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Table of Contents

- 4 Kevin Ung, Director of McNair Scholar's Program
Introduction

- 5 Sara Baker, TRIO Logistics Manager & Coach
Note from the Editor

ARTICLES

- 6 ***Like Mother, Like Daughter: Parental Expectations in Alice Walker's "Everyday Use"***
Judith Bell, *McNair Scholar*
Dr. Kevin Brown, *Faculty Mentor*
- 16 ***Assessing the Reach of the 4th Amendment: A Matter of Property***
Kati Coats, *McNair Scholar*
Dr. Thomas Pope, *Faculty Mentor*
- 23 ***The Crisis of 1800***
Kelsie Derrick, *McNair Scholar*
Dr. Andrew Bledsoe, *Faculty Mentor*
- 30 ***Parenting as a Mediator of College Students' Mental Health***
Marisa Estrada, *McNair Scholar*
Dr. Charlotte Webb and Dr. Sara Campbell, *Faculty Mentors*
- 39 ***Study of Gas-Phase Reactions with a Relative Rates Method***
J. Alex Gann, *McNair Scholar*
Dr. John Hearn, *Faculty Mentor*
- 47 ***Failure in Implementation of Women's Poverty Initiatives in Guatemala***
S. Cassidy Gray, *McNair Scholar*
Dr. Hermilio Jasso, *Faculty Mentor*
- 59 ***Wayi Wah! ("Let's Go!"): Tsimshian and Language Revitalization in Southeast Alaska***
Torah Harding-Laman, *McNair Scholar*
Dr. Carolyn Dirksen, *Faculty Mentor*
- 67 ***Effects that Sleep has on Mental Health in College Science Students***
Heather Herring, *McNair Scholar*
Dr. Pamela Hobbs & Joseph Daft, *Faculty Mentors*

- 76 ***Examination of the Evolution of Black Hair***
Tamia Jordan, *McNair Scholar*
Dr. Megan Moe, *Faculty Mentor*
- 84 ***Survey for the Efficacy of Different Adjunctive Therapy Groups on Varying Diagnoses***
Elizabeth Landry, *McNair Scholar*
Dr. Sherry Kasper, *Faculty Mentor*
- 87 ***The Mystical Passion: Tactical Didacticism in the Middle English Lyric Tradition***
Garrett Mikulka, *McNair Scholar*
Dr. Chad Schrock, *Faculty Mentor*
- 93 ***A Shift in the Fields of Music Industry & Music Education: Music Students' and Professors' Ability to Discriminate Deep-Sampled Instrumental versus Acoustic Instrumental Performance Recordings (A Mixed-Methods Design Study)***
Jalil Najee Muhammad, *McNair Scholar*
Mr. José Valentino Ruiz-Resto, *Faculty Mentor*
- 113 ***The Portrayal of the Latino Culture in Young Adult Literature***
Brittney Perez, *McNair Scholar*
Dr. Donna Summerlin, *Faculty Mentor*
- 120 ***The Efficiency and Optimization of Irreversible Electroporation in Inducing Apoptosis in Mammalian Cancer Cells***
Leah Terrian, *McNair Scholar*
Dr. Debra Mimbs-Gladden, *Faculty Mentor*
- 122 ***Identity: An Ethnographic Study on Latinx College Students and the Extended Arms of Christ***
Audriana Trevino, *McNair Scholar*
Dr. Richard Jones, *Faculty Mentor*
- 133 ***The Effect 10 Days of SCBA Training Have on Body Weight and Hydration Status Amongst New Firefighter Recruits***
Marissa Villafuerte, *McNair Scholar*
Dr. Racheal Lawler, *Faculty Mentor*
- 137 ***Leave History Alone: Renegotiating Collective Memory***
Kelly Wnuk, *McNair Scholar*
Dr. Murl Dirksen, *Faculty Mentor*
- 147 ***Exploring the Relationship Among Affective Response, Memory Bias and Organizational Reputation***
Carrie Woodard, *McNair Scholar*
Dr. Andrea Phillips, *Faculty Mentor*

Introduction

Kevin Ung, Director of the McNair Scholars Program
Lee University

The Ronald E. McNair Post-Baccalaureate Achievement Program is one of eight grant-funded TRIO Programs that prepares students for doctoral studies through involvement in research and other scholarly activities. As the Program Director at Lee University, it is an honor and privilege to serve our scholars as they navigate through their educational journey and discover their scholastic abilities. This journal is a representation of our scholars' unwavering commitment, focused dedication, and unrelenting pursuit of academic excellence. Please join us as we honor their amazing work by publishing and publicizing their research studies as undergraduate students. Many of the works you see in this journal have been presented at regional and national research conferences, with scholars winning distinguished awards in their competition. It is with joy and exuberance that we reflect on the small role our McNair team plays in the lives of our scholars.

With every scholastic achievement, it is improbable without the support and advocacy of several contributors. I want to extend my gratitude to our Program Coordinator, Michaelia Black, and our TRIO Logistics Manager & Coach, Sara Baker. Through their tireless efforts, the program, the scholars, and campus supporters have enjoyed stability and continuity. I would like to recognize the continued support of our President Dr. Paul Conn and his executive cabinet for spurring on Lee's mission to serve TRIO students. In her faithful dedication to academic excellence and faculty support, our Provost Dr. Debbie Murray set a strong foundation for a sustainable McNair program model for years to follow. The Director of Grants, Vanessa Hammond, casted the vision for the McNair Program at Lee and has continued to be a strong supporter since the program's inception. I want to thank each faculty mentor for their dedication to our scholars through the research development, planning, and execution of their studies; the scholars' work appropriately recognizes these faculty mentors' contribution. This is an extension of the mentors' commitment to student research. Broadly, I would like to recognize the Council for Opportunities in Education's (COE) continued advocacy in Washington on behalf of all TRIO Programs. I want to extend my appreciation to fellow McNair colleagues around the country for their assistance in developing best practices and finding innovative solutions to serve scholars. While we are small in numbers, there is strength in community.

McNair Scholars, this journal is dedicated to your hard work and commitment to scholarly research. I hope this reminds you of your giftedness and talents when you doubt your abilities. I hope this inspires you when you feel discouraged or have a momentary setback. I hope this motivates you to continue pushing forward because of the great work you have done when facing your next big challenge. I am confident that you will realize your full potential and offer great contributions in your field. You have a lifetime advocator and supporter in the McNair Team.

Word from the Editor

Sara Baker, TRIO Logistics Manager & Coach

Lee University

“Men we shall have only as we make manhood the object of the work of the schools—intelligence, broad sympathy, knowledge of the world that was and is, and of the relation of men to it—this is the curriculum of that Higher Education which must underlie true life. On this foundation we may build bread winning, skill of hand and quickness of brain, with never a fear lest the child and man mistake the means of living for the object of life.”

William Edward Burghardt Du Bois, *The Talented Tenth*

The work that we are seeing in our scholars is telling of the academic environment Lee University is creating. McNair is exemplifying notions of scholarship that professors and administrators have already planted in the student body. Our scholars have an intense curiosity for learning and pursuing knowledge. Maintaining the opportunities that this program affords for the sake of scholarship and equity is our pleasure. We know that God has blessed this program and these students. We do not and will not take the McNair Scholars Program for granted. Every day I am encouraged by the stories and successes of our scholars.

Our scholars come from various cultural contexts and families. Several have endured hardships in their lifetimes, but that has never stopped them from pursuing their dreams. We have had a scholar maintain an internship at Yale University over the summer. Another one of our scholars was invited to visit the University of Rochester because of his research contribution. Several of our scholars have used their research findings to promote the health and well-being of outside communities. Each and every one of our scholars has a bright and shining future in front of them.

When I first began working on this project, I was excited to see the contributions our scholars made to academia. My expectations were high, and, thankfully, the results exceeded my expectations. It has been a privilege reading through the excellent contributions our scholars have made. Our scholars are diverse in subject and are knowledgeable in their areas of research. From sociology to English to science, our scholars are enhancing and advancing their fields through their unique academic voice. Our team is pleased with their work. We know you will be proud of them as well. Please enjoy the first edition of the McNair Scholars Program's Academic Journal!

2019

Like Mother, Like Daughter: Parental Expectations in Alice Walker's "Everyday Use"

Judith Bell

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Under the guidance of Dr. Kevin Brown

COMING SOON // To access our journal go to: <http://leeuniversity.edu/mcnair/>

Alice Walker's "Everyday Use" is a short story which centers on the Johnson Family of the rural south. This African American household made up of three women: Mama, her older daughter, Dee (also called Wangero), and her younger daughter, Maggie, shows how the deep-seated insecurities of a mother catapulted one daughter into success while sinking the other into mediocrity. Mama Johnson's low self-esteem, which stems from her racial heritage, appearance, and perceived intelligence, has a polarizing effect on her two daughters. While Dee, her lighter-complexioned, attractive, and intelligent daughter, is uplifted and encouraged to pursue her educational aspirations, Maggie, her darker-complexioned daughter who she believes to be ugly and unintelligent, is despised and denied the opportunity to excel academically. Mama idolizes Dee because she is her antithesis and the model of everything she wishes she could be, while trivializing her darker-complexioned daughter for being her reflection.

Mama was raised in a culture which stripped her of her confidence and told her that she was inferior because of the color of her skin. Readers immediately learn through details in the story that Mama was born in or around 1920. She says, "I never had an education myself. After second grade the school was closed down. Don't ask me why: in 1927 colored asked fewer questions than they do now" (176). Since students in second grade are typically around the age of seven, one can infer that she was born near the turn of the second decade. When the school closed down no one asked questions or defied the decision, which does not come as a surprise considering the resurgence of the Klu Klux Klan occurred during the same decade. Although the Roaring Twenties is a decade which is often associated with national prosperity and joy, racism also reached its pinnacle. In 1915, Alabama native and former Methodist Episcopal minister, William J. Simmons, led the revival of the KKK, which he believed had the responsibility of promoting "100 percent Americanism and the supremacy of the Caucasian race... 'while keeping the Negro in his place'" (Chalmers 30). This secret society rose to prominence during the early 1920's—instigating bigotry and violence while inciting fear in African Americans. The attempts of the federal government were relatively unsuccessful in regulating the activities of what many have come to call the nation's hooded terrorists (Webster 15). Black bodies hung from trees like holiday ornaments, while members of the KKK set black schools, churches, businesses, and homes ablaze. America's racial climate during the 1920's impressed inferiority onto Mama and other southern blacks just as 17th, 18th, and 19th century slaver owners pressed hot brands onto captive Africans' backs.

The trauma of Mama's youth is apparent through the docility that she exhibits in her adulthood. While thinking about white people she says, "Who can even imagine me looking a strange white man in the eye? It seems to me I have talked to them always with one foot raised in flight, with my head turned in whichever way

is farthest from them” (175). This quote mirrors the tragedy of her childhood where she constantly had to live in fear of white people, marginalization, and racial terror. Susan Farrell, author of “Fight vs. Flight: A Re-Evaluation of Dee in Alice Walker’s ‘Everyday Use,’” agrees that the story’s matriarch is characterized by meekness when she states, “Mama is trained in acquiescence” (Farrell 181). Her use of the word “trained” implies that this character trait was not innate but learned through Mama’s environment. Although in ideal circumstances she could have been given the opportunity to naturally develop into a confident and fearless child, her childhood only afforded her the privileges of being quiet, lowering her head, and remaining passive in the presence of white people. However, Mama expresses a yearning to be accepted in the white world through her dreams. She recalls,

Sometimes I dream a dream in which Dee and I are suddenly brought together on a TV program of this sort. Out of a dark and soft-seated limousine I am ushered into a bright room filled with many people. There I meet a smiling, gray, sporty man like Johnny Carson who shakes my hand and tells me what a fine girl I have...Johnny Carson has much to do to keep up with my quick and witty tongue. But that is a mistake. I know even before I wake up. (174-175)

Her last words, “But that is a mistake. I know even before I wake up,” not only reveal her hopelessness of being accepted by her daughter, but also her desire to be immersed in and accepted by the world beyond her small farm house. She wants to experience the luxury of riding a limousine and being escorted in as the special guest of a popular daytime show. Sam Whitsitt, author of “In Spite of It All: A Reading of Alice Walker’s ‘Everyday Use,’” believes that “this dream speaks...her misdirected wish to measure up to standards of a White world. Only in her dream does she move out of her place; in real life, as it were, she is waiting for her daughter in her yard” (Whitsitt 447). Mama only imagines being in that world as she sleeps because she is too docile to infiltrate it when she wakes.

Societal pressures not only taught her to be compliant, but also to hate her own complexion and envy lighter-toned women. The objectification of lighter-skinned people as the beauty standard for blacks began during slavery. Ellis P. Monk, Jr., professor of Sociology at Harvard University cites the history of colorism among African Americans in “Skin Tone Stratification among Black Americans:” “Skin color’s importance originated during slavery, where...lighter-skinned blacks were privileged by whites and thought to be more aesthetically appealing and intellectually superior to darker-skinned blacks.” This assumption “rested on a foundation of ‘race science,’ which held that lighter-skinned blacks (i.e., those who had kinship ties with whites, hence the lightness of these individuals’ skin tones), were less African and more European and thus superior to other blacks (Monk 1315-1316). It is apparent that Mama has adopted this mindset when she imagines herself with lighter skin as she dreams about meeting Johnny Carson: “I am the way my daughter would want me to be: a hundred pounds lighter, my skin like an uncooked barley pancake” (175).

Although most readers assume that Mama wants lighter skin because her older daughter, Dee, is ashamed of her mom's complexion, it is a fallacy to assume that something is true about a certain character through the lens of a first person narrator. Whitsitt explains the unreliability of Mama's first person account when he states,

We are as close to Mama and her voice as she is to her world. We are not only close to home, whose proximity might lead us to think that we are in the realm of the authentic, but too close. While such an immediacy might tempt us to feel we are near truth, it is that kind of truth that is so true that we would never give it a second thought. (452)

There is no evidence of Dee having an aversion to black skin in the story. However, there is evidence of Mama discriminating against her own dark skin tone. She says, "Dee is lighter than Maggie, with nicer hair and a fuller figure" (175). While this statement may appear to simply draw basic comparisons between two sisters, it is said in a way which uplifts one while undercutting the other. This sentence contains parallelism, not only because each of the adjectives used, lighter, nicer, and fuller, have the same morphological form, but also because all of the adjectives hold positive values in Mama's mind. She is not innocently describing Dee's appearance by saying she has light skin, nice hair, and a full figure. Instead, she is objectifying her as the beauty standard by saying that she has a *better* figure with prettier hair, and best of all, she has beautiful skin *because* it is *lighter* than her Maggie's. She also shows her subconscious admiration for light skin when she narrates the following: "It was beautiful light yellow wood, from a tree that grew in the yard where Big Dee and Stash had lived" (180). It is interesting that she chose to say "light yellow wood" considering the fact that African Americans with light complexions have been and still are called "yellow."

Mama also struggles with personal insecurities because she is not educated beyond the second grade level. As she grew up, her lack of education made her feel unintelligent and cultivated a learned helplessness that made her incapable of learning. Mama shows her lack of intellectual confidence when she uses words like "dimwit" and "ignorant" to describe herself and Maggie (176). Farrell comments that Mama is characterized by fear and one of the primary ways it manifests itself is through her reaction to knowledge:

Words for Mama are associated with "lies" and "other folk's habits." She remembers feeling "trapped and ignorant" as Dee reads to her and Maggie "without pity." This is partly because Mama never had an education herself. When her school was closed down in 1927, after she had completed only the second grade, Mama, like the other African Americans in her community, didn't fight (181).

Although Farrell's use of the phrase "didn't fight" implies that a seven year old could have done something meaningful to defy the marginalization of blacks during that decade, her claim is simply a stretch of the imagination. Her young age and black skin served as two barriers that kept her in place and stripped her of the ability to fight for an education. The sense of helplessness that she had as a child remained ingrained in her mind even after she grew up and blacks were given more opportunities to receive an education. She holds onto

this learned helplessness like a security blanket and sees education as a threat. As a result, when her intelligent daughter, Dee, tries to read to her and Maggie, she labels her behavior as condescending and self-serving. However, like Whitsitt, Farrell believes that readers cannot blindly accept Mama's negative view of Dee reading to the family as truth:

Dee at least tries to change what she foresees as Mama's fairly dismal future, a vision of her future Mama herself seems to reinforce rather than dispute. Thus, I'd suggest the possibility that Dee's attempt to educate Mama and Maggie may be read much more positively than critics have suggested. Again, we must remember that Mama's perspective is the only one we see throughout the story. Told from Dee's point of view, we might expect a very different rendering of this incident. Rather than simply abandon her mother and sister in their ignorance and poverty, in their acquiescence to an oppressive system, Dee tries her best to extend her own education to them, which is surely not a bad thing. (182)

Farrell's proposition is likely considering the fact that Dee was the only one from the family to continue her education. Although Mama and Maggie stayed home, Dee was the one who "made it" and was given the opportunity to attend school in Augusta (174). If Dee was the only one from her household who was privileged enough to continue her education, she may have felt guilt and a sense of responsibility to teach her sister and mother what she was learning. Additionally, Mama later admits that Dee would read to her friends at school as well (177). If her account is true, Dee was not reading to her and Maggie to make them feel inferior. She attended school with people who were just as intelligent as she and read to them as well. Although, one could argue that she did this practice to belittle people, it could also be asserted that she did so because she simply enjoyed reading. Once again, Mama's pessimistic perspective of Dee begins to appear more like a reflection of her own inner turmoil. Dee only seems arrogant because the story is told from the perspective of a character who is riddled with insecurities.

Mama envies Dee because her daughter possesses the self-confidence that she lacks. She openly acknowledges that she compares her level of confidence to her daughter's when she narrates the following, "Who can even imagine me looking a strange white man in the eye? It seems to me I have talked to them always with one foot raised in flight, with my head turned in whichever way is farthest from them. Dee, though. She would always look anyone in the eye. Hesitation was no part of her nature" (175). While she still bears the emotional scars from her oppressive childhood in 1920's America, Dee refuses to cower in the face of racism in 1960's America. Although the 1920's was a tumultuous decade, infamous for racial terror, the 1960's were not much better. White nationalists were still bombing black churches. Police departments across the south were cowing down protestors with horses, dogs, and water hoses. Worst of all, this decade was filled with the assassinations of key Civil Rights activists such as Medgar Evers, Malcom X, and Martin Luther King Jr. Although there was a progression of time from 1920 to 1960, there was little change in the violent climate of

America. With Dee going to school in Augusta, Georgia, it was impossible for her to be immune from the racial terror that permeated the south. Despite intimidation, however, she “would always look anyone in the eye” without hesitation. Whitsitt touches on Dee’s defiance when he states, “Dee made it out, and seems to have made it in the South of the Sixties where, if the gaze itself of the Whites wasn’t successful in making a Black lower his or her eyes and get back in place, there was no hesitation in using whatever means necessary” (448). Mama saw a boldness in her daughter which she aspires to possess, but lacks, clamors to have, but never attains.

Dee is also put on a pedestal throughout the story because of her beauty. According to Mama, she is not only worshipped for her pleasing appearance at home, but also among her classmates: “Impressed with her they worshiped the well-turned phrase, the cute shape” (177). It is no wonder that Mama treats Dee’s arrival as the advent of a supreme being. Her first line in the story reads, “I will wait for her in the yard that Maggie and I made so clean and wavy yesterday afternoon” (174). From the beginning, readers identify the unknown “her” as the story’s central character and the two waiting characters as her subjects. In “Patches: Quilts and Community in Alice Walker’s ‘Everyday Use,’” African American literature scholar, Houston Baker, discusses how Dee seems to hold a sacred place in Mama’s world: “The mood at the story’s beginning is one of ritualistic waiting...for the arrival of a goddess” (Baker 311). Dee’s undeniable beauty takes on almost mythical quality throughout the story. When she arrives, Mama immediately begins to shower her with praise: “It is hard to see them clearly through the strong sun. But even the first glimpse of leg out of the car tells me it is Dee. Her feet were always neat-looking, as if God himself had shaped them with a certain style” (177). Although Mama is awed by Dee’s beauty and femininity, she also seems to covet it. Just as much as she lauds Dee with compliments, she degrades her own appearance: “Situated in an indisputably black and big-boned skin, the mother has secretly admired the ‘good hair,’ full figure, and well-turned (i.e., ‘whitely trim’) ankle of Dee” (Baker 313-314). While Mama can only dream of having a lighter complexion and weight, Dee is already blessed with a yellow tone and shapely figure. While Dee wears beautiful gowns that are “enough to throw back the light of the sun” (177), Mama wears “flannel night gowns and overalls” (175). Mama esteems Dee so highly because models the allure that she desires to have.

Lastly, Mama idolizes Dee because she is intellectually gifted. Her intelligence must be categorized as exceptional because she not only shines in her home, but also amongst her peers in her church and school. Mama reveals early on in the story that Dee is smarter than she and Maggie when she talks about Dee’s childhood practice of reading to the family: “She used to read to us without pity; forcing words, lies, other folks’ habits, whole lives upon us two, sitting trapped and ignorant underneath her voice. She washed us in a river of make-believe, burned us with a lot of knowledge we didn’t necessarily need to know. Pressed us to her with the serious way she read, to shove us away at just the moment, like dimwits, we seemed about to

understand” (176). Her description of Dee’s reading makes one question why they were unable to read books themselves. Mama’s accusation of her fabricating knowledge as she read to them, while they sat “trapped and ignorant” implies that neither she nor Maggie could read well. However, Dee’s intelligence not only shines at home, but also among her peers at church. She is so smart that her mother and church members fundraised to send her to a school in Augusta, Georgia (176). While in school, she continued to excel: “Furtive boys in pink shirts” and “nervous girls who never laughed...worshiped...the scalding humor that erupted like bubbles in lye. She read to them” (177). Here, Walker outlines that Dee not only possessed incredible intelligence that dazzled her classmates, but also wit. These are the very same qualities that Mama seems to long for when she mentions that she never had an education or a quick and witty tongue. With Dee’s unshakable confidence, undeniable beauty, and unmatched wit, it is no wonder that Mama envies Dee and believes that “‘no’ is a word the world never learned to say to her” (174).

While Dee is Mama’s antithesis, Maggie is her mirror image. Therefore, as Mama struggles with feelings of self-hatred, she inadvertently undercuts Maggie for having similar characteristics. Although Nancy Tuten claims that Mama has a “distaste for Dee’s egotism” in “Alice Walker’s ‘Everyday Use,’” she seems to have a greater aversion to Maggie’s low self-confidence and defeatism (Tuten 126). She shows how little she thinks of her youngest daughter when she compares her to a maimed dog: “Have you ever seen a lame animal, perhaps a dog run over by some careless person rich enough to own a car, sidle up to someone who is ignorant enough to be kind to them? This is the way my Maggie walks. She has been like this, chin on chest, eyes on ground, feet in shuffle, ever since the fire that burned the other house to the ground” (175). Although Mama blames the fire for Maggie’s poor self-image, the way she speaks about her only reinforces the negative feelings Maggie has about herself. Maggie only mirrors the expectations that her mother has for her, which is apparent when Mama correctly predicts that her docile daughter will cower in Dee’s presence. At the story’s opening she states, “Maggie will be nervous until after her sister goes: she will stand hopelessly in corners, homely and ashamed of the burn scars down her arms and legs” (174). Therefore, it comes as no surprise that Maggie tries to “make a dash for the house” when Dee, the idolized child, arrives (177). Although Maggie naturally exudes forbearance, Mama capitalizes on the worst part of her humble nature and reinforces her insecurities.

Mama also projects her insecurities on Maggie by scrutinizing her appearance. Although she has nothing but positive things to say about Dee, she continually finds ways to belittle Maggie. Besides blatantly comparing the two by saying, “Dee is lighter than Maggie, with nicer hair and a fuller figure,” she also calls Maggie “homely”—a polite way of saying she is ugly, and states that “good looks passed her by” (174-176). Although most parents could never imagine calling their own children ugly, Mama just spurts it out unashamedly as if it is the objective truth. Farrell claims that Mama “displaces what seem to be her own fears onto Maggie” (180).

However, it should be added that she also projects her own insecurities regarding her physical appearance onto Maggie. These insecurities stem from Mama feeling invisible. She dreams of being featured with Dee on the Johnny Carson show, but is constantly met with the reality that women like herself are not accepted by high white society. She gloatingly describes herself as a “large, big-boned woman with rough, man-working hands” and a layer of fat that keeps her “hot in zero weather.” However, she quickly adds, “But of course all this does not show on television” (175). Since women who look like Mama are degraded in society and underrepresented in mass media, she believes that she is unattractive. Sadly, she deals with those hurts by making her younger daughter, Maggie, who is much like her, feel invisible at home. While she daydreams about her beautiful daughter who has left home and found success in the white man’s world, Maggie is overlooked. Maggie tries on a pink skirt and red blouse for her mother who barely notices “she’s there, almost hidden by the door” (175). It may seem coincidental that Mama can barely see Maggie as she stands in the doorway, donned with a brightly colored outfit. Her question, “How do I look, Mama?”, expresses her desire to have her mother’s approval regarding her appearance. However, Maggie never receives a compliment from her mother. Instead, Mama tells her to come out into the yard and begins to silently compare her to Dee and criticize the way she walks. Mama fails to recognize Maggie’s beauty because she is unable to find it in herself.

Lastly, Mama and Maggie closely resemble because they both face academic challenges as a result disabilities rooted in their childhood. While Mama’s is mental, however, Maggie’s is physical. Mama struggles with feelings of intellectual inferiority because her right to receive an education was snatched away from her in second grade after her elementary school was (implied to have been) closed down by southern whites during the 1920’s. Likewise, Maggie suffered a hardship at a young age after she was seriously burned in a house fire. According to Mama, “Her eyes seemed stretched open, blazed open by the flames reflected in them” (175). Interestingly enough, Mama soon mentions that Maggie reads to her, but “stumbles along good-naturedly” because she “can’t see well” (176). From the details in the story, one could infer that Maggie partially lost her sight after the horrific childhood fire. Once again, Mama has an opportunity to empathize with Maggie’s struggles, but instead uses it to demean her. After she mentions that Maggie cannot see well, she adds, “She knows she is not bright. Like good looks and money, quickness passes her by” (176). Instead of recognizing that Maggie’s partial blindness disadvantages her, but does not make her incapable of academic success, Mama assumes that she is just unintelligent. Mama’s underestimation of Maggie is likely the reason why she rallied support from the church and raised funds for Dee to go to school, but not Maggie. She labels herself and Maggie as ignorant dimwits in comparison to Dee, although Maggie proves to have a remarkable memory (176). When neither Dee nor Mama can remember which of their family members whittled the dasher, Maggie shyly answers, “Aunt Dee’s first husband whittled the dash...His name was Henry, but they called him Stash”

(179). Although Maggie may struggle with reading quickly, she exhibits a level of intelligence which Dee cannot emulate. Dee comically replies, “Maggie’s brain is like an elephant’s” (179). Although on surface level, Dee’s comment seems backhanded or venomous, she is actually pointing out a truth that Mama is too blind to see: Maggie has superior intelligence. Though Mama compares Maggie to a maimed dog, Dee compares her to the land animal which has the largest brain and a reputation for exhibiting intelligent and adaptive behaviors (“Elephantine Intelligence”). Despite having great intelligence, Maggie never excels academically because her mother’s expectations of what she is capable of achieving keep her restrained.

Mama finally appears to put her younger daughter’s interests first when she refuses to let Dee take the quilts which are rightfully Maggie’s. However, these family heirlooms, which were created through generations of hardship, will only keep Maggie fixated in the past and incapable of achieving success. Baker explains how quilting is deeply connected to the oppressive experiences of African Americans: “The hands that pieced the master’s rigidly patterned quilts by day were often the hands that crafted a more functional design in slave cabins by night. The quilts of Afro-America offer a *sui generis* context (a weaving together) of experiences and a storied, vernacular representation of lives conducted in the margins, ever beyond an easy and acceptable wholeness” (309). Like blues music and other art forms which were primarily popularized by African Americans, Baker points out that quilting is a practice which was birthed out of the pain of being black in America. The patches which were used in the quilts told different stories of the black struggle—stories that Mama was weaved into, such as feeling worthless because her knees buckled in the presence of whites, unattractive because she did not fit the Eurocentric beauty standard, and intellectually inferior because she was denied an education. Therefore when Mama says, “I did something I never had done before: hugged Maggie to me, then dragged her on into the room, snatched the quilts out of Miss Wangero’s hands and dumped them into Maggie’s lap,” she is telling a half-truth (181). Although this may be the first time that she shows physical affection to her younger daughter, this is not the first time that she has dumped the pains of her ancestral lineage on Maggie. She has done this disservice to Maggie continually throughout the story, but has now simply given Maggie a physical representation of the Johnson family’s baggage. Even Dee recognizes how Mama is holding Maggie back from being successful when she angrily states, “You ought to try to make something of yourself, too, Maggie. It’s really a new day for us. But from the way you and Mama still live you’d never know it” (182). Though Mama appears to do the first redemptive act for Maggie, her decision to leave all of the storied quilts to Maggie will only sink her deeper into stagnation. As the story ends, Mama and Maggie are sitting on the porch and dipping snuff—alienating themselves from a world which could be theirs if only they could rid themselves of their physical and mental baggage.

Alice Walker's "Everyday Use" is troubling because it shows how the negative feelings of parents can be projected onto their children—stunting their ability to build confidence and reach success. Educational researchers have studied this topic extensively and have continually received similar results: "Parents who are working through painful feelings may recruit their children as receptacles for their own 'externalized apprehensions and conflicts.' Thus...parents with low levels of educational attainment and high levels of negative self-feelings" will bury their children in academic mediocrity and low self-confidence (Kaplan 366). This unfortunate reality is present in Mama and Maggie's relationship, in which Maggie is constantly criticized and ridiculed for being a mirror of her mother. By possessing the same shy nature, dark skin, and academic challenges as her mother, she becomes an immediate target of parental hatred. Although Maggie seems beyond the point of rehabilitation, there is hope for her. If only she realizes that forbearance is not weakness, darkness is not unlovely, and disability is not incapability, she can accept that it is not only a new day for Dee but also herself.

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Assessing the Reach of the 4th Amendment: A Matter of Property

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Abstract

This research looks at the role of the third-party doctrine in the 2018 Supreme Court case, Carpenter v. United States. This case decided that cell-site location information, used to convict the defendant, should be protected under the 4th Amendment. This project asserts that the defendant should not have been given 4th Amendment protection based on the third-party doctrine previously established in Miller v. United States and Smith v. Maryland. The cell-site tower information used to convict Carpenter belonged solely to the phone companies and only used for capitalistic purposes making them distinctly business records. By the judgements handed down in the Carpenter case, there will be great consequences for law enforcement investigations and overall public safety.

Data collection continues to escalate in modern society. Much of today's business transactions and bank accounts are set up and maintained fully online. Armed with only a cell phone, our GPS, bank accounts, and social media can be accessed. With an increased dependence on technology and more and more opportunity for data collection, new questions arise as to how to govern the protection of privacy. One of the most recent and controversial cases brings this question to the courts. Does the Constitution hold the burden of protecting privacy in regards to technology, or are there other policies in place that can effectively do so? The case in question is *Timothy Ivory Carpenter v. United States*, decided in 2018.¹ While the Supreme Court's majority opinion argues this is a 4th Amendment case due to Carpenter's reasonable expectation of privacy being violated, there are precedents already established by the courts that suggest otherwise. Specifically these are the precedents established in the form of the third-party doctrine that first came about in *Miller v. United States*,² and then later on in the case of *Smith v. Maryland*.³ Third-party doctrine is the rule that once information is passed on to a third party that information is no longer protected by the 4th Amendment. The reason for this is because once the information is given to the third-party (particularly business records), that person no longer has ownership of that information. The 4th Amendment was established to protect a person's effects, not the effects of another entity. Therefore, people cannot claim 4th Amendment protection for property that is not their own.⁴

In 1976, the third-party doctrine established in *Miller v. United States* ushered in a new way of approaching property law in terms of rights within the information shared with another party. In this case, Miller's bank records were subpoenaed after an anonymous tip to police, and these bank records ultimately led to his conviction. In court, Miller filed a motion to suppress the evidence because no warrant had been obtained in the acquisition of the bank records. However, the motion was denied and the court held that, "The documents subpoenaed here are not respondent's private papers.... Respondent can assert neither ownership nor possession. Instead, these are business records of the banks."⁵ In other words, business records do not belong to the defendant per se; therefore, his 4th Amendment rights do not apply.

¹ *Carpenter v. U.S.* 585 U.S. 3 (2018)

² *United States v. Miller* 425 U.S. 435 (1976)

³ *Smith v. Maryland*. 442 U.S. 735 (1979)

⁴ Orin S. Kerr, *The Use for the Third-Party Doctrine*, 107 Mich. L. Rev. 561-563 (2009)

⁵ *United States v. Miller* 425 U.S. 435 (1976)

Once again, the 4th Amendment protects a person's effects from being unreasonably searched, not data collected by other entities. By this ruling the courts set a precedent that would allow government officials to subpoena business records owned by the third party without requiring a warrant. The *Miller* case firmly establishes a person forfeits his or her 4th Amendment rights in cases of third-party business records.

The next development in the third-party doctrine was *Smith v. Maryland*. This case allowed a pen register, which records all numbers dialed from a phone, to be placed on a suspect's home phone. In this case, the suspect was being investigated for robbery and stalking. The phone company placed a pen register on the suspect's phone and evidence from the device revealed which numbers were dialed. It did not reveal any content of phone conversations. This evidence led to his arrest and conviction. Like *Miller*, once *Smith* went to trial, he filed a similar motion to suppress. *Smith* asserted that the pen registry violated his 4th Amendment rights because there was no warrant issued. The court concluded that, "All telephone users realize... that the phone company has facilities for making permanent records of the numbers they dial... they see a list on their monthly bills."⁶ A customer is expected to understand when making phone calls that the records of those phone calls can and will be recorded for further business purposes. Both *Miller* and *Smith* concretely establish that no 4th Amendment protection can be claimed in information belonging to a third party.

Contrary to the established third-party doctrine, in the *Carpenter v. United States* case, the majority ruled that because *Carpenter's* physical location was determined through the business records acquired, he should have 4th Amendment protection for that information. In this situation, there were a series of robberies at T-Mobile and Radio Shack stores; four men were apprehended, and one suspect identified fifteen other suspects in relation to the robberies. The informant also stated that there were other robberies planned in the near future. One of fifteen suspects identified was Timothy Carpenter. In response, the FBI filed for a subpoena to obtain cell phone records for Carpenter in conjunction with the Stored Communications Act 18 U.S.C.

§ 2703 which "authorizes a magistrate judge to issue an order requiring disclosure of cell-site records if the Government demonstrates specific and articulable facts showing that there are reasonable grounds to believe the records are relevant and material to an ongoing criminal investigation." ⁷Not only was the cell-site location information (CSU) relevant to an ongoing investigation, it could also hold the key to preventing more robberies from happening based on the informant's claim. MetroPCS produced cell-site records of data over a one hundred and twenty seven day period and Sprint gave the CSU over a two day period.⁸With this information, the FBI was able to put Carpenter at the scene of each of the robberies during the time they took place. After that, Carpenter was charged and convicted of six counts of robbery and carrying a firearm during the commission of a crime. This first decision, given by The District Court, was in accordance with the third-party doctrine established in *Smith* and *Miller*. Carpenter then appealed the decision to the 6th circuit court and it also concurred with the third-party doctrine notion that the CSLI was in fact business records that did not induce any 4th Amendment protection. Carpenter was not granted 4th Amendment protection until the case reached the Supreme Court and ruled in his favor stating that Carpenter did hold a reasonable expectation of privacy in his physical location, and that constitutes a legal search of his person. It is in this language that the reasonable expectation of privacy comes into play from *Katz v. United States* decided in 1967. This was the first case to

⁶ *Smith v. Maryland*. 442 U.S. 735 (1979)

⁷ 18 U.S.C. § 2703(d), 2711(3)

⁸ *Carpenter v. U.S.* 585 U.S. 3 (2018)

⁹ *Katz* 389 U.S. 347 (1967)

uphold that no physical intrusion need happen to violate the 4th Amendment stating that it protects "people not places."⁹

In Carpenter's case, however, when the Supreme Court chose to establish this, they should not overlook *Smith v. Maryland* and *Miller v. United States*, due to the nature and parallels of the circumstances in the Carpenter case. After all, the third-party doctrine as established in *Miller* states, "The fourth Amendment does not prohibit the obtaining of information revealed to a third party and conveyed by him to Government authorities, even if the information is revealed on the assumption that it will be used only for a limited purpose and the confidence placed in the third party will not be betrayed."¹⁰ The information stored in Carpenter's case belonged solely to the cell phone company. Even if the Court chose to overlook the property aspect, the CSLI acquired in Carpenter's case did not disclose any more content than that of the pen registry, or the bank account records. Chief Justice Roberts states in the opinion of the court, "But while the third-party doctrine applies to telephone numbers and bank records, it is not clear whether its logic extends to the qualitatively different category of cell-site records."¹¹ Here, he tiptoes around the third-party doctrine by saying that the records are "qualitatively different" but he chooses not to provide explicit reasons. In order for that point to be valid, it is necessary to know why these records are different. This statement leaves his argument unpersuasively incomplete. Due to the fact that the third-party doctrine applies to bank records and pen registry, it should most certainly apply to cell-site location information. The Supreme Court's attempt to make a distinction between them seems illogical. If, as seen in *Miller*, the government is permitted to pull bank account records as far back as desired, and have access to detailed information into how a person spends their money, then acquiring information from cell phone companies should be permitted as well. The bank account records are far more private than cell-site dumps. Bank records hold the potential to reveal bad habits, political affiliation, affairs, hospitalization, etc. The question that must be answered in the Carpenter case is simple: "Why do wireless service providers carry and store CSLI?" The answer is important in understanding how to categorize the information. The cell phone companies sell this information to other businesses for many reasons including consumer information and tracking whether or not roaming charges need to be applied. Another reason they store this information is to spot weaknesses in their towers and determine which locations acquire the most traffic. Of the many reasons they store the information, is the fact that this data collection is used solely for capitalistic purposes, making them distinctly business records. As Justice Kennedy, stated in his dissent, "customers do not create the records; they have no say in whether or for how long the records are stored; and they cannot require the records to be modified or destroyed. Even their right to request access to the records is limited."¹² This statement drives home the reason why the third-party doctrine applies in Carpenter's case. He has no power over the CSLI, and he cannot even access the information without permission from the cell phone companies. This is a case in which property is the primary focus, and in Carpenter's situation, he has none in which to claim 4th Amendment protection. The cell phone companies own the cell phone towers and they own the information distributed by towers. Therefore, Carpenter cannot claim ownership of the cell-tower dumps any more than *Miller* could claim ownership of the bank's records. No ownership of property means no 4th Amendment protection. The third-party doctrine clearly applies to *Carpenter* just as much as it does in these cases. As

¹⁰ *Miller* 425 U.S. 445, 443 (1976)

¹¹ *Carpenter* 585 U.S. (2018)

¹² *Ibid.* pl3

¹³ *Carpenter* 585 U.S. (2018)

¹⁴ *Ibid* p.12

Justice Alito pointed out in his dissent, there is a distinction between a subpoena to look through a parties own records and documents and actual search, which is an intrusion on someone's physical property. The search requires probable cause and the other does not.¹³

In the majority opinion, Chief Justice Roberts asserted that Carpenter has a reasonable expectation of privacy in his physical location. Even more, the Court suggests that it is the extended period of time that was examined that made it an unreasonable search and activated 4th Amendment protection.¹⁴ However, much like Robert's vague quote on the "qualitatively different" information being held by CSLI, the Courts chose not to establish what time limit must be met in order for acquiring information to become a search. This ruling creates far more questions than answers. Had the requested CSLI only spanned over a couple hours of the day, then, would no 4th Amendment protection be granted? The question should not be one of length of information, rather of who owns the information. Going back to the basics of what constitutes a search, it is crucial to understand it is a matter of property. It is evident that Carpenter holds no property rights in the CSLI regardless of how long and how far that information spans. In Roberts assertion one must ask, how is it that a person can have a reasonable expectation of privacy in something that is not their property? The 4th Amendment protects the security of every person's effects, not of other people's and certainly not the property of other businesses. Justice Alito conveyed his concern for the government being able to secretly monitor a person's exact movements.¹⁵ With Alito's comment, there are a couple of missing links. First of all, it is not the government tracking a person's location, it is a cell phone company that does so with no interference by the government unless given a reason that would suggest there is criminal activity and the information kept by the phone company would be useful in an ongoing investigation. In addition to the fact that the government does not require cell phone companies to store CSLI, it is no secret that the cell phone companies are able to locate a cell phone from their towers. In fact, when a person signs a contract with the phone company, they agree to allow that information to be stored and sold at the company's discretion. It is not considered that customer's property.

Another misconstrued notion addressed by Roberts is the idea that cell-site location is as precise as GPS and that an exact location can be extracted from it. Roberts states in his opinion of the Court, "Accordingly, when the Government tracks the location of a cell phone it achieves near perfect surveillance, as if it had attached an ankle monitor to the phone's user."¹⁶ A cell-site tower has the ability to place a cell phone user within a radius of a half a mile to a few miles.

This distance would make it nearly impossible to place someone in an exact location at any given time. Justice Kennedy in his dissent shed some light on this issue to offer some perspective, "Cell-site records often would reveal the location of a cell phone user within an area covering between around a dozen and several hundred city blocks. In rural areas cell-site records can be up to 40 times more imprecise. By contrast, a Global Positioning System (GPS) can reveal an individual's location within around 15 feet"¹⁷ With a better understanding of impreciseness of the cell-site tower location and GPS it is obvious the two are not the same by any means and should not be used as a paralleled example. Unlike bank records, cell-site location could not place a person at an abortion clinic, or political affiliated place, this sort of ability could possibly invade a person's private life. That is not the case in Carpenter's situation. Authorities were able to come to the conclusion that Carpenter was at four of the robberies, spanning across several states at the exact time of the

¹⁵ *Carpenter* 585 U.S. 12,13. (2018)

¹⁶ *Ibid* p.13

¹⁷ *Carpenter* 585 U.S. 4 (2018)

robberies. This allowed them the ability to determine the impossibility that he would have not been involved in the criminal activity. The other interesting analogy that is quite misguided by Roberts is the ankle monitor comparison. When someone is wearing an ankle monitor it is being used as a form of punishment and often for public safety. No one goes out and voluntarily purchases an ankle monitor for their own benefit. A cell phone is a completely different device; one that is purchased as a luxury and voluntarily carried by a consumer. An ankle monitor is monitored by the government for purposes of safety. In contrast, a cell phone is monitored by a business for purposes of improving that business' ability to provide better service for the consumer. The two comparisons made by Roberts, once analyzed closely, seem to be far-reaching and not conducive with the truth in Carpenter's Case.

In the Supreme Court's decision, Roberts attempts to distinguish between Carpenter's cell-site location information, and Miller's bank account records. Chief Justice Roberts suggests, "Miller likewise noted that checks were not confidential communications but negotiable instruments to be used in commercial transactions."¹⁸ As established earlier, that is precisely what CSLI is. The manners in which they are stored are solely for business purposes with the intent on improving cell-tower service or may be used to sell to other companies for their own financial gain. In Smith's case, Roberts asserts the difference in the pen registry is they "reveal little in the way of identifying information."¹⁹ Again, as established earlier, the content of Carpenter's phone conversation was no more revealed than Smith's telephone conversation. Neither reveal more than the other. It is the sustenance that is slightly different; however, the principal behind these cases are equivalent.

The importance of this case could not be overstated. As a growing dependency on third parties to hold and store information intensifies, so does the need for boundaries within those systems. The role of the third party doctrine is critical in cases like *Carpenter* because it ensures a just balance between privacy and safety. Though *Carpenter* was made to be a 4th Amendment case, it should have been decided based on the precedents established in *Miller*. The problem with forcing 4th Amendment protection in technology and records is that many people perceive it as an all or nothing option. Even with the absence of Constitutional protection under the 4th Amendment, statutory protection does exist. The decision should not be left up to the Supreme Court, and instead allow legislation to provide a viable solution.

A few examples of the statutes that have already been established in response to the need for protecting privacy are the Pen Register and Trap and Trace Device Statute, from the *Smith v. Maryland* case.²⁰ This statute makes it a crime to install a pen register unless there is a court order allowing a neutral party in the form of a magistrate judge to monitor and ensure no harassment involved. More relevant to Carpenter's case is the Financial Privacy Act emerging from the *Miller* case. The act requires the government to obtain a subpoena with a "reason to believe that the records sought are relevant to a legitimate law enforcement inquiry."²¹ Another statute that aids in protecting privacy is the Stored Communications Act that limits access to emails and account records.²² These are real solutions that remain flexible while technology continues to develop. If the Court

¹⁸ Ibid p.16

¹⁹ *Carpenter* 585 U.S. 13 (2018)

²⁰ 18 U.S.C. 3121-3127

²¹ 12 U.S.C. 3407

²² Kerr, *The Case for the Third-Party Doctrine*, 597

continues its attempts to interpret what a reasonable expectation of privacy is in any form of technology, the conclusions will remain vague and less conclusive much like the outcome of the Carpenter case. The Court's attempts to differentiate between business records that should have 4th Amendment protection and those that should not are counterproductive for future proceedings. Following the precedents established in *Miller* and *Smith* regarding the third-party doctrine will offer concrete solutions based on property law and give law enforcement and civilians the proper boundaries needed to function properly in society.

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The Crisis of 1800

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Abstract

Based on literature, it appears that the years 1799-1801 were the years of political unrest and distrust. Not long before this time the American people were struggling to develop a government that protected the oppressed people of America. American history was written without much understanding of the complex social forces that lay behind election campaigns, party rhetoric, and prominent political personalities.¹ In May of 1787, a group of America's early leaders met in Philadelphia. They planned to amend the Articles of Confederation which provided a loose union of the thirteen American states. Instead, they wrote a new Constitution. Even in 1787 the delegates at the convention were deeply divided by their own political views of what the government should accomplish.

The constitution created America's system of government and recognized the rights of its citizens. George Washington, after his retirement from office, warned Americans against factions or otherwise known as parties. He warned the people in his farewell address that the division would cause a divide in America cause a mass argument. He urged the American population to not choose factions or parties but to choose the Union. After the John Adams presidency in 1779-1801 and the Federalist party dominated the political sphere, however when the 1800 election rolled around a new party emerged. Both Jefferson and Aaron Burr ran from the Democratic-Republican party platform and John Adams and Charles Pinckney ran from the Federalist party. The election was submerged with thoughts that the other party would drive the government and the nation as a whole into the ground. This rhetoric is similar to what Washington foreshadowed in his Farewell address. Both parties inevitably disagreed on every matter that arose during their time. This was the second election that the new United States would undergo and with the different parties at war with each other over several different happenings at the time. The presidential election of 1800 was one of the most influential and progressive times in the government. With the tie between two candidates, Jefferson and Burr, it was within the powers given to Congress, outlined in the Constitution to decide the next President. After the 1800 presidential election crisis, the 12th Amendment was adopted to fix a flaw in the Constitution that had allowed Thomas Jefferson to tie in the Electoral College with his vice presidential candidate Aaron Burr. This election also established a transfer of power in party politics and opened the door to Jeffersonian Republicans to influence the founding of the government.

In order to understand why the election of 1800 was so vastly impacting, research says that understanding the context around the election will give an understanding to why the election was so heated. The historical context itself is perceived to be a period of time that held a lot of changes. Jefferson and Hamilton were both at odds against each other, and both went back and forth about different issues such as the establishment of the bank. This was a controversial topic during the time leading up to the election. Congress established the first National Bank in 1791 and its goal was to help the national debt from the Revolutionary War because all the states had different currency. Appealing to the farmers and the masses in general against the larger capitalist interests, Jefferson's party inevitably took a popular turn, that is, a Democratic turn.² Jefferson's party landed the majority in their opinions about the bank, according to Charles A. Beard. They were mostly farmers and agricultural people who reaped less benefit from the establishment of the bank. Along with the

¹ Goodman, Paul. *The Federalists vs. the Jeffersonian Republicans*. 1977. 7

² Goodman, Paul. *The Federalists vs. the Jeffersonian Republicans*. 1977. 10

crisis of the bank, the Alien and Sedition Acts were passed in 1798. These were a series of laws that allowed the President to expel any persons who speak or writes towards the government or President negatively to be silenced. This is largely known as one of the top reasons why Jefferson and his party won the electoral votes and Presidency. The acts gave the Federalist party a rough start to the election seeing as though the acts were clearly suppressive and wrong, The acts were in direct violation to the first amendment and its liberty to freedom of speech which accordingly caused many problems for the party itself. While knowing the time around the election, it is easy to see why the Federalist party became unpopular.

The 1790s were chalked full of political decisions and discussion and really where the debate between Hamilton and Jefferson started to flare. Jefferson apparently thought that the Hamiltonian plan was formed from the British government that sought to rule over them. Jefferson, almost obsessed with his fear of monarchy, had another searching conversation with Washington on July 10th, only to learn that while Washington would consider staying on, he was dismissive of Jefferson's more extreme fears.³ Apparently, Washington was not in favor of political parties and was strictly opposed to the feud between Jefferson and Hamilton. Washington, almost like a father trying to settle an argument between two sons, wrote to Jefferson, referring to "internal dissension" that were "harrowing and tearing our vitals."⁴ Thomas Jefferson already fallen to Adams in 1796, had experienced the harshly nature debate between the political parties. The election of 1796 was the first election that had a heavily divided America between political parties. The early elections, provided by research, were influenced heavily by the political parties. In 1796, the President elect was Adams from the Federalist platform, the problem was the Vice President elect, Thomas Jefferson, was from the democratic platform. Nonetheless, there were two different parties in control of the government who had to work together to make change and progress all the while disagreeing on essentially everything. This was the first Election Crisis that the people had to endure, then came the 1800 election.

Based on Susan Dunn's research in her book, *Jefferson's Second Revolution*, the Jeffersonians were different than Federalists not only in politics but in culture as well. The Jeffersonian brand of Republicanism, Federalists scoffed, simply meant "an essential want of integrity, and an unprincipled pursuit of whatever promotes the interests, or gratifies the passions of the individuals."⁵ Jefferson, the leader of the Republicans, was roundly denounced as an atheist and leveler; while Adams, the Federalists candidate, was condemned by his opponents as "the monarchist."⁶ Accordingly, the Republicans at the time were more individualistic and wanted to represent individual ideas and people, and Federalists were more anti-individualistic and focused on the common good of the whole country. Republicans pounded home their message: a simple government, low taxes, state militias instead of standing army, repeal of the Sedition Acts, and free school.⁷ The Jeffersonians were agriculture people who depended on land the environment around them to survive. This doctrine of simplicity, in fact, fitted well into the larger Jeffersonian creed of the "less government the better" --a creed

³ Boles, John B. *Jefferson - Architect of American Liberty*. Perseus Books Group, 2017. 235

⁴ Ibid. 235

⁵ Dunn, Susan. *Jefferson's Second Revolution: The Election of 1800 and the Triumph of Republicanism*. Boston: Houghton Mifflin, 2004.

⁶ Goodman, Paul. *The Federalists vs. the Jeffersonian Republicans*. 1977. 11

⁷ Dunn, Susan. *Jefferson's Second Revolution: The Election of 1800 and the Triumph of Republicanism*. Boston: Houghton Mifflin, 2004.

likewise adapted to the primitive agricultural life of the country.⁸ The Jeffersonian Republicans were skeptical of government and its position into the everyday lives of Americans. One lasting impact that the Republicans had was the understanding that a president should not serve more than two terms. Jefferson did not run for a third year due to the understanding that two years of presidency was tough, and he needed rest after that. The Jeffersonian Republicans believed that the greatest threat to liberty was posed by a tyrannical central government and that power in the hands of the common people was preferred.

The Federalists were, as well, one of the most influential parties during early American politics, according to research. They were supporters of the proposed Constitution, their adopted name implied a commitment to a loose, decentralized system of government. Some historians think that a more accurate name for the supporters of the Constitution would have been Nationalists. They believed in the Constitution and what it meant to the American Citizens by protecting them from government intrusion. The Federalists were well funded, and had a way to use printed words against their opponents. The Republicans criticized the Federalist “monocrats” for upholding the rights of the few and ignoring the rights of the many, for catering to the social and financial elite, for disdaining people and democracy itself.⁹ It is quite evident in literature that the two parties were on opposite ends of the spectrum down to the tiniest bit of policy and change. The Republican’s affinity for inclusion contrasted sharply with Federalist’s elitism.¹⁰ Among the debating and deliberating in December of 1800, the Federalists in the House was getting ready to exploit this tie in their favor. For the first time in months, Federalist saw light.¹¹ The Federalists were planning and being secretive about how they would use this deadlock to essentially “rise again”. During the deliberation of the Federalists in the house, Hamilton was told about the plan. “The game of preventing an election & leaving the Executive power in the hands of a future President of the Senate,” He said, “would be for obvious reasons a most dangerous and unbecoming policy.”¹² Hamilton warned the Federalist of the dangers of interrupting the Democracy. Caleb Strong agreed with Hamilton, and asked for reflection. Many citizens might not be happy with the election of Jefferson, he recognized, and yet those citizens must “reflect, that, in republics, the opinion of the majority must prevail; and that obedience to the laws, and respect for constitutional authority are essential to the character of good citizens.”¹³

In a letter to David Howell from Thomas Jefferson, Jefferson expands upon the thought that the electoral college vote ended in a tie. David Howell is a jurist and statesman from Rhode Island who wrote to Jefferson on several occasions. Jefferson was pleased to write that Rhode had a majority Republican vote. He writes: I have been ever opposed to the party, so falsely called Federalists, because I believe them desirous of introducing, into

⁸ Goodman, Paul. *The Federalists vs. the Jeffersonian Republicans*. 1977. 14

⁹ Dunn, Susan. *Jefferson's Second Revolution: The Election of 1800 and the Triumph of Republicanism*. Boston: Houghton Mifflin, 2004. 6

¹⁰ Ibid. 6

¹¹ Ibid. 8

¹² Ibid. 10

¹³ Ibid. 12

our government, authorities hereditary or otherwise independant [sic] of the national will.¹⁴ He believed so strongly that the Federalists were so supportive of a government that entices politicians against the national consensus, or what was best for the government during that time.

The ultimate crisis of the Election of 1800 was the tie for President. The Yale Law Journal published: *The Election of 1800: A Study in the Logic of Political Change* by the author, Joanne B. Freeman. In this publication Freeman develops the understanding of how this happened and how it affected America during this time. An excerpt from Freemans work describes exactly the amount of distress and chaos inhabited the people during this time.

The ultimate test of adaptive powers arose during the February 1801 electoral tie between Thomas Jefferson and Aaron Burr. Under the Constitution, the House of Representatives was responsible for resolving such an electoral deadlock, each state's delegation possessing one vote. However, to the horror of all involved, the House seemed unable to break the tie. For six days and thirty-five ballots, the contest dragged on, Federalists undecided on a course of action, and Republicans insistent on Jefferson, in their minds the people's choice. With the constitutional process at a seeming standstill, many predicted its demise, and, indeed, representatives began to murmur about "usurpation" of the government, or worse, civil war. At this ultimate moment of crisis, national politicians revealed their commitment to the Constitution, but not without a price. For the nightmare of 1801 raised serious questions about the national political process.¹⁵

The tie between the two candidates, Freeman noted, instilled a feeling of distrust within the population. Indeed, regional distrust and personal differences only worsened during the course of the election, as did party enmity, eventually flaring into anxious talk about civil war.¹⁶ During the crisis of 1800, politicians had to choose between saving the union and staying loyal to their political party. Federalists in Congress had to acknowledge whether they would believe the constant voices of their peers around them about how awful the two Republicans candidates were or rise above that mindset and vote for the third President of the United states. Paradoxically, the Constitution withstood the crisis of 1800-1801. Federalist Representatives may have refused to contribute to Jefferson's election, allowing him to win by withholding votes (rather than voting for him), but they allowed the process to proceed nonetheless.¹⁷ Leading the Thomas Jefferson becoming the third President of the United States.

During the months of crisis and deliberation, drama unfolded throughout the months leading up to the final moments. The Federalists began to not only use speech as attacking Thomas Jefferson, they began to take it a step further with threats. There were reports in mid-December and again in early January that threats had been made on Jefferson's life.¹⁸ The Federalists began to take matters into their own hands with threats of invading Washington and installing their own government luckily, that never happened. The relationship

¹⁴ "Letter from David Howell to Thomas Jefferson." NYPL Digital Collections. Accessed August 27, 2018. <https://digitalcollections.nypl.org/items/ca196230-8f9f-0132-df36-58d385a7b928>.

¹⁵ Freeman, Joanne B. "The Election of 1800: A Study in the Logic of Political Change." *The Yale Law Journal* 108, no. 8 (1999): 1959. doi:10.2307/797378. 30

¹⁶ Freeman, Joanne B. "The Election of 1800: A Study in the Logic of Political Change." *The Yale Law Journal* 108, no. 8 (1999): 1959. doi:10.2307/797378. 30

¹⁷ Ibid. 33

¹⁸ Dunn, Susan. *Jefferson's Second Revolution: The Election of 1800 and the Triumph of Republicanism*. Boston: Houghton Mifflin, 2004. 200

between the Jeffersonian Republicans and the Federalists escalated dramatically during the tie more so than before the election. Mainly due to the Federalists and how they were handling the crisis. One Federalist was quoted proposing that “every democrat should be put to death in order to secure the government in the former hands.”¹⁹ Not only were the Federalists threatening violence, the Republicans were just as much at fault. On the voting day, February 11th, Monroe learns that 22,000 Republicans in Pennsylvania are “prepared to take up arms in the event of extremities.”²⁰ As research says, the relationship never really resolved between the two parties. Many historians believe that the election of 1800 was a smooth transition of political party power, however, Susan Dunn portrays the transfer of power not as smoothly. She writes about the tensions and the threats that happen between the two political parties until the election. She plays with the idea that both sides were fighting for the other party to not have control of the office. She depicts the leading up days and months in her book as intensely heated. No one knew what the House of Representatives would choose to do. February 11th was a day that the ballots would be cast and tried. The members of the House of Representatives decided to work around the clock, taking as many votes as necessary, determined not to adjourn or to discuss any other business until the Presidential election is decided.²¹ They stay and vote over night because no one is willing to compromise and take the other candidate. They repeatedly tie over and over again. When the sky begins to lighten, they vote for the twenty-seventh time.²² The suspension in America was in full effect, and the representatives were getting exhausted. After thirty-six ballots casted, the Jeffersonians have finally prevailed. The states chose Jefferson opposed to civil war or destroying the constitution. The transfer of power between the Federalists and the Jeffersonians was a long time coming, and dissolved the Federalists party at large. Nonetheless, the power was transferred and successfully, although not hardly amicable.

In conclusion, the election of 1800 was a constitutional crisis that changed the American people and government. In Jefferson’s inaugural address he called upon the American people to live harmoniously and put the election tension behind them as they press onward in life. The speech really impacted the people. People were experiencing a fresh sense of brotherhood.²³ The Federalist took the loss harshly by shutting down completely all the work they had done before this election. They, along with Hamilton, eventually gave up hope that the Federalists would return to office. The Republican-Democratic party reined in office for the 30 years. Jefferson and his party were now the majority in all cases. Both the Executive branch and Legislative branch were Republican-Democrats. The founders had designed the Constitution’s checks and balances essentially to prevent citizens from establishing political parties and to restrain a popular majority, but now the representatives of such a majority wielded power in Washington.²⁴ In 1804, the legislative branch passed and ratified the 12th amendment in hopes to restore the trust and validity to the Constitution. Most representatives were in support of the 12th amendment in hopes of it not allowing the repeat of 1796. The division and creation of political parties in the early elections created a divided America, and one that is still heavily divided in

¹⁹ Ibid. 200

²⁰ Dunn, Susan. *Jefferson's Second Revolution: The Election of 1800 and the Triumph of Republicanism*. Boston: Houghton Mifflin 209

²¹ Ibid. 210

²² Ibid. 210

²³ Dunn, Susan. *Jefferson's Second Revolution: The Election of 1800 and the Triumph of Republicanism*. Boston: Houghton Mifflin. 225

²⁴ Ibid. 234

today's society. Thomas Jefferson was perceived to be a leading man in created the Conservative Republicanism government in early politics and the man responsible for the Federalists party's destruction. He switched the economy and political thought of America from elitism to a government centered around the common good of all men.

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First Inaugural Address, March 4, 1801. Thomas Jefferson

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Parenting as a Mediator of College Students' Mental Health

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Abstract

Across the United States, college campus counseling centers report a greater volume of students in need of counseling services. The Center for Collegiate Mental Health launched a study in 2017 to understand the needs and trends of mental health among college students in the U.S., and their research revealed that the prevalence of depression, generalized anxiety, and social anxiety were trending upward (Xiao et al., 2017). This rise in mental health issues among our emerging adult population led researchers to investigate possible causes. Many theorize that the parenting styles employed by the Baby Boomer generation could be a factor affecting the increased presence of mental illness among millennials and subsequent generations because of their tendency to be more overprotective of their children when compared to previous generations. This literature review seeks to investigate this topic further to determine possible factors affecting the mental health of our college age population.

Keywords: Helicopter parenting, depression, mental health, Self Determination Theory, college students

Introduction

Throughout the majority of the literature, helicopter parenting was directly correlated to young adults' lowered sense of self-efficacy and competence. This in turn led to an increased prevalence of depression and dissatisfaction with life. According to the Self Determination Theory, helicopter parenting reduced a college student's ability to feel fulfilled in the areas of autonomy, competence, and relatedness. Because of this, self-regulation and self-efficacy were hindered as well. Helicopter parenting was also linked to an increase in academic entitlement, and in some cases, emerging adults also exhibited characteristics of narcissism when helicopter parenting had been employed by their parent throughout their upbringing. More specifically, maternal helicopter parenting had a more detrimental effect on female emerging adults' ability to relate and connect to their peers. However, there were some research articles that claimed maternal overparenting could be beneficial for males because it reduced their likelihood of engaging in risky behavior. An emerging adult's perception of helicopter parenting was a greater determining factor of exhibiting behaviors associated with being raised by a helicopter parent as opposed to actual presence of helicopter parenting. Among the factors affecting these lowered feelings of self-efficacy among college students, race was not a significant mediating factor for the outcome of an emerging adult who lived with helicopter parents. Helicopter parenting rendered the same results regardless of race, but the Asian culture in particular had a higher presence of helicopter/authoritarian parenting.

Authoritarian parenting and helicopter parenting were compared throughout the research because in both parenting styles, a high level of control was the largest defining characteristic. However, in helicopter parenting, there was also a high level of warmth and responsiveness present in the relationship as opposed to the more stoic traits exhibited in authoritarian parenting.

Analysis of Results

In light of the SDT framework, the foundational, psychological needs for an emerging adult are not adequately met in the presence of helicopter parenting due to a lowered sense of self-efficacy, competence, and

autonomy. Because of this, feelings of depression and dissatisfaction with life are likely to occur. This phenomenon could be a contributing factor of the growing presence of mental illness and ineffective coping in our college settings. However, the research claims that although helicopter parenting can bring harmful effects to feelings of self-efficacy and mental health, the prevalence is not as high as was once believed. This leads to further questions on what is majorly to blame for this rise in depression, anxiety, and stress in our emerging adult population. However, one way I believe that will help combat the issues at hand with college student mental illness include parents understanding that allowing their children to fail is not always to their detriment. Failure can often be an opportunity to learn and acquire effective coping mechanisms, so to continually shield our youth from that experience is contributing to their inability to solve problems on their own later in life.

Table of Articles

Sources	Setting/Sample/Study Design	Purpose	Conclusions
Barton, A. L., & Hirsch, J. K. (2016). Permissive parenting and mental health in college students: Mediating effects of academic entitlement. <i>Journal Of American College Health</i> , 64(1), 1-8. doi:10.1080/07448481.2015.1060597	Setting: Mid-sized, southeast public university in the U.S. Sample: 524 undergraduate psychology and education enrollees Study Design: Cross sectional design	This study's purpose was to research the effects of permissive parenting on college students' perception of self-worth and feelings of academic entitlement.	Students with whose parents utilized permissive parenting methods were found to be more academically entitled. Permissive parenting was also linked to a lowered perception of psychologic well-being according to the Psychology Well-being scales (PWB).
Costa, S., Soenens, B., Gugliandolo, M., Cuzzocrea, F., & Larcen, R. (2015). The mediating role of experiences of need satisfaction in associations between parental psychological control and internalizing problems: A study among italian college students. <i>Journal Of Child & Family Studies</i> , 24(4), 1106-1116. doi:10.1007/s10826-014-9919-2	Setting: Italian University Sample: 121 female psychology students from two-parent homes. Participants also lived at home or returned home every weekend from the university. Study Design: Case control	This research was conducted to discover the relationship between parents' use of manipulative and intrusive techniques and their children's tendency to internalize feelings.	This study concluded that parental psychological control/manipulative parenting techniques were positively related to their children's tendency to internalize problems. The research revealed that girls who perceived themselves as under parental psychological control were also less autonomous.
Darlow, V., Norvilitis, J., & Schuetze, P. (2017). The	Setting: Public university	The purpose of conducting this research	The findings from this study determined that students who reported feelings of

Relationship between helicopter parenting and adjustment to college. <i>Journal Of Child & Family Studies</i> , 26(8), 2291-2298. doi:10.1007/s10826-017-0751-3	in the northeastern U.S. Sample: 294 undergraduate college students studying psychology Study Design: Analytic case control study	was to expound on previous studies that concluded that over-parenting contributes to an elevated incidence of depression, anxiety, and a depleted sense of self-efficacy in college students.	over-parenting also were found to be more likely to experience depressive symptoms and anxiety. They were also found to be less academically motivated and autonomous.
Kouros, C., Pruitt, M., Ekas, N., Kiriaki, R., & Sunderland, M. (2017). Helicopter parenting, autonomy support, and college students' mental health and well-being: The moderating role of sex and ethnicity. <i>Journal Of Child & Family Studies</i> , 26(3), 939-949. doi:10.1007/s10826-016-0614-3	Setting: Two mid-sized, private, southwestern universities in the U.S. Sample: 118 undergraduate students Study Design: Cross sectional	The purpose of this study was to investigate the differences that helicopter parenting elicits in males and females. The study also ventured to discover the effect that ethnicity along with helicopter parenting had upon emerging adults.	The results from the research concluded that females experienced a deficit in their ability to cope and act autonomously when helicopter parenting was employed in their upbringing. However, race was not a mediating factor in the psychological well-being of a young adult raised by a helicopter parent. Young males whose parents utilized autonomy support techniques throughout parenting were found to possess less feelings of dysphoria and social anxiety.
Kwon, K., Yoo, G., & Bingham, G. (2016). Helicopter parenting in emerging adulthood: Support or barrier for korean college students' psychological adjustment?. <i>Journal Of Child & Family Studies</i> , 25(1), 136-145. doi:10.1007/s10826-015-0195-6	Setting: 13 private universities in Korea Sample: 412 undergraduate students Study Design: Case control and qualitative study	This study was conducted to reveal the correlation between helicopter parenting and its effect on the psychological adjustment and well-being of college students in Korea. It also investigated whether college students in Korea reacted differently to helicopter parenting when compared to college students in the United States.	The results of this study concluded that culture was not a mediating factor of college students' adjustment ability in the presence of helicopter parenting. However, Korean students felt as though they were their parents' "projects," thus leaving them with slightly more negative associations with parent involvement as opposed to their American counterparts. The results of this study also concluded that perceived helicopter parenting is related to a decreased ability to self-regulate emotions in college students.
Kwon, K., Yoo, G., & De Gagne, J. (2017). Does culture matter? A qualitative inquiry of helicopter parenting in korean american college students. <i>Journal Of Child & Family Studies</i> , 26(7), 1979-1990.	Setting: 3 large, Southeastern universities in the U.S. Sample: 40 Korean college students Study Design: Case control	This study was conducted to understand the role of cultural perception on the experiences of helicopter parenting. It also sought to investigate the outcomes that helicopter parenting may elicit in the psychological	The results were consistent with other research conducted on the implications of helicopter parenting. They concluded that a negative relationship existed with helicopter parenting and the psychological development of college students in some aspects. However, parental benevolence and good intentions also rendered their own benefits in regard to academics and

doi:10.1007/s10826-017-0694-8		development of Korean-American college students.	career preparation for their young adult children.
Lindell, A. K., Campione-Barr, N., & Killoren, S. E. (2017). Implications of parent-child relationships for emerging adults' subjective feelings about adulthood. <i>Journal Of Family Psychology</i> , 31(7), 810-820. doi:10.1037/fam0000328	Setting: Large, public, mid-western university in the U.S. Sample: 260 first-year undergraduate students who were either the firstborn or second child in the family. Study Design: Mixed methods. Case control and qualitative design	This study desired to discover how different dimensions of parental control such as psychological, behavioral, and helicopter affected young adults' ability to cope with the transition into adulthood.	The research concluded that the absence of antagonism and conflict between parents and their young adult children proved to be beneficial to their level of preparedness for adulthood, whereas young adults' report of high parental psychological control were negatively associated with their feelings of competence in their ability to self-regulate and adjust to adult responsibilities. However, a higher level of behavioral control coupled with a healthy quality of relationship appeared to aid in young adults' ability to render themselves prepared for the transition into adulthood, especially in males.
Luk, J. W., Patock-Peckham, J. A., Medina, M., Terrell, N., Belton, D., & King, K. M. (2016). Bullying perpetration and victimization as externalizing and internalizing pathways: A retrospective study linking parenting styles and self-esteem to depression, alcohol use, and alcohol-related problems. <i>Substance Use & Misuse</i> , 51(1), 113-125. doi:10.3109/10826084.2015.1090453	Setting: Two southwestern, U.S. universities Sample: 419 university students who consumed alcoholic beverages regularly Study Design: Case control study	This research sought to discover how parental roles, bullying, and victimization affected emerging adults' perception of self-esteem, use of alcohol, and depressive symptoms.	The findings suggested that authoritative/positive parenting was linked to higher self-esteem, thus fewer instances of becoming the victims of bullying. They were also less likely to become bullies themselves, and they were less likely to engage in the use of alcohol later on. These young adults were found to report less depressive feelings as opposed to those that had been under the authority of a negative parental influence. More specifically, both maternal permissiveness and maternal authoritarianism were linked to their children acting as bullies. Later into young adulthood, these children were more likely to consume alcohol regularly.
Overbeek, G., Vollebergh, W., Meeus, W., Graaf, R., & Engels, R. (2004). Young adults' recollections of parental bonds. <i>Social Psychiatry & Psychiatric Epidemiology</i> , 39(9), 703-710.	Setting: Netherlands Sample: 1,158 Dutch young adults ages 18-34 Study Design: Case control, longitudinal study	This study was conducted to reveal whether negative recollections of parenting affected young adults and their tendency to develop mental health disorders later on in life. It also sought to reveal whether current partner satisfaction mediated the	The results concluded that young adults who reported positive, non-intrusive relationships with parents were less likely to develop mental health disorders while those with negative recollections of parents were more likely to internalize feelings. Current partner satisfaction was not found to be a mediating factor in remedying a young adults negative

		negative feelings towards parents and thus prevented the development of mental health disorders.	feelings on their upbringing.
Pérez-Rojas, A. E., Lockard, A. J., Bartholomew, T. T., Janis, R. A., Carney, D. M., Xiao, H., & ... Hayes, J. A. (2017). Presenting concerns in counseling centers: The view from clinicians on the ground. <i>Psychological Services</i> , 14(4), 416-427. doi:10.1037/ser0000122	<p>Setting: Four universities across the U.S. partnered and acquired their data from the Center for Collegiate Mental Health archives</p> <p>Sample: 1,308 clinicians from 84 different counseling centers reported the concerns of 53,194 of their clients.</p> <p>Study Design: Case control and exploratory study</p>	The purpose of this study was to understand the concerns of counseling centers such as suicidality among college students and their relation to client demographic information. The study also desired to investigate how counseling centers categorized the needs their clients presented.	The results of this study concluded that the most prevalent concerns presented to clinicians were anxiety, depression, stress, family, and academic performance. The differing demographics did not seem to be a mediating factor in the presentation of client concerns and issues. All demographics were equally affected. Suicidality of college students was also ranked 22 out of 40 on the list of concerns among clinicians
Reed, K., Duncan, J., Lucier-Greer, M., Fixelle, C., & Ferraro, A. (2016). Helicopter parenting and emerging adult self-efficacy: implications for mental and physical health. <i>Journal Of Child & Family Studies</i> , 25(10), 3136-3149. doi:10.1007/s10826-016-0466-x	<p>Setting: Large southeastern university in the U.S.</p> <p>Sample: 461 college students ages 18-25</p> <p>Study Design: Analytic cross sectional design</p>	The purpose in conducting this research was to discover how both helicopter parenting and autonomy support affected the self-efficacy and wellbeing of emerging adults.	This study concluded that young adults raised by the parenting method of autonomy support were more likely to possess an increased sense of self efficacy as well as a positive mental state. However, emerging adults under the influence of overprotective parenting reported a lowered sense of self efficacy and confidence. They were also more likely to experience the negative effects of stress such as anxiety and depressive symptoms.
Schiffrin, H., & Liss, M. (2017). The effects of helicopter parenting on academic motivation. <i>Journal Of Child & Family Studies</i> , 26(5), 1472-1480.	<p>Setting: Small, mid-Atlantic, liberal arts university in the U.S.</p> <p>Sample: 192 undergraduate students and 121 of their mothers</p> <p>Study Design: Case control</p>	This study was interested in discovering the correlation between helicopter parenting and academic behaviors among college students such as perfectionism, academic motivation, and sense of entitlement.	This study concluded that the children's perception of the presence of maternal helicopter parenting was less than their mothers' perceptions of their own behavior. The research also concluded that maternal helicopter parenting was associated with a decreased sense of young adults' self-efficacy, and it also found that young adults under the influence of helicopter parented presented avoidance behaviors towards academic mastery and perfectionism.

<p>Schiffrrin, H., Liss, M., Miles-McLean, H., Geary, K., Erchull, M., & Tashner, T. (2014). Helping or hovering? the effects of helicopter parenting on college students' well-being. <i>Journal Of Child & Family Studies</i>, 23(3), 548-557. doi:10.1007/s10826-013-9716-3</p>	<p>Setting: Public, liberal arts college in the mid-Atlantic region in the U.S.</p> <p>Sample: 297 undergraduate students between the ages of 18 and 23</p> <p>Study Design: Case control study</p>	<p>In this study, the relationships between either autonomy support or helicopter parenting on the psychological well-being of emerging adults was investigated.</p>	<p>The research from this study concluded that parent over-involvement was associated with a lowered sense of autonomy and self-efficacy in young adults, thus making it more likely for them to experience depression and anxiety. However, young adults whose parents employed the techniques of autonomy support were more likely to feel a heightened sense of competence and preparedness for adulthood. Problem solving and conflict resolution were not as likely to cause stress and anxiety among these students.</p>
<p>Segrin, C., Givertz, M., Swaitkowski, P., & Montgomery, N. (2015). Overparenting is associated with child problems and a critical family environment. <i>Journal Of Child & Family Studies</i>, 24(2), 470-479.</p>	<p>Setting: 30 of the 50 U.S. states</p> <p>Sample: 477 parents of emerging adults</p> <p>Study Design: Case control</p>	<p>The purpose of this research was to uncover the relationship between overprotective parenting and its effect on the mental wellbeing and coping ability of emerging adults.</p>	<p>The research concluded that emerging adults whose perception of their parenting reflected over-involvement also reported to possess more problems. However, emerging adults whose parents reported feelings of over-parenting while the children themselves perceived themselves as autonomous were found to report less problems. The most important mediator of an emerging adult's ability to cope and handle conflict with others was their own perception of parental involvement, but not the parents' perception of involvement.</p>
<p>Shen, J. J., Cheah, C. L., & Yu, J. (2018). Asian american and european american emerging adults' perceived parenting styles and self-regulation ability. <i>Asian American Journal Of Psychology</i>, doi:10.1037/aap0000099</p>	<p>Setting: Universities in Europe and Asia</p> <p>Sample: 377 college students between the ages of 18 and 25</p> <p>Study Design: Case control</p>	<p>This study's aim was to discover how authoritative and authoritarian parenting styles affected emerging adults' self-regulation ability. It also sought to discover if race was a mediating factor of self-regulation ability.</p>	<p>The research concluded that young adults whose parents utilized authoritative parenting techniques were more likely to behave well under conflict by regulating their emotions and resolving conflict. However, those whose parents were authoritarian figures were less capable of regulating emotions and experienced heightened anxiety. This was consistent with both European and Asian cultures. However, more Asian emerging adults reported having authoritarian parents, thus more Asian emerging adults possessed lowered abilities to cope and self-regulate emotions.</p>
<p>Van Ingen, D. J., Freiheit, S. R., Steinfeldt, J. A., Moore, L. L., Wimer, D. J.,</p>	<p>Setting: Public, liberal arts, mid-western</p>	<p>This study investigated the link between helicopter parenting and</p>	<p>The findings of this study concluded that maternal helicopter parenting possessed a stronger correlation to a lowered sense of</p>

Knutt, A. D., & ... Roberts, A. (2015). Helicopter parenting: the effect of an overbearing caregiving style on peer attachment and self-efficacy. <i>Journal Of College Counseling</i> , 18(1), 7-20.	university in the U.S. Sample: 190 undergraduate students Study Design: Case control	emerging adults' ability to interact with peers and possess a sense of self efficacy.	autonomy, self-efficacy, and peer attachment when compared to paternal helicopter parenting. However, the findings also indicated that helicopter parenting was not significantly associated with a lowered sense of social efficacy although it seems counterintuitive seeing as how emerging adults under the care of a helicopter parent find it more difficult to attach with peers.
Xiao, H., Carney, D. M., Youn, S. J., Janis, R. A., Castonguay, L. G., Hayes, J. A., & Locke, B. D. (2017). Are we in crisis? National mental health and treatment trends in college counseling centers. <i>Psychological Services</i> , 14(4), 407-415. doi:10.1037/ser0000130	Setting: Center for Collegiate Mental Health Sample: Over 340 universities and colleges Study Design: Descriptive cross sectional study	This study investigated whether the rising concern for collegiate mental health was well founded. This study sought to discover the trends in mental health services students utilized and what their major presenting ailments were.	The study concluded that there was a small, yet significant rise in reports of generalized anxiety, social anxiety, depression, family distress, and academic distress. Among these listed, depression, social, and generalized anxiety were the most prevalently reported struggles from students. Although these mental health concerns were on the rise, substance use disorders seemed to be on the decline, while trends in the number of students reporting eating disorders and hostility revealed no significant change.

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SPRING 2019

Gas-Phase Reaction Chamber

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Under the guidance of Dr. John Hearn

Abstract

The general overview of the project consists of building a light chamber in which there is a Teflon bag that can be filled with gasses to test the rates of reactions of certain organic compounds with other compounds. In order to test the concentrations and reaction results, we used a Gas Chromatograph FID (GCFID). The GCFID measures the amount of signal that is given off when the sample passes through the GC oven. On the data graph, the amount of concentration and presence of a compound is notated by a peak and the corresponding area found by integration.

The purpose of this experiment is to measure the rate of reaction at which a certain organic compound (whose rate is known) reacts with OH radicals, to determine the rate of reaction of another compound whose rate is unknown. This process is solved through the relative rates method. OH is a very strong oxidizing agent. This means it will tend to react with a wide variety of compounds and react away many chemicals. For this property, it is referred to as the “soap” of the atmosphere. In the future, this experiment could be used to determine the “greenness” of certain gasses and the ability of OH cleansing them from the air.

The reaction bag is filled with Argon (Ar) gas. Ar is an arbitrary gas that does not react with any compound because it is a noble gas that exists in a diatomic state. The Ar is necessary to fill the space in the bag to prevent the sample from collecting every bit of the compounds in one collection. The only downside to using Ar gas instead of regular air is the lack of O₂. The presence of O₂ allows the reaction to produce other “non-reactive” products along the way.

The organic compounds and H₂O₂ are exposed to UV light inside the chamber to catalyze the reaction. The UV light splits H₂O₂ into two OH radicals which react with the organic compounds. The data from the GC shows that the areas of the peaks of 2-methyl-2-butene and 1-butanol decrease in area when the UV light is turned on at variable increments of time. The graphed data of the natural log functions of this data did not produce the correct slope.

The Relative Rates Method of Reactions

The relative rates method can be used to find the rate at which a certain reaction occurs given the know rate of another reaction which occurs at the same time under the same circumstances. The reactions in this study will be between organic compounds and OH radicals. For this example, organic compound A will be the compound for which the rate of reaction with the [OH] radical is known, and organic compound B is the compound for which the rate of reaction will be solved.

The following equations are used for the demonstration for arbitrary organic compounds A and B that will react with an OH radical: $A + OH \rightarrow Ca$ and $B + OH \rightarrow Cb$

These two equations are in the second order and follow the second order rate law:

$$(ra) = (k1)[A][OH] \quad (rb) = (k2)[B][OH]$$

These two equations hold one factor in the equation in common, the presence of OH. Therefore the equations can be rearranged and set equal to one another:

$$\text{Equation 1:} \quad \frac{(ra)}{(k1)[A]} = \frac{(rb)}{(k2)[B]}$$

The rate (r) is a representation for the relationship between the amount of concentration over time.

$$\text{Equation 2:} \quad (ra) = \frac{d[A]}{dt} \quad \text{and} \quad (rb) = \frac{d[B]}{dt}$$

This relationship can now take the place of r on both sides of the equation:

$$\text{Equation 3:} \quad \frac{\frac{d[A]}{dt}}{(k1)[A]} = \frac{\frac{d[B]}{dt}}{(k2)[B]}$$

Since both reactions will occur under the same amount of time the time factor can be canceled on both sides of the equation.

$$\text{Equation 4:} \quad \frac{d[A]}{(k1)[A]} = \frac{d[B]}{(k2)[B]}$$

The equation can now be integrated and simplified into the final equation:

$$\text{Equation 5:} \quad \frac{1}{(k1)} \{ \ln \ln [At] - \ln[A0] \} = \frac{1}{(k2)} \{ \ln \ln [Bt] - \ln[B0] \}$$

Using a known rate constant with the known compound, the unknown rate constant of the other compound can then be found by plotting line $\ln(\frac{At}{A0})$ vs. line $\ln(\frac{Bt}{B0})$. The slope is then equal to the reaction of the two rate constants: slope = $\frac{k1}{k2}$

(Evaluated kinetic. R. Atkinson, page 1420)

Methods

The reaction chamber, shown in **Figure 1.**, is set up with a single port with two valves that allow the bag to be filled with the desired gasses and compounds and another valve to allow sample collection from the bag. The organic compounds (in liquid state) are injected into a heated tee, which causes evaporation, before the addition valve with a syringe. The heating of the injection point is necessary to convert the liquid compounds into the gas phase. When heated, urea hydrogen peroxide thermally decomposes to create H_2O_2 vapor. H_2O_2 was added to the bag by heating urea hydrogen peroxide in an argon gas flow.

On the GCFID, I used the method of manual sample injection to collect and process the data. The samples from the bag were drawn into a sample loop at a rate of 25mL/min at carriable lengths of time. The Tenax powder was held in place with deactivated glass wool. Collected samples were injected onto the GC-FID with a six-port sampling valve. The valve was turned from the "sample" to the "inject" position and the Tenax was heated to approximately 150°C.

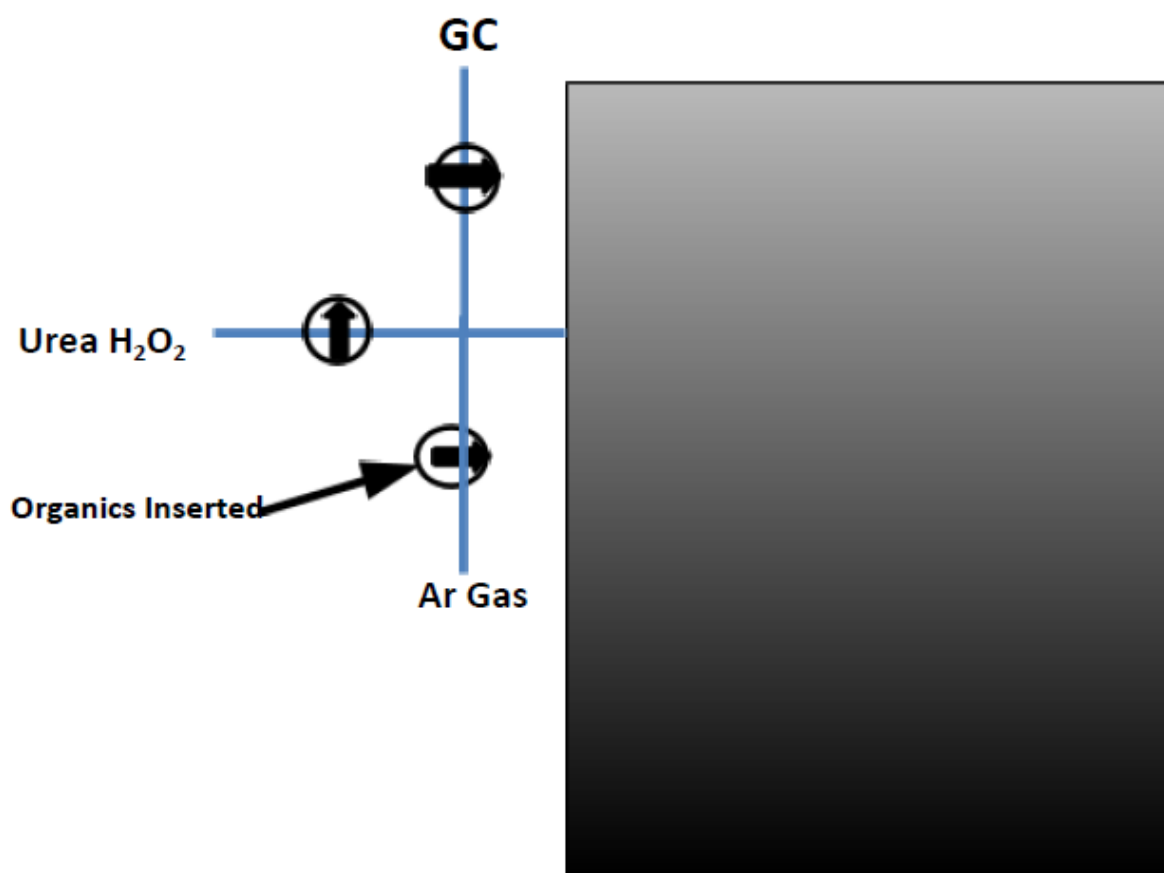


Figure 1: Schematic of the reaction chamber showing the valves controlling inflow of H_2O_2 and organics for filling the Chamber and the sampling valve for GC analysis

Chemicals

The compounds that were tested in this experiment were standard organic compounds and their reactions with OH radicals. The organic compounds obtained from Sigma were 2-methyl-2-butene, 1-methyl-1-butene, 1-butanol, and Urea Hydrogen Peroxide. The Urea Hydrogen Peroxide is used to create the OH radicals that will be used to react with the other organic compounds.

Results

The gas chromatography data allows the viewer to monitor any changes in the graph when the compounds are added and the affects that certain tests can have on the peaks that correspond to the added substance. An example of a gas chromatograph is shown in **Figure 2**. When the presence of the added compound is detected, more tests can be run to detect if the integrated area has a linear correlation with the amount of time the sample is collected. If there is a linear correlation between these, then all of the compound is being collected at that temperature. However, if no linearity is shown, then there could be a problem with the Tenax or the temperature range.

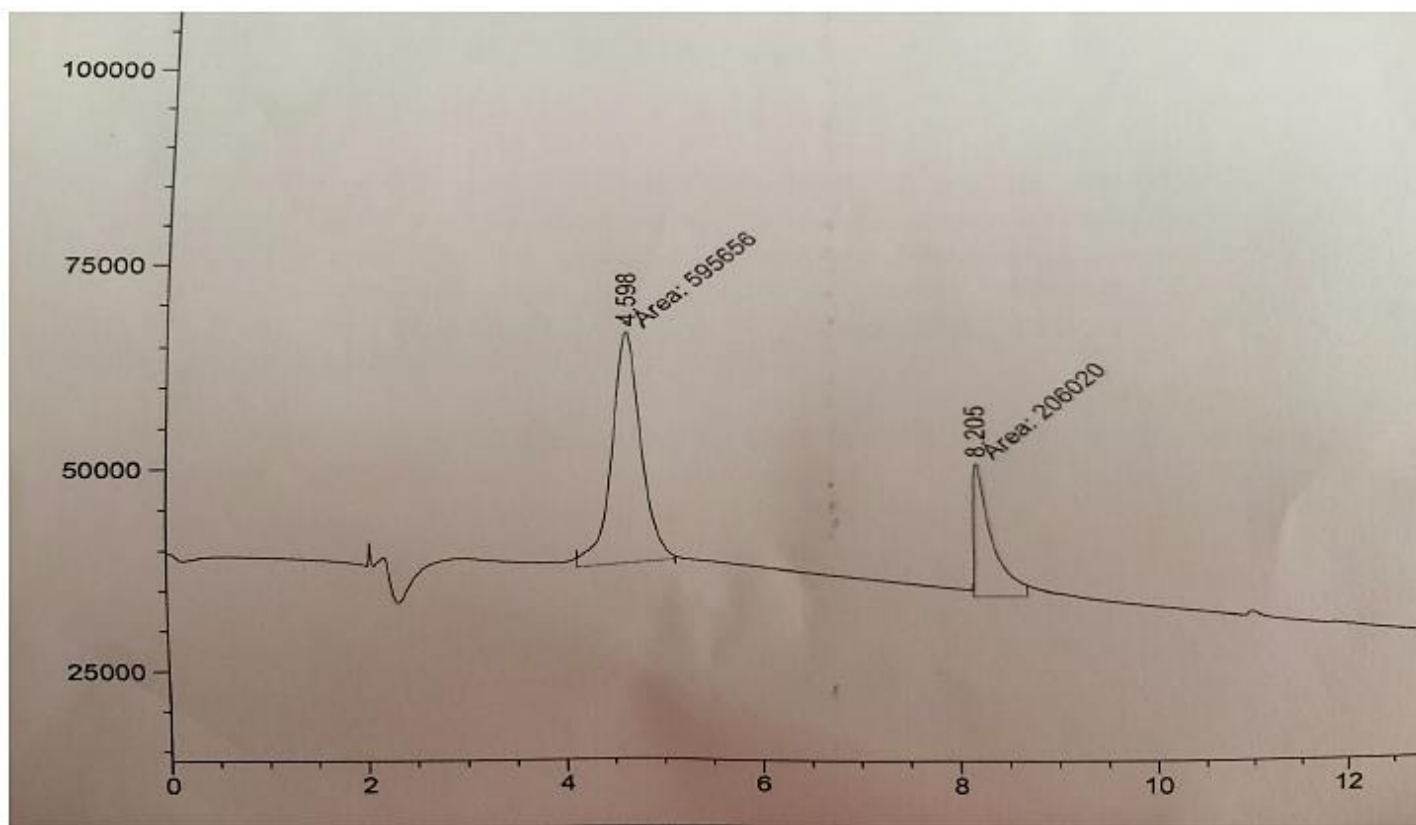


Figure 2. A gas chromatograph showing Argon peaks at 2min, the presence of 2-methyl-2-butene at 4.598min, and 1-butanol at 8.205min.

Linear Detection

2-methyl-2-butene was the first compound that was added to the bag. The samples were collected at 30 °C and in sample increments of 2min. 2-methyl-2-butene showed up well on the data and displayed linearity. The examples of the linearity test data for 2-methyl-2-butene is displayed in **Figure 3**. The next organic compound that was added was 2-methyl-1-butene. This compound did not display well on the data even after multiple tests. The collection temperature was originally at 30 °C, but all of the sample was not being collected. So, we tried a different approach. We set up a line going from a tank of Nitrogen gas to an open end that we could use to cool down the sample loop and the Tenax to sub-zero temperatures. This level of cooling is possible by making a coiled section in the tubing and placing it inside a dewar which contained liquid nitrogen. The liquid nitrogen could then cool the Nitrogen gas which passed through the coil inside the dewar to sub-zero temperatures, causing the air that came out to be extremely cold. Even with this approach, the 2-methyl-1-butene still did not cooperate. After repeated failures with that compound, we decided to add 1-butanol to the bag. I started out testing the 1-butanol at the sub-zero temperatures and increased the collection temperature if the results were linear. The data for 1-butanol is displayed in **Figure 4**.

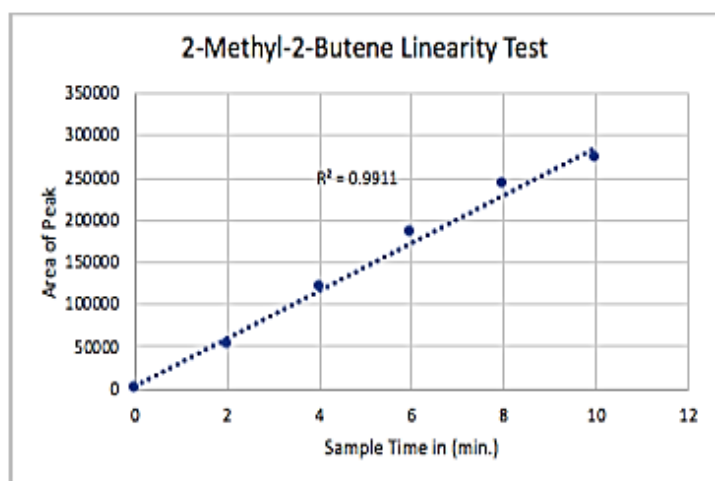


Figure 3. FID response as a function of sample time for 2-methyl-2-butene. The line is a linear regression of the data.

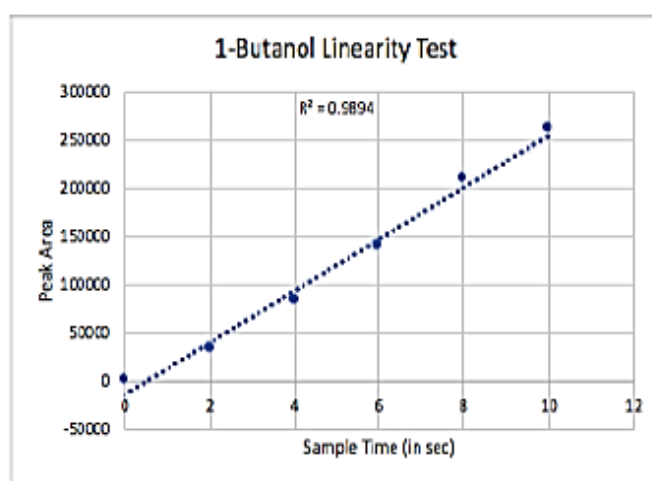


Figure 4. FID response as a function of sample time for 1-butanol. The line is a linear regression of the data.

UV Light Results

Finally, I reached the point of collecting at 30 °C again and both the 2-methyl-2-butene and 1-butanol were being collected at a linear rate. Now the UV light needed to be turned on to test whether it affects the organic compounds that were already present in the bag. The UV light was turned on at different increments of time to see if any amount of exposure compromises the structural integrity of the organic compounds. After testing, the results showed no affect with the organics. Once this procedure was established, I could then add Urea Hydrogen Peroxide using a heating block and a tube that allowed air to pass through the top. Urea Hydrogen Peroxide is in a solid state. It is placed in the tube and the tube is placed inside the heating block. Urea Hydrogen Peroxide decomposes in the presence of heat and releases H₂O₂ vapor. Ar gas is passed through the tube which forces the gaseous Urea Hydrogen Peroxide to enter the bag via another valve. The UV

light emits light of the same wavelength of 254nm that can sever the hydrogen peroxide bonds from the urea. Thus, the bonds in the H_2O_2 (hydrogen peroxide) molecule are also halved to form 2 OH radicals. When these OH radicals are created, they react with the organic compounds which are in the bag. The longer the UV light is on, the larger the reaction. This chemical reaction shows in the data as a decrease in integrated area of the peaks representing 2-methyl-2-butene and 1-butanol. This means that the OH radicals are being produced, allowing the organic compounds to react away into other substances. A noticeable difference between the reactions of both compounds is that 1-butanol reacts slower than 2-methyl-2-butene. The results of these graphs are found in Figure 5. For 2-methyl-2-butene and Figure 6. for 1-butanol. When the natural logs of these functions are graphed with respect to each other, the slope of the line should be approximately 0.1. However, this data, shown in Figure 7. , did not support that conclusion. (Gas-Phase Tropospheric. Atkinson, page 236). There must be something that needs to be changed in order to get more accurate results.

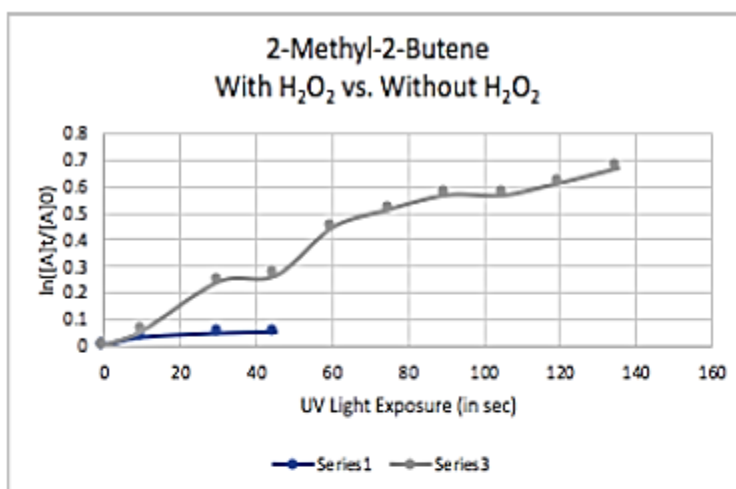


Figure 5. The graph of the $\ln([A]_0/[A]_t)$ for the concentrations of 2-methyl-2-butene before the addition of H_2O_2 (series 1) and after the addition of H_2O_2 (series 2).

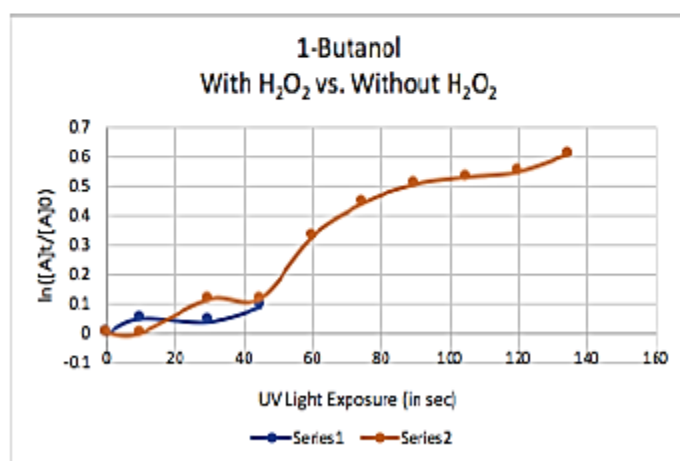


Figure 6. The graph of the $\ln([A]_0/[A]_t)$ for the concentrations of 2-methyl-2-butene before the addition of H_2O_2 (series 1) and after the addition of H_2O_2 (series 2).

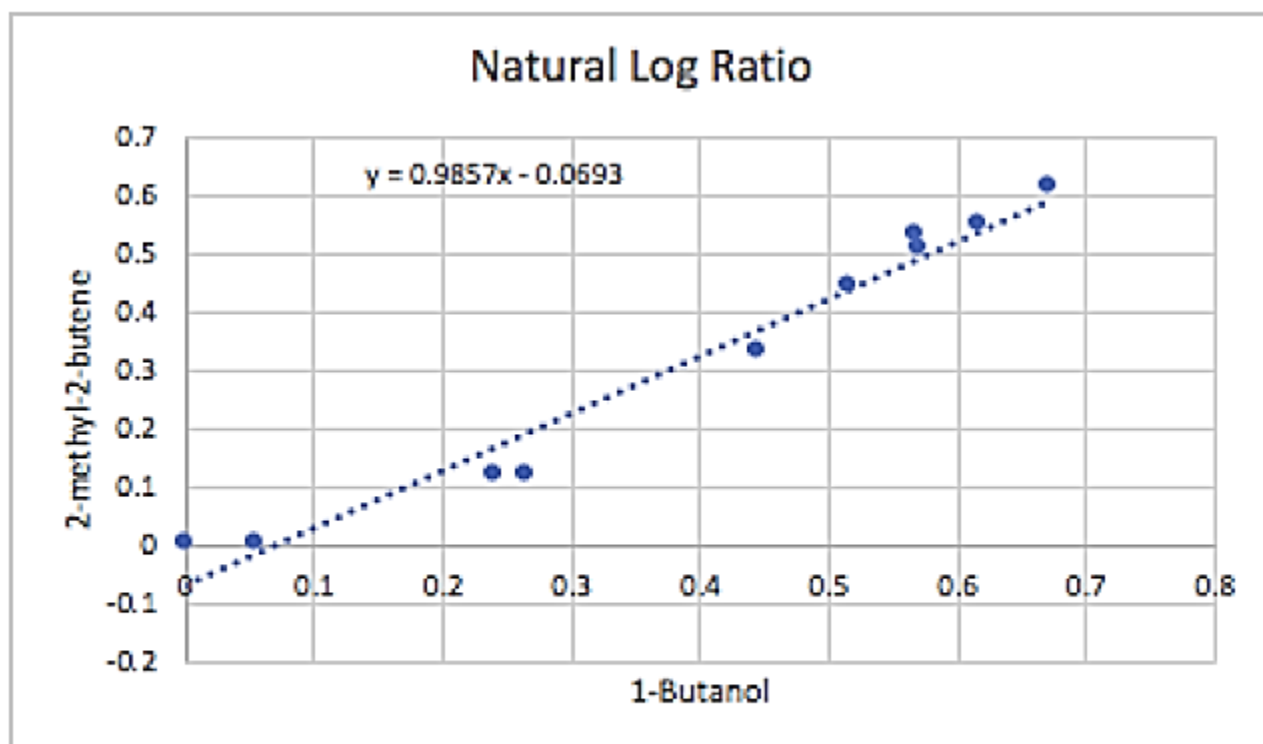


Figure 7. The graph displays the ratio of the $\ln([A]_0/[A]_t)$ for 2-methyl-2-butene vs. 1-butanol.

Conclusion

This project of researching the scientific methods of gas chromatography and OH radical reactions was very beneficial. We had successfully constructed the reaction chamber and successfully formulated a method for the collection of the organic compounds. The linearity tests produced good, viable graphs, which shows us that we may proceed with the experiment. The testing of the UV light without the presence of H_2O_2 displayed good results showing that the UV light did not decompose the organics. When the H_2O_2 was added and the lights were turned on, the graphed data supported the production of OH radicals with a constant decreasing of area. When the data from the OH radical test was inserted into Equation 5 and graphed, it was not consistent with the data from previous experiments. One aspect that can be changed in the future of this experiment is the addition of air instead of Ar gas. This allows the production of other non-reactive compounds that can affect the results. In conclusion, this experiment was very beneficial in many different ways and gave me a good understanding of what it takes to do good research.

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2. *Gas-Phase Tropospheric Chemistry of Volatile Organic Compounds: 1. Alkanes and Alkenes*. Published by the University of California, Riverside. September 30, 1996. Author: Roger Atkinson.

SPRING 2019

Failure in Implementation of Women's Poverty Initiatives in Guatemala

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Under the guidance of Dr. Hermilio Jasso

Abstract

Women's issues in Guatemala have been a point of global policy discussion for years. Yet despite this, women in the nation still face many of the same challenges as when the conversation first began. The goal of this research was to create a dialogue surrounding this issue, expose the harsh reality that these women face and, in some way, give them a voice. By finding and evaluating relevant impact evaluations, case studies, and non-governmental organization's recommendations, this research seeks to understand what was effective or not effective in alleviating poverty through five key areas: laws and policies, education, health, violence and economics and business. By focusing on a broad spectrum of credible literature, holistic conclusions could be drawn about the effectiveness of poverty interventions in Guatemala. It was made clear that further research and broader studies need to be implemented as well as better oversight of existing policies by both Guatemalan governmental and international organizations.

Special Acknowledgements

During the authorship of this study, Guatemala faced a devastating natural disaster, the June 3, 2018 eruption of Volcán de Fuego. It is with a heavy heart that I recognized those who have passed away and are missing, their families, loved ones and the community at large. It is through this research, that I have fallen in love with this nation, its people and the hope that tomorrow will be better for all Guatemalan people.

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

James 1:27, NIV

Why do women in Guatemala continue to face systemic poverty despite alleviation initiatives?

Guatemala has begun a process by which the national authority seeks to close a “gender pay gap” and fights for gender equality. It has, since the mid 1990's, began a great work in doing so. However, this study seeks to face the fact that the present status of women in Guatemala is far beyond the buzzword culture of closing a pay gap. Guatemala faces a systemic feminization of poverty, despite the intervention of many organizations with many practices to alleviate this gender-based poverty.

While global attempts have been made applying programs and strategies that work well in other countries, even other Latin American countries, they do not always work well based on Guatemala's unique history, cultural diversity and attitude toward women. This study seeks to understand why the socioeconomic position of women in Guatemala have remained relatively unchanged despite the initiatives set up by both foreign nongovernmental organizations (NGOs) and internal governmental forces. The World Bank reported in 2012 a stark decline in most indicators of poverty alleviation, where many of the poorest in the nation only

earned \$1.50 USD down from the \$1.60 USD in 2003.²⁵ Additionally, 75.3% of women work in the informal sector including agriculture, community and personal service and industry.²⁶ These female workers in the informal market have no minimum wage, face long brutal work hours and the fear of job loss when or if they become pregnant.

While poverty is the predominant indicator of socioeconomic health, this study also considers underlying and overarching factors such as political intrigue, cultural significance, and gender-specific violence; as well as to understand the position of women both historically and currently within Guatemala. Finally, this research inquires as to how initiatives have, by in large, been of little to no benefit to women based on five criteria: governmental policy and laws, violence, education, health, and business and economic factors. Each criterion was selected based on the importance, both actual and perceived, placed by the indicatives past and ongoing within Guatemala.

While a holistic understanding of women's poverty issues in Guatemala is the overall goal of this study, its further intent is to create dialogue amongst the greater community and to come alongside those with more experience and understanding of this pervasive and complex issue. For this reason, any recommendations given are done so only to create a broader conversation.

Methodology

A content analysis approach was used for this research, where keywords were identified prior to and during research based on literature review²⁷. The keywords chosen throughout literature review were those that were thematically reoccurring as to underlying issues faced by Guatemalan women.

Keywords:

poverty, extreme poverty, governmental policy, laws, education, health, violence, business, economic, feminization of poverty

When choosing literature to review as a basis for the research, it was imperative that those sources used came from a diverse pool. All literature was sourced through online databases. The following sources were favored and when not available, the above keywords were utilized to determine the relevancy of text to the study.

Impact evaluations, Operational Research evaluations

Guatemalan laws and initiatives (translated from Guatemalan Spanish)

United Nations committee recommendations

International Case studies on gender-specific poverty alleviation

²⁵ World Bank Group. 2014. Economy of Guatemala. Annual Report, Guatemala City: World Bank.
<http://documents.worldbank.org/curated/en/287911468036553099/pdf/904910WP0SPANISH0Box385319B00PUBLIC0.pdf>

²⁶UN Women, Reply to The Questionnaire on Implementation of The Beijing Platform for Action (1995) and The Outcome of The Twenty-Third Special Session of The General Assembly (2000). April 2004. Guatemala.
<http://www.un.org/womenwatch/daw/Review/responses/GUATEMALA-English.pdf>

²⁷ Hsieh, Hsiu-Fang and Sarah E. Shannon. "Three approaches to qualitative content analysis." *Qualitative health research* 15 9 (2005): 1277-88.

Reports from NGO's and researchers in Guatemala

The method to analyze each text is as follows:

Determine keywords based on literature, as reviewed and studied.

Read the entire evaluation or other work fully, paying attention to data depicting the status of women's poverty and its post-program data.

Determine the significance of programs and effectiveness through content analysis and conversion into statistical data.

The main form of analysis is based on the content itself to understand nuances in a societal context, creating a holistic understanding of the female experience in Guatemala.

Definitions and Application of Terms

Poverty: This term is used to describe the state of living under \$1.90, the international poverty line as set by the World Bank.²⁸ Poverty, as outlined further, is specifically, income poverty where income is measured against family units rather than individuals.²⁹

Extreme Poverty: UNESCO describes extreme poverty as "the possession of less than 1\$ a day."³⁰ This idea of extreme poverty is what is especially concerning in rural and indigenous Guatemalan households.

Policy: As a concept in political science, this term encompasses a "series of laws, regulatory measures, courses of action, and funding priorities."³¹ In this study, policy is used to describe those laws and measures taken by the Guatemalan government rather than those taken by non-governmental organizations.

Violence: This study focuses on gender-based violence which is described as the unfair treatment and harm committed against women. These acts of violence include but are not limited to "inflict physical, mental or sexual harm or suffering, threats of such acts, coercion and other deprivations of liberty."³²

Education: The system of imparting knowledge, developing skills to reason and generally preparing oneself.³³ As a matter of this study, education is focused on the education of females in the general sense (literacy, math and sciences) but also on health issues such as sexual rights, sexually transmitted diseases, and contraception.

Health Issues: As understood in relationship to this study, health issues that are encompassed are as follows: hygiene, sexually transmitted infections, pregnancy and contraception.³⁴

²⁸ "FAQs: Global Poverty Line Update." World Bank. September 30, 2015. Accessed June 9, 2018.

<http://www.worldbank.org/en/topic/poverty/brief/global-poverty-line-faq>.

²⁹ "Poverty | United Nations Educational, Scientific and Cultural Organization." UNESCO. Accessed June 9, 2018.

<http://www.unesco.org/new/en/social-and-human-sciences/themes/international-migration/glossary/poverty/>.

³⁰ Ibid

³¹ Kilpatrick, Dean G. Definitions of Public Policy and the Law. 2000. National Violence Against Women Prevention Research Center Medical University of South Carolina

³² UN Women. Convention on the Elimination of All Forms of Discrimination against Women. "General Recommendation No. 19." News release, 1992. General Recommendations Made by the Committee on the Elimination of Discrimination against Women.

³³ "Education." Dictionary.com. 2018. Accessed June 19, 2018. <http://www.dictionary.com/browse/education>

³⁴ Leenen, Iwin, Martha Givaudan, Susan Pick, Tere Venguer, Judith Vera, and Ype H. Poortinga. "Effectiveness of a Mexican Health Education Program in a Poverty-Stricken Rural Area of Guatemala." *Journal of Cross-Cultural Psychology* 39, no. 2 (2008): 198-214. doi:10.1177/0022022107312588

Business Efforts: This term encompasses many efforts including microbusiness (firms with 1-9 employees), microloans and the effects those have in women's economic status.³⁵ This term also overlaps with policy in women's economic empowerment policies.

Feminization of Poverty: This describes the reality that overtime in most developing countries, including Guatemala, women experience and are more likely to experience poverty than men in as a systematic result.³⁶ The context for this research is to contend that this is the reality faced by Guatemala, rather than the more palatable term 'gender inequality'.

Gender Inequality: Gender inequality is the hierarchy on genders where the male gender is considered superior to the female gender³⁷. For this study, this is separate from feminization of poverty because it vague and does not contribute to the reality of Guatemalan poverty.

Guatemala in Context

Located just south of Mexico, Guatemala boasts, as of a 2017 estimate, a total population of 15,460,732³⁸. Guatemala is also a land of geographical diversity, from its rolling highlands to the Pacific beaches. It is included in the Pacific Ring of Fire and has been hit with many deadly natural disasters from earthquakes to the most recent 2018 eruption of Volcán de Fuego.

The people of Guatemala also reflect a unique diversity from indigenous people groups of Mayan and non-Mayan descent to European-Spanish ancestry to smaller Afro-Caribbean communities³⁹. These people groups, however, do not and have not been peaceful and often, wars have been fought along these racial lines, dating back to Guatemala's initial conquest by the Spanish in the 16th century⁴⁰.

Under Spanish rule, Guatemalan prosperity relied heavily on agricultural endeavors.⁴¹ After years of being a stopping point between Mexico and Panama, Guatemala gained independence from Spain in 1821 and then from Mexico in 1823. Then the country became an elite-ran republic and soon after, Guatemala became an authoritarian state. Elites were almost exclusively Spanish-descent and indigenous peoples were considered the "problem" to the nation and thus became victims of structural injustice, such as genocide and forced labor.⁴²

After years of rulers rising to power, losing power and being killed, in 1931 Guatemala elected General Jorge Ubico to the presidency, which he, like his predecessors, transformed into a dictatorship.⁴³ From this authority, Ubico ruled and systematically created laws and policies that further marginalized indigenous peoples,

³⁵ Headd, Brian. The Role of Microbusinesses in the Economy. February 2015. Small Business Administration, Office of Advocacy

³⁶ UN Women. Beijing 5 Women 2000 Conference. "The Feminization of Poverty Fact Sheet No. 1." News release, June 9, 2000. Women 2000 Gender Equality, Development and Peace for the Twenty-first Century. Accessed June 25, 2018. <http://www.un.org/womenwatch/daw/followup/session/presskit/fs1.htm>.

³⁷ Ridgeway, Cecilia L. Framed by Gender: How Gender Inequality Persists in the Modern World. New York: Oxford University Press, 2011.

³⁸ "The World Factbook: GUATEMALA." Central Intelligence Agency. June 11, 2018. Accessed June 25, 2018. <https://www.cia.gov/library/publications/the-world-factbook/geos/gt.html>.

³⁹ Ibid.

⁴⁰ Horst, Oscar H., and William J. Griffith. "Guatemala, History." Encyclopædia Britannica. June 14, 2018. Accessed June 25, 2018. <https://www.britannica.com/place/Guatemala/Sports-and-recreation#ref40947>.

⁴¹ Ibid.

⁴² Guatemala, Memory of Silence, Report of the Commission for Historical Clarification, Conclusions and Recommendations: CEH, 1998, 19

⁴³ Griffith, William J., and Oscar H. Horst. "Guatemala." Encyclopædia Britannica. June 14, 2018. <https://www.britannica.com/place/Guatemala/Civil-war-years>.

claiming to have eliminated Guatemala's "Indian problem."⁴⁴ He also called for Guatemala's participation in World War II, creating economic disparity and a lack of leadership which allowed for Guatemalans to begin looking for new leaders and call for reform.

In the 1950's, Guatemala's leadership was assassinated after which the military took over rule, disregarding almost all input from other governmental forces within the nation. This led to calculated rebellion rising from its people, especially its indigenous groups. From this, civil war broke out and lasted 36 years.⁴⁵ It was not until 1984 that Guatemala experienced a democratic vote, a step toward a more civil life for those oppressed for over one hundred and fifty years.⁴⁶

It was December of 1996 that Guatemala saw the end of its civil war, more the 200,000 had lost their lives. To rebuild and improve, Guatemala began a Truth Committee and found that the army had violated many human rights and had incomprehensibly caused harm to indigenous women and girls, a topic further explored later⁴⁷.

These historical factors of violence and war have become integral to the conversation of women's issues in Guatemala.

Laws and Policies

Guatemala has long been perceived as partially free since beginning its journey toward democracy in 1984. The 2018 Index of Economic Freedom gives the nation an overall score of 63.4, showing recent improvement in judicial effectiveness yet relapsing in government integrity.⁴⁸ This trend is also reflected in the data exhibiting national support for democracy by the Guatemalan people, declining from 54% in 1998 to 45% in 2000.⁴⁹ This decline exhibits the perception of weakening governmental legitimacy and high corruption. Guatemala has, however, enacted many domestic and international laws to focus on women's issues especially violence and femicide.

Decree 22-2008 was passed by Guatemalan Congress and is the Law Against Femicide and Other Forms of Violence against Women.⁵⁰ This law gave definition to the violence women face and outlined violence and femicide as a crime punishable by twenty-five to fifty years in prison. The law also established preventative measures such as developing a national system of information for victims of violence. Guatemala Human Rights Commission (GHRC) reported that the law marked a shift in the recognition of power dynamics between men and women in the country.⁵¹ Under this new law, in 2009, successful charges were filed, and a man found guilty of his violence was sentenced to five years.⁵² Yet GHRC also criticized the law and its outcomes. The law did not decrease the overall instances of violence and hasn't "made a dent in Guatemala's culture of violence."⁵³ Similar laws such as Initiative No. 2630, which define offenses against women, still lack the ability to offset the number

⁴⁴ Ibid

⁴⁵ Ibid.

⁴⁶ Ibid

⁴⁷ Reimann, Allison W. "Hope for the Future? The Asylum Claims of Women Fleeing Sexual Violence in Guatemala." University of Pennsylvania Law Review 157, no. 4 (April 2009): 1199-262. Accessed June 06, 2018. <http://www.jstor.org/stable/40380265>.

⁴⁸ Guatemala Economy Index. (2018). Retrieved from <https://www.heritage.org/index/country/guatemala>

⁴⁹ Peter R. Kingstone, Reading in Latin American Politics, Challenges to Democratization p. 53

⁵⁰ The Guatemala Human Rights Commission USA, Guatemala's Femicide Law: Progress Against Impunity May 2009

⁵¹ Ibid

⁵² Ibid

⁵³ Ibid

of cases of domestic violence and femicide the country faces, because of a lack of implementation as well as lack of prosecution.⁵⁴

Guatemala has also ratified many human rights treaties, choosing to uphold a higher standard of international law to protect women against violence including the International Covenant on Civil and Political Rights (ICCPR).⁵⁵ Femicide violates Articles 2, 3, 6, 7, 12, 16, 17, 19, 26 and 27 of the ICCPR.⁵⁶ Violence and political discrimination violate articles 2, 3, 6, 7, 8, 9, 14, 16, 20, 24, 25, 26, 27 and 31 of the ICCPR.⁵⁷ Such egregious violations to a single international law exhibit the failure to protect women in multiple capacities and the perversion of legal due diligence.

In both United Nations' committee recommendations and those of Guatemala Human Rights Committee, it is apparent that there is a lack of enforcement of the laws already enacted as well as a lack of availability of information in those laws. With a long history of military abuses toward women, especially indigenous women, due to suspect of guerilla sympathy, government often turns a blind eye to such human rights violations.⁵⁸ With the lack of government enforcement, the culture of violence perpetuates. Furthermore, it is difficult to have insight into the nation's laws via direct transcripts, most of which are online but only in Spanish, a language that mostly men and "highly" educated women know. The inability for some women to understand their rights and to understand that her violator should be punished continues to be an oversight of most Guatemalan lawmakers.

The laws and policies currently ratified in Guatemala are helping but aren't enough. The barriers to improvement prove that full implementation and investigation is the first step in better protecting women against violence and femicide. The GHRC simply calls for a spread of national healing, from violence, from war and first asks for recognition from Guatemalan citizens as well as the international community.⁵⁹

Violence

Despite her pleas, the Guatemalan police would not or could not help [her].⁶⁰

Women in Guatemala face the highest levels of violence in Latin America, in fact, 36% of women are victims to violence.⁶¹ However, it has been estimated that 90% of violence perpetrated against women in Guatemala goes unreported.⁶² If women do report, their abusers get convicted just 1.5% percent of the time.⁶³ Guatemalan women experience a particularly atrocious form of violence, femicide.

Femicide is defined as the gender motivated killings carried out with extreme brutality trademarked by rape, torture and mutilation. Reports from asylum seekers paint picture of grotesque murders to female family

⁵⁴ Ibid

⁵⁵ Lisa Davis, et al. Violations of Women's Human Rights in Guatemala, United Nations Human Rights Committee, October 11- 29 2010

⁵⁶ Ibid

⁵⁷ Ibid

⁵⁸ The Guatemala Human Rights Commission USA, Guatemala's Femicide Law: Progress Against Impunity May 2009

⁵⁹ Ibid

⁶⁰ Allison W. Reimann, Hope for the future? The asylum claims of women fleeing sexual violence in Guatemala, University of Pennsylvania Law Review Vol 157 No. 4 (Apr 2009) pp. 119-1262

⁶¹ Beltrán, A., & Freeman, L. (2007). Hidden in Plain Sight Violence Against Women in Mexico and Guatemala (Rep.). Washington, D.C.: Washington Office on Latin America.

⁶² Ibid

⁶³ Ibid

members, especially those women who are pregnant. Of those women killed, 31% reportedly were threatened beforehand. In the past seven years, only 2% of female murders have been solved.⁶⁴

Historically, sexual violence was weaponized by the military, a tactic to conquer indigenous villages.⁶⁵ Though the practice has been outlawed, it is still a potential threat to local women and girls. During interviews in a 2011 study, one woman said that “killing a woman is like killing a fly.” Such actions and resulting attitudes have resulted in a “de facto state of misogyny”.⁶⁶

Violence against women in Guatemala is also perpetuated by drug traffic and gang activity. Many femicides have been linked to rite of passage killings by gangs.⁶⁷ Drug cartels often use Guatemala as a transit site and a major link to the United States from Columbia. Women in the nation are prime targets of the criminals for everything from extortion to rape.

Based on recommendations from both local boots-on-the-ground organizations and international organizations such as United Nations, there are few major barriers to seeing the alleviation of this key indicator. By in large in Guatemala, the fire department rather than police detectives collect bodies of victims and in turn fails to gather, preserve and follow-up on key evidence.⁶⁸ Most Guatemalan fire departments do not have any training in recovering bodies and investigating femicide. What is equally concerning is that not even the police departments in most municipalities have the training or resources to recover victims or investigate femicide.⁶⁹ As a point, most crime scenes are not secure to allow for efficient and accurate preservation of evidence, even victims themselves.⁷⁰ One major barrier to justice is the delay in investigating missing persons.⁷¹

Violence against women has been a persistent issue for centuries and the culture of degrading women is longstanding. With both political and nonprofit organizations trying to step in to aid women, little has changed. Many organizations have recommended shelters and more immediate investigations into domestic violence which would establish a clear course of action for women who have been victims.⁷²

Health

Maternal death rates in Guatemala average 89/100,000 while certain rural areas such as Alta Verapaz Guatemala have a maternal death rate of 192/100,000.⁷³ Up to 75% of these deaths are treatable or preventable, such as infection after childbirth, high blood pressure during pregnancy and unsafe abortions.⁷⁴

Health programs and studies such as “Si Yo Estoy Bien, Mi Familia Tambien” [If I am OK, My Family is Too], which is adapted from a health program in Mexico, are conducted in Spanish and thus have only Spanish-

⁶⁴ Lisa Davis, et. al. Violations of Women’s Human Rights in Guatemala, United Nations Human Rights Committee, October 11 - 29 2010

⁶⁵ The Guatemala Human Rights Commission USA, Guatemala’s Femicide Law: Progress Against Impunity May 2009

⁶⁶ Ibid

⁶⁷ The Guatemala Human Rights Commission USA, Guatemala’s Femicide Law: Progress Against Impunity May 2009

⁶⁸ Allison W. Reimann, Hope for the future? The asylum claims of women fleeing sexual violence in Guatemala, University of Pennsylvania Law Review Vol 157 No. 4 (Apr 2009) pp. 119-1262

⁶⁹ Ibid

⁷⁰ Ibid

⁷¹ Ibid

⁷² The Guatemala Human Rights Commission USA, Guatemala’s Femicide Law: Progress Against Impunity May 2009

⁷³ The World Factbook: GUATEMALA." Central Intelligence Agency. June 11, 2018. Accessed June 25, 2018.

<https://www.cia.gov/library/publications/the-world-factbook/geos/gt.html>.

⁷⁴ Maternal Mortality. (2018, February 16). Retrieved <http://www.who.int/en/news-room/fact-sheets/detail/maternal-mortality>

speaking women participating. The women who participate in these programs tend to have a higher level of education than their non-Spanish speaking counterpart.⁷⁵ Rural area women speak indigenous non-standardized languages and tend to have a greater need of health programs. Women who were able to participate inclined not to answer sex-related questions and often opted out of female health screenings.⁷⁶

In all of Guatemala, in varying severities, there is a cultural factor when it comes to reporting women's health. Due to a strong Catholic presence as well as Mayan ideals passed down in indigenous regions, a woman's honor is tied to her sexual "purity".⁷⁷ This female honor, often associated with virginity, is often enforced by the men in the life of that woman often times it is her father, uncle or husband.⁷⁸ Yet in many cases, it is those men whom violate her honor. If a woman in that cultural dynamic chooses to use contraception, she is deemed promiscuous.

Despite the few shortcomings, health programs such as "Si Yo Estoy Bien, Mi Familia Tambien" have shown significant improvements in the health of both mother and children. Women in Guatemala, when given the opportunity, seek to improve their lives though future programs would need to adapt to language barriers as well as seek to better educate women on the necessity of health screenings.

Education

*Illiteracy does not equate to ignorance.*⁷⁹

When it comes to poverty alleviation, literacy is a widely used and accepted indicator of aid program's success. The results of educating women have a direct influence on her and her children's quality of life. She will marry at a later age and have fewer but healthier better educated children.⁸⁰ Her and the women in her community will also experience fewer infant deaths.⁸¹

In the case of most Guatemalan women, literacy is understood as a power relation. While most boys attend school for longer to attain important language skills, girls are often taken out of school, if ever enrolled, to take on the chores of the household.⁸² While enrollment in school is obligatory, only 45% of girls are enrolled.⁸³

Literacy programs funded by both the Guatemalan government and outside studies utilized Guatemala's national language, Spanish; yet most women in need of this assistance speak non-standardized indigenous languages. This oversight eliminates the very women whom they seek to aid. Further these literacy program tend to have an unbalanced skew of what women want to know, such as nutrition information for their children, and what they need to know, such as sexual education.

⁷⁵ Leenen, Iwin, Martha Givaudan, Susan Pick, Tere Venguer, Judith Vera, and Ype H. Poortinga. "Effectiveness of a Mexican Health Education Program in a Poverty-Stricken Rural Area of Guatemala." *Journal of Cross-Cultural Psychology* 39, no. 2 (2008): 198-214. doi:10.1177/0022022107312588

⁷⁶ Ibid

⁷⁷ Ibid

⁷⁸ Ibid

⁷⁹ N.P. Stromquist, Women and Illiteracy: the interplay of gender subordination and poverty, *Comparative Education Review*, Vol. 34 No. 1, Special Issue on Adult Literacy (Feb.1990) pp.95-111

⁸⁰ Ibid.

⁸¹ Ibid

⁸² Ibid

⁸³ Peter R. Kingstone, Reading in Latin American Politics, Challenges to Democratization

Education programs have been recommended to focus on language skills for girls starting at a younger age and for the use of incentives to parents to keep girls in school for longer. Many of these incentives come in the form of conditional cash transfers, which will be discussed further later.

Business Efforts and Economic Opportunity

Guatemala faces a multi-faceted barrier to economic growth. Guatemala's main exports are coffee, up to 42.5% and people who remit earnings back to the nation.⁸⁴ This reliance on those who immigrate to other nations and send money back, shows the nation's inability to retain qualified workers within its own economic structure and standing.

Agricultural goods have a long history in Guatemala's economy. Historically cochineal was a major export yet in 1856 the resource was destroyed. This left the nation to rely on coffee, bananas and raw rubber.⁸⁵ These goods have an inelastic demand meaning that no matter the price of those goods, the demand for them stays the same. Despite this, global competition for agricultural products drives the price down. Therefore, Guatemalan farmers are left with low priced goods with a demand that relatively never changes.

Another predominate factor is that the workforce itself is under-utilized due to the sheer number of women left out of the formal job market.⁸⁶ 75.6% of women work in the informal sector.⁸⁷ This means that the income earned by these women is not taxed, which ranges from 15% to 31%.⁸⁸ Women working the informal market, mostly within the agricultural, community and personal job markets, have no job security or benefits as would come from a job in the formal sector. These women who enter this labor market at the bottom, in this informal market, tend to stay there, remaining unprotected, untaxed and underpaid.⁸⁹

Women tend to be left out of the labor market because of a permeating stereotype as to what jobs are suitable for women. This exclusion comes from both Mayan culture and Catholic traditions that reinforce typical gender roles, greatly limiting women's job prospects.⁹⁰

However, blind implementation of typical growth policies used to combat the lack of women in the workforce offer little to poor women in reality.⁹¹ Such policies neglect aspects such as childcare or Spanish language classes, which enable and empower women to enter the workforce effectively in the formal sector. Programs such as microbusiness and cash transfers seek to increase economic power of women in Guatemala.

Microbusiness is described as a business that employs very few people, often family, in the operations of said business.⁹² One popular way to facilitate microbusiness within Guatemala is through microfinance or

⁸⁴ Peter R. Kingstone, *Reading in Latin American Politics, Challenges to Democratization* p. 53

⁸⁵ The World Factbook: GUATEMALA." Central Intelligence Agency. June 11, 2018. Accessed June 25, 2018. <https://www.cia.gov/library/publications/the-world-factbook/geos/gt.html>.

⁸⁶ Jaqueline A. Castro, *Assessing the Effectiveness of Micro-Level Poverty Interventions in the Highlands of Guatemala*, 2016

⁸⁷ UN Women, *Reply to The Questionnaire on Implementation of The Beijing Platform for Action (1995) and The Outcome of The Twenty-Third Special Session of The General Assembly (2000)*. April 2004. Guatemala. <http://www.un.org/womenwatch/daw/Review/responses/GUATEMALA-English.pdf>

⁸⁸ Guatemala - Taxation. (n.d.). Retrieved from <http://www.nationsencyclopedia.com/Americas/Guatemala-TAXATION.html>

⁸⁹ P. Franko, *The Puzzle of Latin American Economic Development*, Third Edition, 2007 p 295

⁹⁰ Ibid

⁹¹ E. Cardoso and A. Helwege, *Latin America's Economy Diversity, Trends and Conflicts*, (1995) p. 248

⁹² Roodman, D. (2010, October 11). What Is Microfinance? Retrieved from <https://www.cgdev.org/blog/what-microfinance>

microloans, the “business-like provision of financial services to the poor.”⁹³ In this model, poor people take out small loans to cover costs of starting a business or creating a product to sell, then work to pay off the loan in time, all while generating household income. This system hopes to increase household consumption and reduce poverty. However, studies show that there is a gross lack in comprehensive evidence to support such bold claims about the nature of microfinance. In a comparable study on the effectiveness of microfinance in Mexico, it was found that microfinance loans do a better job of protecting consumer choice for more goods and help existing businesses stay afloat.⁹⁴ This misunderstanding of the outcomes from microfinance exhibits that the reliance on such programs subverts the intended outcomes.

Cash transfers are also a highly debated form of poverty alleviation. Cash transfers come in two varieties; unconditional and conditional. A conditional cash transfer as defined by the World Bank Group as the “transfer cash, generally to poor households, on the condition that those households make prespecified investments in the human capital of their children.” Most often these are educational and nutritional conditions that households must abide by to receive the funds of the cash transfer. Because of the specific conditions, it has been criticized that they are too narrowly focused, neglecting the parents.

Unconditional cash transfers are the monetary transfers that are given to carefully selected individuals in either lump sums or monthly increments. One 2016 study in Kenya showed that unconditional cash transfers were significant on economic outcomes in both food security and durable goods.⁹⁵ This freedom to choose where money goes allows households to meet the immediate needs of the child as well as the family unit. Yet the same study found an “increase in monthly revenue from agriculture, animal husbandry, and enterprises.”⁹⁶ Another study suggests that unconditional cash transfers also provided aid to reducing the occurrence of domestic violence, presumably due to a decrease in overall financial stress.⁹⁷

Unconditional cash transfers and microfinance each have their shortcoming either in lack of oversight or lack of long term benefits, and holistic programs that both create freedom in economic choice and create accountability those receiving aid are the necessary. Additionally, programs must consider women’s specific needs such as childcare and Spanish language classes.

Conclusion

Women’s issues in Guatemala are incredibly complex and many of the initiatives seek to alleviate only a few aspects of these issues. The goal of this research was to create a dialogue surrounding women’s issues, expose the harsh reality that these women face and, in some way, give them a voice. Through this research, it was discovered that many of the initiatives failed due to their lack of multifaceted, holistic programs as well as lack of governmental support both through financial means and legal implementation. Factoring in all the aspects of laws and policy, business and economics, health, education and violence reduction, prove that the one-size-fits-all Latin American communities form of poverty initiatives often do not deliver the desired results.

Recommendations that have been made by studies and nongovernmental organizations include:

⁹³ Ibid

⁹⁴ M. Bruhn and I. Love, “The Economic Impact of Banking the Unbanked: Evidence from Mexico”

⁹⁵ Johannes Haushofer and Jeremy Shapiro, “Policy brief: impacts of unconditional cash transfers.” Massachusetts Institute of Technology (2013)

⁹⁶ Ibid

⁹⁷ Ibid

Strengthening governmental institutions⁹⁸

Promoting women's participation in aspects of political life ⁹⁹

Training for law enforcement of evidence gathering methods¹⁰⁰

International monetary aid

In addition to these, there is an overwhelming need for more long-term research and specialized programming for Guatemalan women. The lack of “evidence-based research” leads to difficulty in creating a cohesive picture in the quality and quantity of programs in the nation.¹⁰¹ Access to laws and policies is difficult to attain and many organizations go years without reporting results either for lack of transparency or fear of retaliation by the Guatemalan government. The continued conversation around such issues are imperative to the improvement of women's lives' in Guatemala.

⁹⁸ Lisa Davis, *Violations of Women's Human Rights in Guatemala*, United Nations, 2010

⁹⁹ Ibid

¹⁰⁰ Ibid

¹⁰¹ Jaqueline A. Castro, *Assessing the Effectiveness of Micro-Level Poverty Interventions in the Highlands of Guatemala*, 2016

SPRING 2019

Wayi Wah! ("Let's Go!"): Tsimshian and Language Revitalization in Southeast Alaska

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"We have to know who we are and where we come from to know where we are going" (Nancy Keen, Shm'algyack learner, 2018).

Abstract

This paper provides a history of language loss, current state, and language revitalization mechanisms of the Coast Tsimshian language, Shm'algyack. Research includes interviews with thirty reliable informants connected to Shm'algyack language revitalization. Despite oppression and abuse of the Tsimshian for speaking Shm'algyack, fluent elders are working with linguists, teachers, and students to preserve the language. Mentor-Apprentice programs teach new speakers; organizations have been established for Shm'algyack revitalization; and policies have been established to validate Shm'algyack as an official state language. Due to dedicated Tsimshian elders, teachers, and learners, Shm'algyack perseveres within and beyond Southeast Alaska.

Tsimshian Nation

The Tsimshian are an indigenous people group that inhabit the Northwest Coast, predominantly in what is now established as the Canadian province of British Columbia and within Southeast Alaska. According to a recent report released in 2007, The Tsimshian population in British Columbia numbers around 8,000, while within Southeast Alaska the population numbers around 1,300 Tsimshian (UAF, 2010).

The Tsimshian are a group of linguistically and culturally related people whose languages constitute the Tsimshianic language family comprising four major groups: the Nishga on the Nass River; the Gitksan on the Upper Skeena River above the canyon at Kitselas; the Southern Tsimshian on the coastline and islands in the south below the Skeena River; and the Coast Tsimshian on the lower reaches of the Skeena River and the adjacent coast (Halpin and Seguin, 1989). The Nishga and Gitksan languages are called the same as their Tsimshianic language family name, while the language of the South Tsimshian language is called "Sgiii.i.)_rn" and Coast Tsimshian is called "Shm'algyack" (Mulder, 1994). Among the four language groups, Nishga and Gitksan linguistically resemble one another the most, while Sgiii.s (Southern Tsimshian) and Shm'algyack (Coast Tsimshian) are the most linguistically related.

Within Southeast Alaska, the Tsimshian are neighbors to two other indigenous nations –Tlingit and Haida. The three nations share numerous cultural aspects such as their self-sustainable lifestyle from natural resources and being matriarchal in regards to family lineage. While the Tlingit, Haida, and Tsimshian nations culturally relate in numerous ways, each nation has its own language. Due to forced cultural assimilation, many traditional Tsimshian customs and values were lost and are no longer practiced within daily life, including their language.

Shm'algyack Loss and Survival

Since the first contact with Russian fur traders and settlers in the early 1700s to present statehood, the Tsimshian have gradually endured cultural assimilation which has resulted in language loss. In the turn of the century from 1800 to 1900, all the indigenous communities were compelled to move from their traditional villages to other surrounding developing cities in order to survive. Their traditional subsistence lifestyle was no longer sustainable due to the encroaching industrialization established by colonialists. Within one generation, the

Tsimshian community experienced a drastic language shift. "My grandparents were shamed and punished for speaking their languages. The next generation, my mother and father, were not taught the language because my grandparents remembered being shamed, whipped, and scolded" stated Nancy Barnes, an indigenous Tsimshian and Alutiiq, "They didn't want their children to suffer." The early 1900s generation experienced traumatic discrimination which hindered the passing down of Shm'algyack to the next generation.

The education system was a major contributor to the cultural and linguistic assimilation of the Tsimshian community since it would hasten the replacement of their languages, traditions, and worldviews with those of Anglo-European settlers. All teachings were in English and any other languages besides English was forbidden to be spoken. Speaking Shm'algyack in class often led to physical punishment or public shaming. Terri Burr, Tsimshian and Shm'algyack speaker and teacher, stated that her grandmother experienced abuse when attending a government school in Metlakatla.

When she came home her hand was swollen. Her parents asked her what happened and she said she couldn't say what she wanted to say in Umsheewaamck (the English language) and so she was hit. They ended up breaking some bones in her hand when they hit her. So her parents thought, well, if they are going to do that to the children if they are sent to the school, they are not going to send her. She never return to that school.

Teni BuIT's family is a testament to the resilience within Tsimshian households to continue to speak Shm'algyack despite the surrounding social pressures. Since she did not return to school, BuIT's grandmother was raised speaking Shm'algyack and later raised all of her children speaking Shm'algyack. When ButT's mother was eight years old, she started attending a government school in Ketchikan, Alaska. Her mother was proud to learn a second language, but her grandparents only allowed Sm'algyack in the house while English was considered for the "sidewalk" or outside of the house. As time went on, it was difficult to keep Sm' algyack as a dominant language while living in an English dominate society. Terri Bun expressed that her mother used some Shm'algyack with her and her siblings by singing traditional songs and speaking Shm'algyack around them with other family members, but there was nowhere to go to immerse in Tsimshian culture and language which hindered their fluency.

Not all Tsimshian children experienced abuse within schools, but by the end of their schooling, English became all of their dominant language. Consequently, the next generation was raised with the English language predominantly within in their household. Within one generation, the number of fluent Shm'algyack speakers drastically decreased leading to extreme Shm'algyack language loss.

Current State of Shm'algyack

Globally, there are 7,009 known spoken languages within the current 195 established countries (Hinton, Huss and Roche, 2018). It is estimated that , a third of current living languages are endangered (Ethnologue, 2018). It is predicted that within the next two upcoming generations, half of the 7,009 languages in the world will be extinct due to the dying out of fluent speakers (Hinton, Huss and Roche, 2018). The US Census data reported 169 Native American languages spoken by 370,000 Native people (McCarty and McIvor, 2017). Overall, there are currently around 56 fluent speakers remaining for the Coast Tsimshian language, Shm'algyack. In British Columbia, Canada, there are around 50 Shm'algyack fluent speaking elders, but only 15 are actively helping with

revitalization efforts (Dr. Mique'l Dangeli, 2018). Within Southeast Alaska, there are only six Shm'aglyack fluent speakers -- five living in Metlakatla (Tsimshian reservation) all over the age of 60, and one living in Ketchikan who is 95 years old. In 2010, it was recorded that there were 30 fluent speakers of Shm'algyack in Alaska (UAF, 2010). Only within eight years the numbers of fluent speakers has drastically decreased. While fluent speakers have decreased through the years, efforts to stabilize Shm' algyack have been implemented through written documentation and political action.

Traditionally, Shrn'algyack was an oral language without a writing system, but there are presently two different orthographies in use -- the Alaskan Olihography and the Canadian orthography. In the mid-1970's, an American linguist, John Asher Dunn, was hired in British Columbia to create an orthography for the Coast Tsimshian language. Dunn used the germanic alphabet to develop a writing system and, in 1978, produced a book called *SM'ALGYAX I A R ference Dictionary and Grammar for the Coast Tsimshian Language* (Dunn, 1995). Later on in the early 2000s, a group of Tsimshian elders in Metlakatla, Alaska, worked with Tsimshian elder and Shm'algyack teacher, Donna May Roberts, to develop a different writing system using the English alphabet and, in 2010, produced the *Dictionary of Shm 'Algyack* (Roberts, 2010). Canada predominantly utilizes the orthography created by John Asher Dunn, and Alaska utilizes both orthographies to learn Shm'algyack. When neither orthographies are known to a Shm'algyack learner, a basic phonetic writing system is resorted to in order for more immediate language use.

Within recent years, statewide legislative actions have been enacted contributing to the revitalization of Shm'algyack. In 2015, 20 indigenous languages, including Shm'algyack, and English were recognized as the official languages of the State of Alaska (ANLPAC, 2018). In April of 2018, the Alaska Senate unanimously voted in favor of the House Concurrent Resolution 19 (HCR19) declaring a "linguistic emergency" for all Alaska Native languages (Brooks, 2018). If the governor of Alaska signs for HCR19, the state of Alaska will officially recognized all indigenous languages in a state of linguistic emergency and set forth a plan to aid in language revitalization efforts. These political moves have shifted behaviors in the state of Alaska from oppressing Shm'algyack language speakers to affirming them as an official component of the state. Considering the role governmental institutions had in Shm'algyack language loss as previously noted, these enacted policies are a shift in societal patternings benefiting further language revitalization efforts.

Shm'algyack Language Revitalization

The expanding awareness of the current state of Shm'algyack being an endangered language has consequently inspired Shm'algyack revitalization efforts throughout Southeast Alaska and beyond. The journey out of language endangerment is not easy -- the work is long, tedious, and endless. Due to the vast geographic separation of the Tsimshian population, Shm'algyack language revitalization efforts are based in numerous different geographic locations. Throughout Alaska, the established organizations specifically dedicated to Shm'algyack language revitalization include: the KIC Language Program, the Juneau Sm'algyf!x Learners Group, the Haayk Foundation, the Anchorage Sm'algyax Language Class, and the Tsimshian Shmgit Heitgn Movement. These organization do not encompass all revitalization efforts for Shm'algyack, but they are the most currently active. Each of these groups utilizes various revitalization mechanisms, yet they are interconnected in the Shm'algyack language revitalization movement.

KIC Language Program

In 2008, the Tribal Council of the Ketchikan Indian Community passed a resolution to establish a Language Program for the languages of the Tlingit, Haida, and Tsimshian nations. Terri Burr was hired in 2009 and is currently the Tsimshian Language Facilitator for the KIC Language Program. Bun utilizes her position to work with fluent speakers to document Shm'algyack, teach Shm'algyack language classes, and personally mentor future Shm'algyack speakers.

In the beginning of the newly established Language Program, documenting Shm'algyack with local fluent speakers was prioritized. By the financial support of a grant, audio recordings were collected containing novice level Shm'algyack which is available to the public through the KIC website. Terri Burr conducted interviews with fluent speakers and elders in Metlakatla and Ketchikan. Burr worked daily with fluent speakers to document the various translations utilizing the Alaskan orthography, Canadian orthography, and basic phonetic strategies. The translations and vocabulary provided by these fluent speakers are presently utilized in the curriculums developed by Terri Bun.

Through the KIC Language Program, a Shm'algyack language class is offered which can also be counted as a college credit at UAS. In the classroom, Bun utilized Accelerated Second Language Acquisition (ASLA) teaching methods to teach Shm'algyack to language learners. ASLA, also known as the Greymorning method, is a teaching method that focuses on developing speakers by utilizing the visual medium for language acquisition. The ASLA teaching method is applied by numerous other indigenous communities to teach their native languages. The KIC class is designed to meet three times a week for around two hours. Two class are conducted in the classroom and one day involves going outside for immersion. On average, between 5 to 10 people attend each class. The class usually begins with "speed-dating" which involves rapidly rotating partners to practice basic Shm'algyack conversation. Once a week, John Reese, the last fluent speaking elder in Ketchikan, joins the class to teach Shm'algyack and provide translations requested by the students. Burr and Reese emphasize the importance of developing Shm'algyack speakers through their teachings. "The language isn't alive unless it is spoken," Burr stated; "we aren't trying to create people who can read and write -- we are trying to create people who can speak." In the duration of class, listening is prioritized above note-taking in order to prioritize normalizing hearing the language rather than seeing the language. Notes are encouraged to be reviewed after class to practice speaking the language.

Aside from class, a mentor-apprenticeship program was established to ensure and cultivate future Shm'algyack speakers. Apprentices are handpicked by Terri Burr and John Reese who show signs of dedication and potential. The mentor-apprenticeship program entails personal mentorship with Terri Burr involving one-on-one meetings, translation projects, and language progress assessments. There are currently five apprentices and the mentorship of Terri Bun. In addition to outside class opportunities, Burr has developed a Tsimshian language website for beginners as a way to make Shm'algyack materials more accessible to all language learners. Additionally, BmT has created a dance group to meet once a week to learn traditional Tsimshian songs and dances which are all sung in Shm'algyack.

Juneau Sm'algy!x Learners Group

In 2003, the Juneau Sm'algy!x Learners Group began its formation. The group has never been funded and is supported only by volunteers. Nancy Barnes started the group by gathering a few people at her house and other locations to collectively learn Shm'algyack. Through Donna May Roberts, Tsimshian elder and Shm'algyack

teacher from Metlakatla, they learned the Total Physical Response (TPR) method and Alaskan orthography to assist in their language learning. Additionally, week long immersion classes were conducted by David Albert Boxley, every three months using the Canadian orthography. As the result of learning Shm'algyack from a variety of teachers, the Juneau Sm'algyal!x Learners Group utilizes both orthographies. During the time gaps of not learning Shm'algyack, the group realized they would forget the Shm'algyack they had learned so they decided to meet more frequently. They changed from meeting once a month to now meeting three times a week -- two hours on Saturdays and for less than one hour during lunch breaks on Tuesdays and Thursdays.

Due to there not being any fluent Sh' algyack speakers in Juneau, the learners group has resorted to technology to work in their favor. TeITi Bun in Ketchikan has collaborated with the Juneau Sm'algyal!x Learners Group to teach their weekly classes through Google Hangout and provides them digital language material to study. The class attendance averages between 10 to 15. On social media, the group has created an Instagram account utilizing it to post video recordings of the Shm'algyack language. Through taking advantage of social media as an outlet to practice Shm'algyack, connections have been made with other Tsimshian people throughout the world. Individuals in Washington, South Carolina, Standing Rock, Australia, and others now attend the Google Hangout Shm'algyack language classes.

The Haayk Foundation

In 2015, the Haayk Foundation a non-profit organization based in Metlakatla,, was founded by Gavin Hudson, Kandi McGilton, and David Robert Boxley. Since the Haayk Foundation is based in a Tsimshian reservation, they have a unique position for language revitalization. The reservation is governed by the Tsimshian nation, and therefore, has the potential to integrate Shm'algyack into their community better than any other district.

The foundation made its beginning by requesting a grant to start a mentor-apprentice program in Metlakatla to train Shm'algyack teachers for the school, but they were denied that grant. Fortunately, the Sealaska Heritage Institute (SHI) partnered with them to begin a mentor/apprentice program. Currently, their main priority is to develop young adult fluent speakers. "It doesn't necessarily get the community involved right away, but we dedicated ourselves to becoming fluent," stated David R. Boxley, "because what are we going to do when all the elders are gone?" In order to ensure the next generation has Shm'algyack fluent speaking teachers, the founders of the Haayk Foundation have dedicated themselves to becoming fluent speakers. As a way to get to broader community involved, the foundation has hosted Shm'algyack immersion events. "We host as many immersion events as we can, stated Kandi McGilton. "We tly to get the community involved as often as possible with language learning."

In addition to language learning, numerous language documentation projects are conducted by the Haayk Foundation. Kandi has been working with master weavers to create a bilingual weaving guide for how to do Annette Island basketry; traditional Tsimshian stories have been translated, as well as renowned American speeches and songs; and grants are being written to fund further projects. In order to keep the broader community involved, they have created a Haayk Foundation Facebook page where they update the public.

Anchorage Sm'algyack Language Class

Marcella Asicksik, the Language Project Director for the Alaska Native Heritage Center in Anchorage, Alaska developed a Shm'algyack language class in 2013 through her position at ANHC. Once a month, the class gathers to learn Shm'algyack. Class attendance averages between 8 to 10 students.

The teaching methods Asicksik apply in class includes ASLA and Wear-Your-Keys. As noted previously, ASLA utilizes photographs to apply Shm'algyack words to a specific visual reminder. Wear-Your-Keys is a method which replaced English with hand signs to communicate in order to immerse in only speaking Shm'algyack. If help is needed to remember or pronounce a word, a hand sign is used to communicate that specific need. This method is used to assist in building conversation skills. Additionally, Kahoots! is utilized in class which is an online language game which allows people outside Anchorage to get involved. Aside from class, Lydia Foster, created a YouTube channel where a Shm'algyack word of the day video is posted in order to make language learning more accessible to the public.

Tsimshian Shmgit Heitgn Movement

In early 2018, the Tsimshian Shmgit Heitgn Movement was established in hopes to unify all groups and organizations dedicated to Shm'algyack revitalization in Alaska and Canada. As each organization gains more momentum, the revitalization efforts can appear exclusive and divided. "So the movement itself is to bring together efforts in Anchorage, Juneau, Ketchikan, Metlakatla, and B.C." stated Dr. Mique'l Dangeli, Shm'algyack teacher in B.C; "We can get caught up on orthographies, or we can get caught up on dialects, or we can just get caught up on personal issues, but none of that is more important than Sm'algyax itself." Although this organization is new, its potential was evident in a recent community-wide meeting in Metlakatla. On August 1, 2018, Teachers, elders, apprentices, and other interested individuals from all geographical locations gathered to discuss the revitalization of Shm'algyack. In addition to this meeting, a community-wide Shm'algyack game night was hosted in Metlakatla made possible with the collaboration of all the Shm'algyack organizations. Overall, even though the Tsimshian community is geographically divided, they make the effort to unify for the sake of revitalizing Shm'algyack.

Conclusion

When the informants were asked why it is important to revitalize the Tsimshian language, they all collectively shared the same reason -- Shm'algyack is what makes them Tsimshian. Those who are most likely to learn to speak Shm'algyack are those who: have a personal connection to a fluent speaker, are searching for cultural identity, or have a deep rooted connection with Tsimshian culture. Those who are most likely not to learn Shm'algyack are those who: have no personal connection to a Sm'algyack speaker, are of mixed ethnicities, or do not have a language learning opportunities in close proximity. The reasons for why people are motivated or unmotivated to learn to speak Shm'algyack still needs further exploration. Those who are involved in Shm'algyack language revitalization have ideas to teach Shm'algyack, write a holistic Shm'algyack dictionary, and write poetry and produce films in the Shm'algyack language. Even though those committed to becoming fluent speakers are few, their dedication is consistent.

Shm'algyack contains the worldview, knowledge systems, and identity of what it means to be Tsimshian. Language death is parallel to cultural death (Potowski, 2010). Terri Burr expresses how Tsimshian cultural teachings is essential in her Shm'algyack classes. "Culture and language are inseparable" she proclaimed, "they

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SPRING 2019

Effects that Sleep has on Mental Health in College Students

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Under the guidance of Mrs. Pam Hobbs & Dr. Joseph Daft

Abstract

College students can suffer from lack of sleep for reasons such as sleep deprivation (psychological or behavioral) or sleep disorders (most common being insomnia, obstructive sleep apnea, or restless leg syndrome). Psychological disorders are becoming more common in our society- with college campuses being adversely affected. This study investigated the correlation between sleep and mental health in science students at Lee University. Anonymous surveys were used to measure a student's mental health and sleep patterns. The Patient Health Questionnaire (PHQ-9) was used to determine a student's depression level. Surveys were distributed to several classes within the Natural Sciences and Mathematics Department at Lee University. Our results indicated a negative correlation between a student's amount of sleep and depression.

Introduction

Daytime sleepiness has become more of a problem among college students. 36% of adolescents and adults have daytime sleepiness while 50% of college students have it. Hershner (2014) defined sleepiness as “the inability or difficulty in maintaining alertness during the major wake period of the day, resulting in unintended lapses into drowsiness or sleep” and sleep deprivation as, “obtaining inadequate sleep to support adequate daytime alertness.” 70.6% of college students report having sleep deprivation. There are several reasons for students not obtaining a sufficient amount of sleep. Including: academic studies, unhealthy sleep habits, and sleep disorders. Unhealthy sleep habits constitute as irregular sleep schedules, alcohol consumption, caffeine or stimulating activities before bed (Hershner & Chervin, 2014). Young adults are at a greater risk of developing depression than any other age group (Taylor, Gardner, Grieser, Tatum, & Jolyn, 2011). Previous, studies have shown that sleep disturbances can be a precursor for depression and other psychological disorders or behaviors (Milojevich & Lukowski, 2016). Hershner and Chervin (2014) found that 14.8% of college students have reported having a diagnosis of depression while 11% have reported having ideas of suicide. In another study with adolescents 67% reported having sleep disorders with an anxiety or depressive disorder (Milojevich & Lukowski, 2016). In adolescent and college students who did not show depression symptoms, a correlation was found that extended sleep time showed an improvement of the student's overall mood (Hershner & Chervin, 2014). Often students who had no mental health issues prior to college, developed them during college. For example, 25% of student who did not have a mental health issue in the first year of school reported having one two years later (Milojevich & Lukowski, 2016). A research study found that 9.4% of college students experience insomnia (Taylor et al., 2011). In another research study with 15,000 university students, 40% experienced insomnia before a mood disorder and 20% reported having both at the same time (Boehm, Lei, Lloyd, & Prichard, 2016).

The aim of this study was to find out the correlation between sleep habits and depression in college science students. In previous studies, depression has been linked to sleep issues for age groups ranging from children to adults (Milojevich & Lukowski, 2016). In these studies, the participants all self-reported having been diagnosed or treated for depression. According to Maurer (2012), “depression is projected to become the second largest cause of disability by 2020.” In this research study, we used one of the most common tools for screening for depression, the PHQ-9. The participants, who may or may not have depression, answered the PHQ-9 questions and were then scored to determine if they had depression and how severe. Based off of previous research, we predicted there would be a negative correlation between the sleep habits and depression.

Methods

In this study, we used a purposive sample of 237 science students in the Biology and Health Science majors of the Math and Science department at Lee University. The students were handed an anonymous cross-sectional survey that asked questions regarding sleep and key demographic questions such as age, race, and year in school. Also included in the survey, was the PHQ-9 questionnaire (Table 1). This is a self-administered nine question tool that identifies and scores a person's depression severity based on self-report. During data analysis, Pearson's R was used to determine the significance of the correlation between sleep and depression.

Patient Health Questionnaire

The PHQ-9 is a valid nine question questionnaire that identifies depression status of the person answering the questionnaire. The respondent reads each question and answers how often they have been bothered by this problem in the past two weeks (Table 1). The answers are marked as 0 not at all, 1 several days, 2 more than half the days, or 3 nearly every day of the past two weeks. At the end, numerical values are added and scored. A total score of one to four is minimal depression, five to nine is mild depression, ten to fourteen is moderate depression, fifteen to nineteen is moderately severe depression, and twenty to twenty-seven is scored as severe depression (Maurer, 2012).

Results

Overall, the study revealed that 29.12% of students fell into the minimal depression range. 35.43% had mild depression, 26.16% had moderate depression, 5.48% had moderate to severe depression, and 2.11% had severe depression (Figure 1A). There is a moderate negative correlation between the number of hours of sleep and depression. The statistic shows a correlation coefficient of $r = -0.32$ demonstrating an inverse relationship between hours of sleep and depression, indicating as students had decreased number of hours of sleep, their depression scale scores increased (Figure 3). In the range of four to six hours of sleep, 17.65% of the students had minimum depression (Figure 1C). This was increased to 45.92% in the seven to nine hours of sleep (Figure 1B). However, with mild depression the percentages decreased between the two sleep ranges. 41.18% of the students who had mild depression had four to six hours of sleep while 28.57% of the students had seven to nine hours. This trend continued for moderate depression, moderate severe depression, and severe depression (Figure 1B, 1C).

Discussion

In this study, we obtained a negative correlation coefficient of -0.32 for the relationship between the number of hours a student slept and their depression scale scores. While this may appear to be low, according to Hemphill (2003) and Cohen (2009), in behavioral studies anything less than (-0.3) is weak, 0.3 to 0.49 is moderate, and 0.5 and greater is strong. In the future, we would like to expand the study across all majors. We would also like to examine the relationship between hours slept and grades, specifically looking at how staying up all night to study for exams affect a student's depression score as well as how it corresponds to a student's grades in school.

Future studies will include the use of a sleep log rather than relying on participants to recall the number of hours of sleep they get per night. By understanding how college students are affected by short term and chronic loss of sleep, especially as it relates to grades and depression, we will have a better idea of how to help college students 1) be motivated to get more sleep, and 2) deal with increased stress and depression. This research will further efforts to address increasing levels of depression within college students.

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Appendix

Sleep and depression Totals by Major

Table 1

A

Sleep-> Major	>1 hour	1-3 hours	4-6 hours	7-9 hour	10+ hours	Total
Biology		1	55	41	1	98
Health Science			16	17		33
Nursing		1	60	37		98
Exercise Science	0	0	5	3	0	8
Total		2	131	95	1	

B

Depression → Major	0	1-4	5-9	10-14	15-19	20-27	Total
Biology		33	41	16	5	3	98
Health Science	1	8	10	10	3	1	33
Nursing		25	31	35	5	2	98
Exercise Science	0	3	2	2	1	0	8
Total	1	66	82	61	13	6	

Tables/Figures

Figure 1

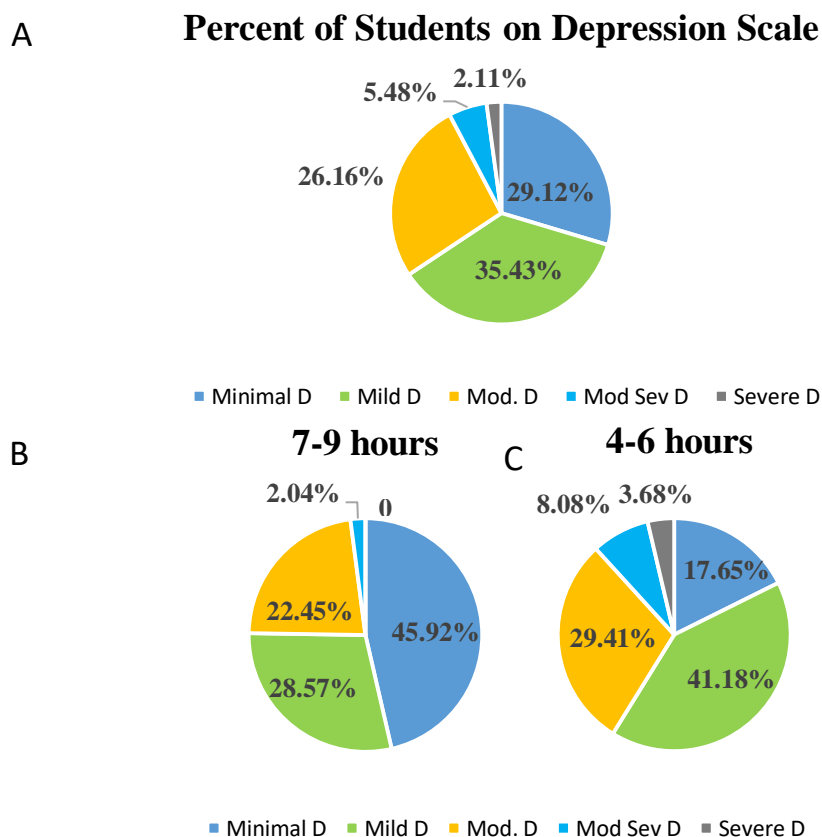
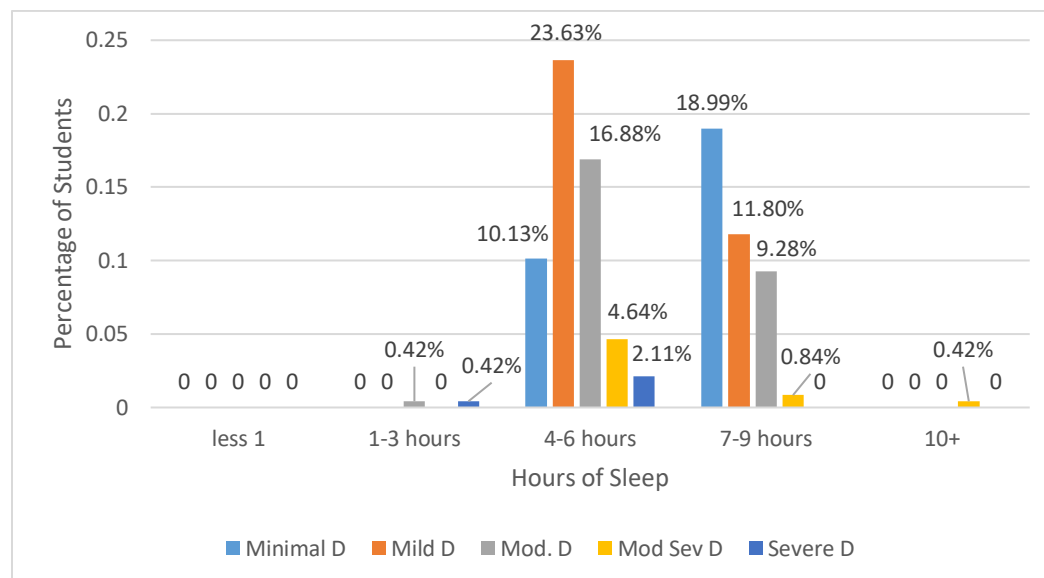


Fig. A shows the percentage of the 237 students within each depression category. Fig. B shows the percentage of students within each category for the 7-9-hour range. Fig. C shows the students within each category for the 4-6-hour range.

Hours of Sleep Among Student Population

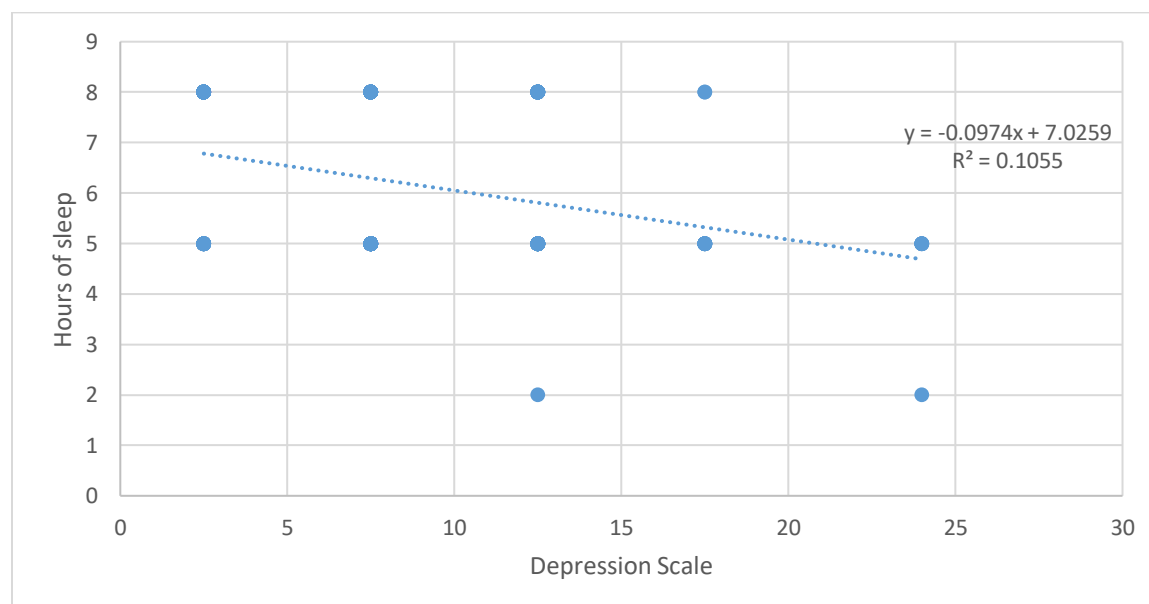
Figure 2



Bar graph of the percentages of the overall students in each sleep category by their depression score.

Sleep VS Depression Scale Correlation

Figure 3



Graph of the correlation between hours of sleep and depression scores. Pearson's R correlation coefficient = -0.32

Patient Health Questionnaire – 9

	Not at all	Several days	More than half the days	Nearly every day
1. Little interest or pleasure in doing things	0	1	2	3
2. Feeling down, depressed, or hopeless	0	1	2	3
3. Trouble falling or staying asleep, or sleeping too much	0	1	2	3
4. Feeling tired or having little energy	0	1	2	3
5. Poor appetite or overeating	0	1	2	3
6. Feeling bad about yourself- or that you are a failure or have let yourself or your family down	0	1	2	3
7. Trouble concentrating on things, such as reading the newspaper or	0	1	2	3

watching television				
8. Moving or speaking so slowly that other people could have noticed. Or the opposite being so fidgety or restless that you have been moving around a lot more than usual	0	1	2	3
9. Thoughts that you would be better off dead, or of hurting yourself	0	1	2	3

Table 1

SPRING 2019

Hair Products Marketed to the Black Community

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Under the guidance of Dr. Megan Moe

Abstract

Being an African American woman I can recall the first time I used Cantu products. It showed promise of helping my hair stay moisturized, soft and looking good but when I finally used the product, it only worked for about a month before my hair wasn't responding to it any- more. For women or men who have natural hair like me it is important to find products with natural ingredients that do not cause any damage to my hair. This experience along with a few others helped me realize that I didn't actually look at the ingredients in the product I was using nor did I know that much about the company. It caused me to think that other people besides myself, such as friends and relatives, might have only brought the product only because the companies such as Cantu advertisements showed natural haired women using it. This surprised me as I realized how much of an impact that ethnic marketing has towards its targeted audience, especially considering that their product didn't work for long and it's a part of an industry that is constantly growing each year.

Black consumers spend up to trillions of dollars annually in beauty and supplies which includes hair products (McGrit) and it's become evident to me how much of the leading Black hair products are either created by people outside this ethnic group, contain harmful chemicals, or advertise using limited diversity of different Black hair textures. This study will focus on what defines Black hair, its history and how to properly market to a diverse audience, which in this case will be the Black community and use these strategies to analyze advertisements from the Cantu beauty company.

History

Black hair traditions originated in Egypt. Most iconic Black hairstyles today can be found in drawings, engravings and hieroglyphs of ancient Egyptians (Horne). Egypt's ancient beauty traditions such as braids, wigs and head pieces that influenced different regions in Africa and have been practiced since the Predynastic Period 4000-3050 BCE (Tassie).

Black hair in Africa has always played significant role in the culture. Just as in Egypt, hair symbolizes social status, occupation, tribe, age, war and death. It was a language that help distinguish people's roles, status among other things within the culture (Byrd and Tharps 1). Leaders in a community, royalty or something equivalent could be identified by their intricate- shaped and elaborate braids that were made complete with a hat or head piece (Nyamnjoh et al.). This tradition was also found in ancient Egyptian traditions as it was common for royal or wealthy Egyptians to use head dressings and wigs with braids and some without braided human hair, these styles symbolized one's rank in society and therefore was prohibited for slaves and servants to wear due to Egyptian law (Horne).

In Africa one can be identified by their hair style and hair texture being that some have straighter hair and have curly. In most regions men and women had thick kinky curly hair. The styling difference can be as simple as having two braids on the side of their face then decorating the hair by using something as simple as beads or shells with wire. Such as the people of the Wodaabe Tribe sub group of the Fulani Tribe located in the Sahel Region of South Africa ("His- tory of African Women's Hairstyles"). Young women who weren't of age to marry would have their head shaved while boys braided their hair in preparation to war, especially in the Wolof tribe (Byrd and Tharps 2). Bantu Knots is a hairstyle that originated from the Zulu people in South Africa and translates to "people" in African language (Horne). It is a simple hair style that is still used today in the U.S by African Americans. In Nigeria if women did not keeping their hair done it meant that something was either wrong or that person was "habitually dirty" (Byrd and Tharps 4). For example while mourning a death women would

have their hair unkempt or in a subdued style (plain and or unbraided) (Horne) especially if it's the death of their spouse for a purpose to not attract any other man (Byrd and Tharps 2). African women in polygamous relationships created a hairstyles that had a meaning of "turning your back on the jealous wife" (Horne; Byrd and Tharps 2). This versatile style is meant to be seen from behind to taught their husband's wives (Byrd and Tharps 4; Horne). On top of grooming the hair in preparation some of these hairstyles could take somewhere between seven hours and seven days to complete (Byrd and Tharps 5). These styles require a person to section off little pieces of their hair so the scalp displays some type of unique pattern while the hair is braided all the way down in plats or twists, varying in different sizes and techniques. The braided pieces can then be placed up to make shapes and styles, depending on your hair length can determines how long it takes to complete.

Hair Texture

Now that the history of African hair traditions has been explored, it's important to establish the unique qualities of the hair. Sub-Saharan Africans generally exhibit tightly curled or Afro-textured hair and northern populations exhibit less tightly or loosely curled hair, but in all African populations, the hair shaft is elliptical in cross-section (Jablonski and Chaplin 114). Structurally the tight curl pattern makes black hair more likely to breakage when manipulated, and the scalp hair follicles are curved which causes the hair to form knots and splits along the hair shaft (Quinn et al. 280). Moisturizing allows people with Black hair to comb their hair with- out tugging or pulling that can result in damage. This process is very important when dealing with black hair, since African people's scalp glands produce a low amount of sebum that has difficulty traveling down the spiral hair shaft, causes the hair to be dryer and difficult to detangle without it (Quinn et al. 281). This is why it is very important for people with Black hair to use products that moisturize their hair and scalp. Using harmful chemicals with sulfates and alcohol can dry the hair even more and cause scalp diseases which are common to people with Black hair.

Early Us

When Africans were shipped to the new world and sold in slavery, a strong symbolism of their identity was taken as it was difficult to maintain hair the way they had wanted. Whites referred to Black hair as "Wool," because of how thick and messy it was, it was also considered to be "bad" and not appropriate. Their hair was unkempt most of the time, as a result of hard labor made it hard to keep up with their hair everyday with the intricate hairstyles that took hours to complete. While those with straight hair were forced to have their heads shaved due to envy (White and White), some had to wear scarfs (bandanas) to hide their versatile hair that couldn't be mimicked by the white Europeans and to help preserve their hairstyles as they worked. Some wore bandanas over their heads embarrassed of their dirty hair. Sundays were the only day of the week were slaves had time to do their hair (White and White), also one of the days they wouldn't wear any form of hats or bandanas as it was custom to look nice for Sunday Church (White and White).

Having Sundays as a "day off" made it easier to start maintaining one's hair. Using hand carders with handles (a tool generally used forwarding wool) to comb through their hair, grease to help slick down making styling in twists and braids such as cornrows easier to accomplish, and others used sharp tool to shave (White and White). Cornrows were a common hair style worn by slaves resembled cornfields and was a tribute to the motherland, easy to do, and lasted a while especially while working (Home).

Freedom and Oppression in the U.S

After blacks were freed from slavery, the idea of European-textured hair was considered "good" while African-textured hair was still considered to be "bad," foreign and unprofessional, had worsened as braids and other textured styles weren't thought of for public display (Horne). This started hair straightening methods in the early 1900s such as the use of wigs, hot combs and chemical treatments that would allow blacks to achieve "good" hair.

Wigs provided a simple and less painful way to achieve the straight European hair look. Blacks would braid their hair up in cornrows to help hide their hair and place the wig on top. Hot combing was a popular straightening method used, but was painful and caused a lot of heat damage to one's hair. This thermal styling treatment consist of using a comb made out of metal such as steel or brass with a wooden handle, that is placed on a stove top or hot plate to heat and then used to comb through one's hair causing the hair to be straighten. This process can remove from 50% to 100% (Quinn et al. 282) of one's natural hair pattern and is sometimes referred to as pressing. In the early 1900s African women like Madam C.J Walker and Annie Malone started making hair products that promoted hair growth and treating hair for scalp issues. These products have an oil or cream base that prepares the hair for straightening (281), and although made it easier to take care of your hair it promoted the use of a hair straightening method of hot combing. Chemical treatments were first developed in the 1940s and 1950s (282) and is a hair straightening method that causes the most amount of damage. Although this treatment provides a more consistent straightness of one's hair then using a hot comb, it can cause scalp burns and/or baldness if left on hair too long.

Movement

Mid-to-late 1990s brought various movements that promoted the Black community to wear their hair in its natural state along with new hairstyles that embraced it. Before these movements, dreadlocks became popular style in the 1920s that represented the first rebellion against any visual signs of conformity (Horne). This matted braid-like style can be accomplished by simply twisting the hair in "locks" without having to brush or comb the hair. The Civil Rights movement in the 1960s and 70s brought Black communities together, in more ways than one. Major icons of this era took on these natural hairstyles such as Aros as well, liberating Black Power further by accepting their natural hair and refusing to use products that alters the pattern of their hair and cause damage. This symbolized embracing not only their natural hair but their roots when society made them feel like it wasn't acceptable.

In the 1980s Jheri curls and natural hair styles with flare were on the rise. Jheri curl is a two-step chemical process that was named after Jheri Redding, a white chemist who created it in 1970 (Horne). This style was popular in the 70s but replicated for cheaper in the 80s by Comer Cottrell, who made Pro-Line's Curly Kit that allowed people to do their own curls at home for just \$8 (Horne). This product itself made more than \$10 million in sales in its first year. The birth of hip-hop in the 1980s brought a form of expressionism through lyrics in music and fashion through visual media that influenced the Black community with creative ways to braid hair and shape up afros with cut sides and a hi-top fade (Horne). These new styles brought individuality to the Black community that set them apart from the Dominate culture in the US.

Although African Americans in the United States have begun to raise up against oppression of societies beauty standards and use their hair as a symbolism of individual character and tribute to their heritage, it is still evident that is some struggle of cultural acceptance from the opposite ethnic groups (Horne). While non-Black

ethnic groups were praised for adopting these styles as their own, often showing lack of understanding for the history of Black hair (Horne). There are so many stories of black women and men not being accepted for or fired from jobs due to "inappropriate hair," African American children being suspended or sent home from school due to their hair being a dress code violation (Bryd & Tharps).

Now having the background history of how Black hair, and its symbolic role of culture and identity, we will now shift to ethnic marketing which deals with analyzing and comparing your targeted ethnic group from others in order to effectively market products specifically to that audience. Evaluating the community responses and purchases to products, will then help further discuss hair products being targeted to Black consumers.

History of Marketing

Early marketing in America did not target African American audiences in their products (Lee 367; Grier et al. 1617). Companies marketed products that were supposedly beneficial to all, regardless of ethnic background (Lee et al. 368).

Marketing was not aimed at Black or white audiences, it was a melting pot with the pro- dominate race being the generic face and body of products being presented (Lee et al. 368). Even though there were some representations of African Americans in the early 1900s, targeted marketing efforts towards African Americans began with civil rights movement (Grier et al. 1617). Ethnical marketing means first eliminating conventional marketing styles and take in consideration the values, beliefs and norms of your targeted ethnic audience (Guiana et al. 1) which can be approached by common, relatable situations and or interests through observing what is important to the ethnic group (2).

1.	valuing the cultural uniqueness of your targeted group
2.	valuing cooperation and bridge- building (meaning is your product willing to build the community)
3.	valuing the cultural beliefs, symbols and or practices
4.	valuing the differences in languages, accents, practices and social conduct
5.	valuing word of mouth and interpersonal communication to spread your message

Today "92 percent of the population growth in the US over the past 15 years [are] coming from ethnic minorities" said by Global Communications and Multicultural Marketing ,Senior Vice President Andrew McCaskill (Wilson). African American women make up 14 percent of all women in America, 52 percent of all

African Americans, and are responsible for \$1.2 trillion in purchases annually (MaGirt) that is predicted to reach \$1.5 trillion by 2021 according to (Wilson; "African-American Women"). These Black consumers who are mainly women spend nine times more in hair and beauty, from hair care, grooming aids, skin care preparations (Harmon).

In order to actually make these efforts to keeping their Black consumers, companies need to strategize ways of attracting to this ethnic group. They must first appeal to the targeted audiences by identifying their values, which since it is rooted in Africa, this itself sets African Americans aside from the mainstream American culture. Through looking at their values it is evident that approaching this ethnic group with the basis of Afrocentrism that stands for authenticity, "being real" and straight "telling it like it is" (Guiana, Lisa A., et al. 3). Allow the audience to see a positive image of their culture and consideration of that being represented in the products. In the article "Ethnic Marketing: A Strategy for Marketing Programs to Diverse Audiences," Lisa A. Guiana et al. created a set of guidelines for companies to follow to measure if they are properly marketing to a specific ethnic group:

Positives and Negatives

There are positive outcomes associated with marketing to specific demographic profiles such as ethnicity. The first positive results of advertising to any ethnic audience, in this case Black audiences, starts with strength of ethical identification (Lee et al. 369). Being able to relate to a product personally can have a very positive outcome and effect on the community as well as the success of the company (371). For example, when a people are able look at an ad and see a models who not only looks like them but is promoting a solution to common situation that they can identify with, can have a psychological effect (Gordon K., Maya) that can help mentally understand the images and messages being presented to them. This will then more likely result in the consumer purchasing the product (Lee et al. 371), that will then add to the economic growth to the purchasing power of minority groups (Bailey 83).

Ethnic marketing can sometimes be bias even when targeting a certain group. While whites are mainly used in ads to promote prestige products, Blacks are mainly seen in ads focusing on property (Bailey 84). This same idea is seen today in many forms of social media, ads on TV and even movies can have a psychological effect on the Black audiences especially those who are adolescents (Gordon 245). Being that they are vulnerable when exposed to seeing the same the group of people being paired with products dealing with beauty, health issues, violence and poverty. This being said, it is good to have representation of one's ethic group in a product, but it is important to make sure it's not just in correlation to something bad. This could all lead to Negative results to advertising.

Analyzing Cantu Commercial #1

1. valuing the cultural uniqueness of your targeted group	It doesn't value the cultural uniqueness at all. It promotes straightening hair and conforming to the patterns of society
2. valuing cooperation and bridge- building (meaning is your product willing to build the community)	It didn't even address all of the members of the group. It had a light-skinned woman with long straight hair representing a group of people who are predominantly darker and whose hair is typically kinky, coily, or curly. It did not build a bridge to the Black community.
3. valuing the cultural beliefs, symbols and or practices	Doesn't value cultural beliefs. This targeted group embraces natural hair and wears it as a symbol of pride and heritage.
4. valuing the differences in languages, accents, practices and social conduct	It does not value differences in social conduct. Only having one model does not allow for the valuing of the differences of the whole group.
5. valuing word of mouth and interpersonal communication to spread your message	No, it does not value word of mouth. For it to be an ethnic product it needs to allow the target audience to embrace natural hair. Instead the product directs people to conform to an- other standard. It keeps women boxed into the mindset that they must straighten their hair in order to be beautiful. This keeps the women from wanting to talk about the product.

(Cantu shea butter commercial)

Analyzing Cantu Commercial #2

1. valuing the cultural uniqueness of your targeted group	It vaguely values the cultural uniqueness. This commercial has two light-skinned women and one dark-skinned woman. The dark-skinned woman had coily hair, while the others had wavy and curly hair. It is better than the first, but there is room for improvement. There are darker-skinned women who have wavy and curly hair, but it is not well represented in advertisements.
2. valuing cooperation and bridge- building (meaning is your product willing to build the community)	It does make a bridge that differentiates European-style hair from Black hair. The Black community appreciates this as it sets them apart from the societal standard.
3. valuing the cultural beliefs, symbols and or practices	It values the versatile styles that are practiced in this group, such as twist-out, natural, and various braiding techniques.
4. valuing the differences in languages, accents, practices and social conduct	It doesn't show enough differences in social conduct. Although it slightly highlights more differences than the previous ad, it still has a limited portrayal of Black women.
5. valuing word of mouth and interpersonal communication to spread your message	Women will be talking about this product because it inspires the conversation about how the product will enhance someone's personal hair pattern rather than forcing them to adopt another culture's beauty standard.

(TXTR. By Cantu)

SPRING 2019

Encouraging Positive Communication through a Patient Facilitated News Broadcast

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Under the guidance of Dr. Sherry Kasper

Abstract

This research was conducted at Moccasin Bend Mental Health Institute in Chattanooga, TN to determine the efficacy of positive reinforcement through a hospital-wide, weekly television broadcast on behavioral outbursts, communication, and patient confidence. This research is based on a model from the AIMS Center in Chattanooga, TN, and seeks to better understand how to actively involve patients in their treatment process in an effective and constructive way. The results, as of now, are antidotal and not standardized from the patients, but further research is intended to quantify the results.

Literature Review

The type of behavioral research conducted this summer is not a well-researched area; thus, there were little to no journal articles available. However, the AIM Center in Chattanooga, TN has a similar broadcast program that has been functional for six years. I toured their facility and spoke with their director to gather an idea of the impact the program has had on their clients, and assess what challenges they faced early on.

The director explained that not only was the broadcast a fantastic tool for the clients to practice clear communication skills, but it also served as a confidence boost. This program mirrors the treatment from the client's perspective back to them, and it gives them a sense of responsibility and accomplishment when the program is aired through the entire facility. Additionally, this program has benefited the AIMS Center by allowing the clients to recognize and praise other clients who have expressed exemplary behaviors. The director reported that the program has overall had a significant affect in morale, lessened behavioral outbursts, and improved conflict resolution skills.

Explanation of Theory

This research aims to explore improvement in behavior and communication skills through positive reinforcement in an involuntary admission, inpatient mental hospital. A weekly broadcast written, filmed, and hosted by patients is the means of positive reinforcement. This broadcast will include segments such as patient spotlights for exceptional behaviors or acts of kindness, staff spotlights, patient talent segments, and a congratulations for the patients successfully discharging. The hypothesis is when given more responsibility and more praise for good behaviors the behavioral outburst of the patients will decrease, and their ability to effectively communicate and work as a team will increase.

Report of Findings

As of now, the results of this research are antidotal from patients involved in the program, and are not standardized. The process of approval for this program was lengthier than anticipated; thus the results were not have not been quantified at this time. However, based on the current conversations with the involved patient base, there seems to be a standard increase in morale, confidence, and a constant encouragement for good behavior to continue to be allowed to participate in the creation of broadcast. Additionally, patients from outside of the broadcast team have noted that seeing their peers teach them is encouraging and inspiring for them, and the patient spotlight section is an encouragement for them to strive to go to the extra mile in their daily activities.

Future Research Direction

The continuation of this research will include a statistical analysis of the behavioral outbursts of patients, defined as how many times they needed restraints, sedatives, or had privileges revoked. Additionally, a survey will be distributed to the patients involved in the creation of the broadcast assessing mood, sense of self-worth, and confidence in communication. An additional survey will also be sent to a random assortment of patients within the hospital to assess their mood, view of whether the broadcast is helpful, and opinion of its effectiveness as a source of positive reinforcement.

SPRING 2019

The Mystical Passion: Tactical Didacticism in the Middle English Lyric Tradition

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Under the guidance of Dr. Chad Schrock

The mystical Passion lyric is almost a contradiction in terms; of the small number of extant mystical lyrics, only four are devoted to the Passion. One of these poems, “Iesu that hast me dere iboht,” is unique even within such a small group in that it distinctively combines two dominant medieval religious lyric traditions that historically worked in opposition and conceptually worked in sequence. The traditional Passion lyric typically sought penance, and did so by directing the reader’s attention outward, usually by descriptions of Christ’s complaints to humanity from the cross, images of the Blessed Virgin’s grieving face, or devotion to Christ’s wounds or Mary’s joys. The mystical school, however, was much more interested in an internal intimacy: right living *for* God was important inasmuch as it led to right relationship *with* him in the heart. To this end, mystics commonly offered devotional stanzas praising the name of Jesus instead of just his wounds, his person, not just his actions. While both lyric traditions depict Christ’s wounds, the mystic goes beyond physical descriptions and seeks to join Christ by receiving the wound of love, the metaphorical pricking of the heart. Though Rosemary Woolf claims this poem actually avoids “the [mystic] theme of the compelling power of love,” this lyric is much more subtle in its representation than her survey of comparable lyrics has recognized. To use Ingrid Nelson’s term, it is tactical in that it leverages features from each of the two Passion traditions to place emphasis on love’s transformative power by demonstrating what such a transformation looks like from beginning to end, and by underscoring the moment of transition between the two traditions.

While the religious lyric tradition as a whole is heavily didactic, “Iesu that hast me dere iboht” is unique as a pedagogical tool in that it combines features from both lyric traditions in tandem in order to teach the reader how Christ, who is outside of time, interacts with a time-bound humanity. To the medieval church, time was not a linear track ever-progressing towards a future, but instead, an eternal reality, a perpetual present. The fall of humanity depicted in Genesis, the raising of Christ on the cross, and the 14th century layman’s cry for mercy are all occurring simultaneously. Time does, however, have a center, the moment in history which interprets the past, future, and present: the life, death, and resurrection of Jesus. Religious lyrics, then, like other liturgical practices, are acts of re-interpreting past, present, and future events through the person of Jesus. Just as all of history exists at once, the poem’s first and last stanzas simultaneously exist, but reading from beginning to end places the reader in a linear progression through the poem’s timeline. Within this timeline, however, Christ’s Passion is not only relevant as a historical event, but becomes a present reality affecting change in the heart of the reader: the scorn of crucifixion becomes the delight of present redemption, the nails and spear which caused Christ death become writing tools, and the shed blood becomes ink for a prayer written on the speaker’s heart. When the eternal Christ steps into this moment of prayer, the Passion is re-interpreted, the heart is softened, and the speaker is ultimately led beyond the outward meditation of traditional Passion lyrics and into an intimate relationship which reaches outside of time and beckons Christ come down from his throne and dwell in the heart.

The teachings of Saint Bernard of Clairvaux popularized the practice of meditating on the Christ’s Passion as devout practice, one which became a widely-used theme in religious lyric poetry. It was not until the early 14th century when Richard Rolle and others in the later medieval mystic tradition began to challenge the necessity of that practice, paving the way for new methods of detailing right relationship with God and his Divine love. Typically, the layman’s exposure to Biblical events and Christ’s Passion in particular was “conducted as a series of sights” — usually wall paintings or stained glass. Sight was key; as Christina Whitehead explains, “images and sights were . . . held to have unprecedented power to arouse the emotions, effectively enabling the viewer to ‘feel,’ and by ‘feeling’ to resolve upon a programme of personal moral

reform" (108). Since the religious lyric's primary function was to educate its readers on how to pray and properly relate to God, traditional poets often leveraged familiar, emotionally heightened images in written form to urge the reader to repentance. Passion lyrics often situate the reader at the scene of the crucifixion, a theme as common as it was potent. According to the mystical school, however, the emotion one experiences in such a situation should only be the beginning of a life of spiritual contemplation; Passion meditation was an elementary tool to be "made use of and then left behind;" a step towards true love, not its epitome. For this reason, mystical lyrics tend to differ from traditional religious lyrics in both theme and application.

The poetry of the mystics seeks unfiltered encounters with God; opposing the Augustinian idea that to love and be loved by God was "ordinary emotion highly intensified," the mystics believed it to be "a quite different kind of love" (Woolf 159). To enter into right relationship with God was not a product of sensory information as most Passion lyrics proposed but an inward alignment of one's heart to that of the Divine. Paradoxically, the same poets who refer to Christ as their "myrthe", "[their] melodye" (Woolf 177) or other tender descriptions also consider Christ's love to be in violent pursuit of humanity. As Rosemary Woolf explains it, the mystics saw no "tranquil relationship between love and God and man's natural desires, for love is violent, compelling, unreasonable, and it does not make use of man's natural faculties, but possesses him by thwarting and overcoming them" (Woolf 161). By the same logic, mystic poetry portrays not a once active Christ on the cross, but a perpetually active Christ. One mystic lyric depicts Christ forcefully breaking into the house of a man incapable of opening the door himself:

Kyng of love, strengest of alle,
I here þe at my dore calle.
þou fyndest in loke wiþ barres strongem
But brek hem up, stond not to longe (E.E.T.S. 158, 22?)

In certain cases, the idea of violent love became so strong that some poets imagined it to have "overcome Christ Himself" (Woolf 166). Richard Rolle even claimed that "luf es stalworth as þe dede, luf es hard as hell." This understanding acknowledges but does not limit Christ's love to the Crucifixion. Love drives Christ to the cross and far beyond it and establishes an ever-available and active salvation for individuals willing to encounter him.

"Iesu that hast me dere iboht" is a mystical reimagining of the traditional Passion lyric. By utilizing the traditional Passion motif, the mystic poet is able to address the usefulness of Passion meditation while also instructing how to mature beyond thinking of Christ in his humanity only. The first half of this poem is, like many traditional Passion lyrics, invested in the historical Christ. It elicits emotion by providing visual details of Christ on the cross. The poet even includes the image of the grieving Virgin Mary as she looks at the cross:

"To loken on thy moder fre
When thou were honged on Rode Tree.
Write thy swete moderes woo
Whan sho saw thee to the deth goo"

Yet the traditionally heavy emphasis on the Crucifixion that dominates the poem's first 75 lines is retrospectively mystical; woven into the Crucifixion narrative is love's wounding of the speaker's heart, from

outside of time, and the continual change it affects. With traces of mystical ideas appearing within the traditional framework, the poem is able to enter more naturally into the more identifiably mystical meditation tradition which holds Christ and the believer in an eternal, spiritual union. By bridging the gap between traditional and mystical meditation, this poem seeks to prove that Passion meditation was never meant to be terminal, but a means to intimacy with God and encounters with his divine love.

The poem first demonstrates the effect of encounters with divine love through the metaphorical progression of heart imagery. In the opening stanza of the poem, the speaker requests that Christ, “though my hert be hard as stone / Yit maist thou gostly write theron / With naill and with spere kene” (line 5-8). Yet this stone heart is only four stanzas later being called “a hert boke” (line 29). The transformation from stone to a book marks two major changes in the heart of the speaker: first, the material constituting the heart is noticeably softer, and second, the functionally ambiguous stone is turned to an object with the clear function of being written on. Three stanzas later, the speaker asks Christ to “write in my hert depe” (line 41). While this image does not necessarily show a change in constitution, it does imply a sense of depth, layers which can be penetrated in ways a stone or a book cannot. The next direct mention of the heart comes two stanzas later when the speaker asks that Christ “with that blode write thou so ofte / Mine hard hert, til it be softe” (line 51-2). What was once being chiseled with nails and spear must now be written with a pen dipped in blood-ink, which the speaker believes, will complete the transformation in making the heart soft. Ten lines more and the effects of the heart’s newly softened state become apparent as the speaker begins what seems to be an impatient invocation of Christ. The speaker asks, in quick succession, that Christ write about the nails, the spear, the crown, the great scourges, the weeping, the wide wounds, the blood, the shame, and much more. The entire stanza lacks poetic language and steady pace. It is also the longest at fourteen lines, breaking the four-line pattern of the ten stanzas before it. It is a stanza of pure emotion, not bound by logical treatment or intellectual or literary savvy.

Immediately following this stanza is the precise moment the speaker abandons the elementary Passion prayer and adopts the mystic’s idea of contemplative prayer. In perfect symmetry, the first half of the four line stanza features the last request for Christ to write upon the heart: “Jesu write this that I might knowe / How michel love to thee I owe” (lines 75-6). It is only when the speaker ceases to focus on the Passion that the love of Christ is depicted in active opposition to the sinful tendencies of humanity: “For thogh that I wolde fro thee flee / Thou folwest ever to save me.” (lines 77-8). From this moment on, the speaker almost exclusively refers to Christ in his present divinity rather than his past humanity, the only exception being one more reference to Christ being bound by love followed by a request for Christ to be with the speaker at death. The final heart image occurs in line 111, five stanzas after the transition from traditional to mystic meditation, when the speaker asks that Love’s arrows “mow percen to the roote” of the heart. In this example, the heart is described, as a plant would be, with roots. From a hard stone, the heart has become entirely organic.

As the heart is continually softened, the speaker’s understanding of righteousness matures accordingly. After the initial request for Christ to write on the speaker’s heart, the speaker calls out three guilty parties by name as if to prove worth by contrast. Judas is named first: he was “ful of the Feende . . . And yit thou caldest him thy frende” (lines 10-2), and therefore, “How swete shulle thy speches be / To ham that hertely loven thee” (lines 17-8). Pilate is next to be indicted; the explanation is shorter for Pilate than for Judas, but his point is the same: “how swetly thou answard tho / To him that was thy fel foo” (lines 23-4). Finally, speaker points to the guilt of the Jewish crowd that chanted loudly for Christ to be hung “on the Rode Tree, / For he will kinge of

Jewes be" (lines 27-8). The speaker leverages each of these examples in a case for spiritual justice. Following the transitional moment halfway through the poem, however, the "Christ owes me" mindset is reversed: "Jesu, write this that I might knowe / How michel love to thee I owe" (lines 75-6). Additionally, this acknowledgement of indebtedness is coupled with an equal understanding of grace; in the second to last stanza of the poem, the speaker mentions another guilty party, but this time, to different effect. Starting in line 142, the speaker makes a humble request to Christ:

Hire and spede this pouer prayere.
 For Poul, that was so fel and wode
 To spil Cristen mennis blode,
 To thee wold he no prayere make,
 And thou woldest nat him forsake.
 Than maist thou noght forsake me,
 Sethen that I pray thus to thee. (lines 142-8)

To mention Paul is to acknowledge that wicked people can receive grace. Here, the speaker is not interested in Christ's response to the guilty, which is always forgiveness and mercy, but in the response of the guilty to that forgiveness. Paul is mentioned for comparison, not contrast as in the previous cases, and by doing so, declares personal sin and the goodness of Christ's work. The matured speaker even asks Christ, "maist thou noght forsake me" (line 147) rather than assuming Christ's response as a result of merit like before: "How swete shulle thy speches be/To ham that hertely loven thee" (line 17-8). The speaker learns what to ask, but how to better ask for it.

When Passion meditation is properly utilized, one should ultimately move beyond observing Christ's suffering and into the desire to share in them. The only Passion reference following the speaker's transformation serves to define a desire to replicate: "That thou for me so sore were bounde / . . . With love bandes bind thou so me / That I be never departed fro thee" (lines 85-6). To be bound by love, though, requires a reoriented relationship with the rest of the world, for the "soule, that is thy wif / to love best no thinge in londe / But thee, Jesu, hir dere housbonde" (lines 96-8). The speaker remarks that when in right relationship with God "Fastinge is feest, murninge is blis; / For thy love, povert is richesse" (lines 115-6), lust is loathsome, and lowliness to be coveted. Such is the natural reaction to redemption. The greatest change, however, is the speaker's active pursuit of Christ; beginning in line 129, the speaker prays:

Let this prayere a chaine be
 To draw thee down of thy se,
 That I mow make thee dwellinge
 In my hert at thy linking.

For the first time since the prayer began, the speaker's prayer reaches out of time and into eternity where Christ is seated on his throne. The prayer Christ wrote on the speaker's heart when he stepped into time is now the tool which makes it possible to commune with Christ outside of time. What Christ did and is doing is at once an invitation to humanity and the means to respond. "We love because he first loved us" (1 John 4:19 ESV).

Because Christ drew near to humanity, in humanity through the incarnation and crucifixion, humanity is able to draw near to Christ in his divinity.

Through tactical navigation of the traditional and mystic lyric traditions, “Iesu that hast me dere iboht” teaches, by means of demonstration, proper meditation and its result. The merging of these traditions places the Passion into a mystic context which acknowledges both the timelessness of God and his willingness to step into time for humanity. Finally, the poem prompts its readers to respond to Christ’s work accordingly with a life of contemplative worship, worship that molds the softened heart into a dwelling place as it invites him in.

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SPRING 2019

A Shift in the Fields of Music Industry & Music Education: Music Students' and Professors' Ability to Discriminate Deep-Sampled Instrumental versus Acoustic Instrumental Performance Recordings (A Mixed-Methods Design Study)

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Under the guidance of Dr. José Valentino Ruiz-Resto

A Change in Music Instrumentation

In the second-half of the 20th century, synthesizers became increasingly prevalent in rock and roll, fusion, techno, and other popular genres. The rise of ballad rock, electro-pop music, and hip-hop in the early 80s made the sounds of synthesized bass, keyboards, brass, and drums common sonorities for music listeners and consumers worldwide. During this time, the sampling of acoustic sounds became the norm among hip-hop producers as the availability of sampling equipment made it feasible for non-expert musicians to explore music listening and audio manipulation techniques at their own personal convenience (Chang, 2007). Sales of records that featured performances on acoustic instruments (e.g., folk, Western art, jazz) plummeted to where there was a sudden rise in organizations advocating for the preservation of Western art music (Freeman, 2014; Nicholson, 2014). The majority of popular music radio hits are now produced utilizing what is known as *deep sampled instruments* as opposed to primarily *acoustic instruments*. Despite this trend, music students in formal spaces, such as the K-12 music classroom and university settings, are often exposed to music without being formally trained to discriminate the differences between the two types of instruments and recording processes. As more spaces for music making adopt contemporary standards for music production, such as in the Modern Band classroom, research is needed to understand how and why students and music educators discriminate between deep sampled and acoustic instruments, so that the quality and expressivity of their compositions may be enjoyed with the same reverence of the acoustic music loved so dearly in traditional music classrooms.

Music Creation with Synthesized and Deep-Sampled Instruments: A Historical Overview

The innovations of synthesized instruments have continued to progress rapidly since their early conception and infiltration in popular music genres. With instruments made available to the general public such as the drum machine, the synthesizer keyboard, Moog analog synthesizers, the Akai MPC, and MIDI instruments, producers and performers finally had access to a plethora of synthesized sounds that replicated the timbral properties of acoustic instruments (e.g., bass, piano, brass section, and percussion), with the capability of manipulating and replaying a sampled sound from a recorded acoustic instrument for a studio recording session or a live performance setting (Braun, 2002). This was monumental for producers' capacity to create music. For the first time, producers were able to incorporate instruments that would otherwise be more difficult to record to due to the lack of (1) properly-treated rooms for recording different types of instruments and ensemble configurations, (2) finances to compensate live performers, and (3) skills to create and provide notated music for reading musicians (e.g., providing scores for classically-trained string players). The art form of producing live and studio music with digital instruments eventually became a respected aural art form among vernacular musicians and a predominant entrepreneurial endeavor that is practiced by many of today's DIY (Do-It-Yourself) musicians (Ramshaw, 2006; <http://cdbaby podcast.com>).

From their early roots, technology and digital instruments rapidly improved to meet the needs of the industry. Music producers and instrumental groups successfully explored, improvised, and composed songs with digital instruments which were met with accolades by reputable music organizations such as The Recording Academy, The Billboard Charts, and others. For the past 40 years, there has been a slow, transformational shift occurring in some higher education institutions as more universities embrace synthesizers and deep-sampled instruments as a legitimate focus for required courses in music technology and for professional degree programs in the fields of recording arts and sciences, music production, and media writing and composition. In the industry today, synthesizer musicians and deep-sampled instrumentalists are celebrated and are continually expanding digital instruments' capacity for invoking musical expressivity (Sundstrup, 2009). The largest music conference in the world, the National Association of Music Merchants (NAMM)

Show, houses dozens of major brands that specialize in sophisticated digital instruments and software, providing highly-attended workshops that display unfathomable expressive potential of digital instruments, and teaching potential buyers how to manipulate the expressive potential of such products. Over time, music listeners have become more acquainted with the expressivity of digital instruments, which can be attributed to the variance-capabilities of the musical elements (e.g., timbre, dynamics, articulation, vibrato, pitch bending) expertly performed and manipulated by elite music producers and performers in many popular music genres (Pejrolo, 2012). While the listening experience has changed dramatically in the past few decades, including the wealth of portable listening opportunities, it is unclear if students, or even their teachers for that matter, fully understand and recognize the complexity and artistry required of creating such high-quality recordings.

The Shunning & Embracement of Digital Instruments

A major conflict between academically-trained and vernacularly-trained musicians blossomed as digital instruments became more embraced for recording sessions and performances among modern artists/bands, non-secular artist/bands, and music producers. For decades, many academically-trained musicians shunned the idea and the incorporation of digital instruments within curricula due to (1) the perception of a limited expressive potential - limited capacity for variance of musical components, (2) novelty, and (3) the continuous modifications of digital instruments, which was not conducive for stabilizing curricula for students interested in learning the functions of these instruments. To this day, there are many academically-trained musicians (e.g., composers, Western art performers, jazz performers) who are unsupportive of digital instrument pedagogy. Some of the reasons may be (a) the genre preferences of many professors are highly influenced by their academic mentors and predecessors, which can include their cultural upbringing, (b) a causation-link perception that many acoustic instrumentalists are being replaced in the work force in both secular and non-secular venues by digital instrumentalists, (c) the belief that digital instruments do not require the amount of hours to master, (d) the opinion that digital instruments' repertoire is not akin to the caliber of traditional acoustic musical forms studied in higher education, or (e) that many music professors' lack of awareness about the expressive potential of digital instruments as being equal to acoustic instruments.

What cannot be ignored any longer is how digital instruments have become an integral part of today's musical productions, including traditionally acoustic spaces such as an orchestral-sounding film score or Broadway "pit" orchestra (Kirk & Hunt, 2001). Many music educators are unaware that in the past ten years, the majority of film music was composed either exclusively with deep sampled instruments or in combination with acoustic instruments due to budget, convenience, and the flexibility, manipulability, and quality of the sounds produced by deep-sampled instruments (Jim Walker, personal communication, October 20, 2016). A large majority of songs that made the Top 20 Pop Charts in the past ten years were either exclusively deep-sampled or a combination of deep-sampled instruments with acoustic instruments (Eduardo "Gualo" Jaramillo, personal communication, January 25, 2019). Meta-musical genres such as electro-pop, hip-hop, electronic dance music, country, jazz, contemporary Christian music, and film music are utilizing deep-sampled instruments music more frequently. The industry has developed digital audio workstations embedded with artificial intelligence features which allow expert musicians and hobbyists to create professional-level performances of chord progressions, bass lines, drum grooves, and other forms of musical accompaniment. The iPad and other tools that contain digital instruments have become a staple instrument for virtually anyone to learn and create music, including students with learning disabilities (Knight, 2013; Ross, 2003). Since 2004, Apple product owners have had access to a digital audio workstation (GarageBand) to create songs and beats, making recording arts and sciences a portable and accessible endeavor. A halt on the embracement and

inclusion of digital instruments among modern bands, vernacular musicians, and music listeners does not appear to be on the horizon. As a result, higher education and others should embrace and celebrate the talent, the high level of detail, and incredible amount of time spent honing digital production abilities to create expressive and nuanced musical products.

To the author's knowledge, there are no empirical research studies in music education which have attempted to address the aural perceptions of trained musicians and their ability to discriminate between deep-sampled and acoustic instruments. Considering the relevancy of these skills and contemplating how a deep understanding of digital production can support the future careers and well-being of our students, it is vital that scholars begin to further investigate how deep-sampled instruments are capable of influencing listeners' perceived expressivity and preferences. This aim is to best equip future music teachers and their students in being able to create nuanced and expressive digital music as expertly and creatively as we would expect them to be able to perform on acoustic instruments.

Relevancy of Aural Discrimination Education for 21st Century Musicians

Musicians who are formally-trained in aural skills should be able to discriminate differences in timbre, harmony, rhythms, melodic contours, dynamics, articulations, and phrases of acoustic instruments. However, what is often excluded in academic settings are the use of varied repertoire for timbral differentiation and comparisons of acoustic instruments and digital instruments utilizing musical examples that incorporate high-quality deep-sampled instruments. Normally, these kinds of aural skills training are exclusive to students who are majoring in audio engineering and music production, degree programs typically focused on commercial music. While some universities are currently offering contemporary/commercial aural skills courses utilizing contemporary-jazz-commercial repertoire (e.g., Berklee College of Music, University of Miami, University of Florida, University of Southern California), the majority of universities still only require students to take aural skills courses that utilize primarily Western art music, an art form that predominantly utilizes acoustic instruments. Universities that do include comprehensive aural training have done so by including music technology courses that equip music students for competencies in the commercial music industry (which includes the ability to distinguish differences between deep-sampled instruments and acoustic instruments). These skills are needed especially for students who aspire to compose music for film, produce albums for independent artists, or even perform in music venues such as coffee houses, restaurants, contemporary churches, and music festivals, as it is becoming increasingly common for promoters to hire musicians who have competencies in producing music with deep-sampled instruments and who perform with produced audio stems as background tracks (O'Neil & Peluso, 2014).

The viability and relevancy of the types of music utilized to teach aural skills in its traditional format is a major concern, as many millennials are exposed to music that is primarily digitally-oriented. In this ever-expanding information age where music listeners have access to millions of songs, many of which utilize deep-sampled instruments, the contemporary music and recording arts are being put on the back-burner in the educational system, with STEM fields taking precedence over learning an artistic discipline. Because of this, it may be increasingly more difficult for music listeners to be able to discriminate the differences between deep-sampled instrument performances and acoustic instrument performances. Modern Band programs may fill this gap through curricular expansion aimed at supporting additional careers in contemporary music, including the ability to artistically and creatively work with deep-sampled instruments.

With consideration that digital instrumentalists have now become integral contributors to the recent history and current state of music, it would be meaningful to consider whether music students and professors are even capable of discriminating the differences between digital instruments and acoustic instruments when listening to deep-sampled music that was created by highly-skilled producer and musicians before establishing their opinions of the validity, and their stance on the role of digital instrument pedagogy in higher education. While the intention of this study is not to advocate or go against the digital instrument immersion of today's methods for music production and performance, the researchers believe it is imperative that music educators become more aware of what has become the new norm for sonority in music and how digital instruments have perhaps sub-consciously influenced our perceptions of expressivity and abilities to accurately discriminate the differences between digital instruments and acoustic instruments.

Aural Perceptions of Digitally Produced Sound

Research pertaining to the topic of digital music pedagogy and its impact on music listeners and creators is highly scarce. This may be due to the fact that this topic lives in the intersection of two fields, music industry and music education, typically treated as separate, stratified worlds among academic scholars. However, with the rise of curricular manifestos that have encouraged educators and administrators to embrace relevant music practices in the classroom (Sarath, Myers, Campbell, 2016), it would be wise to embrace the realization that current popular and digital music education, along with tradition forms of music education, will inevitably transfer outside the classroom in practice. Modern artists and bands will continue to synthesize digital and acoustic instruments in gig settings while music producers will continue to create rich musical productions utilizing a range of deep-sampled instruments, created in the comforts of a home-recording studio.

Philosophical discussions have been posited on the viability, necessity, and inclusion of advanced music technologies in the classroom (Väkevä, 2010; Wise, et al., 2011). Studies have looked at listeners' preferences and ability to discriminate sonic differences of acoustic instruments (Gaeringer & Madsen, 1981; May, 1985; Parncutt, 2012; Rentz, 1992). Psycho-acoustic studies exist which have assessed listeners' abilities to perceive rhythmic differences of musical styles (Bigoni & Dahl, 2018; Desain, 2002; Geiser, et al., 2009). Research suggests that musicians have a higher success rate to perceive differences in timbre of instruments being played, contrary to non-musicians, who did not have an equivalent success rate in distinguishing differences (Bugos, Heller, and Batcheller, 2014). McAdams, et al. (1999) discovered that listeners have access to a relatively fine-grained sensory representation of musical instrument sounds and are able to discriminate differences between instruments that have similar sound envelopes and timbres when combined. However, these studies were done solely with acoustic instruments (clarinet, flute, oboe, trumpet, violin, harpsichord, and marimba) and not digital instruments.

Therefore, the need of a research study to assess music students' and music professors' (educators) ability to accurately discriminate the differences between deep-sampled and acoustic instruments within various ensemble performance and solo instrumental performance contexts is prudent. The results of the study may provide implications for digital music education as a field, including the needed curricular expansion of aural skills training to be more comprehensive.

Hypothesis

The researchers believed that music educators would be able to discriminate the differences between deep-sampled instrumental and acoustic instrumental performance recordings. The researchers believed that music students would not be able to discriminate the differences between deep-sampled instrumental and acoustic instrumental performance recordings and that their reasons will be due to the wide contrast of musical elements (e.g., dynamics and time flux) that deep-sampled instrumental performances can offer. Contrarily, the researchers believed that music educators would be able to discriminate the differences between deep-sampled instrumental and acoustic instrumental performance recordings based on the extensiveness of their formal aural skills training.

Research Questions

Below are the three research questions which will be addressed in this study:

1. How accurately are music educators and students able to discriminate deep sampled instrumental vs. acoustic instrumental performance recordings of the following genres: rock music ensemble, small jazz ensemble, funk music ensemble, and symphony orchestra?
 - 1a. Are there potential demographic or background factors which affect the accuracy of students in making their determination?
2. How accurately are music educators and students able to discriminate deep-sampled instrumental vs. acoustic instrumental performance recordings of the following instruments: solo woodwinds performances (clarinet, flute, oboe, bassoon, piccolo), solo brass performances (trumpet, trombone, tuba, French horn, flugel horn), solo string performances (violin, viola, cello, and bass), solo percussion performances (congas, drum set, glockenspiel, timpani) solo electro-acoustic performances (electric bass, electric Rhodes, electric Wurlitzer, electric upright bass, and electric guitar)?
 - 2a. Are there potential demographic or background factors which affect the accuracy of students in making their determination?
3. What reasons do the participants provide for their selections?

Method

Design

This study employs quantitative data analysis as well as qualitative responses. The quantitative data is collected through the researcher-designed Audio Recording Discrimination Test (ARDT) and captures cross-sectional data from a group of music education undergraduates and music educators. The aural discrimination test is detailed at length later in the paper. Qualitative data was used to allow for the “voice” of the participants to be heard and to help interpret their quantitative results and observations.

Participants

A convenience sample of participants for the study included both music students ($n = 96$) and music educators ($n = 9$) for a total of 105 participants ($N = 105$). The ages of the music students were between 18 and 25 years old. Students were either enrolled in a university or were enrolled in private applied lessons with a professionally-trained, gainfully-employed musician. Music educators who partook in this study were comprised of instrumental performers ($n = 5$) and vocal performers ($n = 4$). The ages of the music educators were between 35 and 57 years old. Music educators had earned either a Master's degree or Doctoral level degree (Ph.D. or D.M.A.) in their respective disciplines and were working in the southeastern region of the United States as K-12 educators and higher education professors of music. Some, but not all, of the educators were professors of the music students in this sample.

Test Construction and Experimental Stimuli

The Audio Recording Discrimination Test (ARDT), an aural discrimination test designed by the researchers, was administered to all participants. The test consisted of operationalized definitions of the terms deep-sampled instrumental performance recordings and acoustic instrumental performance recordings. The discrimination task indicated to the participants to "Please distinguish the type of recording that is the musical excerpt (deep-sampled instrumental or acoustic instrumental). There is only one correct answer." Participants were asked to provide an explanation for their selection after discriminating each audio recording. After the completion of the audio discrimination stage, a section for participants to respond with demographic information and one brief essay response was provided for possible stratification of data analysis and to inquire as to the possible reasons linked to participants' responses. Demographic information consists of the follow items:

- What is your age?
- What is your gender?
- What is your ethnic background?
- Do you have any known auditory impairment? YES NO
- What equipment do you use to listen to music most often?
- How many years of vernacular training do you have? How many years of formal training do you have?
- What level of aural skills training have you completed? If so, circle: one level, two levels, three levels, four levels, all levels required for their degree, all levels required for their degree + additional levels for graduate studies)
- What instrument(s) do you play?
- Do you have any experience with recording? If so, circle: minimal experience, moderate experience, or much experience.
- Do you engage in active listening to music? If so, circle: I do not engage in active listening, I sometimes engage in active listening, or I often engage in active listening.
- What three songs reflect the kind of music you are drawn to most?
- What types of music are you drawn to most?
- Brief Essay Response: Do you utilize digital audio workstations (i.e., GarageBand, Logic, Pro Tools, Ableton, etc.) on a regular basis? If so, what for and for how long?

Ninety audio files of instrumental performances were used in this study. There were two main categories that were investigated: ensemble performances and solo instrumental performances. For every sub-category of ensemble type and solo instrumental recordings, there were five deep-sampled instrumental recordings and five acoustic instrumental performance recordings, with one exception. Data were compromised for the marimba recording, resulting in only four percussion instruments instead of the intended five. Ensemble configurations consisted of rock band, small jazz ensemble, funk band, and symphonic orchestra. Solo acoustic instrumental performances were done with woodwinds (clarinet, flute, oboe, bassoon, and piccolo), brass (trumpet, trombone, tuba, French horn, and flugel horn), strings (violin, viola, cello, mandolin, and bass), percussion (congas, drum set, glockenspiel, and timpani), and electro-acoustic instruments (electric bass guitar, clean electric guitar, Rhodes keyboard, Wurlitzer keyboard, and electric upright bass). Clean electric guitar means that no additional effects were added to the timbral output of the instrument, such as distortion. This was to maintain the fidelity of the natural sound of the instrument when amplified. For each ensemble and solo acoustic instrumental configuration, there were five short pieces performed with deep-sampled instruments, produced to replicate the acoustic instrumental performances.

Recording were co-composed and co-produced by the researchers and Grammy and Emmy Award winning musicians using the digital audio workstation, Logic Pro X. Compositions were performed by skilled professional musicians and bands with expertise in the observed ensemble configurations. Solo instrumentalists either had a Master's or Doctoral degree in performance. 8dio was the deep sampling software used to replicate the live performances of each ensemble and solo instrumental performance. Mastering of the files were done in iZotope Ozone 8. All stimuli were 30 seconds in length. Although .mp3 files are the most common audio files consumed by listeners due to the minimal storage needed, the quality of the file is drastically lower than that of a .WAV file, which retains the highest-level of fidelity of the original recording. Hence, .WAV files were used to maintain the highest quality of the experimental stimuli provided to participants. High-quality studio speakers were used as transducers of the stimuli for participants to listen and discriminate the recordings.

A consent form was explained and filled out by participants prior to data collection. The Audio Recording Discrimination Test (ARDT) was administered independently by the researchers in individual settings. The experimental stimuli were played one time, followed by a pause of exactly thirty seconds. The pause provided time for the participants to make a selection and to answer the open-ended question regarding the reason they discriminated the recording as either deep-sampled or acoustic instrumental recordings. Three versions of experimental stimuli in random order were administered to the participants to ensure participants could not discuss their assumed answers. This also served to protect against "order effects," a condition in which the order of the stimuli have the potential to influence responses. After the conclusion of the listening, participants filled out demographic information.

Results

Demographic Information

Demographic information of the students was acquired by completing the ARDS. Age, years of formal training, years of vernacular training, level of aural skills training completed, primary mode of listening, and experience with recording are displayed in Table 1. Music students reported as 76% White, while music educators reported as 100% White. All participants indicated they had no known audio impairments. Music educators completed all levels of aural skills courses that are required by the National Association of School of

Music for obtaining a bachelor's degree in music and also completed graduate level courses in aural skills pertaining to their specialization.

Table 1 Demographic Information of Participants

	Average Age (Years)	Formal Training (Years)	Vernacular Training (Years)	Aural Skills Training	Equipment Used to Listen	Experience with Recording
Students (<i>N</i> = 96)	<i>M</i> = 20.25 <i>SD</i> = 1.6	<i>M</i> = 8.36 <i>SD</i> = 1.45	<i>M</i> = 2.19 <i>SD</i> = 1.23	Level 1 = 45 Level 2 = 51	CS = 42 SP = 54	Minimal = 28 Moderate = 57 Much = 11
Professors (<i>N</i> = 9)	<i>M</i> = 44 <i>SD</i> = 7.45	<i>M</i> = 34.90 <i>SD</i> = 8.28	<i>M</i> = 0.11 <i>SD</i> = .33	All B.Mus. Requirements	LP = 9	Minimal = 7 Moderate = 2 Much = 0

CS = Computer Speakers, SP = Smart Phone Speakers, LP = Live Performances

When asked about the instrument(s) they played, 62 music students indicated playing an instrument that is categorized as an acoustic instrument: brass (9), woodwind (7), percussion (6), strings (25), and keyboard (15). Seventeen students indicated they were vocalists while 21 students indicated that they were multi-instrumentalists (i.e., guitar and woodwind (13), guitar and piano (8)). Music professors represented an array of specialties including woodwinds, brass, piano, percussion, strings, and vocals.

Additional Variables of Interest

All participants were asked if they engaged in active listening, defined as critical listening to music for the purpose of study and analysis. The purpose of this question was to establish whether there is a relationship between cumulative time spent engaged in active listening and the listeners' ability to discriminate differences between the two major instrumental families (i.e., deep-sampled and acoustic instruments). Perhaps surprisingly, 93 of 96 students indicated they do not engage in active listening to music. All music educators indicated they often engage in active listening to music.

Two questions related to listening preferences were asked: (1) "What three songs reflect the kind of music you are drawn to most?" and (2) "What types of music are you drawn to most?" This was for the researchers to see if there might be any potential link to participants' exposure to deep-sampled instruments and acoustic instruments and their ability to discriminate the differences. The aim for the brief essay question, "Do you utilize digital audio workstations (i.e., GarageBand, Logic, Pro Tools, Ableton, etc.) on a regular basis? If so, what for and for how long?" was to see if there might be a potential link between participants' usage of recording arts and their ability to discriminate the differences between deep-sampled instruments and acoustic instruments. The answers to both questions are presented in Table 2.

Table 2 Listening Preferences of Participants

	What three songs reflect the music you are drawn to most?	What types of music are you drawn to most?
Students ($N = 96$)	Acoustic Only = 4 Acoustic + Vocals = 3 Deep Samples + Vocals = 66 All Three = 23	Contemporary Christian Music = 22 Electronic Dance Music = 46 Hip-Hop = 16 Rhythm & Blues = 12
Professors ($N = 9$)	Acoustic Instruments + Non-processed Vocals = 9	Western Art Music + Straight Ahead Jazz = 9

For the first question, students indicated songs they enjoyed based on listening examples. Some songs included acoustic instruments or deep-sampled instruments with processed vocals, within the electronic dance music and pop music traditions of the 2010's. Some songs were recorded using only acoustic instruments with vocals in the stylistic traditions of blues or in the stylistic traditions of American folk music. No music students indicated songs that were solely instrumental, despite the instrumentation being deep-sampled instruments and/or acoustic instruments. All music educators indicated songs that solely featured acoustic instruments and non-processed vocals in the traditions of Western art music.

For the second question, students indicated three out of the four genres that fall under the meta-category of electronic dance music (EDM), contemporary rhythm and blues (R&B), contemporary Christian music (CCM) and hip-hop. An interesting observation is that the majority of 2010's EDM, R&B, and hip hop utilizes solely deep-sampled instruments with exceptions of some experimental artists that incorporate sonically-manipulated acoustic instrumental performances within a composition. CCM generally infuses both deep-sampled instruments (e.g., guitars, percussive textures) with acoustic live instruments (i.e., guitars, piano, drums, bass) and synthesized instruments (e.g., pads and leads). Hence, the results indicated that deep-sampled instruments are prevalent in the types of music that students are drawn to most. Contrarily, music educators indicated genres that fit within the categories of straight-ahead jazz between the 1930s - 1980s and Western art music, specifically music between the Baroque and Romantic periods. With few exceptions of experimental musicians (e.g., Herbie Hancock, Miles Davis, Chick Corea, and so forth), the majority of straight-ahead jazz music utilizes acoustic or electro-acoustic (e.g., electric guitar and electric bass, rhodes electric piano, wulitzer, and so forth) within the musical traditions. Western art music between the Baroque and Romantic periods utilizes exclusively acoustic instruments within the musical traditions.

Results for Question #1

“How accurately are music educators and students able to discriminate deep sampled instrumental vs. acoustic instrumental recordings of the following genres: rock music ensemble, small jazz ensemble, funk music ensemble, and symphony orchestra?”

The ability of students and professors to discriminate between deep sampled instrument ensembles and acoustic instrument ensembles are displayed in Table 3 as success rates in percentages. Overall, students and

professors were less accurate than a coin flip (50%) in determining whether the ensemble music sample contained deep sampled instruments or acoustic instruments.

Table 3 Discriminant Success Rate for Students and Professors by Ensemble Type

		Rock	Jazz	Funk	Symphony	Total
Students (<i>N</i> = 96)	Acoustic	33.8%	38.5%	27.7%	30.4%	32.6%
	Deep Sample	25.4%	18.5%	29.6%	35.0%	27.1%
Professors (<i>N</i> = 9)	Acoustic	20.0%*	28.9%	6.7%*	6.7%*	15.6%*
	Deep Sample	26.7%	31.1%	15.6%*	6.7%*	20.0%*

Overall Multivariate (Wilks' Lambda), $\lambda = .136$, $F(8, 96) = 76.02$, $p < .001$, $\eta^2 = .86$.

* Significant contrast with student success rate at the .05 level.

Despite having unbalanced sample sizes, a MANOVA revealed a significant multivariate result with a very large effect size, $\lambda = .136$, $F(8, 96) = 76.02$, $p < .001$, $\eta^2 = .86$, suggesting the differences in ability to discriminate deep sampled versus acoustic instrumental ensembles are extreme in this sample. Although the effect size is incredibly large, the results should still be treated as more of a trend than truly significant finding due to the small sample of professors. More than anything, it may inform future studies employing this method of discriminant testing. Because the overall multivariate statistic was significant, it was appropriate to analyze contrasts by ensemble type between students and professors. It was found that students were more successful at discriminating between acoustic ensembles as a total, including the rock music ensemble, funk music ensemble, and symphony orchestra at the .05 level. For deep sampled ensembles, students were more successful at discriminating deep sampled ensembles as a total, most notably the funk ensemble and symphony orchestra.

“Are there factors which predicted the students’ ability to successfully discriminate between deep sampled instrument and acoustic instrument recorded ensembles?”

A stepwise multiple regression with backwards selection was employed to predict the ensemble discriminate ability of students based on several factors: years of formal music training, years of vernacular music training, aural skills training, recording experience, genre most drawn to, which type of music they preferred based on three song choices, their primary instrument, and the equipment they typically used to listen to music. In backwards selection, each variable is first entered into the regression equation and removed by lowest *t-value* until the *F* change, a test of significance, is no longer significantly affected and the total regression equation contains only significant predictors. This method of data analysis is effective in fields where existing data are sparse (Harlow, 2014, p. 53). The researchers in this study were interested in finding potential predictors related to training (years of formal music training, years of vernacular music training, aural skills training, recording experience) as well as preferences related to their listening (equipment used to listen, genre most drawn to, preference based on three songs). A correlation matrix was first constructed to ensure no violation of multicollinearity, ensuring each predictor is unique. No Spearman-rank correlation value (*rho*) was beyond .25 in any direction, suggesting each predictor was unique. Spearman-rank was used rather than Pearson correlations because some data were ordinal.

Results showed three significant predictors out of seven with a small R^2 value, an effect size measurement which ranges from 0.0 to 1.0. The significant regression result was found to be $F(3, 91) = 5.517, p = .002, R^2 = .157$, meaning the three predictors were responsible for about 16% of the variance in ensemble discriminate ability of the students. The predicted success rate (out of 40) was $9.30 + 1.19(\text{equipment used to listen}) + .30(\text{formal years of training}) - 1.07(\text{aural skills training})$, where equipment used to listen was coded as 1 = computer speakers, 2 = smart phone speakers, aural skills training was coded as 1 = level one, 2 = level two, and formal years of training was treated as a continuous variable. Participants ability to successfully discriminate between acoustic and deep sample ensembles increased by .30 correct responses per year of formal music training and demonstrated a little more than 1 correct response when their primary mode of music listening was smart phone speakers. Students that had completed an additional year of university aural skills training were found to be less accurate by a little over one response. A demonstration of how to interpret these data would be to calculate the predicted score of a student that listens to music primarily on a smart phone with 10 years of formal training, and has completed the extra year of aural skills training. The starting value is 9.30, plus 1.19×2 (2.38) for listening equipment, because smart phone speakers were coded as 2, plus $.30 \times 10$ years (3.0), minus 1.07×2 (2.14), because the additional year of aural skills training was coded as 2, for a total score of 12.54 out of 40, or 31.4%.

$$\text{Predicted success rate} = 9.30 + (1.19 \times 2) + (.30 \times 10) - (1.07 \times 2) = 12.54$$

$$\text{Predicted success rate} = 31.4\% (12.54 / 40)$$

Results for Question #2

“How accurately are music professors and students able to discriminate deep sampled instrumental vs. acoustic instrumental recordings of the following instruments: solo woodwinds performances (clarinet, flute, oboe, bassoon, piccolo), solo brass performances (trumpet, trombone, tuba, French horn, flugel horn), solo string performances (violin, viola, cello, and bass), solo percussion performances (congas, drum set, glockenspiel, timpani) and, solo electro-acoustic performances (electric bass guitar, clean electric guitar, Wurlitzer electric piano, Rhodes electric piano, electric upright bass)?”

The ability of students and professors to discriminate between solo performances of deep sampled instruments and solo performances of acoustic instruments are displayed in Table 4 as success rates in percentages. Overall, students and professors were both less accurate than a coin flip (50%) in determining whether the solo performances sample contained deep sampled instruments or acoustic instruments, with the exception of acoustic electro-acoustic instruments, which were slightly above a 50% success rate in both groups.

Table 4 Discriminant Success Rate for Students and Professors by Solo Instrument Type

		Woodwind	Brass	Strings	Percussion	EA	Total
Students (<i>N</i> = 96)	Acoustic	32.7%	21.9%	19.0%	41.7%	55.6%	33.9%
	Deep Sample	34.6%	50.0%	47.1%	26.3%	20.6%	36.1%
Professors (<i>N</i> = 9)	Acoustic	37.8%	24.4%	22.2%	44.4%	57.8%	37.0%
	Deep Sample	35.6%	46.7%	51.1%	30.6%	22.2%	37.5%

EA = Electro-acoustic Instruments

*No significant contrasts between groups at the .05 level.

A MANOVA was conducted to look for group contrasts as was done with the previous set of ratings. Despite a large effect size on the overall multivariate statistic, there were no significant contrasts found between the two groups at .05 level. This was not an unexpected result due to the unbalanced groups and the relative closeness of success rate between groups when discriminating between solo performances of deep sampled instruments and acoustic instruments.

Are there factors which predicted the students' ability to successfully discriminate between deep sampled instrument and acoustic instrument solo performances?

A stepwise multiple regression with backwards selection was employed to predict the solo performance discriminate ability of students based on the factors found in the previous analysis. The results suggested that the seven factors (four for training, three for preference) contained no significant predictors for the success rate of students' ability to discriminate between solo performances of deep sampled instruments and acoustic instruments.

Results for Question #3

"What reasons do the participants provide for their selection?"

Timbre Authenticity

Participants believed the timbre of the instrument was too realistic to be a deep sample instrument.

"That definitely was a real flute player. The sound is really rich. Too rich for a fake flute sound." (Students #6)

"You can easily identify that this is a real performer given the quality of the tone." (Music Professor #2)

Human Performance Authenticity

Participants believed the music contained an interactive component capable of humans playing acoustic instruments, but not deep sample instruments.

"The band is really interactive. Nice fills and runs by the bass player. They are jelling!" (Student #14)

“You can hear the slight human error of the strings and percussion as the performers play together.” (Music Professor #1)

Rhythmic Nuance

Participants believed the rhythmic content varied subtly and that a deep sample instrument would not be able to achieve such variation.

“The trumpet player is playing rhythms that are super complex so it’s gotta be real.” (Student #39)

“The percussion and drummer are doing really intricate poly-rhythmic feels that is superior. I doubt this is deep-sampled. It sounds like a fusion drummer. Nice pocket!” (Music Professor #5)

Expression

Participants believed that the expressive quality of the music was beyond the capacity of deep sample instruments.

“The vibrato of the violin gives it away. Most definitely real.” (Student # 13)

“Only a real music could execute those dynamic variations on the marimba.” (Music Professor #8)

Style/Genre Assumption

Participants believed that certain styles of music, or constitution of music groups, could only be recorded with acoustic instruments.

“This sounds like a full-blown orchestra recorded live. Ain’t no way this is a digital instrument performance.” (Student #78)

“This funk band sounds familiar. I think for the style and the way the drummer and keyboard are jamming together, it’s definitely a real band” (Music Professor #5)

Acoustic Environment

Participants believed that the recording environment could lend itself to acoustic instruments.

“The orchestra sounds like it was recorded in a live performance hall . . .” (Student #29)

“The clarinet sounds like it was recorded in a recital hall.” (Music Professor #4)

Brief Essay Responses

When asked, “Do you utilize digital audio workstations (i.e., GarageBand, Logic, Pro Tools, Ableton, etc.) on a regular basis? If so, what for and for how long?”, 83 music students responded that they do not utilize digital audio workstation, with 31 students mentioning they would love to learn how to use it and 27 students

mentioning their desire to own a DAW program to experiment with sound manipulation and other creative processes of music making. Only 13 music students indicated they utilize digital audio workstations on a regular basis. Utilizing DAWs were for the following reasons: enjoyment of creating music, business, collaborating with distant musicians, and for expanding their musicianship skills. None of the music professors stated they do not utilize digital audio workstations.

Enjoyment and to Increase Self-Efficacy

“I used DAWs on a regular basis for fun! I enjoy creating music and uncovering my potential as a creative individual who aspires communicate to my fans through my music.” (Student #3)

“I use it all the time. For leisure and enjoyment!” (Student #7)

Business and Enjoyment:

“Yeah, I use it as a business venture to make money by creating beats. It’s also awesome and fun to just try new things with my MIDI keyboard.” (Student #33)

“ . . . my goal is to be a professional producer and make a living do so. I try to get better at it every day.” (Student #89)

Collaborating with Distant Musicians:

“Yes, I use the DAW as a way of connecting with other musicians across the country. It’s a great way to produce music that is truly collaborative and honest.” (Student #45)

“ . . . I love producing stuff and sending it to my fiends so they can add their ideas. It makes the process of writing a song so much quicker and keeps it fresh!” (Student #35)

Expanding Musicianship Skills:

“I love using digital audio workstations! It helps me hear and see the music. I feel like I get better at playing the piano and improvising since I can take it by sections. I also have a better sense of songwriting.” (Student #63)

Discussion

Gains from the Study

This study may support several notions that were not empirically-supported in the past.

First, this study provides an instrument for assessing listeners’ ability to accurately discriminate differences between deep-sampled instrumental performances and acoustic instrumental performances within solo instrumental and varied-ensemble contexts. Obtaining qualitative responses for why participants selected their decision further enhances and supports the data by providing insight into the impetus for their selections. Second, this study sparks a philosophical discussion regarding the current model of aural skills curriculum

(traditional-conservatory) and how its curriculum might be preparing students for the vocation of an art-music performer (Western art musician or jazz musician), but may not offer adequate training for musicians aspiring to obtain employment in the commercial music industry, including efforts to successfully maintain an entrepreneurial career as a member of a modern band or independent producer. The results of this study can inform several new approaches for providing relevant training aimed to strengthen music students' and educators' abilities to accurately discriminate differences between digital and acoustic instruments. Third, this study provides the fields of music industry and music education a deeper understanding of the effects of synthesizers' and deep-sampled instruments' infiltration in modern music/band practices. From these data, we can begin to offer a rationale for educators to embrace deep sampled instruments and incorporate them in everyday music learning, practice, and performance.

Implications for Modern Band

Considering that the Modern Band program is still in its developmental stages and growing rapidly in its curriculum, this researchers in this study hope to use the found results as incentive to proffer several suggestions which could strengthen music students' and educators' abilities to discriminate the differences between deep-sampled instruments and acoustic instruments, which in turn, could pave the way for better decision making when engaging in creative music making in the digital and recording arts.

One recommendation for modern band musicians and educators is to prioritize active listening, including a variety of music containing digital instruments, digital instruments in combination with acoustic instruments, and acoustic instruments. Active listening sessions facilitated by educators is recommended, especially when using a combination of music that students are already listening to outside of the classroom, consistent with hallmarks of learner-centered pedagogy, specifically culturally- and personally-relevant content. Modern band educators may consider creating assignments that requires students to identify attributes of preferred music, including types of instrumentation and genre-specific ensemble configurations, and to describe how their responses were determined, later revisiting the same music to strengthen their abilities to decipher the differences. This can be applied to their own productions, thus creating an iterative process of refinement, acquisition of knowledge, and tangible skill development.

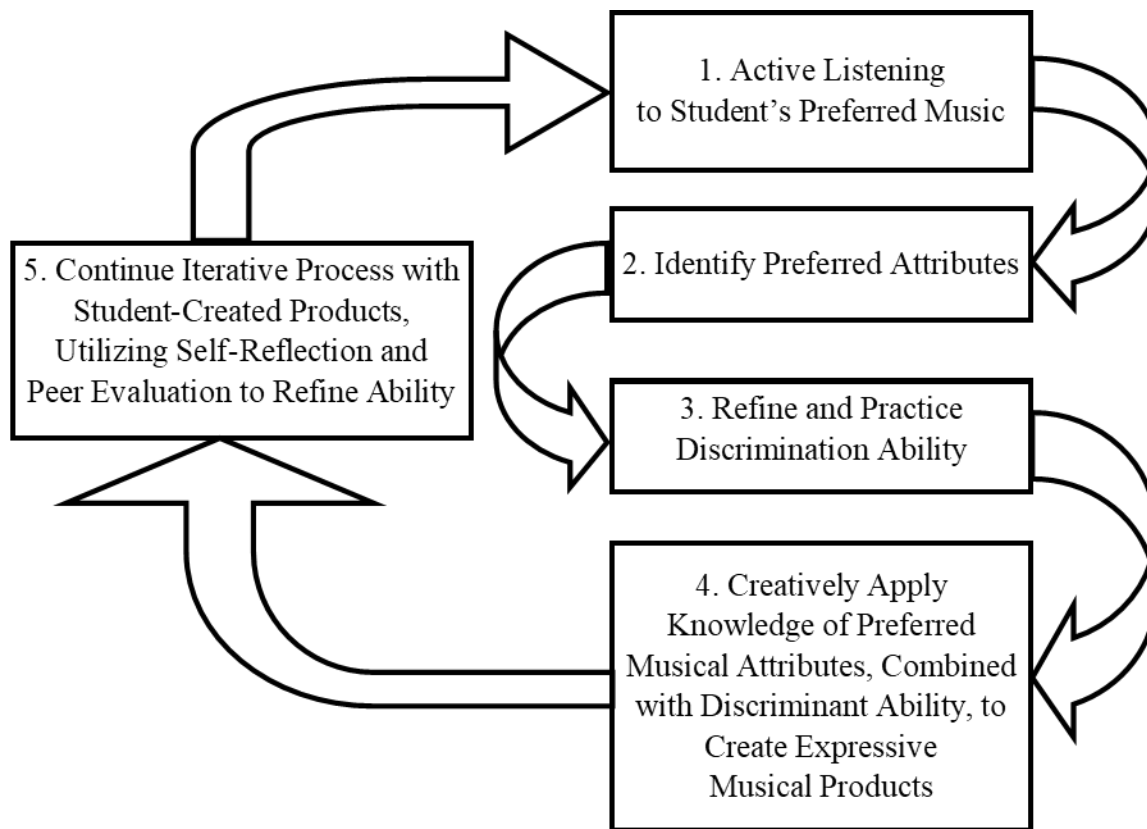


Figure 1. Iterative Process for Apply Active Listening to Produced Musical Products

In addition to classroom-based resources, it might be beneficial for music educators and students to watch video tutorials of producers, engineers, and session musicians recording music in the studio (or home-based studio) and to mimic the practices done by reputable digital music producers and film scorers. By allowing students to practice the art of producing music using a deep-sampled instrumental library within a digital audio workstation, students may acquire a higher-degree of discriminatory capability, as well as an understanding for how and why the unique interplay between the digital instruments and acoustic instruments causes the music to sound more organic, acoustic, and performed by live musicians, hence, achieve deceptiveness for emulating acoustic instruments in a way that is perceived as more natural sounding to listeners. This type of activity could be considered commensurate transcribing a well-known interpretation of a musical work as a means to inform the students' own ability and technical choices when creating music digitally.

Scheduling visitations for students and educators to witness live recording sessions that fuse digital instruments and acoustic instruments in multi-musical contexts performed by professional modern bands could potentially benefit the overall understanding of how digital instruments are practically-utilized outside the classroom within a real-world music industry scenario. While in the recording studio, students and educators could (1) ask semi-structured questions to the professional modern band musicians, producers, and engineers, (2) gather video documentation, and (3) journal their observations to evaluate the experts' opinions. This may be another way of fortifying students' and educators' decisions for employing digital and acoustic instruments during the creative processes of music making, strengthening their abilities to discriminate differences between digital and acoustic instruments, and learning how to manipulate digital instruments to reach maximum-desired

expressivity. These same recommendations could easily apply to general music educators and traditional music educators in the context of secondary and higher education.

Implications for Aural Skills Professors

Considering the data revealed statistical significance for professors' and students' inability to accurately discriminate differences between deep-sampled instruments and acoustic instruments, suggestions for college-level aural skills courses are provided. Professors should expand the repertoire that is utilized for teaching harmonic and melodic discrimination (generally speaking, Western art music only is used for teaching aural skills) by including representative examples of music that is performed with deep-sampled instruments, even in the context of traditional ensemble settings. Many musical excerpts can be drawn from televised commercials or film music that incorporates both types of instruments, digital and acoustic. Professors should also incorporate throughout the curriculum instrumental discrimination tasks in the form of homework assignments or quizzes to help increase students' familiarity with the distinctions between the two types of instruments. Considering the results were not favorable for professors as well, professors should engage in this type of exercise and practice instrumental discrimination tasks with both current recorded compositions of film music and popular music recordings. In doing so, students and professors might experience a refinement in their aural discriminatory skills.

Limitations of the Study

The main limitation of this study was not having a large sample of music educators ($N = 9$). By increasing the sample size of the educators group, more generalizability could be given to the group comparison results. Additionally, the study gathered data from the southeastern region of the United States with a fairly ethnically-White population, which limits the implications to some degrees.

Future Research

The completion of this study has inspired suggestions for future research to expand the understanding of deep-sample instruments' functionality and role when learning and engaging in music inside and outside the classroom, including the Modern Band classroom. First, researchers should look at music students' ability to discriminate differences between deep-sampled instruments and acoustic instruments after engaging in a series of music production activities. Second, researchers should look at how students decide between deep-sampled instruments and acoustic instruments when composing for short visual media. Third, studies should compare accuracy of aural discrimination tasks by students who receive training in both deep-sampled instrumental and acoustic instrumental identification versus those who only receive one of the two types of training. Results would have important curricular and pedagogical ramifications for the ever-increasing digital music classroom.

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The Portrayal of the Latino Culture in Young Adult Literature

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Under the guidance of Dr. Donna Summerlin

Abstract

For decades, the lack of diversity in young adult literature has been a subject amongst educators, authors, and philosophers. In particular, the Latino culture has been portrayed inaccurately and stereotypes have been reinforced in young adult Latino fiction. I have read a variety of young adult Latino novels that cover every storyline from little Latino girls in Mexico to nerdy Cubano boys in Harlem. I found that many of the books carried similar themes and stereotypes. The Latino characters in the novels are typically young men or women who drink or use drugs, struggle educationally and financially, and participate in gangs or other acts of violence. While this issue is minute to some, it is taking a toll on Latino students in the classroom. Stereotypes exist in all aspects of life; however, we must work to prohibit persistent stereotypes from becoming believable in the classroom. It is paramount for students to read literature that represents excellence of their own culture and background; however, students with a Latino background are not getting this privilege. According to the Pew Hispanic Center in Washington D.C, Latino youth have a higher risk of becoming high school drop outs and many of these students feel as if they don't quite fit in with the culture and have no place in the education system. These students desperately need to be reading about Latino Doctors or other Hispanic professionals. A more diverse selection of young adult literature that can accurately portray Latinos and the Latino culture could enable students to connect with literature and connect with their education. Multicultural literature could be the bridge that can enable Latino students to finally find their way in the education system. Improving the diversity in the classroom could eventually improve the performance of Latino students and enable all students to develop a better respect for different cultures.

The significance and the effects of young adult literature cannot be stressed enough. In a world full of technology and new things daily, young adults are still drawn to books. According to Sharon Draper, author of award winning books such as "November Blues" and "Copper Son", once stated, "Teens are hungry for good literature, and it hurts me because we are not offering them enough of what they need" (qtd. in Strickland). Unfortunately, a great portion of young adult literature that stocks shelves today is filled with inaccurate portrayals and negative stereotypes. More often than not, minorities seem to be misrepresented and portrayed with negative connotations. Because students of diversity are, in fact, reading young adult literature, it is paramount for the novels to mirror the adolescent world. Students of every ethnicity and skin color need to read novels that represent an accurate image of their own world and reality. The Latino culture in particular seems to be negatively portrayed as a majority of the young adult novels that focus on the Latino culture are filled with unruly characters and troubling stereotypes.

For decades, various authors such as Matt de la Peña and Walter Dean Myers have noted the lack of diversity in literature. Minorities and different cultures are almost being neglected in literature, and this issue is undeniably taking a toll on students in the classroom. First, we must acknowledge that many Latino students in the United States are at a disadvantage in the educational system. For Latino students, initial disadvantages can be results of many different things such as, one's native language or the parent's socioeconomic status and lack of knowledge about the U.S. educational system. Many Latino students do not have the same resources as other students, which puts them starting behind their peers. Therefore, in order to prevent a further divide between students and education, it is important that these students are comfortable enough to learn. According to Fleming and Younger, "Positive classroom environments help to enhance, promote, and encourage student's learning in all academic setting" (Fleming and Younger 1). By having a positive learning environment where stereotypes are not supported, students should feel more welcomed and comfortable to engaged and make connections. A positive classroom could encourage student growth and improve academic success of Latino

students. Therefore, it is paramount for all students to be able to build relationships with their peers and teachers without stereotypes making the task of fitting in more difficult.

In young adult literature, the Latino culture seems to be portrayed inaccurately, and a majority of the novels seem to carry stereotypes that fall under the same major themes. According to Cole's qualitative analysis of Latino literature content, there are seven themes that portray stereotypical characteristics and should be avoided: Fatherless Families, Low Income Families, Negative Portrayal of Father, Negative Portrayal of Mother, Main Character Member of a Gang, Main Character Abuses Drugs and/or Alcohol, and Main Character Poor in Academics (Cole 6). Unfortunately, instead of these stereotypes being avoided completely, the opposite is true. Young adult literature books are full of stereotypes that fall under these same themes. Stereotypes exist in all aspects of life. We see stereotypes on television, in video games and in books, and no one can deny that stereotypes are based on reality to some degree. Chimamanda Ngozi Adichie, in her "The Danger of a Single Story" TED Talk says that "The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story". When certain stereotypes exist and continue to persistently be reinforced in literature, they run the risk of becoming perceived as the complete truth by both Latino students and others who know nothing about the true nature of the Latino culture. In his article, "Effects of Stereotype Threat, Perceived Discrimination, and Examiner Race on Neuropsychological Performance: Simple as Black and White?", Thames explains the stereotype threat theory by saying,

A person who belongs to a group for which there is a negative stereotype may under perform in the domain to which the stereotype threat pertains, particularly if the domain is also an essential component of their identity. Stereotype threat has been demonstrated to negatively affect certain racial/ethnic groups when they become hyper aware that their performance could confirm the very stereotype they wish to avoid. (12)

With research to support the idea that stereotypes can alter performance, librarians and classrooms should avoid stereotypical literature. As school is a place to learn and grow, students deserve the opportunity to attend schools where stereotypes are neglected and diversity is respected.

Throughout the course of my research, I have read many young adult fiction novels that feature the Latino culture. *I am Not Your Perfect Mexican Daughter* by Erika L. Sánchez, *The Madonnas of Echo Park* by Brando Skyhorse, and *Piecing Me Together* by Renee Watson are just a few novels that tell stories of Latinos battling through life as immigrants and stereotypes. Unfortunately, I was surprised by how similar many of the novels are, and I felt as if I knew the type of character and story that would be portrayed before I even began to read. Of the novels I read, the themes and stereotypes seemed to be consistent. The Latino characters tended to who drink or use drugs, struggle educationally and financially, and participate in gangs or other acts of violence. The female Latina characters seemed to fit perfectly into the mold of a house wife whose sole purpose is to cook and clean or the girl who looks for a young man as an escape route. While there are some exceptions, I found myself searching endlessly for genuine young adult novels that portray the Latino culture and go against the stereotypical norms. So, what stereotypes of Latinos are young adult novels making believable in the classroom? It is crucial that the classroom selection of young adult literature is not so stereotypical and biased that it hinders the effort and/or success of students.

In order for students to truly thrive, young adult literature needs to portray an accurate image of society. Many things such as, "class, language, gender, socioeconomic status, religion and geography must all be taken into account when books are chosen for a particular group" (Barry 8). The selection of literature is just as

important as the rest of the curriculum in schools, and students need to have a diverse selection of literature that is available to them.

Not only is the selection of literature an important responsibility when it comes to providing better literature, but so are the characters in novels. While it is important for teachers to select a diverse collection of classroom literature, authors also share this responsibility and must produce a variety of books with authentic and relatable characters. However, writing about a culture or ethnic group other than one's own does not always come easily. Matt de la Peña made the task clear when he stated, "All writers are encouraged to diversify their characters, after all not every book including multicultural characters comes from an author of color, but for any writer deviating from his or her own experience, it requires extensive research and cultural immersion to avoid stereotypes and misconceptions" (qtd. in Strickland). He stresses the importance of authors taking the time to be knowledgeable about a culture and the ways of an ethnic group before writing with their own opinions in order to avoid misconceptions. Clearly it is a daunting task to successfully write a story that accurately portrays other cultures, but it is worth it nonetheless. Latino students need to read novels that they can connect with. In order for the students to enjoy the literature, they need to be able to relate to it; therefore, it is crucial that young adult literature portrays an accurate and unfiltered image of society and the Latino culture.

Literature that goes against typical stereotypes could both improve the way Latino students see themselves and teach other students to have an open mind about other cultures and ethnic groups. According to Barry, "Multiethnic literature increases minority children's self-esteem. Secondly, it encourages the development of respect across cultures" (6). Literature provides the portal that students need in order to experience someone else's reality. With the right type of literature, students could "understand their uniqueness and the complexities of ethnicity and culture, and to take pride in who they are as people" (Fisher 4). Literature absolutely has the power to change the way students think ,and with the world changing and growing more diverse daily, it is more important now than ever for students to be knowledgeable about other cultures and ethnic groups. Without any introduction to cultures and realities other than their own, students who are not part of the minority may never have the opportunity to expand and learn to respect another culture.

More importantly, Latino students need to be able to identify with the literature they read in the classroom. Hasse emphasizes the importance of children reading literature that represents excellence of their culture, shows accomplishments of people from their same background, and shows reasons to be proud of their race (36). It is crucial for Latino students to be able to read literature that is both positive and relatable. They need to know that being a minority does not prohibit one from greatness. Even if a Latino child's background is not one of greatness and success, the students need to read about Latino doctors and lawyers and know that anything is possible for him or her. It would be a great motivator for Latino students to read just as much, if not more, about Latino professionals than Latino gang leaders or junkies. According to the Pew Hispanic Center in Washington D.C, Latino youth have a higher risk of becoming high school drop outs and many of these students feel as if they don't quite fit in with the culture and have no place in the education system, but a newfound self-esteem from Latino novels could help students immensely.

A more diverse selection of young adult literature that can accurately portray Latinos and the Latino culture would enable students to connect with literature, and it could be the bridge that enables Latino students to finally find their way in the education system. Improving the diversity in the classroom could eventually improve the performance of Latino students and enable all students to develop a better respect for different cultures. While there are many young adult Latino novels that reinforce stereotypes, there are still a few novels that give messages of hope. Sandra Cisneros's *The House on Mango Street*, and Oscar Hijuelos's *Dark Dude*

are two spectacular novels that truly dive into the Latino world and give readers a new perspective of the Latino reality.

Through an interesting series of vignettes, Sandra Cisneros's *The House on Mango Street* covers the life of a Mexican-American girl, Esperanza Cordero. While the title of the novel draws attention to the house, very little action takes place inside the house on Mango Street. Instead, a majority of the action takes place in the neighborhood and the throughout the community that surrounds Esperanza. Perhaps one of the most intriguing things about this novel is that Cisneros isn't concerned with only telling her story. Instead, she uses her voice as a way to speak for other members of her community and gives readers an insight to life in the poor neighborhood. Stereotypes are portrayed from the beginning to the end of the novel as the vignettes give visuals of the neighbors running from the police after stealing a car, the abusive fathers who work multiple jobs just to survive, and the women who walk around the neighborhood in the fancy high heels, but even these are balanced by more complex characters. Each vignette throughout the novel represents its own story as the different experiences and characters work together to provide a diverse view of the culture.

At the time of the first vignette, Esperanza is only twelve years old, and after years of moving from one rundown apartment to the next, her family has finally settled in the house on Mango Street. While their new home is undeniably an improvement from the family's prior living conditions, Esperanza is still not pleased with the small, ugly house in the low-income Latino neighborhood. The house with no front yard and crumbling red bricks is nothing like the cute house with stairs that her parents had promised her. She explains, "Out back is a small garage for the car we don't own yet and a small yard that looks smaller between the two buildings on either side" (Cisneros 4). Once again ashamed of her house and desperate for a home that she can be proud of, Esperanza dreams of one day having a home of her own.

Esperanza is responsible for watching over her little sister, Nenny, and the two of them quickly make friends in their new neighborhood. They meet the snobby Cathy, but that friendship dies down when Esperanza purchases a bicycle from Lucy and Rachel, the sisters from across the street. The girls become best friends and spend their days finding ways to have fun. They create their own games and are content to live and play in their own world.

The vignettes throughout this novel move almost as frequently as Esperanza grows and matures. The girls are nearing puberty and Esperanza matures from a twelve-year-old child who dreams and plays Double Dutch, to a young woman who pays attention to the older women and is suddenly very aware of boys in a new way. Suddenly, the days of exploring the junk shop and riding the bicycle around the neighborhood are gone, and Esperanza finds herself in a whole new world. With her newfound sexual maturity, a job, and the deaths of her grandfather and her Aunt Lupe, Esperanza drifts closer and closer toward adulthood, and the world of responsibilities and tragedy.

Contrary to the first half of *The House on Mango Street*, the second half focuses less on Esperanza's innocent times with Lucy, Rachel, and Nenny and focuses more on older women in the poor neighborhood. Esperanza cannot help but notice how devastating life is for these women, as if they are permanently stuck in their lives of lack and despair. She befriends Minerva and the two develop a trusting relationship and a bond over their love for poetry. Minerva is a kind woman with an abusive husband, and Esperanza knows that she can't help Minerva escape.

Esperanza is then introduced to Sally, a girl from school who lives with an abusive father in an unhappy home. Unlike Esperanza and her other friends, Sally enjoys the game of pursuing and catching boys in the hope of finding an easy escape from her life. Sally embraces her sexual maturity with relish, which makes Esperanza

uncomfortable. Sadly, Esperanza has a high price to pay for being friends with Sally. The two girls plan to meet but when Sally leaves her alone, Esperanza is attacked by a group of boys and raped. She blames Sally for filling her with lies about sex, and now she has to deal with her own tragedy.

Outraged with the reality of the older women in the neighborhood not being able to escape and her own traumatic experience, Esperanza is even more determined to escape Mango Street forever. However, as Esperanza has now grown into a pleasant young woman, she discovers a new side of herself; the side that cannot leave Mango Street behind forever. Although she once confessed that she did not have a home, Esperanza now understands that the house on Mango Street has played a vital role in establishing who she is. She is confident in her future and promises to make a difference for others. She says, “They will know I have gone away to come back. For the ones I left behind. For the ones who cannot out” (Cisneros 110). She envisions her home in the future and dreams of helping others, but she vows to return and to never forget where she came from. Contrary to the embarrassment and fear her writing used to bring her, Esperanza now understands that writing is her own gift and her way to escape figuratively until she can one day escape physically.

While one cannot deny the negative stereotypes that are reinforced in *The House on Mango Street*, Sandra Cisneros does an excellent job at breaking the mold. Through this novel, the good and the bad, Cisneros reveals that stereotypes and cultural expectations should not have the power to stop one from making a difference. This novel is critical as Esperanza narrates events of abusive husbands and fathers, dead immigrants and poverty; however, it is still a powerful story of encouragement and possibility as readers see through the lens of a young girl who accepts life’s disappointments and allows them to lead her to do more.

Oscar Hijuelos takes a completely different approach in his novel, *Dark Dude*, as he puts racism and identity in a whole new perspective. Set in the early 1970s, *Dark Dude* tells the story of fifteen-year-old Rico Fuentes, the palest Cubano who ever existed on the planet (Hijuelos 6). As if his glasses and nerdy love for books and comics doesn’t already make him an easy target for bullies, Rico has uncharacteristically white skin, due to his grandfather’s Irish blood, with blonde hair and hazel eyes. He wishes he could wear a mask to prevent the trouble that his looks cause for both himself and his family. His mother is sometimes referred as a maid when she is seen in public with the “white boy” (11), and Rico carries around “get jumped” (12) money, because he doesn’t quite fit in with the Hispanics or the Blacks. Rico is an exceptionally bright student who dreams of writing comic books, but that seems more and more unlikely as the world around him grows more vicious with each passing day. His neighborhood and high school are plagued with violence and drug abuse, and his best friend, Jimmy, is now a junkie. The novel does portray very graphic scenes of a school shooting and a drug deal; however, the disturbing scenes are in no way glamorized. Instead, Hijuelos bravely gives readers an unfiltered look at the cruelty and hardships that come with living the life of a Cuban male. Rico is bullied and beaten by people in his neighborhood and his school; his own mother even shows a certain amount of envy towards him for not speaking fluent Spanish and for having white skin. When he has finally had enough of being the White Latino punching bag, Rico trades Harlem for Wisconsin; a “normal place where people do normal things and you don’t always have to be watching your back” (Hijuelos 25). He leaves everything behind and drags Jimmy along with him in hopes of living a better life. The boys settle into the slower pace of life on a farm in Wisconsin. Rico finds a job at a gas station, but he can’t go to school, and somehow, he still doesn’t know where he belongs. He quickly learns that there is no fire-escape to a perfect life, and trying to forget his Cuban roots won’t save him from being bullied, even in a new town. Rico finally comes to the humbling realization that location does not change identity. *Dark Dude* is such a powerful novel because it is so realistic and relatable for young adults. It is engrossing from the beginning to the end because of how well it represents our world today with its unfiltered accounts of drug addiction, school violence, sexuality, and racial tensions. Rico learns the tough lesson that no matter where one goes, “the Mississippi, the planet Mars, a farm in

Wisconsin, or in a messed-up big city like New York” (Hijuelos 433) or what mask one tries to hide under, there are things that will be with you forever, and there are things that will follow you a million miles away. With this knowledge, he chooses to love himself and his roots despite how the world responds to him. He allows people to love him as he grows more confident every day, and he finally finds the will to return to his true home. While this novel does portray stereotypical characters with a few harsh scenes, it explores issues of identity and gives readers a new perspective at looking beyond the skin color.

Multicultural literature could be the bridge that can enable Latino students to finally find their way in the education system. Improving the diversity in the classroom literature could eventually improve the performance of Latino students and enable all students to develop a better respect for different cultures. Literature that focuses less on stereotypes and negative connotations has the power to create a positive change. Young adult Latino literature that portrays a true perspective of Latino life could eventually generate a change that will move beyond a single student and make the world a better place overall.

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The Efficiency and Optimization of Irreversible Electroporation in Inducing Apoptosis in Mammalian Cancer Cells

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Under the guidance of Dr. Debra Mimbs-Gladden

Introduction

Cancer. It's a loaded word that many of us have an intense, emotional, and personal reaction to. The treatment, namely chemotherapy and radiation, and its side effects can be even worse than the cancer itself. A promising new alternative to chemotherapy is an ablation technique called irreversible electroporation (IRE). Reversible electroporation has been utilized for decades in the transfection of bacteria. Only recently has IRE been researched for its ability to induce tumor tissue apoptosis. This exciting method drastically reduces the adverse side effect caused by traditional cancer fighting techniques. Side effects such as hair loss, extreme nausea, and unwanted death of health cells are all but non-existent with IRE. Although there have been multiple studies done with IRE over the past few years, very few take the time to extensively analyze their data mathematically. One of the many benefits gained from statistical analysis and mathematical modeling is the better prediction of optimal conditions for future experiments. Thus saving experimenters' time, money, and energy.

Methods & Materials

I seek to find linear or nonlinear relationships in the data I collect. To collect this data, I will need to electroporate cancer cells while varying the conditions of the experiment. Dr. Jonathon Cornett has agreed to provide a strain of aggressive cervical cancer cells and instruct me on how to properly handle them. We will pipette the cancer cells and electroporation buffer into 0.4cm Gene Pulser® / Micropulser™ electroporation cuvette. We then will place the cuvette into a Bio-Rad Gene Pulse Chamber (Cuvette Holder). The cells will then be electroporated with a BTX ECM 600 Electroporator. The experiment will be run multiple times, each time changing a variable (temperature, voltage, number of pulses). Using a special dye provided by Dr. Cornett we will determine the percentage of cells that experienced apoptosis at different time intervals (immediately after, 5 minutes, 2 hours, 24 hours) after being electroporated. Once all the experiments are run, Dr. Gladden and I will statistically analyze the data obtained using software provided by Lee University; looking for linear and nonlinear correlations. We can then use mathematical modeling software, also provided by Lee University, to make predictions about future experiments.

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Identity: An Ethnographic Study on Latinx College Students and The Extended Arms of Christ through a Local Church

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Introduction

“I am greeted by a woman named Bertha (a pseudonym) who is at least half a foot shorter than I am. She is hesitant to approach me in Spanish because my face, eyes, and hair all say one ethnicity, but my skin color speaks another. All this is because I have not been in the sun in a while, a long time actually. However, the confusion written on my face also tells her I might receive English better than Spanish at this moment. I sigh in relief when she speaks in English. We briefly begin to discuss that I am a student at Lee University and I am looking forward to today’s service. I mention my ethnicity and that I am currently studying Spanish, hoping she understands I yearn to comprehend her in fluent Spanish one day. I am trying my best. Bertha responds with the words, ‘we hope you can connect to someone. Even if it is not within our church, but maybe, hopefully, it is. We are all family here and we are grateful to have you with us today.’”

The above is a summarized excerpt of my field notes which tells of first interaction with my informants. For roughly (five) months, I studied a group in Cleveland, TN, who regularly attend a Pentecostal, bilingual, Church of God affiliated church on the South side of town. I worked with a church referred to here in this paper as “CIW” in order to keep some form of anonymity for the protection of my informants. CIW is a random set of capital letters. At CIW, many of the members identify as Hispanic or Latinx. Some have lived in this region for years, others have come for the purpose of obtaining an education at a local college. Some have come to America in efforts to obtain a better life for themselves and their family, some were born here, and others had no choice and were brought by their parents, yet again, for the sake of a better life.

The term “Latinx” is a relatively new term. According to Christine Garcia (2017: 210-211), the term Latinx seeks to confront and challenge “the gender binary” and to reject the “silencing and erasure of AfroLatinx and indigenous languages by standard Spanish.” In other words, Latinx is a gender-neutral term we will use to talk about ethnicity in this group.

Garcia continues to explain that:

“within the movement towards intersectionality and the acknowledgment that ethnicity and gender are interlocked identity constructs, which is a linguistic manifestation of what is happening socioculturally in our academic institutions and in our communities and families.” (2017: 210-211).

In current political tensions, it is hard to stay impartial as political voices, white media, and the news, all express certain opinions about Mexican/Latinx neighbors, especially when many of those messages are mixed. It is hard to tell what opinion should be believed. Affected by this mix of opinions, are those who are illegal immigrants and/or D.A.C.A. recipients. Many in this population are struggling with their identity. Many of these people are in college, which is hard enough without the additional pressure of calling their ethnic identities into question.

This paper seeks to provide an ethnographic picture of Latinx college students struggling with their identity and how they find resolution in their church and belief in Christ.

Research Methods

My research was conducted in a local bilingual church on the South side of town focusing primarily on the Young Adults class. My research began on February 28th, 2018, and I conducted my research mostly on Wednesday nights until April 18th, 2018. My main research method was using participant-observation, one

individual interview, and one group interview and informal conversations with other members of the group. For much of my participant-observation data, I used a composition notebook in which I recorded my field notes. This included a variety of data, such as the structure of the stage, to reoccurring observations such as members' prayer habits, and movement and flow of people during worship, as well as the response of members during combined worship. I also focused on the interaction of the young adults in their class section. Here, through participant-observation, I tried to understand the overall dynamic of the group. I participated in group discussions and was open about what I was attempting to learn. Many seemed very interested in what I was studying and encouraged me to share my paper with them once it was completed.

Many of my observations took place in the recurrent social context of the Young Adults' class, which usually began right after the main service ended. Our class usually met on Wednesday nights in what I believe is the "nursery" for Sunday services. Sometimes the chairs were set up already in a semi-circle on opposite sides of the walls, other times the chair were stacked, and we simply had to remove them and put them back up again once we were done.

As for the individual interview, my approach was to write out my questions beforehand and ask them as appropriate opportunities arose. The individual and group questions are listed in Appendix I at the end of this article. Much of the primary interview was given in the parking lot of CIW, while seated inside my car. I offered my informant a chance to go to a local coffee shop, but my informant preferred a more personal space, and I had already arranged to take my informant home after church. Overall, the interview was insightful. I recorded the interview and later transcribed it into a word document. I conducted the interview on March 21st, 2018 around 9pm.

I also did a group interview (see Appendix I) at the end of the young adults' class, roughly around 9:00 pm. All my informants were seated in an irregular semi-circle we formed ourselves in the middle of the young adults' classroom. I then asked the group a series of questions. Again, I recorded them and their responses. When I asked a question to the group, the informants took a little longer to answer, and many were rather short. When one informant answered the question, it tended to guide the rest of the conversation.

Review of Literature

Contemporary studies began with Barth (1969:10-11) who writes that,

"The term ethnic group is generally understood in anthropological literature to designate a population which:

1. Is largely biologically self-perpetuating
2. Shares fundamental cultural values, realized in overt unity in cultural forms
3. Makes up a field of communication and interaction
4. Has a membership which identifies itself; and is identified by others, as constituting a category distinguishable from other categories of the same order."

Although Barth agrees with the substance of the four characteristics, he argues that "my main objection is that such a formulation prevents us from understanding the phenomenon of the ethnic groups and their places in human society and culture..." (1969:11).

Furthermore, Barth (1969:24) says, "using self-identification as the critical criterion of ethnic identity it should thus be perfectly possible for a small group of Pathans to assume the political obligations of membership in a Baluch tribe, or the agricultural and husbandry practices of the Kohistanis, and yet continue to call themselves

Pathans.” In other words, it is possible for migrant groups to adopt many of the cultural patterns of a different society, yet maintain their own distinct ethnic identity.

Günther Schlee (2010:99) states,

“Ethnicity is a form of collective identity, and thus belongs to the same class of phenomena as religious affiliation, lineage, clan, or class membership. It is the awareness of belonging to an ethnic group, and the belief that others belong to other groups of this kind. Ethnic groups differ from other groups, like voluntary associations or age sets, by the following criteria: they comprise people of both gender and all ages, or as Elwert (1989) puts it, entire families.”

From this we can see that ethnic identity is both a product of self-identification and collective membership.

Assuming that our collective identities are where most of our beliefs come from, then it is safe to assume that belonging to a larger group defines us in important ways. For example, the use of the word “citizen” implies that you belong to a larger group. However, you can be an American citizen, identify as Latinx, and not speak Spanish. In the case of undocumented persons there are negative connotations implicit in the category “citizen.” According to Hillary Parsons Dick (2011:229), “‘citizenship’ and ‘personhood’ become conflated so that noncitizens, and especially undocumented migrants, are positioned as being not fully human, inherently illegal, and threatening to the nation-state.” This affects undocumented Latinx identity by virtue of creating a feeling of not belonging to the nation in which they live and can have serious psychological consequences. If a nation-state is not contributing to the identity of its habitants in positive ways, there is a conflict in expected communal reciprocity.

This idea is also mentioned in Choi and Berhó’s paper (2015: 92) where they write that, “within an organization, a reciprocal effect occurs where the organization itself contributes to the identity of the individual and the individual members also add value to the organization.” While Choi and Berhó talk about the importance of church member reciprocation in ethnic “identity,” and Dick talks about “identity” in terms of citizenship, these are complimentary ideas in that the relationship, both positive and negative, between the individual and the larger group, affects the identity of the person.

Language is also an important aspect of identity construction and maintenance. Günther Schlee (2010:102) writes that “the language we speak is believed to influence our thinking in a subtle way, giving language a much deeper cultural implication than that of a mere boundary marker between different cultural/ethnic units.” Günther Schlee (2010:103) goes on to say that “relationships between the speakers of those languages and the cultural values attached to their ethnic identities are reflected by loanwords.” This indicates that language is tied to ethnic identity and to cultural significance in the lives of native speakers and bilingual participants.

Schlee also writes that,

“Linguistic variation within the performance of one speaker in the same speech act can also highlight aspects of language and ethnicity. A narrator may switch in a story back and forth between languages and /or more or less standardized/creolized varieties of these languages to depict characters to whom different ethnic and other social identities are attributed” (2010:103).

In addition to the ideas and implications of citizenship, reciprocity, and language, church affiliation can be an important aspect of ethnicity. According to a paper by Gerardo Martí (2015:146 emphasis in original), where he quotes himself and Mulder, and Ramos, he writes, “compared with Latino Catholics, white Protestants, and black Protestants, Latino Protestants are *more actively committed* to their congregations, their churches are

more central and more integral to their religiosity, and their churches are *more central* to their lives.” In the same study that Martí, Mulder, and Ramos conducted, aspects outside of this study, such as language, immigration, and culture, should also be considered as to why church is more significant among the Latinx population in contrast to other ethnicities.

The church can be a place of ‘refuge’ in ways where ethnic members can “utilize their ethnic church community for emotional and social support” (Silverman, William, Greeley, 1972). Not only this, but members may also attend a specific church because “[the church’s] members’ ethnic identity can also be maintained by the church and its activities. In other words, the heritage of an ethnic minority or immigrant can lead an individual to join a particular church, and the structure of the church has the ability to affect the ongoing maintenance of one’s ethnic identity.” (Choi and Berhó, 2015, 91).

In light of this brief survey of the literature, it can be seen that the formation of ethnic identity is complex and involves both social and self-identificational processes of which citizenship, reciprocity, language, and religion are important aspects.

Analysis and Discussion

Identity

In my research, I used participant-observation to gain insight into my informant’s community and lives. Through this process, I noticed a pattern in how my informants talked about each other, especially in their relationships to one another. These relationships are an important aspect of their perceived ‘identity’.

Attending church services, here in the United States, as a non-citizen, in a mostly bilingual church context, where Spanish is the predominant language spoken by its members, it is natural to see how bilingualism, Spanish culture, notions of citizenship and reciprocity, and membership in a religious community, are all part of a Latinx student’s identity. The culture, language, and the overall experience in the church and larger society form the context of ‘identity.’

For instance, my informant, Andrea, during our individual interview, expressed that she identifies as a Christian, but considers the question of her ethnicity a “tough one”. When given the option to identify with more than one ethnicity, her answer was:

“...usually I say Mexican, but last summer I found out that Mexico was just where I was born. But really it’s more than just that, and I saw [my] genes and there’s Native American, South European, and North African and Middle Eastern there. I was looking at the big percentages and was like ‘alright, I’m actually more Native American and South European,’ so I identify with both of those now. But, that’s so hard for me to switch because I’ve always said Mexican. I don’t know what’s correct anymore. Like... is Mexican okay? So, I guess I’ll just say Mexican.”

Which indicates my informant is searching for answers in regard to her ethnic identity. For some of my other informants, this struggle is not as obvious as Andrea’s.

Andrea is a D.A.C.A. recipient whose status is soon expiring. Andrea’s parents came to America illegally and brought her with them at a very young age, specifically, at eight months of age. She has little to no memory of life in Mexico and has grown up in America. This creates a type of “ethnic identity crisis” and a “citizens’ rights issue” simply because she does not fit neatly into any ethnic/national categories. Her memories revolve around her life in the United States, but she cannot claim to be a citizen. Andrea even used a genetics/ancestry test to find out the exact percentages of her ethnic makeup in order to better understand her identity. She found

that her DNA includes portions of East Asian & Native American* (59.9%), European (31.2%), Sub-Saharan African (2%), Western Asian & North African (1.5%), and South Asian (.2%). Under the umbrella of Native American, 55% is specifically Native American/Mexican. Despite the ambiguity of the search for her identity, she still chooses to identify as Latinx.

Choi and Berhó (2015:91) write, "...ethnic identity can also be maintained by the church and its activities". However, what types of activities are we discussing when it comes to ways in which the church can maintain a person's ethnic identity? Andrea, shares that:

"the youth group [or young adults' class] ... have been very supportive and uhm... just them coming to the events for the [D.A.C.A. related] things that have been going on in the past few months. You know, it's just really needed, and you can tell that, *that is family right there*. Not only that, but like... [The University's] students have come and supported. The community outside the church and even the community inside the church is really important. So, it's nice to see familiar faces. That people actually do care, from the church".

For Andrea, the church is a safe place. Not only does this congregation provide a place for her to be herself, but also contributes positively to her identity as a Latinx student. Here's an excerpt from my field notes and day one experience:

"They [the church] asked if there were any first-time visitors (me and another [University] student), they thanked us for coming and claimed us as *family*—they said they already love us. Then, I am greeted by 3 women. They shake my hand and then I am greeted by a 4th woman who hands me a card to fill out and then also hands me a gift bag, which contains a pamphlet in English/Spanish, and a few small gift items like a pen, and sticky notes with the church information on them. This woman then embraces me in a hug."

This is a good example of how the church incorporates strangers/outsideers. The church provides a place where people of all backgrounds are included, even those who may not speak Spanish fluently, but have managed to find themselves in a bilingual church on a Wednesday night for service.

The Importance of the Church Family

In other areas, I can see these same aspects present in how church members talk about the overall organization itself and other members. In both the individual and semi-structured group interviews, my informants talk about their individual relationships with the church. Many of their ideas include: *support*, *family*, *encouraging*, and *loving*. For instance, Andrea, talked about her D.A.C.A. status and how important it is in her everyday life, and she talked about her relationship with God. After discussing her current relationship with God, and how He has been dealing with her heart, she said, "I actually learned to trust God and actually accept Him... then He showed me that this problem I have is much bigger, and that even then He is much bigger than this problem." When I asked Andrea about how CIW has been helping/supporting her with this issue specifically, she responded with the phrase "oh wow" and we had to take a quick break to gather ourselves emotionally. Her emotions, her words and even her actions all show the immense role the church plays in her life, her identity, and her view of *home* and even *family*. This is further expressed when Andrea describes her youth group by saying, "they are very *supportive*, *encouraging*, uhm... very *loving* and *accepting* for sure. I know I haven't been here in a while, but they always *welcome you in* and *love you no matter how long it's been*. That's what I *love* about the youth group. You know? *You actually feel like you are at home*." This is also a common aspect when talking about the church in the group-interview as well. Many of the informants voiced an opinion similar to Andrea's:

Marcelina: “This is my family. A community that will support me and a community I can count on in situations that I can’t handle. People I can trust and always come to for support.”

Oscar: “I wouldn’t necessarily say “change me” but, probably touched me. It’s kind of huge deal.”

Elijah: “I see them as a family outside of family. But really important to my life because... keeping up my faith, as in... uh... I come here to learn. Not saying that if I don’t come here, then I don’t learn, but it’s something that helps me to become a better person, and a better Christian.”

Andrea: “The people. The right people. People here make you feel welcome and they impact you, they give you good advice and lead you to where God wants you to be. As for change...you definitely see a change in the way you worship and the way you speak. Not only that, but actions change as well.”

Oscar: “For me, it’s a lot. I know for a while, I disappeared from this church, but I came back and there were some new faces I’d never seen before... I remember some of these guys from when they were kids and now he’s [Elijah] in college. So definitely a lot, and I was gone for a while but now I’m back and it’s good to see all these faces.”

Even in the way that my informants interacted with each other shows a trust and care for each individual they encounter. Fictive kin relations are important elements of social incorporation, and important to constructing identity. For instance, during the informal group interview, my informants shared a light-hearted moment together in which we all laughed:

“Myself: ‘Does anyone have any questions they’d like to ask me or any other comments before we wrap up this interview?’

Andrea: ‘I just want to say that I love you guys.’

Together: ‘aweee...’

Elijah: ‘Uhm... you can’t say that. [Laughing] It’s not a *proper question*...’

[Laughter from the entire group].

Andrea: ‘Oh shush, you. You guys know what I mean. [smiles]’”

Outside from their interactions with each other, I saw this *familia* (family) and *amiga* (friend) aspect apply to many of my friendships with my informants as well. I note in my field notes from day two:

“When I entered in, I ran into my friend Andrea, and I was greeted by a kiss on the forehead. Some other leaders greeted me with a handshake and other youth greeted me in Spanish and a kiss on the cheek. This is a first. [Later on] in worship, Andrea became emotional and raised her hands during the song/worship. She audibly cried and grabbed/squeezed my hand and the girl to her right’s hand as well.”

Not only this, but it was also evident in the general excitement at the end of our group interview when I shared my personal “praise report”. The genuine response from everyone, gasps and applause, reminds me that I’m not just a researcher, or someone who is an outsider anymore, but part of the family too. In addition to this, at the end of the service I was invited to join the group on a hiking experience once my research is complete.

These social integration aspects of the church are the way in which my informants relate to one another in the church and to others outside of the church, including those at the university. According to Case and Hernandez (2013:77), social integration at the college level is significant because, “the opportunity to associate

with other [Latinx] has been found to contribute to the success & persistence of [Latinx] students” and “ethnic program models that create cultural enclaves promote a stronger sense of belonging among students of color and help to ‘bridge the cultural distance’ between themselves and the predominantly White campus.” Beyond just sharing their ethnicity with those immediately around them in situations like church and university, it is believed that social integration with those from with the same ethnicity in any aspects, would “encourage students to share their ethnicity with the campus community and beyond” (Case and Hernandez 2013:77).

Language – English vs. Spanish

According to Choi and Berhó, language also plays a major role in one’s ethnic identity. Many college-aged Latinx often prefer English as their dominant language, meaning that many Hispanic churches lean towards a bilingual format. Some of the younger generation, especially those who were never taught Spanish or who are not as fluent in Spanish as they are in English, fear the inability to keep up with spoken Spanish.

Many Latinx believe that speaking Spanish is the only way to truly be considered Latinx, while others argue that this is not true. For many Latinx, the lack of fluency is due to their parents encouraging assimilation to the dominant culture (i.e. White America) and “fitting in” with others. For other parents, the language carries the weight of the culture and they have actively encouraged their kids to continue to speak Spanish. In my personal relationships with some Latinx members, the first generation speaks only Spanish, the second generation is bilingual, while the third generation speaks only English. Not only does this cause a generation gap, but more importantly, a cultural generation gap. This is also evident in my study at CIW. Many of my informants in the Adult’s service speak Spanish. The Young Adults’ class is a mix of both where many informants are bilingual but lean towards English. In the Youth’s class the dominant language is English with some students being bilingual.

For me, learning Spanish is important to be able to communicate with my *abuela* (grandmother), and to connect with my culture. For many Latinx in my situation, we have a joke we like to use on social media platforms, “I’m too White for the Mexicans, and too Mexican for the Whites.” This is just one linguistic example that bicultural/bilingual people my age use as a joke to express our “in-betweeness.” For others it is also the problem of not really fitting in with “White/Brown” issues. Andrea, during the height of the Black Lives Matter protests and rallies, instantly supported her African American friends. She felt that “us brown people need to stick together.” They replied to her that she was “coffee, but with too much milk.” In their eyes, she wasn’t “brown enough” but to the other half, she was “too brown” and she was stuck somewhere in the middle like most of us.

Some issues and challenges in this research were related to my lack of fluency in Spanish. Despite most of the services being bilingual, many situations were not translated, such as the prayers, sermons and worship. For instance, on day three, I took my husband to church with me, and here is an excerpt from my field notes:

“[In a completely Spanish context] ... we feel a little out of place without translation... I’m only picking up on certain words. They are passing out papers for study... *ALL in Spanish*... It’s hard to pay attention to one voice in Spanish when five people are talking as well... this is harder than I thought... I don’t understand, and everything is happening very fast! [A little later] ... We were scared we were about to have to read in Spanish, even though we could barely follow along... my blood pressure is barely coming down... I’m *very anxious* right now... [a few minutes later] ... I can only understand every other sentence at best. I’m lost. We have about thirty more minutes of this. My husband studies the packet thoroughly to follow along, desperately searching – he scratches his head and rests his forehead in his left palm.... More verbal answers I cannot understand to another question I cannot understand... [a while later] ... something funny is said about food, but I still don’t understand...”

I am not the only person who can become lost in translation. Many of my informants are Latinx college students and their predominant language is English. For example, when Andrea answers the question of her bilingualism, she also reveals that, “I’ve had friends tell me that they have dreamed in Spanish, but for me, I’ve never had that really.” In another instance in the young adult’s class, my informants and I were translating popular worship songs in Spanish and openly discussing them, which led to a specific portion of translation in which none of us knew the word in the verse of the song. In order to figure it out, I needed to pull out my phone and use a translator/dictionary app. In another instance, from my field notes, “as I am greeted, there is hesitation to greet me in Spanish... [a few moments later] everyone greets each other in Spanish, and I feel slightly left out... [I notice] the majority of the service is Spanish but is translated ‘in action’ a few sentences later...” which indicates the importance of Spanish in the church, but English is also an important factor, especially for newcomers, like myself, who have little or no knowledge of Spanish, but who still want to engage with our ethnic group. Choi and Berhó (2015:101) elaborate on this by stating, “the leadership of the Latino church is tasked with making these evolving adjustments in order to stay relevant,” The use of bilingualism in the Latino church is a means to stay relevant to the younger members.

Language is an important aspect of identity as it ties people to cultures, ideas and beliefs that we would otherwise not have access to. Hipolito-Delgado (2016:100) writes that “the ability to speak and understand Spanish likely facilitates the development of ethnic identity because it increases an individual’s ability to access cultural resources that are Spanish language dependent, such as oral histories and certain art forms.” This contributes to ethnic identity maintenance, as well, according to Choi and Berhós:

“for the ethnic immigrant group, church life is more than just religious practice. Church provides its members community, social status, social services, ethnic identity, and religious development... the Latino church in regard to ethnic identity maintenance...The structure of the church... impacts the experience of its members, and simultaneously, the members of this institution... change the structure of this community to fulfill certain needs” (2015, 101).

Interestingly, Spanish is not mentioned by Choi and Berhó in the excerpt above. Günther Schlee (2010: 103) note that, “Polyglot people, or people who master more than one register of a language, can play with options of identification rather than being tied to one form of speech and the ethnicity or, more generally, the identity it connotes.” Hillary Parsons Dick (2011: 233) writes that, “language-based studies of identity highlight that ‘identity’ is a performative interactional accomplishment that becomes coherent only through the poetic structuring of multiple voices, and not an inherent possession of individuals.” In addition, we can see that identity is malleable and adaptive. Mendoza-Denton writes, “identity, or more accurately multiple and shifting identities, reflecting in their linguistic patterns both ethnic pride and contact with ... English while ‘touching base’ with both languages through code-switching” (1999, 386). Each of those observations indicates just how important language is in the production and maintenance of one’s identity. For college-aged Latinx in this church, Spanish use is pervasive in the music, the religious practice and interpersonal relationships.

My recent encounter with a completely Spanish context, as a non-fluent speaker, was completely different from my first encounter. In this recent instance, I knew a little more about Spanish comprehension, context, and vocabulary. I had become “more confident” in my ability to speak Spanish as a non-native speaker. Consider the following excerpt from my field notes on day five:

“[Complete Spanish context] the youth group is talking about their fundraiser and Sunday service aiming to bring awareness about missionaries in *España*. We discuss about what questions to ask the missionary we are talking to. Apparently, there is a skit involved on Sunday. There are roles being assigned for different aspects of the service. I learned a new word, ‘*missionetta*’. I can mostly follow along throughout

the entire encounter but missed a few parts, most of them pertaining to the actions of each person in the skit. They also talked quickly about wearing red for *España*. My hopes are to be in service, so I need to buy something red to show my support for the class.”

This excerpt show how the church has personally contributed to my language capabilities, but also show how others, less fluent in Spanish, are incorporated into the group. Overall, it is easy to tell that every aspect of the church, whether it is the family characteristic or something as complex as the Spanish language, all of these features intertwine with each other to produce “identity” in the typical Christian Latinx college student.

Conclusions

Struggling with identity is a common issue among college students. The action of leaving home, but not officially being on your own, is the classic “betwixt and between” of changing social statuses. For Latinx students, things are made even more difficult by the current political climate in the United States. For instance, Andrea, expresses how difficult things are, even more so now, due to the decision to end D.A.C.A. Her ability to stay where her parents have raised her is a question that is up in the air at the moment unless more is done to help her situation, and countless others. For Andrea, and many others like Oscar, Nathaniel, Elijah and Marcelina, the church is a *family* outside of their own biological families. This *family* provides a sense of identity in ways that they can relate to each other, not only in age, but also in religious association, cultural connections, college education, the Spanish language, and their ancestry. The literature reflects this observation.

Self-Critique

Many of the challenges surrounding this research is due to limited time availability. I was not always present for every Wednesday or Sunday services and therefore missed out on many opportunities to observe more interactions in even further aspects into the church. My informants were wonderful at participating and being patient with me, but any of the shortcomings in this research are entirely my responsibility.

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Appendix I: Individual and Group Interview Questions

Individual interview questions:

- What is your favorite cereal and why? **(Ice breaker)**
- Tell me a bit about yourself.
- What gender do you identify with?
- What religion do you identify with?
- What ethnicity do you identify with?
- How old are you?
- Do you speak Spanish/English? Are you bilingual?
- Which language do you speak most often?
- Are there certain situations where one language is more predominant than another?
- How did IWS become your church?
- What is an important aspect of your church? Why?
- How often do you participate in common religious practices (singing, preaching, bible readings, and evangelizing)?
- What does a leadership role look like in your church?
- What Is your religious experience...with God?
- ...with your church/congregation?
- What does a typical worship service look like to you? Is this favorable? What would you change or not change?
- How has your church affected your religious devotion in your home/dorm, school, and workplace?
- How do you (and your church/congregation) define and engage "the world"?
- Are there efforts to fight gender inequality, class inequality, racism, and wage inequality, or discuss topics like immigration, health services, incarceration...in your church? What do these look like?
- What are some of the community outreaches your church participates in? Missions endeavors?
- What is a question no one ever asks you? **(Finishing up questions)**

Group interview questions:

- What's your relationship with God?
- How important is the church to you?
- What ways does the church impact you?
- How do you find your identity in the church?
- What does that mean to you?
- How does the church impact, define and change your identity?

SPRING 2019

The Effect 10 Days of SCBA Training Have on Body Weight and Hydration Status Amongst New Firefighter Recruits

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Under the guidance of Dr. Racheal Lawler

Abstract

Self-contained breathing apparatus (SCBA) training can cause extensive strain on the untrained, fire fighter recruit's body. New firefighter recruits believe they are ready for the challenge of learning how to get dressed and use full SCBA equipment, and while being put through stressful situations. However, there are still several firefighter recruits who drop out due to exertional heat related strain. During SCBA recruit training, kept track of weight and specific gravity to monitor hydration status of the firemen. The data was logged by weighing the recruits before and after training using the InBody, and getting a specific gravity recording using a urine specimen. If the recruit's weight was less than 2% of the baseline then a sticker; was placed on the recruit's jacket to make the supervisors aware of the dehydrated status of the recruit. If weight loss was lower than 3% the recruit had to sit out till they gained enough weight to be above the dehydrated status. Specific gravity was measured to measure hydration status via urine sample. Dehydration for the recruits was marked at ≤ 1.0200 and hyperhydration was marked at ≥ 1.0040 . The rookie's showed on average that there was more weight loss than weight gain, and with specific gravity that the recruits were more hydrated in the evenings than the mornings (Graph A and B). The effects shown through this data gives insight into the challenge of becoming a firefighter during SCBA training. The data collected showed that the fire fighter recruit was unable to maintain a hydrated state during the last five days of SCBA training.

Background

Firefighter recruits in training have to learn several things to become a successful fire fighter. At the beginning there is a fitness test that, if failed at any point the recruit is sent home. Once the fitness test is passed the next step is SCBA and personal protective equipment (PPE) training. SCBA and PPE training is the process that each recruit learns how to put on oxygen tanks correctly and the rest of the gear. The fire fighter recruits learn how to properly put on shoes, pants, jacket, facemask, helmet, and oxygen at a fast and accurate pace. Once putting on PPE and the SCBA equipment is mastered the next step is to put the recruits through a physical and mental test in full SCBA equipment. The test consists of mazes, smoke boxes, and an obstacle course. During the test, the recruits are sweating a lot and in a constant state of work.

In past recruits, a few things have held recruits back. Combination of physical work, heat stress and dehydration contributes to high levels of cardiovascular strain, which can lead to exertional heat illness events. High sweat rates caused by heat stress often lead to dehydration. Dehydration can lead to several issues throughout the whole processes of SCBA training. When dehydration is added to weight loss, the recruits have an increased possibility to have abnormal vital signs and illnesses. The effect that dehydration and weight loss on the body can make or break if these new recruits get a job or not. Discovered through the whole study is many recruits go from being hyperhydrated to either euhydrated or dehydrated. The recruits seem to have lost more weight on certain days of the process, smoke box and maze days showed the greatest change. In the study, specific gravity was tracked with an urine refractometer and body weight was tracked through the InBody. This study was done for nine days in August in the Southeast region of the United States.

Methods

In this study there were 17 male firefighter recruits. The two measurements used were specific gravity for hydration status and InBody for body weight. A refractometer is a pen that is used to measure specific gravity using a urine sample. To use the refractometer, two cups of water that are warm were used. One cup was used to dip the refractometer in to clean off the urine. Once the urine was cleaned off, then the refractometer was dipped into the other cup of water to zero it out. Once it was zeroed out it was dipped into the urine sample

and start was pressed to receive the reading for specific gravity of the sample. The specific gravity measurement was recorded on a sheet of paper and later transferred to an excel file. The specific gravity range for being well hydrated was from 1.0040 to 1.0200 (1 and 2).

The Inbody was used to measure body weight. The fire fighter recruits entered their name into the Inbody using "FIRELastnameFirstinitial", example FIRETHEBEARS. Each recruit recorded their height and age. Recruits were weighed bare chest and shorts. A recruit must eliminate a urine sample and clean hands and feet prior to stepping onto the InBody. The Inbody calculated their weight and then provided a whole body bioelectrical impedance measurement. The body weight was then watched for both a 2% and 3% weight loss (3).

Results

Specific gravity was taken in the morning and night on all nine days. The results shown in graph A are the specific gravities from the morning. The graph showed most of the recruits started off in a good hydration status. At the end of the SCBA training, the graph showed how the recruits started to lean more into being dehydrated by day five. Starting on the fifth day recruits started to show up in more of a dehydrated status. August 24th through the 28th showed that the recruits present prior to work in a dehydrated state. These were the days after fire fighter recruits worked in the smoke box and the maze. The smoke box and maze day revealed an increased stress level on the physical and mental status of the fire fighter recruit. Graph B showed several of the recruits in a hyperhydrated state at the end of the day in the first five days of SCBA training, the final four days of SCBA training showed the recruits in a dehydrated state. The start of the sixth day was midway through SCBA training when the maze work was introduced. It also showed that the stressors put on the body got worse as the training went on because the hydration status got worse too. This shows the effect of the trainees leaving dehydrated and coming back the next morning close to being dehydrated or dehydrated.

Body weight was measured in the morning and at night using the InBody. Once all the data was collected each morning or night, the body weight was calculated for the 2% and 3% weight loss to assist with the hydration status. The results showed body weight loss close to the 2% on three of the nine days, days 4, 7, and 8. The recruits worked in the first high mental stress training opportunity on the fourth day. Days 7 and 8 were maze SCBA training days. The increased body weight loss presented at the high stress environment, as expected, due to the amount of time their bodies were under stress on these specific days. Graph C exhibited the limited amount of recovery time for the recruits was in direct correlation to increased body weight loss.

Discussion

The results of the study proved our hypothesis of hydration status and body weight loss have an effect on the firefighter recruits. The study showed correlation to hydration status of the recruits during PPE and SCBA training between urine specific gravity and body weight loss. Hydration was an important part to this process of SCBA training and SCBA training is shown to effect certain days more than others but it still has an effect on the recruits every day. The results showed body weight loss days that were higher in intensity and stress. This study showed hydration and weight was watched closer throughout the training process then it would help with have less heat related illnesses.

Conclusion

In conclusion, there was an effect on firefighter recruits hydration and body weight status throughout SCBA training. There was a correlation between body weight loss and hydration status. The dehydrated recruit had more of a chance of lower body weight. Body weight and specific gravity should be monitored for every new group of recruits to allow better results on a daily basis and to keep recruits out of the way of any heat related illnesses during SCBA training.

There were some limitations in the study. A researcher was not able to stay the whole day to observe, no one monitored how much water intake there was during the day, and food intake was not monitored by the recruits. In the future water intake and food intake should be done while controlling the amount of water each recruit is allowed to have to see the effects of hydration when measuring the amount of water taken in. The results of hydration and weight throughout this process is a make or break outcome.

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Leave History Alone: Re-negotiating Collective Memory Among Confederate Historic Preservationists in the South

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Abstract

This study will explore the thoughts of those who are perhaps less heard, voices like those of historical societies that seek to preserve monuments not for any meaning behind them or to protect Southern pride, but for the historical value that they possess. Such groups have much to consider in these volatile times. The collective memory of the nation must be redefined as it is becoming apparent that it is not nationally shared, overtime the monuments have had symbolic meanings of tradition, racism, and southern pride attached, notions which must now be renegotiated, and most importantly historical societies must figure out how to reorganize themselves now that there is a call to remove all trace of the Confederacy.

Introduction

This paper began as an attempt to understand a different interpretation of the human experience, in light of the recent string of controversial removals of Confederate monuments. To be candid, the information portrayed within most major news outlets was heavily biased by either association or political leanings. Though these viewpoints are still valid, this study was focused on the thoughts of historical preservationists as well as members of local historical societies. The emphasis was on the question of how these organizations are responding to the situation and how (or even if) they are re-defining themselves, in recognition to the debates that surround these Confederate memorials. To protect their reputation the six informants that I interviewed will be given pseudo names, as they did not wish to be publicly recognized and were promised anonymity. Additional data has been collected through discursive analysis public online documents.

Difficulties that Historians face

To begin, those that were interviewed all highlighted several initial difficulties that historians and preservationists encounter when it comes to the topic of Confederate monuments and their removal. First and foremost the fact that most were unaware and uninformed that this could potentially be such a damaging issue. Though some say that this is an issue that has been quietly been growing for decades, one informant, Jace, a state park historian a military battle site, stated that it's surfacing still came as a surprise to many in the preservation and historic community. Unprompted he stated

“As I said even some of the most knowledgeable people in this area of memory and memorialization seem to have been caught off guard, or even have a lack of depth in their knowledge I think there is reluctance on the part of some individuals and organizations to engage because it's not something they know a great deal about.”

During this project there clearly was a cautiousness that people applied, always referencing another person or directing me towards the organization's statement rather than giving a straight answer, whether it was because of a lack of knowledge or an unwillingness to partake in such a heavily charged debate. Their silence, however, may be one topic of discussion that needs to be further addressed. Some going even as far as to accuse other organizations of running away from the problem. In recent seminar on Confederate memory and memorialization historian Kyle said, “There are other battlefield preservation organizations, national organizations, local organizations, doing everything they possibly can to run away from the issue.” Many organizations and historians have not been spotlighted in this fight to decide whether or not Confederate monuments should continue to stand, leaving the question of why. Fear primarily was the most common answer, when those who responded were asked why some groups refused to engage in the debate. To quote Jace, the park historian,

“You noted the division everyone is on either end of the spectrum and you’ve probably noticed yourself, someone speaks out from this side of the spectrum someone over here immediately tars them as the worst of the worst. And someone on this side attempts to speak and somebody on this side tars them as the worst of the worst. I’ve seen a lot of just, it almost, it turns immediately to name calling and there has not been a lot of discussions.”

To an extent Jace is correct, there is not much of a discussion to begin with. From highly opinionated articles to media outlets focused on selling a story, it seems there is not much of a space, for people to hold a conversation over delicate matters such as these. Another individual who will be referred to as Ezra, a museum owner, long time re-enactor and close associate with the SCV (Sons of the Confederate Veterans), noted similar problems when it came to people having conversations about the Confederacy and the way it should be remembered.

“That’s where historians, and it’s not all of them because there are people fighting for the monuments, I think the problem is that because no one wants to be called a racist and that is the go to for anyone that says anything good about the Confederacy, nobody wants to be tagged with that label, and so there are people who know better who are not stepping into the fray, simply because they do not want that label applied to them.”

Though I was not able to work with the organizations themselves as I had hoped, individuals who were in such groups or had close connections were able to give some insight into some of the rising complications within preservationist groups themselves. When speaking with Ezra, he mentioned a legacy group that, though they were mostly interested in preserving the history and ancestry of the Confederacy, there were quite a few, outliers within the organization. These “rogue members” so to speak, caused much more damage than good. Their actions resulted in rising frustrations in several different communities forcing the higher ups in the organization to deal with their actions. Ezra describes such fringe groups in an example below,

“So what you then get left with are the extremists who immediately prove the point of the people protesting the monument. There are and since my name will not be associated with this, the Sons of Confederate Veterans. Now a lot of the guys in the organization are great guys they are truly there for the heritage and the history and the preservation, but there are some fringe dudes in this thing. You have an offshoot of the SCV called the Mechanized Calvary.”

To those protecting commemorative features dedicated to the Confederacy, their reputation is detrimental. As Ezra continues to describe the exactly what the this “offshoot of the SCV is like, one can begin to understand that it is obvious that none in either legacy groups nor those who are in more public organizations condone the use of the Confederate memorabilia to intimidate in any way shape or form.

“It’s basically, a Confederate motorcycle club. Okay, that’s cool there’s nothing wrong with guys riding motorcycles, But when you take your motorcycles and your huge flags and you all’ve got battle flags on your bike, and you all have battle flags on your clothes, and you purposefully go through an intercity neighborhood when your route could have taken you around it, you’re not doing it just because it was a shortcut. You are making a statement, and it is not the statement that we need made.”

“One of my friends, or I should say acquaintance, he was the head of the SCV in the state of Tennessee and uhm, he said he had more problems out of the Mechanized Calvary arms than he did anywhere else. Every issue that he had to go try put out a fire was those guys. And when you see them get off the bikes, you know get off all trimmed in leather and vests, with tattoos, they don’t look like Confederate Historians they look like a bike gang. And they cultivate that air of intimidation when they go into those things.”

In response, to a consoling comment:

It is! It is incredibly frustrating because you have people who, they believe in your cause, but for the completely wrong reasons

The challenges that those protecting monuments face are far more than just anti-Confederate groups from the outside. Many must confront problems within their own communities before they can even begin to think about confronting the issues that are only becoming steadily more obvious.

Public Education through Contextualization

While a great many historic preservationist groups and historians themselves are avoiding the issue entirely, there are quite a few who believe that it is their duty to speak on behalf of these historic sites and interpret their story to the public. Jace, the park historian mentioned earlier, also lamented on the failure of historic preservationists and historians alike, to properly inform the general public of their own history.

“I really have not seen certainly in the last year, uhm much evidence that anyone is doing their homework really digging in and looking at the history. Uhm, and this has been a failing of even I think of historians in who some of them are even supposedly being historians of how the Civil War was remembered, they have tended to lump all of the creation of these commemorative features into a single body into a single entity and I think it is much more nuanced than that um and that’s where you really need to have that homework done to have that research done.”

Recently, the Shenandoah Valley Park Service held a conference, where many historians and preservationists alike boldly stated the importance of their voices. Although I was unable to attend, C-Span fortunately made the speeches given at the conference available to the public through their website. Several organizations are attempting to re-organize, in order to better engage with the public in this matter. A few examples of proactivity include better educating the public through informational programs, some presented by national state parks and others still are run by private organizations.

Jace mentions some ways that he has interacted with the public, “I do, do quite a few public programs 120, 140 a year. Uh, both on work time and my own time, but I don’t as often do just general public programs. Now because of some staffing issues I wound up doing the two general car caravan tours that we offer in the summer time yesterday.” Not only does he simply inform he actively tries to convince others of the importance of preservation of Confederate history, “I usually try to put some preservation/conservation message into most of those programs, sometimes it’s a little bit because of time or because of the particular focus of that group. I always try to work some of that in. So uh, try to stress not just what this history is, but why it is here and why it is important.”

Included in educating the public is providing contextualization to these commemorations. Without context these statues only create a far more divisive atmosphere despite the fact that many were designed to facilitate reconciliation. There are those who may question the legitimacy of context, and if it actually has any notable impact. A few of the informants noted that not all of these commemorative features were not placed with the intent of harm, but rather they were erected to promote a sense of reunification as well as reconciliation. Mark a professor of history states,

“This idea of reconciliation and reunification is a major theme behind the erection of the monuments here and at those first national military national parks, that same theme of reconciliation and reunification

carried over into the erection of some of the monument in other places uhmm as well. This is where and why contextualization is greatly needed, contextualization as well as differing interpretations of this event.”

At least in this both legacy groups and more public organizations can agree upon. However, the reasoning as to why is obviously different. While legacy groups strongly believe that their history is being erased, those from public services believe this is not erasure but revision. Allowing Civil War history to grow to include all members of the community. To an extent there is some relevancy for a few of the monuments. In terms of contextualization, history being added can help add to what the definition of being Southern is. For quite some time, the image of the American South has been largely dominated by a single image, a fact which quite a few participants observed. Robertson says that compromise must be reached instead of simply removing Confederate statues he calls for there to more statues of minorities that tell their stories as well,

“In Charlottesville the more than \$300,000 it would cost to remove the Lee statue plus the enormous legal fees associated with the action, could be better used by a more enlightened city council...creating scholarships for disadvantaged youth, or perhaps putting up a statue of an African American.”

Contextualization can help change the face of the south and allow for a new, more diverse image to emerge. CJ a member of the Sons of the Confederate Veterans suggests that plaques are put up, “Historians could put up a plaque next to monuments, explaining their importance.” Ezra’s opinion on the matter was similar to those above, “Specifically on the Confederate monuments side, I think they need to be presenting well-written arguments for keeping these statues, but adding interpretations. You know, out it in context, put some informational panels up there.” Caleb the park ranger also says something similar “Well, like I said we can’t take in anything without relevance to the park.”

An interesting, more imaginative way that many have found can help preserve the past is through re-enactment, not only is it a way of remembrance, it is also a way of showing the public how people lived in the Civil War period. It shows a more human side to an era that is often stripped down to just grand statements and intangible ideas. Many in the re-enacting community take their job very seriously. Ezra, a local museum owner and re-enactor himself spoke on the differing side of re-enacting that he has seen,

There are people who will tell you, I am re-enactor. There are other people who will say I am an historical interpreter. I don’t do battles I only do programs. And so that divergence is because you have such a wide diversity in re-enacting you have that full spectrum of guys who are very serious and yeah-who’s who just want to come out and drink beer and go shoot all afternoon, well there are people who say I don’t want any part of that that is not why I do this. I do this for the education of the public to tell them about these people who fought and so they kind of segregate themselves into living historians or into historical interpreter and so if you ever hear those terms bandied about, technically we are all in the re-enacting umbrella but there are people who will get offended if you refer to them as a re-enactor.

At several national parks that I visited, there were several groups of historic interpreters, there to make education about Civil War history more accessible and inviting. These programs are aimed towards educating children about Confederate history. Ezra, who was once a teacher states that education was by far his favorite part of re-enactment,

“At a certain point you change what you want to do. Your running across the field and taking the hit is still fun but it’s not as rewarding as talking to a group of kids and letting them look at your equipment and telling them about it.”

Historians in order to protect the confederate monuments appeal to human emotion. They paint these generals in a human and more agreeable light. Perhaps these men deserve it perhaps they do not. Both professor James Robertson in his speech at the Shenandoah Valley Conference and state park historian Jace, presented Confederate war heroes as multi-faceted characters, rather than the one dimensional figures often depicted in history books. Robertson gives an emotional and moving statement on Robert E. Lee, once again endearing the Confederate general to the nation,

“Lee’s most enduring achievement came under five years after the Civil War. No American devoted himself more completely to bring reconciliation to a shattered nation than did Robert E. Lee. After Appomattox Lee could have shown anger disappointment, deep seeded resentment and the fires of Civil War would have smoldered for years. Instead in the face failing health Lee called for dedication to a new union and a careful, positive national healing.”

Ezra as well, made an attempt to humanize the Confederate soldiers in a spiel concerning Nathan Bedford Forrest.

“People slow down, read a book, understand that Nathan Bedford Forrest is not a cardboard cutout he is a complex man of his times understand him to understand the time period and if you want to then say yeah Forrest did some really good philanthropic things to bring the races together in Memphis after the war. Gave a speech to a large organization of freed Blacks and said we are all countrymen now. We need to work together, nobody hears about that. But that is documented when he died, hundreds of, thousands of Blacks came to the funeral. He was seen as a great man in his community. But you get a few years down the road and now everything gets boiled down to bad guy. That’s it bad guy, the man never did anything [else] in his life. Not true, so leave his statue, let’s put another one talking about the fact that yeah, he was a slave dealer, let’s talk about that, and then a teacher could come to that park and tell both of those stories. But we are removing our ability to educate by eradicating our history.”

Re-vamping the Image and reaching out to the community

In attempting to open up to the public legacy groups and those who are not legacy groups are turning to technology to help reach a more widespread audience. CJ cited media being a way to create awareness, “Some groups are fighting these efforts in court and in the media. Others are putting up new monuments on private property. All are trying to educate the public in an attempt to create awareness and gain support.” Many have created social media sites and web pages. Unfortunately these places sometime become the breeding grounds for hateful comments that just make it harder for those protecting Confederate monuments to prove their legitimacy. Perhaps it is because they leave these places un-patrolled, choosing to abide by the constitutional principle of free speech. However, it is questionable as to whether allowing such comments to be public is helpful or harmful. The many face book pages of these organizations often become the site for hateful comments the incite division and violence. Below are a couple of samples in response to the removal of Nathan Bedford Forrest’s statue in Memphis,

“Must have been black.”-Online Source

I hate these disgusting people who are trying to destroy the monuments of Southern history.”-Online Source

*Memphis has become...a ****stain sandwich of a city!” -Online Source*

Although the UDC (United Daughters of the Confederacy) ultimately were not able to discuss at length their opinions on the Confederate monuments, their organization as well as those in the SCV (Sons of the Confederate Veterans) do community service in order to reach out to the public and promote a healthy image of themselves. Each year the local UDC chapter chooses a home for veterans and brings them much needed items such as toothbrushes and soap. Understandably, the very basis of the organization was created on honoring and respecting veterans. Historic Preservationist groups are constantly re-adapting in order to fit in with what their community needs. Many have events that are open to the public as a way of informing them. Others have begun to reach out to the surrounding community by participating in charity work. One Sons of the Confederate Veterans camp donated money to kids within their local area. The comment below is as seen on their social media websites.

“We dropped off about \$200 dollars’ worth of toys today that will go to the kids in need in the Chattanooga area...a HUGE THANK YOU and a Merry Christmas everyone!!!”

Although these preservationist groups are branching out, they still stay close to their roots. For example, one chapter of the United Daughters of the Confederacy donates to a nearby veteran’s home. They spend an entire year collecting items not always provided, or those that run out quickly such as toothbrushes, toothpaste, shampoo, etc. The UDC began as a group dedicated to those who fought in the war and have remained such, throughout the 21st century.

“Ronnie and Carry delivered backpacks on Nov. 20th. This is one of our annual projects. The ladies have very generously given much needed items, they have been collecting all year!”

Clinging to the mission

As was stated in the previous paragraphs, these organizations are reaching out to the public in more ways than simply providing context. Most members affiliated with historic preservationist organizations condemn the use of any of any Confederate object as a symbol of hatred or violence. Despite this they will continue to support its legacy. Though sometimes they are depicted as a callous group, Confederate Historic Preservationists realize that there are many emotions and symbols attached to these monuments that they hold dear, therefore they take into account that others may disagree with the use of any Confederate items at all. Many groups have released public statements denouncing racist or divisive groups promoting hate through such monuments. Releasing a public statement is a way for them to announce their intentions without being repetitive as well as allowing them to reach more people.

Below is an excerpt from the official statement of the UDC’s official website (United Daughters of the Confederacy):

“We are grieved that certain hate groups have taken the Confederate flag and other symbols as their own.

The United Daughters of the Confederacy totally denounces any individual or group that promotes racial divisiveness or white supremacy. And we call on these people to cease using Confederate symbols for their abhorrent and reprehensible purposes ...Join us in denouncing hate groups and affirming that Confederate memorial statues and monuments are part of our shared American history and should remain in place.”

--Patricia M. Bryson, President General

Historians alike reject any group that associates itself with hateful and prejudice rhetoric, Robertson begins his speech with this,

“First I dismiss out of hand those who wander in a dream world under the name Neo-Nazis, skinheads, Neo-Confederacy and the like. They have no and hence they have no respect for the principles embodied Robert E. Lee. And further the pure and holy Confederates they envisioned never existed. Those groups did not gather in Richmond and Charlottesville to honor Lee. If they had with genuine they would have done so unarmed and their efforts would have focused on reconciliation and less on incitement to riot.”

Members of such groups often have ancestors that fought in the Civil War, therefore it is not just offensive, it is disrespectful to misuse the flags or even the monuments in any way. Several have commented on the way it should be used:

“We do not tolerate hate in any form! We oppose those whose views and actions subscribe to such, especially in regards to any use of the Confederate Flag! If you raise a Confederate Flag except to honor my ancestors, put it down!”

–Online Source

“We didn’t want oppression of any people then, nor do we today. Slavery was wrong...” Respondent #1

Jace notes that of the organizations he comes into contact with, none of them plan on dropping their main goal to appease any single person,

“In light of the recent controversy they continue on their mission of trying to preserve civil war battlefield sites and they uhm that has remained undiminished in the last several years with the events of last in Charlottesville and 2015 the massacre in South Carolina because they believe that uh preserving educating knowing all the history and they advocate for all the history, that knowing all of the history is important to uhm understand how we have gotten to where we are today where we certainly don’t want to go and where we want to to get to. They have been an advocate for interpretation in the broadest perspective. So I haven’t really seen any difference in what they have done.”

Although many historic preservation groups recognize that there are those who will seek to use the flag, the monuments and any Confederate icon in order to promote racism and hate, they have no intention of changing their mission. The protection of history is something that they steadfastly maintain.

Conclusion

To begin gathering information from participants was difficult as predicted. This is a sensitive topic and many were unwilling to be completely forthcoming about their opinions and thoughts. After having made it clear that their answers would be anonymous and unconnected to their specific organization, a few became more open. Reading through the answers given as well as comparing them to online documents, such as statements from their official websites as well as Facebook posts made by the members, I became aware that several themes were prevalent. Memory was cited as being of the utmost importance; Confederate historic preservationists were of the belief that a country without memory was doomed to repeat its mistakes. Though this has been stated by many, this seemed more personal. The legacy of the Confederacy is tied to their very identity, thus in losing memory, comes the fear of losing one’s sense of self.

There was also much conflict in terms of the meanings attached to confederate objects. In order to better interpret the meanings attached to Confederate monuments, historians and preservationists believe that contextualization is key. Although publicly most organizations denounced any form hatred, in private a few responded violently in regards to the removal of confederate monuments. In order to combat such actions, most Confederate preservationist groups have readjusted the way their organization works, moving from a more

privatized institution to one that is more available to the community. Through charitable acts and informational events, these groups are fighting the stigma that can sometimes be attached to them.

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Exploring the Relationship Amongst Affective Response, Memory Bias and Organizational Reputation

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Abstract

This article studies the relationship between affective response, memory bias, and organizational reputation. Literature points to the supposition that negative experiences which elicit affective response have a higher likelihood of being remembered by individuals, with an understanding that reputation is directly affected by memory. Using this information, we can make decisions regarding organizational reputation management within the publics of the entity. This proposal explains a quantitative primary research method investigating the association between these items.

Purpose

According to Robert Eccles, a writer for the Harvard Business Review, a reputation can be defined as an overall quality or character as seen or judged by people in general. An organization's reputation is critical to its survival in its industry. With a strong positive reputation, an organization can withstand nearly any crisis that presents itself. One of the first things people consider when they see an organization, whether consciously or subconsciously, is the reputation of an organization. This manifests itself in questions and statements such as, "Who are they?" or, "I've heard of that place before." When we say these things, our minds begin pulling out all the information we have on that organization. Our experiences, opinions, and what we have heard from others combine to form our perception, and consequently combine with others' perceptions to form the organization's reputation.

The question of how reputation is first cultivated in individuals' minds based on experience is foundational to this research experiment. Reputation is founded in memory; therefore, I began reviewing the literature pertaining to memory and how individuals store them, more specifically, what causes us to remember some things, but forget others. This led me to another discovery: affective response. Elizabeth Kensinger writes in the American Psychological Association Psychological Science Agenda that affective response regarding negative experiences tends to sharpen the memory of information relevant to the experience.

Literature Review

Dr. Bruce Perry, a psychiatrist and professor at Northwestern University, has done extensive research on the development of the human brain and the role memory plays in it. Perry found that the brain creates actual synaptic connections between stimuli from experiences called 'association.' Association is the foundation upon which our brains are constructed. We are constantly taking in sensory information that allows us to form a memory of people, ideas, places, and actions (Perry, 2006). We can observe a simplified version of this connection in Ivan Pavlov's early psychological experimentation with classical conditioning. His simple experiment consisted of ringing a bell when feeding dogs. Over time, the animals' brains made a synaptic connection between two stimuli that may not have otherwise been connected. The stimulus of sound and the salivation that occurred when eating became connected. The dogs eventually began to salivate at just the ringing of the bell, though no food was present. This same fundamental principle applies to Perry's experience with his patients: synaptic connections are created from experience.

Not only is it helpful to make synaptic connections to speed our cognitive processes for our brains' convenience, but also, it can be narrowed down to a rudimentary skill that has brought humanity to the place it is today: survival (Nass, 2010). How humans have survived all these years can be credited to our ability to focus on what matters. Our brains are finely tuned to give more attention to potential threats to our well-being.

How the brain determines what is pertinent information can be traced to the beginning of human existence. Our species' survival required us to place a higher priority on negative or threatening situations than those things that are not. Negative emotions are more strongly rooted in our memory because we want to avoid the threat associated with it in order to survive (Perry, 2006).

Events triggering affective responses affect our memorization after the fact, but they also affect what is physically happening inside of the brain in the present moment, and rewires it to cause that same defense mechanism any time it senses the threat could re-appear – even if it is not really there (Perry, 2006). Revisiting the idea that all functions mentioned can be traced back to survival, let's explore more about what happens inside the brain in a threatening situation.

The thalamus is like a gatekeeper for the upper regions of the brain. On a very basic level, it categorizes information and determines whether an encounter was a positive or negative one before sending it to higher-functioning parts of the brain (Nass, 2010). The prefrontal cortex of the brain receives information from the thalamus, synthesizes it, and conducts a deeper analysis (Fuster, 1997).

Brain development in the early years of life can be illustrated as a ladder. On the lower rungs, the cerebellum, occipital lobe, medulla oblongata, etcetera, we have the most basic levels of functioning, which makes sense as an infant must focus solely on survival after leaving the security of the womb. Then, as the child grows and becomes secure in his or her world, her brain can allow itself to further develop the upper regions, climbing higher on the ladder as she ages, eventually reaching a maturity where more abstract or increasingly intelligent levels of cognition and functioning.

With this understanding of the basic principles behind human survival and the reason for the brain's careful attention to negativity, we can explore its manifestation in individuals' daily lives.

Negativity affects our daily lives more often than we realize. Harvard professor Teresa Amabile conducted a workplace experiment across twenty-six different industries that asked employees to document each day in the workplace. Amabile's findings indicated that the power of a negative impediment was more than double that of positive improvement. Similarly, the tendency of a negative event to cause frustration was three times more potent than a positive event's ability to relieve it. People do not return to their baseline temperaments from negative experiences as readily as they do from positive ones (HBRP, 2011).

Stanford University professor of communication Clifford Nass found that when an individual has a negative experience (which often triggers an affective response), he or she is more likely to remember the event and the details following it more clearly than she otherwise would have, had the event not occurred (Nass, 2010).

What is known of negativity and memorization can be applied to organizational reputation. Reputation according to Ines Schulze Horn *et al* is "the public perception of an organization." An organization's reputation is the foundation of its success. Consumers, investors, employees, analysts and potential publics all rely on the reputation of an organization based on personal experience or secondhand knowledge through trusted sources (Coombs 2007; Carmeli and Tishler, 2005; Davies *et al*, 2003; Fombrun and Gardberg, 2000; Fombrun and van Riel, 2004).

The fall of an organization's reputation is likely to bring the entire body and its entities down with it (Coombs, 2007). Without a strong reputation, an organization lacks the foundational support it needs to thrive. Like monetary wealth is essential to a company, so too is its reputation, also known as reputational capital. Reputational capital is an organization's supply of perceptual and public holdings that affects the quality of the relationship between an organization and its publics (Coombs, 2007; Fombrun and Van Riel, 2004).

Consider Johnson and Johnson's Tylenol Crisis in 1982. Before this event, Tylenol held the largest market share for over-the-counter pain-killers in the United States (Brown, 2012). From September twenty-ninth to October first, seven people were killed by the cyanide-laced pills. Johnson and Johnson took immediate action by issuing a recall and pulling all Tylenol products from retailers' shelves – a multi-million-dollar profit loss. They also opened a free hotline to answer any questions consumers may have and launched an internal investigation of the attack. Tylenol is now in an even higher market position than before the 1982 crisis occurred. Johnson and Johnson's rapid response and swift action allowed it to regain its public's trust in their integrity as an organization by proving their priority is the consumer.

After reviewing the literature available pertaining to affective response, memory bias, and organizational reputation, I observed an aperture in literature that could connect the first two to the latter. We know an organization's reputation is critical to its survival (Coombs, 2007), therefore actions must be taken to preserve and build upon it.

Methodology

Using what I have learned about the psychological effects of affective response and memory, as well as organizational reputation, I would like to merge the given subjects. I believe it is imperative an organization have as much information available to them as possible to make decisions that will contribute to its success and knowing how individuals store information and make connections is the key to a thriving organization.

On the basis that synaptic connections can be made when an effective response is triggered, I hypothesize that the threat of a negative public perception of an organization adversely influenced by a negative event involving, but not caused by, the organization can be mitigated through a sincere and empathetic response by the organization.

To test this hypothesis, I will have approximately thirty subjects broken into three groups and explain a crisis that occurred involving an organization. For each group, a different organizational response will be chosen. The first is a "No Comment" response in which a company chooses to make no formal statement regarding the event – a route many organizations choose to follow which often leads to even worse consequences (Turney, 2011). The second will be a response that only states the facts. While this response may appear transparent, it lacks humanity and has a cold demeanor towards listeners. The last is to respond with emotion and compassion. This response shows publics that the organization is understanding of the emotions that may be felt following a crisis and cares about those affected without taking responsibility for the event. After explaining each scenario, I will ask the subjects to describe to me their perceptions of the organization they heard about using a Likert Scale and one written open-ended response question.

This scenario subjects will be shown is a fictional scenario, but subjects will be made to believe the event is real for the duration of the study. However, before the study is concluded, participants will be informed that the scenario they were presented was fabricated and is based upon no such event. It will be explained to participants that a false scenario was necessary to elicit a genuine affective response to the event, so as to accurately determine the perceived reputation of the organization. Participants will be asked to confirm that they are aware the scenario and named parties are fictional. Participants will be given the opportunity to withdraw at any point in the study without their data being collected.

The story subjects will be told is of a terror attack on a cruise ship. The terrorist smuggled explosive liquid onto the ship in a Hilland Vines wine bottle. Subjects will be shown images of the wine bottle and images of the

damaged ship, a news article and a press release from the cruise line. Subjects will also be given a copy of Hilland Vines' formal response in one of the three aforementioned ways.

The Likert scale will ask subjects about their understanding of the event, as well as their feelings toward, perception of and willingness to engage with Hilland Vines. This data will then be compiled and analyzed to determine which response best preserves the reputation of the organization.

Conclusion

If the collected data confirms my hypothesis, organizations can use this information to understand how their actions following a crisis can have a significant impact on the reputation of the institution and can therefore affect its future success. Having the information behind individuals' storage of memory can contribute significantly to the decision-making process for cooperatives. Knowing what causes these negative associations allows executives to mitigate risks to their organizations. For example, if through research, I learn my publics are disgusted by hotdogs, I will not use hotdogs in my presentation to them, but would instead find an alternate route. Perhaps choosing a cheeseburger illustration instead. Likewise, if I learn what causes individuals to have affective responses to specific events and I know these people will likely remember more information because of the emotional response, be it positive or negative (but more likely negative), I should frame my advertisements, speeches, responses, etcetera to yield the results I desire. Through my research, I plan to do just that. I plan to harness the information from my study and distribute it to organizations to help them better manage their reputations so that they might weather any crisis.

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