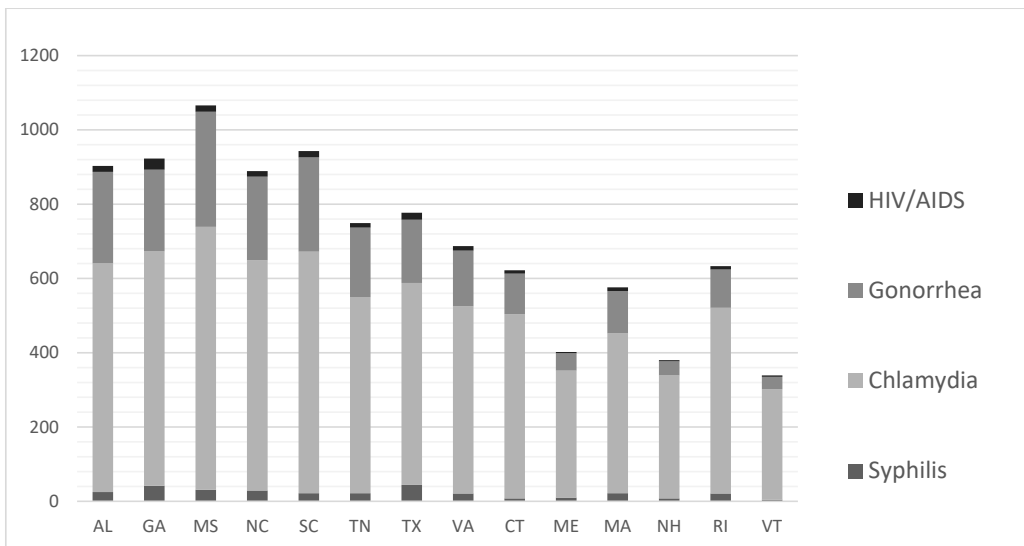
Table 2*Sex Education Policy in New England*

	CT	ME	MA	NH	RI	VT
Sex Education Mandated		X		X	X	X
Must Be Medically Accurate		X			X	
Cannot Promote Religion						
Abstinence Info	Cover	Stress		Cover	Stress	Cover
Importance of Sex Only Within Marriage						
Sexual Orientation Info	Inclusive		Inclusive		Inclusive	
Condom Info Required in HIV Education		X			X	X

Note: Table adapted from Guttmacher Institute, Sex and HIV Education: State Laws and Policies, as of April 1, 2019.

Figure 1.
STI Rates: Bible Belt & New England

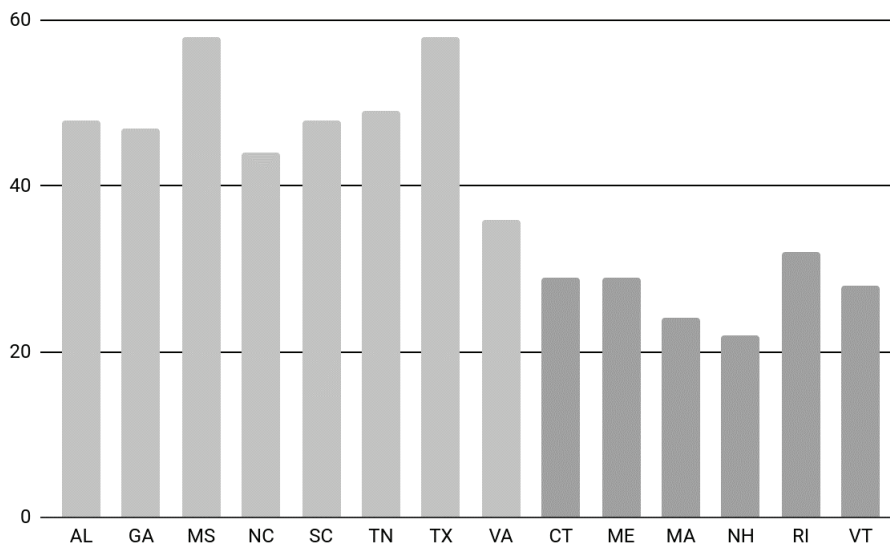
Rate per 100,000 Population



Data from The Centers for Disease Control and Prevention, Sexually Transmitted Disease Surveillance, 2017.

Figure 2
Teen Pregnancy Rates: Bible Belt & New England

Number of pregnancies per 1,000 females ages 15-19



Note. Data from Guttmacher Institute Data Center (2013).

Contraception Education: The Bible Belt and New England

Despite their similar policies, Bible Belt states implement comprehensive sex education far less widely than New England states (see Figure 3). The average percentage of schools that teach students about condoms in grades 9, 10, 11, or 12 is roughly 50% in the Bible Belt, as opposed to roughly 83% in New England. Additionally, this trend is the case across almost all of the sexual health topics that SIECUS measured, including information about other contraceptives, preventative care for sexual and reproductive health, sexual orientation, gender roles, gender identity, and gender expression, all of which were taught significantly more widely in New England schools (SIECUS 2018). This trend was not true for the topics of “benefits of abstinence” and healthy relationships, which were taught at about the same rate in both regions.

Unequal Access Means Unequal Rights

The data suggests that unequal access to sexual health information creates unequal health and wellness outcomes. Negative health and wellness outcomes can limit individuals’ opportunities to work, get an education, and pursue their interests. Health issues can also come with large financial costs, which contribute

to poverty and debt. Furthermore, a lack of sex education prevents individuals from making informed decisions about their bodies.

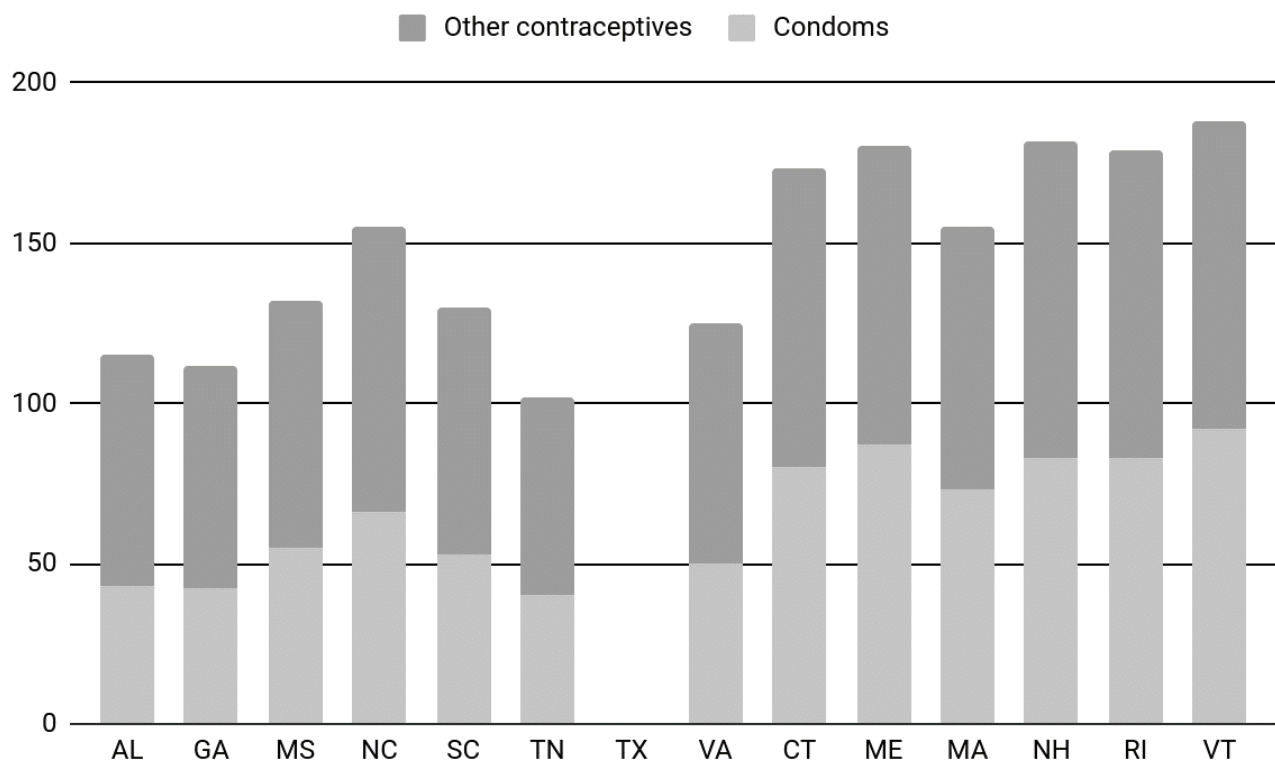
In addition to sexual health education, the prevalence of sexual consent education in a region can also impact wellness outcomes. Sexual assault is, unfortunately, very common in our country — 43.6% of women and 24.8% of men in the US report experiencing sexual assault in their lifetime (CDC 2015). It is encouraging to note, though, that young men who are informed about the definition of consent for sex (e.g., “must be fully conscious and must feel free to act”) are less likely to perpetrate sexual assault (Salazar et al. 2018). Since knowledge of sexual consent is shown to be an effective protecting factor against perpetrating sexual assault, there is a strong argument for including sexual consent education in schools.

Additionally, the negative representation of homosexuality in Bible Belt sex education programs may contribute to homophobia, discrimination, and negative mental health outcomes for homosexuals. Interviews with homosexuals in the Bible Belt suggest that the prevalence of negative beliefs about homosexuality contribute to a variety of personal issues, including depression, low self-worth, and fear

Figure 3

Contraception Education: The Bible Belt & New England

Percent of schools that reported teaching about contraceptives in grades 9, 10, 11, or 12.



Note: Data from SIECUS, State Profiles, Fiscal Year 2018. Information is self-reported by schools and may have a bias toward more positive policies and practices. Texas did not report this information to the CDC.

of going to hell (Barton 2010).

In addition to failing to provide sufficient sex education, Bible Belt states also tend to put stricter restrictions on abortions. These restrictions prevent women — especially poor women and women of color — from being able to choose when and whether to have children, as the barriers to having an abortion are difficult for many women to navigate (Castle 2011). These state level restrictions create unequal reproductive rights among American women, depending on where they reside.

Conclusion

The reality is that almost all Americans have premarital sex (roughly 95% by age 44) (Finer 2007). Increasing access to comprehensive sex education, regardless of the marital status of students, would likely improve sexual health outcomes on a large scale (Finer 2007). Withholding this information interferes with individuals' abilities to make choices that promote their well-being.

Notes

1. The Bible Belt is generally considered to be the cluster of states in the southern United States where conservative evangelical Protestantism is, by far, the prevalent belief system of residents. This area includes

(but is not necessarily limited to) Alabama, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia.

2. The use of exaggeration and scare tactics in sex education programs was famously parodied in the 2004 teen comedy *Mean Girls* (dir. Mark Waters, 2004), which features a scene in which the main characters' sex education teacher, Coach Carr, warns the class, "Don't have sex, because you will get pregnant and die! Don't have sex in the missionary position, don't have sex standing up, just don't do it, OK, promise?" This use of "promise?" pokes fun at the ineffectiveness of abstinence-only programs and "promise rings," which many evangelical Christian teens wear as a way of showing their commitment to abstinence from premarital sex.

3. New England consists of six states: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont.

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About the Author

Nicole Mazzeo is a Sociology major who has been interested in sexuality education for several years. She designs alternative sex-education materials that focus

on consent, pleasure, and accepting sexual diversity. Both Dr. Megan Murphy (Sociology) and Dr. Colby King (Sociology) contributed to this research paper as mentors. Nicole hopes her work in the field of sex education will contribute to a cultural shift toward sex-positivity and consent.

Transgender health: A social justice-based education

project

Riley McGrath

Often, personal experience brings inspiration for a project, paper, or art piece. My experience as a transgender man and my education and advocacy work gave me the idea to contribute to the education of healthcare providers regarding the needs of the transgender community. Because of the fear of coming out and the fact that I aged out of pediatric care, I did not have a primary care physician for two years. I was afraid to go to a new medical practice because they would ask about my gender, assumingly in a way that would not be sensitive which would make me uncomfortable and dysphoric. As a person who identifies as a minority, this meant I didn't have access to preventative healthcare, which could have led to significant ignored health concerns. I always advocate for representation in the work that I do and being a trans person working on trans health education makes me proud that I am able to give back to my community.

Turning to scientific literature, we found that there is a significant lack of research on transgender health and the transgender community in general

(Hoffkling, Obedin-Maliver, & Sevelius, 2017; Obedin-Maliver & Makadon, 2015). The lack of research from providers leads them to have a lack of education as well as cultural sensitivity, causing a significant barrier in client-to-provider relationships when the client is transgender. Therefore, the ultimate goal of this project is to provide a research-informed educational resource pamphlet for health practitioners to increase the quality of care for the transgender community's health issues.

Because of barriers including stigma, discrimination, transphobia, and lack of support from family, transgender people often fear coming out, especially in healthcare settings when members of the transgender community are often treated poorly (Hoffkling et al., 2017). Stigma and discrimination often make it difficult for transgender men to succeed, and it disempowers the transgender community by producing barriers to opportunity. As I acknowledged above, it also keeps transgender people from disclosing their identity, which is a potential barrier in a relationship between transgender people and their primary care physician and the ability to receive adequate, comprehensive care. Overall, stigma, discrimination and gender dysphoria in medical settings can lead to healthcare professionals having

a lack of access to research and, hence, education on transgender issues. There is a gap between what is taught in health professional schools and the needs of transgender individuals. This can lead to lack of preparedness for providing quality care and can delay or deny someone care. Unpreparedness can be seen throughout the process of care that is required for someone making a transition from female to male. It has been observed in the process of aiding a transgender man with gender affirming care, hormone replacement therapy, gender reassignment surgery, and even primary care (Obedin-Maliver & Makadon, 2015).

This project was created to address the gap in the literature, the needs of transgender individuals, and the lack of training in healthcare in order to provide educational resources to healthcare professionals. This project had multiple facets that involved two phases. The first phase was empirical data collection with transgender individuals regarding their needs from healthcare providers and collecting perceptions from healthcare professionals. This data was analyzed for common themes. The second phase involved using these themes to create an informative pamphlet for healthcare professionals regarding the need of their transgender clients.

Method

In order to ground advice for health care practitioners in data, we created a qualitative interview project to gather information about transgender clients' experiences and concerns.

Participants

We conducted interviews with five members of the transgender community and two physicians that have experience working with transgender clients and the LGBT community broadly. Participants were recruited via flyers, word of mouth, and snowball sampling. Informed consent was obtained and demographic surveys asking for participants' background information were provided at the same time. Participants' ages ranged between 19 and 35 with a mean of 25.43 years. Participants also identified with a variety of gender identities. One participant identifies as agender, three as gender queer, two as trans men, and one cisgender. Race, however, was less diverse. Four participants stated that they are white, one was Hispanic/latina, and one Asian.

Data collection & procedure

Participants were interviewed for approximately one hour. Interview questions for the transgender participants were grouped into four categories:

medical/intake forms, relationship with primary care physicians, knowledgeability of primary care physician, and overall health experience. An example interview question was, “What barriers are there for you to disclose your identity to your primary care physician? What will make you feel comfortable enough to disclose your identity?” For the providers, interview questions were also grouped into four categories: experience with the transgender population, education level on transgender community, specific experiences with transgender clients, and other. An example interview question was, “If a client brings up a need for a referral, are you able to refer them to a culturally sensitive source?” Two interviews were conducted in the psychology research laboratory on campus at Bridgewater State University, two on site at providers’ facilities, and one was conducted remotely.

Data analysis

Following the interviews, the audio recordings were transcribed using Express Scribe transcription software. Interviews were coded using thematic analysis (Braun & Clarke, 2006). First, we read through the transcripts and noted important overarching ideas. Then, we coded each transcript,

line by line with short descriptions of the content of the participants’ statements. Codes that were similar in their thematic content were combined, and all of these coded passages were transferred into a separate document. Quotes were then categorized and narrowed down by discussing, describing, and developing them into broader themes. Three common themes were found. Following creating the common themes, quotes were separated based on whether they were stated by transgender participants or providers.

Results

The first common theme is fear or discomfort. Fear or discomfort is experienced among many transgender people in healthcare settings and is often mentioned as a reason why some members of the transgender community may avoid seeing their doctor regularly or disclosing their identity in healthcare settings. Fear or discomfort can be characterized as experiences of gender dysphoria and discomfort or fear of coming out. Participants stated that they frequently experience discomfort when being referred to using their legal name, being asked questions about their reproductive health, and with physicians that are not supportive of their identities. For example, a participant (18 year old gender queer trans man) said, “I was like, he/him please and then they came back in and looked like they

didn't believe me and then they just kept being like, she/her and I didn't feel comfortable enough to correct them because I didn't think it was gonna last long and it did last long because of the whole bloodwork thing." This quote was categorized in the fear or discomfort category and discusses an uncomfortable experience a participant had when their provider would not use the correct pronouns. It demonstrates that even when a participant advocated for themselves and tells a provider their gender pronouns, they can experience lack of support, ignorance, misgendering, and transphobia. This participant found the courage to tell their provider their preferred pronouns and the provider did not take that opportunity to be accepting, become educated, or improve the provider and client relationship.

The second theme is lack of training, education and inclusion. Lack of training, education, and lack of inclusion is a crucial part of understanding what (and also why) knowledge is missing for healthcare providers as well as what transgender people are lacking from their healthcare providers. Transgender participants perceive their physicians' level of inclusion as lacking or poor via medical forms and in conversations. Providers may misgender their clients or even continue to use the wrong pronouns even

if they ask a client's preferred name. The following quote was categorized into this theme because the participant (24-year-old agender person) talks about the lack of education from providers and how that made them avoid coming out: "Or in a lot of cases people didn't know the difference between sexual orientation and gender identity. And then after I turned 18 and started visiting a physician, I still didn't come out to him partly because I guess I still had that sense feeling of unsafe of expressiveness." A common finding among the transgender participants was fear of coming out, which went hand in hand with lack of education. Because transgender patients go into a healthcare facility with a new provider not knowing how inclusive, accepting, or supportive their provider is, members of the transgender community often delay coming out, only come out when necessary, or will avoid coming out altogether. This can potentially lead a transgender patient to avoid discussing transition related needs with their providers and leads to a lack of gender affirming and adequate care.

Healthcare providers acknowledge their level of inclusion or the tools they use to be inclusive as well as discussing their level of training, the availability of training, and past work in inclusivity. The two healthcare providers interviewed mentioned the lack

of training available and wish for more. When their own medical facilities don't provide inclusive forms, providers in this sample turned to creating their own. For example, one participant (35 year old gender queer physician) said, "I do my own intake form just because I generally don't get the information I need from the system wide one." This quote was coded into the lack of training, education, and inclusion theme since the provider describes using their own intake forms because the ones provided to them are not inclusive enough.

The third theme is progressiveness and ideas for the future. Progressiveness refers to health facilities' policies and procedures used to care for the transgender community, as well as a transgender person's observation of their health organization's progressiveness. Progressiveness is an important part in understanding what policies are put in place (or lacking) to ensure equity in care. The opportunity to change or propose future policies are included in this category. Both healthcare providers and transgender participants had suggestions for future policies. Healthcare providers had a desire for better policies and participants had ideas for what providers can do to be more sensitive and inclusive towards the health

needs of transgender individuals. One of the suggested policy changes from a provider was to create a better process for writing letters to approve gender affirming surgeries. For example, a provider (35 year old genderqueer provider) said, "It's not a very good model to have a random psychologist or social worker write letters. It's also putting that person in a position of power in assessing. The new guidelines are better than the old ones and I guess they aren't that new anymore but there's a lot of improvement to be had." One of the participants (24 year old agender person) had an idea for physicians to be more sensitive and have inclusive policies for intake forms: "I would like a wider variety of options of explaining sexual orientation. [...] I think when we only list, say, 'heterosexual, homosexual or gay, lesbian, bisexual' so often that narrows the list of orientations. It often feels like they are just asking you this because they want to get a very narrow list of your susceptibility to say certain STDs or HIV or AIDS." Our interviews suggest that there is a significant gap between physicians' knowledge and training and the needs of the transgender community.

Discussion and Pamphlet Distribution

Following conducting the interviews and thematic analysis, we translated the quotes into suggestions. Suggestions were placed into three categories based on commonalities. Initial intake included suggestions about how to create inclusive intake forms and asking patients what their gender pronouns are. Education and training suggested that providers should seek out culturally sensitive referrals and to attend a transgender focused conference or training. Specific trans health needs was also included, suggesting that physicians should be more sensitive of medical exams that may cause gender dysphoria and that a provider should be open to talking about the transition process with their client if desired. A terminology section was also added to the pamphlet in hopes that physicians will learn more about different transgender identities, the terms associated with gender affirming surgeries, and other important terms.

Following the completion of the project, the pamphlets were distributed. Connections within our network of colleagues allowed us to distribute pamphlets across the campus at Bridgewater State University as well as in gender clinics in Providence, Rhode Island. Presenting at BSU's midyear symposium and the local conference for the New

England Psychological Association have also allowed further distribution of pamphlets. It is a goal to also distribute the pamphlet to nursing schools to start the education on how to provide culturally sensitive care for transgender patients at the collegiate level. A copy of the pamphlet can be found in the Appendix.

Concluding Thoughts

I hope that this project will educate healthcare providers on the best care practices for the transgender community. Not only would it mean advocating for the transgender community, but it also aims to solve one facet on the lack of education regarding diverse populations in healthcare. In distributing this pamphlet, we hope to create a valuable tool for physicians to use in providing identity sensitive care for the transgender community. We also hope that this will open up dialogue between healthcare providers and transgender patients. Members of the transgender community could also use the pamphlet as a conversation starter about what they are looking for in terms of gender related care from their primary care physicians. Though the project focuses on health concerns and social justice, one can argue that improving the quality of life for the transgender community by creating another space where they can be safe is important and significant. People identifying

with marginalized identities often feel stigmatized and isolated. Therefore, it is important to create spaces that allow for more open dialogue regarding overall health and wellbeing for diverse populations.

I hope that this project will translate into a training program for nursing schools and look forward to using this project to create a training program when I am in graduate school. I feel confident that this is the beginning of creating more inclusive and supportive places for the transgender community. If I had a more knowledgeable and inclusive healthcare provider when I was eighteen years old, I expect that I wouldn't have avoided having a primary care physician for two years. If this project will help at least one person feel more comfortable talking to their doctor and even come out them, I will truly know that I have given back to my community. Healthcare is important for all. By doing this project, I feel proud that I can contribute in helping make healthcare more inclusive and accessible for everyone, no matter their gender identity or expression.

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About the Author

Riley McGrath is a senior majoring in Psychology with double minors in GLBT Studies and Women & Gender Studies. His research project was completed during the summer of 2019 with the help of Dr. Theresa Jackson (Psychology) and with funding from the Adrian Tinsley Program (ATP) for Undergraduate Research. Riley has presented his research findings at the New England Psychological Association annual

meeting and on campus at BSU's ATP Symposium and Mid-Year Symposium. Riley plans on achieving a Master of Social Work degree in order to achieve his goal of becoming a therapist for members of the LGBT community.

Terminology

- Gender dysphoria: discomfort or distress caused by someone's sex at birth not matching their gender identity
- Pronouns: A form of address someone uses instead of their name (eg. He is going to the store. They are working today)
- Transgender: Someone who identifies as a gender other than their sex at birth
- Non binary: Gender identities that don't fall into the binary categories of male or female
- FTM: Female to male transgender (identify as male)
- MTF: Male to female transgender (identify as female)
- Top surgery: Surgery to alter one's chest
- Bottom surgery: surgery to alter one's sex organs
- HRT: Hormone replacement therapy
 - Eg. treatment the transgender community uses to alter their bodily chemistry)

Initial Meeting and Intake

- Ask your patients their preferred pronouns and make note of it in their files
- Use pronouns consistently throughout the appointment and continuing care
- Try to incorporate using they/them pronouns or gender inclusive language for gender neutral situations
 - Eg. Instead of saying his/her, using their
- Create inclusive intake forms that ask for clients gender, sexuality, preferred name, and preferred pronouns
- Include wide range of identities beyond straight/gay or cisgender/ transgender
 - Eg. Please select the gender identity that most closely matches how you identify. Gender identity being defined by: your sense of being a man, woman, both, neither, or a combination thereof
- Be sensitive to triggering language and avoid sex specific healthcare practices based on someone's visual identity
 - Asking about menstruation
 - Asking about HIV susceptibility



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Education and Training

- Attend a trans focused conference or training
- Consult LGBT center to see if there is training available at local, regional and national level
- Seek out educational opportunities or resources for topics that you may not be well versed in
- Broaden your network by looking for culturally sensitive consults or referrals
- Include opportunities for office assistants, EMTs, janitors, and other medical facility staff to be involved in training and education
- Look to LGBT inclusive healthcare facilities as a model for practices of inclusion (Eg. Fenway Health and Thundermist)



Best healthcare practices for the transgender community



Created by Riley McGrath (BSU 2020) and Dr. Theresa Jackson, PhD

Specific Trans Healthcare Needs

- Be open to talking to your clients about their transition process
 - Only if they are comfortable doing so talk about it themselves
- Try not to assume that all transgender patients will want to go through a physical transition. The transition process is different for every person
- If a patient chooses to physically transition, work with the patient's surgeon to assure quality of care throughout their transition
- Be sensitive of medical tests that may cause gender dysphoria
 - Pap smears, Prostate exam
- Be mindful and understanding of the systemic barriers the transgender community faces
 - Transphobia, discrimination, lack of acceptance from families, homelessness, physical, emotional and psychological violence

Understanding Sovereignty and the US Constitution: A View from the Massachusetts Ratifying Convention

Hannah Novotny

Eighteenth-century American politics does more than simply provide us with the U.S. Constitution. According to Gordon Wood (1991, 32), the stakes of eighteenth-century historical arguments are very high, as they deal with “nothing less than the kind of society we have been, or ought to become.” Barry Shain (1994, xiv) concurs with Wood, arguing that an understanding of the American founding “defines how Americans understand themselves as a historical people, as well as constraining what they might become.” As Wood and Shain indicate, an understanding of eighteenth-century American political thought shapes how we understand our past and informs the decisions we make about our future.

Despite the consensus on the importance of our eighteenth-century political thinking, scholars continue to debate how these political principles should be understood. When considering the question of how we should understand the government created by the U.S. Constitution,

scholars take a bifurcated view of what is called the federal/national question. This question concerns where sovereignty is located in the American political system. On one side, federalists maintain that sovereignty resides with the states (Van Tyne 1907; Berger 1987; Bennett 1942). For federalists, America is properly thought of in terms of citizens of sovereign states, independent of each other, who are linked together only by common interest.

In opposition, nationalists maintain that the U.S. Constitution is grounded on a commitment to popular sovereignty. In other words, that sovereignty is located in the hands of the American people (Wood 1977; Breen 1997; Ferguson 2000). Where nationalists disagree with one another is on the question of where America’s commitment to national, popular sovereignty comes from. Answers to this question include the following: 1) nationalism’s origins can be traced to our colonial experience (Wood 1998; Rossiter 1966), 2) nationalism developed between 1776 and 1787 (Green 1986), 3) national sovereignty is a completion of the principles of the American Revolution (Diamond 1992), and 4) a consequence of decisions made by the particular delegates to the Constitutional Convention (Wolfe 1977; Onuf 1988; Jensen 1943; Roche 1961).

A third, hybrid approach attempts to reconcile the bifurcated positions on the federal/national question. Here, scholars contend that the ideological struggle between federalists and nationalists is between delegates from small and large states (Diamond 1992; Powell 1987; McDonald 1985). In making this argument, these scholars concur with James Madison in *Federalist* #39 that the Constitution is partly federal and partly national (#39: 199). In this understanding, delegates vest the people with the power of the ultimate principle sovereign but does not always give them a direct say in government.

Despite their differences, all three bodies of scholarship share a common assumption: that the U.S. Constitution is informed by a coherent understanding of sovereignty. Mogg (2006) analyzes Madison's, *Notes on the Debates in the Federal Convention*, and tests the assumption that there is a single, coherent understanding of sovereignty that informs the arguments and decisions of the delegates to the Convention. Employing a methodological approach where she constructs the political positions of each delegate over the course of the entire Convention, Mogg finds that the Constitution is informed by a single, multidimensional theory of sovereignty. Unlike the federalists, the nationalists, and the hybrid camp,

Mogg demonstrates that the theory of sovereignty found at the Convention employs a conceptual distinction between principle and derived sovereignty. The first concept deals with the authority from which power is derived and Mogg (2006, 3) refers to this as *principle sovereignty*. The second concept deals with the exercise of power and is referred to as *derived sovereignty* (Mogg 2006, 3). The fact that delegates to the Convention employ two competing operationalizations of principle sovereignty explains, according to Mogg, why scholars have not been able to resolve the federal/national tension.

Notwithstanding the persuasiveness of Mogg's argument, it would be premature to conclude that the theory she identifies animates the American political system. This is the case for two reasons. First, her analysis focuses exclusively on Madison's *Notes*. Bilder (2015, 3) concludes that the *Notes* constitute "one man's view of the writing of a constitution..." and not an adequate account of the Constitution's meaning. More importantly, Bilder argues that Madison only returned to the *Notes* in response to the specific challenges faced by the new government and the political ideas of Thomas Jefferson. Thus, not only did Madison revise his *Notes* more than previously thought, the documents were altered throughout the

entirety of his life with an eye to his evolving vision of republican government. One way to deal with the unreliability of Madison's *Notes* is to focus on the reportedly more reliable *Records of the Federal Convention of 1787* by Farrand (1937). Studies using this text are limited because they focus only on the Constitutional Convention of 1787. Drawing a distinction between original intent and original understanding, second, suggests that these studies focus exclusively on the topic of original intent which can be understood as the "meaning the Framers—the delegates who drafted the document in 1787—intended the Constitution to have" (Maggs 2009, 461). In contrast, original understanding can be understood as "what the persons who participated in the state ratifying conventions thought the Constitution meant" (Maggs 2009, 461). As potential sources for understanding the Constitution, James Madison suggests that original understanding is preferable to original intent. Speaking in the First Congress, Madison argues:

[W]hatever veneration might be entertained for the body of men who formed our Constitution, the sense of that body could never be regarded as the oracular guide in expounding the Constitution. As the instrument came from them it was nothing more than the draft of a plan, nothing but a dead letter, until life and validity

were breathed into it by the voice of the people, speaking through the State Conventions. If we were to look, therefore, for the meaning of the instrument beyond the face of the instrument, we must look for it, not in the General Convention, which proposed, but in the State Conventions, which accepted and ratified the Constitution (quoted in Maggs 2009, 458-59).

Following Madison's recommendation, this project tests for the presence of the theory of sovereignty found by Mogg (2006) in the Massachusetts State Ratifying Convention (1787-1788).

The remainder of this paper is organized as follows. The next section provides an overview of the Massachusetts' Ratifying Convention and discusses the methodological approach used here in the analysis of the convention. Next, the third section presents the results for principle sovereignty and the fourth section provides the results for derived sovereignty. Here, Mogg's conclusion of there being a single, multidimensional understanding of sovereignty across the Constitutional Convention of 1787 proves consistent with the analysis of the Massachusetts Ratifying Convention. Finally, this paper concludes by considering the implications of the conclusions presented here for how one should understand sovereignty and the U.S. Constitution. Additionally, the conclusion considers the implications of this study

for how one should understand American political thinking more generally and how one should approach the study of American political thought.

The Massachusetts' Ratifying Convention and How to Study It

While conventional wisdom identifies the New York and Virginia Ratifying Conventions as the two keys to ratification of the Constitution, Massachusetts proves to be of critical importance as well. According to Pauline Maier (2011, 155), “If Massachusetts refused to ratify, other states—particularly New Hampshire and New York—would probably follow her example. . . .if, however, Massachusetts ratified, the Constitution would be well on its way toward enactment.” The importance of Massachusetts for the prospects of ratification takes on greater significance when one considers the very real possibility that Massachusetts would not ratify the Constitution. With the divide between the delegates for and against the Constitution roughly equal, ratification was not a foregone conclusion as it was in Pennsylvania. Aware of their precarious position, proponents of the proposed Constitution had to work behind the scenes to make allies and reach compromises in order to ensure ratification. On this challenge, Maier (2011, 158) observes that the Massachusetts proponents of

ratification, “faced a far greater challenge than their counterparts in Pennsylvania, who had a solid majority from the start of their convention. Massachusetts was a whole new game.” Thus, in addition to persuading fellow delegates via reasoned discourse, proponents also had to rely on political machinations and identify areas of compromise in an effort to turn opponents of ratification into proponents.

Arguably the most important compromise of the Massachusetts' Ratifying Convention was the introduction of amendments that would be recommended for consideration after ratification itself. In response to this suggestion, a number of delegates who were previously opposed to ratification changed their position and ultimately voted to ratify. For these delegates, the proposed amendments alleviated concerns that the grant of power to the national government under the Constitution threatened the security of the rights and liberties of the people. Though many proponents did not think that amendments were necessary, they embraced the idea and worked on getting John Hancock on board with the idea in order to ensure ratification. Hancock, the president of the Convention, was a necessary vote to the ratification process. Had he not supported the ratification or amendments, it is

possible that the Constitution would not have passed in Massachusetts. Maier (2011, 194) writes: "...the Federalists had to get Hancock on board...in a eulogy written after Hancock's death, James Sullivan claimed that Hancock had reservations about the Constitution and, before the state ratifying convention had even assembled, drafted a set of amendments he planned to propose." As demonstrated below, Hancock is an example of a delegate whose vote was swayed with the introduction of amendments to the Constitution, leading to the ultimate ratification of the Constitution in Massachusetts. A key to understanding Hancock's change and the change of others is the distinction between principle and derived sovereignty identified by Mogg (2006) and tested here.

In looking at the Massachusetts ratifying convention, one is presented with two general approaches, and both are limited. A standard way to approach the study of the Constitutional Convention is to focus on issues of contention (see Rakove 1987; Diamond 1992; McDonald 1985 & 2004; Powell 1987; Rossiter 1966; Wood 1998; Jilson 1981 & 1988). This means that scholars focus on the understandings of ideas as proposed by the delegates. These scholars study these ideas to have a more robust understanding of the delegate's positions on

them. A consequence of this approach is to relegate the delegates to a position of secondary importance behind ideas.

Another approach, one that recognizes the importance of the delegates, emphasizes the role played by political and commercial interests (see Jensen 1943; Onuf 1988; Morgan 1988; Wolfe 1977, Roche 1966; Beard 1935). For these scholars, the Constitution is best viewed as the means to securing personal aggrandizement and not a consequence of any overarching principles or ideas. At the state level, Van Beck Hall (1972) uses quantitative analysis to demonstrate that Massachusetts politics between 1780 and 1791 are driven by socioeconomic influences. In particular, his analysis demonstrates that the split between Massachusetts' coastal economic centers and its inland rural/agricultural regions explains Massachusetts' politics generally, and that ratification of the Constitution can be viewed as affirmation of the belief that the Constitution would advance the commercial interests of the state's commercial centers. The problem here is that this approach rejects the idea that ideas matter and only views political actors as being motivated by self-interest. While such an approach does explain a great deal of political behavior, it does not explain all political behavior.

In particular, it does not explain political decisions of monumental significance like ratification.

What is needed instead is an approach that takes the individual delegates seriously as well as the importance of political ideas. Mogg does this by examining each of the arguments and reasoning for or against all issues that arise at the Constitutional Convention of 1787. While she considers all issues that arise, Mogg looks specifically for insight into their position on sovereignty. This study follows the lead of Mogg and examines the delegates on all issues raised with special attention given to the indicators of sovereignty identified by Mogg (2006, 7-12). For each delegate, I will take their respective positions on sovereignty and create vignettes that bring together their statements over the course of the entire convention. Using the vignettes, I will classify the delegates based on (1) their positions on where principle sovereignty is located (people of the United States, people of the particular states, or the state governments) and, (2) their view of derived sovereignty (strong national government, strong national government in need of greater checks, and weak national government/strong state governments). The results of this analysis are presented in the next two sections of this paper.

Principle Sovereignty in the Massachusetts

Ratifying Convention of 1788

Principle sovereignty refers to the authorization of government, where the principle sovereign authorizes the general government to hold certain powers and use them to secure the ends of government. The principle decides what powers its agent is given and determines the extent to which these powers may be exercised. It is the responsibility of the agent, who possesses derived sovereignty, to exercise these powers as instructed. Mogg's (2006) analysis finds that principle sovereignty is operationalized in two ways at the Constitutional Convention of 1787. First, some delegates operationalize principle sovereignty at the national level and locate it in the hands of the American people. Whereas another group of delegates are also committed to the idea of popular sovereignty, but this group operationalizes principle sovereignty at the state level and places it in the hands of the people of the separate thirteen states.

The analysis in this section presents evidence which supports Mogg's (2006) conclusion that principle sovereignty is operationalized in two, distinct ways. Of the thirty-six classifiable delegates in the Massachusetts' Ratifying Convention, a strong majority (n=24) take the position that principle

sovereignty resides with the American people across all of the states without regard to state boundaries. Under this theory, there is one principle sovereign—We the People of the United States. Three delegates believe that the Constitution is founded on the principle of popular sovereignty but locate principle sovereignty with the people acting separately within each of the thirteen states. Under this theory, the principle sovereign would be the people of the thirteen states, who would vote on ideas and then have the state governments present the results to the general government. The unique approach of this method allows power to be derived mediately or immediately from the people. Unlike Mogg, this study identifies six delegates who hold the position that the state governments possess principle sovereignty, meaning that the state would inform all decisions about the general government, and the people would only have a say in state matters. This third group of delegates hold the position that a confederation of states is preferable to the union proposed by the U.S. Constitution.¹

Principle Sovereignty with the American People

Delegates committed to popular sovereignty and who locate principle sovereignty with the American people as a whole can be viewed as strong nationalists.

For these delegates, the Constitution rejects the confederate structure of the Articles of Confederation and replaces it with a union form of government. Where the Continental Congress was the creation of thirteen sovereign states, the government created by the Constitution would rest on the authority of the American people acting as a whole. Delegates holding this position are located in the first column of Table One.

An example of this understanding of principle sovereignty is seen in a speech from Mr. T. Dawes of Boston. He says, "...as thirty thousand inhabitants will elect a representative, eight tenths of which electors perhaps are yeomen, and holders of farms, it will be their own faults if they are not represented by such men as will never permit the land to be injured by unnecessary taxes" (Kaminski 2000,1289). Here, Dawes understands that it is the people who are responsible for ensuring that they are represented in the House of Representatives by the right people. Thus, the failure of elected officials to abstain from the property of the people rests not with members of Congress, but with the American people who are responsible for holding their representatives accountable. Dr. Jarvis develops the reasoning of Mr. Dawes further when he argues "...that there is a very

Table One: Delegate Positions on Principle Sovereignty at the Massachusetts Ratifying Convention

People (n= 27)		States (n= 3)	Non-Classifiable (n= 6)
Mr. Sedgwick	Mr. Widgery*	Dr. Taylor	Mr. Phillips
Dr. Jarvis	Capt. Dench*	Judge Dana	Mr. Davis
Mr. Dalton	Mr. Randall*	Mr. Nason	Mr. Bodman
Mr. Gorham			Mr. White
Mr. Parsons			Mr. Barrell
Mr. King			Mr. Singletary
Mr. Gore			
Mr. Dawes			
Mr. Bowdoin			
His Ex. Hancock			
Mr. Adams			
Mr. Jones			
Rev. Stillman			
Mr. Heath			
Capt. Snow			
Judge Sumner			
Rev. Thacher			
Mr. Ames			
Mr. Cabot			
Mr. West			
Mr. Turner			
Gen. Brooks			
Mr. Symmes			
Mr. Choate			

*Delegates with an asterisk operationalize principles sovereignty at the state level.

material distinction in the two cases; for, however possible it may be that this controlling authority may be abused, it by no means followed that Congress, in any situation, could strip the people of their right to a direct representation” (Kaminski 2000, 1220). Dr. Jarvis articulates his understanding of principle sovereignty when he says that the people have a right to direct representation.

This understanding of the people as the principle sovereign is central to the understanding that the government created by the Constitution is a union and not a confederacy of states. In a union, the people are principle to the general government rather than the state governments being principle, as is seen in the confederate model. An example of rejecting the latter in favor of the former is seen when Mr. Bowdoin says, “But the advantages of a union of the states are not confined to mere safety from within or without. They extend not only to the welfare of each state, but even to the interest of each individual of the states” (Kaminski 2000, 1393). For Mr. Bowdoin, a union is preferable to a confederacy because of the greater security it provides the nation, the individual states, and every person. Under a confederation, the general government is prevented from acting on the individual as generally, the state governments possess

this power. Under the union model, both the general and state governments have the ability to act on the individual. Another example of the preference for union over confederacy is provided by Mr. Heath. He says, “Everything depends on our union. I know that some have supposed, that, although the union should be broken, particular states may retain their importance; but this cannot be. The strongest-nerved state, even the right arm, if separated from the body, must wither. If the great union be broken, our country, as a nation, perishes...” (Kaminski 2000, 1378). In this statement, Mr. Heath indicates that a union is necessary if America is going to continue as a country going forward. Implicitly recalling the troubled history of confederacies, he indicates that the states must give up the all principle sovereignty which they enjoy under the Articles of Confederation. If they do not, he fears that the nation will perish.

Principle Sovereignty with the People of the Thirteen States

Three delegates identified with an asterisk in Table One are committed to popular sovereignty, but operationalize principle sovereignty at the state level. In other words, whereas the nationalists operationalize principle sovereignty with the American people,

these delegates operationalize principle sovereignty with the people of the states. For these three delegates, the relevant authorizing entity is the people of Massachusetts. This is consistent with the analysis of Mogg (2006).

This understanding of principle sovereignty is evident, first, in Mr. Randall. He argues “Our manners, he said, were widely different from the Southern States; their elections were not *so free and unbiased*; therefore, if the states were consolidated, he thought it would introduce manners among us which would set us at continual variance” (Kaminski 2000, 1303). Mr. Randall is concerned that the cultural differences between the north and the south, because of slavery, prevent the possibility of a truly national culture which he deems a necessary requirement for national, principle sovereignty to work. While he remains a proponent of locating principle sovereignty with the people, Mr. Randall contends that the people of the states would serve as a more effective principle because they would do a better job of protecting the rights of the people, given that public opinion on certain matters varies by state. This also speaks to his understanding of a union structure of government as he refers to the consolidation of states, which is used in a union. In his formulation of

the relationship between the people and the general (national) government, the state’s function is to serve as a middle-man where the people of the states elect their representatives in the House (directly) and Senate (indirectly), with the state governments also involved in the assignment of senators as the middle-man between the people of the state and the general government. He continues:

Let us consider, sir, we are acting for the people, and for ages unborn; let us deal fairly and above board. Everyone comes here to discharge his duty to his constituents, and I hope none will be biased by the best orators; because we are not acting for ourselves. I think Congress ought to have power, such as is for the good of the nation... (Kaminski 2000, 1244).

Randall views the responsibility of the delegates to the Massachusetts Convention as delegates of the people. Given the logic of the principle/agent relationship, this would make the people of Massachusetts the principle sovereign. Mr. Randall is largely concerned with diversity. According to him, the diversity of the nation undermines the ability to form a national sentiment of the will of the people. To this end, his analysis of diversity indicates that the best way to aggregate principle sovereignty is at the state level where there is a high enough level of homogeneity to facilitate the idea of the people.

Capt. Dench also falls into this camp with Mr. Randall stating, "...it had been observed, and he was not convinced that the observation was wrong, that the grant of the powers in this section would produce a consolidation of the states, and the moment it begins, a dissolution of the state governments commences. If mistaken, he wished to be set right" (Kaminski 2000, 1338). Dench thinks that the state governments are necessary for proper government, but he is not exactly clear on how this applies to the current Constitution. Dench rejects the idea of a consolidation of states, which would unify each of the thirteen states under the general government, speaking to his understanding that a complete diversion from the states would be wrong. To this end, he is looking for some reconciliation between the potential abuses between both the union and confederacy, trying to find some structure in the middle that might remedy these issues. Initially, Dench is understood to identify the state governments as principle. This is arguably the result of a misunderstanding in definition of sovereignty and application thereof. It could be argued that, although he is concerned with the state governments, this does not mean that he views them as principle. Rather, he could simply understand that these bodies are necessary for government to function regardless of

where sovereignty lies, though there is no direct proof of this understanding.

Principle Sovereignty with the State Governments

To this point of the analysis, the results presented here for the Massachusetts ratifying convention confirm the results of Mogg (2006) as principle sovereignty has been located with the people, but the people has been operationalized at both the national and state levels. A third understanding of principle sovereignty is found in the Massachusetts Ratifying Convention, but not found in Mogg. Here, three delegates take the position that principle sovereignty resides with the state governments. These delegates are identified in the second column of Table One. As mentioned in a previous footnote, Mogg is able to accumulate enough textual evidence to conclude that delegates to the Constitutional Convention of 1787 who advocate for a confederate form of government actually operationalize principle sovereignty with the people of each individual state. In the absence of similar textual evidence, this study cannot draw the same conclusion. Thus, Dr. Taylor, Judge Dana, and Mr. Nason are classified here as locating principle sovereignty with the state governments.

Dr. Taylor says:

By the Articles of Confederation, annual elections are provided for, though we have additional securities in a right to recall any or all of our members from Congress, and a provision for rotation. In the proposed Constitution, there is no provision for rotation; we have no right by it to recall our delegates. In answer to the observations, that, by frequency of elections, good men will be excluded, I answer, if they behave well, it is probable they will be continued; but if they behave ill, how shall we remedy the evil (Kaminski 2000, 1185-1186)?

Dr. Taylor prefers the model of government proposed by the Articles of Confederation. This is seen in his understanding of a requirement for annual elections in contrast to the Constitution's call for biennial elections in the House. This preference indicates his commitment to a confederacy of states rather than the union structure which is outlined in the Constitution. What he fails to account for is the ability to recall delegates who are working against the will of the people through re-election.

Judge Dana is also in favor of a confederate structure of government. Similar to Dr. Taylor, he is concerned with representation, but he thinks that the Constitution will fail should there be anything but a confederate structure. He says:

...if the Constitution under consideration was in fact what its opposers had often called

it, a consolidation of the states, he should readily agree with that gentleman that the representation of the people was much too small; but this was a charge brought against it without any foundation in truth. So far from it, that it must be apparent to everyone, that the federal government springs out of, and can alone be brought into existence by, the state governments. Demolish the latter, and there is an end of the former (Kaminski 2000, 1238).

As Judge Dana understands it, there is no general government whatsoever without state governments retaining their full sovereign powers in a confederation. Here he identifies the state governments as the principle sovereign to the general government and identifies that the ends of government will come with a union structure.

Mr. Nason was one of the few delegates to explicitly speak to his understanding of the state governments as principle. He says, "We are under oath: we have sworn that Massachusetts is a sovereign and independent state. How, then, can we vote for this Constitution, that destroys that sovereignty" (Kaminski 2000, 1397)? Mr. Nason is concerned that the general government will undermine the states' power. He is a proponent of states as principle because he, and other delegates with the same understanding, do not think that the American people, in any capacity, have the ability to maintain the ends of government,

but rather that with this shift in principle, the general government will be destroyed.

Derived Sovereignty in the Massachusetts' Ratifying Convention of 1788

Derived sovereignty refers to the powers of the general government as authorized by the principle. This dimension outlines the powers which the general government holds as well as the extent of these powers. This topic, as seen in the Massachusetts Ratifying Convention, is widely contested and debated. Following Mogg (2006), it is possible to categorize delegates at state ratifying conventions as either supporting strong or weak derived sovereignty. The former are understood as those supporting a strong grant of power by the Constitution to the general government that is adequate for achieving the ends of government. The latter are those maintaining that the extent of derived sovereignty granted to the general government by the Constitution is too extensive and will ultimately undermine the ends of government. Given that the Massachusetts Ratifying Convention proposed amendments to the Constitution, it is necessary to provide a third category for derived sovereignty. This middle position holds that while the grant of derived sovereignty is adequate to achieve

the ends of government, the Constitution does not adequately protect the rights and liberties of the people. Thus, further safeguards are necessary. The results for derived sovereignty are summarized in Table Two.

**Table Two: Delegate Positions on Derived Sovereignty at the
Massachusetts Ratifying Convention**

Strong (n= 22)	Middle (n= 5)	Weak (n= 8)	Non-Classifiable (n= 1)
Mr. Sedgwick	His Ex. John Hancock	Mr. Widgery	Mr. Davis
Dr. Jarvis	Mr. Barrell	Dr. Taylor	
Mr. Dalton	Mr. Turner	Capt. Dench	
Mr. Gorham	Mr. Cabot	Mr. Randall	
Mr. Parsons	Judge Dana	Mr. Bodman	
Mr. King		Mr. White	
Mr. Dawes		Mr. Nason	
Mr. Bowdoin		Mr. Singletary	
Mr. Phillips			
Mr. Adams			
Mr. Jones			
Rev. Stillman			
Mr. Heath			
Mr. Gore			
Judge Sumner			
Rev. Thacher			
Mr. Ames			
Mr. Choate			
Mr. Symmes			
Gen. Brooks			
Mr. West			
Capt. Snow			

Strong

Delegates who believe in a strong derived sovereign are in favor of the general government holding more power. These delegates make up the majority of the delegates coded here (n=22). Based on the results of the previous section, these delegates also understand that the American people are the principle sovereign. Of the twenty-two delegates classified as holding the strong derived sovereignty position, only Mr. Phillips does not view the American people as principle sovereign, and this is because he cannot be classified on this dimension of sovereignty. The strong understanding of derived sovereignty thinks that it is necessary for the general government to have more power in order to better secure the ends of government. These delegates also have faith in the capacity of the American people to check the derived sovereignty exercised by elected officials. On the relationship between the people as principle sovereign and derived sovereignty, Mr. Gore of Boston says:

Some gentlemen suppose it is unsafe and unnecessary to vest the proposed government with authority to "lay and collect taxes, duties, imposts, and excises. Let us strip the subject of every thing that is foreign, and refrain from likening it with governments, which, in their nature and administration, have no affinity; and we shall soon see that it is not only safe, but indispensably necessary to our peace and

dignity, to vest the Congress with the powers described in this section (Kaminski 2000, 1300).

This is the main argument in favor of strong derived sovereignty: the general government needs to hold enough power to protect the will of the people effectively. If it does not have the necessary grant of power, as Mr. Gore and other delegates understand, the general government will fail. This is a huge concern among delegates, and they all take different views on how to best address the potential abuse of power. General Brooks says, "...when that power is given, with proper checks, the danger is at an end. When men are answerable, and within the reach of responsibility, they cannot forget that their political existence depends upon their good behavior" (Kaminski 2000, 1255). Representatives to the general government will not abuse their power, according to Gen. Brooks, because the people who elected them have the authority to remove them from office if they do.

Weak

The eight delegates classified as holding the position of weak derived sovereignty believe that the general government should have little power (or few powers). The delegates with an understanding of strong derived

sovereignty knew that the grant of power in the Constitution was extensive, but they thought it was necessary to the ends of government, and they thought that these powers were well-protected, so they were okay with granting them to the general government. These delegates view the grant of power to the general government proposed by the Constitution as a threat to the rights and liberties of the American people, as well as understanding that the derived sovereignty written into the Constitution was not sufficiently checked, so they worried about the general government abusing their power. Mr. Nason illustrates this belief in his praise of liberty. He says, “I beg the indulgence of this honorable body to permit me to make a short apostrophe to Liberty. O Liberty! thou greatest good! thou fairest property! with thee I wish to live — with thee I wish to die! Pardon me if I drop a tear on the peril to which she is exposed; I cannot, sir, see this brightest of jewels tarnished...” (Kaminski 2000, 1397). Mr. Nason fears the loss of liberty will be a direct consequence of ratification. In the name of protecting liberty, Mr. Nason favors limiting the general government more than is provided by the Constitution. Similarly, Mr. Widgery worries that the power of taxation may be used to undermine the democratic foundation of America. He warns that the

power to tax may be employed to restrict or possibly undermine totally the right to vote: “If Congress... have this power of taxing directly, it will be in their power to enact a poll tax. Can gentlemen tell why they will not attempt it, and by this method make the poor pay as much as the rich” (Kaminski 2000, 1251). Mr. Widgery foresees a future where America transforms from a democracy into an aristocracy. This would remove the distinction between the United States and England and effectively undermine the American Revolution and its legacy.

Middle

To this point, the results of the Massachusetts Ratifying Convention support the conclusions of Mogg (2006). The fact that amendments were recommended by the Massachusetts Ratifying Convention suggests a third understanding of derived sovereignty but does not undermine her initial conclusions. Accordingly, the five delegates who fall into this middle category view the grant of power to the general government as necessary to the function of the general government. However, they also believe that the Constitution does not adequately safeguard the rights and liberties of the American people. In an effort to win these delegates over and ensure

ratification, amendments were proposed as an addition to the Constitution. On the need for amendments and greater security, Mr. Turner says, "...for by small degrees has liberty, in all nations, been wrested from the hands of the people. I know great powers are necessary to be given to Congress, but I wish they may be well guarded" (Kaminski 2000, 1226). Mr. Turner understands that there is a necessity for extensive derived power to protect the people, but he does not think that there are proper checks on this power. Mr. Barrell adds the following:

Congress will be vested with more extensive powers than ever Great Britain exercised over us; too great, in my opinion, to entrust with any class of men...while we consider them as men of like passions, the same spontaneous, inherent thirst for power with ourselves, great and good as they may be, when they enter upon this all-important charge, what security can we have that they will continue so (Kaminski 2000, 1448)?

Mr. Barrell is concerned that the general government will abuse their power should they be awarded too much of it. He is worried that this could undermine the liberties of the people, but also that they simply cannot be trusted with such a broad authorization of power. In his understanding, political figures will inevitably abuse the power they were given as a result of holding the position. This shows his need for further

protections from the general government which were not highlighted in the Constitution as it stood.

The introduction of amendments to the Constitution swayed the votes of many delegates who were stuck in the middle in terms of derived sovereignty. John Hancock, President of the Convention says, "...if amended (as I feel assured it will be) according to your proposals, it cannot fail to give the people of the United States a greater degree of political freedom, and eventually as much national dignity, as falls to the lot of any nation on earth" (Kaminski 2000, 1475). Hancock was on the fence about the Constitution before amendments were added. This act swayed his vote in favor of the Constitution, and since he was the president of the convention, it is possible that many other delegates followed suit. Had amendments not been added to the Constitution, it is likely that the Constitution would not have been ratified in the state of Massachusetts.

Mr. Randall also falls into this camp, saying, "...I think it becomes us, as wise men, as the faithful guardians of the people's rights, and as we wish well to posterity, to propose such amendments as will secure to us and ours that liberty without which life is a burden" (Kaminski 2000, 1449). Initially, Randall was against the Constitution as he felt it provided too much

derived power to the general government. However, with the introduction of amendments, he became more comfortable with the further protections of individual rights and freedoms of the people. With this addition, he is willing to vote in favor of the ratification of the Constitution.

Conclusion

The results of my research confirm those found in Mogg. At the Constitutional Convention of 1787, evidence points to the presence of a multidimensional understanding of sovereignty. The first dimension, principle sovereignty, focuses on the question of who authorizes the existence of government. Mogg finds that there are two formulations of principle sovereignty at the Convention of 1787, with the first locating principle sovereignty in the American people and the second locating it with the people of the states. The second dimension, derived sovereignty, focuses on the extent of the powers authorized by the principle sovereign. Here, the focus is on the nature of the grant of power provided to the general government by the Constitution.

Unlike Mogg, evidence from the Massachusetts Ratifying Convention suggests the presence of another principle sovereign, the state

governments. While Mogg is able to show that delegates to the Constitutional Convention of 1787 ultimately believe that the people of the states are the principle sovereign, there is no evidence that allows the delegates to the Massachusetts Convention advocating for confederacy to be classified similarly. Additionally, analysis of the Massachusetts Ratifying Convention suggest that derived sovereignty can be viewed beyond the strong/weak distinction employed by Mogg. For some delegates, the grant of power to the general government is adequate, but the safeguards protecting the rights and liberties of the American people are inadequate. Thus, amendments are recommended by the Massachusetts Ratifying Convention, which has the effect of securing Massachusetts' vote for ratification.

While these conclusions both confirm and extend Mogg's analysis, one should view the results presented here with caution for two reasons. First, the analysis presented here is based on a very small sample size of thirty-six classifiable delegates. 355 delegates were in attendance at the MA convention. Of those 355, 66 spoke. Of those 66, 36 were classifiable. Thus, it cannot be concluded that the thirty-six delegates focused on here are representative of Massachusetts more generally. Second, the

Massachusetts' Convention is limited in focus. There is hardly any discussion of the executive branch, the judicial branch, and many other relevant aspects of the Constitution.

When combined with the analysis and argument of Mogg, the results presented here have implications for how one should consider the issue of sovereignty in American politics. In particular, the multidimensionality of sovereignty highlights the need for clarity. This need for clarity speaks directly to James Madison's concern with the problem of language. In *Federalist #37*, Madison warns his reader about the problems inherent in language. He writes, "...The obscurity arising from the complexity of objects, and the imperfection of the human faculties, the medium through which the conceptions of men are conveyed to each other, adds a fresh embarrassment" (#37: 183). Here, Madison suggests that the imperfection of language has the effect of rendering complex ideas and concepts more obscure. He writes, "The faculties of the mind itself have never yet been distinguished and defined, with satisfactory precision, by all the efforts of the most acute and metaphysical philosophers" (#37: 182). Thus, if the requisite precision lies beyond the capacities of the "most acute and metaphysical philosophers" (#37: 182), it is

reasonable to conclude that this level of precision is beyond the capabilities of the people and their elected and unelected officials. Of all of the issues considered by the delegates to the Constitutional Convention of 1787, Madison highlights, "...the arduous... task of marking the proper line of partition, between the authority of the general, and that of the state governments" (#37: 182). For Madison, it is the topic of sovereignty where the language available to the delegates proves most insufficient. Scholars working on this topic should give Madison's warning the attention it deserves.

Finally, this study speaks to how scholars should approach the study of American political thought. Students of American political thought should not only pay greater attention to the state ratifying conventions, but they should be mindful of the fact that these conventions will not simply confirm or reject previously articulated understandings of key terms. While this study set out to confirm or reject the understanding of sovereignty identified by Mogg (2006), it was able to add to her understanding of sovereignty. This indicates that the meaning of key aspects of American political thought are likely never set in stone. Rather, they are continually being

reconsidered, revised, and added to by the various actors of the American political system.

Notes

1. It may be the case that the six delegates classified here as advocating for the state governments possessing principle sovereignty may actually hold the position that the people of each state possess principle sovereignty. This is what Mogg finds in her analysis. Ultimately, the lack of any textual evidence suggesting that this is the case in the record of the Massachusetts Ratifying Convention precluded me from classifying these delegates as locating principle sovereignty in the hands of the people of the thirteen states, and rather placing principle sovereignty with the thirteen state legislatures.

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About the Author

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Public Perceptions of Police Interactions with Juveniles

Jillian Orr

Abstract

While previous research shows how different people respond differently to situations regarding police use of force on juveniles (Michael Brown, Tamir Rice) this paper delves into what aspect each person has that influences the way individuals feel police officers should respond to a juvenile suspect. I surveyed a group of about 300 people and asked them to give their responses to a vignette in which they were the acting police officer. Then, I analyzed the public opinion results through the lens of authoritarianism and compared them to the variables of age, gender, employment, and education. This study would have benefited from a larger and more diverse sample size and should be a core part for future research studies. Ultimately, this study showed the overall discontent of public opinion with police protocol regarding the use of force on juveniles.

Research Questions

- How does the public view police use of force on juveniles?
- What factors contribute to the difference in

opinions regarding police interactions with juveniles?

- How should police officers utilize their discretion in cases involving juveniles?
- Should there be a separate training for police officers to respond not only to juveniles' physical strength/size but also to their mental capacity and unfinished brain development?

Introduction

Over the past few decades, police departments all across the United States have been critiqued and criticized by the public, and the media has been dedicating much time and resources to publicizing events related to the police use of force/police brutality. More recently, the public's outcry has been primarily focused on the need for better treatment of America's youth population. Many are demanding different protocols to counteract the violence between youth and police officers (ACLU, 2018). Police officers' main directive is to serve their community, and one of the most important ways to do that is to plan for a better future and take care of the younger generations. Because the juvenile population is the future, everything the community does should attempt to set them up for success. Police officers are public servants who maintain order while keeping

the community as safe as possible. To ensure that police officers are guaranteeing the safest future for their community, they have to do their part in keeping adolescents on the path to success and out of the criminal justice system. For people to know how to better police their own communities, it is important for us to know what the public wants out of their police department. This research analyzes how the public views police use of force and how it differs from juveniles to adult offenders, the general public's awareness of famous police use of force cases such as Michael Brown and Tamir Rice, and how the public responds to various policing scenarios by using a series of vignettes.

Although members of the political elite have been extremely polarized in their views for some time, scholars have begun to discuss whether the general American population has become polarized as well. Hetherington and Weiler's (2010) explanation of authoritarianism is widely accepted as the cause for the divide. They analyze people's views on good and evil, right and wrong, gay marriage, race, illegal immigration, and use of force as a security measure, and conclude that people's views depend in part on their level of authoritarianism. In general, people with stronger authoritarian beliefs have less

patience for people who break the rules or challenge the authoritative figures they believe are important (Hetherington and Weiler, 2010). This research is broken into three main parts: a history of juvenile-police interactions, a discussion of juvenile brain development, and a summary of Supreme Court Cases that ruled on juveniles in the criminal justice system. Then, I will utilize a unique survey data set to test the effects of age, gender, employment, and education on participants response to police use of force on juveniles. I will focus on public opinion through the lens of authoritarianism. I will analyze the relationships between age, gender, education, and employment and how respondents said they would respond to different vignettes explaining a possible police encounter.

Famous Cases/History of Juvenile-Police Interactions

Although police-involved deaths of juveniles (particularly juveniles of color) occurred before 2014, the deaths of Michael Brown and Tamir Rice brought national public awareness to how frequently they occur. These two deaths, on top the actions of various protest groups such as Black Lives Matter, sparked a movement that demanded better training of police

officers and more comprehensive investigations when they utilize force.

On August 9, 2014, Darren Wilson, a 28-year-old police officer of Ferguson, Missouri, fatally shot an African-American male by the name of Michael Brown Jr. just months after his high school graduation. Earlier that day, Brown, accompanied by Dorian Johnson, was caught on camera stealing a box of cigars from a local convenience store and the police were called. Wilson arrived at the scene and called for backup as soon as he spotted Brown and Johnson. The supposed events of the rest of the day are different depending on who is asked. Allegedly, Wilson drove up to the suspects and ordered them to move away from the street. When he pulled his cruiser closer to them, Brown allegedly reached for Wilson's gun and, during the altercation inside of the vehicle, two shots were fired and one of them hit Brown's right hand. Brown and Johnson attempted to flee the scene and hid behind a car as Wilson exited the vehicle. Wilson pursued the two suspects and 10 more shots were fired after the physical altercation between him and Brown, the last one assumed to be fatal. Brown was an unarmed juvenile and died on the street that day. The police investigation leading into Johnson's use of force was found to be reasonable as an act of

self-defense. However, the public demanded another investigation after insisting the case was police brutality being covered up by fellow officers leading an insincere and incomplete investigation. This sparked riots in Missouri which spread throughout the entire United States. Although there is no evidence that Brown begged Wilson to put the gun down, the phrase, "Hands up, don't shoot" became the slogan for nationwide protests (Itkowitz, 2014). This timeline of events is allegedly what happened between Wilson and Brown, although most of these instances cannot be proved.

On November 22, 2014, two officers in Cleveland, Ohio by the names of Timothy Loehmann (26) and Frank Garmback (46) received a call about a young, black male by the name of Tamir Rice who was harassing people by pointing a gun at them. The person who called it in informed the dispatcher that the pistol was probably fake and the suspect was likely a juvenile. However, this information was not relayed to Loehmann and Garmback on their initial call to the scene. When they arrived at the scene, both officers yelled at the suspect to "show me your hands" but, as Rice was moving his hand, Loehmann assumed he was reaching to draw his gun and shot him twice. Rice passed away the next day from the gunshot wounds.

During the investigation, the gun was revealed to be an airsoft replica of a pistol. The investigation into Loehmann was complete after the County Sheriff's Office released a statement explaining that Loehmann was acting on protocol since Rice had what appeared to be a firearm in his possession. Rice's family filed a lawsuit against the city and settled for \$6 million. During the aftermath, it was learned that Loehmann had applied to be a police officer in the city of Independence, Ohio and was denied the opportunity based on the fact that he was unfit for duty and emotionally unstable. The Cleveland police department did not do any research or review his personnel file before hiring him as a police officer and Loehmann never disclosed this information during the hiring process. Loehmann's employment with the Cleveland Police Department was terminated two years later after the investigation because he withheld crucial information on his application. This case received international media coverage and quickly became another platform for citizens' protests and riots nationwide (Heisig, 2017).

These are just two examples of cases that sparked a national discussion about police brutality and police use of force on juveniles. This research project was a response to this discussion in an attempt

to find a relationship between authoritarianism and support of police use of force on juveniles.

The issue of juvenile brain development came up in these discussions because Rice and Brown hadn't yet reached the age where the part of their brain that handles consequences of actions was fully developed. Based on the national average, they still had about seven or eight years to develop before their brains would be able to comprehend the severity of their actions and the potential consequences for it (Thurau, 2009). It is crucial to keep in mind the rate of juvenile brain development while discussing police interactions with juveniles because these subjects are not anatomically capable of understanding the situation fully. Police should be trained in brain development, social development, and how to respond to events after analyzing the best way to diffuse the situation without the use of lethal force.

Why Juvenile Age Matters

Initial researchers used juveniles as a method of assessing authoritarianism. They researched how people felt disciplining their children or how strict their households were. They found that less authoritarian people parented their children less strictly than their authoritarian counterparts (Sarwar, 2016). The survey utilized in this research is based

on this connection with the assumption that less-authoritarian people would choose less police use of force on juveniles. Because this survey looks at public opinion through the lens of authoritarianism, it is important to recognize why the age of a juvenile is important in regards to how authoritarian a person is.

Getting into situations with the police has the potential to affect the rest of one's life. Having a criminal record can influence employment opportunities, housing, government programs, and more. Juveniles may not be able to efficiently measure the consequences of getting involved with the police based on the fact that their brains are not fully developed until the age of 25. Understanding consequences, impulse control, and self-regulation are a few of the last characteristics to develop. During the teenage years, individuals care more about what others think about them than anything else, and peer pressure is one of the most destructive factors in their life (Thurau, 2009). Oftentimes, teenage behavior is categorized as experimentative, risky, and careless about potential consequences. Individuals under the age of 25 are not mentally ready to make decisions that will drastically influence the rest of their lives (Thurau, 2009). Because police officers have the discretion to whether or not they will introduce

juveniles into the criminal justice system, their decision must not be made lightly. They have the power to help choose the path these children will walk, and they must have proper training to make the right decision. Even though there is science suggesting that juveniles do not have proper brain development to make decisions and understand consequences, states have expanded the qualifications for a juvenile to be charged as an adult. In 1998, about 7,100 juveniles were charged as adults with felonies in criminal court (Bureau of Justice Statistics, 2018).

In conjunction with authoritarianism, the issue of how to handle juveniles in the criminal justice system is not a new discussion. Various cases have made their way to the Supreme Court and inspired change throughout the country, taking into consideration the scientific research available at the time and the data regarding juveniles in the criminal justice system.

Supreme Court Cases

Roper v. Simmons (2005) concluded that it is unconstitutional to sentence someone under the age of 18 to capital punishment. Writing for the majority, Justice Kennedy noted three reasons why children should be categorized as separate from their adult counterparts. First, juveniles are immature beings and

have not fully developed their sense of responsibility which results in poorly chosen actions. Second, juveniles are more susceptible to peer pressure and other negative influences. And third, the juvenile's character is not as formed as an adult's. Hence, they have much more potential for rehabilitation than an adult because the character of a juvenile isn't as ingrained in their identity (NJDC, 2008).

Graham v. Florida (2010) expanded on the conclusion of *Roper v. Simmons* (2005) and decided that the punishment of life without the possibility of parole was unconstitutional when imposed on a juvenile. Drawing upon the same reasoning, the majority felt that life without the possibility of parole violated the 8th amendment as a cruel and unusual punishment for a juvenile (NJDC, 2008).

Miller v. Alabama (2012) expanded upon both *Roper v. Simmons* (2005) and *Graham v. Florida* (2010) and decided that it is unconstitutional to sentence a juvenile to life without the possibility of parole for a homicide conviction, where that sentence is the only option. The majority concluded that all mitigating factors must be taken into consideration before a juvenile could ever be sentenced to a punishment of life without the possibility of parole (NJDC, 2008).

J.D.B. v North Carolina (2011) focused on Miranda rights and how J.D.B., age 13, was never read his Miranda rights while being interrogated by the assistant principal, a police investigator, and a school administrator when he was the prime suspect for a burglary. J.D.B. ultimately incriminated himself and was then informed about his right to leave. Justice Sotomayor wrote the Court's opinion and decided that the age of an adolescent could impact how they would perceive his/her freedom to leave. It is reasonable to assume an adult would have probably heard of the Miranda rights and would know, to some extent, that they had a right to an attorney or a right to remain silent but a child probably does not. Justice Sotomayor explained that children, "often lack the experience, perspective, and judgment to recognize and avoid choices that could be detrimental to them." [564 US (2011)]. and went on to refer to police interrogation techniques as events that "would leave a man cold and unimpressed can overawe and overwhelm a [teen]." [564 US (2011)]. *J.D.B. v North Carolina* (2011) was a pivotal moment in the Court's discussion, stating that age is "more than a chronological fact" [564 US (2011)]. This case established that age is a crucial detail in a case and should be taken into consideration when rewriting

police protocols with juveniles. The Court recognizes that a juvenile's age plays a major role in how they act and respond to police, and the same notion should be reflected in police department protocol throughout the country.

Because scientific research of juvenile brain development has not yet been incorporated into the field of police work, this research focused on the public's response. This research will study how the general population thinks juveniles should be treated within the system while utilizing a real-life scenario that a police officer could face in his/her line of work. The initial role of a police officer is to help and support the community and, therefore, police departments and departmental protocol should respond to the public's concern and somewhat mirror the wants and needs of the community.

Purpose of Research

A large majority of police interactions with juveniles are in response to minor legal matters. Most juveniles are arrested for low-level, nonviolent offenses, and they report that the police officers treat them with disrespect (Myers, 2004). Arresting juveniles oftentimes initiates their cycle through the criminal justice system and causes harm to the individual and their family. Additionally, it unnecessarily taxes our

public resources. Police academies are not teaching their recruits what they have to know about the juvenile development to successfully and sufficiently work with younger populations (Strategies for Youth, 2013). Police officers should be made aware that the adolescent brain does not fully develop until the early- or mid-twenties, especially because this fact pertains to the decision-making and consequential sides of the brain. When dealing with children and teenagers, police officers should be able to effectively and efficiently communicate with individuals using de-escalation techniques, leaving force (especially lethal force) as a last resort.

Because police officers are there to serve their community, it is important to get the public's opinion on what would be an appropriate amount of force. Weitzer (2002) argues that incidents involving police misconduct drastically alter the public's opinion towards police, but that these cases are rarely ever investigated. Listening to public opinion and responding to it acts as a mechanism of leverage for police accountability. Although police are not elected public officials, they should be held to an honorable standard and should respond to the concerns of the population they are serving.

This study researches the public perceptions of police interactions with juveniles. It utilizes a survey that asked participants their knowledge about the current topic, asked demographic questions including their age, gender, employment, and education, and then provided vignettes on how they would handle an interaction with a juvenile if they were a police officer.

Methodology

In testing the public's opinion on police interactions with juveniles, I surveyed about 330 people from Plymouth County, Massachusetts. I utilized the online survey platform Qualtrics to distribute my questionnaire because it was time effective, cost effective, and decreased the probability of social desirability bias. I posted on the social media Facebook page *All Things Plymouth*, which is a social media platform for all residents of Plymouth, Massachusetts, and asked residents of Plymouth to participate in my anonymous survey. Within this survey, I asked an array of demographic questions, questions regarding their knowledge of police brutality cases and case law and ended with a series of vignettes. Two vignettes were randomly distributed asking the participant to respond as a police officer to the same scenario but with the offender being a

juvenile or a middle-aged adult. The aim of this was to see how people responded to the same situation when the only changed variable was the age of the offender.

Variables and Demographics of Population Sample

The independent variables I focused on are gender, race, age, education, and employment. According to the United States Census Bureau, out of the 60,000 people living in Plymouth, 51% are female and 49% are male, 95% are white, 3% are Black or African American, 2% are Hispanic or Latino, 1% are Asian, and 1% are American Indian and Alaska Native. Twelve percent of the population is between the ages of 18 and 25, 10% is between the ages of 26 to 35, 13% is between the ages of 36-45, 16% is between the ages of 46 to 55, and 33% is 56 or older. Ninety-three percent of people in Plymouth obtained their high school diploma or some college, and 35% have their bachelor's degree or some type of higher education. In 2016, the most common industries for male residents of Plymouth to work in are construction (20%), retail (19%), food services/accomodation (13%), manufacturing (10%), professional/scientific/technical services (7%), arts/entertainment/recreation (4%), and other services besides public administration (4%). The most common industries for women to work in

were health care/social assistance (23%), retail (15%), food services/accomodation (15%), other services besides public administration (9%), manufacturing (7%), educational services (7%), and finance/insurance (5%).

My sample consisted of 327 respondents, 71% female and 29% male, which is not a clear representative of the town of Plymouth as a whole. 95% of my respondents were white, 1% were black or African American, 0% were American Indian or Alaska Native, 1% were Asian, 0% were Native Hawaiian or Pacific Islander, and 3% were other. Out of the 327 respondents, 20% were between the ages of 18-25, 19% were between the ages of 26-35, 14% were between the ages of 36-45, 18% were between the ages of 36-45, 17% were between the ages of 46-55, and 19% were 56 or older. Two percent of my sample completed some high school, 21% completed high school or had obtained their GED, 30% completed some college, 11% have their associate degree, 23% have their bachelor's degree, and 13% have a master's degree, PhD, or other professional degree. Only 6% of my respondents work in the criminal justice field, social work, military, or work for the government. With this sample, I tested three independent variables: age, gender, employment,

and education. When discussing employment, I categorized responses as being in the criminal justice field or not being in the criminal justice field. I expanded the criminal justice field to include social work and military as well based on a social workers responsibility for working with at risk youth and people in need of help and a member of the military is understood to be more authoritarian than the average person who is not in the military (Adorno, T.W., E. Frenkel-Brunswick, 1950). Because of the somewhat small sample, I utilized a p-value of less than 0.2 to consider my data approaching statistical significance and less than 0.1 somewhat statistically significant.

Data & Analysis

In the survey, I asked a variety of demographic questions including the respondent's age, occupation, preferred gender identification, etc. Each person was asked whether they were aware of the famous cases of Tamir Rice and Michael Brown and whether or not they were aware that most police departments do not have a separate protocol in place to handle situations with juvenile subjects. Towards the end of the survey, I also gave a vignette describing a police interaction with a subject. There were varying degrees of multiple choice options including a fill-in-the-blank choice. Each vignette had a four part

escalation that transitioned the interaction into a more serious exchange. While responding to the four questions, the respondent could choose one answer that was either utilizing verbal commands, tasing the subject, and shooting with either the intent to injure or intent to kill. I analyzed the responses to the various demographic questions and ran cross-tabulations and Chi-Square for their responses to the vignettes and their responses to the knowledge and awareness-based questions.

Age

There seems to be a generational difference on the attitudes towards authoritarianism. The contemporary criminal justice system is much more authoritarian than democratic because the focus is on tough punishments and punitive policing tactics (Amar and Schneider, 2007). Studies show that urban adult groups are significantly more authoritarian than urban youth groups based on how they respond to questions regarding punishments, parenting techniques, military strategies, and police protocols (Reddy, 1983). This indicates that the older generations are more likely going to be in support of authoritarian behavior and the younger generations are likely going to support more democratic behavior.

H1: Older generations are going to favor police use of force.

H1o: There is no correlation between age and favoring of police use of force.

When responding to the initial vignette questions, the relationship appeared to be statistically significant. After running a cross-tabulation and chi-squared test (see Table 1), the p-value was 0.098 for the first part of the vignette dealing with a juvenile. So, 20% of respondents over the age of 55 decided to taser the juvenile offender, compared to 0% of people ages 26-35, 8% of people ages 36-45, and 0% of people ages 46-55. However, when the respondents were prompted with follow-up questions, the relationship no longer met the guidelines for statistical significance.

My hypothesis was supported as my p-value for one of my vignette questions was somewhat statistically significant. Looking at that, there seems to be a relationship between age and utilizing use of force. Unfortunately, my hypothesis was not supported by the follow-up questions in the vignette as they were not statistically significant and, therefore, could not reject the null hypothesis.

Table 1

Age and Juvenile Vignette 1

	18-25 yrs. old	26-35 yrs. old	36-45 yrs. old	46-55 yrs. old	55+ yrs. old
Command subject to exit vehicle	20%	53%	50%	72%	40%
Remove subject from car only using hands	10%	18%	0%	9%	0%
Taser subject	20%	0%	8%	0%	20%
Other	50%	29%	42%	18%	40%

p-value: 0.098

Gender

Previous researchers observed that women are less likely to support the use of violence and more willing to support the use of verbal de-escalation techniques (Smith, 1984). Smith (1984) researched how men and women responded to violence and found a moderately strong relationship between gender and support for violence. When it came to questions dealing with law enforcement and criminal behavior/punishments, the men and women responded much differently than questions regarding indirect support of violence, such as potential changes in military and defense budgets. Women are taught to exhibit more empathy with moral issues and are likely to be more aware of sensitive or ethical issues (Chung & Monroe, 2003). Because they are taught to be more empathetic, they are more likely to be concerned for the welfare of others (Bass, 1998).

H2: Men are more likely to favor police use of force.

H2o: There is no correlation between gender and likelihood to favor police use of force.

I ran cross-tabulations and Chi-Square between the participants' gender and their responses to the different vignette stages regarding the police officers' response. During the third scenario in the vignette that dealt with a juvenile, the p-value was 0.06 which appears to be somewhat statistically significant. In the three responses that did not include violence, women responded at a higher rate than men. However, the two choices that utilized force were favored more by men (see Table 2). Twelve percent of men decided to shoot the subject with intent to kill compared to only 2% of women and 41% of women decided to assure the subject he would not be injured if he put the gun down, compared to 32% of men. According to this

analysis, there appears to be a relationship between gender and one's likeliness to utilize force.

The p-value was less than 0.1 so my data appears to be somewhat statistically significant. Therefore, I will reject the null hypothesis and conclude there is some relationship between gender and use of force.

However, men are also more likely to participate in social desirability bias (Chung, Janne, and Monroe, 2003). From an early age, women are socialized to reason differently than men. When it comes to tests such as the SAT, women usually score higher because they are conditioned to leave the question blank if they don't know it whereas men are more likely to guess. Schoderbek and Deshpande (1996) classify this male likelihood of social desirability bias as impression management, which means they make a conscious effort to lie or fake it in order to create a favorable impression.

H3: Men are more likely to be aware of the lack of protocol in place regarding the use of force on juveniles.

H3o: There is no correlation between gender and awareness of the lack of protocol regarding use of force on juveniles.

I performed a cross-tabulation and chi-squared test between gender and whether or not the participant was aware of the lack of police protocol regarding use of force with juveniles (see table 3). 39% of males responded that they were aware of this compared to the 17% of females who were aware of this. My p-value was 0.00 and appears to be statistically significant. Normally, this would be a perfect analysis and I could reject the null hypothesis and conclude there is a relationship between the two variables. However, given the wording of the question and taking into consideration social desirability bias and impression management, it is likely that this number does not accurately represent the true male population's knowledge on this topic. The knowledge and awareness of famous police use-of-force encounters with juveniles appears to be similar for both male and female. However, the p-value was 0.68 and does not appear to be significant (see table 4).

Table 2

Gender and Juvenile Vignette 3

	Male	Female
Assure him he will not be injured if he puts the gun down	32%	41%
Instill fear in subject by telling him he will be shot if he shoots a police officer	0%	8%
Taser subject to induce compliance with commands to drop weapon	4%	13%
Shoot subject (aiming for non-fatal wound)	12%	14%
Shoot subject with intent to kill	24%	2%

p-value: 0.06

Table 3

Gender and Awareness of Current Police Protocols

	Male	Female
Yes	39%	17%
No	61%	83%

p-value: 0.00

Table 4

Gender and Awareness of Famous Police Use-of-Force Encounters with Juvenile Subjects

	Male	Female
Yes	76%	70%
No	24%	30%

p-value: 0.68

Employment

Research suggests that people who are in the criminal justice profession tend to be more authoritarian in their views, especially those who have no college education (Smith et al, 1967). Researchers studied the New York City's police department's newest police officers and categorized them as college graduates or those with no college education. They tested for authoritarianism by using the Piven (1961) and Rokeach (1960) scales for their behavior and responses to various situations. They concluded that members of the criminal justice system tend to lean towards a more authoritarian belief system, specifically those with lesser education levels. An explanation for this could be the social psychology theory that certain personalities are attracted to certain occupations. Similar to how the field of psychology attracts highly neurotic people, the field of police and correctional institutional work attracts authoritarian personalities (Adorno et al, 1950).

H4: The respondents who work/have worked in the criminal justice field are quicker to utilize force than those who have not worked in the criminal justice field.

H4o: There is no relationship between employment and use of force.

I performed a cross-tabulation and chi-squared test between the participants' occupations and their responses to the vignettes. When responding to the third step to the juvenile vignette my p-value was 0.04 which is somewhat statistically significant (see table 5). Nine percent of people with criminal justice backgrounds chose to shoot the juvenile suspect with intent to kill, compared to the 0% with no criminal justice background. Both the first response and the fourth response to the juvenile vignette had a p-value of 0.1 and are approaching the line of being statistically significant. Because my p-value is less than 0.01, it is somewhat statistically significant. With that data alone, I could reject the null hypothesis. We cannot declare a relationship, though, because the follow-up vignettes did not conclude a p-value of less than 0.1.

Education

Previous scholarship suggests that higher-educated groups tend to be more libertarian and lower-educated groups tend to be more authoritative (Smith et al, 1967). Previous research shows that education is one of the more prominent factors to determine many social stances. Although it is yet to be determined what aspects of education cause this relationship, results from various scholars such as Rune Stubager

Table 5

Employment and Juvenile Vignette 3

	All Other Occupations	Criminal Justice/Social Work/Military Occupations
Assure him he will not be injured if he puts the gun down	23%	41%
Instill fear in subject by telling him he will be shot if he shoots a police officer	8%	7%
Taser subject to induce compliance with commands to drop weapon	0%	12%
Shoot subject (aiming for non-fatal wound)	8%	12%
Shoot subject with intent to kill	0%	9%
Other	62%	20%

p-value: 0.04

Table 6

Level of Education and Juvenile Vignette 1

	Some High School	High School Diploma, GED	Some College	Associate's Degree	Bachelor's Degree	Masters Degree, PhD, other Professional Degree
Command the Driver to Exit Vehicle and Repeat Commands Until Subject Complies	0%	67%	35%	43%	39%	44%
Try to force him out of car using only officer's hands	0%	0%	0%	7%	22%	13%
Taser Subject	33%	6%	12%	14%	6%	0%
Other	67%	28%	54%	35%	33%	44%

p-value: 0.14

strongly favor the fact that the values of higher educators are transferred onto the students and it results in a fundamental conflict between highly educated and less educated groups.

H5: The more educated a person is, the less likely they are to utilize force in their vignettes.

H5o: There is no correlation between education and likelihood of force.

I performed a cross-tabulation and chi-squared test of the variables education and responses to vignettes. In the first step of the juvenile vignette, the p-value was 0.14 (see table 6). Forty-four percent of respondents with a master's degree, PhD, or other professional degree decided to command the driver to exit the vehicle, compared to 0% of respondents with some high school. Similarly, no respondents with a master's degree, PhD, or other professional degree decided to taser the subject, compared to 67% of respondents with some high school. As it is approaching 0.1, it appears to be somewhat statistically significant. Therefore, there could be a relationship between education and their quickness to utilize force in a situation with a juvenile offender. Since it is not less than 0.1, I cannot reject my null

hypothesis and I cannot declare a relationship between education and use of force.

Similarly, a person is more likely to be more aware of societal issues if they are more educated, whereas a less-educated person is less likely to watch the news and stay up-to-date with current events and political issues. According to Matthew Baum (2003), highly educated individuals are more likely to research on their own, where a less-educated individual responds to soft news and does not search for more information regarding the subjects brought up on the news or in newspaper headlines.

H6: The more educated a person is, the more likely they are to be aware of famous cases revolving around police brutality.

H6o: There is no correlation between education and awareness of police brutality cases.

I performed a cross-tabulation and chi-squared test for the variables education and awareness of cases and discovered a p-value of 0.38. Since it is not anywhere near approaching the line for statistical significance, it has failed the chi-square test and we cannot reject the null hypothesis.

H7: The more educated a person is, the more likely they will be appear of the lack of police protocol regarding juvenile subjects.

H7o: There is no correlation between education and awareness of police protocols.

I performed a cross-tabulation and chi-squared test for the variables education and awareness of police protocol regarding juveniles and discovered a p-value of 0.18. Because this would not normally count as statistically significant, we cannot reject the null hypothesis. We cannot reject the null hypothesis and cannot conclude a relationship between the variables education and awareness of police protocols.

Discussion

Keeping in mind that this was a rather small sample, I had some results that seem to coincide with the qualifications of being statistically significant. There seems to be some type of relationship between use of force and all variables tested (age, gender, employment, and education). It is important to remember that although some of the vignette questions appeared to be statistically significant, the follow-up questions were not. Overall, it is clear that there is

a difference in the way males and females answered these questions. Based on my results, it is fair to say that difference is, in part, due to the existence of impression management, social desirability bias, and our society's way of conditioning females into being more nurturing and empathetic.

Studying the public opinion of police officers will aid in maintaining their accountability. The police departments should respond to public opinion by addressing discontent, holding officers accountable, revamping current protocol, and updating the academies to provide better training for the cadets. The psychological study of juveniles and the anatomical study of their brains show they are not capable of making decisions with respect to the potential consequences. Because the discontent of public opinion is supported by scientific facts, police protocol should more accurately reflect these findings.

Conclusion

Given the small sample, it could be possible that there is a relationship between variables that our p-value did not support but our data did not have the confidence to produce a strong relationship. In future research, I would urge researchers to gather a bigger sample with more diverse participants. As I would have liked to study the variable of race but could not given my

overwhelming response of white participants, I would try to gather data from a more diverse area. I would also add in the first part to my vignettes that the officer called for back-up, because a lot of my participants filled in that response and clicked “other.” When questioning about what a police officer should do in response to the event, I would also emphasize that the response does not have to comply with current police protocol and should focus on what a police officer *should* respond with, based on the respondents’ values. Future research should strongly keep in mind the idea of social desirability bias and male impression management when drafting questions for the survey. While it is nearly impossible to eliminate some bias, specific question wording could be helpful in limiting the amount of bias in the results. Although distributing an online survey was time efficient and provided me with a high number of responses, I could only base my analysis on the multiple choice or short answer responses. I would suggest doing a focus group to discover the more in-depth reasoning behind an individual’s responses. Even though one would not be able to get a lot of participants, they could delve further into the discussion of public opinion on police in general and what has shaped their participants’ opinion on police interactions with juveniles.

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The Importance of Oedipus: Infamous Complex or Existential Hero?

Shoshana Primak

The concept of free will is practically inescapable in modern day philosophy. Indeed, questions regarding the power of free will are of no shortage in philosophy: While one philosopher might assert that humans have absolute free will, another may accept free will as present but questions how powerful it is, while a third explores the implications of a deterministic universe in which there is a complete absence of free will, and so it goes on until an entire library can be filled with texts that deal exclusively with freedom. I make note of this modern captivation with the concept of free will not because I intend to add this work to the aforementioned figurative library, but to remind my reader of a simple, chronological fact: the ancient Greeks did not have a concept of free will, nor did they care to question the significance of such a notion. It is of the utmost importance that this fact be viewed not as a mere triviality; rather, this knowledge *must* be taken into account when considering any aspect of an ancient Greek text that, to the modern eye, appears to be concerned with a battle between free will and Determinism. To make

an argument in which an ancient Greek author is portrayed as a supporter of the concept of absolute free will is an anachronistic fallacy and must be disputed as one. Resultantly, although Sophocles' *Oedipus Tyrannus* looks to the modern eye to be a play centered around issues of Determinism and free will, it is no such thing; instead, the play addresses questions of choice, agency, and most of all, meaning. Through the lens of Albert Camus' philosophy of the absurd, and backed by a philological investigation of the presence of 'fate' in the Sophoclean universe, I will argue that that Sophocles' *Oedipus Tyrannus* gives a firm answer to if and how man can go on living in a world that he has discovered to be meaningless.

Before examining the implications of Camus' notion of the absurd on the text, one must first address the concept of fate as it is portrayed in the play. Along with having no specific concept of free will, "the Greeks did not develop a notion of a universal, all-determining fate before the third century B.C." and as such, the characters of *Oedipus Tyrannus* "are not mere puppets of the gods; no figure in Greek tragedy is" (Segal 75). While fate appears to be similar to the concept of Determinism, fate from the ancient Greek perspective does not create a framework in which all things are fixed, thereby making it a concept

distinct from Determinism. Taking this distinction into account, it becomes apparent that while certain circumstances within the lives of Oedipus and Jocasta (his ‘mother-wife’) are fixed, the extent to which they are fixed is very specific: the only fated certainties in their lives are that Oedipus will kill his father and that he will bed his mother. Aside from those two absolutes, any and all other choices made by Oedipus and Jocasta are their own, meaning they are responsible for any actions they take to attempt to circumvent the prophesized events, as well as for any of their reactions to the prophesized circumstances as they occur.

To further prove that the concepts of fate and Determinism are distinctly different in the ancient Greek perspective, it is useful to investigate the difference between the Greek words *moira* and *tyche*. The distinction between *moira*, or ‘fate,’ and *tyche*, ‘fortune,’ in Sophocles’ *Tyrannus* is subtle yet demonstrable, and by investigating the instances in which each word is used, one is able to emphasize the way agency works within a universe that deals with fate. It is worth noting right away that *tyche* is used eleven times in *Tyrannus*, while *moira* is used only five times, which immediately displays the more important nature of the latter. To define each

word more fully, *tyche* means ‘chance or fortune,’ and can be used in two ways: it can refer to the kind of random, uncontrollable events and occurrences of life, or to the result of positive or negative fortune (or ‘luck’) that one has had. In *Tyrannus*, *tyche* is primarily used to refer to a random event or circumstance, and each instance in which it is used is very simple. Overall, these instances of *tyche* are worth looking at because they are simple, as that simplicity displays the heightened importance of those instances in which *moira* is chosen over *tyche*.

While *moira* means ‘fate,’ the word’s original meaning was one’s ‘part’ or ‘portion,’ which developed into a use in which one’s fate or destiny is one’s specifically designated, or ‘doled out,’ portion in life. Unlike the varying ways in which *tyche* is translated throughout *Tyrannus*, *moira* is translated as ‘fate’ or ‘Destiny’ every time it is used in *Tyrannus*, and always either directly or contextually refers to specific, prophesized events. By juxtaposing the cases in which Sophocles uses *moira* against those in which he uses *tyche*, the greater importance of those cases in which *moira* is used becomes readily apparent, as it is those cases (and only those cases) that deal with over-arching, unchangeable moments of fate. In this way, the themes of agency and choice are

brilliantly showcased through the hero's actions, as we see Oedipus and his fellow characters make their own choices in every case other than those involving *moira*. Armed with this doubly secure knowledge that these characters have agency in every case other than those which are fated, one is enabled to make an argument for Oedipus as an absurd hero.

In addition to having a general understanding of the effect of fate in *Oedipus Tyrannus*, then, it is also necessary for the purpose of this essay that one has a basic understanding of Albert Camus' notion of the absurd. Camus defines the absurd as the simultaneous experience of two conditions: first, that human beings are always seeking meaning, purpose, and value in the world, and second, that the world is empty of meaning, purpose, and value. Camus identifies two common responses to the discovery of the absurd: physical suicide and philosophical suicide. Logically speaking, Camus views these two responses to the realization of the absurd as creating a false dilemma. While both physical and philosophical suicide attempt to get around the absurd by rejecting one of its conditions, Camus argues that there is a third option: embracing the two conditions of the absurd to take the role of the absurd hero. Before each of the three responses can be applied to characters within

Oedipus Tyrannus in any worthwhile way, each must first be examined solely with reference to Camus' philosophy.

Beginning with the first reaction, physical suicide is the taking of one's own life in an attempt to avoid the absurd. Camus views physical suicide as a confession of one's confusion caused by the inability to understand or bear the world they live in: "Dying voluntarily," he says, "implies that you have recognized, even instinctively, the ridiculous character of that habit, the absence of any profound reason for living, the insane character of that daily agitation, and the uselessness of suffering" (Camus 5-6). By "that habit," Camus is referring to condition one, that man habitually searches for meaning, purpose, or value in life. When one commits physical suicide, then, one is attempting to eliminate the absurd through the elimination of the first condition, as one cannot seek meaning in life if they are dead. While this approach embodies a sort of pseudo-logic it is ultimately arbitrary, as one does not eliminate the absurd by dying, they simply eliminate themselves. Having displayed the failure of the first response, Camus goes on to describe the second, which he deems philosophical suicide. Camus sees philosophical suicide as something born of "hope," which he

identifies as the appeal to another world, a world in which there is meaning, purpose, or value (Camus 32). Whether that appeal is a religious appeal to an afterlife or an appeal to a different fate is irrelevant: Camus rejects hope in any case, arguing that it is simply an illusion created in an attempt to reject the second condition of the absurd by insisting that the (or perhaps more correctly, a) world is not devoid of meaning.

Knowing, then, that neither physical nor philosophical suicide allows one to negate the truth of the absurd, Camus presents a third option: the absurd hero. Confronted with the reality of the absurd, the absurd hero looks at the world around him with startlingly, unsettling clarity and asserts that “What I believe to be true I must therefore preserve. What seems to me so obvious, even against me, I must support” (Camus 52). In this assertion, the absurd hero reveals a characteristic need to unveil truth wherever possible, no matter the cost to himself or to humanity as a whole. To avoid such a truth is to go against one’s own mind, a contradiction that leads to a complete lack of selfhood, which is the only circumstance the absurd hero deems unacceptable. Testing this resolve, “at a certain point on his path the absurd man is tempted [and] he is asked to leap. All he can reply is

that he doesn’t fully understand, that it is not obvious. Indeed, he doesn’t want to do anything but what he fully understands” (Camus 53). In all of this, the hero shows himself to possess three qualities that Camus designates as necessary conditions for any such hero: revolt, freedom, and passion.

Revolt is defined by Camus as the “constant confrontation between man and his own obscurity, the certainty of a crushing fate, without the resignation that ought to accompany it” (Camus 54). The absurd hero acknowledges that he will never find meaning, yet he finds himself continuing to search for it regardless, thereby revolting against the very system he so adamantly defends. Not to be mistaken for hope, revolt offers the hero no false comfort; he fully understands that his search for meaning will not be a fruitful one, but that is not enough to stop him from continuing it.

Following revolt, Camus’ section on freedom offers perhaps one of the most important concepts for the purpose of this paper, which is his assertion that he, and as a result, his philosophy, has “nothing to do with the problem of metaphysical liberty” (Camus 57). Camus does not make a universal statement regarding the possession of free will in all men, but cares only for the specific instance of freedom of choice when

one is faced with the absurd. As he points out, “if the absurd cancels all my chances of eternal freedom, it restores and magnifies, on the other hand, my freedom of action” (Camus 57). Man is free to choose in the present moment because in the absurd, there is no future: If nothing is absolute, nothing is guaranteed, and one is free to act of their own accord. Of course, there is a time limit on this freedom, as it applies only in the ever-changing present moment.

This human limit of time, then, is where passion enters into the equation. Within the context of the absurd, one cannot measure a life by its quality, as quality is weighed by value, which, by the very definition of the absurd, does not exist. Therefore, one must weigh a life by its quantity, but that quantity is not simply a sum of the years one lives; rather, it is the sum of experiences one endures throughout the span of his conscious life (i.e. the time during which he recognizes the absurd). While each of the qualities alone help guide an individual to the path of the absurd hero, it is only in their combined presence that one can truly achieve the goal of the absurd hero: to live without appeal, in complete and total acceptance of the truth of both conditions of the absurd.

To establish the absurd within Sophocles’ *Oedipus Tyrannus*, one must recognize the connection

it has to fate. While it is not always the case that the absurd is created by an instance of supreme fate, it is so in the case of *Oedipus Tyrannus*. The key to understanding how the absurd works in the play is viewing its nuances: While on the one hand, “the Sophoclean hero acts in a terrifying vacuum, a present which has no future to comfort and no past to guide, an isolation in time and space which imposes on the hero the full responsibility for his own action and its consequences” (Knox 5), it still remains an absolute truth that a central event in Oedipus’ life is fated. In other words, Oedipus, and all other characters within the play, are fully responsible for their actions because without the knowledge of the past or the promise of the future, the hero’s actions become their own and only their own, as there is no way to know any other reason for those actions. That they are “isolated in time and space” is incredibly important, as it stands to emphasize the philosophical point that there is no way the hero could argue that ‘they would have acted differently if not for X,’ as any such argument is irrelevant seeing as X is present in their reality and therefore is something they must be responsible for.

Additionally, it is significant to refer to two arguments E. R. Dodds makes about the nature of Sophocles’ beliefs: First, that Sophocles “did not

believe (or did not always believe) that the gods are in any human sense ‘just,’” and second, that Sophocles “did always believe that the gods exist and man should revere them” (Dodds 185). It is interesting that Dodds presents these two points, as they almost mirror Camus’ interpretation of the absurd. The first belief presents a world in which man is by his very nature incapable of finding meaning in the world. For Sophocles, this is because man cannot *understand* that meaning, but for a philosophical point, his complete inability to understand the divine meaning or purpose for things is equal to a complete lack of meaning at all. Still, the second belief pushes man to continue to worship the gods regardless of one’s inability to understand that divine meaning. From a logical standpoint, one would only do this if one at least in part believed that one would eventually understand the gods’ intentions, or if one believed that one would be able to live a meaningful life by living in the way that the gods intended. These logical reasons cannot, however, be the case for following the second belief, as the first belief asserts that Sophocles fully accepted that man is unable to see or understand the meaningful nature of their lives *even if* such meaning exists. From these two points, Oedipus’ reality is clearly absurd; regardless of any actions he takes, he will always

act out the fated events of the prophecy, while still being A: held responsible for those actions, and B: being completely and totally able to make choices as an individual agent so long as they do not contradict the prophesized events specifically. Thus, as Camus phrases it following his incredibly brief allusion to Sophocles’ *Oedipus at Colonus*, “[the absurd] makes of fate a human matter, which must be settled among men” (Camus 122). With this context regarding fate and the absurd in hand, one can move to the effect of the absurd on the characters of the play themselves.

To properly analyze the importance of viewing Oedipus as an absurd hero, one must first identify the play’s depiction of the two faulty responses to one’s realization of the absurd, both of which are taken by Jocasta. While it is characteristic of Sophocles that nearly every character other than the protagonist appeals to hope, and while the many characters of *Oedipus Tyrannus* are no exception to this, it is most useful to view Jocasta as an example of both responses. In doing so, it becomes abundantly clear why Jocasta first appeals to hope in an attempt to escape the absurd, and follows that failed appeal by appealing to exile, which is to say, committing suicide.

In attempting to convince the hero to stray from his chosen path, appeals to reason where reason

cannot be found become the norm. Jocasta, for instance, repeatedly tries to ‘reason’ with Oedipus as she begs him to stop seeking the truth, but she can ultimately do no more than *hope* he will cease his attempts to do so, specifically because she cannot supply him with any real reason to do so. Even before Jocasta fully understands why it is so troublesome that Oedipus has begun to seek the truth, she prays to Apollo, complaining that “Oedipus is chafing his mind too much, / One agony after another. It makes no sense: / He weighs this strange news / Against old prophecies and lets anyone who speaks / Frighten him. Nothing I say can raise his hopes” (Sophocles 99). While this is not necessarily a primary example of Jocasta appealing to hope, it is nevertheless a perfect example of a Sophoclean phenomenon Bernard Knox speaks of. Throughout plays such as *Oedipus Tyrannus*, Knox says, “the hero, as his friends and enemies see him, needs to learn, to be taught” (Knox 15). This, of course, implies that there is something to be learned, a knowledge to be taught. In actuality, there is no meaning within the confines of the absurd, which means that there is nothing for the hero to learn from his hope-struck friends or enemies. Still, Jocasta pushes Oedipus to accept hope at every turn, culminating in an exchange between the two as

Oedipus insists on asking questions about the identity of the herdsman who rescued Jocasta’s baby. While this passage will be further utilized in identifying Oedipus as an absurd hero, it is equally important to note Jocasta’s reactions to his search for the truth: “By all the gods, if you care for your life, / Stop these questions. Have I not suffered enough?” (Sophocles 106). This request for Oedipus to abandon his search for answers is repeated no less than six times in their short exchange, as Jocasta relentlessly chases after the last, fading images of her false hope, grabbing at the imagined reality she so vigilantly built in an attempt to protect herself from the meaningless reality of the absurd.

For Jocasta, “a world that can be explained even with bad reasons is a familiar world. But, on the other hand, in a universe suddenly divested of illusions and lights, man feels an alien, a stranger. His exile is without remedy since he is deprived of the memory of a lost home or the hope of a promised land” (Camus 6). Indeed, Jocasta needs her false hope to continue living, and she would have been able to retain it had Oedipus chosen to stop searching for the truth. Even if she somehow knew the truth (that Oedipus is the very son she sent to certain death as a baby) so long as Oedipus did not manage to find definitive proof, she

would have gone on living in her false reality for as long it would have taken for the plague to kill all the people of Thebes, herself included. Held against the rather thorough examination of philosophical suicide, then, Jocasta's physical suicide is a much more straightforward issue. Upon the realization that her hope-induced reality has been shattered, Jocasta seems to ask herself a question: Once one recognizes the absurd, "is one to die voluntarily or to hope in spite of everything?" (Camus 16). For Jocasta—who only sees these two possibilities, and therefore can only act on one or the other of them—she must necessarily pick the first, as she knows Oedipus is but a conversation away from finding concrete evidence of what has truly occurred in their family, and as such can no longer choose the second option of hope. Jocasta's physical suicide is worth viewing only insofar as it is clearly a direct consequence of the downfall of her hopefulness. It is worth noting once more that the downfall of her hopeful reality was in no way inevitable; again, while Oedipus was destined to kill his father and bed his mother, he is in no way fated to discover the truth—that is a choice he pursues independent of the dictates of fate.

Finally, then, one may turn to an examination of Oedipus himself. As explained in the section

regarding the qualities of an absurd hero, Oedipus must display revolt, freedom, and passion in order to become an absurd hero; furthermore, he must do so in such a way that it is apparent that he fully recognizes the presence of the absurd in his reality. Importantly, as scholar Richard Buxton points out, "in the Sophoclean dramatic universe man does not passively accept his limitations: he demands, affirms, strives" (Buxton 37). While there is no neat and perfect parallel to be made from Buxton's words here to Camus' three qualities of the absurd hero, there does not need to be: they are, in essence, making the same point. The Sophoclean hero—in this case, Oedipus—acknowledges his limits, understands that he is only human and as such can see no meaning in the world, and continues living regardless.

Knowing this, an argument for Oedipus as an absurd hero has already begun; one must simply turn back to the previously mentioned exchange between Jocasta and Oedipus regarding the herdsman. While Jocasta begs for Oedipus to cease his search for the truth, repeating her argument six times in less than twenty lines, Oedipus remains firm in his answer, telling Jocasta "You'll never persuade me to give up the truth" (Sophocles 106). At this point in the text, Oedipus is in no way certain of the terrible nature

of the truth he is going to hear, but his certainty of what that truth will be only grows as the plot moves forward. As the herdsman stands in front of Oedipus and begs to be allowed to withhold the truth, Oedipus' resolve holds firm. As the Herdsman protests, crying out, "No! I am on the verge of saying terrible things," Oedipus responds calmly, "And I of hearing them. But hear them I must" (Sophocles 111). Oedipus is so close to unveiling the truth in this moment, a truth he knows in the deepest realms of his heart and mind will ruin him, and still he insists that it be told, thus exhibiting the quality of revolt. In the face of an undeniable truth, all the while knowing exactly what that truth is, and never once denying that truth by appealing to the hope for a different reality, Oedipus continues to search for meaning in his life.

Beyond his clear revolt, Oedipus displays his freedom and passion in his self-blinding. Oedipus' self-blinding must be investigated through the use of two similar but ultimately independent questions: first, did the hero exhibit madness in blinding himself, and second, why did he not kill himself instead. Beginning with the question of madness, it is certainly something Oedipus is accused of by all those left alive to say it. And yet, as Buxton notes, "the overall picture drawn by Sophocles of Oedipus before and after the self-

blinding is emphatically not that of a deranged man. The reasons given by Oedipus for putting out his own eyes have, indeed, an inexorable logic" (Buxton 24). Indeed, Oedipus' actions cannot be written off as those of a mad man— as Oedipus himself points out, he blinds himself not out of madness, but for a specific purpose: he cannot look upon what he has done (Sophocles 118). While he is able to accept that life is meaningless due to the horrible unavoidable circumstance of fate that the play is concerned with uncovering, he exhibits freedom outside of that meaninglessness in his choice to blind himself. His blinding was not fated, it was a choice he made through his own agency.

Recognizing, then, that Oedipus alone is responsible for his blinding, one is able to ask why blinding is his chosen recourse to begin with, as opposed to, for instance, suicide. E. R. Dodds posits that Oedipus does not commit suicide because "suicide would not serve his purpose: in the next world he would have to meet his dead parents. Oedipus mutilates himself because he can face neither the living nor the dead" (Dodds 183). This cannot be disputed; as mentioned previously, it is something Oedipus himself says when he is accused of having gone mad by all those who are left to see what he

has done. Dodds' point as a whole, however, avoids an important question: why would Oedipus not blind himself and then kill himself? Oedipus appears to believe that by blinding himself in life, he will be unable to see in the afterlife as well as in life, so why wait to die? If he cannot face the living or the dead, and he must eventually face the dead, why not escape one half of that torment? By remaining alive, though blind, Oedipus acknowledges that his life is entirely devoid of meaning, while still proving that he has the freedom to choose to continue it on his own terms. In doing so, Oedipus displays passion for the present moment as he does whatever he needs to do to remain alive while also refusing to deny the absurd.

As it is at this point abundantly clear that Oedipus embodies the traits of Albert Camus' absurd hero, one is inclined to ask a final, rather appropriate question: Why does that matter? Camus' philosophy came about some two thousand years after Sophocles' *Oedipus Tyrannus*, so what merit can be gained by viewing the second through the lens of the first? The answer can be found in the immediate repudiation of free will and Determinism in the beginning of this paper. When the concepts of free will and Determinism as the modern reader knows them today are (rightfully) removed from the universe of *Oedipus*

Tyrannus, one is left with a conflicting message of agency and choice, of responsibility and reason. As a result, the choices Oedipus makes stand to affect not only his own life, but more importantly they reflect on the issue of happiness in the lives of all members of humanity. By achieving greatness in the face of the absurd, the play presents a beautiful framework in which the two themes of fate and choice are not made to be in any way exclusive: In fact, it would be impossible to have one without the other, for if Oedipus were aware of every minute detail of his fate, he could not have achieved greatness in getting to it. Likewise, if he did not persevere in the face of what he sees as impending doom, he would not have discovered that, until he acknowledged the reality of the absurd, he was always blind to the truth of the world on the inside.

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Achroma Virus: A Gateway to Explore Virology Concepts

Allyssa Richardson

Introduction

The Achroma virus is a virtual virus invented as a part of the virtual virus project in BIOL 450/Virology during the Fall of 2018. Viruses are tiny, abundant, and diverse packets of genetic material enclosed in a protein capsid. Viruses can infect many different types of life, from plants and animals to bacteria. In order to propagate, viruses need to infect a host cell, and hijack a living cell's machinery to build more of themselves. Some viruses destroy the host cell in order to release the newly synthesized viruses, a process known as lysis. Lysis is particularly damaging when the target cell of a virus is a cell type that cannot be regenerated after being lysed. A newly described virus, the Achroma virus, targets the photoreceptor cells specific to color vision, also known as the cones, of the human retina. Photoreceptor cells do not divide, which means that any colorblindness caused by viral damage to these cells is permanent (2,4).

The first notable appearance of the Achroma virus was at an elementary school in the United States.

The school nurse noticed an unusually high number of children showing signs of colorblindness during standard annual vision testing. The nurse decided to re-test some of the children three weeks later and noticed that some of the children who hadn't appeared colorblind initially were beginning to show symptoms with time. She was concerned because colorblindness is normally a genetically linked trait and not something that develops over a period of a few weeks and spreads among a population. Upon investigation by additional medical professionals and specialists, it appeared that these students were losing color vision due to the destruction of the cone cells of their retinas. Intraocular fluid was taken from the eyes of several of the patients. DNA was isolated from this fluid and sequenced, which led to the discovery of the Achroma virus.

The goal of this report is to compile all the current information pertaining to Achroma virus, including the structure of the virus, its life cycle, its tools to trick the immune system, its pathology, and possible treatments.

Results and Discussion

1. Viral Structure

The Achroma virus is a naked, icosahedral virus.

It is on average 90 nm in diameter. It has twelve viral ligands: one on each vertex. These viral ligands are known as ROY ligands and they interact with the GBIV receptors on the surface of photoreceptor cells. These names were taken from ROY G. BIV, which is an acronym for the colors of the rainbow (red, orange, yellow, green, blue, indigo, violet). The viral capsid is composed of a repeating pattern of two distinct units. It houses linear, non-segmented, double-stranded DNA.

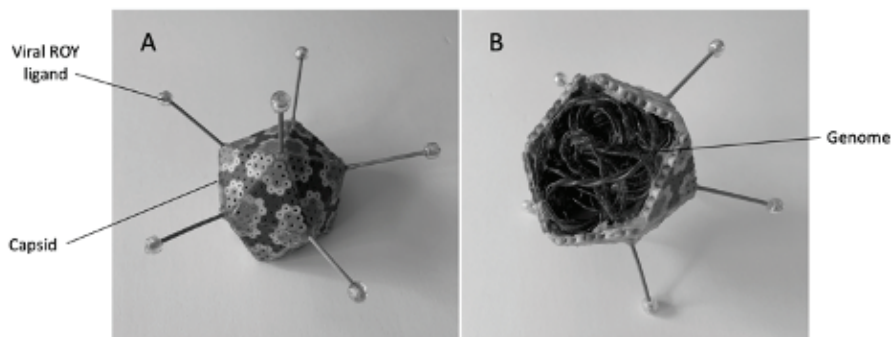


Figure 1. The structure of the Achroma virus. A – Outside view showing the icosahedral shape of the capsid as well as the repeating pattern. B – Inside view showing the viral genome inside the capsid. The ROY ligands can be seen in both images. The capsid of this model was made using plastic, fusible beads. The viral genome was made of plastic cord.

2. Life cycle

The entire virus enters the cell via receptor-mediated endocytosis (Fig. 2A). The virus attaches to the host photoreceptor cell when the viral ROY ligand binds to the GBIV receptor on the host cell surface. It is then endocytosed into the cell. Uncoating, or the degradation of the viral capsid, takes place in the endosome and the cytoplasm. Once the dsDNA is free of the capsid, it enters the nucleus via a nuclear pore (Fig. 2B).

Viral genome replication takes place in the nucleus. The viral genome encodes its own DNA polymerase, which is the enzyme that replicates the DNA. Photoreceptor cells are not actively dividing, so they are not duplicating their genome and using their own DNA polymerase. Therefore, it is more efficient for the virus to encode its own DNA polymerase and use the cellular protein manufacturing machinery to produce DNA. Also, the viral DNA polymerase includes a proofreading function, which helps to prevent mutations.

The virus relies on the photoreceptor cells' RNA polymerase for transcription of its mRNAs. RNA polymerase is the enzyme that “reads” the genes on

DNA and transcribes them into a form (mRNA) that the cell can ultimately use to make protein. In order to attract the cellular transcription machinery, the virus has evolved sequences on its genome that mimic the cellular promoters that normally attract the machinery to the cellular DNA. The viral genome also codes for

a CAP-snatching enzyme that steals 5' CAPs from cellular mRNA and transfers them to viral mRNA. Because a 5' CAP is a necessary starting place for the cellular translation machinery when translating mRNA into proteins, the action of this CAP-snatching enzyme simultaneously makes the viral mRNA more competitive and

puts the cellular mRNA at a disadvantage. The virus also relies on cellular poly-A polymerase to synthesize the mRNA's poly-A tails, which are another necessary component of mRNA for protein synthesis to occur. Any proteins synthesized by the cell's ribosomes that will be part of the viral capsid or viral ligands will move back into the nucleus for assembly. Once the capsids are assembled, the viral genomes enter the capsids thus completing the assembly of the viral

particle (Fig. 2C).

When enough of the newly synthesized viruses accumulate in the cell, the pressure builds up and the new viruses break the cell membrane. The cell is lysed, and the new viruses are released to infect another cell (Fig. 2D).

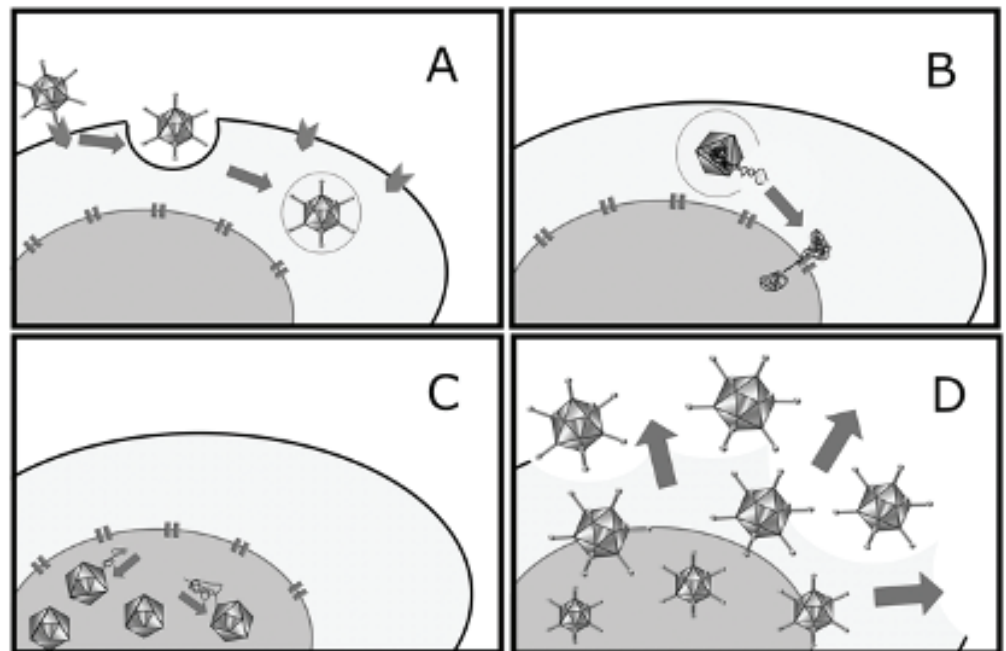


Figure 2. The life cycle of the Achroma virus. A - The virus enters the cell via receptor-mediated endocytosis. B - The viral capsid degrades in the endosome and cytoplasm. The dsDNA moves into the nucleus. DNA replication and transcription take place in the nucleus. Translation occurs in the cytoplasm when viral mRNA leaves the nucleus and is translated by a ribosome. C - Viral structural proteins move back into the nucleus and are assembled there. The viral genome is packaged in the empty capsids. D - The new viruses cause lysis of the cell.

This figure was prepared using Microsoft Powerpoint.

3. Immune system tricks

The immune system and viruses are in a continual evolutionary tug of war; viruses are constantly evolving ways to thwart the immune system and vice versa. The Achroma virus infects and lyses photoreceptor cells, which are located on the retina in the eye. The eye is one of the parts of the body that has immune privileged status. This means that the body has a limited immune response in this region. For example, a nonspecific immune response like inflammation is limited in the eye because inflammation would damage the delicate tissues there. The Achroma virus is able to establish itself in the eye without having to overcome some of the body's usual immune responses (1).

The Achroma virus also comes packaged with a specific protease, which is an enzyme that is responsible for cleaving or cutting a protein. This protease targets both MHC I and MHC II (Major Histocompatibility Complex I and II), which are key molecules on the surface of cells that help trigger an immune response. By damaging these proteins, the virus not only impedes the photoreceptor cells' ability to signal an immune response, but it also impedes the microglial cells' ability to signal one too. Microglial cells are immune macrophages found in the eye,

and they cannot do their job and trigger an immune response without MHC II.

4. Pathology

The virus enters the patient through the eye. Because it does not have an envelope, it can live on surfaces for up to a day. It can be easily transmitted by touching a contaminated surface and then rubbing the eyes. Symptoms of Achroma virus infection can mimic those of conjunctivitis or other eye infections, including watery eyes, discharge from eyes, and redness. The virus can be present in these fluids, and if they get on the patient's hands the patient can then contaminate surfaces, thus facilitating the transfer of the virus to other individuals.

The Achroma virus targets the photoreceptor cells of the retina, which means that eventually it degrades the patient's vision. Usually, the patient notices color vision declining first, because there are fewer cones than rods in the retina. Also, cones and rods are spatially separated, so the new virus can easily access many cones in one area. The patient also may notice eye "floaters" or other disturbances in vision. Rarely the Achroma infection has been observed to progress to complete blindness if the virus was left untreated. It is suspected that persistent inflammation triggered by large amounts of Achroma virus might be inflicting

extensive damage to rod cells and thus loss of vision (3). It is not known if other factors, for example, genetic variation or environmental exposures, contribute to this unfortunate outcome.

5. Treatment and Therapeutic Use

Antiviral drugs are currently being developed to treat Achroma virus infections. The tests involve a drug that targets the viral MHC protease. The drug is injected directly into the posterior chamber of the affected eye to try and achieve the fastest effect. The best methods to prevent an Achroma virus infection are frequent hand washing and making sure contact lenses are kept in a clean and sanitary environment. Since the Achroma virus can readily enter photoreceptor cells, there is research being done on using empty Achroma virus capsids to offer gene therapy to colorblind patients. Functional copies of genes for photopigments may be able to be packaged in the capsids and sent into photoreceptor cells. This research is still very new and further studies will need to be done to confirm the efficacy and safety of such techniques.

6. Impact on the Author

The creation of the Achroma virus through the virtual virus project has influenced how I will think about teaching science in my classroom in the future. Even

though the material in this course was well above elementary level, I believe I can apply the principles of this project to my own elementary school classroom someday. This project was an engaging means of modelling the scientific process in a condensed but realistic way. It also required us to integrate both newly acquired knowledge and existing knowledge over the course of the semester. Applying the material in a meaningful way is more effective than just memorization. I think the creative aspect of this project enhances learning, because students are more excited and motivated to make the subject matter their own.

Acknowledgements

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About the Author

Allyssa Richardson is graduating in Spring 2020 as an Elementary Education and Biology double major. Her project was completed for BIOL450/Virology under the mentorship of Dr. Boriana Marintcheva (Biological Sciences). In the future, Alyssa plans to pursue graduate studies at Bridgewater State University and eventually become a teacher at an elementary school.

Considering PBIS in Recreational Settings to Promote Positive Behavior

Lauren Towle

The purpose of this research was to investigate how Positive Behavioral Intervention and Supports (PBIS) would be considered for recreational summer programs working with children with disabilities.

Working with children with disabilities such as Autism Spectrum Disorder (ASD), Attention Deficit Hyperactivity Disorder (ADHD), Anxiety, and Emotional and Behavioral Disorders (ED &BD) often exhibit challenging behaviors that need interventions for support. PBIS is a well-known system that consists of three-tiers used in classroom settings to manage behavior. There are interventions in place for children who are exhibiting challenging behaviors in recreational setting, but there is no structure like the three-tier model used in classroom settings. Having three years of experience working with children with disruptive and challenging behaviors in a recreational setting, there is not enough structure and protocols for dealing with behaviors in a recreational setting. Through a literature review, the investigator examined how the three-tier model of PBIS can be considered in

being implemented in recreational summer programs. Through extensive research, the examiner proposed that two-tier PBIS system could be implemented in a recreational setting due to overlapping interventions in the second and third tiers of the PBIS model as well as vast differences between a classroom setting and recreational setting.

Implementing interventions for students with behavioral and emotional disorders to promote positive outcomes is essential. Students who have these disorders have on-going actions that need responses to be placed to keep the environment (their surroundings) safe and most importantly themselves. Many public schools have adapted models to use for interventions. Interventions are used to minimize disruptive behaviors to promote positive behaviors in a classroom setting. The most common model regarding intervention strategies that are known for being useful for reducing disruptive behaviors in schools is PBIS. This is a three-tiered model that provides a decision-making framework for schools to support teachers to make decisions regarding their intervention methods for reducing disruptive behavior. The goal of PBIS is to focus on positive reinforcements and refrain from using negative reinforcements to promote positive behavior outcomes (Simonsen & Sugai, 2013).



Above is an example of what PBIS looks like in a classroom setting. PBIS is structured to identify three- tiers of intervention: 1.) Universal or Primary intervention, means all students receive these interventions throughout the school; 2.) Secondary which is small-Group Intervention is designed for those students who still need support for being disruptive even with implementing universal interventions; 3.) Tertiary is more targeted individualized interventions for those students who are unsuccessful using group interventions. The third tier would not be considered for a recreational setting due to the similarities and overlap in the second and third tier of the PBIS model. The challenging aspect of this model is that each level is defined differently and implemented differently from school to school and teacher to teacher. The model causes

schools to have multiple interventions and many possible outcomes. The three-tier model provides structure and establishes behavioral protocol within the schools (Simonsen & Sugai, 2013). A model like this can benefit summer recreational programs, which implement interventions within their populations, especially if they do not have a three-tier step-by-step model to consider. The model can be used with making decisions on what interventions to use to decrease disruptive behavior.

Core features have been identified for PBIS to work effectively in a classroom. The main four core features identified that appear to be the most important were: implementation fidelity, data used for decision-making, established school-wide expectations, and discipline procedures. Implementation fidelity determines whether or not the teachers in the classroom implementing the interventions are meeting the benchmark for fidelity measure to increase positive behavior outcomes (Sugai & Simonsen, 2013). With any interventions, it is vital to examine how well an adult involved in implementing the interventions. Schools establish procedures of how to evaluate the teachers implementing the interventions. Assessing teachers' performance can improve the outcome of the students. Data collection is essential for the decision-

making process. Data collection for disruptive behavior can be documented based on intervals, the frequency or number of times the behaviors occur, antenatal recording, etc. The data collected is then used to see how severe the behavior is and what the next step is to decrease the behavior. (McDaniel & Flower, 2015). Data collection is a valuable tool that cannot only be used in classrooms but recreational summer programs too.

Establishing school-wide expectations sets the stage of how teachers want students to act in their classrooms. It is essential to develop school-wide and classroom-wide expectations, so students know how to behave, as well as understand the consequences of not meeting the expectations. The underlying theme is teaching behavioral expectations, in the same manner, a teacher would teach the core curriculum. Typically administration staff, teachers, and other school personnel come together to establish the rules that best fit the goals of the school. When expectations are precise and explicitly discussed, students are more likely to follow the rules and understand the expectations (Horner, Sugai, Todd, & Lewis-Palmer, 2005). The last core feature talked about amongst the literature was discipline procedures. The procedures the school goes through to deal with disruptive and

challenging behaviors. The methods are a step-by-step process that the school goes through when it comes to discipline students. When procedures are established, all students get treated equally and fairly.

However, there was no past research conducted about how PBIS can be implemented in recreational summer camp settings. Two recreational summer programs were researched to see how they could consider integrating a three-tier model of PBIS into their applications. One site studied was The Bridge Center, which is located in Bridgewater, Massachusetts. One specific camp at The Bridge Center that was researched was Camp Connect. Camp Connect is a nine-week summer program that works with children ages 4-16 with moderate disabilities. The program serves children with ADHD, Emotional and Behavioral Disorders (ED & BD), Autism Spectrum Disorder, and Mood Disorders. The camp focuses on increasing social skills and promoting positive behavior and expectations. The camp also incorporates activities like cooking, swimming, music, outdoor exploration, boating, sports, etc.

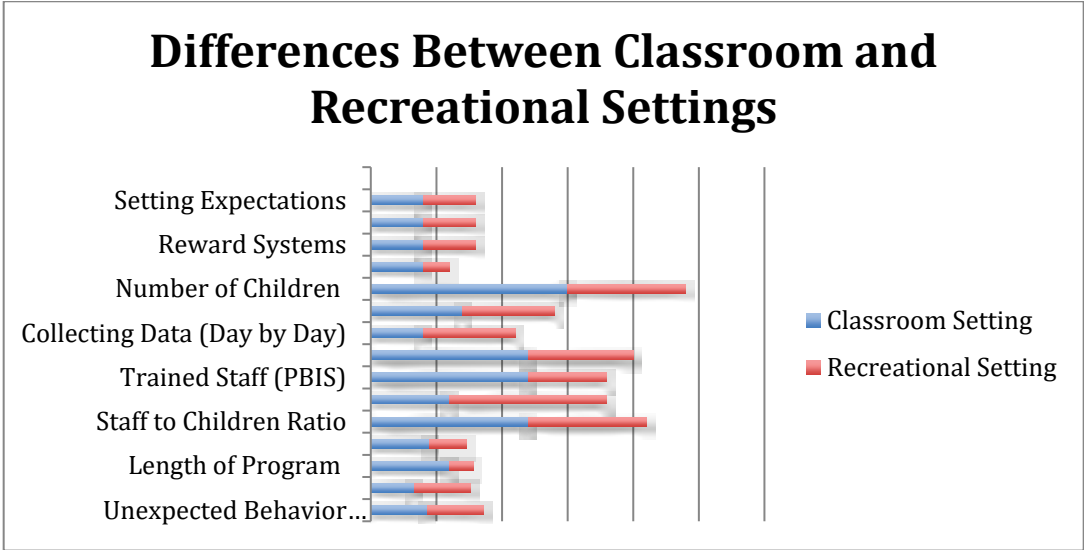
The second summer recreational program is another local camp in Plymouth, Massachusetts. Camp Ability is part of the YMCA Organization. Camp Ability is primarily a camp for children with

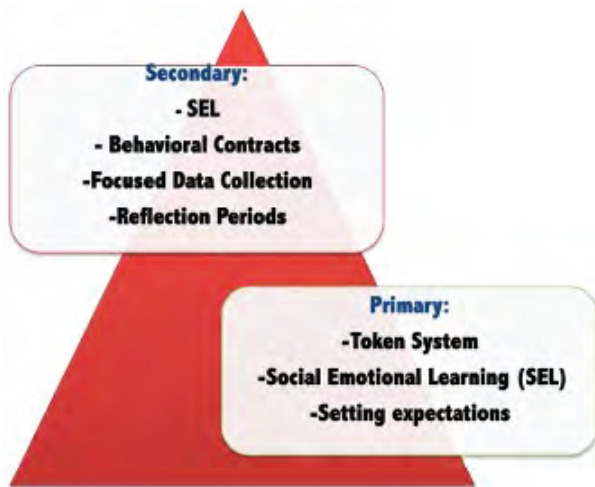
mild to moderate disabilities. The populations they serve are children with Autism Spectrum Disorder, ADHD, High Anxiety, and Emotional and Behavioral Disorders (ED and BD). Camp Ability also works on increasing social skills and cognitive learning while also engaging children in activities like swimming, horseback riding, kayaking, etc. The two sites are fairly similar with their application of reinforcements. Based on the two programs, the investigator researched how some of the well-known PBIS interventions can be incorporated into the plans and procedures they currently have in place.

By using a discrepancy graph, information was sectioned into different categories and then analyzed. A classroom setting and a recreational setting were both compared to see how some qualities of PBIS

from a classroom setting could be considered in the recreational context. Information examined was what staff would be implementing interventions, interventions that promote positive behavior, how structured is the setting environment, ways to collect data, and how would data be monitored. After analyzing the information collected through this discrepancy graph core features of PBIS in a recreational setting were created, and a two-tier model was established for recreational summer programs.

The graph above is a modified model for the recreational summer programs: The Bridge Center and Camp Ability. The figure shows two tiers for primary and secondary interventions. The primary





tier is universal, allowing all children to receive the listed interventions. A token system is a reward system promoting children to exhibit appropriate behavior. When a child can follow all the expectations, they receive tallies or “coins” that can be used to cash in for rewards. Token systems are one way to keep a child motivated to exhibit expected behaviors throughout the day and week. Expectations should be modeled and taught to each student so they know appropriate behavior while attending camp. Social-emotional learning is integrating social skill instruction to learn the important social skills children will need to self-manage their behaviors. Young adults and kids need social-emotional skills to be successful at home, school, and for the rest of their lives. SEL instruction can provide solution to target behaviors and situations. These are the skills that help build

confidence, collaborate with others, navigate social interactions, build strong relationships, understand their weaknesses and strengths and most importantly, make safer decisions. Since each camp offers a variety of different activities throughout their day, providing a concrete SEL instruction into their everyday activities can increase positive behavior throughout the camps.

The secondary tier is for when the primary interventions still are not working for a small group of individuals or one specific individual. The interventions listed are for more one to one support. The staff will be focusing more time with the individuals to figure out what the next step is to promote positive behavior outcomes. Since a recreational setting is very different from a classroom setting, there are only two tiers in this model. Interventions that would be placed in tier two and three very much overlap, so the last two levels were combined for this model. Behavioral and social contracts are created with staff and the camper. They are individual-oriented, focusing primarily on one individual and their disruptive behavior. Evidence-based decision-making is critical to know what intervention will best benefit a child and their actions. Understanding the function of the behaviors and keeping track of them will provide evidence to

use towards the decision of the next step. The end goal of using interventions is to decrease disruptive, challenging, or dangerous behaviors to promote lasting positive outcomes.

The interventions that are listed all promote positive outcomes using positive reinforcement instead of negative consequences. The positive reinforcements within these interventions use a reward system that rewards children when they show good behaviors. Eventually, the reinforcements will not be necessary once a child can exhibit expected behaviors without having to reinforce all the time. Determining what interventions and reinforcements to use is solely up to the staff and the individual exhibiting these behaviors. In a recreational setting that works with children with disabilities, their responses and functions vary, so not all interventions will work on all the children enlisted into the recreational programs. The model is more flexible with where to place children within the tiers but still will provide the structure that recreational programs need. PBIS in recreational summer programs has four core features that are needed for PBIS to work in a recreational summer program.

The four core features: establishment of positive expectations and interventions, social skills/ Social-Emotional teaching, constant monitoring, and

partnership with campers. Establishing expectations in a classroom setting is just as essential in a recreational program working with children with disabilities.

Children with disruptive behaviors need constant reminders of expectations, so it sets them up for the start of the day. Expectations in a recreational setting can be precise and clear, for example: being safe, listening to your staff, and participating in activities. Children will then know if they can do all three of these things they know they are following the camp rules. They will be able to monitor their own behavior. Observing their own behavior connects with the other core features. Children being able to monitor themselves consistently allows them to self-reflect. Keeping track of their behaviors will enable children to adjust their behavior to what is expected by their staff (Otten & Tuttle, 2011).

It is integrating social skills to a program that can teach children how to interact with others. Knowing what is appropriate and not appropriate can better assist children on how to act (Otten & Tuttle, 2011). Incorporating social-emotional teaching allows students to learn to self-regulate their emotions. For example, when to take a break when they are feeling upset or frustrated or for more general circumstances- being able to talk out their feelings. Social skills

could be incorporated into management, prevention, reinforcement, and undesirable consequences. The ultimate goal of all social skills instruction is for the camper to eventually self-manage without needing external guidance, cuing, or reinforcements (Otten & Tuttle, 2011). Teaching students to self-manage increases the likelihood that appropriate behavior will last over time and generalize to various settings and will give the campers a more positive outlook at camp. Depending on the severity of the child's behavior, more explicit social skill instruction. A practical approach of teaching social skills is to identify the function of the problem behavior of the individual and teach that individual a specific replacement behavior that meets the task for him or her. Individualized social skills instruction can be delivered in many formats. Staff in charge must consider the next plan of action that best suits the child and their behaviors. Establishing a relationship with the child will give a staff member a better chance at acquiring knowledge on what interventions can work.

A partnership with a child is crucial when trying to work with children on their behavior. This partnership allows a teacher or other personnel to work alongside with a child to see what actions of

plan works best. It gives a child a voice on how they want to move forward. Presenting a child with an opportunity to be apart of the intervention process, empowers their voice, and enables them to self- monitor themselves. Self -monitoring is the ability to regulate behavior to accommodate social situations. Reflection periods with a child can help build a partnership between staff and the campers. Reflection periods open up the table for behaviors to be discussed and allow the campers to be more aware of their behaviors. Partnerships also give staffs a role to become a role model for the kids they are working with.

In conclusion, classroom settings and recreational summer programs are two different environments with different protocols and expectations. Although there is a small amount of research conducted about PBIS in recreational settings, some of the known interventions of PBIS can still be implemented and provide a fun experience. The interventions previously discussed can give more structure to summer camp programs for dealing with disruptive behaviors and even create a fun atmosphere. Summer camp programs have more flexibility and a less structured PBIS model due to the variety of needs their campers have. Every child has different needs,

and due to the environment of a recreational summer program setting, they have more flexibility and resources to accommodate every child. Rather than focusing on children as a whole group, recreational programs can make extensive accommodations to their campers so that each child is focused individually to ensure the interventions supports benefit the specific child.

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About the Author

Lauren Towle is a December 2019 graduate who is now working on her master's degree at BSU in Special Education: Moderate Disabilities, K-8. As an undergraduate student, she double-majored in Special Education: Moderate Disabilities, K-8 and English and minored in Teaching English to Speakers of Other Languages (TESOL). Her research project was completed in Summer 2019 under the mentorship of Dr. J. Edward Carter (Special Education) and made possible with the funding provided by an Adrian Tinsley Program summer research grant. Lauren hopes to continue this research in her graduate program. After she completes her master's degree, she plans to pursue a career as a special education teacher in an elementary school.