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# MONARCH REVIEW

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# Letter from the Editor

Dear Reader,

The *Monarch Review* showcases the excellent academic and creative skills of Methodist University undergraduate students, and volume three presents an assortment of our diverse interests and achievements. This year's volume is comprised of eleven research papers, eleven 2D art images, and two musical performances.

Interestingly, all four literature papers explore gender issues, in writings that range from the 14<sup>th</sup> century *Decameron* by Boccaccio to a memoir by contemporary writer Terry Tempest Williams. Two papers pertain to the health and well-being of our fellow Monarchs: A group of students presents research and recommendations about instituting a campus-wide tobacco ban, and one explores a brief treatment protocol for students who suffer from PTSD symptoms. In other papers, historical research examines aspects of European politics and culture, and statistical analyses by two political science majors address religion and globalization. The art images range from naturalistic works to surprising and even amusing compositions in a variety of media. And we are happy to offer two wonderful musical performances this year, one featuring the flute and the other the marimba (videos are available from our online issue).

Each year, many students courageously submit their work, faculty members sponsor those submissions, student and faculty reviewers thoughtfully offer constructive criticism, and members of the journal's student staff devote many hours to digesting the reviews, assessing the submitted work, and recommending revisions to meet our publishing standards. I offer sincere gratitude for the contributions of all these individuals and for the indispensable support of MU President Dr. Ben Hancock Jr., Executive Vice President and Academic Dean Dr. Delmas Crisp, Jr., and program directors Dr. Clay Britton (CURC) and Professor Robin Greene (the Writing Center). Most especially, I'd like to thank Baylor Hicks, the managing editor of the *Monarch Review*, who works tirelessly to produce an impressive journal that reflects MU's high standards.

# Letter from the Editor

Several years ago while in the Trustees Building, I saw colorful flyers that announced the creation of a new academic and creative journal here at MU, and I was so excited. I knew I wanted to submit a paper or two, just to see what would happen. I discovered that I enjoyed the peer review process, which provided feedback that helped me improve my papers. Actually getting some of my pieces published was an additional perk. Later, as a member of the *Monarch Review* staff, I had the pleasure of learning new skills. Now, as the senior student editor and a graduating senior, I look back on my involvement with this well-regarded journal—and the people who work to produce it—as one of the highlights of my MU Journey. It has been my privilege to play a part in crafting this publication.

Enjoy this volume, and think about what *you* want to submit to the next issue! May the *Monarch Review* inspire you to improve and grow...

Best regards,

Cheri D. Molter  
Senior Student Editor

# Fallen Angels, New Women, and Shakespeare's *Much Ado About Nothing*: Modern Stereotypes in the Elizabethan Era

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In many of Shakespeare's plays, gender issues make appearances in a variety of ways. Some of his plays, such as *Twelfth Night* and *Merchant of Venice*, are known for showing audiences the ways in which gender roles can be reversed in order to achieve some end, whether romantic or political in nature. Shakespeare also often addresses gender stereotypes, such as the submissive wife or daughter, the macho soldier, or the stoic king, and he frequently satirizes the proper behavior for men and women, as his characters tend to break the mold of expected societal manners. Those who analyze Shakespeare's works can easily find and discuss these types of gender-related issues, but taking more modern literary characterizations into account can yield interesting results as well. By studying Shakespeare's *Much Ado About Nothing* through the lens of nineteenth and early twentieth century gender stereotypes, readers can see how the archetypes of the Fallen Woman and the New Woman can be applied to and seen in the characters Hero and Beatrice, respectively.

"Fallen Woman" is a term used to describe certain women in the society and literature of the Victorian era. The Fallen Woman typically began on a pedestal as the morally upright and virtuous "Angel in the House," who, according to Barbara Welter, was judged on the basis of her "piety, purity, submissiveness, and domesticity" (152). This angel of a woman was seen as the ideal, the gold standard of femininity and a proper wife. The Fallen Woman, then, is defined as one lacking those virtuous qualities, particularly due to her sexual behavior. Welter explains that, in the eyes of society, "the loss of purity brought tears; to be guilty of such a crime ... brought madness or death" (154). Indeed, in many works of nineteenth century literature, the Fallen Woman is treated with animosity, suffering from madness or death following her transgression and the resulting societal backlash. However, sympathetic authors felt that, through death, this character could be treated with compassion instead of enmity. These authors, rather than censuring her, use death as a redemptive escape for the Fallen Woman (Auerbach 35). In Shakespeare's *Much Ado About Nothing*, Hero can be read as a comic version of the Fallen Woman of the story.



**Louis-Leopold Boilly (1761-1845), *The Fallen Woman*, 1827.**

In contrast, the “New Woman” of the post-Victorian era embodied a different standard of femininity. Greg Buzwell sums up the definition of the New Woman most succinctly: “Free-spirited and independent, educated and uninterested in marriage and children, the figure of the New Woman threatened conventional ideas about ideal Victorian womanhood” (n.p.). While some men found this type of woman intimidating, others found her alluring. She was especially inspiring for other women who were afraid to expose their individual personalities and identities as separate from and not dependent on their male counterparts. The New Woman was able to escape the constraints of society that still bound many women, to elude confinement by the conventional woman’s sphere. If the New Woman chose to marry, it was less for social dependence and more “for intellectual stimulation” (Scott 684-685). In applying this turn-of-the-century concept to Shakespeare’s *Much Ado About Nothing*, the reader can imagine Beatrice as one of these New Women.

The character of Hero begins as the angel and the ideal image of a woman whom an honorable man would want to marry. In Act 1.1, Claudio refers to Hero as a “modest young lady” as well as “a jewel” (1.1.133, 1.1.146), thus demonstrating his belief that she is a pure woman and therefore of value to him. After Claudio admits his love for Hero to Don Pedro, the latter repeats that she is “worthy” (1.1.180, 187), which reflects society’s opinion that a woman well-born and well-mannered would make a good wife. Part of Hero’s designation as the Angel in the House is the implication that the angel is somewhat trapped in the domestic sphere, in her proper place. In classic literary warrior culture, a woman is a prize to be won as a wife and/or prisoner, and the conversation between Claudio and Don Pedro about Hero reflects

this convention. Claudio has just returned from war, and while he was not romantically interested in Hero before, he now feels that he must have her as his wife (1.1.243-51). Don Pedro's description of how he will secure Hero for Claudio is further proof that she is seen as a sort of trophy:

And in her bosom I'll unclasp my heart  
And take her hearing prisoner with the force  
And strong encounter of my amorous tale.  
Then after to her father will I break,  
And the conclusion is, she shall be thine. (1.1.269-73)

Hero does not have many speaking lines early in the play, besides her innocent acceptance of a walk with the masked Don Pedro (2.1.73-74). The reader gleans the purity of her character mostly based on what others say about her, which demonstrates the importance of society's judgments on women.

As is often the case with a Fallen Woman treated sympathetically by her author, it is not Hero's own conduct that causes her fall. To defend this poor creature, some authors choose to "demythologize the fallen woman by making her victim rather than agent" (Auerbach 31). The actual agent of Hero's fall is Don John, who makes it his mission to ruin Claudio's happiness by making Hero out to be an unfaithful and soiled maiden. With Borachio as his partner, Don John impugns Hero's honor by staging a romantic interlude between Borachio and his lover Margaret; Don John tells Claudio that Borachio's partner is Hero. The societal disgrace of the Fallen Woman was not often dealt with quietly and personally. As Gretchen Barnhill explains, "When a woman contravened societal expectations, she was judged far more harshly than her male counterpart[;] she represented a rent in the social fabric of respectable society that could only be restored by her removal" (4-5). This explains why Claudio felt that it was necessary to publicly shame Hero at their wedding rather than speak with her or her father in private before the ceremony took place.

The Fallen Woman in nineteenth century literature almost always dies in the end in order to distance her and her crimes from the community, and this literary trope appears to have been in use even in Shakespeare's time. According to the playwright, the most suitable remedy for Hero's assumed fall from societal grace is her fainting and subsequent faked death. Hero's father, Leonato, tells Hero that she should keep her eyes closed and die, since

. . . the wide sea  
Hath drops too few to wash her clean again,  
And salt too little which may season give  
To her foul tainted flesh. (4.1.139-42)

While her father should have known her character better, he assumes the rumor to be true that Hero has been having an affair with Borachio. However, the Friar, who seems to recognize Hero's virtue better than her father does, uses this opportunity to restore Hero's good name by playing on the guilt and sympathy of Claudio and others who will be shocked to hear that their accusations of her impurity have killed Hero on the spot.

Not many literary Fallen Woman characters get this chance at redemption while still living, and Shakespeare is able to give a happy ending (a necessity in a comedy) to Claudio and Hero, who marry in the final act of the play. Had Hero been a Fallen Woman in a Victorian novel or a turn-of-the-century novel such as Edith Wharton's *The House of Mirth*, she would have gone the way of Lily Bart and characters like her, "whose inner nobility of character is insisted upon by their authors, [yet who] are not saved from the conventional literary death of the fallen woman" (Barnhill 8). No matter how much of an angel a woman is or seems to be before her fall, Victorian society demanded that the Fallen Woman be permanently removed. Hero is lucky that an Elizabethan author is writing her story.

In contrast to Hero as the Fallen Woman, Shakespeare's character Beatrice fits the post-Victorian era concept of the New Woman. Beatrice is not afraid to speak her mind, and her speech is eloquently witty. Her uncle Leonato is not troubled that his niece is not the pious angel that his daughter Hero is; rather, Leonato accepts Beatrice's personality and admits that she enjoys a "merry war" or a "skirmish of wit" with Benedick (1.1.50-51). In saying this, Leonato positions Beatrice in a somewhat masculine role, but her character is never undermined by her being portrayed as anything other than a fine woman. Her character is similar to Benedick's, in that they



**Late Victorian Era Fashion—Bloomers, 1890-1899.** Note, in this depiction of the "New Woman," not only the trouser-like bloomers but also the bicycles, other sporting equipment, and small cigars, highly improper in earlier times for women in public places. Source unknown.

would both rather remain single than submit to another's authority. Stephen Greenblatt comments on their preference for remaining single by noting that "Benedick knows that a married man must put his honor at risk by entrusting it to a woman, while Beatrice knows that a married woman must put her integrity at risk by submitting herself to a man" (318). Beatrice sees more honor in maintaining her individuality, whereas Hero and other pious women find honor in marriage and submission. Even so, Benedick's friends hope that he will quit his bachelor mindset and admit to loving Beatrice, while Beatrice's friends have matching hopes for her. Because Beatrice is so forceful of mind and so independent, her friends must trick her rather than convince her to give Benedick a chance. Society's influence is so strong that even Beatrice, who would rather visit the gates of Hell in order to be sent to Heaven as a single maid (2.1.33-41), agrees to marry Benedick. She herself says that she had to "yield to great persuasion" (5.4.94) in consenting to the marriage.

Shakespeare's time saw no great feminist movements like the ones begun in the nineteenth century, but the playwright was aware of the gender stereotypes and conflicts existing in his society. Readers can easily find the archetypal figures of the Victorian Fallen Woman in Hero and the post-Victorian New Woman in Beatrice when analyzing *Much Ado About Nothing* with these social and literary constructs of femininity in mind. Even as an Elizabethan author, Shakespeare appears to have understood the pressure that society, throughout history, has placed on women in regard to their reputations and their relationships with men.

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# *Le Donne Forti: Sex, Marriage, and the Expression of Female Agency in Boccaccio's *The Decameron**

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While feminism, femininity, and women's rights are still hotly debated and contested globally, it is hard to deny the following—most women in Italy now enjoy greater personal freedom than they did in the 1300s, when Boccaccio was writing *The Decameron*. Of course, around the time Boccaccio was writing, women experienced fewer personal freedoms, particularly in choices involving their sexual lives. Marriage and the opportunity for sexual activity were often determined by the woman's parents. British historians Trevor Dean and Kate Lowe write, "In Medieval Italy, there is certainly plentiful evidence for parental control of children's marriages....Parents [promised] their daughters against their daughter's will, or even used beatings to impose their will" (9). They also write, "There is never any doubt who is dominant in any of the relationships....Marriage was thought to be the domination of one party, the female, by the other, the male" (4–5). In light of this information, one can infer that female sexuality, tied to marriage, was a function of Italian society, dictated primarily by expectations shaped by men.

Feminism, a school of thought that decries societal expectations that limit female freedom, has been influential in the contemporary West. In European countries and the United States, women are now able to vote, own property, and marry for love. Yet, while feminism did not become a recognized and structured movement until much later, some stories from *The Decameron* are nonetheless suggestive of proto-feminist thought. Many women in *The Decameron* decide whom they will take as sexual partners, even if these men are not officially sanctified by marriage or their parents. Furthermore, the women enjoy these sexual unions without authorial condemnation. Such female agency, shown primarily by sexual primacy and matrimonial decisions, establishes Boccaccio as a forerunner of feminist literature. Boccaccio's prominent proto-feminist leanings are the focus of this examination.

In *Giornata Quinta, Novella Nona*, the tale of Federigo d'Alberighi's falcon, a well-bred young man showers continual affection on Giovanna. Giovanna is in a precarious situation because she is a widow with a child. In *Doctrine for the Lady of the*

Renaissance, Ruth Kelso writes, “The desire to remarry was taken to indicate some taint of impurity....The virtues of the wife, including modesty, chastity, humility and piety are more important than ever” (133). While childless young widows may eventually remarry, Giovanna is expected to remain faithful to her husband’s memory; however, Federigo’s continual advances place her in an awkward position because she is then also denying a gentleman’s honest wishes. Federigo’s status as an honorable man exacerbates Giovanna’s situation because it gives her no polite reason for rejecting him. Marrying Federigo could tarnish her reputation slightly, but would ultimately reward her because of his wealth and status. Giovanna’s choice to remain single, whether based on societal expectations or not, demonstrates her agency; her situation renders her more than an object because she rejects a man’s advances without being condemned by the



**Giornata Prima.** In Boccaccio, *Il Decamerone* (Ed. Dolce), Venice: Gabriele Giolito d’Ferrari and brothers, 1552. In Houghton Library, Harvard College Library. *Decameron Web*, Brown University Department of Italian Studies.

man or Boccaccio. She chooses what she desires—to remain widowed instead of gain wealth, status, and marriage to a good man.

Giovanna’s decision to help her son reveals further female agency as well as societal subversion. Her son, who is sick, cries out that only Federigo’s falcon can make him feel better. Giovanna demonstrates awareness of how she has treated Federigo. Nonetheless, she decides to help her son by attempting to procure the falcon. Even in this short story, Boccaccio creates a complex female character by both revealing her desire to remain a single mother and letting her seek the cure for her son by herself. Giovanna does not send a male servant in her stead; she chooses to meet Federigo directly. In the medieval era, when “chastity was the most important virtue” (Kelso 22), such female-to-male requests were usually made via a servant or in the company of a male relation to insure against any negative, reputation-damaging gossip. Furthermore, that she

has to ask a favor of Federigo does not diminish Giovanna's feminine agency and render her dependent—the dignified way in which she asks shows that she does not feel subservient to the falconer. Giovanna is able to approach Federigo as a potential equal and not as a kowtowing, submissive female.

Perhaps the most overt display of sexual primacy is found in *Giornata Terza, Novella Prima*. Also remarkable for its bawdiness, this story shows an abbey<sup>1</sup> of women acting on their sexual desires. Yet it is important to separate current societal conceptions of nuns from the reality of the past. At present, nuns are popularly viewed as women who give up a life of freedom to devote themselves to God. In contrast, in Boccaccio's day, the monastic life was seen as a viable alternative for young women who, while not necessarily engaged with religion, desired an alternative to marriage (Gill 178).

In this story, Masetto deceives an abbey full of attractive young nuns into believing he is deaf and thus mute; the nuns then proceed to take advantage of him sexually, believing there are no possible repercussions from doing so. Aside from the story's obvious roots in sexual agency, Boccaccio here displays a dazzling reversal in traditional medieval sexual roles. Female chastity was often closely guarded by a woman's father or her other male relations. By allowing the nuns to exercise their own sexuality without moral condemnation, Boccaccio invites the reader to see women as sexual creatures who can indulge their urges. In doing so, he demonstrates that sexual desire, power, and primacy are not simply the domain of men. In fact, the literal domination of Masetto by *la badessa*, the abbess, argues that women are just as strongly influenced by lust as men.

One could argue that the nuns are not the ones with the power in this story. After all, it is Masetto's idea to trick them, and the nuns could perhaps be seen as his victims because they ultimately do what he wants. However, the women act on their own desires, making this argument rather weak. After all, the man does not declare his sexual intentions—he simply makes himself available. It is the women who initiate the contact; this agency, both to have relations and to incite them, is traditionally afforded to masculine elements. If still in doubt, one can simply turn to the act of *la badessa*:

*Ultimamente la badessa, che ancora di queste cose non s'accorgea, andando un di tutta sola per lo giardino, essendo il caldo grande, trovo Masetto....Ultimamente della sua camera all stanza di lui rimandatolne, e molto spesso rivolendolo, e oltre a cio piu che parte volendo da lui, non potendo Masetto sodisfare a tante...se piu stesse, in troppo gran danno resultare.*  
(155)

Finally the abbess, knowing of these doings, going all alone to the garden, feeling very hot [sexually frustrated], found Masetto....Ultimately, the man remained in her room, where the abbess always made very exorbitant demands, beyond what had before been asked of him, until it was not possible for

---

<sup>1</sup> It is worth noting that the Italian title of the prioress or head nun is *la badessa* or *abbess*, suggestive of *la badia* or *abbey*. The word *convent* is slightly more modern in origin (“Convent”).

Masetto to satisfy her any longer...If they did anymore, it would cause damage to them.<sup>2</sup> (155)

*La badessa* quite literally makes the man her prisoner and uses him to fulfill her desire. She ultimately exhausts his sexual stamina, prompting him to reveal himself as someone fully capable of speech and hearing. *La badessa* assumes complete power over him in two ways—by rendering him captive and by overcoming his sexual resolve. The tale ends with the mention of *figliuoli* (children) conceived by the man and the nuns. These details suggest that Boccaccio means for his nuns to reign supreme over the man in this tale. Even if this were not the author's intention, the degree of agency the women exhibit is simply remarkable for medieval times.

Another story—less overtly bawdy—is *Giornata Settima, Novella Seconda*. In this tale, Peronella is the unsatisfied wife of a poor man, so she takes a lover. Interestingly, Boccaccio does not condemn her for this decision; he abstains from depicting Peronella as a temptress or whore. Instead, the story focuses on the amusing exchanges between the woman and her husband. Peronella outsmarts her husband by telling him to look inside a giant vase. While her husband is inside the vase, her lover reappears from hiding and ravishes her mere inches away from her husband.

Leaving all sexual content aside, what is remarkable about this tale is the way in which the woman argues back to her husband. While the husband in Boccaccio's tale is irate, he refrains from striking Peronella. And she does not tolerate any emotional or physical abuse; she instead responds promptly to his tirade by saying,

*Ohime, lassa me, dolente me, in che mal'ora nacqui, in che mal punto ci venni! Che avrei potuto avere un giovane così da bene e nol volli, per venire a costui che non pensa cui egli s'ha recata a casa. L'altre si danno buon tempo con gli amanti loro, e non ce n'ha niuno che non n'abbia chi due e chi tre, a godono e mostrano a' mariti la lluna per lo sole; e io, misera me!*

Oh me, poor me, sad me—I was born in a cursed hour, and came from evil! It was possible for me to have the handsome young man I wanted, instead of this man who thinks to come home early (without money)! I could have had a great time with all my other lovers, and could have had those two or those three, and enjoyed courtship in the sun instead of my husband by the moon—and I'm miserable! (376)

Peronella never sees herself as inferior, and she refuses to respond to her husband as if she were. In fact, she has enough self-worth to think of herself as deserving better. Of course, Peronella also exhibits agency in taking a lover. By outsmarting her husband and obtaining her lover, Peronella demonstrates that Boccaccio's women are complex, more complex than the brevity of their tales might indicate.

Moreover, it is worth noting that even though sexuality and desire play a large role in many of his women's lives, they are not all wanton temptresses, repressed nuns, or unsatisfied wives: *Giornata Quinta, Novella Quarta*, presents a young woman who is

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<sup>2</sup> The author's translations from the original Italian were made with the help of Dr. Cristina Francescon.

more tenderhearted than the aforementioned nuns, but equally powerful. That Boccaccio is able to incorporate the tale of this young woman into his collection of stories speaks to the breadth and depth of his literary abilities.

*Giornata Quinta, Novella Quarta* is a story with which Western readers may be more comfortable. Two young people, Ricciardio and Caterina (most likely teenagers), are torn by desire for one another. The young man, Ricciardio, finally confesses his love to Caterina. Alas, she, like many women in tradition, has her virtue closely guarded by



“**Ricciardo e Caterina.**” In Boccaccio, *Il Decamerone*, illustrated copy, 15th century, in Bibliotheque de l’Arsenal, Paris, France. Reprinted in *Folia*, <http://www.foliomagazine.it/la-novella-della-buonanotte-genitori-moderni/>

her family. Ricciardio is understanding and does not approach her until she herself comes up with a plan for them to be together. Ricciardio is noble enough to ask about and respect Caterina’s feelings for him. By considering the woman’s feelings, Ricciardio (and Boccaccio) suggest that her feelings are valid. And, while it is the male’s desire this time that prompts the story, it is Caterina who plans their encounter: she makes a bed

above the garden and describes to Riccardio the walls to use to reach her. After their passionate tryst—when Caterina’s father finds them—she pleads for Riccardio’s safety, which her father graciously grants on the condition that Ricardio marry her to preserve her virtue. The story concludes with this sentence:

*...e poi con lei lungamenta in pace e in consolazione Uccello agli usignuoli e di notte quanto gli piacque.*

And with her, they lived a long time in peace and made the nightingale sing as many times a night as they liked.<sup>3</sup> (305)

By remarking on the sexual union that comes after the story, Boccaccio reaffirms that his women are sexual creatures. They are at least equal to, if not greater than, their male counterparts in emotional complexity. Boccaccio demonstrates here, as in many of the other stories in *The Decameron*, that a man’s noble behavior toward a woman whose family is of a higher social status raises the status of the man himself.

In conclusion, Boccaccio’s stories are funny, touching, and entertaining, but also provide insight into the author’s complex attitude toward women and demonstrate their agency via their sexual primacy or interactions with matrimony. Through the deeds of his various heroines—each of whom is a complex, clearly defined person—Boccaccio reveals his proto-feminist attitudes. The women in *The Decameron* exhibit their own personal agency, either sexually or otherwise. They all participate in the stories and serve as more than simple objects to be sold, bought, or won.

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<sup>3</sup> *Nightingale*, or the word *bird* (*uccello*) in general, was a common medieval Italian euphemism for *penis* (Tal).

# A Discourse of Domination: Shakespeare's Use of Falconry Language

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In Elizabethan times, members of the upper class who chose to hunt with falcons used falconers to “break” the birds, subjecting them to a series of tribulations, tests, and constant attention until they submitted completely to their masters’ discipline. Generally, falconers were men who tamed the wild natures of the female falcons, who were preferred over male falcons for their greater size and more aggressive dispositions (Benson 186). The falconer-falcon relationship appears as a motif in literature when a man tries to “break” the will of a woman in order to reinforce the patriarchal gender roles expected of her as a wife. William Shakespeare uses this metaphor to explore the injustices women faced during his lifetime as well as to experiment with, stretch, and even reverse prescribed gender roles in his writings. In two of his plays, *The Taming of the Shrew* and *Othello*, couples’ power struggles involve the use of domineering language derived from the sport of falconry.

Dating back to the fourth century B.C.E, Aristotle claims in his *Historia Animalium* that “in all animals in which there is a distinction of the sexes nature has given a similar disposition to the males and to the females. This is most conspicuous in man, and the larger animals, and in viviparous quadrupeds; for the disposition of the female is softer, and more tameable and submissive” (278). Although there is not a direct correlation between Aristotle’s philosophy and a popular sport of the Elizabethan era, in falconry the trainable hawks are female and the trainers are male (Benson 188). Some aristocratic women enjoyed hawking, including Queen Elizabeth; however, they hired men to train their “haggard,” or wild, falcons for them (189). Taking a wild creature and breaking its will to make it conform to a restricted existence is a time-consuming, difficult task, and so many manuals were written to instruct men on how to become effective dominators. In those manuals the language of falconry was created. All trainers were advised to “man” their hawks, meaning to make the hawks tame by forcing the raptors to become accustomed to their presence (189). As Sean Benson suggests, “The very ‘manning,’ which as a technical term applies only to hawking practice, is a revealing indication of the rigid gender structure of the sport” (189). Many of the falconry manuals strongly suggest a similarity between selecting a bird, forming an attachment with her, and training her to hunt as one wishes to

choosing a maiden, courting her, and marrying her, and the manuals use the language of human courtship to emphasize the implied connection (191). According to Benson, the guides “employ this discourse to imply that a female hawk both shares the misogynistic stereotypes of women—fickle, self-willed, recalcitrant—and needs constant training and attention by her male trainer” (191).

Shakespeare’s use of falconry language—even for dramatic effect—would not have been as effective were it not for the patriarchal ideals and laws that had normalized the oppression of women, labeling them as weaker vessels who needed men



**A Falconer.** In George Turberville, *The Booke of Faulconrie or Hawking*, 1575.

to complete them. Aristotle had stipulated long before the seventeenth century that women were “more compassionate,” “more jealous and querulous,” and “more subject to depression,” thus equating emotion with weakness and implying that women were, by nature, less capable of independence than men (278). Patriarchal ideology restricted women to lives as subordinates who could not own property, be recognized as legal citizens, enjoy the benefits of an education, or support themselves through employment; if they did work, their job was domestic in nature and their husbands were entitled to their wages (McDonald 256).

By the seventeenth century in England, institutionalized patriarchy had been prevalent for so long that it is difficult to determine exactly how it began, but religion, and in particular Christianity, played a major role in maintaining male domination over women, associating masculinity with godliness and femininity with uncleanness and sin. *An Homily of the State of Matrimony*, written in 1593, was read to English men and women during their Anglican wedding ceremonies, and its message legitimizes feminine oppression, even necessitates it as the means by which a woman may build a relationship with God (“From *An Homily*” 287). Each bride was told that she must

“obey thy husband, take regard of his requests, and give heed unto him to perceive what he requireth of thee, and so shalt thou honor God, and live peacefully in thy house” (“From *An Homily*” 287). Although many women did not rebel against the status quo, not all succumbed willingly to their prescribed gender roles. One seventeenth century woman, Aemilia Lanyer, appropriates patriarchal religious ideology in a poem that accepts responsibility for Eve’s role in the fall of man, but argues that,



since the Church mandates the supremacy, strength, and reliability of men, Adam's error was greater than the so-called weak-willed Eve's. She writes,

[S]urely *Adam* cannot be excused;  
Her fault, though great, yet he was most to blame;  
What weakness she offered, [Adam's] strength might have refused,  
Being Lord of all, the greater was his shame. (Lanyer 281)

Lanyer reveals the faults in the male-biased doctrine of the church and concludes,

[L]et us have our liberty again,  
And challenge [attribute] to yourselves no sov'reignty:  
... Your fault being greater, why should you disdain  
Our being your equals, free from tyranny?  
If one weak woman simply did offend,  
This sin of yours hath no excuse, nor end. (283)

Unfortunately, one woman's protest did not change the guidelines of English society, but her writings prove that there were women who did not accept patriarchal ideology. Women who questioned societal norms or behaved in a deviant manner were viewed as a threat by some men in their community—a spark to attract other sparks of discontent and shed light on injustices against women if not contained or extinguished.

In *The Taming of the Shrew*, Shakespeare recognized the dramatic potential of creating a rebellious female character—namely, Kate—and of appropriating the dominating discourse of falconry to create a memorable production of a battle between the sexes. In the play's prologue, Shakespeare introduces the sport of falconry to his audience; the lord enthralls Christopher Sly with assurances of his involvement in elitist, masculine activities: "Dost thou love hawking? Thou hast hawks will soar / Above the morning lark" (*Shrew* 2.43–44). Sly is told the play he is about to watch is "pleasing stuff... a kind of history," which implies that the content of the play is directed towards male enjoyment as a tale of a conquering hero or a visual reenactment of how male domination is maintained (2.135–7). However, because *The Taming of the Shrew* is a play within a play, Shakespeare is free to create and explore the tensions between a very strong-willed woman, Kate, and an equally determined man, Petruchio, without fear of societal backlash. The audience accepts the exaggerated male and female dynamics they observe because they are safely ensconced in Sly's delusional world. Kate is dissatisfied with the options presented to her as a young woman and, instead of acting in a subdued, "lady-like" manner, she has verbally lashed out publicly and acquired a nasty reputation as a "shrew." Petruchio cares nothing about her reputation, looks, or personal desires; he wants to marry her for her dowry to ensure the economic stability of his estate. Towards the end of their first verbal exchange, Petruchio makes his intentions clear to Kate, stating,

For I am he am born to tame you, Kate,  
And bring you from a wild Kate to a Kate  
Comfortable as other household Kates. (2.1.273–5)

Shakespeare allows Petruchio to use the language and brutish tactics of a hawk to break Kate's will and domesticate her, dehumanizing her in the process. Once married, Petruchio keeps her at his side—manning her continuously. At the end of Act IV Scene I, Petruchio uses falconry language to expound on his plans to “break” Kate:

My falcon now is sharp and passing empty,  
And till she stoop, she must not be full-gorged,  
For then she never looks upon her lure.  
Another way I have to man my haggard,  
To make her come, and know her keeper's call,  
That is, to watch her, as we watch these kites  
That bate and beat and will not be obedient?  
She ate no meat today, nor none shall eat;  
Last night she slept not, nor tonight she shall not. (4.1.178-86)

He fully intends to deny her food and sleep until she is too weak to resist his will. Petruchio also forces her to accept day as night at his whim, which occurs in falconry when a trainer hoods his hawk and controls the bird's sensory perceptions (Benson 190). However, the “be it sun, or moon” exercise Kate endures is sometimes, according to the manner in which the lines are voiced by the actors, portrayed in such a way that it is Petruchio who looks unreasonable and ridiculous. Thus, ironically, Shakespeare's language seems to incorporate an underlying sense of sympathy for the plight of womankind within his “history story” of masculine domination of women (*Shrew* 4.5.13). Shakespeare empowers Kate, like a falcon released on its first hunt, to choose her path at the play's end. She can choose to come at Petruchio's request or refuse him, which balances the distribution of power in the relationship a bit and allows the audience to be lulled into believing that Petruchio and Kate could find happiness together eventually. Shakespeare's creation of a play within a play, his exploration of exaggerated gender roles, and his masterful appropriation of the dominating language of falconry make a heightened impression on the audience, shedding light on the injustices of the patriarchy for those willing to perceive it.

Shakespeare also used hawking tropes in *Othello*, *the Moor of Venice*, although not in as obvious manner as in *The Taming of the Shrew*. The rather sinister hawking reference is uttered by Othello:

If I do prove her haggard,  
Though that her jesses were my dear heartstrings,  
I'd whistle her off, and let her down the wind  
To prey at fortune. (*Othello* 3.3.276-79)

The term “haggard” means a wild, unreliable female hawk, which falconry manuals suggest freeing if its wayward behavior becomes too difficult to bear (Benson 203). According to Benson, “hawks often fly with their owner's rank inscribed on their ‘jesses,’ the leather strips attached to the hawks' legs” (203). A man's reputation could be tarnished among his peers by the behavior of his falcon; hence, no one wanted a

haggard. In Othello's situation, Desdemona's supposed infidelity would damage his reputation socially, but with the use of the word "heartstrings," he also recognizes the more life-sustaining love that binds him to her and the pain he will feel once he releases her from their marriage. Shakespeare may also have appropriated the falconry analogy to give his audience a false sense of relief that Othello refers to Desdemona in a manner similar to that of a disappointed hawker with his haggard. The culturally accepted rules of falconry "forbid the killing of one's bird," so Othello's statement that he would "let her down the wind" offers the possibility of Desdemona surviving the tragedy (Benson 204). Othello's murderous act against his innocent wife is truly horrific; however, understanding the falconry discourse makes it all the more shocking. Shakespeare's usage of the analogy, along with the extra layer of scandal caused by Othello's invocation and then disregard of proper hawking sportsmanship, enhances the opportunity for the audience to experience emotional catharsis.

Shakespeare analogizes masterfully from hawking, in which a male trainer is determined to break the will of a female falcon, to human courtship, with his male characters determined to assert dominance, and in this way disturbingly portrays the patriarchal dehumanization of women. The fact that Shakespeare addresses such controversial subjects as rebellious women, interracial marriages, and Jews suggests that he wanted to make significant observations about society. Appropriating the dominating discourse of falconry allows him to experiment with gender role guidelines, assumptions, and exaggerations from within a culturally accepted framework—with its own set of understood restrictions, like not ever killing a haggard hawk—to create moments of satirical observation, feminine complexity, or compacted tragedy, depending on the situation.

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# Gender-Specific Relationships with Nature in Terry Tempest Williams's *Refuge*

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Terry Tempest Williams discusses her relationship with the Bear River Migratory Bird Refuge and the lessons she has learned about life from the creatures who call the refuge their home in her book *Refuge: An Unnatural History of Family and Place*. Often in *Refuge*, Williams portrays the relationships between men and nature, and between women and nature differently. By analyzing this story from the ecofeminist point of view, one can ascertain the significance of these contrasting portrayals and the continuous undercurrent of social criticism implied. Consistent with ecofeminist philosophy, Williams depicts most men as active, controlling, polluting, or attempting to exert dominance over the land, while many of the women in her tale are simply learning from nature, adding to its glory, melding with it, or protecting it.

If one is to fully understand the significance of Williams's representations of nature, one needs to understand ecofeminist theory. In order to discuss ecofeminist theory, which is an engendered view, one must have an understanding of what is meant by the word "gender." In her article "Gender: A Useful Category of Historical Analysis," Joan Scott writes, "[G]ender is a constitutive element of social relationships based on perceived differences between the sexes, and...a primary way of signifying relationships of power" (1067). Thus, gender refers to the socially constructed restrictions on the behavior of both males and females. Institutionalized patriarchal ideology is maintained "through a ramified series of interrelated dualisms," such as man/woman, reason/emotion, and culture/nature (Garb 271). In each of these dualisms, women are assigned the attributes men do not want for themselves; in fact, for too many years, a man's masculinity was diminished or threatened if he was considered similar to a woman (271). Feminist philosophy attempts to examine these dualisms and dispel the myths and stereotypes they propagate, creating a more egalitarian society in which to live. In his article "Perspective or Escape? Ecofeminist Musings on Contemporary Earth Imagery," Yaakov Jerome Garb states, "[E]cofeminism is beginning to examine and challenge the ways in which our relationship toward the Earth and nature is shaped by this web of [gendered] oppositional categories" (271). Carolyn Merchant, the author of "Ecofeminism and

Feminist Theory,” maintains that there are three types of ecofeminists: liberal, radical, and socialist (100). Merchant explains:

Liberal feminism is consistent with the objectives of reform environmentalism to alter human relations with nature through the passage of new laws and regulations. Radical ecofeminism...is a response to the perception that women and nature have been mutually associated and devalued in Western culture and that both can be elevated and liberated through direct political action. ...Socialist ecofeminism grounds its analysis in capitalist patriarchy and would totally restructure, through a socialist revolution, the domination of women and nature inherent in the market economy’s use of both as resources. (100-1)

In *Refuge*, Williams takes the approach of a radical ecofeminist who sometimes leans toward more socialist ideals. This is evident in the language she uses and her representations of nature.

In the first few pages of *Refuge*, Williams “analyzes environmental problems from within the critique of patriarchy,” revealing her radical ecofeminist perspective in a documented conversation with her friend from Oregon, Sandy Lopez (100). Williams writes, “We spoke of rage. Of women and landscape. How our bodies and the body of the earth have been mined” (10). Furthermore, Lopez stipulates that “[m]en have forgotten what they are connected to....Subjugation of women and nature may be a loss of intimacy within themselves” (10). Men’s disconnect with nature is evident in the book; Williams suggests that the men in her world are uncomfortable with the notion of solitude and, in effect, rape the land (10-11, 284-290).

The linguistic interconnections between nature and gender are significant in Williams’s writing as well. Language shapes and reflects one’s concept of oneself and the world. Therefore, language that compares women and animals, or feminizes nature—stressing women’s inferiority to men in a patriarchal culture—is particularly damaging if it is accepted without question. Williams shares a Mormon scripture that contains gendered language to describe the earth, sun, and moon, a passage that caters to a male audience:

*The **earth** rolls upon **her** wings, and the **sun** giveth **his** light by day, and the **moon** giveth **her** light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms that ye may understand? Behold all these are kingdoms and any man who hath seen any or the least of these hath seen **God** moving in **his** majesty and power.* (Williams 149, quoting the Mormon Doctrines and Covenants 88:45-47, boldface added)

The dualisms between “matter/spirit, body/mind...darkness/light, [and] evil/good” influence the manner in which men have assigned gender to these different components of the world, assisting in the maintenance of a gendered imbalance of power (Garb 271). In this scripture, God has been gendered as a male because men

prefer to empower themselves through their “likeness” with the Supreme Being, thereby reasoning that their dominance over all is “natural” or inherent. In male-dominated cultures, the spirit is assumed to be better than matter, so, while God is considered masculine, the earth is feminized and, as such, relegated to a position of subordination to be maintained or controlled by the men who walk all over “her.” In contrast, the sun is referred to as masculine: light is good and therefore manly. The moon, only able to offer a reflection of the productive, active sun, is labeled female. Since darkness is also associated with evil and the moon is actually dark without the sun, it is not surprising that it is assigned femininity. Despite the naturalization of gendered language used to maintain the degradation and subordination of women, Williams nurtures a healthy relationship with her environment along with an awareness of and desire to expose the institutionalized inequality. Furthermore, Williams appropriates this use of gendered language in *Refuge* to empower womankind, embracing women’s union with the land. She writes, “There are dunes beyond Fish Springs. . . . Wind swirls around the sand and ribs appear. . . . And they are female. Sensuous curves—the small of a woman’s back. Breasts. Buttocks. Hips and pelvis. They are the natural shapes of Earth. Let me lie naked and disappear” (109). Williams’s description of the dunes as female is respectful, inspiring, primal, and empowering in its portrayal of the strength and endurance of femininity.

Williams’s personal representation of nature is as a place of discovery, restoration, adaptation, and independence from societal expectations. In particular, she emphasizes her kinship with the Bird Refuge, its ability to provide her respite from the



THE HERON.

**The Heron.** In Harrison Weir (1824-1906), *Bird Tales*, 1889.

demands of familial and societal obligations, and the lessons she learns from witnessing the birds’ ingenuity and adaptability as they cope with the flooding of their homes. Williams writes, “The losses I encountered at the Bear River Migratory Bird Refuge as Great Salt Lake was rising helped me to face the losses within my family. When most people had given up on the Refuge, saying the birds were gone, I was drawn further into its essence. In the same way that when someone is dying many retreat, I chose to stay” (3-4). Given the author’s obvious love for her family and the Refuge, in the title of the book, “refuge” refers to not only the literal Bird Refuge but also the peaceful sanctuary the natural environment in general offers her; it is her “safe-zone” that is threatened by rising water.

In *Refuge*, nature is represented in several different ways. One such way is in Williams’s personal relationship with the Bird Refuge, which is endangered due to

flooding. Williams explains the Refuge's importance to her, stating, "The days I loved most were the days at Bear River. The Bird Refuge was a sanctuary for my grandmother and me. . . . We would walk along the road with binoculars around our necks and simply watch birds" (15). Later, throughout her book, Williams explores two situations continuously: how the different species of birds who call the place home are adapting to the changes in their environment, and how she is coping with the news of her mother's illness and impending death. The changes in the environment and the changes in the health of Williams's mother become one, as Williams illustrates: "The pulse of Great Salt Lake, surging along Antelope Island's shores, becomes the force wearing against my mother's body. . . . The light changes, Antelope Island is blue. Mother awakened and I looked away. Antelope Island is no longer accessible to me. It is my mother's body floating in uncertainty" (64). As a result of this melding of what is happening in the Refuge and her feelings about her mother's cancer, Williams's natural surroundings have an active role in her tale, but, unlike herself, men in general relate on a much less emotional level with nature.

With the possible exception of her husband Brook, Williams depicts all men as actively dominating over the land, either searching for personal gain from the natural environment or attempting to control it. In contrast, Williams describes women as having a less manipulative relationship with nature; they observe it, learn from it, interact with it in a symbiotic manner, or find comfort in just being in a natural setting. For example, Williams writes, "My father would take the boys rabbit hunting while Mother and I would sit on a log in an aspen grove and talk. She would tell me stories of how when she was a girl she would paint red lips on the trunks of trees to practice kissing. Or how she would lie in her grandmother's Lucerne patch and watch clouds" (14-15). Williams describes her father and brothers as actively attempting to dominate their surroundings by violence—the killing of rabbits—taking whatever they desire from the land while she and her mother enjoy the ambience of the aspen grove and Williams's mother shares stories about watching clouds and kissing trees. Offering observations from her own life, Williams juxtaposes how men interact with nature with the manner in which she and other women relate with their environment.

Terry Tempest Williams is not the only environmentalist who discusses the gendered differences in how people behave in rural settings. In the 1800s, Transcendentalist author Henry David Thoreau wrote about his experiences living in the natural surroundings of Walden Pond, and though he writes from a male perspective, his observations are consistent with those of Williams. In *Walden*, Henry Thoreau states,

Girls and boys and young women...seemed glad to be in the woods. They looked in the pond and at the flowers, and improved their time. Men of business, even farmers, thought only of solitude and employment, and of the great distance at which I dwelt from something or other; and though they said that they loved a ramble in the woods occasionally, it was obvious that they did not. (103)

Thus, even Thoreau, a Transcendentalist who leaves an urban area in order to become one with Walden Pond for two years, notices the imbalance between the manners in

which women and men interact with nature. It is obvious that Williams and her mother easily “improved their time” during their moments in the woods and at the Great Salt Lake together (103).

Williams also represents nature as a place of solitude, which the women of her family value more openly than the men. Although Thoreau mentions that men “thought of solitude,” it is apparent that the men to whom Thoreau refers were generally more worried about forced solitude, more uncomfortable with their surroundings than with the idea of seeking solitude (103). According to Williams, women have a need for the solitude that is found in nature; they are the ones who seek unity with the land instead of seeing wilderness as something to be conquered. Williams’s understanding of solitude comes from her mother, Diane Dixon Tempest, who repeatedly tells Williams that she herself has “never known [her] full capacity for solitude,” and Dixon Tempest explains that solitude is “the gift of being alone” (15). As an adult, Williams seems to understand what her mother meant:

I have found my open space, my solitude, and sky. ... There is something unnerving about my solitary travels around the northern stretches of the Great Salt Lake. I am never entirely at ease because I am aware of its will. ... Only the land’s mercy and a calm mind can save my soul. ... Perhaps that is why every pilgrimage to the desert is a pilgrimage to the self. There is no place to hide, and so we are found. (148)

It is this representation of nature as a “wilderness [that] courts our souls” that reveals the disconnect that has occurred in the relationships between men and nature while it emphasizes the strength of the union between the matriarchs of Williams’s family, including the author herself, and the natural world around them (148). The women have found a core of strength within themselves through the gift of solitude in the wild.

It is that core of strength that enables these Utah women to endure the illnesses, procedures, and operations necessary because of the irresponsible, disastrous decisions made by the predominantly male politicians during the 1950s—the implementation of above-ground atomic testing that took place in Nevada from January 27, 1951, through July 11, 1962 (Williams 283). The irony of subtitled her book *An Unnatural History of Family and Place* hints at the friction between civilization and nature, acknowledging that the histories of both her family and her home state are “unnatural,” forever marred by the irresponsible behavior of humankind. In the last chapter of *Refuge*, titled “The Clan of One Breasted Women,” Williams, in congruence with Merchant’s descriptions of a radical feminist, “argue[s] that male-designed and produced technologies neglect the effects of nuclear radiation... on women’s reproductive organs and on the ecosystem” (Merchant 102). Williams declares herself a member of the Clan of One-Breasted Women because her “mother, grandmothers and six aunts have all had mastectomies,” and she has had to have two biopsies for breast cancer and already has one tumor that has been “diagnosed as ‘borderline malignancy’” (Williams 281). The club’s name is an empowering twist on the horrifying realities these women face. Due to their exposure to the radiation from the atomic testing, many of these women will die of malignant tumors after having their breasts removed. The Clan



of One-Breasted Women alludes to the Amazons of Greek myth, women who removed one of their breasts so that they could more easily use weapons, enhancing their ability to defeat their opponents—men—in battle (Strabo XVI, ch. 5). After allowing her readers to connect with her on a very personal level, as well as connecting with her mother and grandmothers through reflection, Williams concludes *Refuge* on an activist note, asserting that “[t]he price of [women’s] obedience is too high” (286). After remaining silent about the Atomic Energy Commission’s deceitful pamphlets and the many injustices done to the families who lived in the rural communities of Utah, Williams states, “Tolerating blind obedience in the name of patriotism or religion ultimately takes our lives” (286). Williams’s unity with and desire to protect the land are obvious, and she builds her credibility as an intelligent, rational, stable individual before introducing her readers to the scene of her non-violent protest against atomic testing. Williams’s multiple representations of nature converge to one important, radical ecofeminist message in that last chapter: “The time had come to protest with the heart, that to deny one’s genealogy with the earth was to commit treason against one’s soul” (288). The message is ungendered; the fates of men and women alike are connected to the fate of the earth: to abuse nature is to abuse ourselves. Armed with her pen and paper, Williams is “soul-centered and strong” as she attempts to “reclaim the desert for our children” (289-90).

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## **Tracey Raupp**

### *Shades*

I had always wanted to visit Epcot, and I took this photograph during my first visit to Disney World. I wanted to remember this glimpse of Spaceship Earth. In life, we see the world from many perspectives, and they all shed light on what constitutes our entirety even though all may be of different shades.

### *Spiked*

This image was photographed while I was visiting the oldest cemetery in New Orleans, St. Louis Cemetery No. 1. Contemplating the fence for a bit made me think of solidarity with the acceptance of individuality. One by one, we stand tall. One by one, we guard the wall.

### *Sundays....*

It's always important to pick one day to slow down and reflect, regardless of how hectic life may become. We should never forget to make time for not only the ones we love but also the ones who love us.

### *Obstruction*

I find trees quite beautiful after all the leaves have fallen because the intricate designs of nature can be seen without the distraction of beautiful colors. Bending, turning, and curling, we rise to overcome. We are left out bare for the world to see what our creativity has made, but we are forgotten—forgotten because of an obstruction, an obstruction that is here today and gone tomorrow.

## **Loreto Oreckinto**

### *A Different Self-Portrait*

Drawing

### *My Life*

Acrylic painting



*Shades*

Tracey Raupp



*Sundays ...*

Tracey Raupp





*Spiked*

Tracey Raupp



Tracey Raupp

*Obstruction*





Loreto Oreckinto

*A Different Self-Portrait*





*My Life*

Loreto Oreckinto

# Determining the Support for a Tobacco-Free Campus at Methodist University

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## Abstract

Many colleges and universities across the country have decided to become tobacco-free in an effort to improve the health of their students, faculty, and staff. The objective of this research project is to determine the feasibility of a making Methodist University a tobacco-free campus.

This research includes quantitative analysis of the attitudes of Methodist University students regarding the possibility of making Methodist a tobacco-free campus. Online surveys using Qualtrics analytic software collected data that was then analyzed to determine if there is support for a tobacco-free campus.

Based on the survey of 407 students, 43% are in favor of a tobacco-free campus while 57% are not. Of the students surveyed, 72 % stated that they would still attend Methodist University if it became tobacco-free while 28% would not. Data from other schools, however, suggests that there is generally strong support for tobacco-free campuses. Furthermore, tobacco-free schools enjoy financial benefits due to decreased health and property insurance costs and decreased maintenance costs.

## Introduction

Many colleges and universities across the United States have decided to become tobacco-free in an effort to improve the health of their students, faculty, and staff (Seserman, Sullivan, & Flury, 2013). Adopting a tobacco-free policy means that the use of cigarettes, chewing tobacco, cigars, and other tobacco products are banned on campus. Conducting a survey of students, the researchers found that Methodist University students are divided over the desirability of a tobacco ban and that a substantial minority indicate they would not enroll at a tobacco-free school. As discussed below, however, research at other institutions of higher education has found that a tobacco-free policy does not decrease college enrollment and that it brings

financial benefits in the form of decreased insurance and maintenance costs. Methodist University should consider adopting a tobacco-free policy; the researchers propose a program for introducing a ban on tobacco use at Methodist University.

The primary benefit of becoming a tobacco-free institution is the reduction of exposure to first- and second-hand smoke, which would make for a healthier campus population. Methodist University would also benefit from reduced insurance and maintenance costs, reduced risk of fire, and a cleaner environment (Seserman, Sullivan, & Flury, 2013).

Many potential disadvantages to banning tobacco have been shown to be unfounded. Perhaps the most feared negative consequence is the possibility of decreased enrollment due to students who choose not to attend a tobacco-free campus. However, a growing body of research shows that campuses that go tobacco-free do not suffer a decrease in enrollment. A study conducted among North Carolina private colleges and universities found no decrease in enrollment after tobacco-free policies were implemented (Miller et al., 2015). One factor of particular concern at Methodist University is the potential impact of tobacco-free policies on the enrollment of international students, who may be from countries where tobacco use is more commonplace.

College students deserve safe, clean air. Tobacco-free policies on campuses contribute to changing the social norm in the same way smoke-free restaurants and K-12 schools have in North Carolina. In addition, the American College Health Association recommends 100% tobacco-free buildings and grounds to support students in the development of healthy lifestyles and to protect students, faculty, and staff from the known harmful effects of secondhand smoke (Lee, Goldstein, Klein, Ranney, & Carver, 2012). Methodist University should consider setting an example for other colleges and universities throughout North Carolina by pursuing the adoption of a tobacco-free policy.

### **Effects of Tobacco**

Research carried out by the Office of Disease Prevention and Health Promotion of the US Centers for Disease Control (CDC) has identified many chronic health issues associated with the consumption of tobacco products such as cigarettes and cigars. Common health consequences include various types of cancers, lung disease, emphysema, bronchitis, and chronic airway obstructions (CDC, 2004). In addition, the leading cause of heart disease in the United States is smoking, including secondhand smoke (CDC, 1989; 1990).

Secondhand smoke can have many negative health effects on children, including severe asthma attacks, respiratory infections (lung issues), and ear infections; in extreme cases, secondhand smoke can lead to sudden infant death syndrome (CDC, 2006).

Smokeless tobacco includes various products, but the most well-known is chewable tobacco. This type of smokeless tobacco can lead to serious oral health problems, including cancer in the mouth and gums, periodontitis (inflammation of tissue), and tooth loss (CDC, 1989; 1990).

Tobacco, regardless of the form, is associated with extensive health damage that in many cases leads to death. The annual death toll related to the consumption of

tobacco products is an estimated 443,000 Americans (CDC, 2002). Aside from the grand scale of death, “tobacco use costs the U.S. \$193 billion annually,” and these costs are in direct correlation with “medical expenses and losses in productivity” (CDC, 2006).

### **Solution: Prevention**

The key to the prevention of negative health consequences is to prevent the consumption of tobacco itself. Prevention of tobacco consumption is a course of action that protects everyone’s health and well-being regardless of age or condition. According to the CDC, “Tobacco use is the single most preventable cause of death and disease in the United States” (CDC, 2002). Preventing tobacco use is the primary protection that is both accessible and affordable to the American public. This course of action helps people avoid tobacco-related illnesses and possibly even death. Methodist University can play a part in helping people avoid these health problems by banning tobacco from campus grounds. Also, Methodist University would be able to save money by banning tobacco products, due to the consistent productivity and wellness of employees, uninterrupted by tobacco-related absences or illnesses.

Through a nationwide health initiative called *Healthy People 2020*, the Office of Disease Prevention and Health Promotion (ODPHP) of the CDC offers guidance for attaining the goal of ceasing the consumption of tobacco in the United States, thereby curing the nation of tobacco-related ailments (ODPHP, 2015). The objectives of the *Healthy People 2020* plan include the following:

- Fully funding tobacco control programs
  - Enacting comprehensive smoke-free policies
  - Controlling access to tobacco products
  - Reducing tobacco advertising and promotion
  - Implementing anti-tobacco media campaigns
  - Encouraging and assisting tobacco users to quit
- (ODPHP, 2015)

The next step is to take these objectives and organize them into three categories for optimum effectiveness. These objectives can help Methodist University reach tobacco-free goals. The first category as established by *Healthy People 2020* highlights the prevalence of tobacco use by “implementing policies to reduce tobacco use and initiation among youth and adults” (ODPHP, 2015). Methodist University can use tobacco-free policies to reduce the possibility of exposure to tobacco on campus. The second set of objectives involves changes in the health system, specifically, “adopting policies and strategies to increase access, affordability, and use of smoking cessation services and treatments” (ODPHP, 2015). Methodist University can increase the resources available to the Center for Personal Development since it already provides supportive services to students. The third, and final, group of objectives concerns changes in social and environmental structures. Methodist University can implement “policies to reduce exposure to secondhand smoke[,] restrict tobacco advertising, and reduce illegal sales to minors” (ODPHP, 2015). Between the year 2009 and the year 2010, the United States Food and Drug Administration was authorized to

“regulate the sales, advertising, and ingredient content of all tobacco products marketed in the United States” (Family Smoking Prevention and Tobacco Control Act, 2009). Methodist University can adopt policies that discourage the advertisement of tobacco products on campus.

Patterns of tobacco consumption differ between regions in the United States. These geographical disparities usually derive from variation among states as to “smoke-free protections, tobacco prices, and program funding for tobacco prevention” (ODPHP, 2015). The geographical location of Methodist University can provide a challenge because tobacco is a local cash crop.

### **Benefits of a Tobacco-Free Campus**

Tobacco-free policies for college campuses save maintenance costs. Maintenance workers spend much of their valuable time picking up cigarette butts and cleaning ash trays found on college campuses. Designated smoking spots do not solve the problem but simply move it; therefore, when a college bans smoking, it removes the maintenance problem (Smokefree Oregon, n.d.).

A ban on tobacco use also reduces the risk of fire on a campus. Some smokers may be careless and drop their lit cigarettes into bark, planting areas, and other places in the environment susceptible to fire hazards. If Methodist University became tobacco-free, the risk of fire and its associated costs would decline. This could lead to a reduction of fire and property insurance costs (Smokefree Oregon, n.d.).

Every year, cigarette manufacturers need to gain over 400,000 smokers in the United States in order to replace those who have died from smoking (CDC, 2002). A tobacco-free policy for Methodist University can help derail the process of tobacco initiation and addiction among students. Tobacco-free policies may be an effective method of reducing tobacco use for college students (Seserman, Sullivan, & Flury, 2013).

### **Tobacco-Free Colleges and Universities Across the United States**

In Minnesota, students at a four-year university and a technical college were asked, “What effect, if any, do you think a policy making this campus completely smoke-free would have on: student quality of life, student learning, and student enrollment?” About 31% of the students believed that the tobacco-free policy would have a positive impact on enrollment, while 41.2% stated that it would have a neutral affect (Miller et al., 2015).

At a university campus in Kentucky, attitudes toward a tobacco-free campus by faculty, staff, and students were documented, with 71% of the respondents being undergraduate students. Of the 2,914 people surveyed, 44% did not believe that a smoke-free campus would increase enrollment; however, 60% believed it would improve the quality of life of students on campus (Miller et al., 2015).

Three universities—Montana State University, Ohio State University, and the University of Rhode Island—found that student retention rates and new student application rates were not affected negatively due to smoke-free residence hall policies; in fact, the rates increased or remained approximately the same for these three universities. The study concluded that the smoke-free policies did not lead to negative consequences like resistance, costly enforcement, or loss of revenue (Miller et al., 2015).

## **Tobacco-Free Colleges and Universities in North Carolina**

All sixteen University of North Carolina campuses are smoke-free indoors, including student dormitories. Many private college and universities in the state have similar smoke-free policies. Many public and private colleges and universities have smoke-free, as well as tobacco-free, grounds or zones. All community colleges in North Carolina have the authority to ban smoking tobacco products on their grounds (Lee et al., 2012).

In North Carolina, about 25% of public and private colleges and universities are tobacco-free, and over half of community colleges are tobacco-free. Although many colleges and universities have adopted a tobacco-free campus policy, many are still reluctant due to fear that it will hurt student retention (Miller et al., 2015).

Miller et al. (2015) also conducted research to determine if there was a notable decrease in applications and enrollment for campuses in North Carolina that initiated tobacco-free policies compared with campuses that did not adopt tobacco-free policies. The researchers concluded that no significant evidence was found “to indicate fewer applications and lower enrollment at schools with policy implementation than without policy implementation” (Miller et al., 2015). On the following page, Table 1 reports the findings of Miller et al.

## **Impact on International Students**

A tobacco-free policy raises substantial concerns for the international student population compared to domestic students. International students make up an important part of universities throughout the United States. These students create diversity, bringing different cultures to the college lifestyle. These cultural differences, however, can sometimes create conflict due to different views on issues such as tobacco use. Nonetheless, although smoking tobacco may be commonplace in other cultures, there is not sufficient evidence that a tobacco-free policy will decrease international students’ interest in an enrollment at an American college or university (Lee et al., 2012).

In some other countries, smoking is seen as a “social norm” and adults have grown up smoking for their entire lives. In an opinion piece in *The Daily Trojan*, the campus newspaper of the University of Southern California (USC), student Sonali Seth makes the following argument:

As the university with the second-largest international population in the country, USC must also realize the cultural diversity of the students it houses. For many international students who smoke, the habit stems from cultural norms in a country in which smoking may carry less of a stigma. A comprehensive smoke-free policy could make it even more difficult for these students to adjust to life in Los Angeles. By imposing more of our own Western traditions and values on international students, we fail to accommodate ... students for whom smoking may be a cultural habit. (Seth, 2015)

Seth warns that, although USC would like to move forward in creating a tobacco-free campus and lifestyle, the university must research how such a ban will affect its



students. Most universities and colleges invest in sex education and alcohol awareness, and Seth recommends that just as much spending and effort be put into education about tobacco use and its negative health consequences (Seth, 2015).

**Table 1. Survey of North Carolina Colleges and Universities by Miller et al. (2015)**

| <b>TABLE 3. Difference in Applications and Enrollment Between Institutions That Have Adopted Tobacco-Free Campus Policies and Those That Have Not, 2001–2010</b> |                    |          |                               |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|----------|-------------------------------|
| Variable                                                                                                                                                         | Time range (years) | <i>p</i> | <i>p</i> after FDR adjustment |
| <b>Private institutions</b>                                                                                                                                      |                    |          |                               |
| IS enrollment                                                                                                                                                    | 1                  | .39      | .92                           |
|                                                                                                                                                                  | 2                  | .70      | .92                           |
|                                                                                                                                                                  | 3                  | .64      | .92                           |
| OS enrollment                                                                                                                                                    | 1                  | .68      | .92                           |
|                                                                                                                                                                  | 2                  | .52      | .92                           |
|                                                                                                                                                                  | 3                  | .83      | .92                           |
| Total enrollment                                                                                                                                                 | 1                  | .74      | .92                           |
|                                                                                                                                                                  | 2                  | .97      | .97                           |
|                                                                                                                                                                  | 3                  | .80      | .92                           |
| IS freshmen applications                                                                                                                                         | 1                  | .62      | .92                           |
|                                                                                                                                                                  | 2                  | .46      | .92                           |
|                                                                                                                                                                  | 3                  | .31      | .92                           |
| OS freshmen applications                                                                                                                                         | 1                  | .52      | .92                           |
|                                                                                                                                                                  | 2                  | .72      | .92                           |
|                                                                                                                                                                  | 3                  | .59      | .92                           |
| Total freshmen apps                                                                                                                                              | 1                  | .77      | .92                           |
|                                                                                                                                                                  | 2                  | .87      | .92                           |
|                                                                                                                                                                  | 3                  | .44      | .92                           |
| IS transfer applications                                                                                                                                         | 1                  | .02      | .55                           |
|                                                                                                                                                                  | 2                  | .28      | .92                           |
|                                                                                                                                                                  | 3                  | .28      | .92                           |
| OS transfer applications                                                                                                                                         | 1                  | .12      | .88                           |
|                                                                                                                                                                  | 2                  | .08      | .69                           |
|                                                                                                                                                                  | 3                  | .17      | .92                           |
| Total transfer apps                                                                                                                                              | 1                  | .02      | .55                           |
|                                                                                                                                                                  | 2                  | .06      | .69                           |
|                                                                                                                                                                  | 3                  | .07      | .69                           |
| <b>Community colleges</b>                                                                                                                                        |                    |          |                               |
| Curr fall enrollment                                                                                                                                             | 1                  | .40      | .92                           |
|                                                                                                                                                                  | 2                  | .65      | .92                           |
|                                                                                                                                                                  | 3                  | .85      | .92                           |
| CE fall enrollment                                                                                                                                               | 1                  | .55      | .92                           |
|                                                                                                                                                                  | 2                  | .44      | .92                           |
|                                                                                                                                                                  | 3                  | .86      | .92                           |
| Total fall enrollment                                                                                                                                            | 1                  | .46      | .92                           |
|                                                                                                                                                                  | 2                  | .53      | .92                           |
|                                                                                                                                                                  | 3                  | .95      | .97                           |
| Curr spring enrollment                                                                                                                                           | 1                  | .28      | .92                           |
|                                                                                                                                                                  | 2                  | .62      | .92                           |
|                                                                                                                                                                  | 3                  | .86      | .92                           |
| CE spring enrollment                                                                                                                                             | 1                  | .39      | .92                           |
|                                                                                                                                                                  | 2                  | .30      | .92                           |
|                                                                                                                                                                  | 3                  | .64      | .92                           |
| Total spring enrollment                                                                                                                                          | 1                  | .16      | .92                           |
|                                                                                                                                                                  | 2                  | .30      | .92                           |
|                                                                                                                                                                  | 3                  | .88      | .92                           |

Note. FDR = false discovery rate; IS = in-state; OS = out-of-state; Curr = curricular programs; CE = continuing education programs. Because the window from schools with policy change is compared with all of the same-length time-period ranges in the study period (eg, all differences of 2-year averages) among institutions with no policy change, the *n* includes multiple time periods per comparison institution and exceeds the number of institutions. *Ns* for private policy adoption institutions have missing data and zeros for some outcome variables. Thus, the *n* for private institutions ranges between 7–9 and 121–135, 7–9 and 109–135, and 5–6 and 84–108, respectively, for policy and nonpolicy institutions in the 1-, 2-, and 3-year ranges. There were no zeros or missing data for community colleges. Thus, the *n* for community colleges is 28 and 120, 16 and 90, and 8 and 60, respectively, for policy and nonpolicy institutions in the 1-, 2-, and 3-year ranges. A *p* value of less than .05 provides evidence for the hypothesis that applications and enrollment outcomes decrease, and a *p* value of  $\geq .05$  indicates that there is not significant evidence to reject the null hypothesis of no difference.

Arguably, cultural norms have to be taken into account when deciding on whether a campus should change to tobacco-free. According to *The State News*, an on-campus news source for Michigan State University, “In 2013...MSU enrolled 4,283 Chinese students, 563 Korean students, and 276 Indian international students, which

are all countries that have far more permissive regulations when it comes to tobacco” (Wilbur, 2015). Siddharth Chandra, the director of the MSU Asian Studies Center, states, “I think that smoking in a lot of Asian countries is looked at very differently than how it is looked at in the U.S.... We [in the US] have regulated tobacco more firmly than a lot of countries in Asia, and so I think the prevalence of smoking is much higher in a country like China” (Wilbur, 2015). Chandra observes that the backgrounds of the international students are very different from those who were born in the United States (Wilbur, 2015). Smoking in the United States is seen as unhealthy and unattractive, whereas in other countries, such as China, it is seen as a social norm. Chandra explains that banning smoking, or even speaking negatively about it, can lead to a feeling of discomfort, exclusion, and negativity for foreign students. Chandra also states that there is “certainly a feeling like (Asian students) are judged. ... In the U.S. smoking is more stigmatized and we think more negatively [about] smoking, which isn’t really the case in Asia, and that cultural change can sometimes create a feeling of discomfort among Asian students” (Wilbur, 2015).

These international students, who have been raised to think that smoking is normal, are now being told that it is not acceptable and are beginning to feel unwelcome. A junior at MSU, Dongze Wang commented, “Most of my friends just stay with other international students, and we really only come to campus for class, but I don’t think people like us when we are smoking” (Wilbur, 2015). Another international student at MSU, David Wang, stated, “My only concern is that I would have to go off campus and somewhere far away just to smoke...I feel like it’s taking away our right...It’s only bad for the people who smoke” (Wilbur, 2015). International students at MSU and other universities throughout the U.S. feel as if they are looked down on or considered different because of their desire to smoke. They fear that, by smoking or wanting to smoke, they become unwanted or unimportant. However, as Chandra observes, “I think the university administration is very aware of the contribution our Asian students add to the culture and the intellectual life at the university.” He continues, “I think as the number of international students has grown, the university has also grown to embrace what it sees as its responsibility to ensure that Asian students are as much ... a part of our student body as anyone else from anywhere in the world.” (Wilbur, 2015).

Whether or not universities decide to go tobacco-free, they need to make the change gradually and look at what is going to affect the students both positively and negatively. International students have come from completely different backgrounds than students who have spent their entire lives in America, and are a vital part of any university’s community.

### **Student Survey**

The authors sent a survey to the students of Methodist University in order to gauge their opinions on the university’s becoming a tobacco-free campus. The survey was created using Qualtrics and distributed to the student population via the Methodist University email system. It included questions regarding the students’ demographics, use of tobacco products, and attitudes on current and potential university tobacco policies.



The survey questions are listed below:

|                                                                                                                                              |
|----------------------------------------------------------------------------------------------------------------------------------------------|
| 1) What is your gender?                                                                                                                      |
| 2) How old are you?                                                                                                                          |
| 3) Are you an international student?                                                                                                         |
| 4) Do you live on campus?                                                                                                                    |
| 5) Are you a military veteran or on active duty?                                                                                             |
| 6) Do you use any tobacco products?                                                                                                          |
| 7) Do you agree with the 50 ft No-Smoking policy around buildings?                                                                           |
| 8) Do you think Methodist University should be a tobacco-free campus?                                                                        |
| 9) If Methodist University were a tobacco-free campus, would you still attend?                                                               |
| 10) Which country are you from? ( <b>International Students Only</b> )                                                                       |
| 11) Did you start using tobacco products before or after attending Methodist University? ( <b>International Students Only</b> )              |
| 12) What types of tobacco do you use? Select all that apply. (Do not include e-cigs, Nicorette, patches, etc.) ( <b>Tobacco Users Only</b> ) |
| 13) How often do you use tobacco products? ( <b>Tobacco Users Only</b> )                                                                     |
| 14) How long have you been using tobacco products? ( <b>Tobacco Users Only</b> )                                                             |
| 15) If the university provided resources to help you quit, would you use them? ( <b>Tobacco Users Only</b> )                                 |

### Survey Results

Methodist University has a student body of 2,416. Of these students, 407 answered the survey questions, approximately 17% of the student body. Of those who completed the survey, 75% were aged 17 to 25. Among total respondents, 32% said

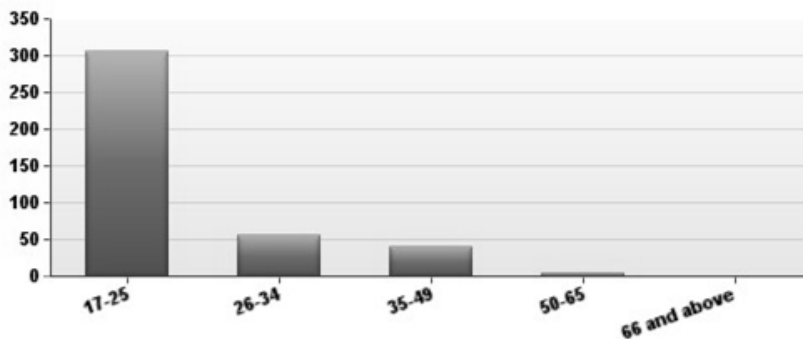
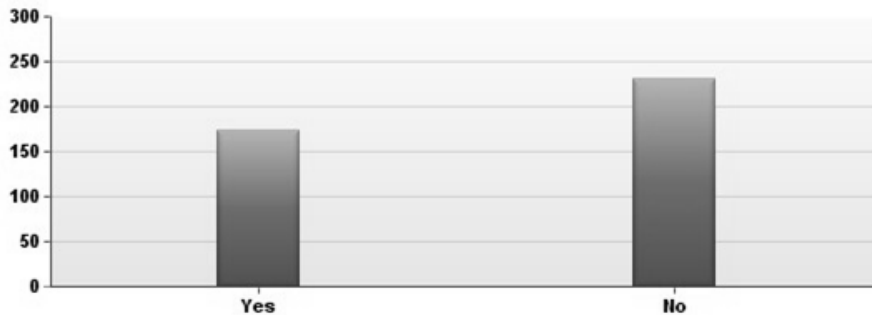
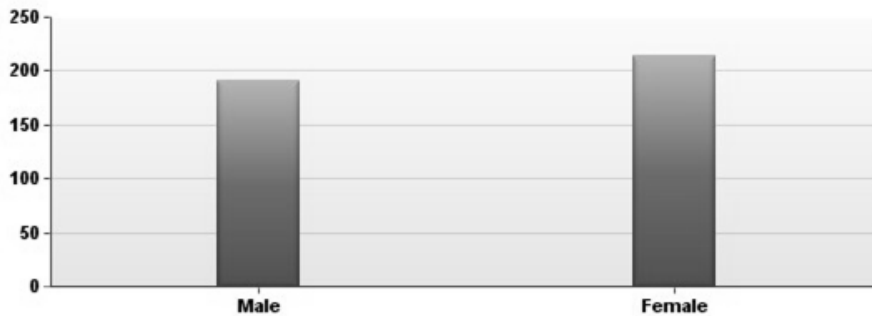


Figure 1. Age of Respondents

they use tobacco products (95% confidence interval (CI) [0.28, 0.37]). Based on the 407 responses, 43% are in favor of a tobacco-free campus (95% CI [0.38, 0.48]). The survey suggests that out of the 407 students, 72% would still attend Methodist University if it became tobacco-free, while 28% would not (95% CI [0.68, 0.77]).



**Figure 2. Responses to the question: “Do you think Methodist University should be a tobacco-free campus?”**

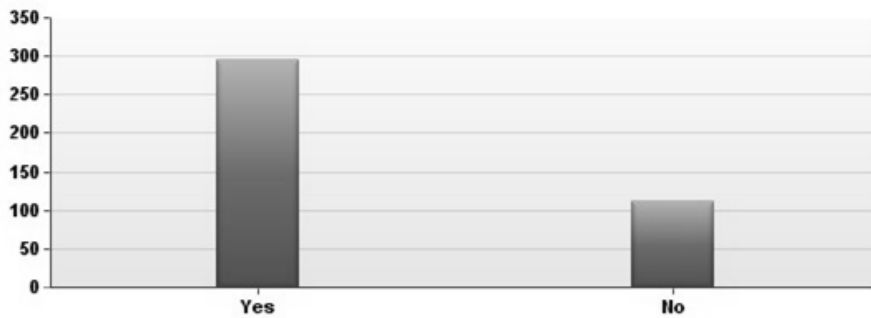


**Figure 3. Gender of Respondents**

There is a decisive split along gender lines regarding tobacco use and support for a tobacco-free campus. Of the respondents, 47% were male and 53% were female. Of the male respondents, 47.6% used tobacco products while only 18.6% of female respondents indicated tobacco use.

When asked whether they think Methodist University should be a tobacco-free campus, 30.9% of male respondents said that it should be (95% CI [0.24, 0.37]). Of the female respondents, 53.5% said that they think the campus should be tobacco-free (95% CI [0.47, 0.60]).

As previously mentioned, 32.3% of respondents indicated that they use some form of tobacco. Not surprisingly, only 8.4% of tobacco users thought that Methodist



**Figure 4. Responses to the question: “If Methodist University were a tobacco-free campus, would you still attend?”**

should go tobacco-free (95% CI [0.04, 0.13]), and 38.5% of tobacco users said that they would not attend Methodist if it were a tobacco-free campus (95% CI [0.30, 0.47]).

In contrast, 59.6% of the non-tobacco users support Methodist University going tobacco-free (95% CI [0.54, 0.65]). Around 88.8% of the non-tobacco users said that they would still attend if Methodist were tobacco-free (95% CI [0.85, 0.92]). The reason that 11.2% of non-tobacco users said they would not attend a tobacco-free campus is unknown.

Among the 59 international students who responded, 20.3% use tobacco products (95% CI [0.10, 0.31]). Among the international students who are tobacco users, about 9% started using tobacco after attending Methodist University (95% CI [-0.08, 0.26]).

### Study Limitations

The survey only measured the attitudes of students at Methodist University; the attitudes of faculty and staff were not evaluated. A future survey could be improved by sending the survey to Methodist University faculty and staff to determine their attitudes toward a tobacco-free campus. Further research should also be done on the attitudes of non-traditional students at Methodist University. In this context, non-traditional students are defined as those who are older than the typical college student age range of 18 to 22. They include many military members and veterans, and make up a sizeable minority population at Methodist University. It will be important to determine their attitudes toward a tobacco-free policy.

Due to the fact that the survey was voluntary, there could have been a response bias in which only those who had strong opinions on the issue responded. This bias could create a skewed perception of the attitudes of the students at Methodist University.

### Recommendations for Methodist University

Methodist University is committed to providing a healthy environment for students, staff, and faculty. Tobacco use is associated with many health risks for the users as well

as those exposed to secondhand smoke. As a leader, Methodist University can set an example for other colleges and universities statewide by banning the use of tobacco products on campus.

However, based on the results of the survey, student support for the policy is limited. The results indicate that a significant portion of campus tobacco users say they would not attend Methodist if it were a tobacco-free campus. Further, a small number of non-tobacco users also said they would not attend a tobacco-free campus.

These results must be weighed against the fact that many colleges that have gone tobacco-free have not seen a decrease in enrollment. However, they do suggest that Methodist University could possibly face a decrease in enrollment if it were to implement a tobacco-free policy, and care must therefore be taken to ensure that the policy can be implemented without affecting enrollment.

If the university decides to go tobacco-free, students could utilize the cessation programs on campus in order to quit the use of tobacco products. The Center for Personal Development on campus has addiction services for those who have problems with substance abuse. Health Services is another resource that can provide health education to students. In order to support students who wish to stop using tobacco, Health Services could provide prescription medication to combat nicotine addiction.

Many tobacco-free colleges and universities report that the people who violate the tobacco policies are visitors who are unaware of campus policy (Calfas, 2011). One recommendation is to add tobacco-free signs near the campus entrance in order to inform visitors of the ban on tobacco products on campus grounds. As a part of any implementation process, Methodist University should progressively inform the student body, as well as faculty and staff, of upcoming changes related to the tobacco-free policy on campus before the policy takes effect.

It is the recommendation of the authors that Methodist University should conduct further research on the issue and then move incrementally towards a tobacco-free environment. The restrictions should be phased in gradually over the next several years along with programs designed to educate the university community about tobacco-related health issues and to help users break their tobacco habit.

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# Evaluation of the Brief Academic Trauma Intervention for MU Students

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## Introduction

Post-traumatic stress disorder (PTSD) is defined by the National Institute of Mental Health (NIMH) as a mental health problem that can occur after a traumatic event that involves physical harm or the threat of physical harm, such as war, assault, or a natural disaster (NIMH, 2016). There are four common symptoms associated with PTSD: intrusion, avoidance, negative cognitions and mood, and arousal and reactivity. These symptoms lead to problems in various aspects of life but, for college students, can lead to particular difficulty in succeeding with college coursework. Avoidance can cause students to neglect assignments or fail to study for exams. Hyper-arousal can make students feel anxious and restless in the classroom, and negative cognitions and mood can lead students to abuse drugs or alcohol, or lose motivation for attending classes. The present study presents research on a promising program developed for students at Methodist University to reduce the negative impact of trauma on academic performance.

There is a high incidence of PTSD and people affected by it. Around 70% of U.S. citizens will be exposed to trauma sometime during their lifetimes (Kessler et al., 2005). Only 6.8% of individuals suffering from PTSD will be diagnosed, but a high percentage of individuals report some impairment in functioning due to their trauma. Around 20% to 50% of U.S. children are victims of violence that will have lasting effects (Finkelhor & Dzuiba-Leatherman, 1994).

Addressing factors associated with PTSD among students is important for their retention and success in college. The consequences of trauma have extended to academics such that students have shown decreased intellectual functioning and reading ability (Delaney-Black et al., 2002) as well as a lower GPA, and are absent more times than fellow students who have not experienced a trauma (Hurt, Malmud, Brodsky, & Giannetta, 2001).

A survey conducted at Methodist University in 2013 found that 70% of students reported having experienced a traumatic event (Kline, 2013). With so many students being affected by some form of trauma, its role in retention should be a

primary concern for schools. Slight impairments due to trauma, if addressed, could possibly increase the success among these students suffering from trauma.

This brief academic trauma intervention (BATI) study took an existing program, Support for Students Exposed to Trauma (SSET) (Jaycox et al., 2009), which was developed for use with middle and high school students following school shootings. SSET was designed to be implemented by trained but non-clinical personnel. The present study adapted this program for the college level and for administration by students trained in the program. Through this BATI study, the researcher hoped to show that certain interventions are beneficial and decrease any academic difficulties students might have due to trauma.

## Methods

### Subjects

The participants in this study were (N=28) Methodist University students ranging in age from 20 to 45 and comprised veterans and non-veterans who were screened for PTSD symptoms but did not meet the diagnostic threshold. Participants were selected if they showed some academic impairment, experienced a traumatic event, and showed some evidence of PTSD symptomatology. Participants reporting a higher frequency of symptoms were considered to be experiencing some PTSD symptomatology. They were then randomly assigned to either a treatment condition or a control condition.

### Measures

The measure used in this study was the Weiss Functional Impairment Rating Scale Self-Report (WFIRS Self-Report) (Weiss, 2000), a list of 70 questions in seven categories by which participants rate how their emotional or behavioral problems have affected each area. The Weiss Functional Impairment Rating school section was completed by a professor whom the subject chose; this section looked at only the school category in the WFIRS Self-Report, a section that listed any problems participants might have at school and was completed pre- and post-study, and reported the subjects' GPAs at midterm and again at final grades.

### Procedures

Subjects were assigned to a group based on their schedule availability. Each BATI group included two trained group leaders and the experimental subjects, and met for a total of five sessions. During those sessions subjects were taught cognitive-behavioral methods for coping with their trauma as well as stress reduction techniques. The following is a breakdown of the BATI sessions:

- **Session 1** focused on going over Beck's cognitive triad, which looks at the connection between thoughts, feelings, and behaviors, and aims to normalize common reactions to trauma. Participants were taught progressive muscle relaxation techniques to be used when they were feeling anxious.
- **Session 2** was mainly directed at identifying and arguing against automatic negative thoughts associated with the trauma.
- **Session 3** called for the group to go over recognition of avoidance behaviors and plans to "face your fears."

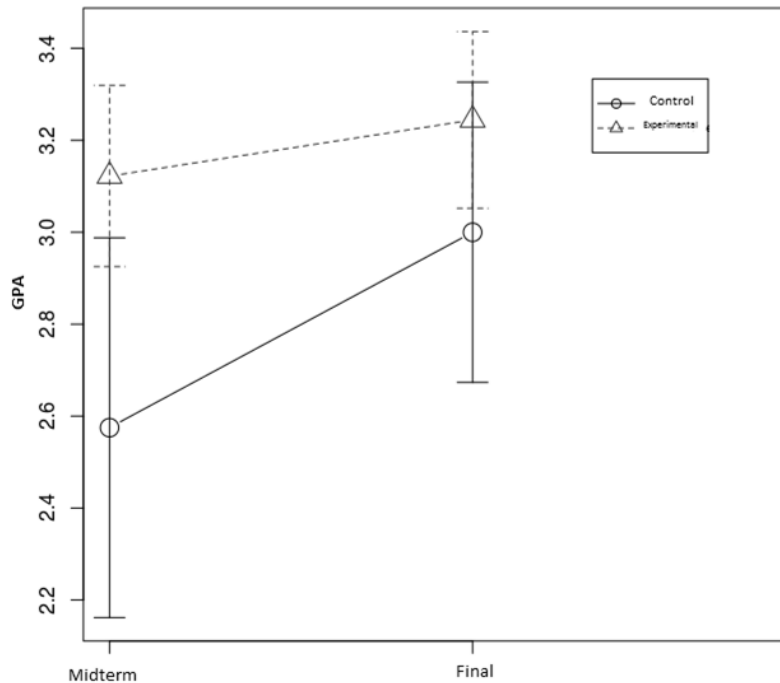
- **Session 4** focused on processing the trauma. Participants completed writing exercises to develop different perspectives and to distance themselves from the trauma.
- **Session 5** encouraged participants to look at the connection between thoughts and actions, and reviewed practical problem solving.

### Analysis

Data from this study were statistically analyzed utilizing a two (midterm, finals) by two (BATI experimental group, control group) mixed factorial analysis of variance (ANOVA), with repeated measures on time of measurement to control for experimentwise error due to multiple comparisons.

### Results

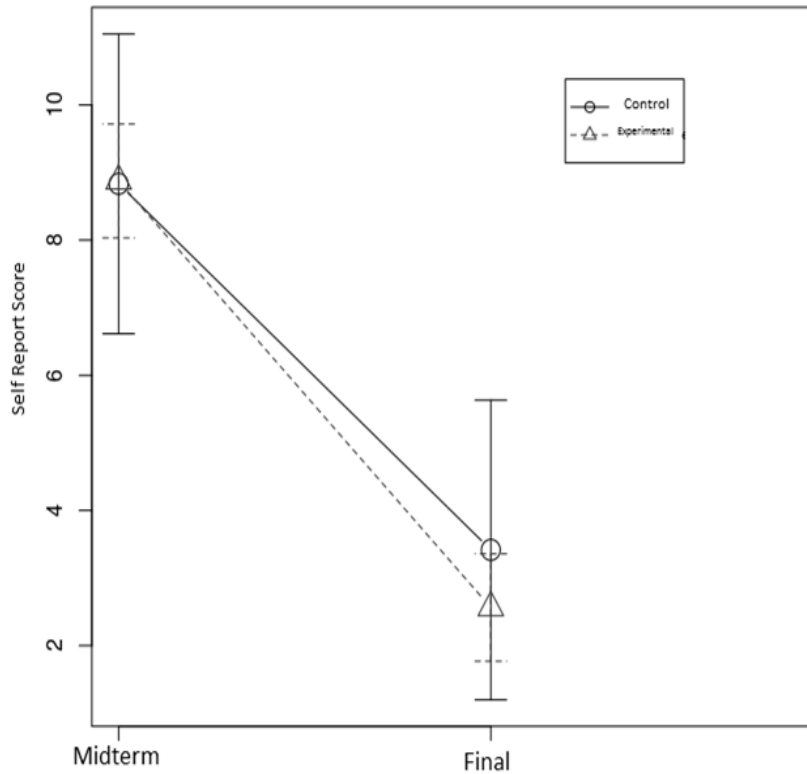
Figure 1 presents the ANOVA results for GPA change for the BATI treatment *versus* control groups. There is a significant difference between the treatment (experimental) group and the control group, with the treatment group having higher initial GPA than the control ( $F(1,11)=320.51, p=0.01$ ). There was a significant change in GPA from initial to follow-up condition for both groups ( $F(1,11)=7.87, p=0.02$ ).



**Figure 1. Changes in GPA**



The next analysis looked at participant self-report on classroom performance. Self-reported class performance problems significantly decreased from time 1 to time 2 for both groups ( $F(1,26)=37.28, p<0.01$ ).



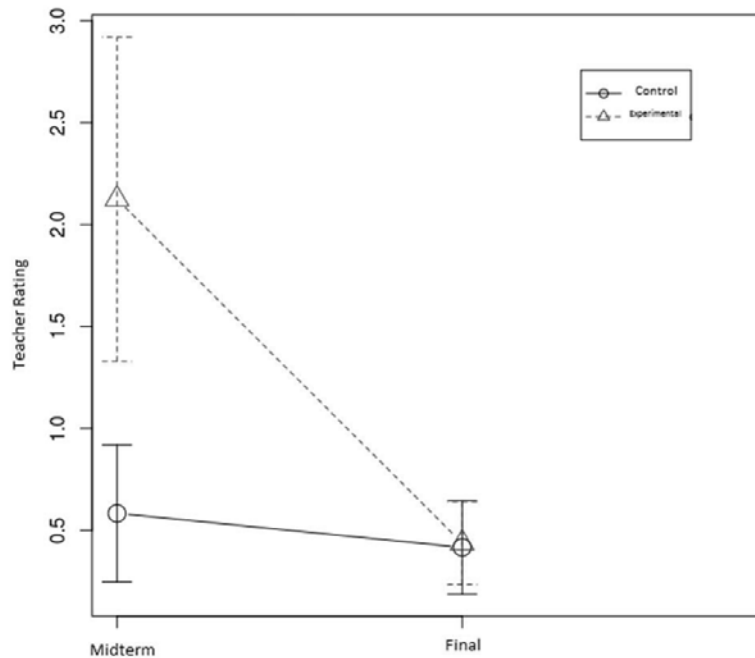
**Figure 2. Self-Report of Classroom Performance**

Figure 3 on the following page represents the analysis of the teacher ratings of the subjects' classroom performance at midterm and at the end of the semester. The two groups differed in teacher rating at time 1, ( $F(1,26)=0.02$ ). Ratings significantly changed from time 1 to time 2 for both groups ( $F(1,26)=0.03$ ). This is primarily due to the decrease in ratings for the BATI treatment group. Although that decrease would be seen in an interaction effect, the interaction only approached significance ( $F(1,26)=0.09$ ); this is likely due to the large variation associated with the small sample size. A trend toward significance is clear from the graphic display.

### Discussion

The analysis showed significant improvement in GPA for both the BATI treatment group and the control group, with no significant difference between the two. In other words, GPA appears to improve from midterm to final grades generally, and the BATI intervention did not appear to add to this. The self-report analysis showed no difference between the BATI and control groups, with both showing a decrease in self-

reported academic performance from midterm to finals. The finding of most interest is the change in teacher ratings for the BATI group compared to the control group: the strong trend toward a significant interaction despite the very small sample size shows promise for future utilization and study of the BATI protocol.



**Figure 3. Teacher Ratings of Classroom Performance**

Overall, BATI appears to be an effective program for improving the academic performance of college students experiencing trauma-related symptoms. Future research will seek to expand the program utilizing biofeedback and to further assess the program against a placebo control group condition.

Limitations to this study include the small sample size, which led to less statistical power and high attrition rates, and resulted in lost data. The second limitation was the use of self-report for GPAs and the short time frame over which GPA was assessed. These issues will be addressed in future research.

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# The Effect of Loneliness on the Perception and Learning of Negative Words

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## **Abstract**

Loneliness is a human experience that is associated with negative emotions and can have an adverse effect on a person's health. Previous research has shown that participants learn negative words more quickly and retain them in memory longer than words with positive or neutral associations. It was hypothesized that individuals who appear to be lonelier would remember negative words better than individuals who are less lonely. The Auditory Affective Verbal Learning Test (AAVLT), which includes positive, negative, and neutral word lists, and the UCLA loneliness scale were used to examine the impact of loneliness on learning emotional words. It was predicted that the recall of negative words, for those who score high on the UCLA scale, would be greatest for the first five words on the negative list, due to enhanced primacy effects (Snyder, Harrison & Shenal, 1998). Results reveal that, in general, recall of the first five negative words was significantly higher than recall of the first five positive and neutral words. Also, participants showed a significant increase in word recall from Trial 1 to Trial 5. A lack of correlation between the UCLA loneliness scores and word lists will be discussed.

## **Introduction**

Loneliness is an emotional state that is experienced by most people at some point in their lives. It can be defined as a negative emotional experience that occurs when “a person's network of social relations is significantly deficient in either quality or quantity” (Peplau & Perlman, 1982, p. 2). This emotional experience “tends to make individuals adopt negative views of their surroundings and lose interest in positive exploration” (Quan, Zhen, Yao, & Zhou, 2014, p. 970). Karabacak and Oztunc (2014) argue that loneliness is not simply an individual's state of being alone, but that the basis of loneliness is “inefficacy of experienced social relations and low level of satisfaction as opposed to intended level of satisfaction from these relations.” The dissatisfaction of loneliness may rise from the difference between “the social relations that individual

lives and the relations he/she wishes to live” (Peplau & Perlman, 1982). Loneliness is a common feeling; however, in severe cases, it may cause various health issues.

Loneliness is an important issue in fields of psychology such as psychology of personality and perceptions, and counseling psychology. The proposed study addresses how emotional valence can affect the verbal learning of lonely people. The topic is relevant to college students, especially freshmen, as they often experience loneliness due to being away from their families and immersed in an unfamiliar environment. Loneliness may negatively affect freshmen’s academic adjustment, which, according to Jansen and van der Meer, will “impair students' academic performance and their engagement with the university” (as quoted in Quan et al., 2014, p. 970). Bekhet and Zauszniewski suggest that this happens as a result of students losing their interest in mastering learning skills (as cited in Quan et al., 2014). Moreover, Quan et al. (2014) cite a study proposing that students’ poor academic adjustment may occur because loneliness reduces their abilities “to regulate themselves to achieve balance in their new academic environment and to meet the new learning requirements of a university” (p. 970). A study by Quan et al. (2014) found that loneliness also negatively affected adjustment by “activating a negative coping style and suppressing a positive coping style” (p. 970). In other words, in order to relieve the effects of stress, a student may adopt a negative copying style that, in the end, will negatively influence the individual’s academic adjustment. The purpose of this study is to assess how well individuals who have different levels of loneliness memorize emotional and neutral words.

A review of existing literature on the topic explains the foundations of the current study. Research shows that feelings of loneliness in individuals are correlated with negative emotions. Thus, loneliness was found to be negatively correlated with happiness (Booth et al., 1992, as cited in Sha’ked & Rokach, 2014). Additionally, loneliness has been linked to such concepts as depression and poor self-concept (McWhirter & McWhirter, 1990). Other studies have showed that loneliness has a direct effect on feelings of depression or suicide (Meltzer et al., 2013). Meltzer et al. state that many studies associate loneliness with mental health problems and show a correlation between loneliness and mental disorders such as depression, anxiety, and phobias. The correlation between loneliness and various negative emotions leads to the prediction that a person with severe loneliness is more likely to experience negative emotions and will therefore be more likely to remember words with negative connotations.

Lonely people tend to be biased in their perceptions, as they usually pay attention to negative aspects of life more than any other. This inclination affects their perception of self and others. Miller, Perlman, and Brehm (2007) point out that “perceptions of the self in relation to others are central to all social-cognitive models of loneliness” (as cited in Fen-Fang & Reis, 2009, p. 221). Fen-Fang and Reis (2009) claim that several studies provide evidence that lonely people tend to perceive others negatively (p. 221). This negativity of perception of self and others can be related to interpersonal characteristics like shyness, social anxiety, and lack of communication skills (Fen-Fang & Reis, 2009, p. 221). However, research by Wittenberg and Reis has shown that “even after controlling for social skills, there was still a substantial correlation between loneliness and negativity in social perception” (as cited in Fen-Fang

& Reis, 2009, p. 222). In short, regardless of one's personal social skills, loneliness is associated with negative perceptions of others.

Killeen (1998) argues that loneliness is only related to negative concepts, although it is hard to define whether "the correlational concepts cause the loneliness, or are an effect of it" (p. 766). He researched the literature and found out that most research and discussion relates loneliness to other rather negative phenomena, including depression,<sup>1</sup> shyness,<sup>2</sup> anxiety,<sup>3</sup> anger and tension,<sup>4</sup> self-blame and self-devaluation,<sup>5</sup> and other negative psychological states. Killeen (1998) also mentions that loneliness is correlated with psychological impairments and suicide. This tendency may be a result of the lonely person's lack of close relationships and social support.

A verbal learning study on people with different levels of loneliness can give insight into their emotional inclination. Loneliness may affect memory. That is, people with high levels on the loneliness scale may tend to remember more emotional and negative events. Nostalgia is a concept related to memory of emotional events and can be defined as "a sentimental longing or wistful affection for the past" ("Nostalgia," 1998, p. 1266). Studies show "evidence for a link between a discrete negative affective state—loneliness—and nostalgia" (Wildschut, Sedikides, Arndt, & Routledge, 2006, p. 982). Wildschut et al. (2006) state that negative mood and loneliness elicit feelings of nostalgia due to a possibility that "nostalgia may serve to counteract negative mood and loneliness" (p. 982). This shows that loneliness has an effect on perception and memory of emotional events. The study by Wildschut et al. (2006) reveals that nostalgia occurs "in response to negative mood and the discrete affective state of loneliness" (p.975). Thus, negative mood and loneliness can trigger emotional memories.

The current study hypothesizes that individuals who obtain high and moderate scores on the UCLA loneliness scale will remember negative words better than individuals with low scores. As a main effect, a small interaction was predicted. However, a significant difference was expected in verbal learning between individuals with high scores and individuals with low scores on the loneliness scale. In addition, it

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<sup>1</sup> Killeen (1998), citing Foxall, M.J., Barron, C.R., Von Dollen, K., Shull, K.A., & Jones, P.A. (1994), Low-vision elders: living arrangements, loneliness and social support, *Journal of Gerontological Nursing*, 20(8), 6-14; Katona, C.L.E. (1994), Approaches to the management of depression in old age, *Gerontology*, 40(Suppl.1), 5-9; McWhirter, B.T. (1990), Loneliness: A review of current literature, with implications for counselling and research, *Journal of Counselling and Development*, 68, 417-422; Roscoe, B., & Skomski, G.G. (1989), Loneliness amongst late adolescents, *Adolescence*, 24(96), 947-955.

<sup>2</sup> Killeen (1998), citing Carr, M., & Schellenbach, C. (1993), Reflective monitoring in lonely adolescents, *Adolescence*, 28(111), 737-745; Kalliopuska, M. & Laitinen, M. (1991), Loneliness related to self-concept, *Psychological Reports* 69, 27-34; Kraus, L.A., Davis, M.H., Bazzini, D., Church, M., & Kirchman, C.M. (1993), Personal and social influences on loneliness: the mediating effect of social provisions, *Social Psychology Quarterly* 56(1), 37-53.

<sup>3</sup> Killeen (1998), citing Kraus et al., 1993; McWhirter, 1990; Roscoe & Skomski, 1989; Ryan, M.C., & Patterson, J. (1987), Loneliness in the elderly, *Journal of Gerontological Nursing*, 13(5), 6-12.; Sears, D.O., Peplau, L.A., & Taylor, S.E. (1991), *Social Psychology*. Prentice Hall, London.

<sup>4</sup> Killeen (1998), citing Loucks S. (1980), Loneliness, affect and self-concept: Construct validity of the Bradley loneliness scale, *Journal of Personality Assessment* 44(2), 142-147.

<sup>5</sup> Killeen (1998), citing Jackson, J., & Cochran, S.D. (1991), Loneliness and psychological distress, *The Journal of Psychology*, 125(3), 257-262.

was expected that the results of the study would be influenced by primacy and recency effects. The primacy effect occurs when the first items presented in a list are remembered better than those presented later in the list. An individual is also likely to remember words at the end of the list more than words in the middle, and this is called the recency effect. For example, in a list of fifteen words, a person is more likely to remember the first and last five words than the five words in the middle. Significantly more primacy effect was expected for the negative word list based on prior research. The results were also expected to show a trial effect, as a person would get better at recalling with each trial. Thus, several effects on verbal learning were expected to occur.

## Methods

### Participants

Participants included sixty undergraduate students of Methodist University. Among the participants, age varied from seventeen to forty. The participants' ethnicity and their socio-economic status were unknown. The majority of the students were recruited in the psychology classes in which they were enrolled. They received extra course credit for participation in the study. Before the study began, the participants signed an informed consent form.<sup>6</sup>

### Apparatus

Loneliness level was measured by the participant's score obtained on the UCLA loneliness scale.<sup>7</sup> The name of the scale derives from the University of California at Los Angeles (UCLA). The scale was published in 1978 by Russell, Peplau, and Ferguson and has been revised twice. This scale includes twenty items, and participants rate each item as O ("I often feel this way"), S ("I sometimes feel this way"), R ("I rarely feel this way"), and N ("I never feel this way") (Russell et al., 1978). To score the results, each rating receives a certain number of points. Thus, all Os receive 3 points, all Ss receive 2 points, all Rs receive 1 point, and all Ns receive 0 points. The higher the score is, the higher the participant's level of loneliness.

The Auditory Affective Verbal Learning Test (AAVLT) is a verbal memory test that was developed by Snyder and Harrison in 1997 as an alternate form of the affectively neutral Rey Auditory Verbal Learning Test (RAVLT) (Snyder, Harrison & Shenal, 1998). Rey developed the RAVLT in the 1940s, and the test became well-known and widely used for evaluating verbal learning and memory. The standard RAVLT contains a list of fifteen neutral words that are read out loud to a participant. The participant needs to repeat all the words that he or she remembers. To create an affective version of the RAVL Test, Snyder, Harrison, and Shenal used an index of word norms to create lists of positive and negative words (Snyder et al., 1998). For the purpose of this study, only the first five trials of the lists<sup>8</sup> were given. Data sheets were used to record participant's data.

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<sup>6</sup> See Appendix A

<sup>7</sup> See Appendix B

<sup>8</sup> See Appendix C

The study was held in a psychology lab with one desk, a chair for the participant, and a chair for the researcher. The materials used for this study included a pen; an informed consent form; a laptop computer; speakers; a list of specified order of AAVLT versions; data sheets for the AAVLT for neutral, positive or negative words; and a sheet with the UCLA loneliness scale. Before a participant arrived, all materials were removed from the desk. Words were prerecorded by male and female speakers.

## **Design**

The present study used a three (negative, positive and neutral words) by three (beginning, middle, and end of the words list) by three (high, moderate, and low loneliness) analysis of variance (ANOVA) without repeated measures.

The first independent variable in this experiment is the type of words on the word list. Each list presents one type of words, either negative, positive, or neutral words. All of these variables are true variables, that is, variables that are manipulated by a researcher. The three levels are between-subject variables.

The second independent variable represents primacy and recency effects. This variable has three levels, represented by the first five words, middle five words, and last five words of each list. The three levels are within-subject true variables.

The third independent variable is loneliness. The three levels of the variable represent low, moderate, and high scores on the loneliness scale. All three levels are within-subject true variables.

The dependent variable is the number of words recalled by the participants. The measured scores are based on how many words a participant recalled in total, recalled in each trial, and recalled in different parts of each list. It will be accessed by the scoring criteria for the AAVLT.

## **Procedure**

After greeting the participant, a researcher went over the informed consent form<sup>9</sup> and then asked the participant to sign it. The experimenter kept the last page of the informed consent form for confidentiality and for her records. Then the experimenter played Ludwig van Beethoven's "Für Elise" from a laptop that was connected to the speakers so the participant could adjust volume. For all participants, the same procedure was used to conduct this experiment. The experimenter read instructions from the original RAVLT on Trial 1:

I am going to read you a list of words. Please listen carefully. When I stop, you are to say back as many words as you can remember. Say the words in any order you remember. Just try to remember as many as you can. (Snyder et al., 1998, p. 254)

After that, the experimenter played an AAVLT audio from the laptop.

The specified order of word list versions was used to assure that no subsequent participants received the same condition. Thus, if the first participant received the neutral version, the next one received the negative version, and the one after received

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<sup>9</sup> See Appendix A



the positive version. Twenty participants received the neutral version, twenty participants received the positive version, and twenty participants received the negative version. A voice on the audio read the lists at about one word per second. For female participants, the voice was female, and for male participants, it was male.

After the audio was stopped, the participant started recalling words. When the person no longer recalled any more words, or a maximum of 3 minutes had passed, the next trial began (Snyder et al., 1998). The participant's responses were recorded on a data sheet.<sup>10</sup> The researcher put an identification mark on the data sheet for better organizing the data; for example, "A" would be used instead of a participant's name.

Trial 1 was followed by Trial 2, in which a researcher gave these instructions from the RAVLT:

Now I'm going to read the same list again. When I stop again, I want you to tell me as many words as you can remember, including words you said the first time. It doesn't matter what order you say them. Just say as many words as you can remember whether or not you said them before. (Snyder et al., 1998)

The researcher continued the same procedure until five trials were completed.

Following the AAVLT, the participant was given the UCLA loneliness scale. These instructions were provided: "Indicate how often each of the statements below is descriptive of you." All the researchers had the same script in order to provide the same guidelines to all participants. The participant was given unlimited time to complete the scale. After the participant completed the task, the researcher debriefed him or her about the purpose of the study.

## Results

The three-way ANOVA without repeated measures was performed using these variables: emotional valence of words (negative, positive, and neutral), word place on list (beginning, middle, and end), and level of loneliness (high, moderate, and low). Analysis of variance shows a significant effect of word type by list (LIST) (positive, negative, and neutral) and place or position on list (PLACE) (first five words, middle five words, last five words). The value of significance is  $<0.001$ . No intersection of the loneliness scores with the recall of negative words was found.

Results from the four-way ANOVA without repeated measures were analyzed using the following variables: emotional valence of words (negative, positive, and neutral), word place on list (beginning, middle, and end of the list of words), level of loneliness (high, moderate, and low), and trial (first through fifth). Analysis of variance shows a significant effect of word type by list (LIST) (positive, negative, and neutral), place or position on list (PLACE) (first five words, middle five words, last five words), and trial (TRIAL) (first through fifth).<sup>11</sup> The value of significance is  $<0.001$ . Results show that the primacy effect played a great role in the recall of negative words, as well

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<sup>10</sup> See Appendix C

<sup>11</sup> See Appendix D

as in the overall recall of all three word type lists. No significant intersection of the loneliness scores with the recall of negative words was found.

Post hoc analysis (Tukey's HSD) showed that recall of neutral words (list 3) was better than recall of emotional words (lists 1 and 2) [ $F(2,855) = 9.82, p < 0.001$ ].<sup>12</sup> Post hoc analysis (Tukey's HSD) also demonstrated that the first five words were recalled better than other words on the lists [ $F(2,855) = 50.36, p < 0.001$ ].<sup>13</sup> Post hoc analysis (Tukey's HSD) showed a consistent effect of trial [ $F(4,855) = 104.84, p < 0.001$ ].<sup>14</sup> All conditions significantly increased from Trial 1 to Trial 5. Recall of negative words (list 2) was significantly higher for the first five words than for other words, which can be explained by primacy effect [ $F(4,855) = 12.95, p < 0.001$ ].<sup>15</sup> The neutral list also had an effect.

## Discussion

The results support the original study by Snyder et al. (1998), titled “The Affective Auditory Verbal Learning Test Hypothesis.” Thus, an overall recall score for the first five words was much better than for the words later on the list due to the primacy effect. The primacy effect was highest for the negative words list. The recall score increased with every trial. Nevertheless, the main hypothesis was not supported in this study. It was originally hypothesized that individuals who obtained high scores on the loneliness scale would remember negative words better than individuals with low scores. However, no significant correlation was found between loneliness scores and word recall scores.

The reason for such results might be that the participants were college students who attend the same small university as the researchers: familiarity with the researchers and the chance of seeing them around the campus might have affected the participants' self-reports on the loneliness scale. Also, the wording of the UCLA scale—such as “It is difficult for me to make friends,” which emphasizes deficiency in socio-emotional skills—might have affected the participants' reports as they attempted to appear socially skillful. Other factors that might have had an influence on students' reports on loneliness are that significant numbers of the participants were international students and students affiliated with the military. Military-affiliated students are used to adapting to new conditions, which decreases the probability of their experiencing loneliness. International students develop resistance to loneliness due to being away from their homes.

Despite all these possible reasons for the outcomes of the study with respect to loneliness, the most influential factor is that loneliness is a broad concept. The definition presented in the introduction tends to simplify the concept of loneliness, which in reality encompasses nuances and shades that differ from person to person. For example, one person may experience the state of loneliness over a continuous period and express resulting symptoms of depression while another person may just

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<sup>12</sup> See Appendix E, Graph 1

<sup>13</sup> See Appendix E, Graph 2

<sup>14</sup> See Appendix E, Graph 3

<sup>15</sup> See Appendix E, Graph 4

feel lonely at a particular moment in time. The study did not take into account the complexity of the concept of loneliness, and the way to improve the design in further studies would be to narrow the concept. One suggestion is to study related mental states that are easier to define, such as grief.

Nina R. Jakoby (2012) defines grief as the emotional response to loss. It is a more straightforward emotional experience than loneliness, and researchers will find it easier to distinguish participants with high and low levels of grief. Several researchers state that grief is associated with negative emotions. According to Jakoby, one observer asserts that grief is associated with negative conditions such as “physiological stress, poor health, and an increased risk of mortality, depression, or drug consumption, which often implies a need for psychiatric intervention or medical help,”<sup>16</sup> and others define grief as a negative emotion.<sup>17</sup> Because grief is related to negative emotions, it can be hypothesized that people with high levels of grief will remember negative words better than they recall positive and neutral words. Different tests can be used for measurement of grief, such as the Texas Revised Inventory of Grief (TRIG) or the Traumatic Grief Inventory (TGI).

In conclusion, the main hypothesis was not supported in the study, and there was no difference between individuals with high and low scores on the loneliness scale in the recall of negative words. The possible explanation for such an outcome is the breadth of loneliness as a phenomenon. Nevertheless, the researcher observed a strong primacy effect of negative words. The suggestion for future research is to explore different negative mental states related to loneliness and their effect on learning of negative words.

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<sup>16</sup> Jakoby, 2012, p. 680, quoting Archer, J. (1999). *The nature of grief: The evolution and psychology reactions to loss*. London, UK, and New York, NY: Routledge.

<sup>17</sup> Jakoby, 2012, p. 682, citing Charmaz, K., & Milligan, M.J. (2006). Grief. *Handbook of the sociology of emotions*, J.E. Stets & J. H. Turner (Eds.), pp. 516-538. New York, NY: Springer.

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## Appendix A: Informed Consent Form

### Verbal Learning Study

1. Purpose of the study: The purpose of this research is to study verbal learning.
2. Procedure / Conditions of Participation: You will be asked to listen to a list of words and recall them later. The list of words will be repeated 5 times, and you will be asked to recall the words after each time. After that, you will be asked to complete a personality test.
3. Anonymity of Participants and Confidentiality: The information you will share with us if you participate in this study will be kept completely confidential and anonymous.
4. Discomforts and Risks: There are no risks associated with this research. If you experience any discomforts, please let the researcher know
5. Benefits and Compensation of the Study: Your participation will help to advance knowledge in the area of how we learn words. You will also receive extra credit for a particular class.
6. Freedom to Withdraw: You are free to withdraw your participation at any time without penalty. You may also skip any part of the study at no penalty.
7. Contact Information for Questions: If you have any questions about your rights as a research subject or you feel you have been placed at risk you may contact the Methodist University Institutional Review Board (IRB) by mail at Methodist University, Institutional Review Board, by phone at (910) 630-7418, or by e-mail at [irb@methodist.edu](mailto:irb@methodist.edu).

\_\_\_\_\_  
Researcher's Name

\_\_\_\_\_  
E-mail

By signing below, you freely consent to participate in the study.

\_\_\_\_\_  
Participant's Name PRINTED

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

Extra Credit Information:

\_\_\_\_\_  
Course

\_\_\_\_\_  
Course Professor

## Appendix B: The UCLA Scale and Scoring

### Scale:

INSTRUCTIONS: Indicate how often each of the statements below is descriptive of you.

C indicates "I often feel this way"

S indicates "I sometimes feel this way"

R indicates "I rarely feel this way"

N indicates "I never feel this way"

- |                                                                   |   |   |   |   |
|-------------------------------------------------------------------|---|---|---|---|
| 1. I am unhappy doing so many things alone                        | O | S | R | N |
| 2. I have nobody to talk to                                       | O | S | R | N |
| 3. I cannot tolerate being so alone                               | O | S | R | N |
| 4. I lack companionship                                           | O | S | R | N |
| 5. I feel as if nobody really understands me                      | O | S | R | N |
| 6. I find myself waiting for people to call or write              | O | S | R | N |
| 7. There is no one I can turn to                                  | O | S | R | N |
| 8. I am no longer close to anyone                                 | O | S | R | N |
| 9. My interests and ideas are not shared by those around me       | O | S | R | N |
| 10. I feel left out                                               | O | S | R | N |
| 11. I feel completely alone                                       | O | S | R | N |
| 12. I am unable to reach out and communicate with those around me | O | S | R | N |
| 13. My social relationships are superficial                       | O | S | R | N |
| 14. I feel starved for company                                    | O | S | R | N |
| 15. No one really knows me well                                   | O | S | R | N |
| 16. I feel isolated from others                                   | O | S | R | N |
| 17. I am unhappy being so withdrawn                               | O | S | R | N |
| 18. It is difficult for me to make friends                        | O | S | R | N |
| 19. I feel shut out and excluded by others                        | O | S | R | N |
| 20. People are around me but not with me                          | O | S | R | N |

### Scoring:

Make all O's =3, all S's =2, all R's =1, and all N's =0. Keep scoring continuous.

## Appendix C: Scoring Datasheets for the AAVLT

### Neutral Words List

|         |         |         |         |         |
|---------|---------|---------|---------|---------|
| Drum    | Drum    | Drum    | Drum    | Drum    |
| Curtain | Curtain | Curtain | Curtain | Curtain |
| Bell    | Bell    | Bell    | Bell    | Bell    |
| Coffee  | Coffee  | Coffee  | Coffee  | Coffee  |
| School  | School  | School  | School  | School  |
|         |         |         |         |         |
| Parent  | Parent  | Parent  | Parent  | Parent  |
| Moon    | Moon    | Moon    | Moon    | Moon    |
| Garden  | Garden  | Garden  | Garden  | Garden  |
| Hat     | Hat     | Hat     | Hat     | Hat     |
| Farmer  | Farmer  | Farmer  | Farmer  | Farmer  |
|         |         |         |         |         |
| Nose    | Nose    | Nose    | Nose    | Nose    |
| Turkey  | Turkey  | Turkey  | Turkey  | Turkey  |
| Color   | Color   | Color   | Color   | Color   |
| House   | House   | House   | House   | House   |
| River   | River   | River   | River   | River   |

### Negative Words List

|         |         |         |         |         |
|---------|---------|---------|---------|---------|
| Morgue  | Morgue  | Morgue  | Morgue  | Morgue  |
| Murder  | Murder  | Murder  | Murder  | Murder  |
| Kill    | Kill    | Kill    | Kill    | Kill    |
| Pimple  | Pimple  | Pimple  | Pimple  | Pimple  |
| Gun     | Gun     | Gun     | Gun     | Gun     |
|         |         |         |         |         |
| Greedy  | Greedy  | Greedy  | Greedy  | Greedy  |
| Lice    | Lice    | Lice    | Lice    | Lice    |
| Measles | Measles | Measles | Measles | Measles |
| Slay    | Slay    | Slay    | Slay    | Slay    |
| Deface  | Deface  | Deface  | Deface  | Deface  |
|         |         |         |         |         |
| Cruel   | Cruel   | Cruel   | Cruel   | Cruel   |
| Failing | Failing | Failing | Failing | Failing |
| Hate    | Hate    | Hate    | Hate    | Hate    |
| Acne    | Acne    | Acne    | Acne    | Acne    |
| Grave   | Grave   | Grave   | Grave   | Grave   |



### Positive Words List

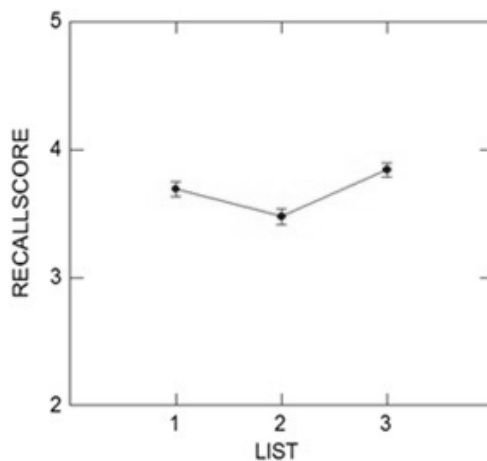
|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| Smile    | Smile    | Smile    | Smile    | Smile    |
| Freedom  | Freedom  | Freedom  | Freedom  | Freedom  |
| Cheerful | Cheerful | Cheerful | Cheerful | Cheerful |
| Friend   | Friend   | Friend   | Friend   | Friend   |
| Music    | Music    | Music    | Music    | Music    |
|          |          |          |          |          |
| Joy      | Joy      | Joy      | Joy      | Joy      |
| Happy    | Happy    | Happy    | Happy    | Happy    |
| Wisdom   | Wisdom   | Wisdom   | Wisdom   | Wisdom   |
| Blossom  | Blossom  | Blossom  | Blossom  | Blossom  |
| Laugh    | Laugh    | Laugh    | Laugh    | Laugh    |
|          |          |          |          |          |
| Beauty   | Beauty   | Beauty   | Beauty   | Beauty   |
| Peace    | Peace    | Peace    | Peace    | Peace    |
| Sunset   | Sunset   | Sunset   | Sunset   | Sunset   |
| Garden   | Garden   | Garden   | Garden   | Garden   |
| Beach    | Beach    | Beach    | Beach    | Beach    |

Appendix D: Analysis of Variance Table

| Source           | Sum of Squares | df  | Mean-Square | F-ratio | P      |
|------------------|----------------|-----|-------------|---------|--------|
| List             | 20.231         | 2   | 10.116      | 9.824   | <0.001 |
| Place            | 103.696        | 2   | 51.848      | 50.355  | 0.001  |
| Trial            | 431.783        | 4   | 107.946     | 104.837 | 0.001  |
| List*Trial       | 53.29          | 4   | 13.322      | 12.939  | 0.001  |
| List*Place       | 7.483          | 8   | 0.0935      | 0.908   | 0.509  |
| Place*Trial      | 34.857         | 8   | 4.357       | 4.232   | 0.001  |
| List*Place*Trial | 47.991         | 16  | 2.999       | 2.913   | 0.001  |
| Error            | 880.353        | 885 | 1.03        |         |        |

## Appendix E: Graphs of Least Squares Means

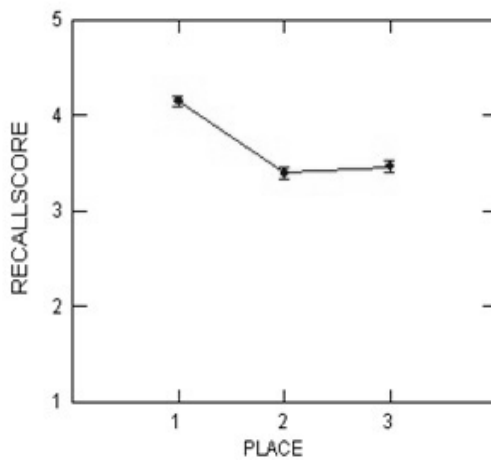
### Graph 1. Recall for the Words Lists



Lists:

1. Positive
2. Negative
3. Neutral

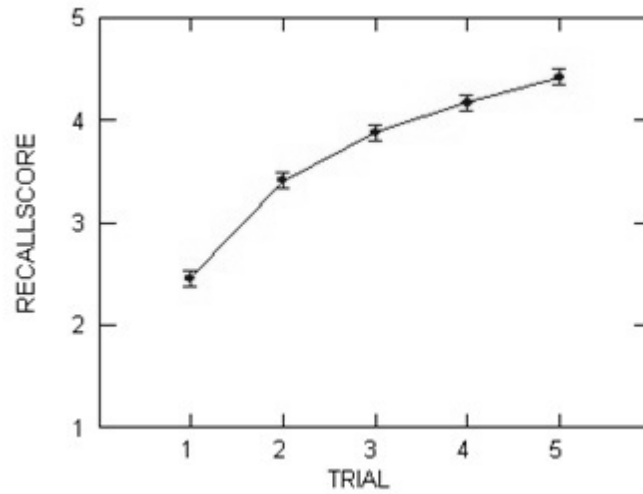
### Graph 2. Recall for the Place of Words



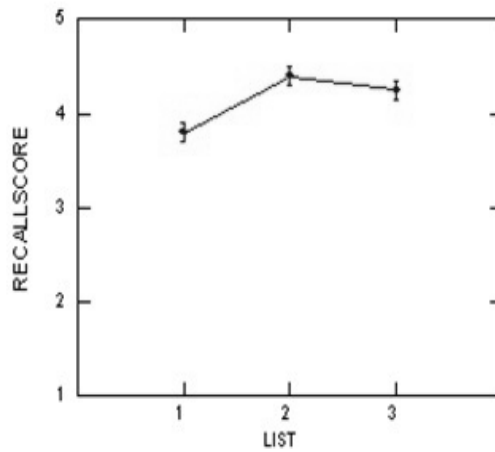
Place:

1. First five words
2. Middle five words
3. Last five words

**Graph 3. Recall for the Trials**



**Graph 4. Recall for the First Five Words**



Lists:

1. Positive
2. Negative
3. Neutral

# Flute Performance of Otar Taktakishvili's *Sonata for Flute and Piano*, Movement III. Allegro Scherzando

**Katlin Harris**

**Faculty Sponsor: Dr. Keith Dippre**  
Department of Music

## Statement from the Artist

Otar Taktakishvili was a highly decorated Soviet composer, garnering both the Stalin Prize and the Lenin Prize for his musical compositions. The *Sonata for Flute and Piano* is one of his most recognized pieces and is a standard of the flute solo repertoire. It is composed of three movements, the third and final movement being the subject of this performance. Taktakishvili was Georgian and was influenced by Georgian folk songs. The third movement exhibits several tendencies typical of folk song; the most noticeable are the rhythmic and melodic patterns of Slavic and eastern European tradition.

The challenge with this particular movement lies in executing the rapid note passages without letting the articulation become too heavy. Another challenge arises from the fact that nearly all playable notes of the flute are utilized. These qualities, combined with frequent jumps between octaves, create pitch and breathing difficulties that must be addressed by the performer.

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A video recording of Ms. Harris's performance is available through the online edition of the *Monarch Review*, volume three, at [www.methodist.edu/monarch-review-3](http://www.methodist.edu/monarch-review-3) and at



Otar Taktakishvili's  
Sonata for Flute and Piano—  
Page 1 of Score

Allegro scherzando  $\text{♩} = 116$

1  
10  
13  
20  
25  
31  
35  
41  
45  
50

4  
p  
f  
pp  
pp  
pp  
pp  
pp  
pp  
8

# Marimba Performance of Ney Rosauero's *Concerto for Marimba and Orchestra*, Movement I: Greeting

Hannah Boyles

Faculty Sponsor: Dr. Daniel McCloud  
Department of Music

## Statement from the Artist

Ney Rosauero is one of the most recognizable percussion composers today. This *Concerto for Marimba and Orchestra* is one of his most famous pieces. The challenge for the marimba player lies in the interdependency of the mallets from hand to hand. The left hand maintains a driving pattern while the right hand carries the melody. The four-mallet grip combines with the fast tempo to create endurance issues that the percussionist must overcome in order to execute the piece properly.

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A video recording of Ms. Boyles's performance is available through the online edition of the *Monarch Review*, volume three, at [www.methodist.edu/monarch-review-3](http://www.methodist.edu/monarch-review-3) and at



**MARIMBA SOLO**

Ney Rosauero

**CONCERT FOR MARIMBA AND ORCHESTRA**

**I) SAUDAÇÃO (Greeting)**

1 ALLEGRO ♩ = 152

Mar.

Mar.

*f*

5

**A**

*mf*

*p*

decresc...

10

15

*mf*

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Registered by GEMA/Germany





# The Three Major Shifts in Soviet Music During World War II

**Katlin Harris**

**Faculty Sponsor: Dr. Peter C. Murray**  
Department of History

World War II affected all the countries of Europe differently, but the experience of the Soviet Union fluctuated drastically during the war. The various stages of the war affected the Soviet people personally, physically, socially, and culturally. One of the cultural areas that experienced great shifts due to the war was music. Though some musical styles were common throughout the entirety of the war, there were three major phases that divide the music of the Soviet Union around the time of World War II. The first phase was from 1939 to 1941 when the Soviet Union was not at war with Germany. The second period lasted from late 1941 through 1943 and encompassed the invasion of the Soviet Union by the Germans as well as the battle of Stalingrad. The final phase spanned late 1943 through the last two years of the war; this period saw a surge in the capabilities of the Soviet Union due in no small part to feelings of pride engendered by the victory at Stalingrad. These shifts in how the war was affecting the country triggered changes in musical style and practice.

The Soviet Union was relatively new as a political entity at the beginning of World War II. One of the new nation's biggest artistic endeavors was to create a new national style as well as to distance Soviet culture from the previous musical tradition. Though the Soviet Union was composed of several republics and not solely Russia, Soviet culture became subordinate to Russian culture, especially during World War II.<sup>1</sup> Thus, Russian music serves as an indication of what was going on in the rest of the Soviet Union. Following the overthrow of the tsar in 1917, the Soviet Union began to distance itself from anything relating to the old classist, imperialistic system, including music. The need for a distinctly Soviet style continued through the interwar period and the beginning of World War II when heightened nationalist sentiment was prominent around the globe.

One area of music in which this creation of a new national style was particularly prominent was opera. Opera had long been a form of entertainment for the rich, mostly due to the amount of money required to assemble the elaborate staging as

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<sup>1</sup> Hans Kohn, "Pan-Slavism and World War II," *The American Political Science Review* 46 (1952), 700.

well as the great number of people needed to perform and work behind the curtains. However, with new Soviet emphasis on the masses as opposed to the elite, the new Soviet musical style was designed to reflect this political shift. Stalin's administration wanted the new operatic style to be positive, to be socialist in content, and to display national musical characteristics.<sup>2</sup> The Russian-born composer Dmitri Shostakovich had problems with negative public reception of his opera *Lady Macbeth of Mtsensk* even though he was regarded world-wide as a great composer. *Lady Macbeth* was not positive in outlook or supportive of socialism in its content. These factors made the opera reprehensible by Stalin's new musical standards. The presentation of this opera was not a normal example of the aesthetic and style that Soviet composers were attempting to create. However, the opera did serve as an example to Shostakovich's contemporaries of the limitations imposed by the Soviet authorities. In general, a common trend to make an opera fit within the Soviet guidelines of acceptability was the alteration of the libretto as well as the title. A libretto is essentially a compilation of all the text that is sung in an opera; in short, it acts like a script. Composers could take a pre-existing musical work and change the words of the libretto.<sup>3</sup> A well-known example is the opera *Ivan Susanin*. This opera was originally written when Russia was still under an autocratic monarchy and was previously known as *A Life for the Tsar*. Since the tsar no longer existed, the title obviously needed to be changed to suit the Soviet regime. The opera was renamed *Ivan Susanin* after the Russian folk hero whose life was the subject of the opera. Though *A Life for the Tsar* and other operas were rewritten in the 1930s, the practice of renovating existing works illustrates what was going on musically in the pre-war period and illuminates the changes triggered by the presence of war in the Soviet Union.

When Germany invaded Russian soil in 1941, the Soviet Union was dragged into a war that Stalin had been actively trying to avoid. The previous musical period had established the beginnings of a unique Soviet style. German aggression added an external stimulus to bolster a new sense of national unity and pride. The music of Russia between 1941 and 1943 began to take on a far more nationalistic approach. A contributing factor to this new surge of nationalism was the way Stalin branded the war to the public. Stalin began to emphasize World War II as "the Great Patriotic War."<sup>4</sup> This title evoked a great sense of nationalism because it called to the patriotic nature of the Soviet people. This plea to the nationalism of the population was a primary example of how the war was to be displayed to the people through various cultural means. Music was no exception to the growing trend of nationalism in the country. Nationalism in music can be seen in a variety of ways. For vocal music, the easiest way to display nationalism was through the text. For instrumental music, however, more complex processes were necessary to create a nationalistic mood. Often what composers did to achieve a more nationalistic sound had to do with what inspired their writing. Upon choosing a historic figure, a place, or a group of people as a source of

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<sup>2</sup> Boris Schwarz, *Music and Musical Life in Soviet Russia 1917–1970* (New York: W.W. Norton & Company, Inc., 1972), 141.

<sup>3</sup> Phillip Ross Bullock, "Staging Stalinism: The Search for Soviet Opera in the 1930's," *Cambridge Opera Journal* 18 (2006), 86.

<sup>4</sup> Kohn, "Pan-Slavism," 700.

inspiration, composers employed various musical techniques and styles in order to represent their inspiration. This made their music programmatic, or representative of something other than the music itself. Another way in which composers created more nationalistic works was by capturing the sound of the country. In essence, this meant using melodies or parts of folksongs and characteristic sounds, such as dark chords, that the masses could identify as distinctly Russian.

Perhaps the most important musical work to come out of the Soviet Union during World War II was Shostakovich's *Seventh Symphony*. The inspiration for the symphony was the city of Leningrad.<sup>5</sup> Since 1941, a siege by German forces had confined the people of Leningrad to the city. The *Seventh* was a programmatic work meant to represent not only the city but also a hopeful end to the siege. The piece features a prominent snare drum part to give it a more militaristic texture. Brass and percussion sections within a group are commonly used to represent more militaristic styles because they are instruments played in military contexts more frequently than woodwinds or strings. Examples of this technique include bugle calls as well as snare and bass drums used for marching purposes within military groups. In addition to having several motives<sup>6</sup> that give a sense of militarism, Shostakovich's *Seventh* ends in a profoundly important manner. Shostakovich elected to conclude the *Seventh* with prominent usage of brass instruments. The bright, assertive tones of the brass instruments convey to the listener a sense of hope that Leningrad and, in a broader context, the Soviet Union will prevail in the face of Germanic aggression. Though the piece itself is important in demonstrating a shift in Russian music, the public reception of the piece was even more profound. The *Seventh Symphony* gave the Russian people something to rally behind. It became a "fact of political and social importance, and an impulse to struggle and victory."<sup>7</sup>

The final musical shift during World War II in the Soviet Union occurred after the battle of Stalingrad. Stalingrad marked a key reversal of German fortunes and provided evidence that the Red Army was capable of defeating the Germans. By the end of the war, Soviet soldiers were fighting the Germans on German soil and the Soviet people could be extremely proud of their nation and its soldiers. However, it is easy to forget that those who were experiencing the war in 1944 and 1945 had no idea that it would end in 1945. What people did know was that the Soviet Union had lost a large number of troops during the war. Hope still existed that the Soviets would defeat the Germans, but people were becoming more aware of the cost of winning the war. A schism became prevalent in the artistic community between confidence that the Soviet Union would be victorious and despair that even a victory would come with too high a price.

In the music world, the difference in views regarding the outcome of the war can best be seen through a comparison of the last two major symphonic works that came out of the war years in the Soviet Union: Shostakovich's *Eighth Symphony* and Prokofiev's *Fifth Symphony*. Shostakovich's *Eighth* is an example of a darker work written

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<sup>5</sup> Schwarz, *Music and Musical Life*, 178.

<sup>6</sup> A motive is a grouping of notes that comprise a portion of a musical theme within a work, such as the famous first four notes of Beethoven's *Fifth Symphony*.

<sup>7</sup> K. Pavlov, *Vsesoyuznoye Obschestvo Kulturnoi Svyazi s Zagranitsoi*, nos. 7/7 (1942), 49.

during the war years. Prokofiev, another world-renowned Russian composer, contemporaneously created a work that was significantly livelier. Though these two pieces were written at roughly the same time, they convey distinctly different moods. One of the techniques the composers used to establish these moods was the selection of key signatures.<sup>8</sup> Shostakovich's symphony was written in the key of C minor. Throughout the movements,<sup>9</sup> the mood is heavy and dark due to the inclusion of minor keys. Prokofiev's symphony, on the other hand, is written in B-flat major and ends triumphantly. A variety of other differences mark the two works, but the difference in keys is one of the most apparent expressions of contrasting somber and prideful views on the war, translated into grandiose musical settings by the composers.



**The Concert Ensemble of Kirov Theatre performers, 1942.** The group performed on the northwest front from late January to mid-April 1942, giving over eighty concerts. Source: Mariinsky Theatre, "The War Years," <https://www.mariinsky.ru/en/about/ww2/1942>

Though the formal and elevated music of classical symphonies comprised a majority of what was being broadcast over radios to the public, another genre began to

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<sup>8</sup> Key signatures are the written manifestations of what key a musical piece is written in, or the tonality based on which notes are supposed to be played. At the most basic level, keys are divided into major and minor. Major keys are often associated with happiness and other positive emotions whereas minor keys are frequently associated with sadness and other negative emotional states.

<sup>9</sup> Movements are sections within a symphony that vary in tempo, or the speed at which they are performed.

emerge in popularity among the masses.<sup>10</sup> Symphonies and orchestras were important mediums for people to experience music, but of equal importance was a musical genre that enabled the masses to enjoy the music and even perform the music. Throughout the entire course of the war, a large number of popular songs were created. The songs dealt with all aspects of the war, from the front lines to the home front. This content made the songs enjoyable to both soldiers on the front lines and people who were not fighting on the fronts. Some songs were newly composed, and others had lyrics set to pre-existing Russian folk tunes such as “Volga Boatmen.”<sup>11</sup> The practice of setting new words to existing tunes meant that practically anyone could create a song. These war songs were popular not only because the content appealed to the masses but also because musically unsophisticated amateurs could create them.

The involvement of the masses was a characteristic that fit Soviet ideology, and so these songs were freely performed both on the home front and the frontlines. Soviet music became more about appealing to the masses and inspiring national pride among listeners. One of the greatest musical outlets for combining nationalism with mass appeal was film. Film, though heavily reliant on dialogue and physical action, requires a soundtrack, often a musical film score, to prevent moments of pure silence, create moods, and enhance scenes dramatically. In this medium, nationalism could be conveyed through what was going on in the film visually as well as through the music occurring during the film. A film score, though musical, is different than musical compositions such as symphonies, being created to accompany a film and not necessarily to stand alone as a separate musical entity. However, this integration of music and film did not prevent some composers from composing in a manner due to the thematic content that enabled their film scores to be performed without any visual accompaniment. The composer who created some of the greatest musical scores for film was Sergei Prokofiev. His most famous works include the music for *Lieutenant Kije* and *Alexander Nevsky* during the interwar years and *Ivan the Terrible*, finished, musically, in 1945.<sup>12</sup> These films have one thing in common: they are all based on historical Russian figures. This feature parallels the nationalist trend in music.

With wartime conditions as harsh as they were, it is a testament to the power of music that it managed to thrive. The Soviet government took measures to protect artistic interests during World War II. Several important musicians and composers were evacuated from cities closer to the front and moved to the Caucasus and later to the interior.<sup>13</sup> Additionally, the Soviet government ensured fiscal stability for composers and offered incentives in the form of the “Stalin Prizes”—awards in rubles for musical works, among other artistic creations.<sup>14</sup> By offering monetary incentives with the prizes, the Soviet government was actively promoting musical activity in the war years, thus providing an environment for music to be created and performed even though the

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<sup>10</sup> Richard Stites, “Song of Russia,” *Russian Popular Culture: Entertainment and Society Since 1900* (Cambridge: Cambridge University Press, 1992), 103.

<sup>11</sup> Stites, “Song of Russia,” 103.

<sup>12</sup> Douglas W. Galle, “The Prokofiev-Einstein Collaboration: ‘Nevsky’ and ‘Ivan’ Revisited,” *Cinema Journal* 17 (1978), 15.

<sup>13</sup> Schwarz, *Music and Musical Life*, 175-6.

<sup>14</sup> Nicolas Slonimsky, “Soviet Music and Musicians,” *Slavonic and East European Review. American Series* 3 (1944), 15.

country was rife with struggle brought on by the war. It is also important to note that a new official anthem was created for the Soviet Union in 1944, named *Hymn of the Bolshevik Party*.<sup>15</sup> The creation of a national anthem was one of the best applications for music during the war. The new anthem served as a unifying force for the multitudes and as a catalyst for increasing patriotism and nationalism, a common purpose for any national anthem.

With so many on the front lines, it might be expected that musical events on the home front did not draw large numbers of people, yet on a single day in 1942 a total of sixteen thousand citizens of Moscow and elsewhere went to sixteen different concerts across the Soviet Union.<sup>16</sup> War did not stop music from existing; if anything, it gave music subject matter that spanned all walks of life. In short, war united people in a common goal, and music expressed the emotions of war to thousands of people.



**The Leningrad Symphony rehearses in besieged Leningrad under the direction of Karl Eliasberg, 1942.** Source: Oroszok, “Leningrad Szimfonia,” <http://oroszok.reblog.hu/leningrad-szimfonia>

Though public engagement is vital to the support of music, none of the Soviet musical achievements during World War II would have been possible if not for the dedication of the musicians. The musicians of the Leningrad Radio Symphony displayed exceptional perseverance in one of the most famous stories of a premiere in music history. They performed Shostakovich’s *Leningrad* Symphony in Leningrad while the city was besieged by German forces from 1941 to 1944. The group met in freezing Russian temperatures to rehearse, braving the ongoing battle in the city to come to rehearsal so that the symphony dedicated to Leningrad could be performed. Musicians

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<sup>15</sup> Slonimsky, “Music and Musicians,” 18.

<sup>16</sup> Schwarz, *Music and Musical Life*, 176.

throughout the Soviet Union had to face harsh conditions, yet they still strove to perform to the best of their ability so that the music they were playing would not be diminished in quality. They were playing not only for the sake of playing music, but also for those who braved the conditions to come and hear them and to show pride in their country.

World War II brought about tumultuous shifts in daily life for the people of the Soviet Union, and these shifts had parallels in the musical community. The war years brought about the creation of a national musical style for the Soviet Union, and some composers were eager to exercise their craft in the new style to support their nation in war, while others used music to criticize it. Music has been and always will be a reactionary force to contemporary events and is a powerful indicator of public sentiment. The war songs of the masses both showed and created public support for the war. Classical music genres revealed the views of the artistic community, both positive and negative, toward the war in its various stages. Overall, music became an outlet through which the Soviet peoples could unite. It evoked pride and inspired hope, often without having to use a single word. The changes in musical styles during World War II indicate the changes in the Soviet population's attitudes, and, more importantly, how they responded to the changes brought on by the war.

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# Romany Rights in the Balkan Region

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## Introduction

The Romany people are the largest minority group in Europe (European Commission 2014). Believed to have arrived in Europe from the Indian sub-continent in the 12<sup>th</sup> century, the Roma live mostly in central, eastern, and southeastern Europe. Today, the Roma in Europe live in a very diverse society, and they themselves live in diverse groups in terms of religion, occupation, and language. However, due to the harsh policies of many countries, many Roma appear to be more assimilated than they actually are. Many Roma refuse to register their ethnic identity in the official censuses due to fear of discrimination. As a consequence, it is hard to know the exact number of Romany people residing in Europe, although some Romany organizations in collaboration with the Council of Europe claim that the population of the Roma is nearly 10 million or more (Council of Europe 2012). The Holocaust of World War II, the subsequent rise and fall of communism in the Balkan region, and the current situation in the Balkan countries have affected the fundamental rights of the Romany people and their integration into mainstream society.

Today, after centuries of official persecution and abuse, the Romany people of Europe continue to face systematic discrimination and human rights abuse, despite living in democratic countries, most of which are in the European Union. The EU should take measures to end the practice of systematic discrimination against the Roma and promote the rights of the largest minority in Europe.

## Background

The Roma are an ethnic group living mostly in Europe. The Romany people share genes with a group migrating from the northwestern region of the Indian sub-continent about a millennium ago. Roma are also known in the English-speaking world as “gypsies” and by different names depending on the country in which they live (Mendizabal et al. 2012, 2342-2349). For instance, in Albania they are called “Romë” and “Gabel” (a highly derogatory slang word). The Romany minorities resident in the Balkan Peninsula are often referred to as “Turkish Gypsies” or, in Albania, as “Gyptian,” which comes from the word “Egyptian.” The Romany minorities in most

Balkan countries are Muslim while a few practice the dominant religion in the country in which they live.

Roma are broadly dispersed, and the largest population concentration of this ethnic group is in central and eastern Europe. Nowadays, Romany people live almost all over the world. Some have lost track of their origin, and some others do not live in tribes anymore. In some Latin American countries, “gypsy living” is seen more as a way to live life, to be free. This new way of living is more like a fashion that otherwise ordinary people choose to follow.



**Caravan of Roma in Romania, 1938.** Source: *A Ovelha Perdida (The Lost Sheep)*, <https://ovelha-perdida.wordpress.com/category/memoria/page/17/>.

According to some genomic studies, the Roma arrived in the Balkan Peninsula around the 12<sup>th</sup> century (Bhanoo 2012). A few years later, they were recorded in Germany, and by the 16<sup>th</sup> century they reached had countries in northern Europe, such as Scotland and Sweden. In a short time, they inhabited most European countries.

The persecution of Romany people began from the time they arrived in Europe from South Asia. As they inhabited more European countries and encountered established social and ethnic groups, the Romany people faced discrimination and were often classified as second-class citizens. In some European countries they were subject to ethnic extinction as they were forced to do hard labor; in order to prevent the

population from growing, their children were captured or murdered (BBC News Europe 2009). Romany people were sometimes forced to leave certain cities and communities in England; in France they were branded like cattle and their heads were

shaved (BBC News Europe 2009). They were not able to create any sort of political party or to attend schools. Moreover, the governments of the countries where they lived did not recognize them as inhabitants nor grant them the status of a minority ethnic group.

In 1721 Germany, under the rule of the Emperor Karl VI, issued a governmental order that contained a resolution to erase the Romany people from Germany (Hancock 2004). Laws against Romany people had already existed and been enforced for more than three hundred years. They, being outsiders in a foreign land, were breaking rules that had been in place for hundreds of years. They had no permanent jobs or houses; because they relocated frequently, the German tax system was incapable of collecting taxes from them. To not have a permanent habitation and to



**Romanian-language poster advertising an auction of Romany slaves, including 18 men, 10 boys, 7 women, and 3 girls in Bucharest, 1852.** Source unknown, from Ian F. Hancock, *The Pariah Syndrome: An Account of Gypsy Slavery and Persecution*, Karoma Publishers, 1987, p.46.

not appear on the taxpayers register was punishable by law. By the 19<sup>th</sup> century, the discrimination against the Romany people began to increase due to the writings of European scholars who claimed the Jews and the Gypsies were inferior; furthermore, Charles Darwin, who wrote about the theory of evolution, classified the Gypsies as not being culturally advanced (Hancock 2004).

For the Roma, this neglect and abuse meant a lack of allegiance to any state or nation, often driving them to live in precarious conditions and without any governmental support or representation. They became unaffiliated people in an increasingly systemized culture.

## Life Under Nazi Rule During the Second World War

The rise of the Nazi party in Germany introduced a new level of persecution. “It was the wishes of the all-powerful Reichsführer Adolf Hitler to have the Gypsies disappear from the face of the earth,” stated SS Officer Pery Broad, Auschwitz Political Division (Hancock 2004, 390). Hitler did not have to pass any law or create any new restrictions on the Roma because rules were already imposed by the early German Emperors. During the Second World War, the Nazis and the Ustaša, the fascist Croatian Revolutionary Movement, targeted the Romany people as an undesirable population and murdered them *en masse*. They were also killed on sight, imprisoned, and tortured. Both the Jewish people and Romany people shared the same status, and indeed the Jewish solution resembled the Romany solution. However, the Nazis did not speak of an explicit final solution for the Roma. Moreover, Holocaust writers have rarely written about the Romany final solution.

The Nazi regime forced Jews to wear a yellow star on all their clothes to distinguish them from non-Jews, whereas the Romany people were tattooed with a “Z” for “Zigeuner” and were required to wear a brown or a black triangle to single them out (Teleki 2009, 92). The Einsatzgruppen, special German police, tracked down the Roma. This secret police force had, among other tasks, the tracking and killing of those who were perceived by the regime to be racial or political enemies. Their victims included Jews, Romany people, homosexuals, communists, the mentally challenged, and physically disabled people (United States Holocaust Museum 2012).

After they were tracked down, Jews were sent to selected neighborhoods and finally to the concentration camps, where they were forced to do hard labor or simply killed immediately. Locating the Jews and sending them to the observed neighborhoods required substantial resources. The resources committed to hunting down the Jews were also used to target other unwanted groups. Like Jews, the Roma were subject to ethnic cleansing; their clothes were marked in order to differentiate them from other people. Also they were easier to distinguish from other ethnicities due to their dark skin and their way of living. After being tracked down, Roma were sent to ghettos or monitored neighborhoods from which they were taken to concentration camps and killed or forced to work until death.

Life in the concentration camps was not easy for anyone, especially for Romany prisoners. Many survivors of the notorious concentration camp of Auschwitz witnessed the inhumane experiments performed by SS Medical Corps. The medical corps took a special interest in experimenting with Romany children. In January 1940 the first mass genocidal action of the Holocaust took place when the Nazis used 250 Romany children as laboratory subjects to test the efficacy of the Zyklon-B cyanide gas that was used later in gas chambers (Hancock 2004).

According to Nazi Germany’s policies, people were considered to have tainted Romany blood even if only one grandparent was Roma. Nazi persecution of the Roma was to this extent harsher than racism perpetrated by the Nazis on Jews, who were defined by having at least two Jewish grandparents.

The Nazis were not the only organization to impose terror and mass murder on the Romany people. Ustaša, a fascist and terrorist organization that controlled Croatia as a puppet state under Nazi Germany, had an important role in exterminating

the Jews and Roma. The Ustaša manifesto promoted hatred and genocide against Jews, Roma, and Serbs. During the Second World War, the Croatian state served as a German satellite and military base. Croatia also received funding from the Fascist Italy



**Roma marched to Jasenovac concentration camp in Croatia by Ustasa guards.** Source: Holocaust Research Project, <http://www.holocaustresearchproject.org/othercamps/jasenovac.html>

of Benito Mussolini. The Ustaša movement, in collaboration with Nazi Germany, tracked down the Roma and sent them to labor or concentration camps where they worked or suffered medical experimentation until their deaths (Fischer 2007, 10-15).

During the Second World War, Albania was occupied by Fascist Italy. During this time, the Albanian Roma were not persecuted or sent to death camps, unlike the Roma in many Eastern European countries. The Albanian partisan army invited everyone, including the Roma, to participate in the liberation of Albania from Fascist Italy. Many Roma participated in the war and many of them fought against Fascist Italy. Until the German occupation of Albania in 1943, neither the Italians nor the Albanian nationalists persecuted the Albanian Roma. Even the Germans did not target the Albanian Roma because the German occupation in Albania lasted only for one year, and the Nazi forces did not have enough time and resources to track down and exterminate the Roma of Albania (Koinova, 2000).

The concentration camps were closed after Nazi Germany lost power. The survivors of the Holocaust and the concentration camps had difficulties starting their lives again. With no place to go and no money, the survivors were left beneath the open sky. They lost so much during the Second World War, as many of their family members were killed or kidnaped. Their property was either confiscated or destroyed. However, the mass killing of Romany people was not an issue at the Nuremberg trials. The

Romany genocide was hardly recognized in public (Council of Europe 2012, 54-57). The Nuremberg trials focused on the prosecution of crimes against the Jewish people, excluding other groups like the Roma, homosexuals, communists, and sex workers, because the Jewish community had political influence in Britain, the United States, and France, and because the overwhelming majority of Holocaust victims were Jewish. The Romany people, who suffered in the same way as the Jews during the Holocaust, were not represented in these trials.

The treaties that ended the great wars of the 20<sup>th</sup> century did not take into consideration the future or the integrity of the Roma, and the Roma were not taken into consideration in any reparations or social integration programs thereafter (Fischer 2007, 10-15). In the first decades after WWII, discussions of the Holocaust ignored the Romany genocide (Hancock 2004). The countries behind the Iron Curtain neglected the Romany Holocaust; they simply did not mention it anywhere. The impact of the Holocaust on the Roma was lost somehow under the shadow of the destruction of the Jewish population. Many scholars and historians argue about how many Roma were actually murdered by the Nazis. Some historians place the toll at 500,000, but historians can only estimate the figure because exact numbers are unknown (Hancock 2004).

### **Life Under Communism**

Discussion of the notorious “Socialist Bloc” in Eastern Europe gives the impression of a colossal totalitarian system, directly under USSR rule, with a common policy dominating all aspects of life. Those impressions or assumptions are partially true, yet many differences in policies make each country unique (Lucero and Collum 2007). Still, each country declared that national policies were based on the principles of Marxism-Leninism, and they developed a sort of interdependence adapting the principles of Marxism-Leninism to their own inherited state policies. With the exception of the former Yugoslavia, policies concerning minority populations adopted by the communist regimes throughout the southern Balkans were quite similar to one another (Rougheri 1998–1999). Sedentarization of itinerant Roma was one of the most common policies used to assimilate the Romany population into each Eastern European community. In many Eastern European countries, the sedentarization of the nomadic Roma was done through governmental channels and party decisions (Barany 2000). The USSR, which dominated the Eastern Bloc, followed a harsh policy of assimilation by banning the itinerant way of life; it was the first country to embark on an active policy for resolving the problem of nomadic Roma. The Romany people were denied the recognition of a separate identity based on the criteria used by Stalin, which concluded that the Romany people had no territorial base and thus no unifying culture and language. As a result of the guidelines provided by the USSR, many countries passed special legislation banning the nomadic way of life, with the Soviet Union taking the lead with the adaptation of its decree in 1956 on “the inclusion of itinerant Gypsies in labor activities” (Taylor 2014, 196-197). Attempts to assimilate the Roma were made in all the communist states of the southern Balkans. From a non-Romany point of view, it might seem as though Romany life was good under communism, given the flow of strong black market trade made possible through their cultural ties with merchants in

different neighborhoods and cities, and government-funded living quarters and land to be tilled for the collective (Lucero and Collum 2007).

### **Bulgaria**

In Bulgaria, the communists initially did not take any action against minorities, including the Roma. The Bulgarian constitution in 1947 provided for the education of national minorities in their mother tongue. In 1946, Roma in Bulgaria had their own cultural association, theatre, and newspapers. Romany identity was favored by the Bulgarian communist regime. The Communist Party made some efforts to have Romany representation in the party as well as in the National Assembly. The policy of land allocation in Bulgaria can be perceived as a way in which the policies of the state promoted sedentarization by allocating the Roma certain territories. Collectivization policies allowed the Roma to find a permanent role in companies and on state farms. Many protested and left the villages to live in illegal settlements beside the rivers of the expanding cities (Taylor 2014, 196-197). The days of political ease for the Romany people came to an end when the Bulgarian Communist Party implemented mainstream assimilationist policies. During the 1950s, all the Romany associations were outlawed. The previous policies, under which the Roma were a favored minority, were never reinstated. Moreover, through a series of assimilationist policies, the Bulgarian communist regime denied the existence of Romany identity, culture, and lifestyle. Romany people were prevented from traveling, their tents were destroyed, and they were forced to live in apartments built by the regime. By 1969, several schools had been built to give thousands of Roma a primary education in the Bulgarian language. The Bulgarian communist regime did what it could to prevent the Romany people from preserving their culture and traditions (Rougheri 1998–1999).

### **Albania**

Albania emerged from the Second World War without territorial losses compared to pre-war Albania. The communist leader of Albania, Enver Hoxha, borrowed the idea of assimilation and the idea of an equal Albanian nation from the nationalist Albanians who formed the modern country in 1912. Hoxha imposed a Leninist-Stalinist regime, trying to homogenize the Albanian population by banning religion and restricting the Albanians and the Romany people from traveling abroad (Koinova 2000). Minority rights were denied under the false argument that discrimination against minorities did not exist in Albania because all individuals were equal before the law (Rougheri 1998–1999). The policy of the Communist Party under Enver Hoxha was to unify the Albanian nation despite disparate cultural traits, traditions, languages, and religions. The official argument of the communist regime concerning minority rights was that “in Albania minorities were not discriminated against because they enjoyed the same rights as other Albanian citizens” (Koinova 2000). During the communist regime in Albania, organizations based on political, religious, or cultural affiliations were not allowed. In 1967, Hoxha declared Albania to be the first atheist state in the world. The communist government banned all inappropriate non-Albanian personal names, such as Turkish and Greek names. The Albanians, Greeks, and members of other ethnic minorities, with names that were judged to be inappropriate and offensive by the regime, were required to change their

names to acceptable ones. By implementing these policies, Hoxha aimed to eliminate the “alien” influences in Albania. Romany camps were destroyed and, just as in Bulgaria, the Roma were forced to live in apartments assigned by the government. According to the Center for Documentation and Information on Minorities in Europe—Southeast Europe, “The methods used by the Albanian communist state were the same in all communist regimes: banning of all religious practices and suppression of cultural pluralism” (Koinova 2000). Despite the harsh measurements taken by the communist regime, Romany people enjoyed having employment and a general feeling of security in Albania.

### **Yugoslavia**

Yugoslavia officially had no dominant national group, but instead a complex hierarchal structure of national/ethnic communities unified following World War II into in a new, higher socialist formation as Yugoslavs. Yugoslavia was a union of Slavic countries and an Albanian one: Serbia, Montenegro, Bosnia and Herzegovina, Macedonia, Slovenia, and Kosova. The former Yugoslavia has been recognized by many scholars for treating the Romany people better than any other East European country (Silverman 1995). The Yugoslavian communist regime guaranteed national minorities the right to use their language and to develop their own culture. The constitution of 1946 represented what Tito wanted Yugoslavia to be; he was aiming for the creation of a common Yugoslav identity. Romany people were classified as a third category coming after Albanians, Turks, and Hungarians, but despite this fact they were recognized as a minority in the Federation of Yugoslavia (Rougheri 1998–1999). Yugoslavia had the largest concentration of Romany people in Europe. The Roma were recognized by the constitution as equal, and in the 1970s the derogatory ethnic term “tsigan” disappeared from all official documents. In practice this term continued to be used, but this measure shows some change promoted by the government (Silverman 1995). In contrast to other communist countries, in Yugoslavia there were nearly two hundred professional Roma working as doctors, lawyers, and engineers, as well as some percentage of Roma working in the industrial sector and others as farmers who owned their land. In the 1980s, the Romany language was introduced in the public schools and was taught to primary school students in Kosova; radio programs in Romany were also introduced in Kosova (Silverman 1995). Romany people had a representative in the provincial Macedonian parliament who was able to propose an amendment to the Macedonian constitution that would give the Romany minority some rights, including the usage of the Romany national flag (Rougheri 1998–1999).

### **Post-Communism and Today**

The fall of the Berlin Wall caused the “Iron Curtain” to also fall in a domino reaction that toppled all communist regimes in Eastern Europe. With the collapse of communism and the start of a capitalist-based society in Eastern Europe, the Roma were the first of minorities to become unemployed. The change from communism to a free-market economy marked the beginning of a crisis period for the Roma; the social and economic changes plus the loss of government social programs and initiatives



made the Roma more vulnerable to the harsh transitional system (Taylor 2014, 196-197).

The individual republics of Albania, Former Yugoslavian Republic of Macedonia, Serbia, Bosnia and Herzegovina, and Bulgaria now recognize the Romany community as a minority. On the other hand, Greece has not provided the Roma with minority status, even though the “Greek Constitution shows that the rights of minority members are covered within the provisions of common law, and needless to say, on an individual basis” (Rougheri 1998–1999). Greece is the only country in the Balkans that did not experience communist rule; however, it has not made much progress in ensuring fundamental rights for the Romany people. According to the Greek Helsinki Monitor, large numbers of Roma in Greece today live in racial segregation from non-Romany groups and are under-employed and poorly educated (European Romany Rights 2003). Their houses and settlements in the cities have been destroyed and Roma have been forced to move elsewhere. The Greek authorities have refused to register Roma as citizens of the Greek cities. There is no recognition of Romany language and culture in Greece, nor are there radio or television programs in the Romany language (European Romany Rights 2003).

Many citizens of southeastern European countries recall brutal images of the conflicts that followed the dissolution of Yugoslavia. The genocide in Srebrenica and Kosova and the legacies of other Balkan conflicts still shape EU policies in the region. Many human rights are being suppressed in the Balkan region, including Romany minority rights. Although the Roma sometimes received gracious welcomes from European countries, they have historically been marginalized in every European country in which they have settled. Since the fall of the Iron Curtain in 1989, many Roma in the Balkans and Eastern Europe have faced levels of discrimination unknown to Roma in Western Europe. Many Roma remain displaced from their homes, while many others have been forced to live near landfills and other polluted areas for years (McRae 2011).

Even in many Western European countries, such as France, the Romany community faces discrimination. The European Union’s eastward expansion means that many governments are pushed to give Roma the same rights as other citizens, and that Roma who reside in eastern EU countries should be able to freely live and work in any EU country. Yet France sent dozens of Roma back to Romania and Bulgaria for repatriation; this harsh policy was supported by the French president Nicolas Sarkozy (Kenrick 1998). Roma, being European citizens, have the right under EU law to remain in France; the counterargument used by Sarkozy was that French law required them to have work permits and prove they were able to maintain their families. But many Roma who were banished to eastern Europe had been living in France all their lives, and some of them had no family in Romania and Bulgaria (Fraser 2010).

In Albania, Roma are the poorest minority; they are mainly concentrated in the suburbs of the large cities. They obtained the status of a recognized minority in Albania and in 2008 were issued with identification cards asserting their nationality to be Albanian. However, the issuance of ID cards was just a ploy the Albanian government used to win Romany votes in the elections of 2009. Many promises were made during the elections, including better jobs and better living conditions; however, those promises went unfulfilled (Romet, Lufta per te Mbijetuar 2010). The Roma of Albania

face job discrimination. The overall unemployment rate in Albania is 13.1%, but unemployment is much higher for the Romany population. One-third of job seekers in Albania are Roma; they suffer long-term unemployment due to the low level of education, their residence in poor regions, and the discrimination and ineffective measures taken by the government (“KMD: Komuniteti Rom” 2012). Romany people in Albania do not often interact with individuals other than their own “tribe.” Despite that, many Albanians seem to hate and discriminate against the Roma: anti-gypsy posts on social networks like Facebook or Twitter contribute to an atmosphere that can cause violence against the Romany people in the real world (Council of Europe 2012, 54-57).

Despite some notable positive changes that were achieved as a result of communist regimes’ assimilation policies—recognition of minority status, establishment of political parties and cultural organizations, publication of books and newspapers in their language—the Roma’s problems in Eastern Europe have continued to be dire since the fall of communism. The transition from communism to so-called democracy and the privatization of the state-run factories that provided full, even compulsory, employment have closed many of the “unprofitable” industries, mines, factories, and construction sites that provided work for most Roma. The Roma have always been a socially and economically marginalized population in Eastern Europe. Now more than ever, the Romany communities face a lack of electricity, running water, and infrastructure in their communities and neighborhoods. In the legal arena, the Roma do not have an adequate voice. In Albania, for example, there is no Romany representation in the national parliament although many non-governmental organizations push to win notable court cases condemning discrimination at work. The lack of access to governmental services, health care, education, and employment make the life of Roma problematic (Koinova, 2000). Their limited resources make them unable to compete for jobs or to start their own businesses. Furthermore, many governmental institutions lack the interest and the ability to tackle the problems that the largest minority in Europe is facing.

Although the EU has long stressed the need for better Romany integration through legal reform, more needs to be done by each respective state (European Commission 2010). The solution to violence and discrimination must revolve around political and economic liberalization, thus eradicating the traditional state-institutionalized racism (Kamm 1993).

## **Conclusion**

Romany people have been discriminated against and hated since they first set foot in Europe. They were expelled from cities in Great Brittan, their heads were shaved, and they were marked like cattle in France. They lived under the harsh rule of the German Emperor Karl the VI and later were sent to death camps and murdered by the Nazi regime and Ustaša. Roma then lived under the assimilationist regimes of communist Albania, Yugoslavia, Bulgaria, and other Eastern European states. The cost of Romany sedentarization was high, not only in terms of state expenditure and growing inter-ethnic tensions, but also in the loss of gypsy traditions. Moreover, the Roma have been discriminated against and hated in many Western European countries.

Today's civilized standards can perhaps not be used to judge the mistakes of the past. But by today's standards, governments must condemn the human right violations against Romany people happening today and strive for means to better serve the Romany people of Europe. Roma live in segregated neighborhoods and seem to survive in urban areas on what remains from the lives of others. Many Romany people have indeed preserved their way of living, traditions, and culture. Despite the discrimination, their quality of life has risen: their educational level has improved in comparison to previous historical periods, the integration of Roma has increased, and a considerable number of educated Roma have emerged (Barany 2000).

The price paid for the integration, however, has been quite high. Even though Roma are now a recognized minority in all Balkan countries, they are still oppressed and treated as second-class citizens. The processes that marginalize the Roma are felt most strongly in countries with specific formulated policies toward the Roma, as in Bulgaria and Greece, and to a lesser extent in the countries of former Yugoslavia and in Albania, where formal policies are absent or limited (Marushiakova and Popov 2015). Many Roma of Eastern Europe follow the road of social degradation and isolation. The dreadful socio-economic situation of the Roma across the Eastern European region should serve as a major force in shaping state policy.

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## **Jorge Luis Rivera**

### *Ants Go Marchin'*

Since I was a child, I've been fascinated with ants. In this linoleum print, leaf cutter ants go about their daily routine. The worker ants in the background carry leaves up a branch to their colony while the soldier ants, in the foreground, protect the workers as they march. To create an interaction between the ants and the viewer, one of the soldier ants climbs out of the frame to defend against intruders. This work expresses my appreciation for these hardworking insects and the role each ant plays to keep its home safe and sound.

### *Pro Wrestling Beetles*

I have loved to tell stories for as long as I can remember. In this piece, the story goes that two insects are preparing to face each other in a wrestling match. The beetle at the bottom has so much experience that it has beautiful, vibrant colors. To cement its status, the larger bug opens its wings to reveal the three wrestling championship belts it has won. The beetle at the top appears to be an unlikely opponent, with his small size and dull brown colors. However, we should never underestimate the underdog. This moment when the giant champion tries to intimidate its opponent and the little beetle stands its ground looks like the prelude to a great match.

### *The Last Supper*

This photo demonstrates my love for my faith. The picture was taken as a study in one-source lighting, but I wanted to take my photography a step further, to tell a story. My favorite biblical story is that of the last supper Jesus had with his twelve disciples. I've always wondered what it would be like to sit at the table with my lord and savior, and partake in the holy Passover. The photo shows a table with a wooden plate bearing bread and a wooden chalice holding the wine of Christ. The hand on the table represents Jesus but can also be understood as the viewer. Moreover, viewers with U.S. military experience will recognize that the bread came from military meals-ready-to-eat (MREs). So the message is that all are welcome guests in this beautiful moment with the lord. Many thanks to Daniel Cestero, who helped me with this project.

## **Lin Baumeister**

### *Motherhood*

Acrylic painting

## **Heather Swenson**

### *Odocoileus virginianus Still Life*

The inspiration for the piece stemmed from an interest in animal anatomy and the excitement of working freely in pen and ink.



*Ants Go Marchin'*

Jorge Luis Rivera





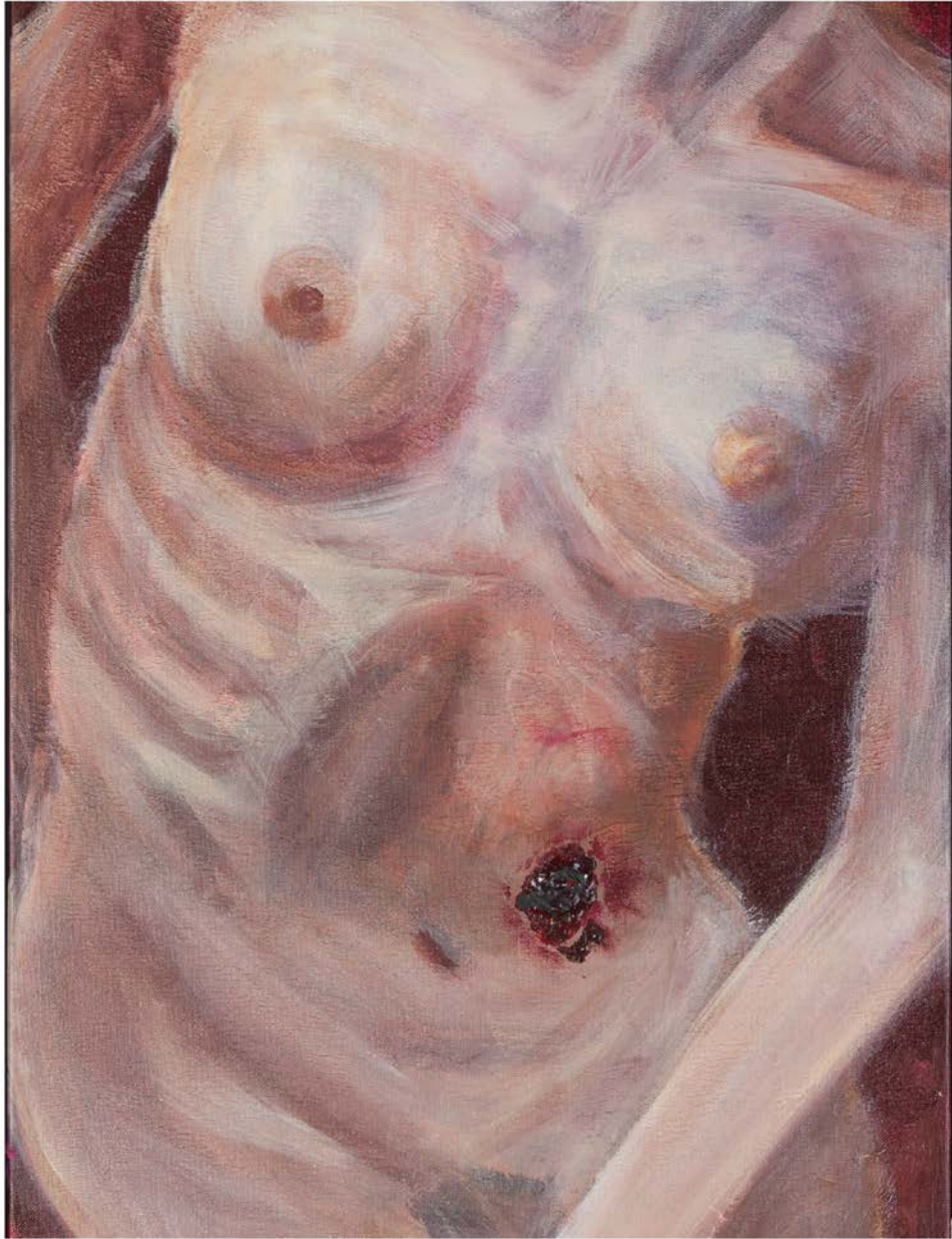
Jorge Luis Rivera

*The Last Supper*



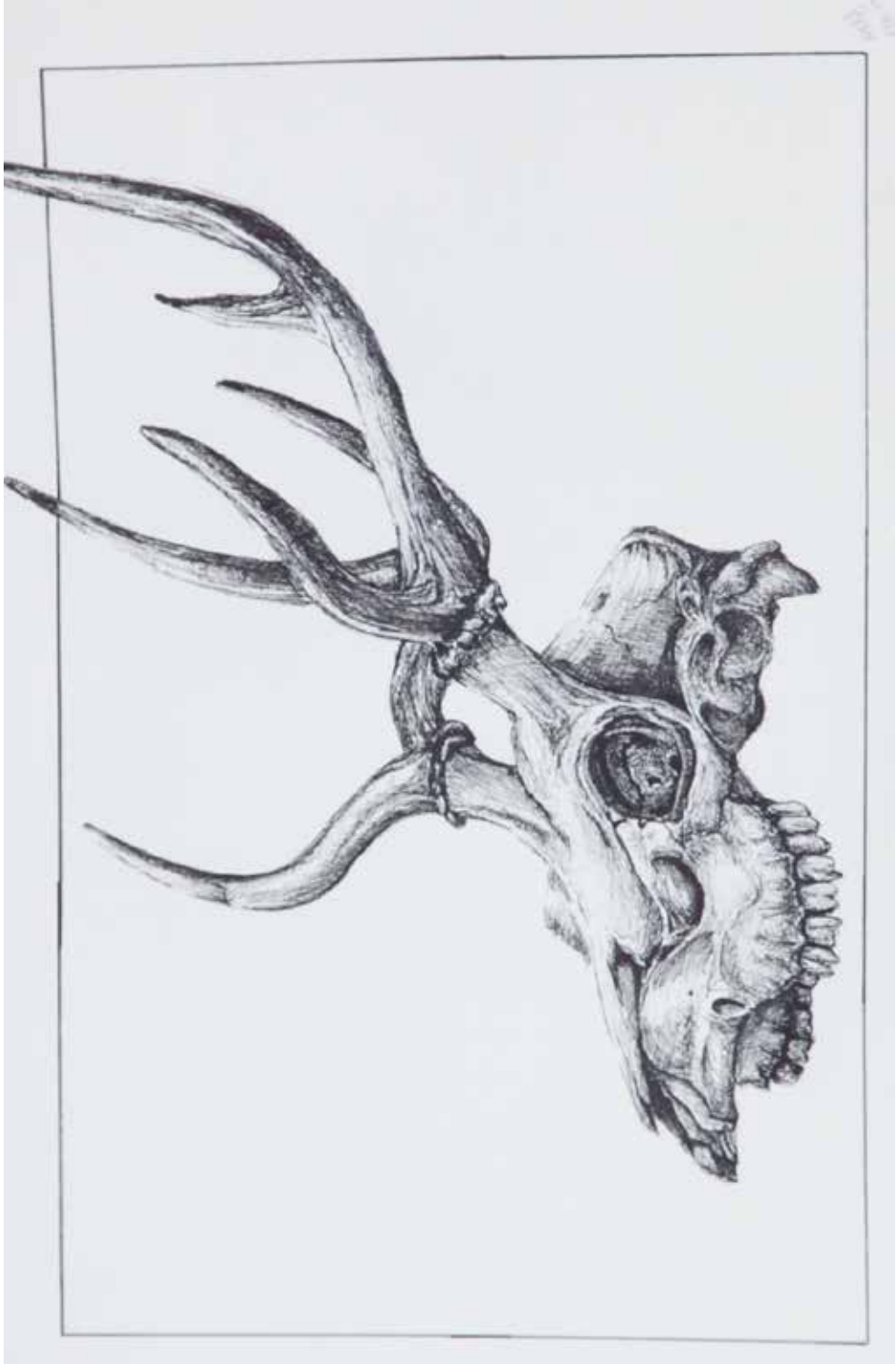
Jorge Luis Rivera

*Pro Wrestling Beetles*



Lin Baumeister

*Motherhood*



*Odocoileus virginianus Still Life*

Heather Swenson



# Secular America: Why Religion Still Matters in Shaping the Debate

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## Introduction

In 2012, Colorado bakery shop owner Jack Phillips refused a wedding cake to a homosexual couple, Charlie Craig and David Mullins, on the grounds that his Christian beliefs prevented the endorsement of same-sex marriage. The couple filed a complaint with the Colorado Civil Rights Commission, which found Masterpiece Cakeshop in violation of state anti-discrimination laws. Phillips appealed the commission's decision, asserting that his First Amendment free speech protection afforded him the right to deny service. In *Craig v. Masterpiece Cakeshop, Inc.* (2015), the Colorado Court of Appeals acknowledged Phillips's personal religious freedom, but affirmed his violation of the Colorado Anti-Discrimination Act (CADA):

It is a discriminatory practice and unlawful for a person, directly or indirectly, to refuse, withhold from, or deny to an individual or a group, because of . . . sexual orientation . . . the full and equal enjoyment of the goods, services, facilities, privileges, advantages, or accommodations of a place of public accommodation. Colorado Revised Statutes, Section 24-34-601(2)(a)

Quoting the U.S. Supreme Court, the state court recognized that “when ‘speech’ and ‘non-speech’ elements are combined in the same course of conduct,” such as Phillips’s personal religious protections and his representation as a business owner, “a sufficiently important governmental interest in regulating the *non-speech* element can justify incidental limitations on First Amendment freedoms” (*Craig* 2015, para.56, quoting *U.S. v. O’Brien*, 391 U.S. 367 (1968), emphasis added). Masterpiece was found culpable of discrimination by the court and ordered to adjust company policy to ensure CADA compliance. Similar cases have ruled in favor of complainants, forcing businesses to pay hefty fines or be barred from further operation.

Strong differences between the religious right and secular left have brought about contentious political discord over many contemporary issues. While scholars agree on certain sociopolitical norms, they remain divided over issues affecting free



speech and religious liberty. So what does this all mean to the average citizen in an increasingly secular America? In order to identify the effects of religion on the current political debate, this study first explores the First Amendment Establishment Clause, church and state separation, and secular tolerance in the American justice system.

Overall, this study will answer the following research question: How do people's religious beliefs influence their political attitudes? Statistical measurement of survey data and public opinion polls will be gathered from the 2008 National Opinion Research Center (NORC) General Social Survey (GSS).

## Literature Review

Political and legal scholars today differ in their interpretations of the U.S. Constitution, including countless Supreme Court decisions removing the essence of faith and religion from public institutions. The debate centers on the idea of "separation of church and state," a phrase that does not appear as such in the First Amendment. Rather, the so-called Establishment Clause of the First Amendment states that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." One document repeatedly referenced in this matter is Thomas Jefferson's letter to the Danbury Baptist Association in 1802, in which Jefferson uses the metaphor "wall of separation." However, not until 1878 did the U.S. Supreme Court rule in *Reynolds v. United States* that Jefferson's wall "may be accepted almost as an authoritative declaration of the scope and effect of the [first] amendment" (*Reynolds* 1878, 164). Arguments among scholars tend to collect around interpretation of the Establishment Clause, which will be the focal point of this review.

The following review analyzes the effects of religion, both on traditional societal values and contemporary political issues. The scholars referenced in this review are either professors of political science or subject matter experts in various fields of religious and secular study. This analysis explores perspectives on church and state separation and dissenting Supreme Court interpretations of the Establishment Clause.

### Church and State

In a landmark thesis by a secularist scholar, Robert Boston—director of communications for Americans United for Separation of Church and State—states that America's separation principle "[strives] for a meaningful balance between the rights of the believer and the responsibilities of the state" (Boston 2010, 15). He further argues that "ratification of the U.S. Constitution marked the first time any nation had dared to put a formal distance between [church and state]" in matters of religious freedom (Boston 2010, 33). According to some historians, though, Boston's statement is only partially accurate, since it was early Christians who fought to separate "pagan identification of religion and political power" in ancient Rome (Wiker 2013, 42).

David Barton, a conservative political activist and published Christian scholar, disagrees with Boston's assertions in his own thesis, arguing that "Anglican theological doctrine [in 1768] completely embodied orthodox Christian tenets to which Jefferson swore his allegiance" (Barton 2012). Some scholars, however, are not convinced by Barton's claims either, stating that "leaders of Christian conservatism... resemble the shock troops of other ideological movements, right and left-wing, that have periodically

enlivened American political life” (Wald and Corey 2000, 6). The growing dissent among various scholars of religion and politics is indicative of a more pronounced division of popular opinion. Only through understanding and acceptance of multiple viewpoints on church and state interaction may one acquire deeper insight into the current political state of affairs.

### **The Establishment Clause**

Congress and the federal government are forbidden by the First Amendment’s Establishment Clause “from both promoting one religion over others, and also restricting an individual’s religious liberty” (Cornell 2015). Moreover, the clause protects the free exercise of religion, meaning people may engage in certain religious practices with limited government interference. This is an important aspect of American life, affecting the fundamental makeup of families and communities across the country. Further, the influence of religion in shaping political attitudes plays a significant role in forming domestic legislation. Unchecked, this may produce far reaching consequences for both present and future generations of citizens.

The U.S. Supreme Court decision in *Engel v. Vitale* involves a textbook example of church and state interaction that prompted clarification of the Establishment Clause. In 1962, the U.S. Supreme Court found the New York State Board of Regents in violation of the Establishment Clause for instituting voluntary recitation of the “Regents’ Prayer” during morning school sessions: “Almighty God, we acknowledge our dependence upon Thee, and beg Thy blessings upon us, our teachers, and our country” (*Engel* 1962, 422, quoting New York State Board of Education). In a 6 to 1 decision for the plaintiff, the Court concluded that the prayer violated the Establishment Clause, since it was composed and endorsed by government officials to further prescribed religious beliefs (*Engel* 1962, 430). The lone vote against the court’s decision was Justice Stewart, who argued that the mention of God was found in the Supreme Court invocation, in the national motto, and on American currencies, none of which had caused permanent harm to the people (*Engel* 1962, 440 fn5). The case set a powerful precedent for how future courts would address matters of religious free speech.

### **Conclusion**

A unified government, with flexible constitutional language, was necessary to preserve religious liberties while ensuring the U.S. would not become corruptible as a nation. In more recent times, however, secularist groups have sought to remove biblically-derived elements of society, pitting conservative and religious camps together against the rest of secularized America. The result is an ideologically divided nation, with misinterpreted laws of biblical origin, unbecoming to the secularized legal system. Such efforts attempt to address fundamental differences among people, but ultimately enforce the status quo among prevailing political attitudes.

### **Methodology**

In this methodology section, several dependent and independent variables are listed and operationally defined. The methods of data collection are individual and



quantitative from a primary source, the NORC GSS file in MicroCase 2008 (LeRoy 2009). Cross-tabulation method is utilized, and independent and dependent variables clearly identified in tabular format. A measure of association test among variables is conducted using Cramer's V, coupled with a test of statistical significance (*P*) value to show precise degree of relationship. The analysis of this data attempts to answer the following important research question: How do people's religious beliefs influence their political attitudes? To obtain a better understanding of the effects of religion on the political debate, the concept of religion must first be established.

### Concepts and Variables

Religion will be defined as "belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but [not including] essentially political, sociological, or philosophical views or a merely personal moral code" (*U.S. v. Seeger* 1965, 165, quoting the Universal Military Training and Service Act, 50 U.S.C.App. section 456(j)(1958)). The independent variable for this research is the respondent's religion and is comprised of five categories: liberal Protestants, conservative Protestants, Catholics, Jews, and none (non-religious). This is a nominal variable without direction (e.g., name, gender). The six dependent variables used to measure political attitudes are abortion (for any reason), special hiring treatment for women, the death penalty, euthanasia, welfare spending, and assistance to the poor. These are ordinal variables with direction (e.g., more than, less than, favor, oppose, or ranking). For purposes of establishing religious context for this study, the conservative Protestant identification will be isolated from the dependent category pool and tested against the independent variable of religion. The first concepts to be defined are the dependent variables:

1. 180) ABORT ANY. This ordinal variable is based on a woman's right to an abortion for any reason, within the range of no or yes.
2. 250) HIRE WOMEN. This ordinal variable is based on the question of whether employers should make special efforts to hire and promote qualified women, within the range of no or yes.
3. 106) EXECUTE? This ordinal variable is based on the respondent's position on the death penalty for persons convicted of murder, within the range of oppose or favor.
4. 192) EUTHANASIA. This ordinal variable is based on the question of whether doctors should be legally allowed to end a patient's life at the family's request, within the range of yes or no.
5. 74) WELFARE \$. This ordinal variable is based on the respondent's position on welfare spending, within the range of too little, right (enough), or too much.
6. 85) WELFARE \$2. This ordinal variable is based on the respondent's position on assistance to the poor, within the range of too little, enough, or too much.

The next concept to be defined is the independent variable, which is expected to affect the dependent variables listed above. This particular variable is most relevant to the

research:

114) RELIGION. This nominal variable is based on the respondent's religion, within the range of liberal Protestant, conservative Protestant, Catholic, Jewish, or none.

## **Hypotheses**

### Hypothesis 1. More non-religious people support abortion than do conservative Protestants.

Abortion is one of the leading issues separating conservative and secular camps on fundamental ideology and First Amendment religious liberty. According to a recent study, over 55% of the U.S. adult population supports a woman's legal right to abortion (Pew Research Center 2015). This disparity is also witnessed on issues of morality, with over 49% of Americans saying abortion is inherently wrong, compared to 25% of the religiously unaffiliated (Pew Research Center 2015). These numbers reflect the general population's opinions, which influence many issues from domestic religious practice to political decision-making and party affiliation. More importantly, the political stance on abortion has a direct impact on funding to certain public institutions with respect to "right to life" issues, as explored in greater depth in the findings and analysis portion of this research.

### Hypothesis 2. More conservative Protestants support special hiring treatment for women than do non-religious people.

The gender pay gap remains an ongoing source of debate in American politics. Many employers have adjusted workplace culture to account for various inequalities and discriminatory practices historically rooted in patriarchal religious social structures. These effects have been exacerbated by political interest groups attempting to divide gender across religious and secular lines (Bushfield and Hassall 2014). The economic disparities related to class and gender will also be greatly contested among current presidential candidates of varying religious and social backgrounds.

### Hypothesis 3. More conservative Protestants support the death penalty than do non-religious people.

The death penalty remains a widely contested issue in political circles. Conservatives have historically supported capital punishment in greater numbers than liberals but are now divided between dissenting religious groups who believe punishment for high crimes should be left to the courts to decide (Berg 2000). The death penalty is a serious moral and religious issue affecting countless citizens seeking justice in an increasingly secularized state.

### Hypothesis 4. More non-religious people support euthanasia than do conservative Protestants.

The question of whether the state should allow physician-assisted suicide, or euthanasia, has stirred up much controversy in recent times, particularly in regards to First Amendment protections for both the patients and physicians. Some doctors view

euthanasia as assisted self-murder, and subsume their patient-care responsibilities to their personal religious or moral beliefs (Boudreau 2011). This issue has created schisms in the medical community as to whether government should be involved in matters affecting primary patient care. Religious right groups continue to lobby on behalf of medical practitioners on issues involving euthanasia, citing both First Amendment free speech protections and liberties prescribed in the Declaration of Independence.<sup>1</sup>

Hypothesis 5. Conservative Protestants are less likely to support welfare spending than are non-religious people.

Welfare spending is a highly contested issue among political parties at the present. While conservatives are historically against welfare spending, they continue to face challenges in an ever-growing socialized state. Morality stereotypes play a large part in determining political stance on welfare, particularly when blame is assigned for lack of support on key entitlement programs (Graham, Nosek, and Haidt 2012). Secularists are not necessarily in support of welfare spending either, as survey data from this research will later show in the findings and analysis section.

Hypothesis 6. Conservative Protestants are less likely to support assistance to the poor than are non-religious people.

This question differs slightly from the previous hypothesis, focusing on “assistance to the poor” rather than welfare. Government support for the poor as well as other disenfranchised citizens—veterans, displaced workers, and the elderly—is a major socioeconomic issue debated heavily in modern politics. Moreover, societies are judged by how well they care for the lowest of their members. This is also where political stance tends to deviate most from the traditional status quo, as discussed later in this study.

### **Data Presentation and Statistics**

A test of statistical significance has been implemented to determine whether the relationships between the dependent variables and the independent variable are significant or occurred due to a routine sampling error. The significance standard used for these statistics is less than or equal to a *P* value of .05 ( $p = \leq .05$ ). The guidelines for determining strength of relationship are either weak or strong, and are based on those found in LeRoy (2009, 194). The measure of association between ordinal and nominal variables is interpreted using Cramer’s *V* measurement. In Cramer’s *V*, if the absolute value of the ordinal measure of association is less than .1, it is considered too weak to be useful; between .10 and .19 is weak; between .20 and .29 is moderate; and .30 and above is considered strong. A contingency table is generated from the variable data output using cross tabulation methods. Columns and rows vary as dependent variables change. Row 1 correlates to “Religion,” with respondents’ religious affiliation displayed in the cells directly below, intersecting with the dependent variables described

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<sup>1</sup> “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

to the left. The numbers in parentheses represent the number of cases—i.e., respondents surveyed—in each category, with the percentage of respondents displayed directly above. Missing cases are excluded from the results, and remaining values recalculated for overall totals.

The methods used in this study will aid in interpreting whether the hypotheses are supported or not. The aim of this research is to measure the effects of religion on political attitudes while contributing to the broader discussion surrounding First Amendment religious liberty. This study is not only vital to researchers and academics alike, but also to many concerned citizens trying to understand the influence religion has on contemporary issues.

### Findings and Analysis

In this section, the hypotheses are tested using cross tabulation method. The data output and contingency tables coincide with the numeric results of the hypotheses listed in the methodology section. In addition to the data findings, the implications of the results are discussed to establish research context. These metrics will assist in ascertaining how people’s religious beliefs influence their political attitudes.

#### Religion and Abortion

Table 1 cross-tabulates the independent variable of religion with the dependent variable of abortion (for any reason). The hypothesis states, “More non-religious people support abortion than do conservative Protestants.” The top of the table reflects the independent variable, religion, with its five categories listed directly under. On the left side are the answers, NO or YES, beside the label, “Support Abortion for Any Reason.”

**Table 1: More non-religious people support abortion than conservative Protestants.**

|                                                                                  |        | Religion   |                    |          |                     |        | TOTAL |
|----------------------------------------------------------------------------------|--------|------------|--------------------|----------|---------------------|--------|-------|
|                                                                                  |        | Lib. Prot. | Con. Prot.         | Catholic | Jewish              | None   |       |
| Support Abortion for Any Reason                                                  | NO     | 7%         | 30%                | 16%      | 1%                  | 6%     | 60%   |
|                                                                                  | (153)  | (673)      | (360)              | (13)     | (129)               | (1328) |       |
| Support Abortion for Any Reason                                                  | YES    | 7%         | 11%                | 10%      | 1%                  | 11%    | 40%   |
|                                                                                  | (156)  | (259)      | (232)              | (20)     | (253)               | (920)  |       |
| Support Abortion for Any Reason                                                  | TOTALS | 100%       | 100%               | 100%     | 100%                | 100%   | 100%  |
|                                                                                  | (309)  | (932)      | (592)              | (33)     | (382)               | (2248) |       |
| Source: 2008 National Opinion Research Center (NORC) General Social Survey (GSS) |        |            |                    |          |                     |        |       |
| Nominal Statistics                                                               |        |            | Cramer's V = 0.286 |          | Probability = 0.000 |        |       |

*\*Hypothesis is supported*

As Table 1 indicates, the hypothesis was supported with a Cramer's V of 0.286. It is also statistically significant with a *P* value of 0.000, indicating there is a 0% chance this relationship occurred by accident. Over 30% of conservative Protestants opposed abortion, compared to a minor 6% of non-religious respondents. However, equal percentages in favor of abortion—11%—were found among conservative Protestants and non-religious respondents alike. This is an important finding, since mainstream opinion would suggest greater disparities between conservative religious and secular attitudes regarding abortion, for any reason. Perhaps recent technological advancements in science and medicine can account for this dramatic shift in traditional values. However, nothing more can be inferred from this data without further inquiry.

### Religion and Special Hiring Treatment for Women

Table 2 reflects the results of the hypothesis, "More conservative Protestants support special hiring treatment for women than do non-religious people." The independent variable of religion remains the same, and the dependent variable "Special Hiring Treatment for Women" asks whether employers should impose favorable hiring conditions for women.

**Table 2: More conservative Protestants support special hiring treatment for women than non-religious people.**

|                                                                                  |          | Religion   |            |          |        |       | TOTAL  |
|----------------------------------------------------------------------------------|----------|------------|------------|----------|--------|-------|--------|
|                                                                                  |          | Lib. Prot. | Con. Prot. | Catholic | Jewish | None  |        |
| Special Hiring Treatment for Women                                               | AGREE    | 55%        | 68%        | 67%      | 57%    | 60%   | 64%    |
|                                                                                  |          | (88)       | (318)      | (193)    | (17)   | (116) | (732)  |
|                                                                                  | NEITHER  | 13%        | 8%         | 8%       | 15%    | 13%   | 10%    |
|                                                                                  |          | (20)       | (38)       | (24)     | (4)    | (24)  | (110)  |
|                                                                                  | DISAGREE | 32%        | 24%        | 25%      | 28%    | 27%   | 26%    |
|                                                                                  |          | (51)       | (113)      | (72)     | (8)    | (52)  | (296)  |
|                                                                                  | TOTALS   | 100%       | 100%       | 100%     | 100%   | 100%  | 100%   |
|                                                                                  |          | (159)      | (469)      | (289)    | (29)   | (192) | (1138) |
| Source: 2008 National Opinion Research Center (NORC) General Social Survey (GSS) |          |            |            |          |        |       |        |

|                    |                    |                     |
|--------------------|--------------------|---------------------|
| Nominal Statistics | Cramer's V = 0.074 | Probability = 0.126 |
|--------------------|--------------------|---------------------|

*\*Hypothesis is not supported*

As Table 2 indicates, the hypothesis is not supported, with a Cramer's V score of 0.074 and *P* value of 0.126—above the significance standard outlined in the methodology section of this study (<.05). Thus there is a weak statistical significance among the variables tested. Interestingly, in Table 2 nearly 68% of conservative

Protestants agree that women should receive special hiring treatment, as opposed to 55% of liberal Protestants (13 percentage points lower) and 60% of non-religious respondents (8 percentage points lower) who favored such policies. Had the results been statistically significant, these disparities would be a compelling find, since liberals are more often associated with redress of gender and social inequalities than are traditionally conservative parties. However, the data are not conclusive enough to support the hypothesis based on these projections alone.

### Religion and Death Penalty

Table 3 displays the results of the hypothesis, “More conservative Protestants support the death penalty than do non-religious people.” This subject remains a hot button issue among conservatives arguing for stronger penalties on high crimes and for combating secular tolerance in the American justice system. The survey question asks whether the respondent opposes or favors the death penalty for individuals convicted of murder.

**Table 3: More conservative Protestants support the death penalty than non-religious people.**

|                                                                                  |        | Religion   |            |          |        |       | TOTAL  |
|----------------------------------------------------------------------------------|--------|------------|------------|----------|--------|-------|--------|
|                                                                                  |        | Lib. Prot. | Con. Prot. | Catholic | Jewish | None  |        |
| Support Death Penalty for Murder                                                 | OPPOSE | 27%        | 29%        | 39%      | 39%    | 36%   | 33%    |
|                                                                                  |        | (117)      | (383)      | (336)    | (21)   | (199) | (1056) |
|                                                                                  | FAVOR  | 73%        | 71%        | 61%      | 61%    | 64%   | 67%    |
|                                                                                  |        | (318)      | (942)      | (531)    | (34)   | (359) | (2184) |
|                                                                                  | TOTALS | 100%       | 100%       | 100%     | 100%   | 100%  | 100%   |
|                                                                                  |        | (435)      | (1325)     | (867)    | (55)   | (558) | (3240) |
| Source: 2008 National Opinion Research Center (NORC) General Social Survey (GSS) |        |            |            |          |        |       |        |

|                    |                    |                     |
|--------------------|--------------------|---------------------|
| Nominal Statistics | Cramer's V = 0.101 | Probability = 0.000 |
|--------------------|--------------------|---------------------|

*\*Hypothesis is supported*

Table 3 indicates the hypothesis is supported, with a weak but statistically significant Cramer's V of 0.101 and P value of 0.000. The results show that more conservative Protestants (71%) favor the death penalty than do non-religious (64%) respondents. Interestingly, liberal Protestants reported the highest numbers at 73%, which deviates from traditional moral stereotypes. However, the results identify nearly three times as many conservative Protestants in favor (942), which may account for slightly lower percentages than other categories. The position taken by all respondents nonetheless demonstrates a major shift in traditional attitudes from decades prior.

## Religion and Euthanasia

Table 4 cross-tabulates the independent variable of religion with the dependent variable of euthanasia. The hypothesis states, “More non-religious people support euthanasia than do conservative Protestants.” This is another yes or no question, asking if a doctor should be legally allowed to end a patient’s life at the family’s request.

**Table 4: More non-religious people support euthanasia than conservative Protestants.**

|                                                                                  |        | Religion           |            |          |                     |       | TOTAL  |
|----------------------------------------------------------------------------------|--------|--------------------|------------|----------|---------------------|-------|--------|
|                                                                                  |        | Lib. Prot.         | Con. Prot. | Catholic | Jewish              | None  |        |
| Support for Euthanasia                                                           | YES    | 76%                | 55%        | 66%      | 73%                 | 84%   | 67%    |
|                                                                                  |        | (163)              | (327)      | (283)    | (26)                | (225) | (1024) |
| Support for Euthanasia                                                           | NO     | 24%                | 45%        | 34%      | 27%                 | 16%   | 34%    |
|                                                                                  |        | (51)               | (268)      | (147)    | (10)                | (42)  | (518)  |
| Support for Euthanasia                                                           | TOTALS | 100%               | 100%       | 100%     | 100%                | 100%  | 100%   |
|                                                                                  |        | (214)              | (595)      | (430)    | (36)                | (267) | (1542) |
| Source: 2008 National Opinion Research Center (NORC) General Social Survey (GSS) |        |                    |            |          |                     |       |        |
| Nominal Statistics                                                               |        | Cramer's V = 0.233 |            |          | Probability = 0.000 |       |        |

*\*Hypothesis is supported*

As Table 4 indicates, the hypothesis is supported, with 84% of non-religious respondents favoring legal euthanasia compared to only 55% of conservative Protestants. A Cramer’s V of 0.233 reflects moderate strength between variables, with a *P* value of 0.000 that supports this relationship. The position taken on legalized euthanasia reflects political attitudes that tie into greater First Amendment debates on religious liberty. Further, the significant gap between non-religious people and conservative Protestants reinforces traditional stereotypes, which may predict future political outcomes for similar issues.

## Religion and Welfare Spending

Table 5 addresses the issue of welfare with the hypothesis, “Conservative Protestants are less likely to support welfare spending than are non-religious people.” This topic is highly contested in modern politics and affects all classes of citizens along religious and moral lines.

Table 5 indicates a Cramer’s V of 0.054, which is too weak to be useful. This is coupled with a *P* value of 0.309, exceeding the significance standard and rendering the hypothesis unsupported. The results appear to reflect higher percentages of conservative Protestants against welfare spending, but the data is not statistically significant enough to support the stated hypothesis. Perhaps even more compelling is

**Table 5: Conservative Protestants are less likely to support welfare spending than non-religious people.**

|                              |                                                                                  | Religion   |            |                    |        |                     | TOTAL  |
|------------------------------|----------------------------------------------------------------------------------|------------|------------|--------------------|--------|---------------------|--------|
|                              |                                                                                  | Lib. Prot. | Con. Prot. | Catholic           | Jewish | None                |        |
| Support for Welfare Spending | TOO LITTLE                                                                       | 23%        | 24%        | 23%                | 25%    | 25%                 | 24%    |
|                              |                                                                                  | (51)       | (155)      | (106)              | (6)    | (70)                | (388)  |
|                              | RIGHT                                                                            | 40%        | 36%        | 40%                | 50%    | 43%                 | 39%    |
|                              |                                                                                  | (88)       | (235)      | (182)              | (12)   | (121)               | (638)  |
|                              | TOO MUCH                                                                         | 37%        | 41%        | 36%                | 26%    | 33%                 | 37%    |
|                              |                                                                                  | (80)       | (271)      | (165)              | (6)    | (92)                | (614)  |
|                              | TOTALS                                                                           | 100%       | 100%       | 100%               | 100%   | 100%                | 100%   |
|                              |                                                                                  | (219)      | (661)      | (453)              | (24)   | (283)               | (1640) |
|                              | Source: 2008 National Opinion Research Center (NORC) General Social Survey (GSS) |            |            |                    |        |                     |        |
|                              | Nominal Statistics                                                               |            |            | Cramer's V = 0.054 |        | Probability = 0.309 |        |

*\*Hypothesis is not supported*

the opposition to welfare spending, witnessed throughout the religious pool being tested. The results seem to run contrary to certain prescribed notions of Christian charity among the active church-going populace. Unfortunately, no further conclusions can be reached based on these findings.

### **Religion and Assistance to the Poor**

Table 6 reflects the findings of the hypothesis, “Conservative Protestants are less likely to support assistance to the poor than are non-religious people.” The key component of this hypothesis is “assistance to the poor,” as opposed to welfare, which may have a negative connotation. The shift in phrasing significantly alters the respondents’ support for government assistance for the needy.

As Table 6 indicates, the relationship between variables is too weak to be useful, with a Cramer’s V of only 0.068. However, the results do reveal a *P* value of 0.046, which is just below the threshold for sampling error (<.05). This is significant, since it demonstrates greater accuracy in the findings. Many possible reasons could account for this significant change in response, but perhaps even more compelling is how the question is framed to produce a desired outcome among variable relationships. This is important to policymakers looking for alternative ways to shape political discussion among varying interests. Such methods can, and often will, influence the greater political agenda.



**Table 6: Conservative Protestants are less likely to support assistance to the poor than non-religious people.**

|                                    |                                                                                  | Religion   |                    |          |        |                     | TOTAL  |
|------------------------------------|----------------------------------------------------------------------------------|------------|--------------------|----------|--------|---------------------|--------|
|                                    |                                                                                  | Lib. Prot. | Con. Prot.         | Catholic | Jewish | None                |        |
| Support for Assistance to the Poor | TOO LITTLE                                                                       | 65%        | 70%                | 69%      | 70%    | 74%                 | 70%    |
|                                    |                                                                                  | (150)      | (489)              | (300)    | (25)   | (210)               | (1174) |
|                                    | RIGHT                                                                            | 27%        | 21%                | 27%      | 23%    | 20%                 | 23%    |
|                                    |                                                                                  | (61)       | (146)              | (117)    | (8)    | (56)                | (388)  |
|                                    | TOO MUCH                                                                         | 8%         | 9%                 | 5%       | 7%     | 6%                  | 7%     |
|                                    |                                                                                  | (18)       | (64)               | (21)     | (2)    | (17)                | (122)  |
|                                    | TOTALS                                                                           | 100%       | 100%               | 100%     | 100%   | 100%                | 100%   |
|                                    |                                                                                  | (229)      | (699)              | (438)    | (35)   | (283)               | (1684) |
|                                    | Source: 2008 National Opinion Research Center (NORC) General Social Survey (GSS) |            |                    |          |        |                     |        |
|                                    | Nominal Statistics                                                               |            | Cramer's V = 0.068 |          |        | Probability = 0.046 |        |

*\*Hypothesis is not supported*

## Conclusion

The purpose of this study was to examine how religion shapes political attitudes. In collecting individual and quantitative analysis from general survey data, several dependent variables of mixed political origin were identified and tested against the single independent variable of religion, using cross tabulation methods. This was followed by a measure of association using Cramer's V, including a test of statistical significance (*P*) value to determine relational strength among variables. The results affirmed some traditional norms, while revealing important findings based on moral and religious stereotypes.

In the literature review, sides of the religious spectrum were analyzed for their political stance on issues affecting religious freedom. Conservative and secular scholars made competing arguments on church and state separation, while a review of the First Amendment Establishment Clause discussed the elimination of school prayer in *Engel v. Vitale* and refusal of business to same-sex couples in *Craig v. Masterpiece Cakeshop, Inc.* These arguments brought to light some contemporary free speech issues while exposing popular support among secular courts on matters of religious liberty. Lastly, the removal of God from historical artefacts of Christian heritage, such as the Regent's Prayer in New York, has generated serious contention among conservative and secular parties over state-exercised power.

The findings of abortion were significant in that they reinforced the hypothesis, "More non-religious people support abortion than do conservative Protestants."

Moreover, higher percentages of religiously orthodox respondents—Catholics and Protestants—are reporting less support for “right to life” issues than in decades prior. The findings suggest a growing disconnect among religious people on key abortion behaviors presently accepted in the modern secularized state.

In regard to special hiring treatment for women, the results were inconclusive and the hypothesis rejected for lack of significance among variables. That is not to say the issue does not merit inquiry, since Catholics and conservative Protestants both reported higher percentages of support. Presently, women account for over 47% of the workforce, yet earn 78 cents on the dollar compared to their male counterparts (DeNavas-Walt and Proctor 2014). While the findings alone could not prove a direct relationship between special hiring treatment for women and religion, the results do suggest that greater economic disparities along gender lines are affecting households and communities previously rooted in conservative religious custom.

Euthanasia produced some of the strongest findings next to abortion, with more non-religious people supporting physician-assisted suicide than do conservative Protestants. Many “blue states” are now adopting laws to support legal euthanasia, as witnessed in California, Oregon, and Montana, but euthanasia still lacks general support among the nation’s populace (Pereira 2011). The research findings nonetheless reflect a fundamental shift in moral and religious attitudes influencing the present sociopolitical climate. These numbers are particularly significant when addressing other controversial issues relating to life and liberty, such as the death penalty for convicted murderers.

Ironically, greater disparities among religiously orthodox respondents were witnessed on the death penalty issue than on the abortion and euthanasia questions. The findings supported the hypothesis that “more conservative Protestants support the death penalty than do non-religious people,” but only by a narrow margin. This begs the question of how mainstream religious groups have grown more tolerant towards historically conservative state-run institutions. To further test this theory, welfare was selected as the next dependent variable against religion.

Support for welfare remained divided across the religious spectrum, and the data failed to support the hypothesis, “Conservative Protestants are less likely to support welfare spending than are non-religious people.” The results did reveal greater numbers of conservative Protestants agreeing that too much was being spent on welfare. However, the data were not strong enough to yield a statistically significant relationship between variables. The Central Intelligence Agency’s (CIA) World Factbook currently ranks the U.S. 43<sup>rd</sup> on distribution of family income (CIA 2014). Such disparities not only create widening divisions along political and ideological lines for the nation, but also threaten to undermine the entire global economic system. Even more interesting than the findings on welfare are the data on assistance to the poor.

As previously mentioned, *how* a question is framed may significantly alter a statistical outcome for a given variable relationship. When analyzing assistance to the poor in relation to religion, the hypothesis was determined to be unsupported, yet an interesting observation was made in the data output. The results were nearly inverted from the findings on welfare, with greater numbers of conservative Protestants agreeing that “too little” was being spent on assistance to the poor. This poses a significant research problem, since the question seemingly addresses the same issue as the fifth hypothesis, albeit phrased differently to elicit a desired emotional response. While it is

possible the question addresses the social aspect of “assistance,” the more interesting issue raised by these results may be *why* the question is framed in such a way. Empirical studies may provide a better explanation of these results in future studies, but for now nothing further can be inferred based on these results.

In closing, religion’s influence on political attitudes remains a constantly debated field in political science. The evidence presented in this study links to a greater body of research being shaped by religious and secular scholars at present. While the findings of this research point to multiple socioeconomic and political attitudes, none of these attitudes can be easily explained without taking religion into account. This study not only addressed contemporary issues surrounding First Amendment religious liberties, but also examined dissenting viewpoints from both conservative and secular scholars. Most importantly, new perspectives were introduced based on hard data rather than trending opinions.

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# Globalization Among Nations: An Empirical Study

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## **Abstract**

This empirical study of aggregate data examines what nations are more likely to be part of the world community. The benefits and disadvantages of globalization are also discussed.

The major findings are that countries that are more likely to be globalized are countries with smaller populations, European countries, countries with less cultural conflict, countries with a democratic type of government, and countries with less free trade restriction. Globalization has brought prosperity to the world, for example, an increase in wealth as measured by GDP per capita, and globalization has encouraged more countries to export their technology products.

Policymakers and others can use this research to understand what causes countries to be more globalized and advanced than others. In addition, if countries want to be more globalized to increase in their citizens' wealth, they can decrease free trade restrictions, encourage more foreign direct investment, or change from an autocratic to democratic type of government.

## **Introduction**

In the last century, globalization has had an important influence on international politics as well as the international economy. In terms of global politics, the establishment of the United Nations, the European Union, the World Bank, the International Monetary Fund, and the World Health Organization has had tremendous effects on the world. Looking toward the global economy, globalization has been contributing to the world's growing economy as well as to its shortcomings. Big name corporations such as Samsung and Hyundai have adopted offshore business strategies, moving their manufacturing to developing countries. The offshore strategy decreases the employment rate in developing countries, but raises a question about loyalty between corporations and their employees. Globalization also has an effect on social life and society in every corner of the world. Through globalization, people are able to

move around from society to society and country to country to find jobs that will improve their living conditions. As a result, there are exchanges of culture, ideas, food, and religions spreading throughout the world. These exchanges also create some disadvantages. For example, some political reactionaries or extremists use religious appeals to manipulate and mobilize innocent people for their own political power gain.

Policymakers must seek to understand not only the benefits and disadvantages of globalization but also what demographic, political, and geographic factors correlate to a high or low degree of globalization from country to country. Empirical analysis presented in this paper shows that globalization is affected by certain variables. Countries that have a smaller population, less cultural conflict, less free trade restriction, or a more democratic government, and those that are located in Europe are more likely to be globalized. These factors create higher political, social, and economic interaction; the result is globalization. Furthermore, the data analysis demonstrates that globalization can be beneficial, as higher globalization correlates with an increase in GDP and technology exports.

This empirical research cannot give a comprehensive answer to the complex question of how globalization helps or harms people. Therefore, a literature review discusses the many advantages and disadvantages of globalization.

The empirical portion of this research employs the global file of Microcase, enabling the researcher to look at a variety of data sources.

## **Literature Review**

According to Held and McGrew (2002), globalization is not a new phenomenon. It has been around since the nineteenth century. The authors state that supporters of globalization take pride in how it promotes the growth of the world economy, financial markets, and expansion of communication. Quinlivan and Davies (2003) also think the improvement of welfare in the world is a direct result of globalization and is mainly based on free trade. They suggest that developing countries need to follow the example of developed countries to improve the welfare of their people.

Although globalization is controversial, some scholars think that globalization has brought many benefits to modern society. However, some scholars criticize globalization's effect on society. This literature review presents two schools of thought. One school of thought sees advantages to globalization, and the other sees the disadvantages of globalization.

### **Advantages of Globalization**

Globalization is the main driver of economic growth because it enables free trade around the world (Went 2003). Everyone can share the common wealth so it is not concentrated in one place. Globalization helps create more jobs, especially for developing countries, because it expands cross-border trade and commerce. The power of globalization helps reduce military confrontation between states. In the 21<sup>st</sup> century, states use economic sanctions instead of military forces (Went 2003).

In addition to economic growth, globalization has created opportunities for people to conduct their commerce in a decentralized manner (Taylor 2002).

Globalization does not entail the arrival of world government; instead, decisions concerning goods and services, what to produce and in what quantity, are dependent on market decisions. Globalization enables people to enjoy similar products and services by paying similar prices. Globalization is not a medicine given by god to heal all the world's problems, but at least it has helped make many lives better (Taylor 2002).

Storey (1994) asserts that immigration rights should be as important as establishing inter-governmental organization. Building on the work of Went (2003), who focuses on how globalization has expanded across borders with the movement of people, Storey (1994) proposes that, since people move around all the time, governments need to make sure that they protect both illegal and legal immigrants.

Moreover, globalization has changed the structure of government. Currently, the world is more peaceful because some countries, such as those in South America or southeast Asia, have abandoned authoritarian types of government. According to Fukuyama (2012), liberal democracy will be the ultimate ideology because it corresponds with socioeconomic structure. As globalization has contributed to economic growth, the number of middle class workers has risen. The middle class is important for democracy. Those in the middle class do not care so much about democracy because they are only pursuing their self-interest by trying to protect their rights and their property. Thus, they focus more on their lives than on politics, and rebellion or insurgency is less likely to occur. Moreover, democratic countries tend not to go to war against each other, reducing the incidence of war.

Micklethwait and Wooldridge (2003) are also in favor of what globalization has brought to the world. The authors focus mainly on technology and what it has offered the world, such as the freedom of spreading news. The authors argue that, while some people do not like globalization and cannot compete in a global economy, there are far more people who benefit from globalization than those who do not. The authors point out that those who live in “far-flung-and suffering” places but are able to use a computer, Internet, cell phone, and social media can do so because of globalization. They maintain that globalization does not eliminate jobs, but instead changes the form of jobs; even if there is a loss of manufacturing jobs, for example in America, those jobs are being replaced by service jobs that are better paid. Moreover, the authors argue that globalization does not erase the local culture, but instead makes it better. The authors think that governments are to be blamed for making poor policy decisions, not globalization itself (Micklethwait & Wooldridge, 2003).

### **Disadvantages of Globalization**

Some scholars do not agree that globalization has a good effect on the world's economy. According to Manh (2006), globalization is creating a new world order. Countries do not have equal ability to compete with each other. Because of the economic opportunities that globalization offers, some countries—mostly developing countries—have lost their power and resources by trying to obtain wealth from developed countries. For this reason, the author argues, countries should not erode their autonomy or dissolve themselves by joining in international economics.

In contrast to Went (2003), who emphasizes the benefits of cross-border movement, Rosewarne (2001) points out that globalization is not an orderly process. The movement of people spreads out unevenly. People mostly move to North

America, Europe, and East Asia where the wealth is concentrated. Because they are competing for wealth in the same region, the hosting countries are burdened. In a similar argument, Andreas (1999) thinks that the increase in cross-border movement has created problems in the world. In trying to control the movement of people, governments impose increased regulations and restrictions on border control. While globalization allows everyone to move around the world, drugs, illegal immigrants, and trafficked humans move with them. In the wake of NAFTA, the United States of America has become stricter with regulation of illegal immigrants and the smuggling of drugs into and out of the country.

Naidu (1998) offers a solution to the problems of globalization, arguing that the world needs fewer efforts to globalize. He thinks that, if broad economic globalization is creating many problems in our world society, maybe people need to revert to old indigenous social structures with small scale, self-sustaining economies. In short, everyone should mind their own business and reduce trading activities.

Goldin (2013) agrees that globalization has made the world more interconnected. Nations are more dependent on each other than ever. However, he admits that there are some failures of globalization. Global governance institutions are failing to do their jobs. International organizations such as the United Nations, World Bank, and International Monetary Fund were created after World War II, but now lack the ability to deal with 21<sup>st</sup> century issues, suggesting a need to re-organize the structure of these organizations. Moreover, the current pattern of exploitation of resources dates back to the period of imperialism. In international politics where there is no central government, everyone is trying to consume and benefit from common goods, and they have no incentive to preserve those common goods. Cybercrime presents another challenge to international cooperation. It is difficult to combat cybercrime as some countries, mostly developing countries, do not have any law to punish hackers who try to steal information from developed countries. Reflecting on these problems, Goldin (2013) suggests measures to fix the failure of global governance. He suggests that global governments need to communicate more and take their domestic issues to the global level since the world has become more interconnected. When tackling global issues, every country in the world must be included. Developed countries need to include developing countries as well as countries with struggling economies. No countries should be left out.

The failure of world governance does not always mean that a government cannot do its job. Complex factors contribute to the cooperation of governments in international politics. Robert Axelrod and Robert O. Keohane (1985) explain that world government must take certain factors into consideration when making decisions concerning global politics. Those factors are mutuality of interest (pay-off structure), the shadow of the future, and the number of players. Axelrod and Keohane (1985) observe that governments look for the outcome before they decide to cooperate with one another. Axelrod has gone on to explain cooperation among governments in depth in his book *The Evolution of Cooperation* (1984). Axelrod agrees with Thomas Hobbes that humans are selfish. According to Hobbes, today's world is anarchic; the central governing authority that Hobbes expected does not exist. Because there is no central authority, Axelrod argues, governments must cooperate in order to get anything done. Axelrod (1984) also mentions the security dilemma: When cooperating, governments



do not trust each other, so they increase their own security while making their partner insecure; then their partner needs to increase its own security, such as by strengthening its military forces, and the competition for superior security escalates.

## **Conclusion**

Scholars hold varying points of view concerning globalization. The authors who favor globalization focus their arguments mainly on economic prosperity and the expansion of cross-border movement and trade. The ability to move from one place to another is one factor contributing to the growth of the world economy as countries exchange laborers, in other words, human capital. Furthermore, people, mostly in poor developing countries, are able to enjoy technological advances because of globalization.

However, authors who are not in favor of globalization argue that, with globalization, uneven human migration has produced problems, with population tending to concentrate heavily in developed nations. Moreover, globalization has created an anarchical type of governance in international politics that impedes constructive collective action between governments. On top of these issues, globalization has created a cyber-security problem that world governance has yet to find solutions to.

## **Methodology**

In this section, the researcher seeks to answer, through empirical research, the following questions: What nations are more likely to be part of the global community, and what are the benefits and disadvantages of globalization? Identifying and analyzing dependent and independent variables, this empirical study examines quantitative data from the global file of Microcase (Le Roy 2013). Global file is composed of aggregate public records data with 172 cases from various sources.

Globalization is the causal or independent variable in some respects and the dependent variable in other respects. To study which countries are more likely to be globalized, globalization is treated as the dependent variable, and the independent variables that may cause or promote globalization are population size, geographic region, cultural conflict, type of government, and free trade restriction. To study the benefits and disadvantages of globalization, globalization is the causal or independent variable, and the variables affected by it are prosperity and technology export.

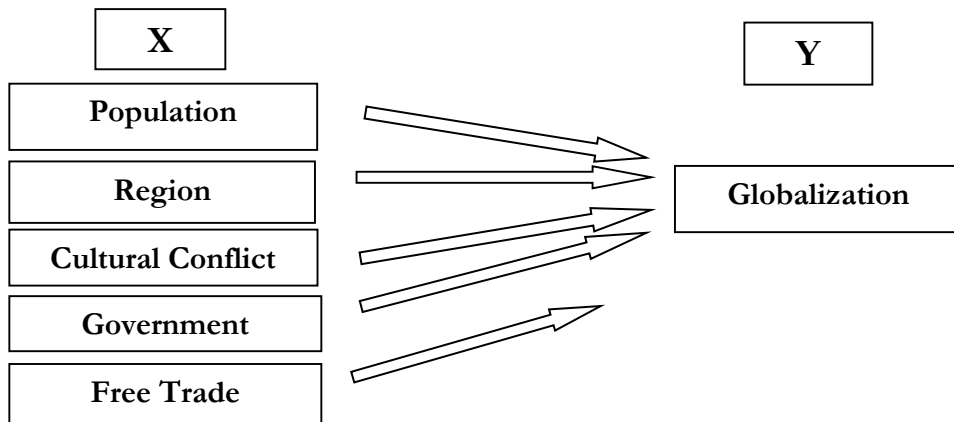
## **Concepts and Variables**

### What nations are more likely to be part of the global community?

When studying globalization as a dependent variable, globalization variable #272 GLOBAL will be used. This variable is from A.T. Kearney (2005) and was chosen because it is a combination of other global variables, such as measurements of overall average levels of economic, political, social, and technological engagement across nation states. This is ratio data and has a range from 0 to 60. While not a perfect variable, it serves the purpose of measuring globalization.

When studying globalization as an effect, as a dependent variable, the independent variables are the following:

1. (12) Population: This data is a measure of population of each nation. It has a range from 260 to 1,315,850, and it is ratio data.
2. (347) Region 2: This categorizes countries into geographical regions: Africa, Middle East, Asia/Pacific, Western Hemisphere, and Europe. It is nominal data.
3. (345) Cultural Conflict: This data is a measurement of cultural conflict. It categorizes countries according to degree of cultural conflict, political unrest, violence, and warfare. It is ordinal data.
4. (332) Government: This data categorizes countries into old democracy, transition, one party, and autocratic. It is ordinal data.
5. (275) Free Trade: This variable refers to trade regulation and restriction. It ranks countries from 1 to 5, with 1 signifying countries that have the least free trade restriction and 5 signifying countries that have the most free trade restriction. This variable is an ordinal variable.



**Figure A1. Globalization acts as dependent variable.**

Figure A1 illustrates globalization as a dependent variable (Y). The independent variables (X) such as population, region, cultural conflict, government, and free trade restriction are proposed as causal factors affecting degree of globalization. The independent variables will demonstrate why some nations are more or less active in international relations.

What are the benefits and disadvantages of globalization?

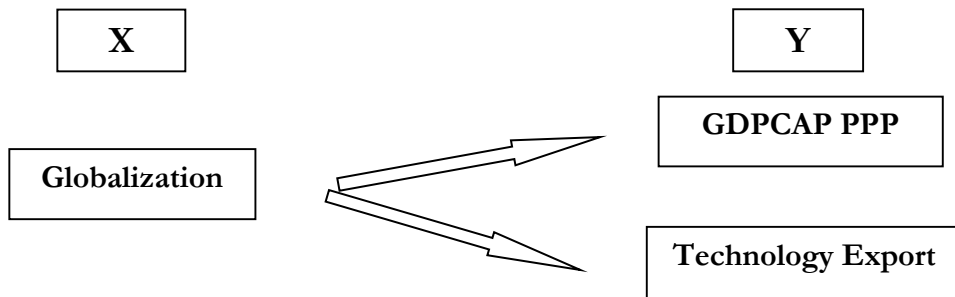
Globalization has advantages and disadvantages. For this part of the enquiry, globalization is an independent variable. Thus, the dependent variables are the following:

6. (138) GDPCAP PPP: This variable is a measurement of GDP of each country as one of the factors to determine the wealth of a nation. The

range for GDPCAP PPP is from 910 to 35,740. This variable is a ratio variable.

7. (164) Technology Export: This variable measures the exportation of technology products. It has a range from 0 to 80, and it is a ratio data.

Figure A2 illustrates globalization as an independent variable (X) that produces advantages and disadvantages. The dependent variables (Y) that demonstrate the advantages and disadvantages of globalization are gross domestic product per capita and technology export.



**Figure A2. Globalization acts as independent variable.**

### **Hypotheses**

The first five hypotheses treat globalization as a dependent variable.

Hypothesis 1: The larger a country's population, the less likely the country is to be globalized.

Countries with less population are more likely to be globalized. As people in less populous countries work toward their common goal and self-interest in sustaining their living conditions, they interact economically and politically with other nations. Countries like Singapore are not able to produce all of the resources and products the people need, so they must trade with and engage in the international community. The presentation technique for this hypothesis is scatter plot. The measurement of association is Pearson's correlation coefficient.

Hypothesis 2: Western countries are more globalized than countries in other regions.

The integration of European countries to establish the European Union illustrates globalization. Countries are working together and giving up some of their powers in order to resolve domestic and international issues. Western countries are more globalized because of industrialization; thus, they are more advanced than those in the Asian or Arabic region. The presentation technique for this hypothesis is analysis of variance (ANOVA). The measurement of association is eta squared.

Hypothesis 3: Countries with greater cultural conflict are less globalized.

It is logical to say that countries with greater cultural conflict are less likely to be globalized than those who have less cultural conflict. Some people prefer to keep their own cultural practices because globalization may alter traditional culture as the country is developing. Moreover, some countries have a lot of ethnic tribes; thus, it will be harder for such countries to be globalized as there will be a lot more problems and disagreement when it comes to certain issues. The presentation for this hypothesis is ANOVA. The measure of association is eta squared.

Hypothesis 4: Democratic countries are more likely to be globalized.

Democracy is not perfect but, according to Fukuyama (2012), it is probably the best form of government compared to other government systems such as authoritarian or totalitarian. Democratic countries tend to be more open and adaptable to cultural changes. Authoritarian or totalitarian countries usually operate on the principle of maintaining existing religion or cultural practices; thus, they are afraid to be part of the global community as they do not want to lose their cultural identity. The presentation technique for this hypothesis is ANOVA. The measurement of association is eta squared.

Hypothesis 5: Countries with greater free trade restriction are less likely to be globalized.

Countries with less free trade restriction are more comfortable doing business with each other. Even countries reluctant to engage with other countries for historical or cultural reasons may reduce trade restrictions because foreign direct investment helps stimulate economic growth. The variable for this data, free trade restriction, is an ordinal variable, and globalization is a ratio variable. The appropriate presentation technique would be ANOVA. However, since the free trade restriction variable has a decimal point, the Microcase program does not allow ANOVA; instead, the data are shown using scatter plot for the presentation technique and Pearson's correlation coefficient for the measurement of association.

The last two hypotheses treat globalization as an independent variable.

Hypothesis 6: There is a positive relationship between globalization and prosperity.

This hypothesis is a test according to Went (2003), who proposed that globalization is one of the keys to economic growth as reflected, for example, in GDP. When there is growth in the economy, people's living conditions improve. The presentation technique for this data is scatter plot. The measurement of association is Pearson's correlation coefficient.

Hypothesis 7: There is a positive relationship between globalization and technology export.

When countries are more globalized, they exhibit an increase in either imports or exports. This hypothesis tests whether countries export more technology products when they are more globalized. A high rate of technology export means that a country

is interconnected with other countries through trade. The presentation technique for this hypothesis is ANOVA. The measurement of association is eta squared.

### **Research Design**

This study employs either ANOVA or scatter plot based on the manner of measurement of the independent and dependent variables. When the independent variable is nominal or ordinal and the dependent variable is ratio, the presentation technique is ANOVA and the measurement of association is eta squared. However, when both independent and dependent variables are ratio data, the presentation technique is scatter plot and the measure of association is Pearson's correlation coefficient.

Eta squared is the measure of association between variables for ANOVA. When eta squared is under 0.1, the relationship between variables is considered very weak, perhaps too weak to support the hypothesis. The value between 0.10 and 0.19 is weak, 0.20 to 0.29 is moderate, and 0.30 or above is strong.

Pearson's correlation coefficient is the measurement of association between variables for scatter plot analysis. Under 0.25 is too weak to be useful, meaning the hypothesis is hardly supported. Between 0.25 and 0.34 the value is weak; between 0.35 and 0.39 it is moderate; and 0.40 or above indicates a strong relationship. When applied to a sample, Pearson's correlation coefficient is commonly represented by the letter  $r$ .

For this study, the test for statistical significance is a probability less than 0.05, meaning a 5% probability by chance.

### **Findings and Analysis**

The seven hypotheses are presented and analyzed, and the results applied to the research questions, "What nations are more likely to be part of the global community? What are the benefits or disadvantages of globalization?"

#### **Population and Globalization**

The first hypothesis proposes a negative relationship between population and globalization.

In Figure B1.1 China and India, having by far the largest populations, appear as outliers. As the scatter plot shows, these two countries are less globalized. The probability is 0.001 and the  $r$  value is -0.387, showing a moderate relationship. Many demographic factors make China and India less globalized. For example, the population exceeds the jobs available. Also, far too many people cannot afford education.

To better illustrate the findings with respect to other countries, China and India are removed from the graph so that the distribution of the remaining data becomes more visible. As shown in the resulting Figure B1.2, Indonesia has the largest population after China and India.

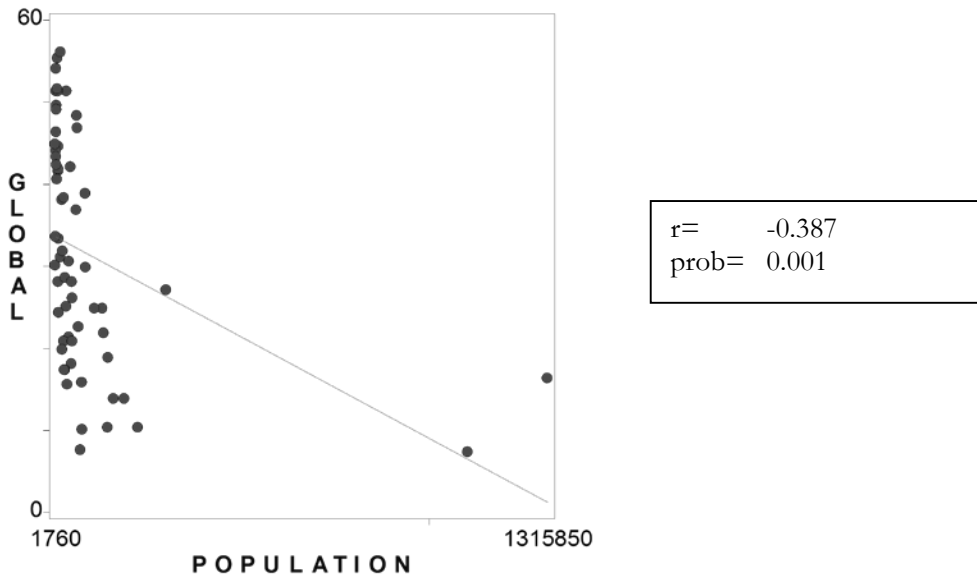


Figure B1.1. Scatter plot showing the relationship between population and globalization. China and India are included.

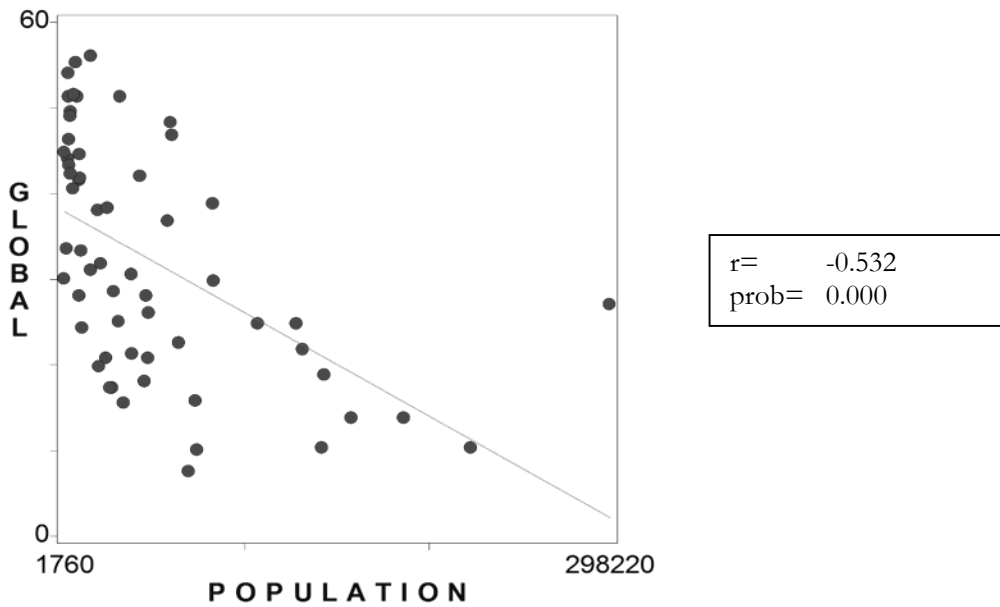


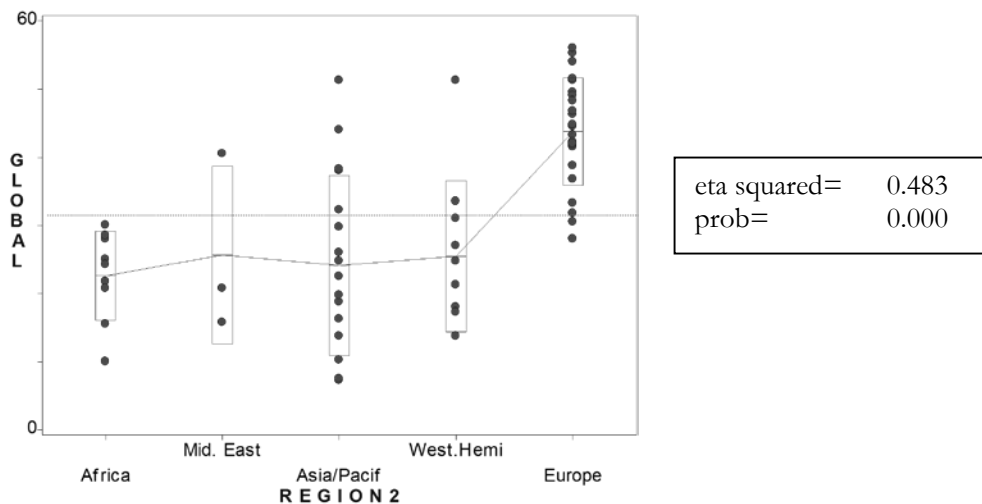
Figure B1.2. Scatter plot showing the relationship between population and globalization. China and India are removed.

The second graph reveals that Ireland, for example, is one of the top three countries with less population and more globalization. Ireland had a population of only 4.16 million in 2005. During a period called Celtic Tiger from the mid-1990s to the 2008 financial crisis, Ireland experienced a lot of foreign direct investment; also, property speculation fueled price rises. In a country with less population, like Ireland, the government can easily control the tyranny of the majority, and there will not be much conflict of interest between the government and the people as long as everyone is wealthy due to activity such as direct foreign investment. In contrast, on the lower part of the graph, a country such as Indonesia is less globalized. A country like Indonesia with a large population does not have much political freedom or development of social benefits such as education; technology is less advanced, and few people have access to the internet.

### Geographic Region and Globalization

The hypothesis states that Western countries are more globalized than countries in other regions.

Figure B2 shows that the hypothesis is supported. Geographic region as an independent variable is on the X axis. Globalization is acting as a dependent variable on the Y axis. Eta squared is 0.483, showing a strong relationship between geographic region and globalization. The probability that these results are the product of chance is 0.000.



**Figure B2. ANOVA showing the relationship between geographic region and globalization.**

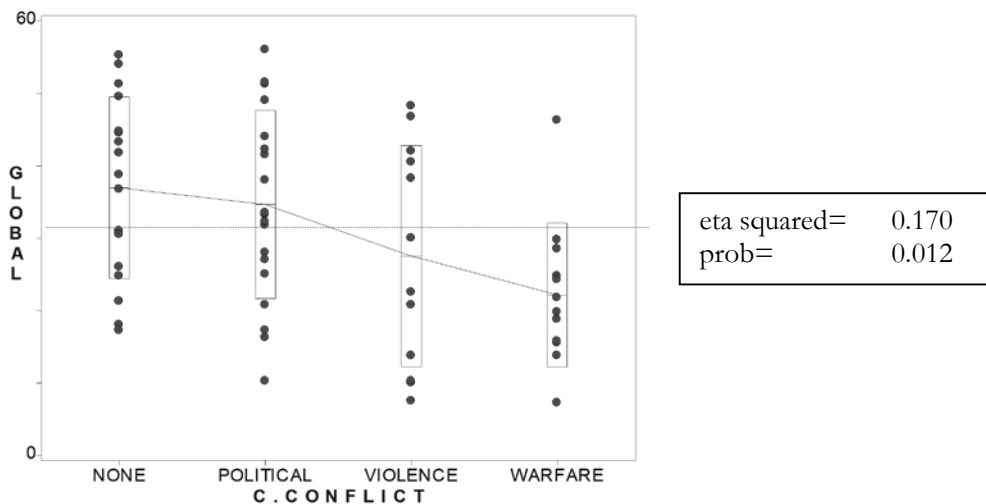
Countries in the European region line up on and above the mean except for two countries, Poland and Ukraine. In 1998, when this data was collected, Poland was still recovering from communist domination by the Soviet Union. Moreover, the

country had just installed a new right-wing government. As for Ukraine, the country had an election in 1998 and the communist party still largely dominated national politics. However, the majority of countries in the Western hemisphere are below the overall mean. Countries such as the United States are generally thought to be globalized like the countries of Europe, but the U.S. is below the average. All of the countries in the Africa region are below the mean. The country with the lowest globalization is Egypt, which in 1998 was operating under the regime of Hosni Mubarak and experiencing a period of corruption. In sum, countries in the European region are more globalized than those in other regions.

### Cultural Conflict and Globalization

According to the third hypothesis, countries with greater cultural conflict are less globalized. The result of ANOVA is presented here.

Figure B3 shows that the hypothesis is supported. Cultural conflict as an independent variable is on the X-Axis. Globalization as a dependent variable is on the Y-Axis. The probability for this finding is 0.012. Eta squared for this finding is 0.170, showing a weak relationship between cultural conflict and globalization.



**Figure B3: ANOVA showing the relationship between cultural conflict and globalization.**

According to the graph, a country with no cultural conflict, such as Austria, has higher globalization than a country such as India, which is plagued with warfare. Many factors fuel cultural conflict; however, the important ones to be considered are race, ethnicity, socioeconomic class, political and religious affiliation, language, and gender inequality. Austria is a homogeneous German-speaking society; the main religion is Roman Catholicism. After World War II, Austrian society changed substantially. People in Austria found more opportunity to improve their economic standing and moved up

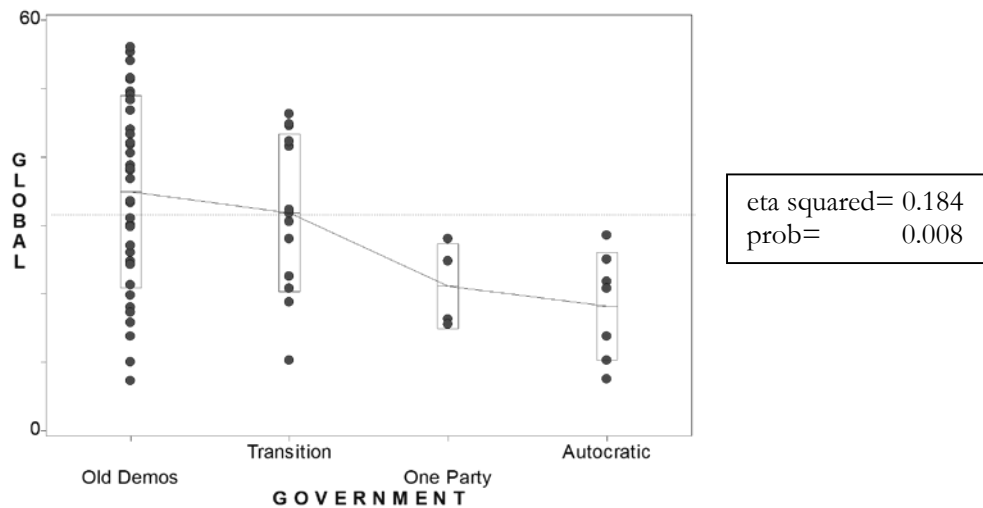


in society. Lower class jobs were taken by the immigrants from other parts of Europe and elsewhere. Education became so important that 98% of Austrians are able to read and write. However, in India, 80% of the people are Hindu, while the remainder are Muslim, Christian, and Jewish, among other affiliations. The official languages of India are Hindi and English, yet people in each part of India speak different languages. Class division is legally discounted but remains a burdensome social reality, and data shows that 20.6% of the population is living in poverty. Gender inequality is also an issue in India, which is a male-dominated society in which women must struggle for their rights.

### Type of Government and Globalization

The fourth hypothesis states that democratic countries are more likely to be globalized.

Figure B4 shows that the hypothesis is supported. The type of government as an independent variable is on the X axis. Globalization as a dependent variable is on the Y axis. The probability of this finding is 0.008. Eta squared is 0.184, meaning that there is a weak relationship between type of government and globalization.



**Figure B4: ANOVA showing the relationship between type of government and globalization.**

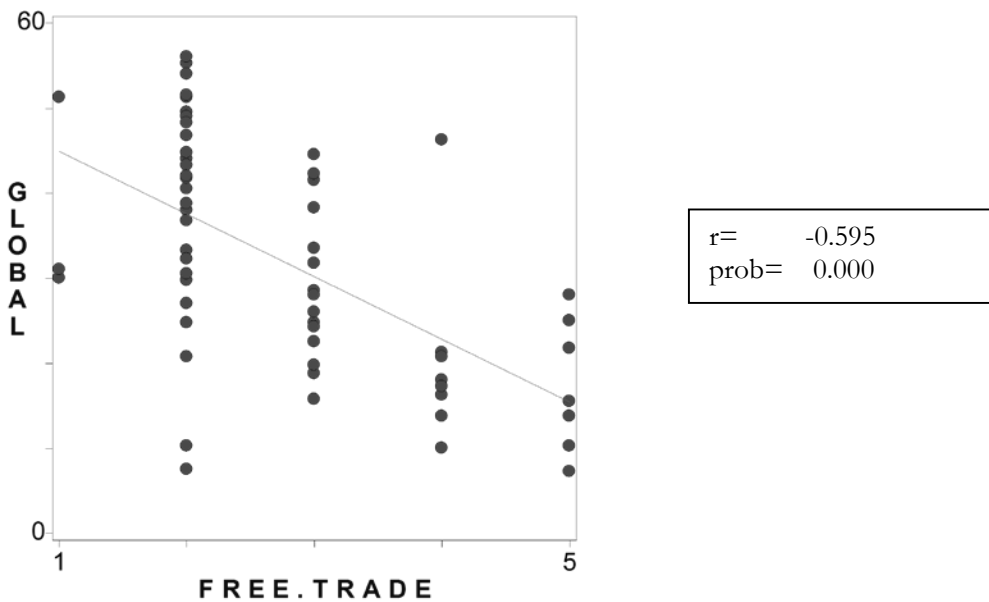
According to the graph, countries with long-standing democracy (“Old Demos”) tend to be more globalized than autocratic countries. As discussed earlier, Fukuyama (2012) argues that democracy is a better form of government. Middle class people, such as doctors, teachers, and office workers, are important to democracy as they are pursuing their self-interest. When the majority is middle class, factions will compete with each other to promote their self-interest but will hardly get to their goals. To take an example, the Netherlands is an old democracy comprised of middle class strivers who are pursuing a similar interests. In contrast with the Netherlands, which is highly globalized, Pakistan is an autocratic country and is not very globalized. The

central authority makes decisions based on its own interests. With little freedom of speech, people's voices and decisions do not have much effect on the government to change domestic or foreign affairs.

### Trade Restriction and Globalization

According to this hypothesis, there is a negative relationship between free trade restriction and globalization.

Figure B5 shows that the hypothesis is supported. Free trade is acting as an independent variable on the X axis. Globalization is acting as a dependent variable on the Y axis. The probability for this finding is 0.000. The regression line is 0.595, showing a strong negative relationship between free trade restriction and globalization.



**Figure B5. Scatter plot showing the relationship between free trade restriction and globalization.**

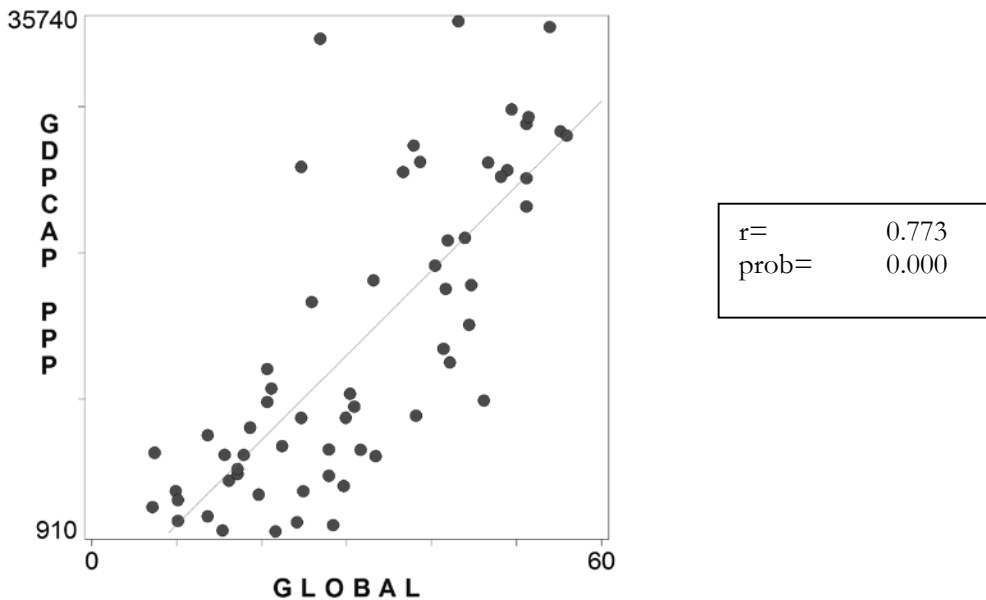
Referring to the graph, a country such as Singapore has less free trade restriction and high globalization. Singapore is an island country and most goods need to be imported as the country is too small to maintain manufacturing or agriculture industries. Moreover, as a small country, Singapore needs to make allies with other nation states in the case of intrusion and in order to have a voice in the world community. One way to make relationships with other countries is by trading. In comparison, Bangladesh has high free trade restriction and is less globalized than Singapore. As a weak nation state with a lot of poverty, Bangladesh trades on a small scale with its neighboring countries such as India and Pakistan. Bangladesh is not a major player in international politics; therefore, other countries may put high tariffs on

Bangladesh's products and vice versa in a real-life example of the political game theory described in the literature review (Axelrod & Keohane 1985).

### Globalization and Prosperity

The hypothesis proposes a positive relationship between globalization and prosperity.

Figure B6 shows that the hypothesis is supported. Globalization is an independent variable on the X axis. Prosperity is a dependent variable on the Y axis. The probability for this test is 0.000, showing that the result is statistically significant. The r value of 0.773 shows a very strong positive relationship between globalization and prosperity.



**Figure B6: Scatter plot showing the relationship between globalization and prosperity.**

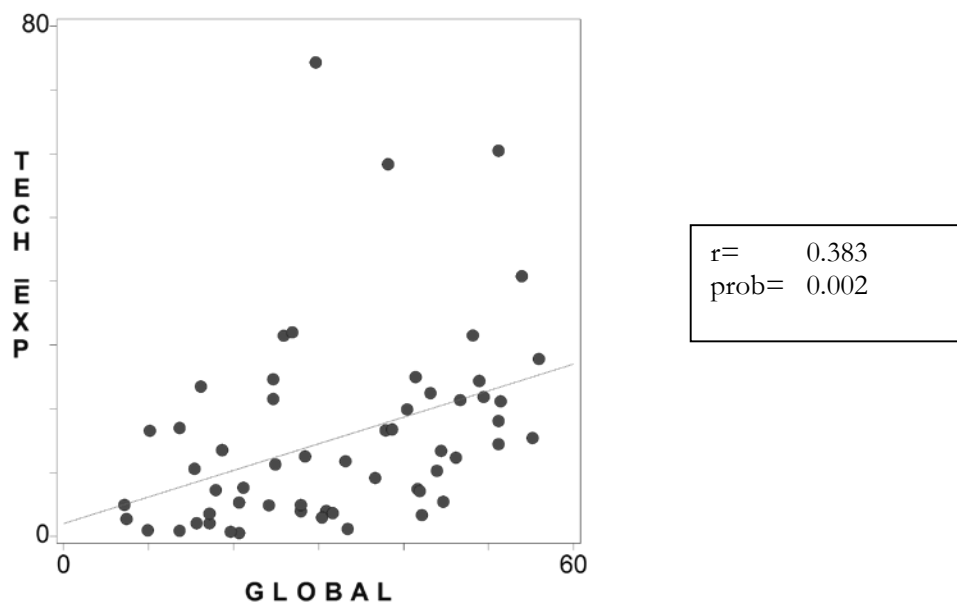
Sweden has higher GDP per capita and higher globalization than Indonesia. When the data was collected in 2005, Sweden had a GDP per capita of \$34,800 whereas Indonesia's GDP per capita was \$5510. Sweden trades with countries in the European Union and other countries. Indonesia trades with Southeast Asian countries, the United States, and some countries in Europe. Based on the results, more globalized countries tend to be wealthier.

### Globalization and Technology Export

The hypothesis holds that there is a positive relationship between globalization and technology exports.

Figure B7 shows that the hypothesis is supported. On the graph, globalization is on the X axis as an independent variable. Technology export is on the Y axis as a

dependent variable. The probability for this test is 0.002. The r value is 0.383, showing that there is a moderate relationship between globalization and technology export.



**Figure B7: Scatter plot showing the relationship between globalization and technology export.**

To look at two examples, Iran is less globalized and exports fewer technology products than Canada, which is more globalized and exports more technology products. Iran is less globalized because it is a strict theocracy: Women are not allowed to show skin, Western influence is considered bad, and wealth is concentrated in a minority group in the higher class. Moreover, Iran exports less because other countries imposed international trading sanctions as a consequence of its nuclear power manufacturing program. Recently, international trade sanctions against Iran were eased because it signed a nuclear deal with the U.S.; however, this data was collected in 2005 when Iran had not yet signed the nuclear deal. On the other hand, Canada is a democratic country and its citizens have more freedom than those in Iran. Canada is also a member of NAFTA and trades extensively with Mexico and the U.S.

### Conclusion

MicroCase 8<sup>th</sup> edition is the source for the methodology of this research. In this study, globalization plays two roles, as an independent variable and as a dependent variable. When globalization is a dependent variable, the independent variables are population, region, cultural conflict, type of government, and free trade restriction. However, when globalization is an independent variable, the dependent variables are GDP per capita and technology export.

Nations that are more globalized, according to the data, are nations with smaller population, a location in the European region, democratic government, low cultural conflict, and low trade restriction. Countries with a smaller population, like Ireland, are more likely to be globalized because people are more likely to enjoy the spread of wealth by direct foreign investment than people in countries with a large population like Indonesia. In addition, European countries are more globalized than those in other regions because European countries experienced the Industrial Revolution first. In addition, most countries in Europe have democratic government. Democratic countries are more likely to be globalized because democratic countries are less likely to have war and citizens are able to enjoy more freedom; for example, the Netherlands is an old democracy and it is more globalized than Pakistan, which has an autocratic government. Likewise, countries with low cultural conflict are more globalized because, when it comes to agreement on foreign or domestic policy, there will be less conflict. For example, Austria has less cultural conflict and is more globalized than India. Austria has a homogenous society, whereas India has a heterogeneous society with many languages, low educational attainment, deep poverty, and gender inequality. Lastly, countries with less free trade restriction tend to be more globalized.

Besides being the consequence of other factors, globalization is also a causal factor. Globalization tends to increase a country's GDP. Due to globalization, Sweden has a GDP per capita of \$34800 whereas Indonesia, with limited globalization, has a GDP per capita of \$5510. Globalization also brings an increase in technology exports. Globalized nation states are able to enjoy technology products that they cannot produce. Thus, the data analysis supports the two hypotheses that globalization increases GDP per capita and technology export. Nonetheless, globalization can also have negative effects, for instance causing unemployment in one country when its corporations use the strategy of offshoring to move jobs to countries with lower production costs.

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# About Our Contributors

**Melody Allison** graduated from Methodist University in 2016 with a degree in Psychology and is now a graduate student at the University of North Carolina at Charlotte, pursuing a master's degree in Social Work. Her anticipated graduation date is May 2018, and her professional aspirations include working with the mentally ill.

**Lin Baumeister** is majoring in History and plans to graduate in May of 2017. Born in Southern California, she has lived in North Carolina for about six years now. Her academic accomplishments include presentations at Longwood University's "Meeting in the Middle" Undergraduate Medieval Conference and at Methodist University's Undergraduate Symposium. She plans to pursue graduate school following graduation.

**Hannah Boyles**, a junior majoring in both Music Education and percussion performance, will graduate in the spring of 2018. Born in Vale, North Carolina, Hannah is an instructor and player for the Grandfather Mountain Highlanders Pipe Band. At Methodist University, Hannah took her first percussion lessons. She is the principal percussionist of the Fayetteville Symphonic Band as well as the percussion section leader of the Marching Monarchs. Off campus, Hannah has worked with high schools in the area, helping them with musicals and marching bands. She plans eventually to work as an elementary school music teacher while teaching at the North American Academy of Piping and Drumming.

**Olivia Bundy** graduated from Methodist University with a major in Health Care Administration.

**Miguel da Silva Guterres** plans to graduate in May of 2017 with a bachelor's degree in Health Care Administration. His professional aspiration is to work as a human resources administrator at a hospital in his homeland, the southeast Asian island nation of Timor-Leste.

**Jason Deramo** graduated from Methodist University with a bachelor's degree in Political Science in December of 2015. As a senior, he was selected on behalf of Methodist to attend the Student Conference on US Affairs (SCUSA) 67, which was held at the United States Military Academy in West Point, New York. He serves as a staff sergeant in the Headquarters 139th Regiment (CA) and also serves in the North Carolina Army National Guard. A resident of Raeford, North Carolina, Jason currently attends graduate school at the Grace College of Divinity where he is pursuing a master's degree in Christian Leadership.

**Thomas Edwards** is pursuing a double major in Health Care Administration and Nursing (BS-Nursing to registered nurse), and plans to graduate in August of 2017. He aspires to become a nursing administrator, either with the hospital where he currently works or, because of his love for the military, as a military contractor.

**Donnie Fann** completed a bachelor's degree in Health Care Administration and graduated from Methodist in December of 2015. A twenty year veteran (retired) in the United States Army and a native of North Carolina, he aims to obtain a master's degree in Health Care Administration. His career aspiration is to develop Veterans' Administration programs that will improve the overall quality of health services to veterans.

**Anthony Fish** graduated in May of 2016, majoring in Health Care Administration. Although born in Ohio, he considers Fayetteville, North Carolina, his hometown. He plans to pursue a career in the financial operations of health care organizations.

**Miranda Jade Friel** is the founding editor of the *Monarch Review* and served as the senior student editor of the journal for almost three years. She graduated *summa cum laude* in May of 2016 with a bachelor's degree in English and a minor in Business Administration. Among her academic accomplishments are the presentation of papers at Longwood University's "Meeting in the Middle" Undergraduate Medieval Conference, the State of North Carolina Undergraduate Research and Creativity Symposium (SNCURCS), and Methodist's Undergraduate Symposium. Currently employed as a professional writing consultant at Methodist's Writing Center, she plans to eventually find her way in the world.

**Ben Gold** is a senior majoring in Health Care Administration and will graduate in December of 2016. He is currently interning at Robeson Pediatric Clinic in Lumberton, North Carolina, and hopes to continue his career in Washington, DC, after he graduates.

**Katlin Harris** will graduate in May of 2017 with a major in Music Performance and a minor in History. A native of Fayetteville, Katlin performs regularly on campus as a flute soloist in the Music Department's student recitals, a saxophonist in the Jazz Monarchs, and a piccolo player for the Concert Band and the Marching Monarchs. She was principal flute for the Fayetteville Symphony Youth Orchestra for their spring 2016 season, and she has also been a member of the pit orchestra for Harnett Regional Theatre for the past few years. Her plan is to continue her passion for music in graduate school, pursuing master's degrees in both Music Performance and Musicology.

**Berlain (Ronnie) Hatfield** is majoring in Health Care Administration with a minor in Health Information Management, and will graduate in May 2017. He aspires to earn a Ph.D. and work in public health policy development or in another capacity in the health care system.

**Emilie Ingram** graduated from Methodist University in 2016 with a major in Health Care Administration.



**Jetnor Kasmi** studied Political Science at Methodist, with a concentration in International Relations, and will graduate in December of 2016. Originally from Tirana, Albania, Jetnor attended the United World College in Norway. At Methodist, he co-founded the university's chapter of Amnesty International, worked as a research assistant and a History teaching assistant, and tutored his fellow students in History, Italian, and Spanish. During his senior year, Jetnor pursued his studies in South Korea for a time and later spent three months in China; in both places, he taught English to local residents. He will return to South Korea in February of 2017 to begin graduate studies in either development policies or political science.

**Manin Keo** graduated from Methodist University in May of 2016, completing a major in Political Science with a concentration in International Relations and a minor in Accounting. Orphaned in Cambodia at a young age, Manin attended the International School of Phnom Penh and went on to graduate from the United World College of the Atlantic. While at Methodist, Manin earned the Political Science Outstanding Student Award from the Department of Government Studies, served in the university's Amnesty International Club, and participated in the Model United Nations. She is currently an intern at the United Nations Foundation. Manin plans to pursue graduate studies in International Relations.

**Cheri Molter** is majoring in English, History, and Writing, with minors in religion and women's studies, and will graduate from Methodist University in the spring of 2017. She has been recognized for academic excellence by membership in several honor societies. The student editor of both the 2016 and 2017 issues of *Tapestry*, Methodist's journal of creative writing, Cheri is also the current senior student editor of the *Monarch Review*. Her writing has appeared in the *Monarch Review* and *Tapestry*, and she has had a scholarly research paper published in *Aletheia: The Alpha Chi Journal of Undergraduate Scholarship* and a poem published in *Kakalak 2016*. Employed as a student writing consultant at the Writing Center at Methodist, Cheri is happily married with one son and two daughters, and lives in Fayetteville, North Carolina.

**Edith Olivarez** earned a bachelor's degree in Health Care Administration and graduated in 2016.

**Aaron O'Neil** will graduate in December of 2016 with a Bachelor of Science degree in Health Care Administration. He plans to pursue a graduate degree in the field of health care administration.

**Loreto Oreckinto** was born in Chile, lived in Canada for much of her childhood, and moved to the United States at the age of sixteen. Having to move from one country to another has inspired her to paint what she cherishes most—her family. Loreto earned a bachelor's degree in Arts with a concentration in Painting from Methodist University in 2015. While at Methodist, she received the Anthony J. Delapa Art Achievement Award and the Lois Ferrari Memorial Art Scholarship.

**Stacy Pifer** spent her early years in Lawton, Oklahoma, with her parents and four siblings. After receiving an Associate of Arts degree in Early Childhood Education, Stacy earned her bachelor's degree in English from Methodist University in 2016 while her husband, a soldier in the U.S. Army, was stationed at Fort Bragg. Blessed with a young daughter, she loves to hunt and fish with her family, and also enjoys reading and writing in her leisure time.

**Tracy Raupp** is graduating in December of 2016 with a double major in Business Administration and Management, a double minor in Marketing and Organizational Communication & Leadership, and an associate's degree in Leadership & Management. Among her accomplishments at Methodist are completion of the Leadership Fellows program, enrollment on the Dean's List, and membership in the National Leadership Society, the Veterans Honor Society, and the National Society of Leadership and Success. She is currently composing two books and compiling two photography books for future publication. With a range of interests as diverse as cosmogony and cognitive science, Tracey aims to gain insight into the business world, pursue a career in the aerospace industry, and eventually start her own company.

**Jorge Luis Rivera** graduated in May of 2016 with a Bachelor of Fine Arts in Graphic Design. He has been recognized for academic excellence in several academic societies, and his black and white print, *Ants Go Marchin'*, is featured on the cover of volume three of the *Monarch Review*. Jorge's artworks are a reflection of his curiosity to learn more about the mediums he is using while remaining focused on developing his digital and traditional art. Jorge plans to advance his education in art by attending a graduate program outside North Carolina.

**Kartik Sharma** majored in Health Care Administration and graduated in May of 2016. He plans to pursue a career in hospital management.

**Volha Sviarkaltsava** graduated in May of 2016, having majored in Psychology with a concentration in counseling and clinical psychology, and minored in Accounting and Business Administration. A native of Minsk, Belarus, she attended the United World College—Mahindra College before matriculating at Methodist. At Methodist, she received the Shelby Davis Academic Scholarship, was inducted into the Psi Chi International Psychology Honor Society and the Omicron Delta Kappa National Leadership Honor Society, and graduated *magna cum laude*. She plans to pursue a graduate degree in psychology.

**Heather Swenson** expects to graduate in December 2016, completing a major in Art with a concentration in Painting, and a minor in Biology.

# MONARCH REVIEW

## Call for Submissions

### VOLUME 4 (2017)

The *Monarch Review* publishes  
**CREATIVE** and **SCHOLARLY**  
undergraduate work from all disciplines!\*

- ❖ Upper-level research papers in any discipline
- ❖ Work presented at SNCURCS or the MU Symposium
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**Deadline for submissions:  
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If you wish to submit your work for consideration,  
**please review the Submission Guidelines at**  
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or contact Baylor Hicks at [sbhicks@methodist.edu](mailto:sbhicks@methodist.edu)

\*Creative literary work should be submitted to the student editor of *Tapestry*,  
Cheri Molter, at [cmolter@student.methodist.edu](mailto:cmolter@student.methodist.edu)

# MONARCH REVIEW

## SUBMISSIONS GUIDELINES

The *Monarch Review* publishes both creative and scholarly achievements by Methodist University undergraduates. If you are interested in being considered for publication, please email your work to [monarchreview@methodist.edu](mailto:monarchreview@methodist.edu) after October 1, 2016, and **no later than January 31, 2017**.

### Creative Works

The *Monarch Review* **will** accept paintings, photographs, and other forms of visual art; musical compositions in sheet music and audio form; audio and video files of music recitals; and videos of dance or theater performances.

The *Monarch Review* **will not** accept creative literature, such as poems, stories, play scripts, etc. However, we encourage the submission of creative texts to *Tapestry* (Contact *Tapestry*'s student editor, Cheri Molter, at [cmolter@student.methodist.edu](mailto:cmolter@student.methodist.edu)).

- **Paintings, photographs, and other visual images** should be formatted at 300 dpi for an 8 inch by 10 inch reproduction. Alternatively, submit the richest data file you have available. Please submit your work in a .jpg or a .gif format.
- **Musical compositions** must be scanned and submitted as a .pdf file. An audio file is also encouraged.
- **Music performances** may not exceed 7 minutes and can be submitted in .mp3, .mp4, .wmv, .WAV, or .vlc format.
- **Dance or theater performances** may not exceed 7 minutes. They may be submitted as .mp4 or .vlc files.

All work must be either original or an original interpretation of a pre-existing work. The work must be submitted by the artist. If your creative work does not fall under any of the parameters listed above, please feel free to email [monarchreview@methodist.edu](mailto:monarchreview@methodist.edu) with your questions.

**For both creative and scholarly works, in addition to electronic submission, you must have a faculty sponsor and complete the Student and Faculty Agreement (available at [www.methodist.edu/monarch-review](http://www.methodist.edu/monarch-review)), then hand the form in at the Writing Center.**

### Scholarly Works

The *Monarch Review* accepts research papers, critical essays, and research and literature reviews. (Continued on next page)

# MONARCH REVIEW

- Submit all works electronically in doc or .docx form.
- Works must conform to the standard style of your paper's discipline (MLA, APA, Chicago, etc).
- Works must be fewer than 6,000 words and be in 12-pt Times New Roman or 11-pt Calibri font.
- Figures, charts, graphs, or pictures must be submitted in .jpg or .xls format **in a separate file**. All images will be printed in black and white, so take care that they are still legible and informative without color. Clearly indicate where to insert each figure in the body of your text.

Example: This is a sample text showing how to indicate where a figure goes in your paper (Insert FIGURE ONE).

- It is strongly recommended that you have a consultation with a writing consultant at the Writing Center prior to submission.
- Students concerned about dual publication are advised to submit a research news report in lieu of a complete research paper.
- Research papers written for ENG 1010 generally do not meet the journal's standards and are not eligible for submission without prior authorization from the senior student editor or the managing editor.

Still have questions? Email [monarchreview@methodist.edu](mailto:monarchreview@methodist.edu), or contact Senior Student Editor Cheri Molter at [cmolter@student.methodist.edu](mailto:cmolter@student.methodist.edu) or Managing Editor Baylor Hicks at [sbhicks@methodist.edu](mailto:sbhicks@methodist.edu).

We look forward to receiving your submission to the *Monarch Review*.