

PROCEEDINGS

of the

30th Annual

BEACON
CONFERENCE

SUNY ORANGE

*A Conference for
Two-Year College
Scholars*

June 3, 2022

*hosted by
SUNY Orange*

Table of Contents

2022 Beacon Conference Program	1
Welcome from the President	1
Conference Schedule	2
College & Faculty Sponsors	3
Detailed Session Schedule	4
Poster Presenters.....	9
Outstanding Papers by Panel	10
Allied Health and Nursing.....	11
Jaclyn Liquori: <i>Prions: Form and Function of Mutant Proteins</i>	
Arts	31
Daniel Heberle: <i>The Spaces and Surfaces of Street Art: The Perception of Graffiti in the Time of Banksy</i>	
Biology.....	52
Mads Hennings: <i>The Versatility of Spider Silk</i>	
Business and Economics	62
Patrick Ibañez: <i>Maximizing Economic Output: A Global Investigation on Workplace Discrimination Towards LGBTQIA+ Individuals</i>	
Communications / Media Studies	88
Egan Eteffa: <i>Tokenism in Entertainment: A Failed Attempt to Level Up Representation in TV and Film</i>	
Education	108
Ardo Kolade: <i>Why Comic Books Should Be Used in Education</i>	
Empirical Research/Environment	128
Najmah Abdur-Rahman: <i>UMD Tawes Hall Building Energy Analysis</i>	
History	139
Viola Clune: <i>Dominican History, A Compass for America's Moral Moment: How Histories of U.S. Foreign Intervention Can Combat Modern Nationalist Ideologies</i>	
International Studies / Globalization	162
Fatimah Ullah: <i>Daughters Devalued: How Imperialism Erased the Women of South Asia</i>	
Literature	186
Blair Labbate: <i>Emily Dickinson: Coping with Uncertainty in Faith</i>	
Philosophy and Religion	203
Homa Keshmiri: <i>The Philosophy of Science: Utilizing Ancient Approaches for an Enhancement in Scientific Inquiry</i>	
Political Science	224
Bailey Lehfeltdt: <i>Political Polarization and Moral Philosophy</i>	
Psychology	250
Michelle Kenstler: <i>The Effectiveness of Rituals on Social Cohesion and Anxiety in Classroom Culture After Covid-19</i>	
Social Justice	273
Isabella Westervelt: <i>Black Youth and Social Philosophy in Between the World and Me</i>	
Women/Gender/LGBT Studies	288
Emily Foehrkolb: <i>Beyond Sexuality: When the Gay Liberation Movement and Race Intersect</i>	
College Transfer Fair Sponsors	312



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June 3, 2022

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Dear Conference participants and guests,

SUNY Orange is extremely pleased to be hosting the 2022 Beacon Conference. Like you, each of us at SUNY Orange would prefer to be gathered in person to more fully engage as a community of learners. However, I'm confident that your remote integration into the Beacon Conference proceedings will be seamless and rewarding.

As the Beacon Conference celebrates its 30th edition this year, it marks the third time that SUNY Orange is serving as the host. I can think of no better way to demonstrate the rigorous and compelling work of community college students than to bring the best and brightest of the Mid-Atlantic region together in a showcase of research and academic inquiry.

From your respective campuses, you assemble to form, for just one day, a community of thinkers. Your preparations for this conference ... months of researching, writing, editing, working with mentors, and rehearsing ... have allowed you to become experts in the topics central to your presentations. You have expanded your horizons in ways that will pay dividends for years to come.

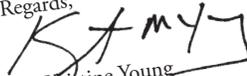
Your participation is proof that research is alive and well on community college campuses. We've long understood that academic success is not a single element, rather it is a compound formed through the bonding of intelligence, hard work, desire, motivation and commitment. Each of you, in your own way, has combined these qualities together to reach the highest level of academic achievement. Celebrate your successes. Share your expertise with your peers and revel in the bounty of knowledge provided by their research as well.

For those of you joining us to watch family members, classmates, friends or mentees deliver presentations, I thank you for your support and applaud you for your role in helping inspire this year's participants.

I would also like to publicly thank my colleagues at SUNY Orange, including conference co-chairs Michele Iannuzzi Sucich and Sam Dillon, for handling the logistics and planning necessary to make this event a success.

Best of luck with your presentations and I wish you every possible success in the future.

Regards,


Dr. Kristine Young
President, SUNY Orange

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Beacon 2022 Schedule

- 9:00 a.m.- 9:15 a.m. Opening Remarks
- 9:15 a.m.- 10:45 a.m. Session I Concurrent Panels
- *Allied Health*
 - *Arts*
 - *Biology*
 - *Business and Economics*
 - *Communications / Media Studies*
- 11:00 a.m. - 12:30 p.m. Session II Concurrent Panels
- *Education*
 - *Empirical Research / Environment*
 - *History*
 - *International Studies / Globalization*
 - *Literature*
- 12:30 p.m. - 1:30 p.m. Lunch
- 1:30 p.m. - 3:00 p.m. Session III Concurrent Panels
- *Philosophy and Religion*
 - *Political Science*
 - *Psychology*
 - *Social Justice*
 - *Women's / Gender / LGBT Studies*
- 3:00 p.m. - 4:00 p.m. Poster Session & College Transfer Fair
- 4:00 p.m. - 5:00 p.m. Awards and Closing ceremony

A Conference for Student Scholars at Two-Year Colleges

The Beacon Conference is an annual conference that celebrates the achievement of two-year college students. The conference is funded by the coalition of member colleges listed below in collaboration with the sponsors who support this event. The mission of the conference is to showcase the work of students attending two-year colleges in a range of academic disciplines and to promote an exchange of ideas among them. Additional information is available at www.beaconconference.org.

The 2022 Beacon Conference is hosted by SUNY Orange

Michele Iannuzzi Sucich, Co-Director

Samuel Dillon, Co-Director

Beacon 2022 Sponsors

The Beacon Conference Steering Committee would like to thank the generous sponsors of the 30th annual Beacon Conference.

Special thanks to the Michael and Erin Martucci Family Foundation for their contribution, secured through the SUNY Orange Foundation

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Professor Veronica Dougherty, Cecil College

Professor Kate Karaluna, Northampton Community College

Lieutenant Colonel Sean Morrow, US Military Academy, West Point

We appreciate the assistance and dedication of the following who contributed their time and energy:

The Beacon Steering Committee, faculty mentors, faculty readers, judges, volunteer panel moderators, Carol LaGrow, Dana Salkowsky, IT support staff, Arlene Stefane, and Sue Boyhan.

The Beacon Conference logo was designed by SUNY WCC alumna Chutipan Singtokaew (<http://www.designbyjam.com>).

Allied Health and Nursing

Jaclyn Liquori

Prions: Form and Function of Mutant Proteins

Mentor – David Pindel, Corning Community College

Jami Kinnaman

More Than Medicine: The Integration of Ethnomedicine

Mentor – Rebecca Eggenschwiler, Montgomery College

Jason Aller

The Potential Effect of Antimicrobial Overuse: Antimicrobials vs Hand Washing

Mentor - Michele Iannuzzi Sucich, Orange County Community College

Judge: Professor Lisa Lorden, Stevenson University

Moderator: Stacey Moegenburg, Orange County Community College

Readers:

Professor Shani Hohneck, Northampton Community College

Professor Rachael Stumpp, Northampton Community College

Professor Laura Blinderman, Northampton Community College

Arts

Daniel Heberle

The Spaces and Surfaces of Street Art: The Perception of Graffiti in the Time of Banksy

Mentor – Scott Rudd, Monroe Community College

Grace Williams

Cruel Sister's Swan Song: An Analysis of 'The Twa Sisters'

Mentor – Andree Betancourt, Montgomery College

Jaewon Kwon

Zombies and Fatherhood - The Potential of Virtual Reality Games as Theatre

Mentor – Leigh Jonaitis, Bergen Community College

Judge: Dr. Paul Kane, Vassar College

Moderator: Nicole Rodstrom, Orange County Community College

Readers:

Professor Christina Pinkerton, Reading Area Community College

Professor Shamika Mitchell, Rockland Community College

Professor Robert Pucci, Ulster County Community College

Biology

Madelyn Hennings

The Versatility of Spider Silk

Mentor – Holly Morris, Lehigh Carbon Community College

Donovan Muick

Properties and Functionality of Spider Silk

Mentor – Holly Morris, Lehigh Carbon Community College

Judge: Dr. Stephen Harris, SUNY Purchase

Moderator: Donna Avery, Orange County Community College

Readers:

Professor Geraldine Bunnion O'Dowd, Northampton Community College

Professor Samantha Blessing, Reading Area Community College

Professor Huey Huynh, Reading Area Community College

Business and Economics

Travis Tran

Impacts of Globalized Western Fast-Food Corporations on Developing Countries

Mentor – Nathan Zook, Montgomery College

Patrick Ibañez

Maximizing Economic Output: A Global Investigation on Workplace Discrimination Towards LGBTQIA+ Individuals

Mentor – Rebecca Eggenschwiler, Montgomery College

Judge: Dr. Kevin Caskey, SUNY New Paltz

Moderator: Paul Basinski, Orange County Community College

Readers:

Professor Susan Bielicki, Brookdale Community College

Professor Natalia Lubarsky, Rockland Community College

Professor Teree Angerame, Orange County Community College

Professor Denise Franco, Northampton Community College

[tie-breaker reader]

Communications / Media Studies

Egan Eteffa

Tokenism in Entertainment: A Failed Attempt to Level Up Representation in TV and Film

Mentor – Rebecca Eggenschwiler, Montgomery College

Dylan Ortiz

Actores Invisibles: The Underrepresentation of Latinos on the Big Screen

Mentor – Linda Kalfayan, Westchester Community College

Maite Panhan

On-screen Conflicts Perpetuated Off-Screen: A Psychoanalytic and Feminist Reading of Black Swan

Mentor – Ellen Kreger, Westchester Community College

Judge: Dr. Jason Wrench, SUNY New Paltz

Moderator: Likkia Moody, Orange County Community College

Readers:

Professor Chris Armstrong, Northampton Community College

Professor Diane Hahn, Northampton Community College

Professor Margeaux Lippman, Dutchess Community College

Session II

11:00 a.m. to 12:30 p.m.

Education

Paulina Martinez

The Impact of Centralized and Decentralized School Systems on the Implementation of Environmental Education in Public Schools

Mentor – Rebecca Eggenschwiler, Montgomery College

Lucas Wolk

The Virtual Classroom Should Be Here To Stay

Mentor – Nancy Moreau, Northampton Community College

Ardo Kolade

Why Comic Books Should Be Used in Education

Mentor – Rebecca Eggenschwiler, Montgomery College

Readers:

Professor Mark Altschuler, Bergen Community College

Professor Kelly Keane, Bergen Community College

Professor Marjorie Kerbel, Reading Area Community College

Judge: Dr. Veronica Manaya, Teacher's College, Columbia University

Moderator: Stacey Moegenburg, Orange County Community College

Empirical Research / Environment

Gabriel Mascagni

Exploring the Biosorption of Blue Hair Dye Onto Natural Polysaccharides

Mentor – Abel Navarro, Borough of Manhattan Community College

Jace Izella Mary

Newton's Law of Cooling

Mentor – Joseph Kazan, Lehigh Carbon Community College

Najmah Abdur-Rahman

UMD Tawes Hall Building Energy Analysis

Mentor – Susan Bontems, Montgomery College

Judge: Dr. Ann Yezerksi, King's College

Moderator: Nicole Rodstrom, Orange County Community College

Readers:

Professor Veronica Dougherty, Cecil College

Professor Kyle Williams, Corning Community College

Professor Tricia Lewis, Reading Area Community College

Professor Jodi Greene, Reading Area Community College

[tie-breaker reader]

History

Viola Clune

Dominican History, A Compass for America's Moral Moment: How Histories of U.S. Foreign Intervention Can Combat Modern Nationalist Ideologies

Mentor – Rebecca Eggenschwiler, Montgomery College

Joshua Thomas

The Principles of Standardization

Mentor – Nathan Zook, Montgomery College

Mana Mehdizadeh

The Islamic Revolution: How the People Overthrew a Monarchy

Mentor – Lisa Mayer, Bergen Community College

Judge: Dr. Benjamin Carp, CUNY Graduate Center

Moderator: Donna Avery, Orange County Community College

Readers:

Professor Donna Acerra, Northampton Community College

Professor Anne D'Orazio, Westchester Community College

Professor Christolyn Williams, Westchester Community College

Greg Geddes, Orange County Community College

[tie-breaker reader]

International Studies / Globalization

Fatihah Ullah

Daughters Devalued: How Imperialism Erased the Women of South Asia

Mentor – Rebecca Eggenschwiler, Montgomery College

Luisa Buckup

Is Haiti a Failed State?

Mentor – Karl Smith, Montgomery College

Marina Martins

Hashtag Diplomacy: How the United States Uses Social Media for Foreign Policy

Mentor – Karl Smith, Montgomery College

Judge: Dr. Bruce Whitehouse, Lehigh University

Moderator: Paul Basinski, Orange County Community College

Readers:

Professor Sarah Shurts, Bergen Community College

Professor Alexandra Briggs, Northampton Community College

Professor George Repic, Rockland Community College

Literature

Livia Fontana

A Doll's Religion

Mentor – Seamus Gibbons, Bergen Community College

Samantha Pollak

Hector, Patroclus, and the Meaning of Heroism in The Iliad

Mentor – Katie Lynch, Rockland Community College

Blair Labbate

Emily Dickinson: Coping with Uncertainty in Faith

Mentor – Richard Rodriguez, Westchester Community College

Judge: Dr. Dean DeFino, Iona College

Moderator: Likkia Moody, Orange County Community College

Readers:

Professor David Leight, Reading Area Community College

Professor Samantha Dunn, Orange County Community College

Professor Catherine O'Callaghan, Orange County Community College

Session III

1:30 to 3:00 p.m.

Philosophy and Religion

Homa Keshmiri

The Philosophy of Science: Utilizing Ancient Approaches for an Enhancement in Scientific Inquiry

Mentor – Rebecca Eggenschwiler, Montgomery College

Bailey DeJesus

Confucianism and the Struggles of Love

Mentor – Melanie Turrano, Lehigh Carbon Community College

Zefferino Carriero

Ethics As Utopianism In The Information Age

Mentor – Richard Rodriguez, Westchester Community College

Judge: Dr. Bruce Millem, SUNY New Paltz

Moderator: Stacey Moegenburg, Orange County Community College

Readers:

Professor Ken Howarth, Mercer County Community College

Professor Nathan Hilberg, Reading Area Community College

Professor Andrea Laurencell Sheridan, Orange County Community College

Political Science

Bailey Leheldt

Political Polarization and Moral Philosophy

Mentor – Michelle Prendergast, Montgomery College

Giavanna Paporozzi

Homeless Crisis in America

Mentor – John Findura, Bergen Community College

Ashley Jackson

Ameliorating Americana: A Democracy in Flux

Mentor – Diane Rizzo, Mercer County Community College

Judge: Lieutenant Colonel Sean Morrow, United States Military

Academy, West Point

Moderator: Nicole Rodstrom, Orange County Community College

Readers:

Professor David Lucander, Rockland Community College

Professor Greg Jackson, Westchester Community College

Professor George Keteku, Westchester Community College

Professor Paul Basinski, Orange County Community College

[tie-breaker reader]

Psychology

Michelle Kenstler

The Effectiveness of Rituals on Social Cohesion and Anxiety in Classroom Culture After Covid-19

Mentor – Robin Musselman, Lehigh Carbon Community College

Ma Cassandra Lacsina Guinto

The Shame-Honor Worldview in Asia: Its Impact Across Borders and Generations

Mentor – Herve Horner, Bergen Community College

Lauren Portis

Authors Creating New Societal Norms through Art: The Evolution of Gender Roles within Romance Novels and the Influence on Adolescents and Young Adults

Mentor – Rebecca Eggenschwiler, Montgomery College

Judge: Dr. Usha Barahmand, Queens College

Moderator: Donna Avery, Orange County Community College

Readers:

Professor Elaine Olaoye, Brookdale Community College

Professor Amy Trumbauer, Northampton Community College

Professor Peter Marino, Rockland Community College

Professor Kathleen Mest, Reading Area Community College

[tie-breaker reader]

Social Justice

Razan Mustafa

Global Water Crisis: Will there be enough water in the future?

Mentor – Steven Shaw, Westchester Community College

Deborah Lee

The American Tradition

Mentor – Seamus Gibbons, Bergen Community College

Isabella Westervelt

Black Youth and Social Philosophy in Between the World and Me

Mentor – Seamus Gibbons, Bergen Community College

Judge: Dr. Kyle Kattelman, Fairleigh Dickinson University

Moderator: Paul Basinski, Orange County Community College

Readers:

Professor Michael Hall, Dutchess Community College

Professor Heather Christy-Robinson, Orange County Community College

Professor Jennifer Kurtz, Ulster County Community College

Women / Gender / LGBTQ Studies

Emily Foehrkolb

Beyond Sexuality: When the Gay Liberation Movement and Race Intersect

Mentor – Holly Morris, Lehigh Carbon Community College

Jana Hartmannova

Brokeback Mountain (2005) and its Place in the Queer Cinema Canon

Mentor – Ellen Kreger, Westchester Community College

Vrisha Sookraj

Modern Misogyny: Teenage Girls, Fandoms, and Online Communities

Mentor – Rebecca Eggenschwiler, Montgomery College

Judge: Dr. Kristin Bayer, Marist College

Moderator: Likkia Moody, Orange County Community College

Readers:

Professor Denise Francois, Northampton Community College

Professor Kaitlin Karalunas, Northampton Community College

Professor Jodi Greene, Reading Area Community College

Professor Christine Eubank, Bergen Community College

[tie-breaker reader]

Poster Presentations

3:00 to 4:00 p.m.

Allied Health

Famous Yamoah

Ocular Manifestations of Some Systemic Diseases

Mentor – Carole Wolin, Montgomery College

Arts

Rayna Goddard

Albert Bierstadt's Masterpiece

Mentor – Sarah Mills, Westchester Community College

Biology

Ashley Guava

Bacterial Evolution

Mentor – Teresa Heisey, Lehigh Carbon Community College

Communications / Media Studies

Luke Clarke

Has the Internet Made Film Less Significant?

Mentor – Rebecca Eggenschwiler, Montgomery College

Education

Rebecca Docteroff

Sexual Education's Critical Need for Reform

Mentor – Nancy Moreau, Northampton Community College

History

Petar Petroski

The American Environmental Movement

Mentor – Lisa Mayer, Bergen Community College

Literature

Amanda Portillo

Analysis of Achilles

Mentor – Joan Naake, Montgomery College

Political Science

Asher Smith

The Dissolution of the Soviet Union

Mentor – Andrea Friedman, Lehigh Carbon Community College

Psychology

Ana Rodriguez

Portrait Mode? The Relationship Between Smartphone Addiction and Body Dysmorphic Disorder

Mentor – Laura Ochoa, Bergen Community College

Social Justice

Elizabeth Schnur

Intervention of Legislation in a "Private" Matter: The Intersection of Domestic Violence and Public Policy

Mentor – Mecheline Farhat, Bergen Community College

Women's / Gender / LGBTQ Studies

Kathryn Kelly

The ACT UP Movements Importance in Humanizing HIV

Mentor – Christine Bowditch, Lehigh Carbon Community College

OUTSTANDING PAPERS

Disclaimer: In the compilation of this Proceedings publication, every effort was made to maintain the formatting for each winning paper as close to the original paper as possible. Some slight alignment differences may be evident, but papers should be nearly identical to what was submitted to the 2022 Beacon Conference. No corrections have been made to the content of the papers.

ALLIED HEALTH AND NURSING

Jaclyn Liquori

Corning Community College
Mentor: David Pindel

Title: Prions: Form and Function of Mutant Proteins

Judge's Comments: "I thought the topic selection was unique and challenging. Jaclyn was very well versed in her topic and presented difficult concepts with ease. I think her topic has a great deal of research potential and I think it was very admirable to choose such a complex subject and apply it to potential areas. Jaclyn's paper was excellent in terms of both content and form.

Congratulations! Best of luck to you in your future endeavors!"

Professor Lisa Lorden
Stevenson University

Prions: Form and Function of Mutant Proteins

Of all the possible vectors of disease, prions may be the most mysterious. Perfectly ordinary essential structures suddenly go rogue and bring their neighbors along in their mutiny. Very little is known, or understood, about them. What causes them to shed their proper shape and misfold? Why do other proteins in their vicinity also distort? There is no real answer to these questions today. What is known is that, without exception, prions invariably cause death in human beings. Sometimes at an incredibly rapid rate and with no means of prevention. As they are proteins, they can only be inactivated through means of denaturation, which they become incredibly resistant to upon their shape change. In addition, it is impossible to destroy the infective proteins without also killing the individual suffering from the disease. However, recent research has indicated that these molecular misfits may be adaptive in some microorganisms as well as serve protective roles within the nervous and immune systems. Is there an evolutionary reason why prions may exist? Could prions be used to *our* benefit? Given their resiliency, could prions be manipulated to prevent other diseases in humans or other organisms?

Prions, also known as proteinaceous infectious particles (“What Is a Prion?”), are infectious proteins that are quite unique in the pathogenic world. Most pathogens: bacteria, viruses, and most other pathogenic organisms contain nucleic acid; however, prions are strictly proteins making them incredibly difficult, if not impossible, to treat. It is hypothesized that prions are conformational isomers of normal cellular proteins that are formed when some mechanism causes them to misfold. This aberrant protein then behaves like an infectious agent, causing other proteins to change their conformation almost exclusively in the brain. The prions clump up, attack nerve cells, cause rapid

neurodegenerative disease, and always culminate in death. Incubation is quite extended as proteins continue to misfold in error and build up in nervous system tissue. Once the accumulation of these prions has reached the threshold to cause noticeable brain damage, clinical symptoms begin to manifest. Prion disease symptoms are quite similar across all infection varieties and can include rapidly progressive dementia, ataxia, hallucinations, personality changes, myoclonus, and insomnia. As prions infect primarily brain tissue, mental deterioration is relatively consistent when other presentations can be variable and delayed. It is not quite clear how or why this occurs, but prions, although quite rare, cause a number of devastating illnesses in humans and other mammals. In humans, the majority of prion infections are transmitted through the consumption of contaminated meat. However, there are also some genetic causes to the development of certain prion diseases, and some cases are strictly sporadic and spontaneous in development.

Human prion infections are collectively grouped as Transmissible spongiform encephalopathies (TSEs). The most common TSE is sporadic Creutzfeldt-Jakob Disease (sCJD). There are no known risk factors or recognizable transmission patterns for sCJD with a mean age onset of greater than 60 years of age (Belay, 287). The time between clinical onset and death is typically one year making sCJD incredibly progressive in nature.

In addition to sCJD, there is an iatrogenic variant of CJD. The largest source of iatrogenic infection is from contaminated cadaver donated hormones and blood products, contaminated surgical equipment, and grafts of tissue involving or in proximity to nervous system tissues such as dura mater and corneal grafts (Brown). While prion

disease typically has a long incubation and short progression after clinical manifestation, iatrogenic infections are often relatively rapid in neurodegenerative effects as the bulk of the incubation period has already occurred in the original host tissue.

Though sCJD does not seem to be a genetic disease, there are several TSEs that are genetic and hereditary in nature. Gerstmann-Straussler-Scheinker disease (GSS) is one such variant. GSS has a much slower progression than sCJD and earlier onset. GSS occurs almost exclusively in families and can manifest anywhere between 35 and 55 years of age. As with sCJD, death is imminent but often striking within a significantly wide range of time, 2-10 years. Death usually occurs after a period of severe disability leading to coma or due to secondary infections (NINDS).

Another genetically passed prion disease is referred to as Fatal Familial Insomnia (FFI). As can be inferred from the name, insomnia is the characteristic symptom of this disease. Onset is typically in middle age, and like the TSEs, FFI is progressive in its course. Insomnia begins as quite mild and worsens until the individual no longer sleeps. Those that are affected are quite broad in demographic; most cases are diagnosed in those 45-50 years of age; however, there are cases of adolescent individuals suffering from the disease (NORD).

The rarest prion disease is Kuru. Kuru occurs almost exclusively in Papua New Guinea, particularly in the South Fore region of the Eastern Highlands. The development of Kuru is linked to endocannibalism, the ceremonial consumption of deceased relatives, specifically the consumption of infected brain tissue. In the 1940s and '50s, Kuru infection among this population was ongoing, sometimes infecting up to

three members per household (Liberski). Kuru further distinguishes itself from other TSE's by being more overt in its presentation. Individuals suffering from Kuru would often display inappropriate euphoria, earning it the nickname "laughing death" (Liberski). Like most other prion diseases, progression is rapid after a mean incubation of 3-6 years, with death following roughly 12 months after the development of symptoms. The incidence of Kuru has decreased significantly since the South Fore tribes no longer consistently engage in traditional cannibalism practices.

TSE diseases range in impacted demographics as well as incubation and progression time, and some may share a possible mechanism. With the exception of Kuru and iatrogenic CJD, TSEs in humans seem to originate from a germline or somatic mutation of the *PRNP* gene (Colby). It must be reiterated that prion disease in humans is exceedingly rare, collectively affecting roughly one out of a million people per year worldwide.

Humans are not the only animals that suffer from prion disease. Currently, there is an ongoing issue of a prion infection termed chronic wasting disease (CWD) affecting cervids such as deer, elk, moose. It is found worldwide in both wild and farmed populations, and like in human animals, infection always leads to death. Overall, the general occurrence is low, but regional populations may suffer infection rates higher than 25% ("Chronic Wasting"). While other transmissible prion diseases almost always require contact or consumption with infected tissues, there is evidence to suggest that CWD can be spread through body fluids both directly and indirectly. Currently, there is no evidence to support that CWD can be transmitted to humans; however, lab results have shown that it can be transmitted to squirrel monkeys and laboratory mice that

carry human genetic material (“Chronic Wasting”). Due to the potential threat that CWD may pose to human health, it is necessary to take steps to prevent it from entering the human food supply.

CWD is not the first prion infection to threaten human food sources. Perhaps the most well-known prion disease is Bovine Spongiform Encephalopathy (BSE), commonly known as “mad cow disease.” BSE made international headlines in the early 1990s when the UK experienced a significant epizootic event culminating in up to 1,000 unique cases per week. Through 2015, there have been more than 184,500 cases of BSE in UK cattle herds (OIE-WAHIS). The annual infection rate has dropped steeply since safety measures were put into place to stop the spread of this devastating trend. BSE can originate both sporadically and from the consumption of infected tissue. Strong evidence suggests that this epizootic incident was caused by feeding rendered meat-and-bone meal byproducts sourced from BSE infected cattle or scrapie (a prion disease affecting sheep and goats) infected animals. Because ruminant products are supported as the primary vector for this disease, their use in animal feed has been banned. In fact, to err on the safe side, all proteins are banned from grazer feed.

The public health emergency of BSE is made all the more clear by the emergence of variant Creutzfeldt-Jakob Disease (vCJD). As the rates of BSE decreased in the UK, the rates of vCJD increased. Initial exposure to BSE contaminated food products and initial onset of vCJD cases were consistent with known incubation periods of CJD (“Variant Creutzfeldt”). There is much evidence in support of this causal relationship. From an epidemiological perspective, there were no confirmed vCJD cases in any areas free of BSE contamination. Additionally, from molecular evaluation,

Western blot analysis confirms similar characteristics between BSE prions and vCJD prions, both of which are distinctly different from prions that cause other types of CJD (Collinge).

Other animals suffer from various forms of prion disease. Unlike in humans, where there is a possibility for genetically originating disease, non-human animal prion diseases are strictly infectious in nature. Though, genetic mutations can make animals more or less resistant to environmental exposure. As noted above, sheep and goats also suffer from a variant of prion disease called scrapie. Scrapie shows no links to CJD and cannot infect humans. However, scrapie prions are a possible origin for the BSE outbreak that did negatively affect the human population that consumed the infected cattle herds. While scrapie is generally safe to work with under laboratory conditions, other environmental conditions can possibly render it infective for humans. Scrapie and BSE-infected populations can also have devastating effects upon other animal populations. Feline spongiform encephalopathy (FSE), transmissible mink encephalopathy (TME), and exotic ungulate encephalopathy (kudus, oryx, etc.) can arise from meat-and-bone meal supplemental feed that is prepared with contaminated animal parts - specifically bovine tissue and sheep (Colby). These animals do not show evidence of any sporadic or genetic disease presentation; therefore, all prion diseases in these populations may be caused by improper tissue contact and feeding practices.

As indicated, the prognosis of prion infections is not optimistic. Due to their nature, and status as an essential macromolecule, proteins are challenging to break down and destroy. Proteins can be denatured by several different methods, including a drastic change in pH, extreme heat, and radiation exposure. None of these methods are

viable for the degradation of prions in vivo; however, these methods would also kill the animal being treated.

Protein malfunction is not wholly uncommon in organisms, and there is a cellular process to remedy the issue. In healthy cells, the anaphase-promoting complex (APC) is a molecular method used to break down and remove unnecessary or misfolded proteins. This complex marks the offending protein for destruction with ubiquitin, flagging it for proteolysis by the proteasomes that reside within the cells (Cameron). However, some mechanism of prions makes them able to side-step this biological house cleaning. While beneficial for proteins in general, all of this resistance leads to prion infection's poor prognosis. Currently, there is no effective treatment of prion infections in humans or other animals. The diseases they cause cannot be cured, halted, or reversed. Care is strictly palliative until the infected organism dies.

There is hope. In 2019, scientists were successfully able to extend the life spans of scrapie-infected mice. NIH scientists injected mice with synthetic compounds that have the ability to alter RNA and modify or reduce protein expression. These compounds are called antisense oligonucleotides (ASO). This experiment involved two different ASOs that were designed to target prion proteins (PrP) specifically, and the studies were conducted at Rocky Mountain Laboratories (RML) and the Broad Institute. Both groups injected mice with ASO1 and ASO2 two weeks prior to infecting them with scrapie and then again 7-15 weeks after infection. Mice treated with ASO1 showed a delay in clinical manifestation by roughly 82% compared to untreated mice, and they lived 81% longer. The ASO2 group was symptom-free 99% longer than the control group and lived 99% longer than untreated mice (Raymond). In addition, the RML

scientists tested ASOs in mice with established prion disease, treating them near the onset of clinical symptoms. ASO2 showed no beneficial results, but ASO1 mice remained symptom-free approximately 33% longer, showed slower progression of prion disease, and illustrated a 55% longer lifespan than the untreated group (Raymond).

In late 2020, the Broad Institute doubled down on these results by testing additional PrP-targeting ASOs. Sonia Vallabh and her team found that only a small amount of PrP suppression, less than 25%, “is sufficient to extend survival and delay symptoms in a prophylactic paradigm. A rise in both neuroinflammation and neuronal injury markers can be reversed by a single dose of PrP-lowering ASO administered after the detection of pathological change” (Vallabh). This seemingly small suppression has the ability to triple the lifespan of infected animals. Perhaps most significant is the result that treatment even after the manifestation of symptoms remains quite beneficial: “Even after [the] emergence of frank symptoms... a single treatment prolongs survival by months in a subset of animals” (Vallabh). While trials in humans have not begun, mouse models are a great starting point in the process, and Vallabh, a carrier of the mutant *PRNP* gene herself, is hopeful: “While there are still many steps ahead [this] data give us optimism that by aiming straight at the genetic heart of prion disease, genetically targeted drugs designed to lower prion protein levels in the brain may prove effective in the clinic” (“Prion Disease:”).

What’s more, mouse models may offer information that’s more useful than ever before. Molecular biologists at the Medical Research Council Prion Unit at University College London successfully introduced the mutant human prion gene into mice that do not carry their species equivalent. This successful introduction led to spontaneous

mutations and disease manifestation in the mice, which have not been seen previously. Dr. Emmaneul Asante and his team are hopeful about what this may mean for the future: "This new model of an inherited prion disease is likely to provide important insights into human disease that we have previously been unable to study in the mouse." (qtd in "First..."). These unique findings open up promising new avenues for studying disease manifestation and treatment options of prion infections that can yield meaningful results for human populations.

Prions, overall, seem quite harmful, but it's important to remember that they are an essential protein structure, and it's their misfolding mutant variants that cause disease. If these normal proteins could be viewed as ticking time bombs, would we be better off without them? Why have we not shed them over the course of evolution, and why do they continue to misfold? The normal variation does, in fact, have an essential role to play in the nervous system. Prion proteins, when functioning normally, may aid in the myelination of nerve cells. Adriano Aguzzi and his team at the University Hospital of Zurich in Switzerland bred a line of PrP knockout mice to test for prion infection susceptibility. The lack of the gene did indeed make them immune to infection, but it also had some unexpected results: early nerve damage. Just a few months after birth, the nerves of the mice had undergone extensive demyelination without repair and were extremely sensitive to pain. Schwann cells are typically responsible for the upkeep of myelination, but they seemed not to be functioning properly without the support of prion protein. Even injecting the protein directly into the Schwann cells did not signal the proper response. Aguzzi concluded that the enzymatic cleaving of the nerve tissue's prion proteins is the mechanism by which Schwann cells are alerted to do their job

(Bremer). This result bears with it the implication that diseases such as multiple sclerosis may, in fact, stem from a lack of prion proteins rather than inflammatory catalysts.

In addition to its possible essential function within the nervous system, prion proteins may also contribute to innate immunity. Evidence suggests that *PRNP*, within its normal function, routinely induces autophagy of cells bricked up with specific viral strains. In fact, infection of certain virus types, including adenoviruses, poliomyelitis, and HIV, seems to increase the expression of *PRNP* (Lathe). The link between innate immunity and *PRNP* expression was illustrated by Maria Korom and her team at the Saint Louis University School of Medicine by injecting both wild-type and *PRNP* knockout line mice with HSV-1. With their *PRNP* gene expression intact, the wild-type line all survived HSV-1 infection, whereas the knockout animals all died from the virus (Korom). In further support of the innate immunity theory, wild-type mice have a higher survival rate after infection of influenza type A viruses (Chida). Because *PRNP* is expressed in epithelial lung tissue, wild-type mice had more favorable outcomes during and after influenza A illness. *PRNP* knockout animals overall fared worse and experienced higher mortality rates, with survivors showing extensive lung damage and significantly increased lung cell death compared to wild-type controls.

The theorized benefits of prion proteins do not mean that evolution has left them wholly untouched. During the Kuru outbreak in New Guinea, not all the Fore that participated in the consumption of their dead developed Kuru disease. This may be due to a different mutation of the prion gene, not one that causes sporadic infection but one that protects from infection. Researchers found this novel mutation among survivors of

the Kuru epidemic and transferred it to mice for study (Asante). Given the survivors of the Fore, scientists expected this mutation to lend the mice resistance to Kuru specifically. They did not expect the results they received, which was resistance to *all* human prion disease, including vCJD, which is a suspected mutation of BSE able to infect humans that did not exist during the Kuru outbreak. John Collinge, a leading Kuru researcher, states this mutation is “a striking example of Darwinian evolution in humans. The epidemic selected for a genetic change that provided full protection against invariably fatal dementia” (qtd in “Mutation...”). What’s fascinating is that this protection extended to infectious prion mutations that did not seem to exist, a sort of anticipatory adaptation.

These are just possible beneficial functions in mammals. In certain microorganisms, the role of prion proteins may be crucial for genetic inheritance. *Saccharomyces cerevisiae*, a yeast widely used in the fermentation of alcoholic beverages that’s particularly amenable to laboratory conditions, has demonstrated several beneficial functions of prion proteins within its species. The function of yeast in food fermentation is the consumption of glucose; however, particular lactic acid bacteria (LAB) can inhibit this function, yet the yeast still thrives. The mechanism responsible for this is lactic acid itself. When LAB becomes active, they secrete a compound that signals *S. cerevisiae* to switch its sugar metabolism (Garcia) to being less specific and giving it a taste for other carbon sources even when glucose is present. This shift is initiated by a change in the conformation of the yeast’s prion proteins. A mechanism that causes rapid neurodegeneration and death in mammals completely changes

yeast's metabolic function in low glucose environments, preventing their starvation and increasing their metabolic diversity in environments where glucose remains present.

Another *S. cerevisiae* prion protein is highly beneficial when it mutates. The *Mot3* protein gene suppresses the growth of the cell wall when it is in its normal state. But when it twists into its prion form, this inhibitory effect drops away, allowing the yeast to grow thicker cell walls. These thicker cell walls have more significant protective effects for the yeast in hostile environments, such as areas of low oxygen availability, temperature extremes, or in environments where antifungals are present (Alberti). What's more, if these yeast cells bud and produce daughter cells while their prions are active and misfolded, they pass these traits to their offspring. Even more interesting, prion inheritance does not follow ratios according to Mendel's laws of inheritance, but they are distributed to every cell produced (True). Going even further, when scientists destroyed the pieces of DNA they felt were responsible for these traits, the yeasts still passed the advantages to their daughter cells, suggesting that the traits are carried by the prions themselves and not DNA (Shorter). This remarkable show of inherited adaptability includes any drug immunity that the parent cell may have activated through prion misfolding, which could partially explain the rise of treatment-resistant fungal infections.

Given the yeast's ability to pass on insulating traits against lived through hardships, could prions also function as a genetic memory of sorts in other animals? Susan Lindquist and her team at The Whitehead Institute think this could be so. "These domains have been widely conserved across evolution, and several human homologs had the capacity to fuel protein-based inheritance. Our data thus establish a new and

common type of protein-based molecular memory through which intrinsically disordered proteins can drive the emergence of new traits and adaptive opportunities” (Chakrabortee). It’s not just yeast that enjoys these benefits. Sea slugs also exhibit a prion advantage in their formation of long-term memories. For *Aplysia*, prions formed from the *CPEB* protein enhance neural connections aiding long-term memory (Si). This mutation of *CPEB* is initiated at the cellular level, not spontaneous. The cells are ordered to change protein conformation and chain them up, a mechanism that creates the protein aggregation responsible for the neurodegenerative effects we see in prion diseases. But these prions are not infectious *ex vivo*, and they’re not neurodegenerative but neuro-supportive. The function of long-term memory is complicated. With CNS neurons living and functioning for a finite time, the brain needs some method of keeping memory triggers around after the initial signals, and the neurons that created them are gone. A molecular composition resistant to breakdown would make the perfect solution, and prions could be ideal for this job. Incidentally, *CPEB* is also present in humans, which lends some bit of support to the idea that prions may have benefits to our memory formation as well, though much more robust investigation is needed.

While overall, human encounters with prions seem to be quite dire, that experience does not extend to all organisms. Given the great adaptability that prions lend to yeast, it’s possible that they would not even survive without them. This could be true in sea slugs also, as prions are shown to be utilized within the formation of their long-term memories giving the slugs the ability to remember areas of their habitat that may prove unfavorable and should be avoided. Perhaps most importantly, prions seem to have immunity and protective roles in mammals, as illustrated in several mouse

models. The difference between disease and support seems to lie within cellular control. If the prions remain under the cell's power, they may serve protective functions; however, spontaneous misfolding through genetic or infectious components leads to death. As it stands, prions remain primarily a mystery in the human animal. Still, their ability to improve adaptability in other organisms proves them to be an evolutionary advantage even if it is an advantage humans do not currently possess.

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ARTS

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Title: The Spaces and Surfaces of Street Art: The Perception of Graffiti in the Time of Banksy

Judge's Comments: "This is a fine scholarly consideration of some of the key questions and concerns that attach to graffiti as an artform. Banksy is the best known exemplar, and a crucial "liminal" figure, and Daniel does an excellent job of analyzing several of Banksy's works to illustrate the arguments developed. Daniel's paper reveals an impressive depth of knowledge and a keen sense of art history and theory. The historical material is well handled and the contemporary works, with all their paradoxical features and implications, are expertly considered. The whole essay points to a lively interest in public art and its relationship to questions of class and aesthetic hierarchy. Finally, his presentation at the conference was exemplary and his engagement with the audience's questions revealed an even deeper understanding of the topic. Overall, a wonderful accomplishment.

Dr. Paul Kane
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The Spaces and Surfaces of Street Art: The Perception of Graffiti in the Time of Banksy

Location remains the most important distinction between street art and gallery art. Sprayed graffiti on a building may represent signatures, murals, and individualized scenes or figures. Not only do the types of art change, but more importantly the behavior of those viewing the works changes as well. In October 2013, the famed and anonymous English street artist, Banksy, held an informal “residency” in New York City called *Better Out Than In*. After releasing cryptic information on his website hinting at the locations of his works, large crowds began to form around them. Some would document their experience and others would directly participate in the space by tagging near the Banksy themselves. The environments that street and gallery art occupy differ drastically and these environments directly affect the relationship between audience and artwork. By analyzing graffiti and the multiplicity of surfaces, we can learn how viewers experience graffiti art in public spaces. Through the appropriative, protective, and destructive responses to Banksy’s street art, these aesthetic and physical experiences of individuals and groups can show us how the space art inhabits may alter one’s perception and behavior surrounding the artwork.

A Brief of History of Graffiti

Graffiti as a form of visual interaction in public spaces has existed since antiquity (Baird and Taylor 18). Yet the study of graffiti only began in the late 19th century alongside the emerging discipline of criminology (Hansen 321). Lombroso and Laurent began studying the graffiti produced by criminals as a “symptomatic object” derived from the visual manifestation of social deviance (321). Also associated with then current theories of atavism, or the belief that humans were capable of reverting back to a

primitive evolutionary state of behavior at odds with the standards of civilized society, the symbol-making nature of graffiti was given troubling parallels (321). In the early 20th century, Havelock Ellis; physician, eugenicist and intellectual, began making comparisons of the hieroglyphic and ideogrammatic forms of visual communication present in "savage races" to the graffiti of criminals in prisons (321). For the contemporary graffitied surfaces concerning this essay, New York City is the birthplace. Starting in the late 1960s and into the following decade, almost every subway car in the city would soon be covered in graffiti (Moukarbel 18:20). While some may have viewed the graffiti as a harmless instance of artistic expression that would result in the high visibility of street artists' work, city officials viewed graffiti as a direct threat to individuals and the moral infrastructure of the city. In 1979, sociologist Nathan Glazer wrote that the subway rider in New York City is

"assaulted continuously, not only by the evidence that every subway car has been vandalized, but by the inescapable knowledge that the environment he must endure for an hour or more a day is uncontrolled and uncontrollable, and that anyone can invade it to do whatever damage and mischief the mind suggests." (Bengsten 417)

The direct correlation of graffiti and public spaces, as the conditions of an anarchic, immoral space would soon aid in the legal vilification of graffiti throughout the city. The "Broken Windows Theory" created in 1982 by James Q. Wilson and George L. Kelling, which states that broken windows in buildings will be followed by more broken windows—slight disorder creates further conditions for magnified disorder—would then be applied to the morally threatening appearance of graffiti in the city (McAuliffe and Iverson 130). Thus, the cleaning of the subway cars was viewed as paramount in the

restoration of civic safety and as a moral victory for the city. Since the end of the twentieth century graffiti has continued to be policed by state and local authorities because the act of graffiti is considered vandalism, yet it is simultaneously an artform and a crime.

From the Gallery to the Street

Although street art can be found in the gallery and directly on the street, spaces which display similar works of art, the environments themselves are drastically different. Brian O'Doherty, in his collection of essays *Inside the White Cube: The Ideology of the Modern Gallery Space* briefly summarizes the state of artworks in the modern gallery as "mounted, hung, scattered for study" (15). Sometimes works of art may be placed on a plinth, such as sculpture, or even placed in the middle of a floor with nothing more than an informational sign nearby. O'Doherty also comments on the setting of the post-nineteenth century gallery stating that "the [art]work is isolated from everything that would detract from its own evaluation of itself" (14). The individualization of art objects represented an extreme aesthetic shift from the gallery spaces of the Old World, wherein paintings by Renaissance and Baroque masters could be suspended thirty feet above the ground, closely hung next to other paintings in a mass collage of artwork (15). The predecessor to the modern galleries were "masterpieces as wallpaper, each one not yet separated out and isolated in space like a throne" (16). These spaces—such as the National Gallery or the Paris Salon during the nineteenth century—indulged in the mass-consumption of immediate and distant visual information, judging by if someone were looking at paintings hung closer to floor level than up near the ceiling. Galleries of the mid-twentieth century stressed the singular presence of artworks, the

installation, and experimenting with entire themed rooms of contemporary art, more than spaces of grand display (15).

Unlike studio art, found on white gallery walls, the street art of Banksy and numerous other graffiti artists usually inhabits the exterior walls of buildings. Within the last two decades, the market for street art has garnered large profits for auction houses and galleries. Street art taken from the street may look unusual to the viewer accustomed to the domesticated frames of paintings. Huge chunks of a wall are sequestered in galleries across the globe where works by famous street artists are held together with large frameworks of wood and steel. Detached from the buildings, these objects seem out of place. Banksy is perhaps the most notable of street artists whose works are continuously cut and carved from their place in situ. Throughout the residency in New York, numerous pieces were physically removed from the spray-painted buildings. This removal is an idiosyncratic property of street art, where works attached to "previously constructed forms" can be separated and individualized as singular works of art (Schacter 142). During an exhibition called *Stealing Banksy?* arranged through both Stephan Keszler's gallery and Bankrobber Gallery, one piece supposedly called *No Ball Games* (Figure 1, Bengsten 419) was put on auction with an estimated price of £500,000 (Bengsten 418). Originally applied to a shop wall in Tottenham ("Banksy Portfolio"), and subsequently covered with a layer of plexiglass (a phenomenon addressed later in this paper) evidenced by a photographer who posted to Flickr (Yaili), *No Ball Games* is a stencil painting taken directly from the shop building wall. Shortly thereafter, the piece was cut into three distinct sections and supported by frames holding it together (Bengsten 419). The decision to further divide the work into three

pieces is significant because this is not how the original piece would have appeared on the wall. Instead of maintaining most of the wall, the Sincura group took it upon themselves to alter *No Ball Games*, "presumably to reduce the total weight of the piece" (418). However, by physically cropping out the larger sections, we must consider what of the piece constituted the whole composition before its subsequent removal. By removing portions of the wall, the artist's intent of using the wall as the background is obscured and reduced to the most essential parts of the composition. Only what Banksy painted remains, not the surface that Banksy chose with intention. Moreover, the removal of the piece situates it within an incorrect context. In a statement released on the artist's website, the exhibition had "been organised without the involvement or consent of the artist" (Bengsten 419). Banksy did not intend for *No Ball Games* to end up in the hands of deep-pocketed galleries, it was only meant to be viewed on the sidewall of a shop in North London. By observing the research on the general theories of street art, what constitutes something as street art, and the aesthetic qualities of it we can form a basis for rationalizing why people behave differently in the presence of a Banksy as opposed to fine art.

Ideas about Graffiti

According to Nick Riggle in his article "Street Art: The Transfiguration of the Commonplaces", street artists make a commitment to the ephemerality of their art when they place it on the street (245). This willingness to leave art at the hands of anyone is unique to the street artist. Furthermore, the street artist "relinquishes any claim on the works integrity" (245). The artwork may be subjected to all possible forms of manipulation by any person or state. This quandary of "whose is it and what could be done with it?"

rests in the problem of authorship. In "Graffiti, Street Art and Theories of Stigmergy" MacDowall claims "while it is possible to identify [...] street artists whose work is highly prominent or highly prized, street art is more usefully considered as a result of collective authorship" (36). Any wall on the street can be tagged by someone and any specific instance of graffiti may be soon overlapped by someone else's tag. The relationship of authorship-to-artist becomes further convoluted when considering that graffiti is commonly created through unauthorized use, placed on either privately-owned buildings or on surfaces owned by a local or state authority. MacDowall contends that this state of non-permission creates "conditions for its own interactivity, 'authorizing' further unauthorized use" (38). In the case of Banksy's *Better Out Than In*, almost every single work of art was placed in a public space therefore creating the conditions for further unauthorized use. In one extremely peculiar circumstance, a group of men took control of not only Banksy's art, but the space the art is contained within.

Admissions-Chargers, Protectors, and Destroyers

A gallery or museum can charge people to see their collections because they are a privately-owned entity, however with public street art, anyone can walk down a street and come across someone's tag or a mural and these experiences are free of charge. If we consider MacDowall's assertion of cyclical unauthorized use, the space street art inhabits can be controlled. In the documentary *Banksy Does New York*, one graffitied beaver sits on the lower part of a wall, cleverly appearing to have chewed off a bent over and broken street sign (Figure 2). Unlike other works that were either left alone, taken, or destroyed in some form, a group of men cover up the beaver with a piece of cardboard. One of the men proclaims, "You wanna take a picture it's gonna cost

something or [the artwork] can just get broke [...] \$100,000 portrait? We trying to just get this off the wall. But before we ruin it, we'd rather leave it so y'all can come and take a picture" (Moukarbel 29:06 - 29:17). This appropriation of the space is a direct result of the original unauthorized use when Banksy spray-painted the beaver on the wall. The man, with complete indifference to the artistic value of the piece, controls the space with the intent to capitalize off of the art. Moreover, the direct threat of destruction signals the moment when viewers can become iconoclasts and also recalls the relinquishment of artistic integrity (Riggle 245). Street artists do not maintain their works or consider them as valuable, protectable assets it is the men who see the spray-painted beaver as a purely economic opportunity and understand the lucrative market surrounding Banksy's work. In a reply to Riggle, Andrea Baldini counters the significance of street art from the street (Riggle 246) and goes even further to claim that "street art also affects the significance of the places that it occupies: it transforms them into contested space" (189). The men who control the space reflect Baldini's claim: where the artwork's existence creates and amplifies the conditions for the contestation of space. Baldini understands that the significance of street art centers around the alteration of the environment. Whereby viewing the artwork is no longer an everyday experience, it is an ephemeral spectacle. The men understand that they can and will alter the functionality of the space. When the man starts off with "But before we ruin it" he understands that manipulation of the artwork is a feasible alternative to not making money (Moukarbel 29:06 - 29:17). MacDowall, on the complexities of authorship, also makes the claim that "street art depends on and produces particular types of audiences that consume the work and sometimes become implicated in its documentation and (re)making" (38). In

the context of the men controlling Banksy's graffiti, the fact that they charge for the "picture" of the artwork reveals the men's awareness of the value of documentation. According to Schacter, the existence of street artworks is partially incomprehensible because of a "delay or lag, between transactions" of creation and reaction, meaning that the object is 'never fully possessed' but always in the process of *becoming possessed*" (147). Although the men could have been audience members of the artwork, Schacter, speaking generally on decoration of art, refers to the inability for viewers to comprehend "how these works came into existence" (147). Even though the men may not comprehend the origin of the work's existence, they assume temporary responsibility and ownership. Although people may feel responsible for artwork when in control of it, others feel responsible to protect Banksy's artwork.

While the act of graffiti is legally considered vandalism and heavily tied to connotations of defacement and the degradation of buildings, neighborhoods, cities, etc., when an artist such as Banksy puts his artwork on a building without permission, some property owners embrace and protect the artwork for its inherent monetary and artistic value. Thinking back to *No Ball Games*, originally the mural was spray painted onto the bare wall. Soon after the work was discovered, a large plexiglass sheet was installed over the artwork in an act of conservation. During Banksy's *Better Out Than In* people would also cover Banksy street works with plexiglass. The building owners of the *Brooklyn Bandaged Heart* (Figure 3) installed their own plexiglass sheet after numerous additions to the original Banksy had already taken place (Moukarbel 19:54). Additionally, Saul Zabar, owner of Zabar's grocery store in the Upper West Side, took it upon himself to protect a nearby Banksy with plexiglass (48:35; 49:16). Looking at his

protection work, Saul exclaims "that's one of the few Banksys that have survived" (49:21). The survivability of a Banksy reveals the inherent, organic nature of street art. In the minds of some, street art may have some undisturbed state of existence. While paintings and sculpture can be tampered with or destroyed, the state of graffiti's existence operates in different and somewhat ambiguous ways. For Zabar, the fact that he covered the piece before other street artists could tag near or on the figure means the longevity of the artwork, in its current state, will remain constant unlike disturbed pieces (those which have been visually and physically altered).

However, graffiti does not always exist as an independent work on a wall separated from further instances of graffiti as the medium can be a conversational means of artistic expression. For the street artist, the wall is a communicative surface. By covering and sectioning off a portion of the wall as special, or valuable, art can no longer communicate with art. Plexiglass reflects how street art may have an inferred consent granted upon certain artists, especially Banksy. Even if Banksy was not given permission to tag buildings, building owners respond with the protection of these illegal crimes. Furthermore, the safeguarding of vandalism complicates stigmatizations associated with graffiti art. As we know, for over a century, graffiti art has connotated criminality and the degradation of physical and mental faculties such as property and morality in areas where this artwork is found. By protecting artwork that elicits these negative ideas, street art must have some alternative meaning other than signs of societal endangerment. In the documentary, the voice of civic authority and the defender of commercial enterprise made his opinion clear. Then Mayor Mike Bloomberg, among men in business suits, publicly denounced Banksy's presence in the

city by stating, "[g]raffiti does ruin peoples' property and is a sign of decay and loss of control" (Moukarbel 40:11). Echoing the decades-old sentiments of Wilson and Kelling, Bloomberg directly equates street art with social and moral unrest.

In a complication of legality and the preservation of property values, Banksy's art does not ruin peoples' property – if anything it improves property values. Banksy's art has become so valuable that wealthy galleries and auction houses take it upon themselves to extract his art from the walls of any building. In a manner unlike very few street artists, Banksy transforms the *wall* into an obtainable and transportable artistic object. When Banksy's works are left to the will of others, they are subject to revision and or destruction.

Iconoclasm has existed for millennia. Whether in the form of *damnatio memoriae* of the Old Kingdom in Egypt where rulers destroyed the cartouches of other rulers so they would not live after death, or of the Greeks and Romans who destroyed the statues and other objects of people so they would be forgotten from history, the destruction and mutilation of images has always been an important, deliberate, and recognizable action in the West (Freedberg 389). In the Middle Ages, the Church was cautious of images leading to the distraction of worship and the veneration of the physical object—recalling the Israelites in the Wilderness dancing around the golden calf—rather than God himself (387). Today, images in contemporary public spaces may also harbor anxieties by property owners and advertisers who view artwork as a distraction or impedance of profitable spaces. In essence, the distraction of worship and devotional experience regarding images has been replaced by the subversion of commercialized surfaces and buildings through images. Etymologically speaking, Stacey Boldrick, in her book

Iconoclasm and the Museum, defines iconoclasm "from the Greek *icon* and *klastes*, 'image' and 'breaking' [...] but it can be understood to refer to any deliberate physical engagement with an image or artwork which breaks or changes its physical integrity" (23). The physical engagement of actors like Mary Richardson who slashed Diego Velázquez's *Rokeby Venus* in 1914, or the 1977 acid thrower in Düsseldorf, reveals that people sometimes only resolve their problems with images through the destruction of that image (Freedberg 409, 416). In the case of famous gallery and museum iconoclasts, the underlying motives were usually concluded as fits of near or complete irrationality, the "messianic impulse" (408), or as deliberate social and political activism. Everyday iconoclasm may get forgotten or shrugged off in comparison to recounting infamous acts against historic works of national importance. Additionally, some may not even consider covering up graffiti on the outside walls of private buildings as an iconoclastic act. Nonetheless the physical integrity of the image is altered once purposefully concealed.

Throughout the display and response of Banksy's artwork, numerous times people take it upon themselves to remove, via obscuration or physical separation from the walls, the artworks for various reasons. By viewing the public city environments in the manner of a curator, Hansen refers to these actions as "negative curation practices" (319). Despite this term referring mainly to anonymous tags, Banksy's street works receive the same treatment. Through the fundamental relationship of graffiti to the surface it is attached to, removing artwork may be more difficult than imagined. Rafael Schacter summarizes graffiti "from the Italian *graffito*, a 'little scratch'), these objects can only ever be apprehended in connection to what they are scratched upon, in connection

to what they exist within" (142). This intrinsic physical relationship between material and surface complicates the destruction of graffiti art. For most instances of Banksy's *Better Out Than In* works, a coating of paint would be applied over the works in a quick effort to conceal them and mitigate the attention of the crowds seeking out his newest art. Graffiti as a material can be surprisingly resilient to attempts at removal or obscuration. On one wall near Canal Street, Banksy spray paints two boys climbing to reach for a can of spray paint placed inside of a sign (Moukarbel 06:46). Four hours later, the work is covered by a thick smearing of white paint. Yet people still went to the piece because the image permeates through the paint. "Once applied to a surface [...] paint can only be removed through harming, disfiguring the primary surface itself" (Schacter 151). This permeation is the result of the failure to completely obscure the graffiti because the harsher chemicals in spray paint penetrates through the surface of the overpaint, resulting in so-called "graffiti 'ghosts'"(151). The material that produces graffiti is comparable to the confrontational nature of the surfaces inhabited by graffiti: street artists may obscure other's works to aesthetically dominate the wall, or they may complement pre-existing street art with their own additions.

The Graffitied Surface

Because graffiti is primarily placed on walls, we should come to terms with the role walls serve in street art. The wall is inherently a multifunctional object. It is responsible for the structural integrity of buildings and it may separate space on the interior or exterior of buildings. On the exterior of buildings, walls are containers for various symbols of communication. A wall exposed to a public space can display LED screens for advertising, informational signs, and even artwork. Moreover, the location of

a wall, ostensibly the structure, is always situated within a specific socioeconomic and demographic space. When a piece of graffiti is removed from one of these walls and transferred to a gallery, the target audience is altered into the prospective art collector, the student, etc. Although the original audience was anyone who walked past the artwork, the removal of the wall's section filters who can perceive the artwork. The graffitied surface is simultaneously confrontational and territorial. It is at once communicative and collaborative by allowing for multiple artists to display their art while also being threatening and instigative through the presence of unwanted artists' work. Throughout Banksy's informal residency, numerous works were soon met with additional graffiti by other anonymous street artists. After Banksy's *Brooklyn Bandaged Heart* was left on a wall, people crowded around the work. However, as people are observing the piece and documenting its existence with their phones, a man quickly walks up and spray paints directly on the Banksy and throws his tag up directly next to the balloon (Moukarbel 16:21). Even though the act was in direct spite of Banksy, the anonymous tagger has made his mark alongside Banksy. With acts of "spot-jocking", the practice of tagging near an artwork of a more famous artist (Moukarbel 16:32), there may be varying degrees of benevolence or malevolence. Did the artist intend to obscure and dominate the space with their own tag? Or did the artist want to be in the vicinity of someone more famous than them? The very nature of street art implies that one's work is vulnerable and thus the observer can soon transition into an active participant of a work's existence and or appearance. The street artist is both a creator and a revisor of other's works. Banksy himself is infamous for inviting other street artists to cover walls with graffiti by initiating the act with "THIS WALL IS A DESIGNATED GRAFFITI AREA"

which would result in numerous throw-ups by other would-be street artists (Banksy 50ff.). Banksy understands the importance of surfaces for the display of art, "a wall has always been the best place to publish your work" (8). Banksy is no stranger to overlapping and concealing the work of others to display his own. The wall, per Schacter, is the previously constructed form (142). However, previous instances of graffiti also constitute as a previously constructed form. The public nature of the wall means that it can be tagged by anyone at any time. Aesthetic communication and collaboration occur when the work of one street artist meets another. In contrast to the way paintings usually exist within the proximity of their frames, street art exists within a paradoxical boarder.

Within that boarder, messages are sprayed on walls and subsequently covered by other messages or symbols. Graffiti exists within a liminal space of artistic representation and the contestation with public space in defiance of the dominance of commercialism in these spaces. When someone sprays paint on a wall, anyone can walk or drive by their work. There are various surfaces that graffiti inhabits. Whether that be the alleyway, a sewer, or a busy street corner, someone may always perceive graffiti individually or in groups. Vulnerability is the ultimate difference between street art on the street and tucked away in the gallery. This vulnerability lies in the viewer's ability to continue the visual conversation themselves by tagging the wall. The viewer acts as an intermediary, serving as the spectator or the enactor of further artistic creation. The wall as a subjective location for communication impinges on the mystery and anxiety surrounding street art. The wall is both a surface of confrontation and collaboration. While buildings intended on profits may be covered in advertisements, tags and murals

by anonymous or known artists may call upon age-old apprehensions of social disorder and the exposure of class. Street art exists beyond class boundaries and Banksy is acutely aware of this in his placement of street works in parts of the city that journalists would never visit. Not only does street art provide a commentary about the control of public spaces but it also critiques socioeconomic space.

Appendix



Figure 1. Banksy, *No Ball Games*, 2009, stencil and spray paint on render, 8 x 6 ft, Keszler Gallery, Southampton, United States.



Figure 2. Banksy, *Beaver*, 2013, spray paint on concrete, New York, United States (Destroyed).



Figure 3. Banksy, *Brooklyn Bandaged Heart*, 2013, spray paint on brick wall with concrete render, 6.5 x 9.5 ft, Keszler Gallery, Southampton, United States.

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BIOLOGY

Mads Hennings

Lehigh Carbon Community College

Mentor: Holly Morris

Title: The Versatility of Spider Silk

Judge's Comments: "Mads did an excellent job providing background and sufficient literature review on spider silk. I appreciated the evolutionary history and the phylogenetic breakdown of spinneret classification. I also thought it was very clear when laying out the composition of different silks and why it is of such interest for human purposes. I understood the versatility of it and how it might be used. It was well written and had good use of citations. It was organized well and was written in an appropriate scientific style.

The presentation was well organized, the visuals helped emphasize what was being said. It covered the history/background of spider silk and it's biotechnological uses. Madelyn was well prepared.

Mads answered questions confidently and knew answers based on appropriate sources."

Dr. Stephen Harris
SUNY Purchase

The Versatility of Spider Silk

Abstract

Spiders naturally produce a protein called silk. This silk comes in many different forms, which depend on what gland the silk is produced from, the size of the spider, the species of the spider, and even the diet of the spider. Silk is made up of nanofibers, which are spun together into a single strand by appendages called spinnerets. Spider silk is a versatile material, that is strong, flexible, and has many useful qualities. Many have tried to replicate it over the years; however, this has proven difficult. Farming and harvesting are difficult as well, due to spiders' territorial and cannibalistic nature. The proteins from spider silk are already being utilized in many different fields, and scientists continue to attempt to create a material as similar to spider silk as possible.

Introduction

Spider silk is a protein naturally produced by all spiders. It is extremely versatile, and still a bit of a scientific mystery. It is exceptionally strong and flexible, it is hypoallergenic, biocompatible, and biodegradable, among other things (Gustafsson et al. 2020). It would be a useful material to have at one's disposal, however, it is difficult to farm and harvest. This is because spiders are cannibalistic and enormously territorial (Service, 2017) There are seven different types of spider silk, each with different uses to the organism. Each type of silk is produced by a different silk gland (Römer and Scheibel, 2008), which the spider then weaves with its spinnerets (Mariano-Martins et al. 2020). The appearance of the spinnerets varies within the different species of spiders, in fact, some spiders do not have spinnerets at all (Mariano-Martins et al.

2020). Although much is known about spider silk, it is still a mysterious material that has yet to be completely replicated.

Properties of Spider Silk and Its Uses

Spider silk has many different and completely unique properties that have sparked interest within the scientific field. Its strength has been a subject of much intrigue and many hours of research. On a weight by weight basis, spider silk has a tensile strength that compares to that of steel and flexibility that nearly matches that of rubber. (Römer and Scheibel, 2008). It is also two to three times tougher than synthetic fibers such as Kevlar and Nylon (Römer and Scheibel, 2008). This strength has been attributed to the fact that spider silk is made up of nanofibers. Each nanofiber has a diameter of 20nm (Wang and Schniepp, 2018). According to Wang and Schniepp, the force it takes to break a single nanofiber of spider silk is about 120 nN. That is about $2.6977 * 10^{-8}$ pounds of force.

Spider silk is not just strong, it has other noteworthy properties as well. It is hypoallergenic, antimicrobial, and biodegradable (Gustafsson et al. 2020). A fiber that is all those things could have countless uses in many different fields. In the textile field, companies such as Adidas and The North Face have already attempted to replicate the unique properties of spider silk (Service, 2017). The US Army has also begun testing a silkworm and spider silk combination for ballistics protection (Service, 2017). Despite spider silk's difficulty to replicate, it is already being used in the medical and cosmetic fields. A company AMSilk takes the protein from spider silk and purifies it. The purified protein has been used in lotion to create a smooth and breathable layer on the skin. AMSilk has also been testing silicone breast implants infused with spider silk protein,

due to its antimicrobial and biocompatible nature (Service, 2017). In the medical field, scientists hope to use spider silk to one day replace insulin pumps and to be able to repair damaged heart tissue after a heart attack (Service, 2017). Spider silk could also be used as sutures in certain types of surgeries, or as ligament or tendon replacements (Saravanan, 2006). Spider silk triggers a very limited immune response in the human body, making it ideal for these types of procedures (Gustafsson, 2020).

Types of Spider Silk and Their Uses

As stated before, there are seven different types of spider silk, each with different uses to a spider. The first type of spider silk is the strongest, and it is known as dragline silk (Miceli 2018). This type of silk is produced in the major ampullate silk gland, and it is used for the main structure of a web (Römer and Scheibel, 2008). The main structure of the web is the structure that looks almost like spokes on a bicycle wheel. These spokes are also known as the radials of the web. The radials of the spider web that extend past the outer edge of the web in order to connect the web to another surface are known as mooring threads (Saravanan, 2006). The second type of spider silk is produced in the flagelliform silk gland, and it is used in the capture spiral of the web (Römer and Scheibel, 2008). The capture spiral of the web is composed of horizontal pieces of silk that connect each radial to one another. These horizontal threads are known as viscid threads from the center until the row just under the outermost row. The threads on the outermost row are known as framework threads (Saravanan, 2006). The third type of silk is produced in the minor ampullate silk gland, and it is used for the auxiliary spiral of the web (Römer and Scheibel, 2008). The auxiliary spiral is a temporary structure in web building that is used to stabilize the radials and provide a template for the creation

of the capture spiral (Römer and Scheibel, 2008). The fourth type of silk is produced in the piriform silk gland and is used to attach the viscid threads to the radials of the web (Römer and Scheibel, 2008). The fifth type of silk is produced in the cylindrical silk gland and is used to create the tough outer casing of the spider's eggs (Römer and Scheibel, 2008). This type of silk is also used to create cocoons, which are used in a spider's reproduction (Saravanan, 2006). The sixth type of silk is produced in the aciniform silk gland and is used to create the soft insides of the spider's egg. It is also used for wrapping the spider's prey (Römer and Scheibel, 2008). The final type of silk is produced in the aggregate silk gland and it is used to cover the viscid threads in a sticky coating, to capture the spider's prey (Römer and Scheibel, 2008). Aside from making webs, these different types of silk have other uses for the spider. For example, spiders will use dragline silk coated in pheromones to attract a mate (Saravanan, 2006). Spiders will also use their silk to communicate through vibration and to travel (Mariano-Martins et al. 2020).

Spider silk is not just varied in usage, but composition as well. Each different type of spider silk has a different amino acid composition, hence why each different type of silk has a specific use that it is meant to fulfill. The dragline silk is composed of 37% Glycine, 18% Alanine, 62% small side chains, and 26% polar amino acids (Saravanan, 2006). Viscid silk is composed of 44% Glycine, 21% Proline, 56% small side chains, and 17% polar amino acids (Saravanan, 2006). The silk from the minor ampullate gland is composed of 43% Glycine, 37% Alanine, 85% small side chains, and 26% polar amino acids (Saravanan, 2006). The silk from the piriform gland is composed of 15% Serine, 32% small side chains, and 58% polar amino acids (Saravanan, 2006). The silk

from the cylindrical gland is composed of 28% Serine, 24% Alanine, 61% small side chains, 50% polar amino acids (Saravanan, 2006). The silk from the aciniform gland is composed of 15% Serine, 13% Glycine, 11% Alanine, 40% small side chains, and 47% polar amino acids (Saravanan, 2006). And finally, the silk from the aggregate gland is composed of 14% Glycine, 11% Proline, 27% small side chains, and 49% polar amino acids (Saravanan, 2006). Although all these materials are spider silk, their composition varies drastically, which helps better suit each silk to the purpose it is created to carry out.

Spider silk does not just vary within one spider but across one species and multiple species as well (Saravanan, 2006). Many different factors affect the silk produced by a spider. Some examples of this are bodyweight and dimensions, the rate and temperature that the silk is being reeled, the direction the silk is being spun, and a spider's diet (Saravanan, 2006). Herbivorous spiders tend to produce silk that is higher in Glycine, Alanine, and Serine, and that composition is an easy thing to predict. Meanwhile, the amino acid composition in the silk of predator is impossible to predict, as the nutrients that each spider gets from the prey it consumes varies, which then affects the composition of that spider's silk (Saravanan, 2006).

The Spinning of Spider Silk

Once the spider silk is produced, it must then be spun and released by the spider for it to be put to use. Most spiders have appendages known as spinnerets that they will use to spin and release their silk. Each spinneret is attached to each silk-producing gland in the spider's body. Each spinneret can work independently or cooperatively with the other spinnerets to combine the different types of silk to complete a certain task.

Spinnerets, just like the silk they aid in weaving, are diverse. Spinnerets are divided into two categories based on their placement on the spider's body. If a spinneret is placed in the first main category, Opisthothelae, that means that the spinneret lies on the posterior of the spider's abdomen. This category is further divided into Araneomorphae and Mygalomorphae. Mygalomorphae spinnerets are the spinnerets that belong to tarantulas. Ninety percent of other types of spinnerets belong to the Araneomorphae category. If a spinneret is placed in the second main category, Mesothelae, that would mean the spinneret lies in the middle of a spider's abdomen (Mariano-Martins et al. 2020).

It is not certain when or how exactly spiders came to have spinnerets. Spiders did not always have spinnerets, as there are 305-million-year-old fossils of spiders that show no evidence of spinnerets or even spinneret-like appendages. These spiders still spun silk, however, just without the aid of the spinnerets that modern-day spiders have. There are many different arguments about when spinnerets first appeared, and what they were originally used for. Some argue that they may have once been extra legs that then lost their purpose. Others argue that maybe they were initially used in reproduction or to protect the spider's genitalia. Others even argue that these spinnerets were once the gills or wings of the spider's prehistoric ancestors (Mariano-Martins et al. 2020). No one is truly certain of the origins of spinnerets, even though there are many possible arguments.

Conclusion

Spider silk is an extremely useful and unique material that is somewhat of a mystery to those in the scientific field. Much is known about spider silk and its properties, however,

there is still much left to be discovered, from how the spinnerets that are responsible for making all those nanofibers into one singular thread evolved to how to properly recreate spider silk synthetically for mass production. Spider silk is already being used and sold in multiple different fields, however, garments made completely out of spider silk (synthetic or otherwise) are not being mass-produced, due to the fact that spider silk is difficult to farm and to harvest, and the fact that replicating spider silk has not been perfected yet. The composition of spider silk is truly a wonder, as there are many different factors that affect it. From each individual spider to multiple species of spider, no two threads of spider silk are exactly the same, which is yet another reason that it is so difficult to replicate. In short, spider silk is a scientific wonder, and hopefully it will one day become a beneficial and easily accessible material for all.

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BUSINESS AND ECONOMICS

Patrick Ibañez

Montgomery College

Mentor: Rebecca Eggenschwiler

Title: Maximizing Economic Output: A Global Investigation on Workplace Discrimination Towards LGBTQIA+

Judge's Comments: "Patrick presented his paper well, with a comfortable presentation style. The audience could easily follow the main themes and the conclusions.

The paper itself had an interesting structure. First, aspects of discrimination and the impact on individuals was presented. Then, the potential economic impact at the firm level was introduced.

After presenting research based in the USA, Patrick looked at three other countries: The Netherlands, India, and Ghana. These countries provided a range of inclusion. While The Netherlands is generally seen as more inclusive than the USA, Ghana is much less so.

Finally, Patrick presents potential efforts that would both improve inclusion and economic performance."

Dr. Kevin Caskey
SUNY New Paltz

Maximizing Economic Output: A Global Investigation on Workplace Discrimination Towards LGBTQIA+ Individuals

Employees are the foundation of a company. Their labor contributes to a continuous process that financially develops a company to grow and thrive in their economy. With an efficient environment, employees can work productively. Employees would have the space to make meaningful and effective contributions to the company. If companies optimize worker productivity, then the economic output of companies is maximized.

In the workplace, discrimination towards employees is a problem most companies face. More than one-third of American adults report that they have fallen victim to bullying, harassment, or other forms of aggression due to their race, age, gender, or appearance at some point in their work career (O'Brien). Because of workplace discrimination, employees are unable to exhaust their full potential. This disrupts the workplace environment, causing psychological and physical distress among employees.

When employees experience workplace discrimination, their stress levels increase. Thus, leaving employees with lower job satisfaction, reduced organizational commitment, reduced job performance, decreased helping behaviors, and increased turnover intentions (O'Brien). Broadly, discrimination has been linked to decrements in the mental and physical well-being of workers. When faced with interpersonal discrimination, employees are more likely to experience increased psychological distress, which is seen through anxiety or depression. Over time, the frequent psychological distress, from the experience of discrimination, produces physical

ailments on the individual (O'Brien). Moreover, the physical and psychological drain from workplace discrimination reduces the job performance and productivity of employees. If worker productivity is reduced, then the potential economic output of a business decreases.

Naturally, most workers prioritize their physical and psychological well-being over work. Abraham Maslow developed Maslow's Hierarchy of Needs, which suggests people are motivated to fulfill basic needs before moving on to more advanced needs. He believed people are born with the desire to achieve self-actualization—the full use and exploitation of talents and potentials (Maslow 46). When looking at this through a business lens, employees who achieve self-actualization maximize their true talents and potentials within their work. Achieving self-actualization allows workers to feel in control of their jobs and their futures. However, some levels need to be achieved, such as our basic and psychological needs, to accomplish the sense of self-fulfillment. Along with our physiological needs for food, water, and rest, the second level of the hierarchy focuses on our basic need for safety and security (Maslow 35-39). Additionally, the next level above focuses on our psychological need for a sense of belonging (Maslow 43). If these essential needs are not met, then one cannot achieve self-actualization. In the case of workplace discrimination, it is inherently impossible for employees to maximize their work efficiency if they continuously endure physical and verbal harassment, as well as exclusion. After experiencing violence, the resulting grief and trauma may make concentration difficult. The fear of future assaults makes it difficult for people to travel to and from work, and some may choose not to work at all (Badgett et al. 5, *Macro-level evidence*). Hypothetically, if one was threatened in a workplace, which compromises their

physical well-being, then that individual may be too paranoid to work. Prioritizing one's safety over work is only natural. It is crucial to establish a safe working environment, so employees feel safe and secure enough to work to their full potential.

Unlike other forms of discrimination, such as religion, race, and gender, sexual orientation discrimination is legal in most places (Volpone 438). From the *Journal of Occupational Health Psychology*, a study examined if perceived sexual orientation discrimination will relate to lateness, absenteeism, and the intention to quit through burnout or engagement. Using flyers, word-of-mouth referrals, and gay and lesbian service organizations, the study recruited 195 participants who identified as gay or lesbian. Of the 195 participants, the sample was diverse in terms of sex is 52.9% male and 47.1% female, and race having 52.9% be white and 49.7% be minorities, with 24.9% working part-time and 75.1% working full-time, with an estimated annual income between \$20,000-\$40,000 (Volpone 439). Moreover, the study was diverse in terms of sex, race, job classifications, and annual earnings.

In Figure 1, the results of this study show a strong relationship with sexual orientation discrimination, engagement, and burnout. From the burnout model, there is strong evidence that exhibits a strong correlation among burnout, lateness, and the intention to quit, but not absenteeism. The engagement model displays a strong negative relationship with engagement, absenteeism, and the intention to quit, but not lateness (Volpone 441-442). Since the correlation is negative in the engagement model, then absenteeism and the intention to quit positively correlate with the LGBTQIA+ employees' disengagement at their workplace.

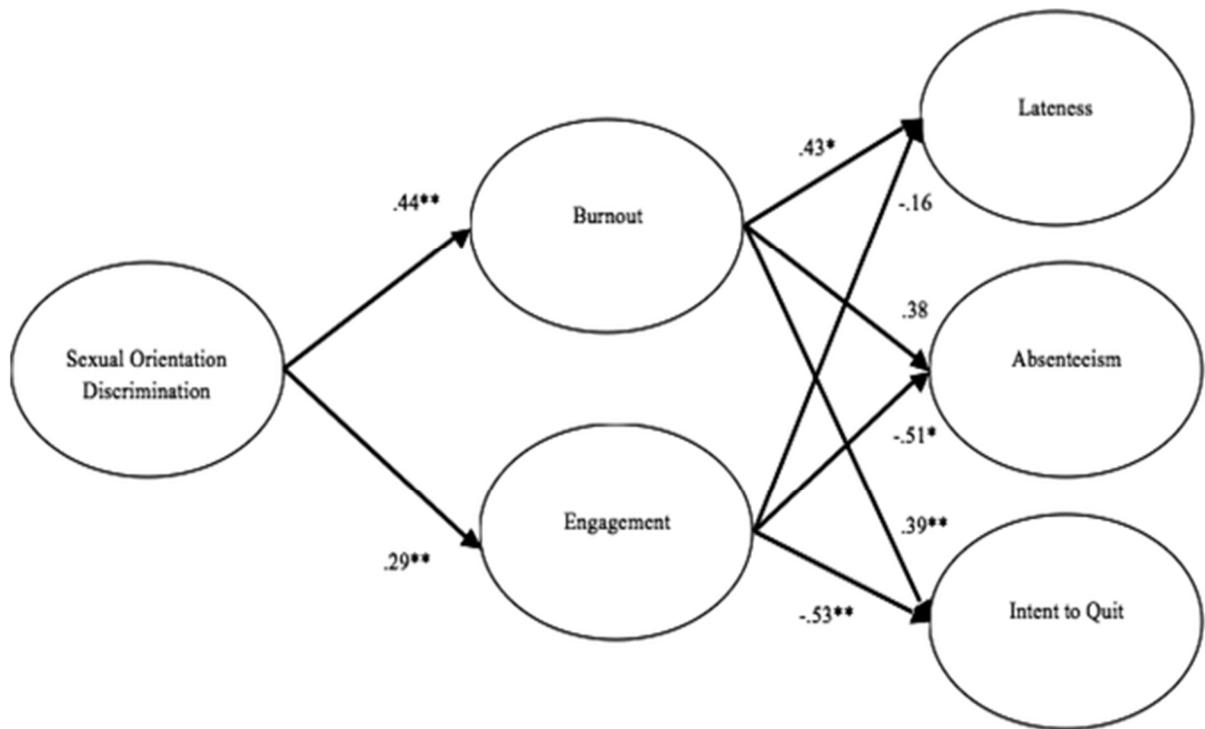


Figure 1. The effects of perceived sexual orientation discrimination on physical withdrawal through burnout and engagement ($n = 165$). * $p < .05$. ** $p < .01$.

The significance of this study reveals the relationship between perceived discrimination and physical withdrawal functions through psychological distress. From the results, LGBTQIA+ employees that perceive sexual orientation discrimination seemed to respond initially by psychologically withdrawing from their jobs through burnout and disengagement. Then, psychological withdrawal appears to manifest itself through the increase in physical withdrawal, as evidenced through greater lateness, absenteeism, and the intention to quit (Volpone 441-442). Although this survey does not prove that perceived workplace sexual orientation discrimination directly affects the

1 Volpone, Sabrina D., and Derek R. Avery. "It's Self Defense: How Perceived Discrimination Promotes Employee Withdrawal." *Journal of Occupational Health Psychology*, vol. 18, no. 4, Oct. 2013, pp. 430–448. EBSCOhost, doi:10.1037/a0034016.

physical withdrawal of employees in the company, the data delivers a strong relationship between the two. If LGBTQIA+ employees continue to exhibit forms of physical withdrawal towards the perceived unfavorable treatment, the productivity, and labor towards the organization could be drastically reduced. Correlated with perceived sexual orientation discrimination, the decrease in psychological engagement is likely to trigger thoughts about job transference, in hopes of receiving better treatment, which increases company turnover rates. With a decrease in productivity and potential labor due to perceived workplace discrimination of sexual orientation, companies will not be able to achieve their full economic potential.

Essentially, creating an inclusive safe work environment is necessary to optimize the productivity and economic output of a company. However, the problem most companies currently face focuses on workplace discrimination against LGBTQIA+ employees, resulting in an inability to achieve full potential. Most countries have a pervading social stigma against LGBTQIA+ individuals that influence the way LGBTQIA+ people are treated in the workplace. In addition, having employees discriminated against would affect the working environment and the economic output of businesses. With the regional social stigma against the LGBTQIA+ community, the potential labor input and productivity of a business would decrease through a lack of efficient optimization.

Methodology

The data gathered targets areas of different levels of discrimination towards the LGBTQIA+ community within the United States, Netherlands, India, and Ghana. The materials provide a report about how the pervading social stigma and workplace discrimination affect LGBTQIA+ people individually and collectively. The paper then

analyzes the economic consequences of workplace discrimination to companies. The countries chosen are determined based on the population's viewpoint on either the LGBTQIA+ community or homosexuality.

United States: LGBTQIA+ and Heteronormativity

Within the 21st century United States, some workplaces are welcoming sexual and gender diversity as more people reveal their sexual orientation. However, there are still cases of workplace discrimination. With most states, cities, and organizations refusing to ban job discrimination based on sexual orientation or gender identity, 55% of LGBTQIA+ individuals struggle with applying for or maintaining their jobs (Stein 386). LGBTQIA+ people living in rural locations, working for small businesses, or employed in market sectors, such as retail, grocery enterprises, engineering, and construction, tend to experience discrimination (Stein 386). With the lack of protective policies concerning sexual orientation and gender identity, the safety and security of LGBTQIA+ individuals are at risk. Those who challenge gender, dress, or cosmetic norms continue to face an extremely hostile work environment. If the safety of LGBTQIA+ individuals is not guaranteed in the workplace, then their priority would focus on avoiding the various forms of discrimination rather than focusing on their work. This hostile environment against LGBTQIA+ individuals reduces the productivity of a business. Without workplace policies to protect LGBTQIA+ individuals from being fired for their sexual orientation or gender identity, a loss of potential human capital persists.

In Florida, there have been many cases of harassment based on sexual orientation and gender identity. In 2010, the *University of North Florida* survey found

that 63% of LGBTQIA+ faculty members have been harassed on campus because of their sexual orientation or gender identity (Mallory 2). In one instance in February 2012, a man working for an airline in Tallahassee was fired by his manager for complaining to Human Resources about the manager's constant harassment. The ex-employee reported that the manager constantly referred to him as "the homo" or "Tinkerbell" (Mallory 4). Having the man fired was unjust, but having the manager still employed is worse. A manager who openly discriminates their workers for their sexual orientation or gender identity is not only despicable but also counterproductive. Verbally harassing an employee creates a hostile environment that makes working difficult. Managers should establish an inclusive environment and motivate their employees to work efficiently rather than harassing or firing them for their sexual orientation. Because that employee was fired, the company's potential labor input decreased because they had to spend more time and money to hire and train a replacement. Firing workers and refusing employment due to their sexual orientation and gender identity reduce the use of potential human capital. Settling for other individuals who express themselves in ways that abide by the heteronormative standard would hypothetically be a waste of time and resources to find a replacement that was once occupied by an LGBTQIA+ employee. Firing LGBTQIA+ people for their sexual orientation and gender identity, when they possess the skills to efficiently work for a business, not only decreases a business's productivity but also increases unemployment. Even outside the United States, documented evidence shows the decrease in the potential gain of other companies as a result of workplace discrimination towards LGBTQIA+ workers.

Netherlands: Acceptance with Microaggressions

The Netherlands is known to be one of the most LGBTQIA+ accepting countries in Europe. In recent years, the Dutch government gave LGBTQIA+ individuals the same rights as heterosexual people and became the first country to legalize same-sex marriage as of April 2001. Within the Netherlands, the attitudes towards homosexuality are very supportive, with 89% of Dutch people believing that LGBTQIA+ people should be free to lead their lives as they choose. In addition, 61% believe that gay couples should be allowed to adopt children (Bos et al. 13-17). Additionally, researchers have found that social inclusion correlates with economic and social progress, which include the level of entrepreneurship, overall well-being, life satisfaction, human development, and urbanization. Measuring social inclusion focused on the positive attitudes towards gay and lesbian people while economic development depended on the economic output per person (Miller 28). Based on the strong relationship between social inclusion and economic development, the economy of the Netherlands sits at a higher position compared to most countries. Although most of the Dutch population supports the LGBTQIA+ community, there are still instances of discrimination and harassment. Only 6% of the population in the Netherlands claim they would not like to have an LGBTQIA+ neighbor (Bos et al. 18); however, that 6% still has an impact on the workplace climate. Of the minority of the population, 12% of LGBTQIA+ people suffer from discrimination at work (Fric), which is not a significant amount but still an important issue to address.

The Netherlands government and social partners actively oppose all forms of discrimination, and the Netherlands had the lowest rate of workplace discrimination based on sexual orientation compared to other European countries. However, 18% of

lesbian, gay, and bisexual individuals reported discrimination in looking for work while 14% of gay men and 5% of lesbians experienced negative reactions to their sexual orientation in their workplaces through overtly personal questions, dismissive looks, dull jokes, and ridicule (Fric). In approximately half of the small and medium-sized enterprises, jokes are occasionally made about lesbian, gay, and bisexual individuals since the majority of small and medium-sized enterprise employers do not use specific measures to improve the working environment for lesbians, gays, and bisexuals. Cases of discrimination often occur in economic sectors, like metal and engineering as well as wholesale and retail, which influenced 12% of LGBTQIA+ people to stay completely in the closet (Fric). With the fear to express themselves at the cost of being discriminated against, closeted people would avoid topics or activities that could potentially reveal their sexuality. If the topics or activities either directly or indirectly contribute to the economic output of a business, then having closeted individuals avoid them prevents productivity from being optimized. Establishing an inclusive atmosphere for LGBTQIA+ individuals will allow LGBTQIA+ people to express their ideas and themselves without having to fear being discriminated against.

Remco Boxelaar is a non-binary individual in the Netherlands who has experienced discrimination in terms of gender identity in the workplace. Boxelaar claims that many LGBTQIA+ individuals are still being discriminated against for their gender identity, presentation, and sexual orientation. This has influenced LGBTQIA+ people to repress themselves and adhere to a gender binary identity to be taken seriously and to avoid bigotry in their workplaces. Remco Boxelaar shares that they were treated better

when they conformed to gender norms compared to when they chose to express themselves in a non-conforming way:

When I present myself more gender conformed, more according to the M in my passport, I have a much easier day than when I present myself in a gender non-conforming way. More feminine, in jewelry, heels, nail polish..., people are taking me less seriously when I present myself that way. People think that professionalism very much contains the gender binary and if you are something in between or beyond, people are distracted. (Boxelaar)

Boxelaar claims that people link professionalism with the gender binary. When someone defies the gender binary, then they would be considered distracting and unprofessional. When Boxelaar presents themselves in a gender-nonconforming manner, Boxelaar's coworkers treat them less seriously. If nonbinary workers are not treated seriously, then their reports and contributions would not be considered—to a limited extent. If a report of a nonbinary worker is dismissed, when the report could have benefited the company, then the productivity of the company would be reduced. Although the Netherlands appears to be quite progressive, the country continues to limit itself through discriminatory attitudes and acts. This shows that the problem of workplace discrimination on sexual orientation spans the globe, as other countries are not as accepting as the Netherlands.

India: Excluding the Third Gender

For India, the general stigma towards LGBTQIA+ individuals is moderately negative. Those who are young, less religious, more educated, or live in cities tend to

have more positive attitudes towards LGBTQIA+ people (Badgett et al. 9, *A Case Study of India*). However, based on the 2006 World Values Survey, 64% of Indians say that they believe homosexuality is never justified, while 41% say that they would not want to have a gay or lesbian neighbor (Badgett et al. 8, *A Case Study of India*). Although India decriminalized same-sex activity in 2018, there are no laws that explicitly protect LGBTQIA+ people from discrimination.

Specifically, in a workplace, 455 lesbian, gay, and bisexual individuals working in Indian or multinational companies in the financial, software, and engineering sectors fell victim to discrimination. This type of discrimination would come in the forms of harassment from coworkers, which 30% of LGBTQIA+ workers have experienced, or through anti-gay comments in the workplace, which 80% have reported (Badgett et al. 27, *A Case Study of India*). A 2013 survey of college-educated, white-collar LGBTQIA+ workers in India reported 56% of them experienced discrimination in the workplace based on their sexual orientation (Hewlett et al. 24). Generally, discrimination excludes LGBTQIA+ people from social contexts and opportunities (Badgett et al. 10, *A Case Study of India*). The exclusion of LGBTQIA+ individuals in educational and training contexts reduces opportunities for human capital and decreases productivity. Denying the opportunity to enhance the skills of an already skilled worker due to their sexuality or identity decreases the potential economic output of that company. Also, replacing skilled, yet queer, workers over an individual who is less skilled from favored groups would lead to an underutilization of human capital and an increase in unemployment for those being replaced. From a World Bank study in India, the estimated labor-related losses due to homophobia cost India's economy up to 30.8 billion dollars in 2012.

Fearing isolation, humiliation, or career stagnation, 57% of LGBTQIA+ Indians surveyed choose to stay in the closet at work, while 71% who are out professionally feel stalled in their careers (Hewlett et al. 24). With 45% of managers and 34% of co-workers refusing to be accepting, acceptance levels of “out” employees are dismally low. According to M.V. Lee Badgett, a professor of economics and director of the Center for Public Policy & Administration, exclusion of LGBTQIA+ people in a workplace may lead to a loss of 0.1% to 1.4% of India’s GDP (Miller 14). When analyzing India’s position among other countries on the economic level, Figure 2 illustrates the relationship between LGBTQIA+ rights and economic development for 2011 (Badgett et al. 39, *An Analysis of Emerging Economics*). The horizontal axis represents the Global Index on Legal Recognition of Homosexual Orientation while the vertical axis represents the Human Development Index. From left to right, the data shows a positive correlation between the two points. This suggests that more rights are associated with components of the HDI, which includes more educational attainment, longer life expectancy, and higher per capita income. Unfortunately, since India lacks the legal rights to protect LGBTQIA+ people, the HDI for India is low. Without any form of legal protection for LGBTQIA+ individuals, the productivity and utilization of human capital of a business will reduce through the exclusion and harassment of LGBTQIA+ employees.

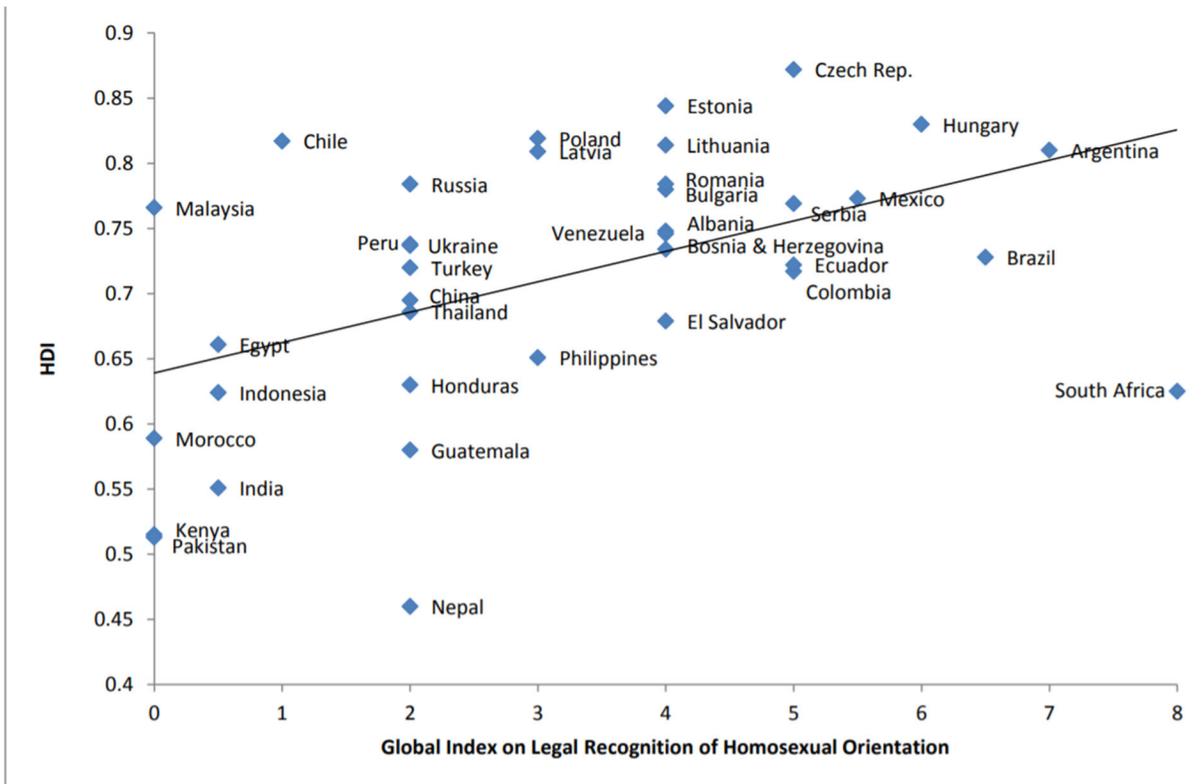


Figure 2: Legal recognition of homosexual orientation is correlated to the Human Development Index in emerging economies.²

Trans individuals in India are unique since the transition to a different gender is considered a third gender. Meaning, if one were to transition from a female to a male, the population considers they are not recognized by either a female or male, but a separate gender. Because trans communities in India are diverse, they have local terms of reference that include *hijra*, *thirunangai*, *kinnar*, *managalamukhi*, *Aravani*, *kothi*, *jogappas*, *shiv shaktis*, *thirunambis*, *bhaiyya*, and *paiyyan* (Semmalar 286). Most trans people come into these communities from becoming economically, socially, and politically dispossessed because of their gender identity (Semmalar 287). Fortunately

² Badgett, M.V. Lee, et al. "The Relationship Between LGBT Inclusion and Economic Development: An Analysis of Emerging Economies" *USAID and The Williams Institute*, Nov. 2014.

for Shyam Balasubramanian, the managers in his workplace accepted his identity as a transman. At a chip designing firm in Chennai, Balasubramanian claimed that the management was extremely supportive, however, he was still bullied and teased by his peers. Because of how Balasubramanian presented himself and the general way he lived his life, he heard derogatory comments from his peers at work. His workplace circumstances made communicating and collaborating with his peers difficult. Balasubramanian claimed that he had trouble gaining knowledge from his peers because his coworkers refused to talk to and share information with him (Ramesh). Because of this lack of communication, the workplace productivity of the company would decrease since obtaining necessary information would take additional steps to work around the LGBTQIA+ exclusion. These steps consume valuable time, which could have been used to accomplish other areas of the company, that would help increase the overall economic output. The emotional and mental drain that comes with discrimination and harassment severely impacts their productivity, engagement, and work relationships. If there were protective policies in companies that help prevent the exclusion of LGBTQIA+ individuals from a company or punish acts of discrimination against gender identity or sexuality, then that would help resolve the lack of communication as well as improve the productivity of the company. Since discrimination against LGBTQIA+ individuals is common in both workplaces and public areas, then enforcing tolerance for the LGBTQIA+ community would take time.

Ghana: Unemployment and Ostracization

Compared to India and the Netherlands, Ghana is not as accepting country towards LGBTQIA+ individuals. According to the Pew Research Center, 96% of Ghana's population believes that society should not accept homosexuality since most Ghanaians see it as unnatural, ungodly, or impure (Flatas et al. 13-14). Religious identity is very important to most Ghanaians which makes religion—particularly Christianity and Islam—a potent social force in every facet of Ghanaian life. These facets include occupation, health, and education to family life and economic activities, and religion tends to be the main framework through which most Ghanaians interpret daily life, various phenomenon, and the future. With the Bible and Koran used to justify the negative attitudes people have against LGBTQIA+ individuals, 82% of Ghanaian citizens “abhor homosexuality” (Flatas et al. 14). Culturally, Ghanaians impose that homosexuality should be deterred to preserve traditional African culture and values since there is a widespread belief that homosexuality is a “western” influence (Flatas et al. 15). With the combination of strong anti-homosexuality religious beliefs and the criminalization of consensual same-sex intercourse, there is an increase in the vulnerability and violence towards LGBTQIA+ Ghanaians at home and in public spaces. Cases of violent acts and “gay-bashing” towards LGBTQIA+ individuals that were exercised by the police and other Ghanaians have been reported (Flatas et al. 36). These cases represent how the physical well-being of LGBTQIA+ individuals is routinely violated for their sexual orientation or gender identity. In addition, monitoring the extent of violence against LGBTQIA+ people is virtually impossible if the country does not intend to protect LGBTQIA+ people. Many crimes can go unreported since LGBTQIA+ people may hesitate to report hate crimes to the police if they fear exposing their

sexuality or gender identity or that the police may be involved in or the perpetrators of the violence (Badgett et al. 5, *Macro-level evidence*).

Considering that homosexuality is criminalized in Ghana, most people refused to be studied to protect themselves against violence from both the community and the law. However, Dr. Ellie Gore, a Research Fellow in the Sheffield Political Economy Research Institute, has been studying in Ghana for nearly a decade, and her research composes of LGBTQIA+ rights activism, HIV, sex work, and forced labor. Along with Dr. Ellie Gore, Robert Akoto Amofo, the director of Amnesty International Ghana, has been researching how effeminate men are treated in Ghana (Asylos 73). Interviewed on December 1, 2020, Amafo claims that job interviewers would not ask someone about their sexuality or orientation before hiring; however, if the male interviewee is effeminate, then the individual would be harassed and denied employment because somebody will think that they do not fit the masculine, male standard in Ghana (Asylos 151). Specifically, the individual is “bullied, insulted, teased, pushed, intimidated, and made unwelcomed” (Asylos 73). Once a person is identified as part of the LGBTQIA+ community, they face a high level of discrimination and harassment. From Dr. Ellie Gore’s interview on November 23, 2020, many effeminate, gay, male Ghanaians would not bother applying since they believe that they will never be employed within the government or civil service. As aforementioned, the employment discrimination based on the gender identity of LGBTQIA+ individuals best demonstrates the inefficient use of human capital in Ghana, but will employment do any good? If an LGBTQIA+ individual, who is open about their sexuality and identity, works in a company with an intolerant perspective on homosexuality, then it is most likely that that individual will face constant

harassment from their coworkers and managers. Indeed, the LGBTQIA+ individual will be employed and paid, but the constant discrimination would prevent one from being productive. From this, the extent of profit loss is dictated by the social norms of a country. With this pervading notion, fully utilizing the labor of LGBTQIA+ individuals is virtually impossible. Altering these norms would be difficult considering that Ghana's social norms are rooted in their cultural and religious values.

Global Lens

Another study analyzed the relationship between the social inclusion of LGBTQIA+ people and economic development through a cross-country regression analysis. This study used economic data of GDP per capita for 132 countries from 1966 to 2011 as well as data from the 2014 Global Index of Legal Recognition of Homosexual Orientation, which is based on information about legal rights and protections afforded to lesbians, gays, and bisexuals. This new inclusion index focuses on measuring the access to opportunities, which are shaped by legal rights, and achievement of outcomes (Badgett et al. 6, *Macro-level evidence*). After controlling factors that affect GDP per capita, such as population, employment, investment, international trade, and human capital, the results show a positive and statistically significant correlation between the Global Index of Legal Recognition of Homosexual Orientation and the level of real GDP per capita.

Variable	Full Sample	Sub-Saharan Africa	South Asia	Middle East & N. Africa	Latin America & Caribbean
GILRHO	2065.2*** (410.1)	89.4 (81.4)	-203.8 (169.7)	11193.6 (6769.0)	-27.3 (251.4)
Population	1.4 (25.8)	-58.4 (82.5)	-19.3 (9.4)	3442.0 (3419.7)	35.2 (183.8)
Employment	32.1 (27.5)	109.4 (211.5)	44.9* (20.2)	-5197.0 (10940.9)	-5.4 (303.6)
Capital stock	-30720.2 (24758.7)	1276.9 (1282.9)	-4064.6 (1854.6)	-68839.5 (89483.8)	11214.3 (7373.7)
Internat'l trade	2689.3 (2332.9)	-910.3* (532.8)	541.4 (1675.8)	31015.5 (22758.4)	-560.0** (246.9)
Human capital	-1751.8 (3704.2)	1528.4 (1721.3)	-1039.9 (1283.7)	72681.8 (51757.7)	-1607.7 (4159.9)
R ²	0.056	0.136	0.775	0.285	0.243
Sample size	5295	1244	216	555	932
Variable	Europe & Central Asia	East Asia & Pacific	OECD	European Union	CIS
GILRHO	640.9*** (222.5)	1822.7* (1016.4)	83.8 (285.6)	479.9** (223.7)	8.7 (365.0)
Population	-518.3*** (80.1)	-124.6 (110.4)	-505.4*** (141.1)	-873.7** (325.8)	-590.1* (296.1)
Employment	1265.1*** (206.7)	124.9 (127.0)	742.5*** (173.4)	1443.9*** (317.2)	759.7*** (106.4)
Capital stock	7378.8 (6255.6)	-13176.8** (5432.0)	-544.1 (8757.9)	9312.3 (8021.8)	4608.6 (2546.7)
Internat'l trade	-4708.9** (2223.2)	581.2 (3310.1)	-5549.4** (2159.0)	-4356.2 (2902.9)	-1279.4 (2940.8)
Human capital	-3296.5 (2964.2)	15027.7** (6973.6)	-2058.4 (2774.1)	-3756.8 (3369.1)	-1542.4 (5683.9)
R ²	0.796	0.558	0.840	0.851	0.835
Sample size	1460	796	1456	1104	154

Figure 3: Fixed effects estimation results for determinants of real GDP/Capita, 1966-2011.

Note: Standard errors, clustered by country in parentheses. The notation *** is $p < 0.01$, ** is $p < 0.05$, * is $p < 0.10$.

Theoretically, for every additional index point of the Global Index of Legal Recognition of Homosexual Orientation, a country would have an average of \$2,065.2 more GDP per capita. Moreover, the different regions have a specific theoretical amount. For those that are supported with strong evidence, Europe and Central Asia have a rate of \$640.9, East Asia and the Pacific have a rate of \$1822.7, and countries in the European Union have a rate of \$479.9 of per capita for every additional point of the Global Index of Legal Recognition of Homosexual Orientation (Badgett et al. 7, *Macro-*

3 Badgett, M.V. Lee, et al. "The relationship between LGBT inclusion and economic development: Macro-level evidence," *World Development*, Elsevier, vol. 120(C), Apr. 2019, pages 1-14.

level evidence). The data of other regions on the table are statistically insignificant to be used as evidence. However, the findings only show the existence of a strong positive association between the legal right for LGB individuals and national income rather than cause-and-effect-based evidence. The correlation demonstrates that economic development may increase the likelihood that a country will recognize the rights of LGB people or that more rights for lesbians, gays, and bisexuals may lead to high levels of economic development. The data shows that GDP per capita is higher in countries that have more legal rights for LGB people since economic development appears to be compatible with the expansion of human rights for LGB people. Since LGBTQIA+ inclusion mutually reinforces economic development, exclusion of LGBTQIA+ people harms the regional economy as well as the individual.

When companies compete in the global market, they work to survive. Global competition has companies buy and sell their services internationally, which increases profits and flattens the playing field for other businesses. One of the main components that allow companies to hold and even increase profitability against their international competitors is through managing their factories carefully (Hout et al.). Global competition forces top management to create policies to reduce counterproductivity among their employees. If discrimination against LGBTQIA+ workers reduces the productivity of a business, then instituting policies to protect LGBTQIA+ workers would increase productivity; and directly increase global profitability. Since there is a strong correlation between LGBTQIA+ inclusion and economic development, companies that foster protective policies for their LGBTQIA+ workers would be more successful in the global economy relative to their competitors who lack those protective policies.

Pragmatic Solution

If companies want to be competitive in the global market, then they should consider adopting policies to protect their workers. Fortunately, the strong correlation between sexual and gender-based discrimination and the loss of productivity and potential labor input supports the relationship between the social inclusion of LGBTQIA+ people and the economic development of both a company and a country. Establishing protective policies for LGBTQIA+ workers creates greater inclusion of LGBTQIA+ people. Managers who treat LGBTQIA+ people equally in the workplace lead to a higher productivity rate of LGBTQIA+ workers and lower costs of absenteeism, lateness, and the intention to quit. With LGBTQIA+ inclusion, the human capital of a business expands and enhances through educational opportunities and additional job-related training (Badgett et al. 2 *Macro-level evidence*). A supportive work environment is associated with greater work engagement, contributions, and commitment from LGBTQIA+ employees. In addition, researchers see improved relationships between LGBTQIA+ employees and their coworkers as well as their supervisors, where LGBTQIA+ supportive policies and practices around diversity in the workplace are present (Badgett et al. 3 *Macro-level evidence*). This efficient utilization of human capital increases the overall productivity and economic output of a business.

Having protective policies will allow LGBTQIA+ employees to work to their full potential. Most LGBTQIA+ people would not have to routinely face harassment in workspaces because they will have laws that would protect them. With protective policies for LGBTQIA+ individuals, LGBTQIA+ workers would not have to worry about

how they present or how people will treat them. Their focus in their workplace would be to work while having the rest of their day be lived out freely however they choose to do so. Businesses will succeed in the global market through the optimization of their potential labor input and work productivity. LGBTQIA+ individuals will be employed not by their identity but by the skills they have learned and honed. Without workplace discrimination, everyone will have a safe space to use their ideas to innovate and improve policies, living conditions, technology, etcetera. Equity and inclusion are essential for both the business and the workers and creating a culture of both acceptance and inclusion should be made a priority.

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COMMUNICATIONS / MEDIA STUDIES

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Title: Tokenism in Entertainment: A Failed Attempt to Level up Representation in TV and Film

Judge's Comments: "This paper was an interesting examination of the problems of tokenism across the film industry internationally. I appreciated the theoretical application of media ecology and cultivation analysis to films from Bollywood, Hollywood, and Nollywood. It's important to analyze systemic problems related to racism, sexism, and heterosexism in medial globally, which this study accomplished."

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Tokenism in Entertainment: A Failed Attempt to Level Up Representation in TV and Film

Introduction

Tokenism is an entertainment phenomenon that places characters of a marginalized group on screen to fulfill a false sense of diversity for their audiences. Characters tend to play modified or subtle forms of stereotypes or tropes affiliated with their cultural group, only continuing the historical, limited representation of marginalized communities. While tokenism most commonly presents itself through racism, token characters can be expanded to other communities; in fact, I contend that it can apply to communities across the globe, despite them not all facing matters of tokenism in terms of race or ethnicity.

As I explore the phenomenon with a critical lens, I will assess tokenism and representation with the question, “What does tokenism look like across different nation’s entertainment industries, and what do their industries reveal about how the world views diversity and representation in the media?” Assessing the states of entertainment across numerous nations, it becomes clear that tokenism is a global issue. Due to this, it also becomes clear that true diversity and representation are lacking across the globe, which inhibits negative effects on misrepresented audiences, as well as dominant audiences, as they receive a misconstrued sense of reality and other cultures.

Background

U.S.A.: American Entertainment and the Hollywood Paradox

American TV and Films, as well as its pop culture, are powerhouse entertainment industries. Much of U.S. entertainment practically sets a standard across global media, and often any work that’s glorified in the states tend to gain just as much attention around the world.

However, with great power comes great responsibility. America's performance in creating an accurate scope of representation has never been nearly enough, primarily due to systemic and cultural racism and discrimination that's rampant across the nation. While current American media may not be as overtly racist as it once was, that does not imply that these discriminatory attitudes don't seep their way into entertainment, playing a key role in the appearance of the industry.

This can be best drawn back to America's epicenter of entertainment, Hollywood. Amidst the glitz and the glamour associated with the name alone, it's clear that California's entertainment city has a set standard of who exactly is deemed worthy of said glitz and glamour. All the top actors and actresses are conventionally attractive, which, that alone is determined by Eurocentric standards: being average to tall height, skinny, blonde or light brown hair, and defined facial and body features (this also even extends to being able-bodied and heterosexual).

An annual manifestation of Hollywood's best and brightest is through the Academy Awards, also known as, the Oscars. Adding on the factor of who is most often allowed to be the best within Hollywood, the annual award show has quickly fallen to overtly discriminatory pitfalls. These failures do not go unnoticed, however, as social media users have been quick to fight against these wrongs, most notably, with #OscarsSoWhite in 2015.

A notable aspect of the #OscarsSoWhite commentary is how just a year before the hashtag gained popularity, *12 Years a Slave*, directed by Steve McQueen, won Best Picture. It inspired the idea that Hollywood was at a turning point, one so great that the Academy was even willing to nominate and award a Black-focused story with a Black director Best Picture (*Ugwa*).

This reveals a pattern that Isabel Molina-Guzmán expertly points out in her article, “#OscarsSoWhite: How Stuart Hall Explains Why Nothing Changes in Hollywood and

Everything Is Changing.” Molina-Guzmán notes that “Hollywood, as a globally dominant producer and purveyor of cultural representations, is a significant site for studying contemporary contestations over ethnic, racial, and gender difference and how those conflicts speak to changes in broader relationships of power” (440-441). Therefore, adding on the layer of systemic racism and sexism, it is apparent that the industry prefers to maintain socioeconomic hierarchy across the U.S., ensuring that Hollywood continues to praise, compensate, and award white actors.

Though, how are works like *12 Years a Slave* still able to compete and sometimes win against white productions? The answer to this is through Hollywood’s “exceptionalism frame,” as Molina-Guzmán puts it. It allows few works from people of marginalized communities to gain overwhelming support and popularity, while inherently feeding the idea that entertainment is finally starting to better its diversity and representation (Molina-Guzmán 443-444). As much as these TV shows and movies deserve the appreciation and accolades they gain, in comparison to the influx of white stories, what seems like a great step toward progress, in retrospect, looks more like the slightest step forward. As Molina-Guzmán says, in actuality, “the visibility of the exceptional few allows for the structural exclusion of the many” (444).

Hollywood’s pattern of exceptionalism is a strong marker of not only paradoxical progress but an emblem of tokenism. As the entertainment industry finds ways to slightly praise and occasionally award works, actors, and directors from marginalized communities, their representation does not pale in comparison to their white counterparts in the same fields.

Nigeria: Nollywood and its Space for Nigerian Women

Over the years, Nigeria has become increasingly recognized for its entertainment industry, Nollywood. In fact, it is the largest film industry in the African continent, as well as the third largest industry in the world (Ibbi 51). As much of a growing and modernizing industry

Nollywood has become, though, its space for female representation is rather limited, which are rooted in cultural norms.

Nigeria is historically a patriarchal society, placing emphasis on ideals such as having a man of the house, keeping women in the kitchen, and establishing distinct roles and activities for men and women (Ibbi 54). As Andrew Ali Ibbi notes in “Stereotype Representation of Women in Nigerian Films,” expectations of women, such as being submissive to their husbands or being mothers, have found their way into Nollywood to the extent that there are numerous, nameable tropes aligned with token female characters (53, 55). Ibbi argues these tropes leave female audiences behind to suffer with additional expectations not only from their personal lives but through entertainment too.

India: Bollywood, Love, and LGBTQ+ Erasure

Bollywood is not only a booming entertainment industry but an epicenter for romantic stories on screen. Despite there being several manifestations of romance present, one critical issue of negligence lies in the majority of Bollywood TV/Film: the complete lack, and almost erasure, of LGBTQ+ relationships. Following the “Unnatural Offences Act” in 2009, the nation officially enacted that anyone who “voluntarily has carnal intercourse against the order of nature with any man, woman or animal,” will be imprisoned for life, or at the minimum, 10 years with a fine (Bakshi 168). Officially outlawing heterosexual relationships is what Kaustav Bakshi and Parjanya Sen explore in their article, “India’s Queer Expressions On-Screen: The Aftermath of the Reading down of Section 377 of the Indian Penal Code,” and specifically how the Act affects the representation of the LGTBQ+ community in Bollywood.

In reality, there were only very few representations of queer Indians in entertainment both before and after the law, and even fewer examples of outright queer relationships without the use

of subtexts or euphemisms (Bakshi 169, 171). When queer Indian characters did come on screen, they tended to be seen as “diseased, scheming, and grotesque,” affirming negative, damaging stereotypes that correlate gayness with dehumanizing, and even, demonic implications (Bakshi 179).

However, queer Indians aren’t free from being associated with “the gay best friend” trope or acting as comedic reliefs in Bollywood. In fact, as Pawan Singh writes in, “Queer Bollywood: The Homotextuality of Celebrity Talk Show Gossip” they can even become glorified elements in the entertaining aspect of shows or movies. Assessing the popular talk show, *Koffee with Karan*, hosted by Karan Johar, an actor who has been rumored to be gay but has never explicitly disclosed their sexuality, Singh assesses the queer subtext in the conversation topics and interactions presented in the show (19-20). Whether it be through subtle jokes that allude to queer experiences or topics that could relate to sexuality, it shows how the queer community has become one that is present but not outspoken. Though not overwhelmingly clear, the queer dynamic of *Koffee with Karan* relates to the comedic relief trope of gay characters. While audiences get to benefit from being exposed to and interacting with queer culture, it is never enough to outright distinguish and place respect for in Indian society. Similar to the queer comedic relief or the “gay best friend,” they are characters who are enjoyable to talk to, get “sassy” advice from, and cater to heterosexual egos; they are not enough to be worthy of disclosing their sexuality nor be accepted of it.

Methodology

To properly assess tokenism and token characters across the globe, it is imperative that I choose three representative countries to explore their entertainment industries and how tokenism presents itself: the U.S., Nigeria, and India.

The U.S. is representative of a Western perspective of tokenism. Along with being the face of Westernized culture, the U.S. has one of the largest, most impactful entertainment industries across the world. Choosing to assess tokenism on the basis of race, I can take a distinct area of tokenism and assess the effects of the improper representation of Black women and girls. Choosing to focus on Black female representation through children's entertainment will be crucial providing understanding of how TV/Film places a great impact on audiences, especially at a young age. Exposing children to token characters rather than well, thought out forms of representation can be highly damaging in their further development.

Nigeria will act as a representative for African entertainment. Since Nollywood hosts the largest film industry out of the entire African continent, it makes it highly influential in its representation of women not only for Nigerian audiences but all outside audience members too. Analyzing the roles of women will be crucial to not only understanding the context of the country's patriarchal culture, but also further a conversation on how to improve the industry so that it can begin favoring women in diverse, introspective lights, rather than falling into another overdone trope.

Finally, India will act as a representative of South Asian entertainment. Since India hosts one of the most popular entertainment industries in the world, it is a must that representation be analyzed. Since Bollywood is very well known for its romantic plotlines, I will assess if or how these romantic stories transfer from the typical heterosexual relationship to homosexual relationships.

Humanity's Relationship with the Media: Theoretical Frameworks

To fully conceptualize the impact of representation on screen, it is imperative to identify which theoretical frameworks are necessary in depicting the relationship that media has with its

audiences. The base of this understanding is the Media Ecology Theory, as researched by Marshall McLuhan in his book *Understanding Media*. A key component of the theory is that “the medium is the message,” meaning, the medium or channel utilized to communicate with one another, whether that be via phone, email, or entertainment, is what influences how individuals perceive messages (West 436). In relation to how entertainment communicates with its audiences, McLuhan defined TV, Film, and Radio as a “classroom without walls,” which emphasizes how accessible entertainment is today, as well as all the thoughts, beliefs, and emotions that can be highlighted and conveyed through each medium (West 436). Since cultural expectations can be so easily communicated through TV and Film, this places a great responsibility upon those who create entertainment, giving them the power to decide what values and beliefs they want to have communicated to their audiences, further creating public perception.

The formation of public perception connects to the outcome of those who do not align with public opinion, often being silenced for diverging their beliefs. This phenomenon can be described by Elisabeth Noelle-Neuman’s Spiral of Silence Theory. As public opinion gains the most coverage across media platforms, Noelle-Neuman points out that, as a consequence, this leaves those within the minority opinion to feel less proactive in voicing their experiences and perspectives in order to avoid social isolation (West 411-412). As this relates to representation in media, since there is such a small number of stories and actors from marginalized groups on screen, this prompts audiences within those communities to feel unacknowledged by society. However, it is important to note that the Spiral of Silence Theory also points out that, sometimes, minority groups may feel empowered to speak against public opinion, also known as being “the hard core” (West 421). Therefore, actors, producers, and directors have made great efforts to be

seen and heard in entertainment, aiming to increase representation for their marginalized groups, though, not an easy process.

Finally, the Cultivation Analysis Theory will be utilized in explaining the direct relationship that the media has with individuals. The Cultivation Analysis Theory, as researched by George Gerbner and Lawrence Grosse in the 1970s, outlines that the media that people consume are what best shape their values and perceptions in the world (West 377). As entertainment absentmindedly forms our realities, adding on the layers of public opinion that pervade media, this implies that when TV and Film represent cultural norms, this prompts audiences to normalize them and understand them as how life should look and feel like. Therefore, when it comes to entertainment's limited and stereotypical representations of marginalized communities, audiences are highly susceptible to internalizing those images, correlating the assumptions brought about by those portrayals to said communities, and treating minorities as such. As popular as these limited portrayals are, it makes it hard to break the cycle and unlearn stereotypes that are so commonly held on screen.

Findings & Analysis

U.S.A.: *High School Musical: The Black Best Friend* and its Erasure of Black Identity

High School Musical follows the story of Troy Bolton and Gabriella Montez. While Troy is expected to be the popular basketball jock of East High, Gabriella enters as the brainy new girl. While Gabriella is drawn into the nerdy crowd at East High and Troy is gearing up for the school's basketball championship, the two audition for the winter musical, which sparks great disarray when the student body sees the two attempting something outside of their social groups.

High School Musical was a huge success for Disney Channel Original Movies, with over 295 million individuals who have seen the film worldwide (Potter). With all the attention that the

series received, its clear target demographic became not high school teens but tweens (Sørenssen 219). Adding on the plot's main focus of finding who you are and coming to express that, the franchise tells its tween audience the same thing (Sørenssen 221-222).

With as positive of a message that *High School Musical* has, especially for its younger audience, the film franchise's lacking effort in representation weakens its argument for individuality. Alongside Gabriella and her journey adjusting to East High is her new best friend, Taylor McKessie. Gabriella experiences a "rebirth" in her reputation at East High, as she's not only attempting to diverge from her nerdy past at her former school but is also diving into her love for singing and musical theater with Troy. Taylor, on the other hand, remains a high-maintenanced academic, only truly invested in succeeding in her studies and leading the school to another win at the Scholastic Decathlon. She also fulfills the role of helping Gabriella adjust to school life, informing her of how the social strata works at East High.

After Gabriella's first day at East High, she is found talking with Taylor and asks her what she knows about Troy Bolton. Taylor goes on to explain that he's a jock at the school and undermines his intelligence due to his popularity. In Taylor doing this, the scene clearly demonstrates her stereotypical role of the Black best friend. As Jess Brooks notes in "Black Best Friend: A Manifesto," "You [the white lead] don't exist for them, they [the Black best friend] exist for you" (246). In the Black best friend trope, their role is to complement the white lead, either adding in comedic remarks, provide cultural knowledge, or simply supporting them. Therefore, when Taylor and Gabriella enter this scene, Taylor's main purpose is to inform Gabriella (and by proxy, the audience) of the popularity of Troy and the social dichotomy of East High.

The only time that Taylor's character has a real affect on the film's plot is when she teams up with Troy's Black best friend, Chad, to break the two lovers up. Out of fear that Troy and Gabriella will be less committed to their respective social groups, Chad and Taylor form a plan to trick the two into believing that they don't care about the winter musical and, furthermore, their developing romantic relationship. Taylor's mission to deceive Gabriella in order to save their social group correlates to her portrayal of the sapphire stereotype. The sapphire stereotype, originating in the 1920s, portrays Black women with an "unnatural dominance," who are determined to climb up the social ladder and overly willing to beat out partners in order to achieve (Kretsedemas 151-152). Throughout the film, Taylor is goal driven and focused on her academics, to the point where she is even willing to manipulate Gabriella's romantic life in order to win at the Decathlon.

As great of an effort *High School Musical* makes to teach individuality to its audience, Troy and Gabriella remain the only ones who are multifaceted in the plot. While Gabriella is a brainiac, she comes to learn that she is also a great singer and performer. Troy comes to learn the same thing, except in terms of his basketball career. However, characters like Taylor, who is pitched as a fellow main character, remains void of dimension, as she continues to only pursue academics across the film series. For audience members of color, this subliminally asserts the idea that the people who are able to be multifaceted and greatly succeed in life are white people, while black girls, as well as other people of color, will just be there to support them. This message is detrimental in attempting to encourage individuality, leaving audience members to internalize that only certain people—white people—are allowed just one area of success, if possible at all.

Nigeria: *Isoken* and its Failure in Redefining the Career Woman

Isoken follows the story of the main character of the same name, who is placed between her personal desires and cultural expectations. While she continues to thrive in her professional career, her family and friends are constantly fixated on the fact that she is almost 35 and still hasn't gotten married. The film opens with Isoken at a wedding party, where she is introduced to a family friend, Osaze, who quickly is perceived as the perfect option for her. He's approved by her family and by Isoken, at first, since he is attractive, wealthy, and kind. Later in the plot, Isoken bumps into a man named Kevin, who is white. While he comes off as an unlikely option for her, Kevin's quirks are what attracts Isoken to him most, as well as his overall, consistent understanding of her, and inspiring her to break free from cultural and familial expectations.

In the film, it becomes clear that Isoken's womanhood is defined by everyone but herself. Since there are great cultural expectations in Nigeria for women to get married young, as well as to be a successful mom and housewife, when a woman defies those expectations, she is quickly demonized for it. This quickly places Isoken in the career woman stereotype, which asserts that no matter how successful a woman is, her life will not be complete without a man to help her face the world (Ibbi 63). The film makes an attempt to depict Isoken as a career woman. Although her job is not specified, there are numerous scenes where she can be found heading meetings, instructing her assistant, and her wanting an MBA. The scene where Isoken declares that she wants an MBA sparks much discourse between her and her mother, illustrating the great importance her culture and family places in Isoken's marital status. Isoken's mother enters the scene, asking her, "Will MBA find you a husband?" and even claims that "a woman should not read too much." While no one at the table verbally agrees with Isoken's mother, their silence during her rant is just as impactful. As Isoken is being openly shamed in front of her family, no one steps in to correct her or make Isoken feel better for her choices.

While this scene is aimed to showcase the relational dynamics and expectations between Isoken and her mother, the film still ultimately subjects its main character to the career woman stereotype. This is primarily because despite the movie's attempts to showcase Isoken as an independent, successful woman, her life is not portrayed as fully complete until she decides to marry Kevin (Osakpolor 136). The film ends with Isoken finding Kevin at a concert, with her family—who are now accepting of her love interest—behind her, anticipating that the two will come together. The two lovers kiss as Isoken's family cheers behind them, and the camera pans to the sky, resembling the possibilities and success Isoken completely has, now that she's successful in her familial, career, and—most importantly—her romantic life.

By inserting the idea that now Isoken's life is finally well now that her romantic endeavors are in tune, the film persists the idea that a successful romance is the only path to a successful life for Nigerian women. As modernized of a film that *Isoken* was advertised to be, it reverts to Nigerian traditions and stereotypes, only moving a minor step forward based on the mere premise that the movie casts a female lead, openly discusses sexual relationships, and only slightly challenges gender roles. The film exists in a limbo, one where its slightly successful by means of literal representation but is a failure in its ability to holistically analyze the impacts of Nigerian women being so inextricably linked to their marital status.

India: *Dostana*: A Homophobic Queer Film

Dostana tells the story of three unlikely friends and roommates, Sameer (who also goes by “Sam”), Kunal, and Neha. Since the landlord tells Sam and Kunal that she only requires girls to rent out the place, as the prospective flat mates will be living with her niece, Neha, this sparks the two men to pretend to be gay in order to convince the landlord to let them stay there (as well as give them the chance to be closer to the desirable Neha). Due to their decision to portray a gay

couple, this hosts numerous situations and encounters that Sam and Kunal experience throughout the plot in order for them to save face.

After finally becoming roommates with Neha, Sam and Kunal, along with Neha and the landlord begin to get to know one another better. The landlord finally asks the two to explain how they met, which prompts Sam to tell a fake love story. In a reenactment of the love story, the two can be seen wearing highly fashionable clothing, portraying two sailors flirting in an alleyway, as well as Sam running to Kunal “flamboyantly,” swaying his arms in front of his chest as he heads toward him in slow motion. This scene portrays numerous stereotypes of gay relationships in a matter of minutes. It asserts the stereotype that gay men are obsessed with fashion, share forbidden love through the sailor trope, and do things as normal as running in a “girly” manner. Overall, the scene contends that gay men are more like woman in a comedic light.

The stereotype that gay men are like heterosexual women has been a long running trope, one that can be explained by Sigmund Freud’s gender inversion theory, as discussed by researchers Aaron Blashill and Kimberly Powlishta in “Gay Stereotypes: The Use of Sexual Orientation as a Cue for Gender-Related Attributes.” According to the gender inversion theory, since gay men and heterosexual women share the same sexual attraction to men (and vice versa for lesbian women and heterosexual men), then that causes assumption that they must act like one another (Blashill & Powlishta 784). This stereotype is so clear across *Dostana* to the point where the film’s script clearly asserts that gay men are like women. When Sam tries to explain to the landlord that him and Kunal are gay, he says, “We are like girls.” Later in the film, when trying to convince an immigration officer that they are gay in order to speed their immigration process, for a pep talk, Sam tells Kunal to “think like a woman; feel like a man.”

Overall, *Dostana* turns homosexuality into a joke. In fact, what is interesting is that when homosexual characters are present, such as Murli and the immigration officer, they are quickly portrayed as demanding or predatory, other common gay stereotypes. When Sam and Kunal have to “act gay,” it not only asserts stereotypes, but overall, sends the message that being queer is a choice. As Sheng Kuan Chung notes in “Media Literacy Art Education: Deconstructing Lesbian and Gay Stereotypes in the Media,” by stripping away the complex experiences and feelings that queer people experience, ridiculing them for comedy, it makes it seem as though queerness is “a matter of performance or lifestyle choice” (101). By *Dostana* erasing real, complex queerness on screen, it only continues to confirm to audiences that being gay is just a joke that can be used to a person’s advantage. For a film that is considered one of the most popular in terms of showing queer people on screen in Bollywood, this being the notorious work that actually makes fun of homosexuality further confirms how little LGBTQ+ representation is within the industry.

Reshaping Entertainment: Moving Beyond Tokenism

Recognizing the state of entertainment as the world now knows it, it is imperative to note the great level of privilege involved in shaping the TV and Film industry. Due to systemic influences in each nation, whether that be influenced by race, class, gender, or sexuality, they play a great role in determining which stories are represented and underrepresented in media. As stated previously in the Media Ecology Theory, what is crucial is that “the medium is the message” (West 436). However, if public opinion, as determined by those with the most social power, are those who define what mediums like television and film are messaging to audiences, it leaves minority opinions silenced and further marginalized (Siapera 177). Therefore, it establishes a cycle that feels as though moving the entertainment industry beyond means of tokenism seems practically impossible.

However, there is a great power in those from marginalized groups who work to have their communities be seen and heard. Through films and television shows that involve diverse casting, production, and directors of color, they produce what real representation looks like. Since audience reception is crucial in putting out TV shows and movies, Eugenia Siapera, author of *Cultural Diversity and Global Media: The Mediation of Differences* notes how audience reception is able to produce identity (176). By producing identity, entertainment has the power to join groups of people together based on their enjoyment of the work alone. With this in mind, creating works that embed diversity in its plot can help audiences not only relate to the storylines but also “engage audiences to (re)think of themselves,” as Siapera states (176). The power representation has is the main reason as to why it is so essential across entertainment platforms: it allows those within underrepresented communities to reclaim their identities and power, and those outside of those groups to enhance their understandings and appreciation (Siapera 125, 176-177).

It is not only essential that a push for representation continues, but that media literacy becomes a staple in education. Media literacy, as defined by the grassroots organization, Media Literacy Now, is “the ability to: decode media messages (including the systems in which they exist), assess the influence of those messages on thoughts, feelings, and behaviors, and [to] create media thoughtfully and conscientiously” (“What is Media Literacy?”). By informing students, especially from a young age, how to critically look and analyze messages and images presented across media platforms—especially in TV and Film where those messages and images can be displayed more desirably—it encourages audiences to garner a holistic view of entertainment and its impacts. Not only this, but it encourages audiences to recognize their interactive relationship with media and entertainment. There must be consistent, communicative

attempts that call for representation for it to actually happen, one that prompts the media cycle to shift its orientation from its base in public opinion to a diverse array of thoughts and experiences (Siapera 180-181).

Conclusion

After assessing the state of representation across the U.S., Nigeria, and India, one overarching factor becomes clear: entertainment has a long way to go before developing impactful representation. Entertainment that attempts to include diversity cannot be something that should be considered as meeting “just enough” in the first place. Representation should not be something for production companies to fill out by a quota. True representation involves developed, well thought out characters who portray various life experiences in a dignifying way. It should be embraced fully and leave its audiences with a new interpretation and appreciation for multiple forms of humanity.

This does not imply that entertainment is not heading toward the right direction, since, as the world continues to become increasingly globalized, opportunities for greater, more representative works have increased. What is imperative is that audiences, entertainment companies, and everyone in between are able to recognize that this gradual increase is only a step forward, not a sudden, resolved issue. TV and Film industries across the globe must continue to work to celebrate diversity before it can ever be fully deemed as meaningful, casual, and wholehearted representation.

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EDUCATION

Ardo Kolade

Montgomery College

Mentor: Rebecca Eggenschwiler

Title: Why Comic Books Should Be Used in Education

Judge's Comments: "Comic books have the potential to make classrooms more inclusive and provide a more engaging way for students to learn. Ardo wrote a well-documented essay that presents the benefits of using comic books in education and provides guidance on implementation. Congratulations!"

Dr. Veronica Manaya

Teacher's College, Columbia University

Why Comic Books Should Be Used in Education

Since the dawn of time, humans have associated meanings to images, from cavemen painting images on cave walls to the ancient Egyptians using hieroglyphics to communicate with one another non-verbally. A more modern way for images to deliver specific messages is through comic books (also known as graphic novels in recent years). Communication using images has slowly gone out of use as the world progresses. However, this leaves a major missed opportunity. In today's world, globalization, the blending of all cultures throughout the world, is occurring. Thus, not everybody can speak the same languages fluently even though they live in the same country. This can be seen in the United States as many people of Hispanic descent within the country can speak fluent Spanish, but not fluent English, even though the country's main language is English. This same concept applies to the classrooms in which students learn. Many students within these classrooms may not understand the languages within their textbooks and the country's native language. Because of this, it would be much more convenient for them if comic books were to be used alongside textbooks. As seen throughout history, comic books are a universal language that all can understand.

Language is one of the significant cornerstones of globalization. As stated in "Perspectives," a book written by Linda Light, exploring the grip that language has on cultural anthropology, "language encodes culture and provides the means through which culture is shared and passed from one generation to the next" (Light). Thus, it

would be wrong for certain students to be at a disadvantage because they do not speak the native language of the country in which they go to school. It would be challenging for many students to feel included if only textbooks were used in their schools as the world is constantly globalizing, and cultures are often shared and passed down within them. Due to language barriers, it may be much more difficult for foreign students (who are now in almost every classroom in the world) to feel included.

Comic books help close this gap with the images used within them. However, the idea is not for comic books to replace textbooks completely; this would be almost impossible to enforce, and many students enjoy learning through textbooks. Comic books tackling the subjects within the classroom would be used as a supplement to the textbooks. They would not be mandatory, but rather, they would be an option for all foreign students and students that would like to use them. Images can pass down culture without the use of language and facilitate foreign students' ability to understand the language used in the classroom by using visual cues to help them. This is why they would be a great supplement within any school in the world right now as globalization continues to rise. The comic books used in the classrooms would be short and illustrate what the teacher is teaching in their class, serving the same purpose as the textbooks but with an added focus on visual cues to make the inclusivity of foreign students smoother in classrooms.

No matter what somebody's native language is (assuming they do not have any disabilities that hinder them from seeing or understanding the images presented before them), they should be able to understand images. Not using comic books within classrooms to help students is a massive missed opportunity in education, and many

teachers are also beginning to notice this too. According to Nancy B. Sardone, a professor in the Education department at Georgian Court University, “researchers and educators promote the use of comic books in all areas of instruction as an effective and powerful way to get students engaged in their own learning” (Sardone). As more cultures and languages assimilate worldwide, it becomes harder for many international students to learn by using textbooks only as they contain no visual aids. The lack of visual aids makes it harder to learn for international students that are not fluent in the native language of the country that they go to school. It can even be said that the lack of images in textbooks hinders their ability to learn as it slows them down and puts them at a disadvantage compared to students who can already speak the native language of the country in which they go to school. In the United States, textbooks have been shown to demoralize many students in ELL (English Language Learner) programs, which was also mentioned in Sardone’s article. According to the article, many ELL students prefer comic books to textbooks as “they appeal to ELLs due to the lessened load of text found in comics and increased picture support” (Sardone). This shows that there is, in fact, student demand for comic books in every classroom due to globalization, there are now students worldwide that do not speak the language native to the country in which they go to school.

In the United States, many non-English speakers also tend to be more enthusiastic about their learning when using comic books. They have been shown to become so enthusiastic that they begin to take their language learning outside of their classes and take the initiative when it comes to their learning. This is because comic books seem to be more engaging as the combination of words and images deter

students from losing focus on the topic at hand. Non-English speakers can be stuck on one word in their textbook, and with the lack of visual cues, they may struggle and remain on that word for an extended amount of time, causing them to struggle with engagement. This is another reason they have been shown to prefer comic books over textbooks, especially since comic books “tend to be written toward their interests and motivate them to engage in reading, improving their language literacy” (Sardone). By keeping ELL students’ engagement for longer and more efficiently, comic books tend to improve their language literacy faster, allowing them to learn the language used in their textbooks more quickly and easily.

In another article, written by Gary Wright, titled “The Comic Book: A Forgotten Medium in the Classroom,” it was once again stated that comic books would be a great aid in maintaining engagement in the classroom. Engagement is a priority for ELL students as it would allow them to join regular classes and receive an inclusive experience faster. The article states that “studies on children’s reading interests during the past four decades support the fact that children enjoy reading comic books” (Wright). Students will do better and feel more inclined to learn if they enjoy the medium through which their lessons are being explained. Using comic books alongside textbooks in the classroom would result in more information retained per class and thus allow ELL students to be included in regular classes at an accelerated rate.

Comic books have been shown to boost engagement for younger students in the U.S as well, especially children. In Bonny Norton’s article titled “The Motivating Power of Comic Books: Insights from Archie Comic Readers”, Kay Haugaard, a teacher, and mother of three boys who were all reluctant readers, “found that it was only when her

boys started to read comic books that they did not have to be urged, coaxed, cajoled and drilled, to read” (Haugaard). Haugaard’s children were stated to be relatively young, and studies show that young students, in particular, covet comic books. Young students enjoy comic books so much that studies in an article written by Margaret F. Frost, it was revealed that “practically all children read Comic Books” and “parents object has practically no influence in keeping a child from reading Comics. If a child cannot read them openly, he gets them from other children or buys them himself” (Frost). As students enjoy reading comic books so much, it would be a great idea to bring comic books into schools to help them be more enthusiastic about what they are learning. This should be implemented since many students, up to the high school level seem reluctant when it comes to reading as it is harder for them to remain engaged, meaning that it would be even harder for ELL students, who do not understand English well, to remain involved in such classes.

Textbooks on their own are currently not as appreciated by most students as they used to be. In Sardone’s article as it was said that in most English classes in the United States, “often groans are heard even before the announcement that [insert any classic literature work here] is on the docket in English classes across the nation” (Sardone). This is mainly because it is hard to focus when reading books with multiple complicated texts for extended periods of time, especially classic literature books where old English is being used. As Old English is difficult for fluent English speakers to read, it is even more difficult for ELL students to understand. Thus, comic books would be an indispensable tool in English classes to illustrate what is happening in classic literature books. Having comic books alongside textbooks that are complicated to read would

make them easier, and more enjoyable to understand and would leave the readers more fulfilled rather than confused.

Moreover, regarding the use of comic books in English classes, in another article titled “Exploring Literary Devices in Graphic Novels”, Ashley K. Dallacqua also stated that having comic books in the classroom would be helpful because using them “promotes multimodality—the combination of two or more modes of communication—by using images and printed text to transfer information” (Dallacqua). Therefore, ELL students using comic books can learn information from other methods besides textual devices.

This is expanded upon in “Expanding Literacy Through Graphic Novels,” an article written by Gretchen Schwarz. Schwarz begins her article by asserting that “the graphic novel now offers English language arts teachers’ opportunities to engage all students in a medium that expands beyond the traditional borders of literacy” (Schwarz). Schwarz also debunks one of the main concerns about using comic books alongside textbooks. The concern is that having textbook lessons in comic book format would dilute and oversimplify what is being taught. Schwarz shows that this is not the case as she explains that comic books are an “appealing way for students to analyze literary conventions, character development, dialogue, satire, and language structures as well as develop writing and research skills (Schwarz). Comic books would not oversimplify the subject matter but would simply give them another perspective to better understand what they are learning from their textbooks. Thus, they would not hinder students trying to learn English as some may think.

Although it has been shown that comic books can be beneficial in English classes, they are not only limited to this subject. Comic books have been shown to be helpful in every subject, which means they can help with inclusivity. For example, in art classes, according to art teachers in an article written by Jay Berkowitz and Todd Packer, titled “Heroes in the Classroom: Comic Books in Art Education,” it is stated that “as a motivational and educational tool, comic books can be used with adults and children in a variety of teaching and training settings” (Berkowitz, Todd). This also shows how comic books can help students with engagement, allowing those who often struggle with certain topics to feel more included.

This brings about the question, why are comic books not currently being used in schools worldwide if they have such beneficial effects on student engagement and their visual-spatial advantages. The main reason for this is that comic books are often looked down upon in society as they are viewed as childish. Most of the educators in the world believe in these incorrect stereotypes that have been spread regarding comic books and are convinced that these narratives are correct. As said in Paulo Aleixo, Laura Kilby, and Daniel Matkin’s qualitative analysis of comic books in the classroom, “these negative attitudes towards comics may hinder their adoption into educational settings regardless of seemingly promising research into their efficacy” (Aleixo, Kilby, Matkin). Within another segment of this qualitative analysis, multiple interviews were conducted in which teachers were asked about their opinions of comic books and how effective their use would be within classroom settings in schools.

Through the interviews conducted with all three teachers, three main themes were brought to the interviewers’ attention. The first theme “conceptualized comic books

as, predominantly, a medium for children’s entertainment, and not associated with educational practice” (Aleixo, Kilby, Matkin). This is one of the stereotypes that comic books have suffered against, which has halted them from being used in education at a much higher rate than they should. The second theme is the “belief that the utility of comics in education, is primarily to aid students that require extra support” (Aleixo, Kilby, Matkin). The idea that comic books should only teach children with special needs or require more support is also wrong. Comic books are an excellent tool for all students that can read and interpret images. They have benefits such as generating a more significant desire to read and improve literacy, thinning cultural barriers, and helping students learn languages more easily. The final theme, which is also the most statistically correct out of all of them, is the speculation that “comic books might represent a ‘missed opportunity in education’ and have not achieved their full pedagogical potential” (Aleixo, Kilby, Matkin). This is entirely true because false beliefs such as those presented in the first two themes brought by the interviewees have led comic books to fall behind in the world of education, despite having an immense amount of potential when used effectively.

The interviewee who believed that comic books mostly tackled pop-culture was mainly biased as they said themselves in an extract of the interview, “I think my perceptions probably changed (.) erm you think (.) in a traditional sense, and you think of things like Beano (.) and Dandy the things you grow up with (.) ermm so that idea that they’re purely for entertainment (.)” (Participant 1). The interviewee immediately associates all comic books to the ones they have read, generalizing, and putting all comic books into one genre. Beano and Dandy is an incredibly popular comic in the

United Kingdom that tackles pop culture within the country and is mainly marketed to children for their entertainment. However, this is only one type of comic book where the purpose of the comic is to entertain the reader and not to educate them. Certain comics can be used to educate readers, just like how certain non-graphic books can be read for entertainment or education. Movies are also similar in the sense that if one were to associate movies with the ones watched for entertainment, this does not rule out the existence of the movies watched for educational purposes. All in all, comic books that serve to entertain the reader do, in fact, exist. However, there is also a plethora of comic books whose primary purpose is to educate the reader and that can be used to teach students in classrooms.

The second theme was the idea that comic books should only be used to aid students who need an additional amount of help in school or who have trouble understanding complex literature and need to read “something simpler.” Though comic books can teach students who need an extra amount of help with their classes, this should not stop the rest of the students from using a beneficial resource that could help them learn and understand concepts within their schoolwork. The idea behind only using comic books for students who need special help in the classroom is that comic books are simple in nature. Yet, comic books are not just simple and straightforward. Comic books can turn complex topics into more simple ones by breaking them down through text and adding visual keys to these texts so that students can remember them better, aiding with the memorization and understanding of the topic at hand. This would be a great resource for most students. Although comic books would be an exceptionally useful resource for students who need extra help, they should not be reserved only for

those who need additional support within the classroom. Further, into the qualitative analysis, it is said that “the suggestion that comic books may not ‘push’ students denotes their perceived simplicity, arguably alluding to the wider societal dismissal of comic books as childish as discussed in the previous theme.” (Aleixo, Kilby, Matkin). This is once again fueled by the idea that comic books are simple, though they are not.

In the third and endmost theme that the interviewees presented, there is the thought that comic books have a lot of untapped potential in the world of education and that they are currently a significant missed opportunity when it comes to teaching in schools worldwide. The third interviewee explains the struggles of not having a tool that engages with students on the same scale that comic books do. When interviewed on why he thought that comic books were a missed opportunity in the education system, he explained, “You know (.) you always (.) the way of modern teaching (.) is that you’re always competing with erm with (.) influences that a are far more attention-grabbing (.)” (Participant 3). This illustrates how comic books would allow students to focus better in the classroom. Overall, teaching methods seem to be more engaging when a tool as attention-grabbing as comic books is added into the mix.

Regarding all three points of view, there are very mixed opinions regarding comic books, especially when it comes to incorporating them into the classroom. Some believe that comic books should not be used at all. Some believe that comic books should only be used partially. Some believe that comic books should be fully assimilated into the world’s education systems today. The latter would allow for innovation in the field of education and create new avenues for learning. More educators must embrace innovation rather than tradition for education to evolve. As education in the classroom

evolves for the sake of globalization, so will inclusivity as more students will feel included if they have more options that cater to making their learning experience more personalized.

Yang, a college professor who studied comic books' effects on the classroom, "identifies five attributes of comic books that add to the learning experience: motivating, visual, permanent, intermediary, and popular" (Gerde, Foster). Comic books were seen to motivate the readers to read more by being appealing via their combination of words and images to keep the readers' attention. The use of images in comic books would also fall into the visual category. The images keep the readers engaged as they add another stimulus to the reading other than words only. The images may also leave a more permanent impression within students' minds than just reading words alone, which would greatly help ELL students retain English words in their memory. As comic books make reading more appealing, they serve as an intermediary between students and their reading. They give students a better reason to read and make reading more enjoyable. Yang identifies "motivating, visual, permanent, intermediary, and popular" as five attributes that comic books add to the learning experience. Thus, alongside textbooks, comic books would make for a better learning experience for students, especially ELL students.

Many educators worldwide believe that textbooks are the only way to teach because that is how they were taught, and they are often misinformed about comic books, thinking they are childish. This is greatly hindering the innovation of education. Timothy G. Morrison, Gregory Bryan, and George W. Chilcoat, in their article "Using Student-Generated Comic Books in the Classroom," made this observation. In their

article, they explained that many educators were very reluctant when it came to using any form of media that was not a textbook to teach their students as they exclaimed that “some teachers are reluctant to use film, comic strips, contemporary music, and other popular media in the classroom” (Morrison, Bryan, Chilcoat). By refusing to implement visual-spatial stimuli to students, it is much harder for them to remain engaged. The studies within the article also showed that students were more engaged when learning using comic books. This was reported in Gerde and Foster’s article and the numerous other articles studies on the use of comic books in the classroom. Gerde and Foster’s article exclaims that since comic books boost engagement in the classroom, “comic books are also viewed as a way to improve vocabulary and comprehension for students of lower reading ability” (Gerde, Spencer). Thus, giving new stimuli a chance when it comes to teaching can go a long way when it comes to making classes not only more fun but also more effective for students, especially those that have trouble with the main language being used in the class or those that have difficulty focusing due to textbooks having so many words.

Not all comic books are childish as so many people believe they are. In an article by Dwight L. Burton (a schoolteacher) titled, “Comic Books: A Teacher’s Analysis,” Burton explains that “children and adults now buy more than one billion comic books each year, and, with deadly regularity, studies of children’s voluntary reading show comics heading the list, particularly among children in grades IV-VIII” (Burton). A larger number of kids read comic books than adults, which leads to an increase in the misconception that comic books are for children only.

Some comic books have met controversy when it comes to being assimilated into the school system due to them being made child friendly. The comic book, known as “Maus,” created by Art Spiegelman, depicted the horrific events of the Holocaust in a manner that tried to make them look family friendly as to not traumatize the kids reading it while teaching them about this important historical event. The creator recounts his parent’s experiences in the Holocaust through this graphic novel. The Jews were portrayed as mice, and the Nazi Germans were portrayed as cats. The cats terrorized the mice as the Nazis did to the Jews during the Holocaust, and children were able to learn about the Holocaust this way and learn about the horrors of injustice at a young age as a result. Maus won a Pulitzer Prize for being a well-written comic book and is the only comic book to win a Pulitzer Prize to date.

Yang, a professor that studied the effect of comic books in the classroom, believed that “Maus brought the public’s attention to “a decades-long movement within the comics community towards artistically mature, literate work...comics had finally ‘grown up” (Yang). However, Maus was recently subject to controversy in Tennessee as it was banned unanimously by the state’s schoolboard. Maus was banned from the state’s eighth-grade curriculum as it contained rough objectionable language and graphic images. Though, this is very controversial because it would have been much worse if they were shown the actual people who were suffering in the Holocaust and how the Nazis were treating them. Foul language cannot be avoided when teaching a topic as ghastly as the Holocaust. If foul language is the biggest concern when teaching students about the genocide, then it would be best if they did not learn about it at all as they would not be seeing an accurate representation of what was going on at the time.

It can be argued that the students could read about this through textbooks alone. However, this removes the visual aspect of what they are trying to learn. The students would be learning about how the Jews were tortured during the Holocaust through words only, making it much more difficult for some students to follow the stories and have visual representation of the horrors that occurred. Thus, more controversy came from the banning of *Maus* than there was before *Maus* was banned. This is because many educators in Tennessee realized that the book made it much easier to teach students and keep them engaged when it came to gruesome topics such as the Holocaust, especially since they involve many German words that can confuse ELL students. Thus, *Maus* is an example of a comic book that is not childish as it teaches its readers about one of the hardest topics to cover in a way that is easy to learn. This is why it won a Pulitzer Prize, and also why it is still in use in many other states and why many students, parents, and educators are still petitioning for it to return to Tennessee's classrooms.

Another prime example of why comic books are not childish but instead a tool to simplify complex topics can be seen in an article by Virginia W. Gerde and R. Spencer Foster. The article, titled "X-Men Ethics: Using Comic Books to Teach Business Ethics," shows how comic books have been used to teach classes at the college level. The article says that beyond the general benefits that comics bring, such as the fact that "the popularity of comic books not only attracts and keeps the students' attention; it also bridges socioeconomic, generational and cultural gaps" (Gerde, Foster), comic books are being used at all levels. This is seen in the article as it says, "comic books are being used in classrooms from elementary schools to Yale University and the Massachusetts

Institute of Technology (MIT)” (Gerde, Foster). The benefits of using comic books in the classroom range across all levels of education as they have been used to teach at all levels. Though they have only been used on a small scale due to the stigma that they are childish, they were shown to be an extremely useful tool in the schools in which they were used. As reported by a Professor at the University of Minnesota named James Kakalios, “his college physics prefer comic book problems to the oversimplified, out-of-context textbook problems” (Gerde, Foster). Thus, comic books can be used at any level of education, to help students learn difficult subjects.

The methodology behind implementing comic books into the schools of today’s world would be relatively easy. Since comic books are not meant to replace textbooks in this scenario but serve as a supplement for them, it makes it much easier for them to be assimilated into the classroom setting. A way comic books can be added to the classroom is simply supplying them in addition to textbooks, especially for ELL students. This was done at Yale and MIT, both Ivy League schools, and both showed excellent results from this addition. The fact that Yale and MIT have both used comic books in their education programs shows that they should be an indispensable tool when it comes to teaching. By following the example of Ivy League schools, many schools could innovate their teaching methods for the better.

Comic books are very inexpensive compared to textbooks; thus, adding them to classrooms would not be very difficult or expensive. Comic books are so affordable that, “boys who earn their own money buy copies because they think it is a worthwhile investment for a dime. Several boys who have allowances buy two or three at a time. One boy buys six or eight a week” (Frost). Many young boys and girls can buy multiple

comic books, frequently because they are not expensive. School districts could fund the addition of comic books in their classrooms with ease. Assuming the average comic book costs a dime and there are about 10,000 students per school district, with most students taking seven classes at best, the average cost per school district would be about \$7000. This is the average price of about seven smartboards added to the entire school district. This can be done worldwide with relative ease if it was adopted as an efficient tool for teaching and learning.

Comic books do not necessarily have to be in physical forms either. As many schools have now switched to online schooling and more computers are now being used in classes that are in person, comic books could also be bought online. This would be even more cost-effective as comic books would not have to be shipped from one country to another and could be purchased on the internet. Comic books could be bought online or read on online databases to teach classes, especially since online comic book databases cost about two dollars monthly and can be accessed from any school in the world where there is internet access. This is yet another way comic books could be implemented in the classroom. Thus, there are a plethora of cost-effective ways in which comic books can be implemented in the classroom. They can either be bought as physical comic books, bought online for the same price (with the removal of shipping costs), or accessed through online databases. The use of physical comic books and the purchasing of comic books online seem to be popular in schools that are already using comic books in their classrooms, as this is how Yale and MIT's students access them.

Overall, comic books would be relatively inexpensive in terms of implementation, especially when looking at the multitude of benefits that they bring to classrooms. They would greatly help with inclusivity in the classroom by allowing ELL students to engage more in their classes and retain information quicker, allowing them to join fluent speakers in class and feel more included. They are also readily available and affordable. Thus, a schoolboard could find them with even more ease as they have better resources than children. Adding comic books to the classroom also results in greater focus for the students. Greater engagement and more effective learning should be the goal of teaching in any school. Thus, the implementation of comic books alongside textbooks in the classroom is necessary for all schools as they will help students learn more quickly and effectively.

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EMPIRICAL RESEARCH / ENVIRONMENT

Najmah Abdur-Rahman

Montgomery College

Mentor: Susan Bontems

Title: University of Maryland Tawes Building Energy Analysis

Judge's Comments: "Najmah had an excellent presentation of her work, which really put her study over the top. It was very exciting to see how simulations could be used to make decisions on building efficiency in the future. It was especially interesting to see how the involved software actually worked. This project serves as an excellent basis for Najmah's future academic endeavors. Hopefully this study will also help her continue to make energy-efficient decisions for the building projects with which she will be involved in her future occupation."

Dr. Ann Yezerski
King's College

UMD Tawes Hall Building Energy Analysis

Abstract

There is potential to reduce energy consumption in existing and new commercial buildings through high energy-efficient retrofits. These changes can reduce energy use which can lead to long-term energy and cost savings, lower emissions, and overall environmental impact (What are the benefits of energy efficient buildings). In relation to climate change, The University of Maryland has committed to improving the environmental impact of its energy use through several energy reductions and conservation measures (University of MARYLAND office of sustainability). The University developed an energy dashboard that displays utility usage of campus buildings, to help reach its goal of reducing energy consumption. The energy dashboard, TerpFootprints, is used in this project to analyze the energy usage of Tawes Hall. In this study, a building energy model of Tawes Hall was created to examine its electricity consumption in 2018. Research and calculations are also conducted on possible retrofits that can provide cost savings to Tawes Hall and other campus buildings. The results indicate an increased energy consumption of the model compared to the Tawes Hall building. This study can be further used to investigate other campus buildings, as the results from calibrated energy models can be used in determining energy efficiency in buildings.

Introduction

Commercial Buildings are commonly used by private companies as well as federal, state, and local governments; and can include buildings such as office spaces, warehouses, and retail stores. The U.S Energy Information Administration conducted a Commercial Buildings Energy Consumption Survey and found that the number of commercial buildings increased by 6% (U.S. energy Information administration). As the United States continues developing, the construction of commercial buildings will continue to increase. This in turn means an increase in energy consumption, as commercial buildings use an average of 22.5-kilowatt hours per square foot; supplied through district energy systems (Benchmarking commercial building energy use per square foot). These systems are a highly efficient way to heat and cool commercial buildings by

using underground pipes to pump steam, hot water, and chilled water. The energy is sourced from a central plant, which requires less fuel making it more efficient (Environmental and Energy Study Institute). However, according to the U.S Department of Energy, in the United States, commercial buildings generate 826 million metric tons of carbon dioxide emissions, bringing to light another rising issue in the U.S: climate change(U.S. Department of Energy).

One main way energy is generated is through the burning of fossil fuels, a natural fuel that produces greenhouse emissions. Burning fossil fuels releases large amounts of carbon dioxide into the air causing heat in the atmosphere to be trapped. This leads to changes in the radiative balance of the earth and affects climate patterns (Environmental Protection Agency). Climate change causes issues such as rising sea levels, higher ocean temperatures, and an increase in heavy rainfall. It's important that we take action to combat climate change in order to preserve Earth and keep it a habitable place to live.

In 2007, The University of Maryland became a charter signatory of the American College and University Presidents Climate Commitment. Then in 2009, the college released a Climate Action Plan and achieved its target to reduce carbon emissions by 50% in 2018; two years ahead of plan. This followed with an update to the original Climate Action Plan with the University President Darryll Pines announcing the college will achieve net-zero carbon emissions by 2025. This will be done through a mix of electric vehicle purchases, target investments in sustainability, and infrastructure improvement (University of MARYLAND office of sustainability). In order to make improvements to infrastructure, buildings must be thoroughly analyzed to find where improvements are needed. One way this can be done is through building energy analysis, a methodology that examines the energy performance of buildings.

The University of Maryland, Department of Mechanical Engineering, has implemented this strategy performing building energy analysis on various campus buildings in order to comply with an executive order. In 2019, Governor Larry Hogan signed an executive order stating that state-owned buildings would need to decrease their energy consumption by 10% by the year 2028 (Wiggins, O. 2019). The baseline year for that 10% reduction was 2018, hence the focus of this study is a building energy analysis of the University of Maryland's Tawes Hall for the year 2018; to analyze the building's energy usage. Further research is also conducted on common building retrofits that can be applied to the Tawes Hall building or other campus buildings.

Methodology

The study is described in two steps namely: (1) Developing a calibrated building energy model of Tawes Hall, and (2) Cost parametrization of common building retrofits.

Developing a calibrated building energy model of Tawes Hall

The program VirtualPULSE is used to select, place, and fit a building footprint of Tawes Hall. Building properties such as building type and primary HVAC system are selected; then the initial energy model can be created and transferred to OpenStudio for further work. In OpenStudio, edits are made to the model to ensure it is within accurate bounds established for the project. The model is required to have a space-type breakdown that is within +/- 5% of the following:

- Office- 30%
- Corridor- 25%
- Auditorium- 25%
- Classroom- 20%

The model must also have an annual electricity consumption value that is within 15% of the metered annual consumption for the year 2018. Utilizing the standard data for buildings from VirtualPULSE; schedules for occupancy, lighting and electric equipment are created. Next, density data for each space type is transferred from VirtualPULSE to the OpenStudio load's tab. Then, edits are made to the model's space types in order to meet the space type breakdown requirement. A simulation of the model is run in OpenStudio to review space type breakdown and compare simulation results with metered results. The metered data is obtained from the University of Maryland's energy dashboard called Terp FootPrints. Data on interior lighting, interior equipment, fans, and pumps are compared between the Tawes Hall building and the model to find the annual electricity consumption difference.

Cost parametrization of common building retrofits

After the building energy model is created, building retrofits are analyzed. Using the RSMMeans Database, the cost per dimension of retrofits such as pipe insulation, ventilation fans, roof insulation, etc, are collected and transferred to an Excel sheet as shown in Figure 1. The dimension of the retrofit serves as the independent variable and the cost is the dependent

variable. Using this data, a parametrized cost of the retrofit is created. This is repeated more than once per retrofit to increase the reliability of the results.

Retrofit - Window Replacement							
Linear Feet of Framing (United Inches)	Cost (\$)	Slope	Intercept	Linear Feet of Framing (United Inches)	Cost (\$)	Slope	Intercept
83	\$461.75	3.703045129	162.5888639	51	\$336.91	1.477213788	310.8241991
88.5	\$498.16			65.5	\$388.37		
97.5	\$532.11			75.5	\$389.99		
108.5	\$551.77			88.5	\$407.89		
116	\$591.09			88	\$584.97		
Parametrized Cost of Window				Parametrized Cost of Window			
Cost= 3.703045129 * (United Inches) + 162.5888639				Cost= 1.477213788 *(United Inches) + 310.8241991			
Linear Feet of Framing (United Inches)	Cost (\$)	Slope	Intercept				
90.5	\$830.38	3.834002598	484.397884				
113.5	\$889.70						
123.5	\$925.31						
133.5	\$979.37						
147.5	1028.52						
Parametrized Cost of Window							
Cost= 3.834002598 * (United Inches) + 484.397884							

Figure 1. Parametrized Cost of Window Replacement Retrofit.

Results/Discussion

This study analyzes the energy consumption of Tawes Hall for the year 2018 and examines possible retrofits that can increase energy efficiency. Electricity consumption from the Tawes Hall building energy model is compared to metered consumption found in the energy dashboard, TerpFootprints. Results are found to be within the 15% boundary established; with a metered and modeled annual electricity consumption value difference of -12.22% as shown in Figure 2. This value means the model consumed 12.22% more electricity than the actual Tawes Hall. This discrepancy in electricity usage is acceptable because the model space breakdown did not consider miscellaneous space types that might have been less energy-intensive.

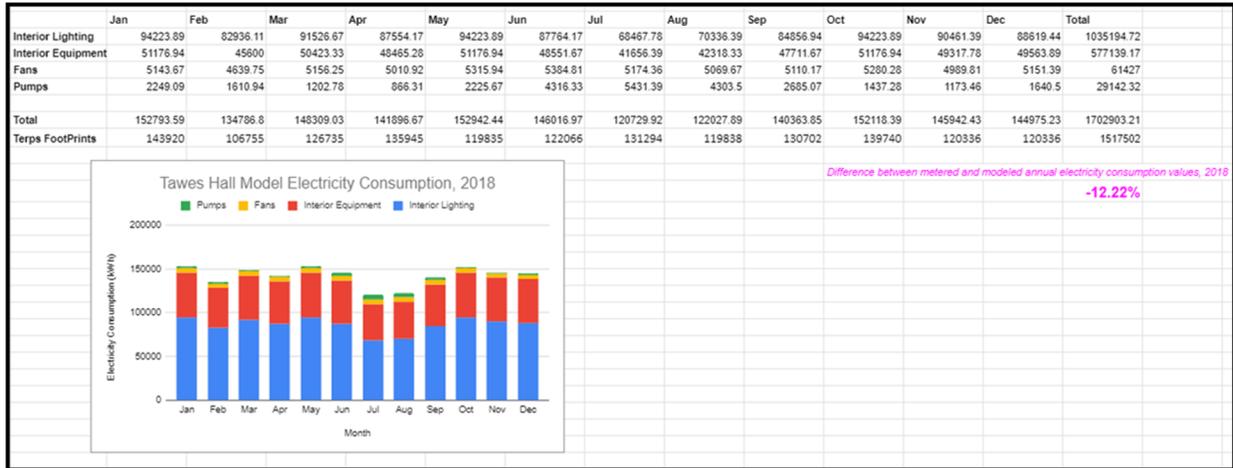


Figure 2. Tawes Hall Model Electricity Consumption, 2018.

Below, Figure 3 shows a space type breakdown of 25% for auditorium, 25% for corridor, 28.5% for office, and 21.5% for classroom; which is within 5% of the required breakdown. These data results confirm the building energy model is reasonably calibrated. The energy efficiency of a building design is indicated by the energy use intensity (EUI). Energy usage is measured by electricity, steam, and chilled water facilities. According to Terp FootPrints, in 2018 Tawes Hall had a EUI of 107 kBtu/ft² and the energy model had a EUI of 132.22 kBtu/ft². Generally, a low EUI signifies good energy performance, therefore, the energy model of Tawes Hall is not as energy efficient as the actual building showed to be.

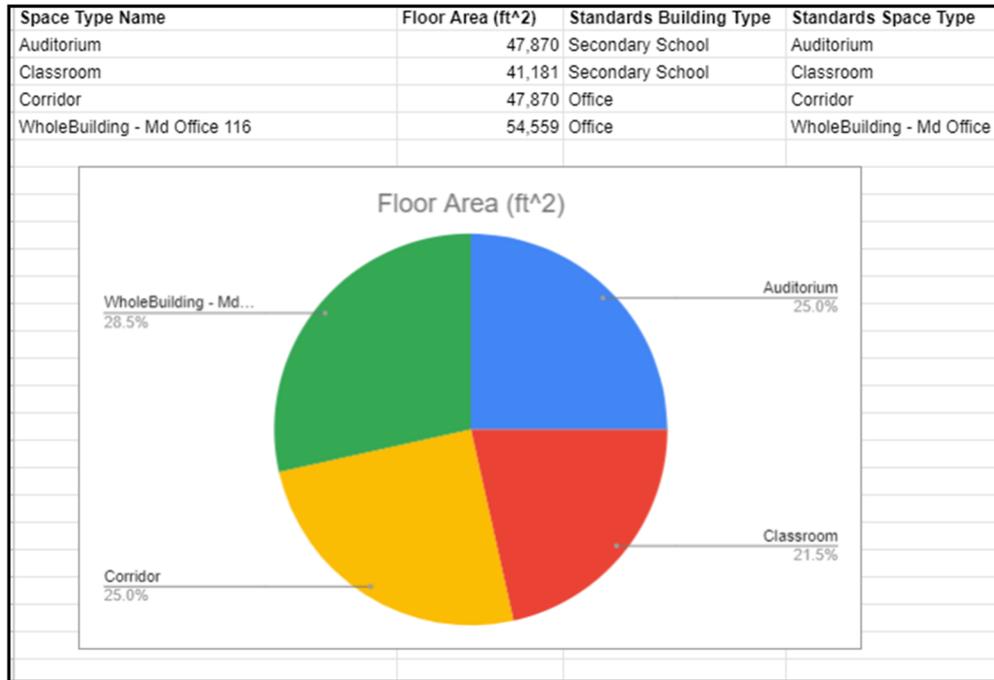


Figure 3. Space-Type Breakdown of Tawes Hall

Research and calculations were also conducted on possible retrofits that can provide cost savings for Tawes Hall. Below in figure 4, a table of building retrofits and their parameterized cost equations is shown. These equations can be used to estimate the cost of building retrofits based on their given data. Most retrofits had more than one parameterized cost equation allowing for comparison between equations to highlight possible project costs. These cost equations can be compared to potential energy savings, which are found through running simulations of retrofits on energy models. Furthermore, this information can convince building managers making retrofits is beneficial.

Retrofits	Parametrized Cost Equation
Pipe Insulation	Cost= 2.840108696 * (Iron Pipe Size) + 9.217663043
Ventilation Fans	Cost= 31.31766667 * (Diameter) + 86.896
Replace Burner	Cost= 211.8108571 * (Pipe Size) + 78.799
Air Sealing	Cost= 2.387073171 * (Area) + 1.398948171
Wall Insulation	Cost= 0.554 * (Thickness) + 0.366
Upgrade Gas Water Heater	Cost=3853.645072+-7.529172205*(Power)+29.83421542*(Volume)
Roof Insulation	Cost= 0.751 * (Thickness) + 0.155
PZHP HVAC	Cost= 679.2172549+0.05291*(Cooling)+-0.005301961*(Heating)
VRF HVAC	Cost= 589.0056465+1231.204246*(Cooling)+-32.00024373*(Heating)
Replace Windows	Cost= 3.703045129 * (United Inches) + 162.5666639
Replace Boiler	Cost= 3.311255594* (Power) + 740.7502232
Ceiling Insulation	Cost= 0.1044586948* (Thickness) + 0.4764164466
High Efficiency Ice Equipment	Cost= 1717.142857 * (Power) + 3832.447143
High Efficiency Refrigeration Equipment	Cost= 15.0821875 * (Area) + -200.855

Figure 4. Parameterized Cost Equations for Retrofits.

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HISTORY

Viola Clune

Montgomery College

Mentor: Rebecca Eggenschwiler

Title: Dominican History, A Compass for America's Moral Moment:
How Histories of U.S. Foreign Intervention Can Combat Modern
Nationalist Ideologies

Judge's Comments: "A well-written, well-researched, and ambitious paper grounded in a wide range of sources. With passion and insight, Clune offers a stirring moral indictment of Americans, who have historically not only participated in globalization but remained steadfastly ignorant about the nature and consequences of that participation. One can only hope that work like hers will change the way we educate students in the future, to obtain not just a more global understanding but better appreciation for our neighbors at home and abroad. Clune also gave a vivid visual presentation and not only offered thoughtful answers to questions, but posed a great question for one of her fellow panelists, too."

Dr. Benjamin Carp
CUNY Graduate Center

Dominican History, A Compass for America's Moral Moment:

How Histories of U.S. Foreign Intervention Can Combat Modern Nationalist Ideologies

Introduction:

Most historians would argue that interconnectedness is no strange phenomena to our world. From the Silk Road to two truly global wars of the 20th century, we can observe that humans have long been exchanging and adapting economic, political, and social systems. Nevertheless, in 1983 it appeared to Theodore Levitt that global corporations had entered into a distinct stage of relation: globalization (Feder). Now, globalization describes and indicates concepts ranging from the advent of the Internet, to a decreasing number of languages spoken globally, to billion dollar corporations' foreign outsourcing of product production. Globalization now illustrates a rapidly intertwining globe.

Though one can observe how this increased global interaction has been unequal in its propensity to universalize the global north while eroding the global south, working-class citizens of the United States have certainly not reaped the same benefits as their billionaire counterparts. An ever-shrinking American middle class, combined with already existing racist and bigoted attitudes have fueled the scapegoating of foreign countries, immigrants, and the global system as a whole. In attempting to combat these perceived enemies, there have arisen arguments which echo the isolationist tendencies of the American revolution, American reactions to the Spanish-American war, and American opposition to entering the two world wars (Macmillan).

Accompanying this isolationism, within the past ten years or so, the U.S. has witnessed a rise in nationalist movements primarily focused "...on immigration issues, ...open borders, and trade issues, the kind of offshoring of jobs that has a certain kind of purchase in the working

class” (Hazony). Underlying the outrage at these issues lies a perception that in the age of globalization, the United States has been taken advantage of and caught in the cross-hares. Evidently, in order for these movements to view globalization and its outgrowths as the enemy, they must first distinguish the U.S. from this supposedly insidious system. The United States then becomes, by default, the victim of the globalized world it inhabits.

Before the term ‘globalization’ even came into being, though, the United States played a significant role in the ongoings of the world. From considerations of annexation, to military invasions, to supporting a dictator, “perhaps in no other country has the influence of the United States been so long and so continuously exerted as in the Dominican Republic...” (Lowenthal 30). It is through a complete lack of knowledge of this history and others like it that America’s tribalist and xenophobic nationalist movements retain their lifeblood. Thus, an incorporation of the history of U.S. intervention in the Dominican Republic into American channels of learning may demonstrate the active, sometimes destructive, role the U.S. plays in global interactions. In so doing, the essential ideology of U.S. victimhood that fuels the tribalist and xenophobic foundations of modern nationalist movements may begin to be dismantled.

We Know so Little, Yet We Have Done so Much: The Limited American Understanding of Latin America

Before examining the history of the Dominican Republic and its intersection with U.S. intervention, it is vital to place the Dominican Republic in the context of the constructed “continent” of Latin America. Today, one may look to the Advanced Placement (AP) World History curriculum as the most common world history education in the United States. Common in the sense that every high schooler taking AP World History will be taught from one curriculum in order to meet the same set of objectives. In scouring the curriculum for the term

“Latin America,” one finds that Latin American history is addressed in the following contexts: Latin American revolutions of the 19th century, economic imperialism in Latin America from 1750-1900, nuclear proliferation and Cold War proxy wars occurring within Latin America, socialist and communist movements in 20th century Latin America, and Latin American production and manufacturing economies. Additionally, before there was a “Latin” America, the Americas and their empires (like the Inca and Aztec) are discussed as well (“AP World History Modern Course and Exam Description”). In comparison with past historical renderings of Latin America – which painted Latin America as “...an area peopled with racial inferiors and primitive dictators” (Skidmore 107) – the current AP World History curriculum is exceptionally more complete. Simultaneously though, the depictions of Latin America remain painfully incomplete.

The current curriculum remains incomplete in two ways: Latin America is presented monolithically and the topic of U.S. intervention, which is abundant in case studies, goes unmentioned. Denise Fay Brown, in her journal article “‘Latin America’ is Dead. Long Live *Nuestra América!*” examines the creation and evolution of the term “Latin America” and ultimately renders it anachronistic. Originally, “Latin America” was used by criollos as a way to maintain their connection to Europe, ignoring the majority population of indigenous and African peoples, and to justify “...economic, political, and legal structures that served to perpetuate the social inequality that characterizes the region up to the present day” (Brown 4). Then, the United States utilized the term as a manner by which the U.S. could justify its keen interest in Latin America while still positioning it as ‘othered’ from, and inferior to the United States. The Monroe Doctrine, which asserted U.S. dominance over the region free from European oversight, was sustained by the idea of a common “America.” Yet, the Roosevelt Corollary, which “...warned ... the countries of the continent that U.S. intervention could be expected in the

absence of ‘orderly government,’” drew its power from the differentiating “Latin” (Brown 4). Nevertheless, as liberation movements arose throughout the 20th century, indigenous, black, mestizo, and mulatto “liberators” found themselves increasingly disconnected from the European connection “Latin” implied. The fault, then, in depicting Latin American history without regard to the varied experiences dictated by one’s class, race, or gender lies in the resulting image of this “‘cluster of characteristics’ that supposedly knit Latin America into a distinctive homogeneous ‘region’” (Brown 7).

As Brown indicates the importance of early U.S. intervention in Latin America in popularizing “Latin America” as a term, perhaps we can look to the Monroe Doctrine as the metaphorical forefather for a long history of U.S. involvement – militarily, economically, and politically – in the matters of its southern neighbors. In its essence, the doctrine affirmed a policy “...of non-intervention in the political affairs ... particularly of the governments of Europe” (Moore 31). Quite hypocritically, though, the doctrine goes on to request that the U.S. “...never ... suffer[s] Europe to intermeddle with cis-Atlantic affairs” (Moore 32). By simultaneously declaring America’s non-interventionist approach towards Europe and America’s desire to intervene in the Western hemisphere without European interference, Monroe has proposed an ideology in which Latin American governments are not whole governments at all – not like European governments – but playgrounds in which the United States may toy with the notion of its empire. From this point forward, into the 21st century, the U.S. has acted accordingly: treating Cuba as a resort for wealthy Americans, sponsoring coups during the Cold War, and making Puerto Rico a territory while denying it statehood. It is astounding, then, that U.S. intervention in Latin America is not a part of the AP World History curriculum. The absence of histories of U.S. intervention in Latin America aids in perpetuating the idea that global trends of

interconnectedness have simply happened *to* America, as if America has not ventured out with military boots and dollars and singlehandedly intertwined trajectories of foreign countries with its own. In an attempt to demonstrate the power of such histories in dismantling myths of U.S. victimhood and non-involvement, we may look to a nation mentioned not even once in the AP World History curriculum: the Dominican Republic.

A Foreword:

Strikingly, in the Ted Talk “The Danger of a Single Story” Chimamanda Ngozi Adichie introduces the belief of Palestinian poet Mourid Barghouti: the simplest way to dispossess a people is to begin their story with ‘secondly’ (Adichie). In attempting to reject the United States established hegemony in telling the story of the Dominican Republic, this paper will try, in earnest, to tell Dominican history and U.S. intervention in that history in ways that do not further the dispossession of the Dominican people. Consequently, the story of the Dominican Republic will not begin with Spanish conquistadors or the American CIA. The story of the Dominican Republic and its people will not begin with ‘secondly.’

A Truthful History at Whatever Cost: A Case Study of the Dominican Republic

On the northern flank of the Caribbean Sea lies an island which can be categorized by its nearly 30 thousand square mile area, the “...highest relief of the West Indies...,” and a tropical climate that makes the island vulnerable to catastrophic hurricanes (The Editors of Encyclopedia Britannica). Italian explorer and one of the first historians of the Americas, Peter Martyr d'Anghiera, claimed that the island was named Quizquella by its indigenous population. On the other hand, Bartolomé de las Casas and Gonzalo Fernández de Oviedo both asserted that the island’s indigenous referred to the entire island as Haiti. Nevertheless, upon encountering the

island in December of 1492, Christopher Columbus christened it with the name *La Isla Española*. The anglicized name is Hispaniola, meaning ‘little Spain’ (Geggus).

Occupying the island that will henceforth be referred to as Hispaniola (as a matter of conformation to familiarity, not as an acceptance of the renaming practice of conquistadors and colonizers) were the indigenous Taíno. The Taíno people, among other things, can be deemed notorious for advancements in their “...construction of ceremonial ballparks ...developments of a universal language, and a creation of a complicated religious cosmology” (“Taíno Indian Culture”). The social structures of the Taíno were relatively democratic and meritocratic when examined within the context of the time period. For instance, titles nor privileged societal positions were determined based on ancestral lines of aristocracy, but individuals might be given titles “... to distinguish their services to the clan” (“Taino Indian Culture”).

To understand our country of interest, the Dominican Republic, we must acknowledge that European contact with the Taínos in the fifteenth and sixteenth centuries completely and irrevocably flipped this story on its head. It is believed that the population of Hispaniola numbered approximately four to five million prior to Christopher Columbus’ arrival in 1492. A 1514 census of the indigenous population performed by the Spanish “...counted just over 22,000 people” (Tinker 30). These two disparate numbers allude to a story of murder, theft, and genocide. Indeed, under Columbus’ helm, a tributary law was instituted on the island in which indigenous people were forced to “...surrender goods, including gold ore” (Tinker 26). Columbus also instituted the theft of indigenous labor with the *encomienda* system, “...an organization in which a Spaniard received a restricted set of property rights over Indian labor ...” (Yeager 843). The punishments that resulted if any Taíno person refused or failed “...to procure

sufficient gold for the admiral and his monarch,” amounted to thousands, potentially millions, of indigenous deaths (Tinker 26).

Spain was also the first European empire to import enslaved Africans into the Americas. To provide an understanding of the comparatively large number of Africans brought to the island, “estimates are that between 80 to 90 percent...” of the current population of the Dominican Republic “...is Afro-descendant” (Ana-Maurine). Aside from the D.R.’s status as the site on which the first European nation imported enslaved Africans, it also “...inaugurated both the colonial plantation and New World African slavery, the twin institutions that gave blackness its modern significance” (Torres-Saillant). Similar to the indigenous Taínos, fully African persons on Hispaniola found themselves at the bottom of Spain’s colonial social pyramid.

With the respective histories of oppression of both the Taíno population and the African population of Little Spain in mind, one may assume that when the Dominican Republic waged its War of Independence in 1844, it was on behalf of the soon-to-be nation’s most oppressed peoples, against the soon-to-be nation’s original oppressor: Spain. An understanding of Latin American history specifically, and wars waged against colonial powers in the 18th and 19th centuries generally, though, tells us that such a war, if it occurred in that manner, would certainly not be the rule, but an exception to it.

The story of Dominican independence can be told in two parts. In the first part, the Dominican Republic gained its independence in 1821 in the midst of “...general Latin American emancipation...” (Martínez-Fernández). This period of Latin American independence movements was driven by the creole class. The creole class viewed their plight as one of oppression, too – oppression carried out at the hands of the Spanish Crown. The second part of the story features Dominican separatist movements from Haitian rule (shortly after gaining

independence from Spain in 1821, Haiti reunified the entire island). The year was 1844, and the Dominican people had rejected both Spanish and Haitian rule, presenting a nationalist spirit of self-determination. Looming northward was a nation resolute in its right to self-determination as well but, in the way of the Spanish empire three and a half centuries earlier, unconvinced that their southern neighbor, the Dominican Republic, retained that same right.

The United States Takes a Keen Interest in Santo Domingo: U.S. Intervention Pre-Trujillo:

The U.S. annexation of an island similar in history and population, Puerto Rico, is well known due arguably to the current territorial status of the island. Yet, the ongoing considerations of Dominican annexation in the 19th and 20th centuries are widely unknown, perhaps in part due to their exclusion from curricula like the AP U.S. History curriculum (“AP History Course and Exam Description”). Nevertheless, this is one of the most important stories in the history of U.S. intervention in the Dominican Republic, because it is where the history begins. In 1849, five years after the Dominican Republic – then known as Santo Domingo – gained its independence from Haiti, Dominican president Buenaventura Báez “...approached Washington to request that the Dominican Republic be annexed,” but his request was rejected (Lowenthal 31). It might seem that this first instance of intervention cannot be deemed intervention at all as it was the Dominican president himself, as representor of his nation, who requested that the U.S. mercifully annex the newly sovereign Dominican Republic, but this is why it is essential to consider the context of this request. Firstly, Presidente Báez’s desire for the Dominican Republic to be annexed by the United States was not indicative of the majority Dominican opinion on the issue. In his journal article “America's Conservatory: Race, Reconstruction, and the Santo Domingo Debate” Nicholas Guyatt establishes that “Báez had struggled to unify Dominicans around the idea of annexation, and his credibility even among his supporters, was diminished by the

American government's apparent rejection" (Guyatt 974). Secondly, the rejection of Báez's proposal certainly does not indicate that issue was settled in the American government. Negotiations concerning annexation continued between American and Dominican officials for the next approximately half century. A swelling point in the considerations of encroaching on Dominican sovereignty came in 1870 as U.S. President Ulysses Grant strongly pushed for annexation, with a vote ultimately going to the U.S. senate and "...half of the fifty-six senators present at the vote support[ing] the plan" (Lowenthal 31).

Unlike some other instances of American interaction with the world, these annexation talks cannot be viewed as an 'isolated' beginning to the intrusive relationship between the United States and the Dominican Republic, as there does not seem to be a definitive end to America's deepening desire "...to involve itself ... in Dominican affairs" (Lowenthal 32). Following the precedent of the Monroe Doctrine, the U.S. maintained an intimate approach with the D.R., seeing this as necessary in controlling its supposed 'Atlantic axis of power.' Between the years 1870 and 1930, America's intervention in Santo Domingo can be categorized into economic exertions of power, political exertions of power, and military exertions of power, respectively. Early in the 20th century, real intervention – not just propositions of it that went no further than presidents' aspirations and one congressional vote – came in an economic form. The San Domingo Improvement company was established as an organization that invoked U.S. involvement in collecting debts owed by the D.R. to foreign entities. The establishment of this company "...marked the beginning of a more active participation by the United States in the Dominican Republic – leading to closer control of the country's economy" (Lowenthal 32). A system in which the Dominican Republic found itself in a position of subservience and the United States asserted itself in a position of oversight took a political turn when U.S. President

Theodore Roosevelt began collecting custom charges at the Santo Domingo port alongside other Dominican ports. This was a sinister foreshadowing of what was to come in future U.S. impositions in Dominican governmental affairs. Soon after, the U.S. demanded "...that the Dominicans disband their armies and establish a national constabulary under U.S. supervision, and also that Dominican factions agree to hold U.S.-supervised elections" (Lowenthal 32). The military intervention that unfolded in 1916 is incredibly important in that it provides a precedent for a forthcoming U.S. invasion in 1965, it is the first time the average Dominican person comes face-to-face with the American power that has been distantly governing their nation, and it introduces a period of the most direct and obscene American intervention in the Dominican Republic.

Following Dominicans' refusal to allow Americans' to run their elections and provide them with a military, Woodrow Wilson, in accordance with his predecessor's corollary, deployed the U.S. Marines to the island in 1916. For the next eight years, a Marine-established American military government oversaw all facets of Dominican government and public administration. As such, this was the only point in the history of the U.S. and the D.R. where the U.S. directly occupied the Dominican Republic, thus, irrevocably tying itself to the history and future of the nation and forever defeating all arguments – arguments nary conceived of because of the erasure of this history – of American innocence in this sorted affair.

One sees in these instances of economic, political, and military intervention undoubtedly clear evidence that not only was the U.S. actively intervening in Dominican affairs, but that the U.S. saw this intervention as its unquestionable right – a matter of foreign affairs as routine and essential to domestic security as forming an alliance with another country. The difference, of course, between this imagined alliance and the reality of U.S. intervention is the one-sided nature

of the latter. Despite the abundance of examples in the approximately eighty year period between 1849 and 1930 that demonstrate the U.S.'s active, and destructive, engagement in the world through its interaction with the Dominican Republic, one may see just as much evidence of this fact in a fraction of the time: the approximately thirty-year reign of Rafael Trujillo. An examination of U.S. intervention during the time of Trujillo, also, provides an additional benefit of modernity, thus disproving any possible counterargument that the histories provided heretofore are not relevant to the Americans – living in today's globalized world – whom we wish to reach.

American Intervention in the Era of Dominican Dictator Rafael Trujillo

Certainly, we are now better positioned to understand the relationship between the United States and the Dominican Republic during the era of Rafael Trujillo having examined its context in the longstanding tradition of American intervention beginning almost simultaneously with Dominican nationhood. Still, the dictatorship of Rafael Trujillo – one of the most brutal dictators of the 20th century – must be explained separate from any mention of the United States first, at least briefly, in order to make clear who is and who is not the victim in this saga. We must preface that Rafael Trujillo – who will ultimately meet his fate at the hands of the American CIA – is not a victim, but like many dictators, a co-conspirator of U.S. intervention in the country of his presidency. It is a fact in this case, as it has been a fact in all the aforementioned cases of destructive U.S. involvement, that it is the suffering of the Dominican people – whether at the hands of a dictator or a democratically-elected U.S. president – that we seek to understand and lament.

Rafael Leónidas Trujillo Molina, also known as '*el Jefe*' and '*el benefactor*,' was born in the San Cristobal, Dominican Republic of 1891 to a working class family. His rise to power was

facilitated by his military career as he graduated from his “local village school” in 1919 as a second lieutenant, became a major in 1924, and “...when the American occupation ended he was promoted to a colonelcy and given charge of the Dominican national police” (Hardy 411). Here, we can observe the first instance of overlap between Trujillo’s story and the United States’: it was in the Dominican national guard, which had been trained by the U.S. Marines between 1916 and 1924, that Rafael Trujillo rose to high rank. Eric Paul Roorda, thus, in his article “Genocide Next Door: The Good Neighbor Policy, the Trujillo Regime, and the Haitian Massacre of 1937” brandishes Trujillo a “...legacy of the U.S. Marine occupation...” (Roorda 301). In the midst of the Great Depression – which extended itself globally – Rafael Trujillo took the oath of office and became the president of the Dominican Republic in 1930. Though not typically acknowledged in the context of Adolf Hitler’s Nazism, or Benito Mussolini’s fascism, the Trujillo regime can be considered akin to these monstrous 20th century states in its complete governmental corruption, lack of democratic processes, persecution of state ‘enemies,’ and genocidal actions towards the Haitian people.

As we introduce the United States’ role in the history of Rafael Trujillo’s regime, we will continuously need to refer to the world events and U.S. attitudes that are contextualizing and motivating U.S. actions over this thirty-year period. First, we may look to one of the gravest offenses of the Trujillo time: the genocide of Haitians living within the political boundaries of the Dominican Republic in 1937. The context of American involvement in this incident is two-fold: the Good Neighbor policy created by U.S. president Franklin D. Roosevelt and the U.S. occupation of the Dominican Republic which began almost 20 years prior to the Haitian massacre. Beginning with the latter, it was the “...civil order and infrastructural development initiated by the Marine occupation” that Trujillo modeled his military regime after (Roorda 301-

302). Arguably, this model of military enforcement and strength that the U.S. provided helped enable a young president in Trujillo to carry out the sort of mass violence that involved “twelve thousand Haitians [dying] during at least a week of violence throughout the country” (Roorda 301). The connection between Trujillo, the state he was running, and the United States’ military deployment two decades earlier so clearly exemplifies that U.S. intervention early in the Dominican Republic’s history irrevocably bound the fates of these two countries together.

The additional context of U.S. intervention (or non-intervention) in this genocidal atrocity is the Good Neighbor policy, which substituted “...the carrot for the stick in eliciting cooperation” in Latin American countries, and looked to “stable military leaders...” as a means for cooperation in ensuring that these various countries remained fertile ground “...for cultivating U.S. commercial and strategic interests in their respective bailiwicks” (Roorda 302). The Haitian massacre demonstrated the limitations of America’s control over unpredictable dictators such as Rafael Trujillo, though. In seeking to maintain the image of a U.S.-controlled stable Western Hemisphere, the Roosevelt administration “...abstained from public judgments against Trujillo and advocated a settlement through international mediation” (Roorda 303). Evidently, any desire to end the murders of innocent Haitians was outweighed by “...the administration's desire to preserve relations with a dubious ally, one whom U.S. policymakers erroneously believed could be depended upon to take his cues from Washington” (Roorda 303). In this case, we see that non-intervention can, at times, be just as powerful and destructive as intervention. Some might say, then, that there is no happy medium, that the U.S. is, to speak colloquially, ‘damned if they do and damned if they don’t.’ On the contrary, though, in establishing itself as the enforcer over the entirety of Latin America and particularly, in establishing hegemony over the D.R. since the inception of its nationhood, the U.S. had created a

special responsibility for itself. The U.S. cannot in some instances decide that it will relinquish sovereignty to the nation it stole it from, and in other cases insert itself in every facet of that nation's livelihood. Further, this example of non-intervention cannot be viewed as a 'change of heart' on behalf of the United States, an attempt to finally allow the Dominican people to settle their own matters, because the motivations behind the U.S.'s increasing economic and political control over the country in the later 19th and early 20th centuries, the Marine invasion in 1916, and the U.S.'s refusal to condemn the genocidal actions of Trujillo's state were all motivated by the same factor: the United States' self-interest. In all these cases, what was in the best self-interest of the United States – control over 'their' hemisphere and a playground for America's economic exploits – continuously impacted the Dominican Republic generally, and in the case of this massacre, the Haitian people specifically.

In attempting to recount one final period of U.S. intervention in the Dominican Republic, we must emphasize the context of what was happening in Latin America and the world at the time. Beginning almost immediately after World War II, was the Cold War, a military standoff between the two polar powers of the time: the United States and the Soviet Union. Despite the polarity of this 'war,' the whole globe ultimately became involved as the Soviet Union worked to spread Marxism and to encourage already existing Marxist movements, and the United States worked desperately to stave Marxism off. The Policy of Containment, therefore, became the U.S.'s foremost foreign policy goal; in turn, this goal, of course, influenced U.S. interaction with the Dominican Republic. U.S. President Dwight Eisenhower found "no fault" with tyrants such as Trujillo, assured in their dependability as Cold War allies (Rabe 56). Under U.S. President John F. Kennedy's administration, too, the priority was for the Dominican Republic to not be another Cuba, which had fallen to communist rule in 1959. What shifted U.S. policy, though,

between Eisenhower's administration and Kennedy's, between non-involvement and involvement, was once again not a good-hearted change of mind, but rather a strategic calculation of what action would be most advantageous to the U.S.'s interest at the time. Eisenhower's confidence in Latin American dictators such as Trujillo to be a barricade against communism began to come undone when "...dictators began to be replaced by leaders ... whose political base was the urban middle sector ..." (Rabe 56). It became clear that Latin American people were tired of "...the rampant repression and corruption that characterized military rule" (Rabe 56). In the early 60s, too, the Kennedy administration was witnessing "...Castro's announced interest in extending his revolution to Hispaniola, evidenced concretely by his support for the June 1959 invasion of the Dominican Republic by anti-Trujillo Dominicans" (Lowenthal 49). Non-intervention, finally, was no longer an option in handling the 'Trujillo problem' and on May 30, 1961, the American CIA assassinated 'el Jefe,' Rafael Trujillo.

The Impact of American Intervention on the Dominican People:

In addition to the approximately 50,000 deaths Trujillo is thought to be responsible for (Radeska), the absolute fear and terror he inspired lives on in modern Dominican literature like *In the Time of the Butterflies* by Julia Alvarez. One must acknowledge that the longevity of the Trujillo regime, and thus the extent of its detrimental impact on the Dominican people, was bolstered by several American administrations and their desire to maintain 'stability' in the D.R. – stability that had nothing to do with the wellbeing of Dominicans and everything to do with the self-preservation of the United States.

In looking at the effects of Trujillo's time we must also acknowledge Trujillo's impact – and thus America's impact – in broadening and increasing the number of Dominicans living in the diaspora. The Dominican immigrant population in the U.S. from 1960 to 1970 increased by

approximately 48,000 people. This spike in immigrants can be attributed almost entirely to “...unrest following Trujillo’s death” (Batalova). Strikingly, then, we can observe how American interference in the Dominican Republic facilitated a large wave of Dominican immigration to the U.S. In these statistics is a startling inevitability. The intertwinement of U.S. actions with waves of Dominican immigration to the U.S. allows for instances in which Dominican people become neighbors to Americans with no understanding of the role the U.S. played in bringing those neighbors to their doorstep. Herein lies the potential of this history in changing American nationalists’ outlook on the world.

Conclusion:

In the history of the Dominican Republic, we see a United States rabidly involved in the matters of the world, completely dissimilar from its portrayal in modern American nationalism. What occurs between the United States and the Dominican Republic is not a relationship between two nations, but rather, a paternalistic commanding – spotted by direct intervention – of one nation over another. We know, then, that when we see modern nationalist movements that view the United States as innocent in global interconnectedness, we are seeing movements composed of people who have never been taught a history such as this one. We find, consequently, in this paper the palpable consequences of mistelling histories or of not telling them at all.

Histories such as that of the Dominican Republic are crucial in demonstrating to Americans that not only is the world reaching a point where it may never be isolated again, but that the United States reached that point long ago. Interconnectedness is an inevitable feature of the future of the United States not because the world – with its refugees, wars, and humanitarian crises – has come to its doorstep, but because the United States has gone out into the world,

altered forever the histories and futures of other nations and people groups, and brought the world back with it as a result.

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INTERNATIONAL STUDIES / GLOBALIZATION

Fatihah Ullah

Montgomery College

Mentor: Rebecca Eggenschwiler

Title: Devalued Daughters: How Imperialism Erased the Women of South Asia

Judge's Comments: "Extremely well researched and effectively organized, this paper makes a compelling rejoinder to culturalist arguments about women's status in South Asia. It integrates a wealth of critical and historical sources to make its case. The paper's presentation was fluid in its spoken delivery and used well designed visuals, and the presenter handled questions with confidence and aplomb."

Dr. Bruce Whitehouse
Lehigh University

Daughters Devalued: How Imperialism Erased the Women of South Asia

As we live in a globalized world, it is widely believed that human nature is progressing harmoniously. There is greater global interaction, and markets have expanded to include and appreciate developing nations as well as their cultures and belief systems. It is interesting then, that this evolved mindset has not extended to how we view gender dynamics in regions such as South Asia. The region's proliferation of patriarchal systems has pronounced South Asian men as leaders of society, thereby reducing women in importance and value over time. The effect is the persistence of violence against women, in the form of rape, murder, and abuse along with discrimination in various parts of society, including politics and the economy.

Though often met with sympathy, these instances are eventually dismissed by domestic and international leaders and actors who place responsibility on the woman or the “unprogressive” ideology of South Asian society. While it is true that the innate subjugation faced by women in South Asia can be credited to systemic belief systems, these thinkers often failed to recognize that there may be an exterior influence that continues to be at play. The impact of European occupation is thereby an important place to start. Is it possible that the devaluation of women in South Asia reflects imperialist ideology that either imposed or further justified gender inequality?

Methodology

To explore this subject, this research will focus on the daily lives of South Asian women and analyze how the way they are treated today intersects with colonial beliefs. European presence in South Asian countries, though quite unified in nature, contains several different histories due to geographical location and other factors. To provide a more narrowed scope, this

project will look at conditions of South Asian women under colonial rule in India and compare it to the circumstances of women in the entirety of the region today, which includes partitioned parts such as the now-independent Bangladesh and Pakistan. Using both quantitative and qualitative data will help to determine the extent to which brown women have power in their political, social, and economic environments and how said conditions may have been exacerbated by colonialism.

Ultimately, the purpose of this research is to highlight that the superiority complex among South Asian men parallel that of Western nations, a testament to the impact imperialism in India, Bangladesh and Pakistan had on gender dynamics. It is an often ignored yet necessary perspective, as it not only delegitimizes the perception that South Asia is tainted by a “backwards” mindset but challenges the notion that imperialist nations are free of guilt.

Definition of Imperialism

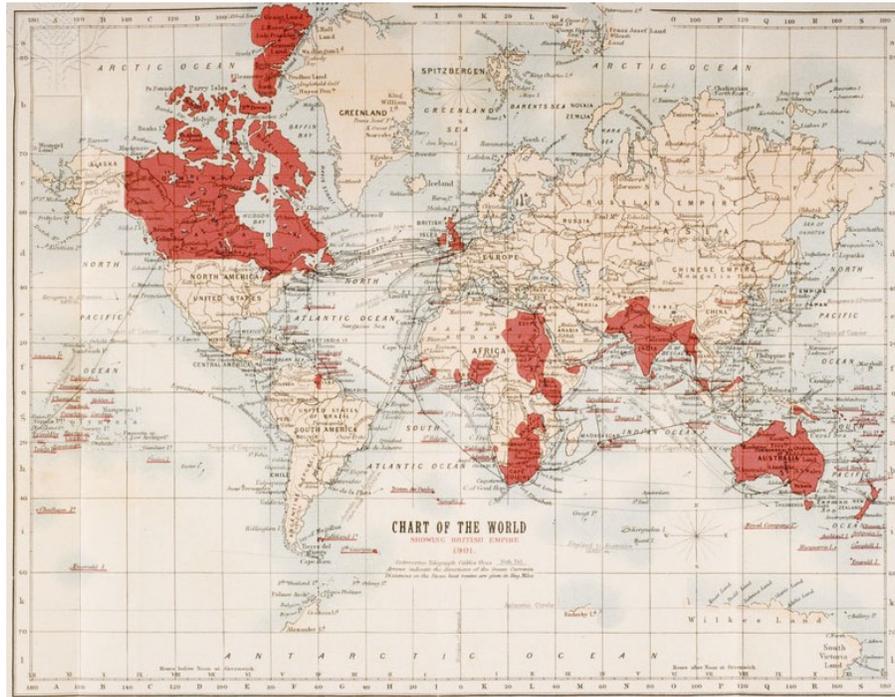


Figure 1. Map of the world, demonstrating in red the extent of the British Empire in 1901 (Britannica).

To begin to understand the structures of inequality in these countries, it is important to define the imperialism they will be compared to. For the purpose of this paper, I will primarily be analyzing the era of imperialism often referred to by historian Eric Hobsbawm as the “the age of the Empire” (Said 7). Following a period of depression, this less than fifty-year period (1875–1914) was a time of immense optimism in the Western world (majority of Europe Northern America and Australasia). The positive air of the era was further fueled by the already unprecedented levels of power held by Britain and France during the nineteenth century, enabling a sense of nationalism that inspired the desire to expand. By 1914, Europe held control over about 85 percent of the earth (see fig. 1), hungry for “overseas markets, cheap labor and

hugely profitable land” (Said 8). Of course, while these benefits did weigh heavy in Europe’s interests, there was also an alternate side to the empires’ coin of reason. Both imperialism and colonialism were supported by the growing notions that “certain territories” such as pre-colonial India, and its people, “require and beseech domination” (Said 9). So, while this research will look at the age of the Empire, it will also include the succeeding resistance in British India and the factors that shape the female experience in today’s post-colonial life.

Modern Political Isolation

When discussing the main arenas of power that women do or do not have access to, historians and scholars often look to political power, although it is particularly the most difficult to measure. In South Asia the presence of women in politics is a large point of contention. This is because it is a topic that is surrounded by two contradictory images. While one paints women in a powerful light due to the region’s history of female leadership, the latter is characterized by lack of political participation among the female masses (Jahan 848).

Unlike many other parts of Asia, South Asia has a history of several instances of female leadership in political organizations, oppositions, and most notably the government. While the achievement itself is rare, what is remarkable about these women is their ability to *remain* in power, especially during unprecedented times. From 1966 to 1984, Indira Gandhi served as Prime Minister of India, maintaining the position for nearly twenty years (Jahan 4). To offer a more current example, Sheikh Hasina has served as Prime Minister of Bangladesh for over seventeen years, heading the political opposition (Jahan 4). As one of the first regions in the modern world to have women domineering national politics for decades, it could be said that South Asia is on the path to, or has already arrived at, a period that depicts the liberalization of its women. However, like any system historically adapted to favor those in power, this period of

“empowerment” comes with a distinct caveat. The rise of women to power was heavily influenced if not completely determined by their familial backgrounds. Indira Gandhi and Sheikh Hasina come from educated families, posing the question of why they were chosen over their male counterparts.

In a political analysis of women in South Asian politics, author Rounaq Jahan found that women were pushed into power because they “would be easier to control” and leave no lasting effect. Furthermore, despite the danger of holding the position as a woman, female leaders “proved more willing...to take the risks of assuming the political mantle” (Jahan 5). These women were viewed as expendable; instruments that could serve as the face of male-domineered ideologies. This power is limited in its scope, as Jahan found that female leaders cannot utilize martyrdom as a campaign strategy (Jahan 8). Their struggles are not viewed as sacrifices nor moments of vulnerability, but irreversible taints on her image. As a woman in politics, the stability of one’s position will always be underscored by need for constant male validation, demonstrating the lack of value placed on the woman and her own merits. This cannot be labeled as a successful advancement in breaking down gender barriers, as positions are granted through connections and patronage.

The second half of the political arena highlights a lack of participation by the female masses. While the gap between female and male voting rates have steadily declined, voting is not a complete indicator of political activity nor consciousness (Jahan 11). For example, survey data from Bangladesh demonstrated that women’s participation in politics through rallies or campaign work was “significantly lower than men” (Jahan 12). This absence of women is also present in civil bureaucracy, where women are limited in their ability to participate. In India, most senior administrator or military positions are held by men. These large gaps indicate a desire to keep

women out of key decision-making institutions until needed. Even then, female participation is only desired when it is beneficial to the interests of the major party leaders. This is further evident with the rule of leaders such as Indira Gandhi (former Prime Minister of India), who deliberately did not address any issues concerning women's rights while in power (Jahan 9). Their silence, though purposeful, parallels that of the women who do not participate in mainstream politics. While both have the potential to bring progress, the overarching reality is that these women will be delegitimized and thrown away.

Colonial Obstruction of Political Power

Considering that the present political cultures of India, Bangladesh, and Pakistan have existed for decades, the lack of female presence is not treated by politicians as a major concern. In fact, the absence of greater calls for female representation in the political sphere highlights an internal belief that there is no structural issue at all. While it may be arguable that this ideology has developed from South Asian culture, it could have been forced. In British India, during the early 20th century, women *wanted* a voice but were denied by colonial impositions of oppression. The initial conversation surrounding women's suffrage in 1917 presents a strong example of this interest. When a women's delegation presented the issue to Secretary of State of India, Montagu, it was immediately ignored and subsequently rejected. Montagu and his staff defended the decision, claiming suffrage conflict with the "conservatism" of the Indian "culture." Furthermore, he argued women were not educated enough "to use the vote responsibly" (Liddle and Joshi 4). Though initially making efforts to promote the notion that they were protecting the culture of *India*, Montagu's second argument demonstrates a protection of white superiority. This Eurocentric perspective translated into written law with the Government of India Act of 1919. The Act, which enfranchised seats for the Provincial Assemblies that would eventually

decide on the female suffrage, placed a direct limitation on female representation in politics, offering three percent to men and only .06 percent to women (Liddle and Joshi 4).

By creating a male-dominated system, the perspective on female suffrage was thus incredibly biased, allowing the British to control gender dynamics in India under the guise of giving the colonized peoples a voice. Furthermore, the hesitance to agree to the policy during the time reflected Eurocentric superiority, as women in Britain gained suffrage in 1928, while the obstruction of the policy in India continued towards the end of British rule (Liddle and Joshi 4). At a 1929 Round Table Conference held by the Viceroy to discuss Indian independence, many delegations were invited to speak (Liddle and Joshi 4). Upon learning that the All-India Women's Conference intended to have three female delegates present their case for suffrage, the delegation was barred from attending. Over ten years later, similar women's organizations would be rejected a position at the Second Round Table Conference (Liddle and Joshi 4) demonstrating a belief system that was unwilling to budge. Encapsulated by female activist Kamaladevi Chattopadhyay in a 1983 statement reflecting on this behavior, it is clear the British Committee "tried to avoid representation of three national women's bodies speaking for half of the people in India" yet had "all the time in the world for sectional interests" (Liddle and Joshi 4).

The preconceived notions that brown women were underserving of greater representation and participation in politics were initially justified by British discriminatory ideologies. Over time, these beliefs translated into laws that would justify female political isolation decades later. This approach thereby became adopted over time, cementing a sense of inferiority in South Asian women and a sense of superiority in South Asian men. Thus, despite current displays of power by female leaders in India, Bangladesh and Pakistan, women in politics continues to be an idea rather than a reality.

Female Expendability in the Modern Economic Sphere

While most female politicians in South Asia come from an unrealistically wealthy background, the encouragement of them in such positions mimics why so many women join the workforce. In times of economic need, women are pushed to the forefront as a last resort, expendable in the eyes of their male counterparts.

This commodification begins within industry, a major implication of greater globalization in South Asia. With greater technology, comes greater consumerism, fueling the need for major companies to source cheap labor from nations that are dependent on the income: such as India, Bangladesh, and Pakistan. The most prevalent spaces for South Asian women in the workforce are the garment and textile industries, both major producers for fast and luxury fashion. However, while this industry has marketed itself as a pioneer in uplifting the status of women, it has become a leading factor for the lack thereof. Women experience no better than extreme hours, violent working conditions, and abysmally low wages. This issue has been spotlighted by organizations such as the Asia Floor Wage Alliance (AFWA), who term the effects of long-term factory employment as the “Garment Industrial Trauma Complex” (“A Stitch in Time Saved None” 17). In their 2021 report, the AFWA document the rise of Gender Based Violence and Harassment (GVBH) in Bangladesh, India, and Pakistan. As market insecurity grows, the report states, firms control losses by transferring “the costs...to women workers to accumulate vast profits” (“A Stitch in Time Saved None” 43). These costs take the shape of employee reduction and lower wages, but primarily in the form of abuse against female workers. The increased

intensity of work that follows market crises allow male bosses to exploit women sexually, physically, and verbally. Furthermore, as the market for work increases, job security decreases, incentivizing silence among women at the fear of losing their sources of income (“A Stitch in Time Saved None” 44). The implications of this environment highlight a widespread understanding amongst South Asian *women* that they are expendable. To fear being thrown away translates to greater tolerance. One garment worker testified, at least 50% of the workers ““have suffered some form of verbal or mental torture”” since the beginning of the COVID-19 pandemic (“A Stitch in Time Saved None” 56). Thus, just as political isolation prevents greater representation, the lack of bargaining power in the economic arena promotes female acceptance and inhibits protest. To the women in the garment and textile industry, abuse is merely a side effect of the job.

While this discrimination is also a circumstance of globalization and greater industry, the ideas of female inferiority in South Asia transcend factory environments. The impact of this generalization is the erasure of female employees who struggle elsewhere. The dynamics behind these conditions call for a greater understanding of expendability and why it plays a significant role in dictating the economic participation of women. In a 2017 study, 42 Indian women were interviewed about their upbringing and economic conditions of life. Most interviewees testified as only put to work when it was determined necessary by the family. One respondent highlighted the hypocrisy of the situation, stating “My father did not let me complete...school but he was okay to send me...to work” (Jani and Felke 9). Another respondent spoke similarly about her husband, “He never wanted me to work. But he lost his job, and someone had to work.” (Jani and Felke 9).

The disparity between how men and women are treated in the economy is further evident in how power imbalances proliferate despite instances of abuse. One respondent shared that while working as a cleaner, she was repeatedly assaulted by the homeowner, forced to stay silent under threat of losing the position. Despite her daily abuse, she recalls staying silent to keep the income, whilst *still* earning only sixty percent of what her male coworker made (Jani and Felke 9). This reaction is common and cements the notion that the commodification of women is a rigid reality.

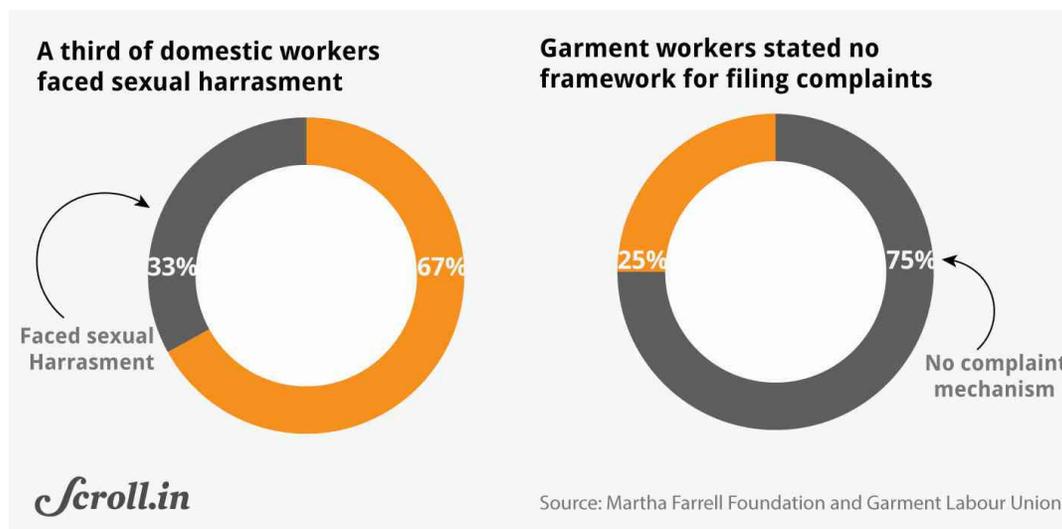


Figure 2. Two charts demonstrating abuse statistics among female employees. (Martha Farrel Foundation and Garment Labour Union)

The normalization of these practices (see fig. 2) has further contributed to other economically motivated acts against women. In parts of India and Bangladesh, women are sold to their husbands for a bride price. Other methods include marrying women and then proceeding to extort her family, threatening shame upon them all. As these economic practices continue, they demonstrate the overarching belief in South Asia that men are entitled to utilize women as a form of income. It is an internalization highly characterized by the dangerous effects of imposed patriarchal beliefs.

The Beginning of Women in Industry Under Colonialism

Although the internalization of an inferiority complex is described as a characteristic of the modern South Asian woman, this notion ignores the historical origins of such a controlling economic system. When considering context, it becomes clear that the influx of inequality in the face of globalization is merely an afterlife of patriarchal systems built during the colonial era. Erased from historical writings, female workers were central to the success colonial India's economy. These roles extended over a large spectrum of jobs, catering from industry to male desire. Of this varied range, the textile industry demonstrated a strong disfavor for its female workers, pushing a narrative that would transcend decades and cement itself into the modern economic system of India, Bangladesh, and Pakistan.

The British first began inserting themselves into Indian administration through mercantilism in the late eighteenth century, exporting goods back to Europe for low prices, building the East India Company to hold a monopoly in trade (Thakur 3). While this period of economic growth continued to offer native traders a semblance of autonomy, the rise in industrialization resulted in a dramatic shift in trade, "converting India rapidly into a market for Manchester textiles" (Thakur 3). From 1813 to 1858, this became the new economy, a system of "industrial capitalist exploitation" that enforced a sense of competition, subsequently pitting the Indian proletariat against each other (Thakur 3). This transition placed large amounts of pressure on women, who were unwanted in factory work as they were deemed threats to male dominance and wages. However, like today, these circumstances did not push women away from the labor force, still making up almost 20% of workers in major cities (see fig. 3) (Lanzillo and Kumar). Despite heavy involvement in industry, the work accomplished by South Asian women went unrecognized. This devaluation is highlighted by historian Samita Sen, who argues that women's

labor, no matter how profitable, was classified as “supplementary income” (Lanzillo and Kumar). This push to the sideline paints a picture of how British industry pushed forth a system that allowed South Asian men to reinforce the imperialist narrative: a South Asian woman is ultimately inferior, making her unworthy of equal treatment in all arenas, including the workplace.



Figure 3. Young female employees working the heavy-trafficked Bombay textile mill, 1941-1943 (Britannica).

The connection between British-built industry and its transition into misogynistic economic policy is evident in the justifications of wage inequity. When colonial markets faced collapse in times of war, women were charged with the burden of working more whilst continuing to be paid less. This treatment survived decades under colonialism, clearly designed for women only. The ginning industry for example, specializing in cotton separation, was a popular arena of work for young women in the early 20th century (Lanzillo and Kumar). Eventually it became known as “women’s work,” an instant justification for cutting wages and showing indifference towards female employees (Lanzillo and Kumar).

In other instances, the women of colonial India succumbed to the pressures of male desire for money. At the start of British occupation, colonists hypersexualized brown women, forcing them into marriages and sexual relationships through extortion. In the presence of greater industrialization, this treatment became cemented into male behavior. Coworkers treated their female counterparts as “sexually available,” harassing them to no end. Although many women continued to work, others made sure to report such behavior to the Royal Commission of Labor (1929-1931), who concealed such events without hesitation (Lanzillo and Kumar). This unsettling truth mirrors the conditions of modern South Asia, where in reaching to uplift themselves economically, women become tethered to the ground of reality.

South Asian women continue to be economically disenfranchised due to preexisting colonial systems. It is thus, unfair to make greater globalization the reason behind workplace abuse without acknowledging the dynamics of British India’s economy. While the commodification of women has been proliferated by South Asian men today, the mantle of such discriminatory policies was once held by British imperialists.

Honor and the Modern Perception of Women

The gender dynamics of South Asian society are too often simplified by the media and global leaders, who hold culture and traditions as responsible for promoting such discrimination. Though these assumptions are often misguided, they breed generalizations that ultimately inhibit societal progress in South Asia. Thus, it is necessary to address the factors that *do* contribute to the unequal treatment of brown women in their native society.

The increased amount of attention towards South Asia in today’s world is in large part because of globalization and an overall increase in awareness. While industrialization has

allowed society to become more individualistic, the media and other platforms have simultaneously contributed to the inclusion of South Asian gender dynamics in mainstream media discussions. However, while greater attention offers a greater chance of social reform, it can also contribute to a heavy sense of superiority amongst sympathizers. This is where misrepresentation often finds itself, as those who want to help improve gender dynamics in South Asia, do so under belief that significant *cultural* change is needed. It is this understanding of South Asia that prohibits progress, placing blame whilst failing to recognize that gender discrimination is an engrained system, not a result of cultural or religious ideation.

There are many examples of systemically engrained discrimination in South Asia, the most notable being the caste system of India. While the nation's Constitution places equal treatment under national law, the Hindu caste system continues to be adopted by majority of Indian society. This strictly followed hierarchy thus defines and guides Hindu society. While according to doctrine, group assignment depends on level of devotion (karma), caste membership today is dictated by familial background. In other terms, the group that one is born into is the group they are bound to for life. One's caste is thus not only a classification, but an embodiment of their social status and worth.

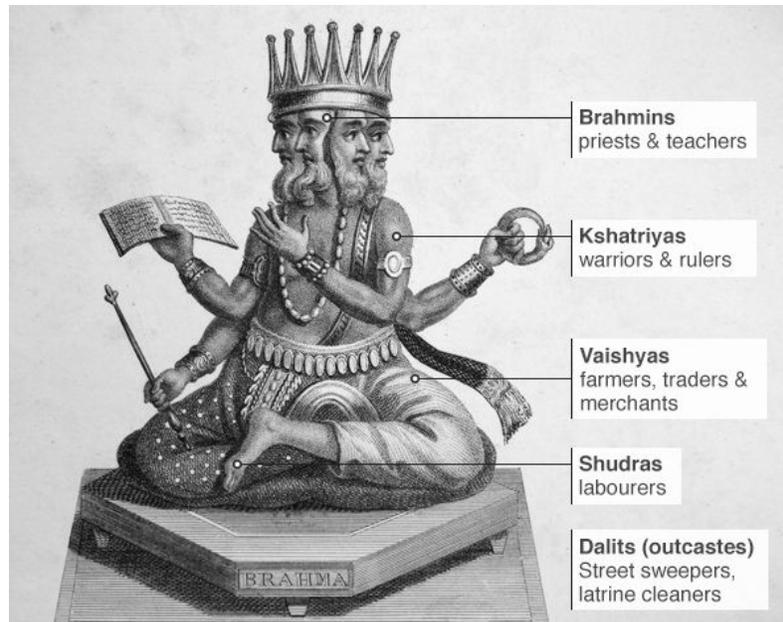


Figure 4. The modern five-fold hierarchy of the caste system as defined by Hinduism (BBC).

When applied to women, these social standings are heavily enforced. Women are treated as lower caste individuals regardless of official status. They ultimately carry the heaviest burden of caste oppression. In a study on how these ideological perspectives contribute to subjugation, activist and scholar BR Ambedkar refers to women as the “gateways to the caste system” (Ambedkar 42). Just as women are viewed in the economy as objects of income, Ambedkar explains that a South Asian woman’s vulnerability in society today is a way to impose authority on her entire community (Ambedkar 45). This authority takes shape largely in the concept of honor, the maintenance of which allows men to control and manipulate female behavior. In his book, “The Honor Code,” philosopher Kwame Anthony Appiah, defines honor as a social megaphone, one that represents a person’s standing and respect (Appiah 32). South Asian family dynamics are dominated by honor, which defines the model woman as one who stays home and takes pride in her role, avoiding promiscuity (as defined by her community). While this form of

subjugation is not inherently an imminent danger, it places South Asian women under a microscope, at constant threat of being viewed as tainted or without honor (Appiah 45).

Solidification of Gender Roles Through Colonial Law

In fearing a loss of honor, the women today have accepted inferiority, under the notion that they can be easily removed from society. This adopted subjugation is not built overnight, sewn by a dark, forgotten history.

Presenting themselves as a liberalizing force, the British empire initially made an active effort not to intervene in Indian disputes. The enforcement of this policy however, evolved to rely entirely upon the interests of the British administration at the time. As mentioned before, imperialist mindset was characterized by the widely held belief that, certain territories, and people “require and beseech domination” (Said 9). This idea of superiority, paired with Social Darwinism, eventually became a framework for justifying the large amounts of control that would be imposed over Indian society.

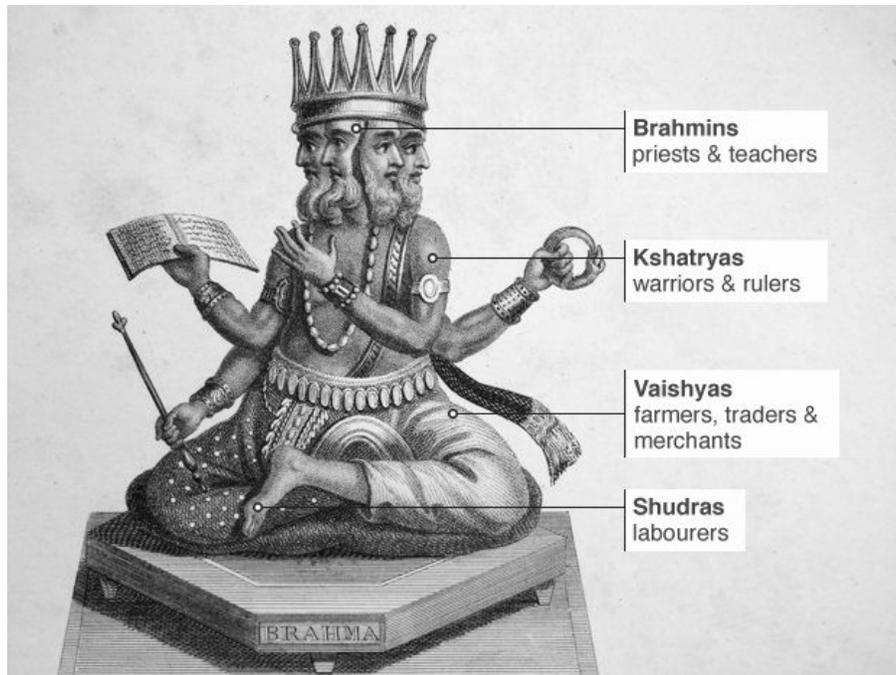


Figure 5. The original four-fold hierarchy of the caste system as defined by Hinduism (BBC).

One of the most notable and earliest changes, was the 1772 decree that Brahmin written law be the “sole legal authority of all Hindus” (Liddle and Joshi 3). This decree, written by Governor of Bengal Warren Hastings, promoted the notion that Hindu law did not align with the West because much of it was unwritten. The impact of this change, though viewed by the British as simply the legitimization of the law by putting it into writing, was in fact stricter control over women in lower castes. Furthermore, this law made Brahmin social restrictions, initially reserved for members higher up in the hierarchy, universal. Suddenly, divorce, remarriage, and female property rights, arenas associated with honor and familial pride, were denied to women of *all* castes (Liddle and Joshi 3). Britain’s uninformed decision to pass this legislation demonstrates little concern for the heightened female devaluation that these restrictions would cause. This indifference is further exhibited in 1864, when the administration replaced the Indian interpretation of the law with their own. The tightening of the law, researchers Joanna Liddle and Rama Joshi explained, “tied Indian law...firmly to the past,” thereby “hindering its evolution”

(Liddle and Joshi 3). This isolation and exertion of control placed justification of patriarchy directly into law.

So, while the intervention of the British empire during this time did result in new socially liberalizing policies, their positive effects were undermined by the administration's polarization of South Asian women in society through legal means. This would become the framework for the devaluation of women in South Asia today, allowing a colonial-era system to proliferate and evolve to post-modern times.

Gender Dynamics Within the Western World

As mentioned before, it is also understood that many people reject the association of female devaluation and imperialism in favor of the argument that colonists promoted gender equality and social progress. Evidence of this can supposedly be seen in the way South Asian women live with greater autonomy and respect in Western nations. The merit of this argument will be addressed by looking at the treatment of South Asian women in the United States and the United Kingdom utilizing the same framework: their overall roles in politics, the economy, and society.

The most common argument that presents itself in the discussion on gender dynamics in South Asia, is that these “unprogressive” ideas do not exist in the West. That *all* women, including South Asian women, experience greater freedom and overall happiness after adopting a more “liberalized” culture. To take a close look at this claim, this paper will center on two major Western nations, the United States, and the United Kingdom. Both these nations played a major role in not only partaking in imperialism but justifying it through all means. Another advantage at examining these two nations are the large South Asian diasporas that exist in both,

thereby providing the ability to make more accurate and reasonable assessment of the extent to which brown women live a better life in the West.

To begin, the South Asian diaspora greatly represents native culture and familial background. While couples grow up and/or move to The U.S. and the UK in hopes to pursue better economic lives, the social life of the woman does not change. In the United States, South Asians are one of the major groups who dominate the STEM fields, a testament to their economic security. Furthermore, brown women participate in the economy, able to pursue both work and higher education. Politically, female participation depends on her own interests, but her access to political information and voting is not interfered with nor erased completely. While these differences paint the Western world in a more positive light, the complete liberalization of brown women continues to face inhibition.

While she may hold greater freedom, a South Asian woman is never fully seen nor accepted by Western society. This is exhibited in the continued patterns of abuse experienced by women in the United States and the United Kingdom. The presence of such abuse is indicative of the survival of the colonial sense of inferiority and a testament to the indifference women of color, particularly South Asian women, face. In a study analyzing patterns within abuse experienced by South Asian women, researchers found that like the colonists, the “abusive husbands isolated...women in various ways” to exert control (Bhandari and Sabri 61).

Imperialist methods are further prevalent in the commodification of South Asian immigrants, who are highly preyed on by traffickers in the UK (Anwary 3). In targeting South Asian women, the West continues to exude ideas patriarchal ideas of dominance. Thus, the Eurocentric narrative, while correct in its highlighting that gender dynamics are more favorable in the Western world, fails to recognize that the progressive systems of nations like the United

States and the United Kingdom do not necessarily extend to *all* women (especially South Asian women). It is thereby inaccurate to separate Western nations from ideologies of female subjugation and domination.

To Conclude

In truth, the devaluation of women in South Asia today is hardly a phenomenon, as it is clearly connected to the region's tragic history. The imposition of control and dominance in colonial India by the British resulted in the solidification of patriarchal systems, which justified the subjugation of the South Asian woman. When examining these realities within a brown woman's political, economic, and social arenas of power, it is undeniable that there is a relationship between the imperialist ideologies and gender dynamics in South Asia today. The Age of the Empire, while recognized as a period of unprecedented growth, is also responsible for reducing women in status and worth. Thus, the liberalized brown woman, free of inferiority and violence, has been erased from history, replaced by imperialists with a caricature of what a woman "should" be: nothing. And so, just as imperialist ideology remains engrained, so should the guilt and the memories of what these women lost.

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Map of the world showing in red the extent of the British Empire in 1901. Photograph.

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LITERATURE

Blair Labbate

Westchester Community College

Mentor: Richard Rodriguez

Title: Emily Dickinson: Coping with Uncertainty in Faith

Judge's Comments: "The author did an excellent job of addressing the tenuous balance in Dickinson's best work: between what can only be sensed and not known, and the need for understanding, precision, and truth. This is a work of true scholarship, which seeks not so much to answer as to enrich our understanding of the art and the artist."

Dr. Dean DeFino
Iona College

Emily Dickinson: Coping with Uncertainty in Faith

Faith is trusting in the unknown. Humankind has striven to prove or disprove that a divine realm exists, though there is limited concrete evidence to support either stance. Emily Dickinson, a revolutionary 19th century American poet, is famous for her poems that dissect the concept of faith. The messages of her poems alternate from expressing confidence in faith to skeptic doubt, producing an unstable and uncertain perspective on faith. Her work probes, questions, and analyzes her own thoughts about belief, as Dickinson herself struggled to understand faith and cope with uncertainty and doubt. Though her overall message stands somewhere between absolute certainty and disbelief, Dickinson's poetry communicates that faith itself is an unknowable, unprovable concept that coexists with uncertainty. This is especially evident in three of her poems titled "This World is Not Conclusion," "I Heard a Fly Buzz – When I Died –," and "Faith' Is a Fine Invention," in which Emily Dickinson describes the dynamic and uncertain nature of faith.

In order to understand Dickinson's perspective on faith, it is important to note that faith played a significant role in her life. For instance, the environment she grew up in greatly influenced Dickinson's views of religion. She was raised in a conservative Calvinist community in Amherst, Massachusetts in a traditional religious family. In his article, "Emily Dickinson and the Question of Belief," author Gary Grieve-Carlson notes that "The 'traditional view' was reflected in the Connecticut Valley Congregationalism of Dickinson's family's church and the Mount Holyoke Female Seminary" where she attended university (35). Dickinson was surrounded by liberal influences as well, which conflicted with the ideas of her traditional upbringing. Grieve-Carlson remarks, "As a

young woman growing up in the aftermath of the Second Great Awakening, she clearly struggled to accept Christ into her life” (31). Additionally, he mentions, “She was also aware of another major challenge to traditional Christianity – New England Transcendentalism” (35). Transcendentalist writing, which personalized spiritual faith in connection to nature and encouraged liberal thinking, flourished during the nineteenth century. As a young woman, Grieve-Carlson further describes that Dickinson “followed the common trajectory of one who, when young, struggles with conventional religious faith and then rejects it in favor of a secular, naturalistic world view” (32). As an intellectual and spiritual person, she appreciated and incorporated these Transcendentalist values of knowledge and questioning alongside the Calvinist influences from her upbringing in her writing, such as in the following poems of interest.

An example of Dickinson’s poetry that exhibits her devotion to faith in spite of uncertainty is the poem “This World is Not Conclusion.” In this poem, the speaker describes the elusiveness of faith, though maintains underlying certainty that there is a spiritual world that exists beyond the earth. The poem reads:

This World is not Conclusion.
A sequel stands beyond –
Invisible, as Music –
But positive, as Sound –
It beckons, and it baffles –
Philosophy – don’t know –
And through a Riddle, at the last –
Sagacity, must go –

To guess it, puzzles scholars –
To gain it, Men have borne
Contempt of Generations
And Crucifixion, shown –
Faith slips – and laughs, and rallies –
Blushes, if any see –
Plucks at a twig of Evidence –
And asks a Vane, the way –
Much Gesture, from the pulpit –
Strong Hallelujahs rolls –
Narcotics cannot still the Tooth
That nibbles at the soul – (Dickinson, “This World is Not Conclusion”)

The first line of this poem is significant because it clearly states the speaker’s belief that “This World is Not Conclusion.” It then continues, describing faith’s paradoxical nature. Dickinson writes that the afterlife is “Invisible, as Music / But positive, as Sound –.” The word “positive” emulates an especially certain stance on the speaker’s attitude regarding their faith. Also notable is the speaker’s use of sight as a metaphor to assert belief in the existence of another world, despite not being able to actually see it. Yoong Yui Jien explains Dickinson’s metaphor of sight with a reference to Cynthia Griffith Wolff’s interpretation that “‘to ‘look’ at things that cannot be seen’ shows that Dickinson’s presentation of ‘eyesight or vision as more than the capacity to look at the objects in this world; it is that power by which individuals impose order on human experience and thereby assert authority over it” (33). In other words, sight represents a

way to prove our beliefs. This line in Dickinson's poem indicates that the existence of an afterlife cannot be determined by sight; it is an unknown frontier. Therefore, as opposed to physical sight, the speaker has faith through their spiritual sight. To elaborate on Wolff's explanation, the speaker's assertion of faith in this poem is evidence of Dickinson coping with her own uncertainties. Belief in another world is comforting, as is faith as a general concept. With this consideration, we may see how faith serves as Dickinson's coping mechanism to process uncertainty in life and understand the introductory lines of this poem to be self-assurance. They establish the speaker's claims of strong faith in another world as means to settle their uncertainty. As the poem continues, with emphasis on the improvable quality of faith, the speaker describes that this other realm:

beckons, and it baffles –
Philosophy, don't know –
And through a Riddle, at the last –
Sagacity, must go –

In these lines, Dickinson notes that the existence of this world cannot be physically proven; that faith cannot be confirmed with trivial, earthly knowledge. After making such a sure statement of faith in the first lines of the poem, it seems that the speaker has little, if any proof to offer of this other world they so strongly believe in, and the premises of their faith begins to wear thin. Grieve-Carlson explains that, regarding faith, "the poem's speaker 'finds herself, even if beckoned by its appeal, baffled by its illusiveness'" (39). This is further shown in the following lines of the poem which read:

Faith slips - and laughs, and rallies -

Blushes, if any see -

Plucks at a twig of Evidence -

And asks a Vane, the way –

The speaker now acknowledges moments of doubt in their faith, admitting that their belief waxes and wanes, and changes like a vane in the wind. Any evidence of whether another world exists is subject to interpretation and cannot be concretely explained by philosophy or science. Here, faith is personified and blushes with each tease, and its inconsistency contributes to the speaker's uncertainty. Author Fred D. White writes describing Dickinson's message in this section of the poem. He notes, "We struggle to find closure, plucking any 'twig of Evidence' that comes our way, but closure eludes us, and not even narcotics can quell our need to keep on searching. That, of course, is what life is all about for Dickinson" (126).

Soon, the poem ends with the powerful line, "Narcotics cannot still the Tooth / That nibbles at the soul –" which signifies an important shift in the speaker's attitude towards faith. They hereby express the strain of doubt upon their soul as an ongoing, dull ache that cannot be cured. In contrast to their firm declaration of belief at the beginning of the poem, this line signifies weakening in the speaker's belief in a world beyond. They cannot ignore the lack of evidential proof, and thus question their beliefs. As Grieve-Carlson describes, "The 'Tooth' at the end of the poem is an image of the doubt occasioned by the inability of our epistemological resources to assure us of the reality of a supernatural afterlife" (40-41). Doubt is symbolized by this painful, rotting tooth that infects the speaker's spirit and undermines their faith. However, this line is not

the speaker's final determination of whether or not another world exists, it is only a moment of uncertainty, not total disbelief.

The conclusion of the poem is not the conclusion of the speaker's debate of faith. Yui Jien and Grieve-Carlson both emphasize that while their confidence in their beliefs varies in strength as the poem progresses, the speaker maintains their faith throughout its entirety. For example, Jien writes that in poems such as "This world is Not Conclusion," "Although she [Dickinson] questions faith with epistemological reasoning, she cannot escape her need for faith and belief outside the realm of the empirical" (58). Her heart and mind depend on spiritual fulfillment and the comfort of faith. Therefore, Dickinson emphasizes faith's purpose in life: to nurture and soothe the mind and soul. Similarly, Grieve-Carlson notes, "Faith slips, and feels embarrassed amid the powerful claims of science and reason, and is always aware of that gnawing doubt, but this poem registers its persistence amid that embarrassed slippage" (41). Doubt is an ongoing struggle that the faithful must endure and overcome through belief. However, as the speaker demonstrates in this poem, holding on to faith is challenging in the face of doubt. Hence, "This World is Not Conclusion" models the experience of uncertainty in faith. The speaker begins with strong certainty in another world and ends questioning its existence due to lacking proof and weighing doubt. Yet, overall, it is important to emphasize that the speaker of this poem maintains devotion to their faith in a spiritual afterlife. This example of Dickinson's writing exposes her own uncertainty in faith by externalizing her internalized struggle with belief. Thus "This World is Not Conclusion" effectively demonstrates the difficulty of coping with uncertainty in the midst of faith, while preserving the important role of belief.

Dickinson's uncertain tone regarding faith is voiced in other poems as well such as "I Heard a Fly Buzz – When I Died." This poem is a quintessential example of Emily Dickinson's poetry and exhibits the complex themes of faith and uncertainty in the context of death. Dickinson writes:

I heard a Fly buzz – when I died –

The Stillness in the Room

Was like the Stillness in the Air –

Between the Heaves of Storm –

The Eyes around – had wrung them dry –

And Breaths were gathering firm

For that last Onset – when the King

Be witnessed – in the Room –

I willed my Keepsakes – Signed away

What portion of me be

Assignable – and then it was

There interposed a Fly –

With Blue – uncertain – stumbling Buzz –

Between the light – and me –

And then the Windows failed – and then

I could not see to see – (Dickinson "I Heard a Fly Buzz – When I Died")

As in “This World is Not Conclusion,” the speaker of “I Heard a Fly Buzz – When I Died” begins the poem in a state of certainty and trust in faith. The poem is set during a funerary scene in which the speaker awaits the moment of their death. Though, noting the past tense of the word “heard” in first line, the poem is told from a future perspective, looking back on a memory of an event that has already happened. As author Carolyn Morningstar explains, the introduction to this poem begins with important emphasis on this perspective. Morningstar reasons, “‘I Heard a Fly Buzz’ is a good example of Dickinson’s ability to make uncertainty loom large for both reader and narrator. The first line presents a paradox, for how would it be possible for anyone to observe anything at the moment of his or her death?” In the description of the scene at the beginning of the poem, the speaker is perceived to feel calm. They describe “The Stillness in the Room / Was like the Stillness of the Air – / Between the Heaves of Storm –.” This stillness is metaphorical for the speaker’s mind and soul; they are at peace. The speaker then notes that there are other people in the room as well, who have gathered for the death, an event that was a common occurrence in Dickinson’s life in nineteenth century Protestant New England. Therefore, the theme of faith is intertwined with that of death in this poem. Morningstar goes on to expand upon this influence in Dickinson’s writing, noting that, “In puritan [sic] New England, death was very much a shared religious experience. The deathbed provided puritans [sic] with an opportunity to strengthen their own convictions regarding salvation and the afterlife...Death strengthened a communal belief in a spiritual afterlife” (Morningstar). Further, faith is acknowledged in an especially significant section in this poem stating, “And Breaths were gathering firm / For that last Onset – when the King / Be witnessed – in the Room

–.” In these lines, Dickinson openly introduces the theme of faith. The speaker and others anticipate the presence of God, referred to as “the King,” at the moment of death. The speaker trusts that their death will also bring religious deliverance, and they believe that a better existence awaits them. This faith is what calms the scene. However, this peace does not last long, and is interrupted when the speaker comments, “There interposed a Fly – / With Blue – uncertain – stumbling Buzz – / Between the light – and me –.” A shift now occurs in the poem’s tone and the speaker is overcome with uncertainty. Morningstar describes:

The attention of the speaker is drawn away from the “King,” source of comfort and certainty of a spiritual afterlife, and towards a buzzing fly. In an extraordinarily efficient line, Dickinson portrays an individual’s psychic dissolution while also conveying the impression of uncertainty about spiritual salvation in the face of communal expectation.

Distracted from the assurance of their faith, the speaker sees the fly as a sign of the mundane and physical. It skews the speaker’s association between faith and death, probing them to question their perception of the experience and the truth of their beliefs. Their thoughts now buzz anxiously about their head like the fly. This represents that faith is no longer a comfort to the speaker, but a question rooted in uncertainty and a threat to their serenity. Yui Jien explains the symbol of the fly stating that “Dickinson performs the passive supplicant through the persona’s death and the fly’s scope of knowledge” (137). When the speaker’s faith is challenged and abates, it no longer gives them control in the experience of their death. Faith becomes a bottomless void of the unknowable and frightens the speaker. Their mind, body, and soul are lost between

darkness and the light, certainty and uncertainty, life and death, salvation and doom. The following lines reflect the speaker's lost soul concluding, "And then the Windows failed – and then / I could not see to see –." Dickinson uses the metaphor of sight as in "This World is Not Conclusion" to symbolize spiritual seeing. However, while the speaker in "This World is Not Conclusion" claims that they do not rely on sight to support their faith, differently, the speaker of this poem draws faith from their sight and loses faith when they can no longer physically see. As the speaker's body declines, so does their faith and certainty in their beliefs. Yet, as Grieve-Carlson, Yui Jien, and Morningstar all note, similar to "This World is Not Conclusion," Dickinson does not fully reject faith in this poem: she is merely uncertain of it. In contrast to the speaker's peace and certainty in their faith at the beginning of the poem, the poem ends leaving the truth of faith an unanswered question. For instance, Grieve-Carlson proposes:

Shall we conclude that because no one "in the Room" witnesses the King, but the speaker witnesses a fly, that the fly exists but the King does not? Or is it rather that the poem's speaker is limited to her consciousness of *this* world, beyond which "[she] could not see to see –"? The poem offers no firm conclusion on what, if anything, exists beyond this world. (38)

Hence, the inevitability of uncertainty is the realization that the audience may derive from the speaker's lapse in faith. Observing the speaker's tone and outlook on death, they begin the poem with relative comfort in faith as they seem prepared for what is to come, until the poem trends towards dissolution of the speaker's faith as they develop uncertainty. This gradual decline of faith demonstrates its dynamic nature, and the poem's ending leaves both the speaker, and the audience, to question belief. Thus, in "I

Heard a Fly Buzz – When I Died” Dickinson, yet again, neither confirms nor denies faith, but emphasizes its ongoing struggle against uncertainty.

The final poem considered in this analysis of Dickinson’s writing is “‘Faith’ Is a Fine Invention,” in which the speaker weighs the applications of faith and science.

Dickinson writes:

“Faith” is a fine invention

For Gentlemen who *see!*

But Microscopes are prudent

In an Emergency! (Dickinson, “‘Faith’ Is a Fine Invention”)

Compared to “This World is Not Conclusion” and “I Heard a Fly Buzz – When I Died,” this poem represents a more critical view of faith, and the speaker more clearly advocates support for science over faith. Drawing upon the context of Dickinson’s life, Fred D. White notes that “Dickinson must have regarded science as a basis for testing the outer boundaries of human understanding and experience,” for, in the nineteenth century, “science was fast becoming civilization’s new Holy Grail in the quest for certainty, and seemed to be undermining the validity of religious and aesthetic modes of knowing” (121-122). Further, Yui Jien remarks “In “‘Faith’ is a fine invention’ (F202/J185), Dickinson’s depiction of faith as invention directly challenges Calvinist beliefs of faith (God-inspired and God-given); instead, she suggests that faith is a human invention; one which originates from human ingenuity and creativity” (68). Thus, we may interpret the speaker’s intent in this poem to be a way of rebelling against faith, and challenging society in addition to Dickinson’s own stance on faith. As observed in the previous poems of this analysis, faith, knowledge, and uncertainty are central themes to

Dickinson's poetic message, and similarly, they guide the premises of "'Faith' Is a Fine Invention" as well. For instance, in the first two lines of the poem, we notice the word "faith" is in quotations and "see" is italicized. This indicates particular emphasis on these words. The speaker effectively undermines the power of their meaning, perhaps with a hint of sarcasm. Dickinson writes that "'Faith' is a fine invention / For Gentlemen who see!" In this line, the speaker's punctuation suggests that they personally perceive faith to be inconcrete, a mirage, a construct, but that it is "fine", or harmless for those who need it to see purpose in life and comprehend their world. Though, they continue to proclaim, "But Microscopes are prudent / In an Emergency!" Taking the capitalization of "Microscopes," a symbol representing science, and "Emergency" into account, the speaker is capitalizing their argument that science is more practical in times of crisis. White describes that, for the speaker, "To speak of the importance of 'seeing' in the context of faith suggests the follies of believing without understanding or even wanting to understand. In that case, it is better to see with microscopes than to be sightless with faith" (126). Dickinson's reference to sight in this circumstance is similar to those in "This World is Not Conclusion" and "I Heard a Fly Buzz – When I Died," considering physical sight as a metaphor for spiritual understanding and means of determining certainty. While faith is based on accepting uncertainty, and believing in the improvable, science is a method of eliminating uncertainty and exposing truth. Thus, having established that Dickinson struggled to cope with uncertainty and questioned faith, she viewed science as the answer to her questions, and proof of what is true. White explains this, stating that in "'Faith' is a Fine Invention," "What science achieves for Dickinson, then, is a clearer sense of what human beings can and cannot know" (125).

Therefore, this poem reflects an alternative opinion of faith compared to the others considered in this analysis; one where Dickinson favors the definitive certainty and prudence of science, over the fine, but unnecessary, unreliable, and uncertain concept of faith.

Overwhelmingly, Emily Dickinson's debate of faith is left unresolved and shrouded in uncertainty, reflecting her personal struggle to accept the unknown. Considering three examples of her poetry, "This World is Not Conclusion," "I Heard a Fly Buzz – When I Died," and "Faith' Is a Fine Invention," we may witness how her perspective of faith varied throughout her lifetime. Dickinson's deeply personal connection to religion through her upbringing in Calvinist New England, contrasted by the rise of intellectualism in nineteenth century society likely complicated her commitment to faith, and this permeates her writing. As determined by this analysis, in the poem "This World is Not Conclusion," Dickinson demonstrates her devotion to piety. The speaker describes that they have preserved their faith in the existence of another world, despite their occasional doubts. In deciphering "I Heard a Fly Buzz – When I Died," the audience witnesses larger emphasis on Dickinson's battle against uncertainty, as the speaker panics when faced with the possibility that their beliefs may not reflect actuality, and they lose sight of the comfort provided by faith. Lastly, Dickinson communicates great skepticism in "Faith' Is a Fine Invention," and poses an argument discrediting the value of faith in favor of scientific conventions. As Grieve-Carlson compellingly explains, Dickinson's poems describe that:

Religious or transcendent experience is rare, fragmentary, momentary; it does not lend itself to articulation in clear expository prose. Once it is past, it is always

followed by the possibility of skepticism, or irony, or rationalization...In these poems, Dickinson is depicting the ontic indefiniteness of religious experience: she is neither ruling out the dimension of spirit nor assuming or affirming its existence. She does not, finally, know that God exists, or that this world is not conclusion...She lives amid uncertainties and doubts" (44).

Overall, Dickinson's poetry portrays varying degrees of faith and doubt; there is no final statement defining her stance. Hence, Emily Dickinson's oscillating views of faith amid her persisting struggle to cope with uncertainty throughout these poems collectively establish that faith and uncertainty coexist, and this cannot be resolved.

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PHILOSOPHY AND RELIGION

Homa Keshmiri

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Mentor: Rebecca Eggenschwiler

Title: The Philosophy of Science: Utilizing Ancient Approaches for an Enhancement in Scientific Inquiry

Judge's Comments: "Homa's paper argues that science today, and especially the education of science students, would benefit from the inclusion of alternative perspectives such as ancient Chinese medicine and the practices of indigenous peoples. In particular, she argues for the recognition of intuition as an important source of creativity in science. Homa's paper raises deep and important questions about science and ranges across an impressive array of philosophical, pedagogical, scientific, and historical sources. Her presentation deftly distilled her paper into a clear, unhurried tour of her ideas, and she handled questions with thoughtful grace."

Dr. Bruce Millem
SUNY New Paltz

The Philosophy of Science: Utilizing Ancient Approaches for an Enhancement in Scientific Inquiry

Introduction:

All Nobel Prize winners have one commonality: they are all creative. How is the creativity measured? To know how to assess creativity, what parts of it to work on, and how those parts can make an impact on discovery is how we can raise new and improved generations of Nobel Prize Winners.

Although psychological research is still being done to have a more accurate system of measurement, psychologists today assess creativity in four main parts: process, individual, product, and environment (Said-Metwaly 238). The process focuses on the “how” of a hypothesis or a conclusion being made. Creative people go through the process of “bringing associative elements together into new combinations to meet the task requirements” (Said-Metwaly 241). The individual includes the personal characteristics or personalities that creative people have. The characteristics include intuition, tolerance to ambiguity, motivation, perseverance, independence, etc. (Said-Metwaly 241). The product is simply how original the produced outcomes of the creative thinking are. Finally, the environment is the “socio-moral context and intent” (Said-Metwaly 242).

Although not explicitly mentioned, the creativity of the Nobel Prize winners is defined by the creativity of their product. The scientist himself, the method of his discovery, or the scientist's environment is barely.

Creative products require creative processes, personalities, and environments. The process that a creative brain takes to form a product depends on the environment and the individual personalities of the person. The key is to grow aspects of the students' personalities

and teach them how to use their environment, meaning their incentives and socio-moral contexts, when putting their hypotheses together.

Methodology:

Using mostly qualitative data and analytical research, this paper will explore models of the scientific method that would promote the highest level of creativity. The paper will ultimately answer the question “How would the integration of multicultural philosophies in scientific education improve a student's method of scientific discovery and innovation?”

Current International Educational Missions on Creativity

To tackle which exact personalities to grow in students, there is a need to analyze the weaknesses of creativity in current educational systems.

First, we examine a few of the educational systems recognized as the best worldwide. In Finland, which is known primarily for increasing creativity in elementary school ages and below, the focus of the education is on the process, the product, and intrinsic motivation (Nikkola 2-3). In Japanese education, the focus is on self-expression, self-initiation, task orientation, and achievement (Lewis 3,27). The Japanese educational system is more focused on the individual aspect of creativity and Finland on the process. The United States is also focused on process and product, but with a strong emphasis on products. When it comes to finding the mission of the US educational system on creativity, there are fewer available sources, compared to Japan and Finland. If there are any sources, the mission statements are at times as vague as “The US school system involves creativity in a few school districts” (Pillana 137). Perhaps, the reason for this trend is that creativity is not the direct focus of the US education. Consulted sources mostly analyze the achievements of the students, meaning the product. It is necessary to emphasize the US system here because it is not only impacting itself with its views and missions on creativity.

As one of the strongest world leaders, the US has the potential of spreading its belief systems onto other countries, especially their method of education. Chile, although not known to be best, can be used as a random country to analyze at least a portion of South America. In Chile, creativity is focused mostly on cognitive learning (Pllana 137); in other words, the process. Many countries barely focus on creativity at all such as India, and Mexico—although some sources may be subjective on defining creativity here (Pllana). Many countries' educations are still being built or reformed, so there is not much evidence of creativity being targeted worldwide yet. It is because so many countries are still building their education currently that it is important to theorize better models of education.

Comparing all those educational systems, the main traits covered by the ‘individual’ aspect are mainly independence, motivation, self-expression, which entails self-esteem, etc. Agility and perseverance are taught highly as well since “achievement” is such a keyword for most educational missions. From the ‘process’ aspect, critical and cognitive thinking, in addition to hands-on skills are highly approached. From this list there are three main things that are not being explicitly and directly addressed: intuition, socio-moral context, and incentives.

Unfortunately, addressing creativity equally in all subject areas is not easy to manage. It is more intuitive to associate creativity with the arts and the humanities. Even in mathematics, some can integrate creativity because mathematics deals with manipulating abstract ideas. In Chile, for example, the reason why creativity mainly targets “Arts and Language and Physical Education” might be because it is harder to approach other areas with creativity. This paper focuses on sciences because sciences are not meant to be as abstract as other areas. Sciences are to be based on inductive reasoning, meaning one would learn from observation and experimentation, which often relies on cognitive and critical thinking processes of creativity. The

question is how can we creatively observe? The process of thinking can simply change how we perceive what is given to us. Perhaps, manipulating the process with intuition, belief systems, and incentives can help add to a better and stronger creative education model in science.

Scientific Process Used Today

To manipulate the creativity of the process with the environment and individual factors, there is a need to know the current process.

The most basic process that all modern educational systems teach is the modern scientific method. Although we were taught this model from childhood, little were we told of its origin and why this model was used instead of another model. Is there another process, a better one, one that improves creativity further? The root of these questions relies on the root of history.

Although Aristotle was not fully credited for the scientific method, he certainly plays a significant role in its formation. As stated in his *Metaphysics Book I*, Aristotle believes that experience is the most successful way to gain knowledge, as opposed to theoretical methods (Aristotle 1-2). This is an obvious link to the modern scientific method because Aristotle's beliefs emphasized experimentation just as our current scientific method does. He writes in his book, "But yet we think that knowledge and understanding belong to art rather than to experience, and we suppose artists to be wiser than men of experience" (Aristotle 2). The quote suggests information about society's way of thinking at the time because it mentions the word "we." It appears that in ancient Greece, during Aristotle's time, art, which is more abstract, was superior to science. This might explain why the scientific model today does not entail abstract elements.

Here is the problem with Aristotle's thinking: from experience, it is easy to tell that abstract element allow for a better flow of creativity than for strict methods such as the

Aristotelian methods because they are open to exploration. Abstract hypotheses allow for imagination rather than pure observation. Psychologists agree on this, as one source mentions, imagination is an aspect of creativity (Said-Metwaly 241). There is only so much that can be in your presence for observation and experimentation. Perhaps, people did not notice this quality of Aristotle's sayings before they accepted its spread.

Aristotle's principles spread beyond Greece. The Chinese ancient scientific methods were slowly dissolved with the Aristotelian methods until they became what we know them to be today. There are books written on how "The Jesuits' used Aristotelian natural philosophy to refute Chinese notions of Qi [as a] part of [their] Christianizing agenda" (Elman 118). These Jesuits arrived from Portugal and were required to be trained under the Aristotelian schools of thought. The result was many translations and variations of these books being born in China. The Chinese education transitioned into changing their focus on the Aristotelian based scientific subjects (Elman XXV). Furthermore, the transformation spread beyond the academia. According to another article, the religious aspects of traditional science were slowly becoming suppressed. The Wu's, which were similar to healing witches, the Shamanistic healers, and ritual healers found new competitions of modern scientists, and gradually, science grew independent of schematic macro cosmic rhythms (Furth 427). Therefore, the Aristotelians methods did extend to other parts of the world in one way or another. The rapid spread is why it is so important to assess the impacts of Aristotelian philosophies.

With the STEM student's dependency on experimentation and observation, STEM majors have mostly and overly become naturalists. Everything theoretical we view is opted to be related to scientific models and understandings. We expect everything to fall under the natural laws of the universe. Anything else irritates STEM students. According to a study conducted on

knowledge theory, it is said that naturalists “only appeal to ordinary cognitive capacities whose nature and reliability is amenable to science,” which the research calls non-exceptionalism (Hawke 1504). The question to answer is whether this takes away from the intellect of the STEM students instead of advancing it. Is education closing up children’s brains to new possibilities from a young age? STEM students are so reliant on the modern scientific method that they find its flaws and pitfalls disturbing. They have a hard time accepting that everything, including the current scientific method, has its weaknesses and things it cannot fully explain.

Pitfalls of the Current Scientific Method

To improve the process aspect of creativity in the current scientific method, we should then explore its pitfalls and how to strengthen them.

Firstly, to learn what the scientific method of thought entails, as one scholar suggested, is to answer, “what is science?” (Lee 67). One thing that all scientists have in common is that they are all searching for knowledge. What becomes tricky, as the scholar puts it, is answering this question: “What is worthy to be called knowledge?” (Lee 67). This is an ambiguous and philosophical question, which leaves room for debate. If our definition of science depends on such ambiguous questions, then shouldn’t science and the scientific method of thought that is taught to us be as ambiguous?

Science itself is not always as accurate and as justifiable as some people make it sometimes. I say this using logic, which is a field applied to our current educational system, to science, to math, to philosophy, etc. Although not always offered as an explicit course, we use logic almost involuntarily.

Edmund Gettier, a philosopher who focused on logic, theorized the Gettier Problem. The theory was about logic critiquing itself. The Gettier Problem suggests that there is always a

chance that what we believe is the truth might only be true by chance, and so it is called a poorly justified belief (Hawke). This is not to be considered as knowledge, because knowledge is to be considered as non-changing, but poorly justified truths are only valid given a specific circumstance. Here is a simple case of such a problem: Suppose I have told my friend, as a prank, that someone broke into her house. This is a lie; however, my friend falls for it and believes that someone actually did break into her house. By chance, that day, some thief did break into her house. My friend believing that a thief broke into her house is then not considered knowledge; it is a poorly justified truth. It was a coincidence. This is what is called the Gettier problem. We can perceive something to be true, but we can never make sure whether the belief is true by chance or if it is knowledge.

If it happens that one of the important scientific theories follows the Gettier, we can deduce that many of our scientific theories can easily be destructed. Most theories that scientists have come up with today are only from probable assumptions, not facts necessarily, and the basis of all theories can be at times easily shattered into pieces. As a student of a first-order logic course, which is probably the lowest level of logic classes there are, I have retrieved one major piece of information. New propositions and theories are extended from previous propositions; this is basic logic. When physicists create new theories, they rely on theories that came before them. With that said, what does the very first theorem start with? Axioms. The problem with axioms is that they are assumptions. In the case of science, axioms are assumptions made based on observed and tested events. Imagine that those initial axioms, the ones that initiated all the theorems that came after, were poorly justified truths, according to Gettier. In other words, what if the initial axiom is only true in specific probable conditions and not the rest? Then, every

theorem that has ever been tested after that will go under question. This goes to say how easy it can be to prove scientific theories wrong or poorly justified.

This deduction might explain why, throughout history, sciences have had pivotal periods of change. This process is explained by the Paradigm Shift Theory of Thomas Kuhn, a philosopher of science. According to his theory, every brief period in which advancements accumulate, a distinctly deferring scientific conception from the previous is formed (Sanbonmatsu 133). He calls the formed conceptions or a way of doing science a “paradigm”. The theory emphasizes that there is only a peak up to which science could develop, then a conflicting concept will change that old concept (Sanbonmatsu 133). Einstein is a great example of this theory because his theory overran all Newtonian physics under a small difference of experimental conditions. A shift that introduced quantum physics and shattered its predecessors. Today, physicists have had difficulties trying to explain black holes because it has been difficult to unify quantum and Newtonian physics; perhaps, a new theory would overtake this problem. Many think that the sciences only move towards development, but there are theories, such as the Paradigm Shift Theory, that can debunk that argument.

Today’s naturalist scientists, of course, get annoyed by these pessimistic thoughts because they want to categorize everything and have been raised to see the scientific method as the way to gain knowledge. These pitfalls are letting the naturalists know that we cannot be sure of the laws of nature we observe from our experimentations. It can be depressing for naturalists to see that all the competitive battles they have had are not actually progressing towards development but restarting cycles of conceptions. Alternate models of the scientific method might provide a solution to filling the gaps that the modern scientific method cannot fill. After all, how come Kuhn’s theory has not applied to ancient methods, such as Ancient Chinese

Medicine? Ancient Chinese theories have been practiced for centuries without them being refuted or destructed.

Alternate Philosophies of Science

To understand why it is that Kuhn's theories have not played out the same way for some ancient sciences, two different case studies will be examined: Ancient Chinese Medicine, and some indigenous Sciences. Both of which relate much more to the Platonic philosophies in contrast to Aristotelian philosophies. In the ancient scientific methods, abstract methods were used more often in modern science because ancient science relied more on religion or philosophy. Plato's philosophies match better with these ancient methods because Plato's model of knowledge had a more theoretical and abstract basis to it, as noticed by his famous theory of forms.

Plato's theory of Forms is best explained through his famous allegory of the cave in his book, *Republic*. Most interpretations of the allegory are the same or similar. A very basic summary of the allegory is that a few prisoners have their backs towards certain objects in a cave. There is a fire behind the objects that create shadows of them. The only things the prisoners can see are the shadows or the general shapes of the object. One of the prisoners' escapes and sees the world outside of the cave for the first time in his life. When he comes back to free the other prisoners, the prisoners turn back to see the cause of the shadows, but the fire is too bright for them to see. Therefore, they do not believe the freed prisoner when he says that there is a whole other reality outside the cave. Later the prisoners' eyes would get accustomed to the fire and later look at the sun itself to see (Plato). This analogy is the steps of freedom to Plato or steps through which knowledge is attained.

Each part of this Allegory can be an analogy that stands for something. The overall message is about the distinction between the sensible and the supersensible world (Jannotta 154). The shadows are what is perceived. That symbolizes the sensible or physical world. This appears to be the most inferior of the knowledge because they can be changeable, just like how the perception of the shadows in the cave can change. The reality outside the cave refers to what Plato calls the Forms. These are unchangeable facts that are superior to the physical realm. Here we see the distinction between Plato and Aristotle because Plato finds the abstract forms superior to the knowledge of the physical world. Unlike the perceived viewpoints of people, the forms cannot be refuted because they are not based on other postulates. The Sun is what Plato calls the Good because it is the cause of everything that is good and forms just like how the sun enables us to see the reality outside the cave. The Good is the most superior of all knowledge, as one source says (Marshall 218). Plato describes it as “what every soul pursues and for the sake of which it does everything it does” (Marshall 218). As can be seen, the main part of the theory of forms is abstract. The most important forms are not sensible, tangible. They are not objects of experimentation.

Assigning a high value to abstract belief systems is the similarity between ancient scientific methods and Plato. In the case studies, the process, meaning the scientific method, of Ancient Chinese Medicine is heavily impacted by the Taoist and Confucianist belief systems (Low). The process of indigenous sciences, as a source explains, “is guided by spirituality, ethical relationship” and more (Cajete 2).

The Individual Factor of creativity: Intuition

One of the strongest cases to analyze to understand how intuition can be used as an abstract part of the process to produce revering products is Ancient Chinese Medicine (ACM).

Western Chinese Medicine is directly related to the Taoist religion of ancient China. As one puts it Tao is “an evolving force that operates throughout the universe” (Low 85). To summarize the article, there are two important concepts that make up Chinese medicine. One of the main concepts in Taoism is Yin and Yang. The belief is often symbolized by the famous black and white fish shapes that revolve around each other (shown in figure 1). The two create a strong force and energy. The third belief that is important to understand is the concept of Qi, another integral life force. The main mission of ACM is to maintain the balance of Yin and Yang to be harmonious with the Tao. This harmony guarantees health in ACM. Keeping a balance means not forcing any process of action against the flow of nature (Low 85-86). Pushing for rapid treatment is considered unnatural. This thought process is much different than modern science in that it has a confinement on how far to push science. In the modern scientific way of thought, the quickest method of treatment is used because there is no confinement to pushing the limits of balance. There is no religious or belief confinement on modern science. It is the religious and philosophical confinements of the culture allow the culture to last for longer periods of time without it being debunked by other laws. Therefore, there is long enough time given for the ACM to improve.

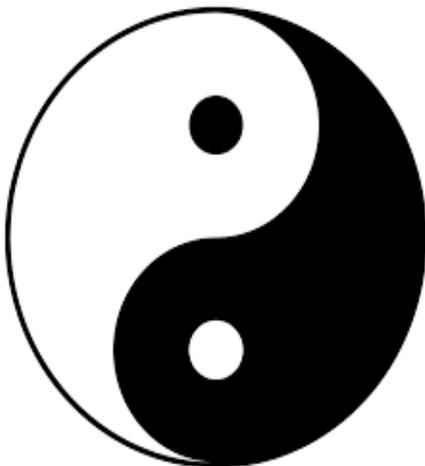


Figure 1. The Yin and Yang symbol represents the two opposite powers that must coexist to restore balance. The white space represents Yang, and the black represents Yin. Each contains the seed of another because they are born out of each other, as sources

ACM is made of many practices, exercises, and methods that were developed over time. One of the most well-known and astonishing ones has been acupuncture. The process of approaching neurology in modern science is highly complex because of how detailed neurons and the brain can be. ACM acupuncture, not the newly westernized model of it, is the exact opposite. It is so generalized that the practitioner does not find it necessary to know all the neurons in the body to be able to proceed. No experimental diagnosis is required. In fact, in one article, it is stated that ACM “cannot be regarded as a truly experimental system, for it [is] experimental only in a fragmentary, occasional way” (Schiffeler 26). One practitioner explains that there are patterns behind the practice that can be picked up through practice, but most of it is based on intuition and observations at a glance (Hamwee 16). It is called, as the practitioner says, Wu Wei, the art of “doing in not doing,” which is a form of intuition (Hamwee 97). He further explains that “with intuitive thinking...we don’t know how we know something, we just do” (Hamwee 16). The diagnosis is based on trust in what the intuitive mind can see in a glance (Hamwee 34). This is where intuition impacts the creativity of the diagnosis. The more you improve your intuition, the better you can diagnose. Therefore, the process (the diagnosis) depends on the individual (intuitive traits). Most importantly, as the practitioner mentions, intuition is not just random, it can be strengthened and improved over years of training the mind (Hamwee 16), which means there is hope for increasing the intuitive aspect of creativity in today’s education.

Acupuncture is most effective only if this intuitive cycle is used. As an acupuncturist, the practitioner shares, you can read the Qi energy that is within the living body by seeing how tired

they are (Hamwee 36). As mentioned before, an imbalanced amount of Qi is a sign of sickness or disease. Such impressions require a specific, balanced level of attention to the patient. The practitioner explains that when he did not use intuition and attention effectively, his patients did not improve. He explained this to be the result of him being too drawn to stress and emotions, which distorted his attention. The Wu Wei is said to be essential in this process because it focuses the attention on what matters: the patient (Hamwee 32). Modern science has looked for a way to explain acupuncture through the modern scientific process. However, the core aspect of the acupuncture process is its intuitive Wu Wei philosophy, which is to not do and not explain. Intuition is not the description of why and how something happens, it is just the action. Looking at ACM without its Wu Wei philosophy is similar to taking out the graphite core of a pencil and being left with the outer wooden shell. Would the pencil without the core still be a pencil? No, it would just be a shell of wood. Acupuncture without its process, which in this case is philosophy, is not acupuncture. This is how important it is to follow the appropriate process to reach a product.

Environment Aspect of Creativity: Socio-moral incentives

The best and the easiest case study that relates the process to the environment aspect of creativity are indigenous peoples around the globe.

From consulted research, it is apparent that the common ground between the indigenous peoples is their reliance on their environment to plan survival tactics that benefit their community but also nature. They are one of the oldest communities which have managed to survive the cruelties done to them only by their methods. In today's world, indigenous communities have been facing droughts, floods, and all sorts of weather events because of climate change. As one source puts it, they have to face crop failures, loss of plants and hunts,

and new health hazards like COVID-19 (Cajete 3). Despite the extreme conflicts they have had to deal with, they have been “highly adaptive and resilient” as sources say (Cajete 3). Their survival methods, especially the scientific ones, are often creative and impressive.

The indigenous people’s scientific process relies on the community, their spiritual connections to nature, and survival needs. In more precise words, “The development of knowledge through Indigenous science is guided by spirituality, ethical relationship, mutualism, reciprocity, respect, restraint, a focus on harmony, and acknowledgment of interdependence” (Cajete 2). As said in the same article, indigenous sciences are often more holistic than the modern sciences and observe the macro scale interdependence of their environment (Cajete 2). Another belief that affects their process making is how they see nature as “valued relatives that have the right to exist and be cared for responsibly,” not resources (Cajete 3). It is because of strong incentives, that their groups have managed to be resilient and survive over thousands of years. Their incentive for survival is the strongest, followed by their incentive to sustain the natural world based on their spirituality, followed by the strong belief of using their voices for their cultures to be heard.

Their strong connection with their environment is one of the main tools in their scientific process. With their holistic observation of their environment, the people can predict the patterns of their environment to plan and adapt. It is creative to be able to observe an environment and be able to holistically predict a pattern. Indigenous peoples around the world are great examples of that by finding a deeper connection to one's environment, it is easy to manipulate the process of our scientific courses of action.

Creative Product

To recall, an improvement in the first three aspects of creativity will impact the product. Ancient Chinese Medicine and the indigenous populations have achieved a lot because of their creative scientific processes.

ACM found treatments that accomplish the same thing as the modern sciences, but it did so thousands of years ago when the world was not as globalized and when there were fewer resources at hand. For instance, it has been proven by modern scientific research that meditation can be used to increase certain chemical levels to fight infections (Low 86). Acupuncture, which is still not fully understood and is under research, has been good for treating pain quickly, preventing vomiting, and preventing hypostatic pneumonia (Mann 30). The significance of these innovations is that there are fewer steps to reach the product. It seems almost impossible in modern science to be able to diagnose without an X-ray or some sort of sample test, yet the Chinese found ways to diagnose with one glance.

The same stands for the Indigenous Populations. They have a natural weather forecasting system that barely needs any instrumentation. All that is used is the human brain. In addition, they know their sciences have been proved less harmful to the climate than modern science.

The reason for such high achievements is not necessarily economic or equality related. It is based on creativity. No matter what extreme conditions a creative person is under, they can create astonishing products like the Indigenous peoples and the Ancient Chinese.

Solution

One of the main counterarguments that was not mentioned earlier is: Wouldn't religious and community confinement restrain elements of creativity? It does. Religious confinement does not allow for all possible creative products to exist. In modern science, because there is no confinement, discoveries can end up refuting another in theory. In ancient sciences, there is not

much that can be overridden because of the strong loyalty of the individuals to their belief system. Therefore, Kuhn's Theory affects mostly the modern sciences.

With that said, every scientific process encompasses different factors of creativity and most likely not all. For instance, while AMC encompasses intuition, modern science encompasses product creativity, and indigenous sciences encompass incentives. The point is not to eliminate the modern scientific model, the point is to improve it by teaching a variety of scientific methods. The use of more than one method in the educational system will allow the students to grow more factors of creativity.

Even Plato did not necessarily oppose Aristotelian learning. He mentions that "those who devoted their whole time to philosophical reflection were likely to become just as useless as those who devoted themselves to practical activity without thinking at all" (Field 135). He only suggested that philosophy was a superior form of knowledge, not that natural sciences were not needed. Today's Science has kept only the natural science sphere, what Plato would call the sensible world. The unsensible intuitively and philosophy is nearly eliminated. Now whether the experimental or the more abstract way is superior can be a subjective opinion. It is because of this subjectivity that students should be able to choose from the many scientific methods that are taught to them. Depending on what factor of creativity the student wants to grow, they would pick a method.

Asking and training students to make their own process based on their incentives, beliefs, intuition, moral values, etc. is even more creative. This is especially important if students find that they do not find any of them fit for their incentives and beliefs. This is how the student will learn to come up with something completely unique and diverging.

If current science is not abstract enough to open boxes of creativity, then we should add to it something abstract, such as philosophy and intuitively, to allow room for more creativity. After all, the broader our definition of science is, the more room we will have to explore new possibilities.

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POLITICAL SCIENCE

Bailey Lehfeltdt

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Mentor: Michelle Prendergast

Title: Political Polarization and Moral Philosophy

Judge's Comments: "Bailey's winning paper coupled with a solid presentation earned her the top honors overall in this category with her paper, Political Polarization and Moral Philosophy. Bailey's overall win stems from presenting a clear dilemma and an ensuing well organized, evidence-based explanation of the problem coupled with some suggestions on how it can be solved."

Lieutenant Colonel Sean Morrow

United States Military Academy, West Point

Political Polarization and Moral Philosophy

I.) Introduction

There was a time when political stance was a fluid point of view subject to change. In modern times, where a person stands politically has become a reflection of one's morals, empathetic ability, and character. Who a person votes for is no longer a private moment composed of a slip cast in a voting booth, but yet a statement for social media, or a banner in a front yard. According to a study done by the PEW Research Center in 2020, only 3% of both Trump and Biden voters said that they have friends whose political views are from the party opposite of their own. Meanwhile, an old poll question that asked voters "If you had a daughter of marriageable age, would you prefer she marry a Democrat or Republican, all other things being equal?" that was presented in a lecture at the University of Richmond by Political Scientist Sean Theriault, yields varying results over the span of almost 60 years. The results of this poll in 1958 stated that 25% of Republicans and 33% of democrats would prefer their daughter marry someone of their same political party. When the poll question was asked again in 2016, the results were significantly higher, and stated that 63% of republicans and 60% of democrats would prefer their daughter marry someone within their own political party. In addition to the change that one may see within the general public, one may also see the effects of political polarization affecting members of congress as they fight to pass legislation and navigate the intricate pathways of the political system. The divide within the political fabric of the United

States may hauntingly reflect sociological, psychological, and philosophical theories that have aimed to explain human behavior, and if anything, these theories may help to bring peace of mind to some Americans. It's possible that the polarization we see is not as inexplicable as one may have originally thought, but instead, it may be a naturally occurring phenomenon of human behavior.

These changes in the political fabric of the United States may cause one to question, "how did we end up here?" In addition to the consistent change of political rhetoric between administrations, the advancement of social media may have also played a role in the change of our political system and society. For example, the insurrection on the United States capital exemplifies just how much political polarization may affect the behavior of the general public. While the disarray of the United States political system may have caused a feeling of panic for many, there may be an explanation found within sociological theories, psychological theories, and philosophical theories, to explain how the advancement of social media and change in political rhetoric of leaders has impacted the political polarization of the general public and congress in the United States. The sociological theory of groupthink helps one analyze the behavior of individuals in groups, while choice theory, a psychological theory, helps one understand the fundamentals of choice in individuals. Then one is left to consider what is that determines the choices a person may make, could our choices be rooted in our character? Aristotle's philosophical theory in *Nicomachean Ethics* outlines what it means to be a virtuous person and what it means to make the virtuous choice. *Nicomachean Ethics* may act as a baseline for morality in relation to human choice, and could hold the answers to creating a society that values individual character over the opinion of a group. In summary, the

sociological theory of groupthink may help to examine political polarization in groups, while choice theory helps to analyze individual choice, and the philosophical theory in Nicomachean Ethics may hold answers as to how society ended up here in the first place, along with the advancement of social media, and a change in the way leaders interact with the general public, political polarization may be more explicable than one may have originally thought.

II.) Sociological Theory: Groupthink

What is it that makes a society what it is, is it the group or the individual? Groupthink theory attempts to explain why, when put into a group situation, one is more likely to desert their individuality and conform to the views of the group. If politics have evolved from a stance to an identity, how does groupthink theory affect a person's political individuality? According to the book *Groupthink: A Study in Self Delusion* by Christopher Booker, there are three rules of groupthink theory that attempt to explain the phenomenon. The first rule explains that the belief shared by the group itself may not be "objective reality" in that there is no way to test their beliefs so everything that one may believe is solely based on the groups capability of upholding these views themselves. The second rule states that typically due to the nature of the belief and its inability to be tested, the group will typically rely on the consensus of the group itself as a way to validate their beliefs, and they may convince themselves that the overwhelming majority of people must agree with them, otherwise, differentiating views are not considered to be valid (Booker, pages 10-11). Lastly, the third rule states that "dissent cannot be tolerated" meaning that the group will do everything in their power, even if these actions go against what one may consider to be morally correct, to silence and dismiss those with opposing views (Booker, pages 10-11). According to those within the group, views that differ from their own can in no way be

correct, and therefore, those within the group may not be capable of a civilized discussion regarding these views (Booker, pages 10-11).

One example of political polarization, and a possible example of groupthink theory at play, is the insurrection on the United States capital on January 6th 2021. Before Trump supporters stormed the capital, they incited by the president at the time, Donald Trump, who according to an article from AP News, "...spent weeks falsely attacking the integrity of the election and..urged his supporters to descend on Washington to protest Congress' formal approval of Bidens victory" (Mascaro, Tucker, Jalonick, and Taylor, para. 3). Hours later after Trump supporters stormed the capital, Twitter, which is the social media platform Trump had been using to communicate with his followers, locked the president out of his account to prevent him from inciting more violence upon Washington ((Mascaro, Tucker, Jalonick, and Taylor, para. 12). The behavior of Trumps followers as they stormed the capital was reported to represent that of an assault, as AP reported, security guards were yelling for the congress men and women inside the building to "get down" as they barricaded the doors ((Mascaro, Tucker, Jalonick, and Taylor, para. 20-21). Meanwhile, Trumps election claims which were used to incite the riot were proven to be false, as AP reports, "election officials and his own former attorney general have said there were no problems on a scale that would change the outcome. All the states have certified their results as fair and accurate, by Republican and Democratic officials alike" ((Mascaro, Tucker, Jalonick, and Taylor, para. 29). The behavior exhibited here contains all three signs that indicate a groupthink phenomenon may be taking place. The first sign being that all claims believed by Trump and his supporters cannot be proven true, since the election results had been confirmed by both election officials and the attorney general. At this point, all claims that the election results were falsified are validated entirely by the members of the group

itself. Additionally, as soon as congress objects the claims of the group and formally acknowledges the true election results, the group retaliates, and the insurrection on the capital ensues.

This is not the only occurrence of groupthink theory possibly influencing political polarization, as it may have also be occurred within reactions to the Covid-19 pandemic that changed the world in 2020. According to an article titled *Political polarization on COVID-19 pandemic response in the United States* by John Kerr, Costas Panagopoulos, and Sander van der Linden, political polarization can be found within the reactions of the general public as opposition to public health policy arose amidst the pandemic. The article explains that the reason political polarization exists amid a public health issue is because political ideologies may affect the way certain groups on the political spectrum understand or interpret science (Kerr, Panagopoulos, Linden, para 3). In addition to the influence polarization has on the publics ability to understand or trusty scientific information, it may also affect how much the public trusts political officials and may also affect how the public treats each other. For example, the article defines political ideology as “...the beliefs and values people hold about the way society is and how it should be,” and then acknowledges that the emergence of Covid-19 initiated a “radical change” in the way that society had to interact with each other, socially and economically (Kerr, Panagopoulos, Linden, para 5). During the pandemic, the general public suddenly had to adjust to social distancing, the wearing of masks, a much more social isolation than many were accustomed to. It is argued that the “prioritization of individual freedom over collective egalitarian goals, and a desire for minimal government intervention” may have caused the polarization seen between political groups during the pandemic ((Kerr, Panagopoulos, Linden, para 5). The study conducted within the article assessed varying political ideologies in

comparison with different social issues, including the Covid-19 pandemic, and concluded that political ideologies do influence the way that certain groups may react to social issues. In this case, it was determined that conservative ideology coincides with the "...delayed implementation of lockdown measures" and that parts of the United States where a large majority of the population was Republican were shown to have a delayed reaction to the pandemic (Kerr, Panagopoulos, Linden, para 39). However, this study also notes that the influence of elite Republican's messages downplaying the pandemic over social media may also be brought into question and may have played a role in how the general public reacted to the pandemic (Kerr, Panagopoulos, Linden, para 40). This study may also be related to groupthink theory, as it is shown that scientific understanding may be influenced due-to one's political affiliation, and that in areas where political affiliation was more conservative than liberal, the actions taken against the pandemic were slower, as if the population within these towns came to a general consensus. Additionally, this study notes that "solution aversion," which is a sort of behavioral avoidance, is used as a way to avoid the threat some in conservative groups may feel the government is placing upon them by implementing public health policy to manage the pandemic. Reluctance to wear masks, or even believe science behind emerging vaccines, may pose a threat to the rest of the public and encourages the continuation of the pandemic. However, when groupthink theory is at play, many times those within certain groups with differentiating opinions will do anything they can to avoid admitting the opinion of the group may be wrong. Instead they would rather take the risk of endangering themselves or others, as objection to their claims may not be tolerated (Booker, pages 10-11).

It appears evident that within different political events or social issues, groupthink theory, social media, and political polarization all may contribute to the way that politicians address the

public, and how the public may interact with each other. While studies may outline how and why the opinions of groups may differentiate and affect the way society operates as a whole, there appears to be a lack of understanding as to how political polarization and groupthink theory manifests itself within an individual. However, this may be able to be explained through the use of a certain psychological theory, called choice theory, that breaks human choice down to its foundation so one may understand the fundamental logistics behind basic decision making.

III.) Psychological Theory: Choice Theory

After observing events such as the insurrection of the United States Capital on January 6th 2021, or the public's reaction to the Covid-19 pandemic, one may wonder how members of the general public are prompted to make choices that negatively impact the productivity of the United States government, or the well-being of others. In order to understand how choices are made, one must understand the mechanics behind choice itself.

The book Choice Theory: A Short Introduction by Michael Allingham outlines choice theory in a way that makes it easy for one to understand the logistics behind every day human choice. Allingham uses the example of a restaurant menu to depict how choices may vary and how a simple change can impact the way a person may make certain decisions. For example, Allingham may give one the option of choosing between an avocado or \$100, as this depicts a simple choice, one that may represent the kind of choice one makes when deciding where to live or who to date (Allingham, para 4-10). Typically, this is a choice in which the answer is simple and predictable. However, Allingham then changes the circumstances of the choice, and may give a person an option to now choose between an avocado and a 50% chance of winning 3 million dollars or \$100 (Allingham, para 4-10). This example represents the kind of choice a person may face when risk is involved. For example, say someone needs a life-saving surgery,

but the mortality rate is the same as the chances they have of living. Should the person take the risk or accept their fate?

In relation to how choice theory and political polarization interact one may be able to use this theory to analyze the types of choices made that cause or depict polarization within the general public. One may use this theory to determine how a person decides that driving to Washington, DC to partake in an insurrection on the capital is preferable over accepting election results, even if one perceives those results to be false. Additionally, one may use this logic to determine how a person decides that not wearing a mask and risking infection is preferable over wearing one. However, the only limitation of choice theory is that it mainly assesses the logistics behind choice or acknowledges the risks from an observational standpoint. It does not take into account the emotional implications of choice, but instead allows for a mathematical and basic understanding of how choice is made.

While one may be able to assess how choice is made logistically through the outline of choice theory, it still does not address where these choices may come from. What is it that causes a person to make the choices they do, if not driven by logistics, but driven by emotion? What happens when unfathomable circumstances appear, and one feels they are forced to make decisions in order to uphold the morals they have developed throughout their life? Where do these morals come from? There is a deeper aspect of choice theory, that may not be explained through the example of a menu, but instead through the analysis of character development and the development of morality at one's core. In regards to Choice Theory and logistics, Allingham states, "Aristotle (384–322 BCE), the founder of choice theory, and indeed of logic itself, identifies the connection. 'The origin of... choice is desire and reasoning with a view to an end—this is why choice cannot exist withoutreason'; or, more concisely, 'choice is deliberate

desire” (Allingham, para 3). While Aristotle may be considered the “founder of logic itself,” one may also note that Aristotle depicts much more than the outline of what logic is, and instead, Aristotle’s work may act as a baseline for morality, and a blueprint for change within society that could affect the way political polarization is manifested within individuals, and thus how polarization affects groups as well.

IV.) Aristotle’s *Nicomachean Ethics*: A Blueprint for Change

Aristotle’s book *Nicomachean Ethics* depicts a philosophical theory that aims to explain human nature and behavior, and his theory, may also act as a baseline in-regards-to morality and righteousness, as it addresses what a person “ought” to do. Aristotle’s theory may act as both an explanation and solution for political polarization, as issues causing political polarization may be rooted not only within the way society is structured, but how this structure affects the individual. *Nicomachean Ethics* attempts to outline the proper way that individuals should act, and one may take into consideration the difference between how Aristotle believes one should act versus the ways that society may teach us to act.

However, before analyzing how the structure of society may influence aspects of who we are, one must first understand the basics behind what it means to be a virtuous person from the perspective of Aristotle. Aristotle depicts virtue as if it exists on a scale. He states, “First, then, one must recognize this, that things such as virtues are of such a nature as to be destroyed by deficiency and by excess” (1104a, lines 12-13). One may think of character traits as existing on this scale, for example, someone who is too confident may come off as arrogant, while someone unconfident may give off a sense of insecurity. However, someone whose confidence is balanced perfectly on this scale of virtuousness, may come off as pleasantly sure of themselves, and this is what determines a virtuous balance of a character trait. This may apply to other

virtues of character, such as courage. For example, a person may run towards danger if they possess courage, but if they are then harmed by that danger, their choice is not considered a virtuous one. On the other hand, if a person see's danger and runs away from it, they may be perceived as being a coward, and lack the balance they need in order to exhibit the virtue of courage. Aristotle's theory of virtue allows one to visualize a path of character development, as a person can then assess one's own character traits and understand what must be done in order to create a balancing, thus making them a more virtuous person.

While visualizing virtue as a scale may help a person with character development, many character traits and the way in which one expresses those traits has been developed over years. For example, Aristotle writes, "Now since virtue is of two sorts, one pertaining to thinking and the other to character, excellence of thinking is for the most part, both in its coming to be and in its growth, a result of teaching, for which reason it has need of experience and time, while excellence of character comes into being as a consequence of habit..." (1103a, lines 12-15). Here he is explaining that virtue consists of the ability to think, and the possession of character, both of which interact with each other to influence who a person is and the choices one makes, and that both of these virtuous aspects need time and experiences to develop.

From the time a person is a child, there are certain structural aspects of society that may influence the character development of a person. One prominent societal experience that nearly all people encounter at one point or another, is the question, "what do you want to be when you grow up?" From the time a person is a child, one may be exposed to events such as "career day" or "take your child to work day." On Halloween, many children may dress up as their future occupations, some dress up as firefighters, while others may choose to be a doctor. Finally, by the time a person turns 18, and sets off for college, one is expected to have an idea as to what

career they are interested in and choose a college major that takes that career path into consideration. From the time a person is a child, the idea of “pursuing a career” is engrained into one’s mind. However, while this may influence the development of a person, it may inhibit the growth of the individual, because by emphasizing the importance of what it takes to achieve a specific career, one minimizes the importance of what it takes to be a good, or “virtuous” person.

It is important that one takes a moment to question what difference it would have made if instead of asking “what do you want to be when you grow up,” one was asked “what kind of person do you want to be when you grow up?” What would happen if the emphasis was put on character and not career? What would happen if morals were valued over money? Aristotle writes, “And what is now producing an impasse bears witness to this formulation, since in none of the acts of human beings is stability present in the same way it is present in ways of being at work in accordance with virtue; for these seem to be more durable even than the kinds of knowledge” (1100b, lines 12-16). Here Aristotle appears to explain that “being at work in accordance with virtue” means to be at work in accordance with what one ought to do.

However, in order for a person to understand what a one “ought” to do, one must first know themselves, and by understanding the fundamentals of one’s own soul, the career in which they ought to be in will follow suit. Aristotle writes, “so what is sought will belong to the happy person, who will be happy throughout life, for such a person will always, or most of all people, be acting and contemplating the things that go along with virtue and will bear what fortune brings most beautifully and in complete harmony in every instance, being in the true sense good and flawlessly squarely centered” (1100b, lines 17-22). Here, Aristotle appears to explain that a person who lives life in accordance with virtue will be a happy person, as a virtuous person will find a nearly perfect balance in life, and additionally, a virtuous person will also obtain the

ability to handle both good and bad moments. For example, Aristotle says, "...even in these circumstances something beautiful shines through when one bears many and great misfortunes calmly, and not through insensitivity, but through good breeding and greatness of soul" (1100b, lines 31-34). In accordance with Aristotle's theory in *Nicomachean Ethics*, it appears that putting an emphasis on who a person is, instead of who a person is to become, may encourage the development of true virtue within one's soul. A person who is virtuous, and thus who makes virtuous choices, will affect the world in the way that one ought to, and this could affect not only the way that one feels personally, but the way a person makes others feel as well. In summary, *Nicomachean Ethics* provides an outline that depicts what it takes to become a virtuous person, but when one looks at certain aspects within the structure of society, one may notice that not all aspects of society focus on what it means to be virtuous. If one was to change the way society is structured by changing the value of what a person in society may view as important, for example, being a good person instead of successful in one's career, how would this change the way that people within a society treat each other? It may be that in order to create a society that values character over career,

In addition to that, how would this change the type of person one may find working within the political system? If politicians were to adhere to the outline of *Nicomachean Ethics*, and conduct legislation and communicate with other politicians in accordance with virtue, would this change the way the political system is run? A study titled, *The Effects of Political Conflict News Frame on Political Polarization: A Social Identity Approach* by Youngju Kim and Shuhua Zhou states, "...theory argues that intergroup conflict arises from psychological processes of perceptual categorization, social comparison, and identity enhancement" (Kim, Zhou, para 13), and that this in turn increases political polarization. In recent years, as political affiliation has

begun to represent more of an identity than a stance, many times the focus on what a democrat or republican should be takes precedent over basic morals and individuality. One may look back to the example of the capital insurrection and note that, groupthink theory, the theory that is arguably prevalent in the event of the insurrection, happens when one loses sight of one's individuality and conforms to the views of the group. Had society been structured in a way that puts individuality before political affiliation, and virtuous choice before not wanting to be wrong, would there have been a possibility that the events of that day would have been different? Kim and Zhou state in the study that, "According to the theories of social identity and self-categorization, under conditions of social identity salience, people come to perceive others more as exemplars or members of social groups to which they belong than as unique individuals" (Kim, Zhou, para 18). In order to change the way that one may view others within society, it may first begin with the way a person views themselves. Through awareness of choice, individuality, and virtue, by use of Aristotle's *Nicomachean Ethics*, it could be possible that people within society may change the way individuality is valued. If the theory found within *Nicomachean Ethics* was adopted into the structure of society, along with an emphasis on the importance of individuality, maybe the way that society would operate as a whole, including the political system that helps to shape one's society, would be different.

V.) Conclusion

Political stance has become more than just a fluid opinion, but yet, a social identity. Changes in the way that people in society view each other, along with the politicians that help to run society, have created a culture in which individuality is often times disregarded, as many people are categorized into groups. Events such as the January 6th, 2021 United States capital insurrection, or the Covid-19 pandemic, show how political polarization may affect the way that

groups within society operate, and how individuals within society make certain choices. Groupthink theory, which helps to analyze the phenomenon of group decision making, demonstrates that many times, groupthink phenomenon is rooted at the loss of individuality. As political polarization increases, signs of groupthink phenomenon seem to become more prevalent, as more people isolate themselves within a specific group. Through the combination of un-testable claims, group validation, and disregard or anger towards views that may oppose ones of the group, the uniqueness of the individual may become lost amongst broader opinions. In order to understand how individuality is lost, one must then look to the fundamentals of how choice is made, and then finally, why choice is made.

In order to once again separate the actions of the individual from that of a groupthink phenomenon, one may then look to the psychological theory called choice theory which helps one to understand the fundamentals of decision making and analyze decisions that individuals make from a logistical perspective. By understanding the fundamentals of choice, one may be able to comprehend what it is that causes a person to make a choice that is virtuous instead of a choice that is not. Once the mechanics behind human choice are understood, one can then begin to take into account *why* certain choices are made by looking at how character and circumstance may influence a person's choices.

Finally, in relation to understanding why a person makes certain choices, Aristotle's *Nicomachean Ethics* may act as a moral control group, as Aristotle lays a foundation as to what it means to be a virtuous person. Aristotle's philosophy includes not only an assessment of the structure behind virtuous choice, but how the ability to make virtuous choice is formed, and how virtuous choice affects the society that one lives in. In theory, a person may be able to apply Aristotle's philosophy to one's own character development and use it to recognize the power that

one holds as an individual, thus allowing one to realize that individuality is more valuable than committing oneself to the beliefs held by a specific group. Additionally, if the structure of society itself began to adhere to the philosophy depicted in *Nicomachean Ethics*, combined with an increase of self-awareness, this may affect the overall way that people value individuality and personal choice. In order to implement this, one would have to assess the structure of society, and the different influential moments that are created throughout one's life that may affect the trajectory of one's character development, for example, "career day" in school. Lastly, one may then take into consideration how a change in the way that society is structured, and thus a change in how a person's character is developed, would affect that state of the political system. How would a political system filled with people who value morals, character, and individuality over anything else communicate? How would this change the way that politicians and the general public react to certain issues that affect society, such as the Covid-19 pandemic? Aristotle's *Nicomachean Ethics* is valuable in the sense that it may contain a sort of blueprint that could help influence, or even change the structure of society entirely, if one takes the time how to implement it both personally and socially.

The political polarization that one may witness in society today is a complex phenomenon that can be analyzed through sociological, psychological, and philosophical theories, as there appears to be three aspects of political polarization. The first aspect is the behavior of the group itself, and by utilizing sociological theories, such as groupthink theory, one may begin to understand the behavior within groups that increases political polarization. The second aspect of political polarization, the psychological aspect, allows one to recognize the individuals within these societal groups, and understand the logic behind choice. Finally, the third aspect of political polarization, the philosophical aspect, allows one to understand why

people make the choices that they do, and in turn, may also hold answers as to how one may be able to decrease the amount of political polarization found in society. In conclusion, sociological theories such as group think theory, psychological theories such as choice theory, and philosophical theories such as Aristotle's *Nicomachean Ethics*, may help one to understand the mechanics of political polarization in society and how one may be able to change it; and when combined with observations of society from a structural standpoint, for example how social media or political rhetoric influences the behavior of the general public, one may be able to recognize where these changes may need to be implemented. It appears that in order to change the structure of society, one may first need to look inward and recognize that small changes within oneself, may lead to bigger changes within society as a whole, in turn demonstrating that the power of the individual should never be underestimated nor disregarded, but instead, celebrated.

Draft Annotated Bibliography

Bail Christopher A., et al. "Exposure to Opposing Views on Social Media Can Increase Political Polarization." *Proceedings of the National Academy of Sciences of the United States of America*, vol. 115, no. 37, Sept. 2018, pp. 9216–9221. *EBSCOhost*, search-ebSCOhost-com.montgomerycollege.idm.oclc.org/login.aspx?direct=true&db=edsjsr&AN=edsjsr.26531294&site=eds-live&scope=site.

This study conducted by Duke University explores how political polarization manifests itself through social media, and in turn, examines how this may affect individuals psychologically. This study also examines how social media algorithms may affect a person's political view by exposing them to either views similar to their own or opposing views. In this particular study, researchers focused on how exposure to opposing political viewpoints online affected political polarization within the individual. Researchers had participants follow bots on twitter that increased the amount of opposing political viewpoints on one's social media page. Before the study, participants were asked about their commitment to their current political viewpoint, and then after exposure to opposing viewpoints on their social media page, they were asked again about their commitment to their political affiliation. The study revealed that exposure to opposing viewpoints on social media actually increased the amount of political polarization within an individual.

This study is relevant to this paper, in the sense that it addresses individual choice and an individual's ability to process opinions different than their own. This study reveals a lot about how accepting people may be of others different opinions in society. This study reflects phenomenon associated with groupthink theory, a theory which is extremely relevant to my research, as typically

when a groupthink phenomenon is occurring, those within a specific group are more likely to polarize than they are to empathize with others.

Kim, Youngju, and Shuhua Zhou. "The Effects of Political Conflict News Frame on Political Polarization: A Social Identity Approach." *International Journal of Communication (Online)*, Feb. 2020, p. 937. *EBSCOhost*, search-ebSCOhost-com.montgomerycollege.idm.oclc.org/login.aspx?direct=true&db=edsclr&AN=edsclr.A632440211&site=eds-live&scope=site.

This article from the *International Journal of Communication* explores not only how political polarization is created through specific kinds of media coverage, but it also delves into the different kinds of political polarization that exist and explains how this polarization may manifest cognitively within an individual. Through the analysis of news coverage and how the media chooses to portray political conflict, researchers can determine how political polarization may subconsciously be encouraged among individuals, even though upon further inspection, many times groups that are polarized are not all that different at their core. This research addresses the power of media and its ability to influence not just individuals, but groups as well.

This is relevant to my research as the analysis of media and its effect on groups and individuals may be tied into both groupthink theory, and choice theory. Choice theory may help to assess the choices of the individual within these instances, and groupthink theory may help to make more sense of the analysis of political polarization in groups that may be found within this study. The behavior and character of the individuals and the media may also be analyzed philosophically through Aristotle's *Nicomachean Ethics*.

Kerr, John, et al. "Political Polarization on COVID-19 Pandemic Response in the United States." *Personality and Individual Differences*, vol. 179, Sept. 2021. *EBSCOhost*, doi:10.1016/j.paid.2021.110892.

This study conducted by the department of psychology at the University of Cambridge examines how political polarization can affect people in the United States by examining how political polarization affected the public's perception of the COVID19 Pandemic. They examine both liberal and conservative responses to the pandemic and discuss who is more trusting of the government, who is more trusting of health experts, and those who may not listen to anyone at all. The behavioral analysis of the public's response to the Covid19 pandemic allows one to understand the severity of which political polarization may affect the general public. In this case, polarization may have perpetuated the spread of Covid19.

Through the analysis of sociological and psychological studies, one may begin to understand why certain people within the general public act the way that they do in response to emergent public health issues such as Covid19. This study may be a perfect example of how the phenomenon of groupthink can affect the general public, not just psychologically or sociologically, but physically, as this phenomenon may have contributed to the spread of the Covid19 virus.

Theriault, Sean. *Party Polarization in Congress*. New York City, Cambridge University UP, 2008.

The book *Party Polarization in Congress* written by Dr. Sean Theriault, summarizes his ideas surrounding political polarization in congress and why it may be happening. The book also discusses events that have led up to political polarization in congress and details the history and events surrounding political polarization. In addition to establishing a history and foundation to

explain political polarization, this book also prefaces the research that was conducted at the Library of Congress this past fall.

This book may act as a supplemental source to this essay, as it establishes basic theories of political polarization and helps to implement a good foundation to the research being explained throughout this essay. The research conducted in this book is also part of what inspired this essay to begin with and the theories within the book coincide with the examples and explanations being explained within this essay.

Richardson, Glenn W. *Social Media and Politics : A New Way to Participate in the Political Process*. Praeger, An imprint of ABC-CLIO, LLC, 2017. *EBSCOhost*, search.ebscohost.com/login.aspx?direct=true&db=cat04258a&AN=MCL.3900032&site=eds-live&scope=site.

This source article describes how the progression of social media has caused extreme changes in the way the public interacts with politicians and politics. It also discusses how social media has given the general public a sort of political power that they did not have before and how this has affected politician's ability to influence the public or communicate their own opinions. It also discusses how this has affected communication between politicians and the public in general.

This article is a great resource as it helps analyze political polarization from a sociological perspective and delves into how social media has affected the general public's relationship with politicians. Not only does this coincide with the research conducted at the Library this semester, but this also ties into my sociological theory of groupthink.

Vikram Mansharamani. *Think for Yourself: Restoring Common Sense in an Age of Experts and Artificial Intelligence*. Harvard Business Review Press, 2020. *EBSCOhost*, search-

ebshost-

com.montgomerycollege.idm.oclc.org/login.aspx?direct=true&db=nlebk&AN=2245438

&site=eds-live&scope=site.

This source addresses the psychological theory of “group thinking” and discusses how and why people now a days lack the ability to think for themselves. It addresses this groupthink theory by using the public’s response to the COVID19 pandemic as an example. It discusses how social media has played a role in impacting the publics ability to think for themselves, and outlines examples of groupthink theory in relation to the pandemic response.

While this source does not mention political polarization, it does address groupthink theory, which is a theory that I believe ties directly into political polarization. This source is also relevant due to the fact that much of the conflict surrounding the Covid19 pandemic had to do with government creating policy to manage the pandemic, which does tie directly into politics. I may also utilize choice theory while assessing or using this source as an example and may be able to tie in individual choice into this analysis as well.

Yen, Hope, et al. "AP Fact Check: Trumps Claims of Vote Rigging Are All Wrong." *AP News*, 3 Dec. 2020, apnews.com/article/election-2020-ap-fact-check-joe-biden-donald-trump-technology-49a24edd6d10888dbad61689c24b05a5. Accessed 1 Dec. 2021.

This article from AP news fact check discusses the 2020 election results between Donald Trump and Joe Biden. Donald Trump had believed that the election was rigged, and convinced many of his supporters that it was, regardless of the fact that upon further numerous investigations there was no proof of the election being rigged. This article confirms the facts and shares that the election was indeed not rigged and provides a summary of what Trumps claims were.

This article is relevant to this research as this event is what had helped to influence the insurrection at the capital on January 6th, 2021, which may have been influenced by a groupthink phenomenon. This article depicts an example of how the public opinion may be powerfully swayed through social media, and how this may lead to polarization, or the emergence of groupthink behavior.

Aristotle. & Sachs, J. (2002). *Nicomachean ethics*. Focus Pub./R. Pullins.

Nicomachean Ethics by philosopher Aristotle depicts a philosophical theory that attempts to lay a foundation for justice and morality in human behavior. Aristotle's theory analyzes what it means to be a good or "just" person and provides a blueprint to help one understand what it means to be a virtuous person or what it means to make virtuous decisions. The theory also analyzes what it means to be happy and makes an attempt to understand if there is a universal end goal that every person has that includes happiness.

This theory is relevant to this research as it explores character development and the idea of virtuous choice – all of which play into different aspects of political polarization. By analyzing the structure and expectations of society through the eyes of Aristotle, one may begin to understand why political polarization has become such a big issue. This theory may improve one's understanding of what it means to be an individual, and how individual choice is so important. Nicomachean Ethics also explains why one must be aware of the choices that they make, as one never knows how these choices may affect others. These analytical aspects of Nicomachean Ethics may be used to deepen the introspection of the research.

Allingham, Michael. Choice Theory : A Very Short Introduction. Very Short Introductions. Oxford University Press, 2002. <https://search.ebscohost.com/login.aspx?direct=true&db=cat08758a&AN=mcl.4433067&site=eds-live&scope=site>.

Michael Allingham's book *Choice Theory: A Very Short Introduction* depicts a modern-day theory of choice, with the original concept created by Aristotle. Allingham explains in detail the logistics behind what is called "Choice Theory," which attempts to explain human choice from a mathematical perspective. The goal of choice theory is to understand the fundamental decision making behind different types of choices, for example, a choice with a risk or a choice without one. When combined with theories from *Nicomachean Ethics* by Aristotle, one may begin to understand not only philosophically, but statistically how choices are made.

This book is relevant to this research as it lays a foundation to understanding how certain choices made by individuals in society affect or contribute to political polarization. This statistical foundation of understanding choice may be used to analyze certain events in which signs of political polarization and groupthink behavior may have been present. When choice theory is applied to political polarization, it helps one see the individual and not just a specific group and may help one understand how political polarization manifests itself within an individual.

Richardson, Glenn W. *Social Media and Politics : A New Way to Participate in the Political Process*.

Praeger, An imprint of ABC-CLIO, LLC, 2017. *EBSCOhost*,
search.ebscohost.com/login.aspx?direct=true&db=cat04258a&AN=MCL.3900032&site=eds-live&scope=site.

This two-volume book set by Glenn W. Richardson discusses how social media has changed the way that the political system operates. The first volume focuses on how politicians may utilize social media within campaigns and how use of social media may help to sway voters to one specific side or another, while the second volume focuses on how the effectiveness of social movements has changed due to the nature and use of social media within the general public. Both volumes however explain how

political polarization is affected or enhanced through the use of social media by both politicians and through the general public.

This is relevant to this research, as it not only ties into the research being conducted by Sean Theriault at the Library of Congress, but it also addresses the certain sociological and psychological phenomenon's one may see occurring within the scope of political polarization. This analysis of social media and politics helps to depict a modern-day view of what one can expect within the political system, and relates back to the research in this essay which attempts to depict a modern day philosophical view of society and the political system.

Mascaro, Lisa, et al. "Pro-Trump mob storms US Capitol in bid to overturn election." *AP News*, 6 Jan. 2021, apnews.com/article/congress-confirm-joe-biden-78104aea082995bbd7412a6e6cd13818. Accessed 10 Dec. 2021.

This article from AP News, from January 6th, 2021 details the day of the capital insurrection. The insurrection ensued following the 2020 presidential election where Joe Biden had won the presidency. However, former president Donald Trump felt that the election was rigged, and incited an insurrection at the Capital where his followers came to try and “take back” the election.

This article is relevant to this research, as it exhibits signs that a groupthink phenomenon may have played a part in the January 6th capital insurrection. Events within this article can be related back to the sociological and psychological theories used in the essay to analyze political polarization. It also demonstrates how political figures opinions, especially when expressed over social media,

hold power over the general public. The events described in this article accurately depict how political polarization may manifest itself in society, within groups and within individuals.

PSYCHOLOGY

Michelle Kenstler

Lehigh Carbon Community College
Mentor: Robin Musselman

Title: The Effectiveness of Rituals on Social Cohesion and Anxiety
in Classroom Culture After Covid-19

Judge's Comments: "The topic of rituals is interesting especially since although it has been studied by anthropologists and sociologists, the idea of studying the association of rituals with social cohesion and anxiety in psychology is novel. I commend the efforts of the student researcher. Although no significant superiority in social cohesion or confidence in students using rituals emerged, I strongly believe that with some methodological changes, interesting results will be obtained. Michelle's review of prior research was very comprehensive. I liked the fact that she tried to explain the unexpected findings in her own way reflecting her skills for critical thinking. I commend her efforts and I am sure she will go a long way in her academic career."

Dr. Usha Barahmand
Queens College

The Effectiveness of Rituals on Social Cohesion and Anxiety in Classroom Culture After Covid-19

Covid-19 and the ensuing global lockdown of March 2020 brought an abrupt halt to the long-familiar rhythms of life. This unexpected interruption dismantled the institutions and routines that gave structure to each day and erased foundational rituals. Funerals, weddings, and graduations ceased or were moved to a virtual setting. Where once there had been belonging, remembrance, meaning, and celebration, there was now a void. It will take years to quantify the long-term effects of this shift, and, in the meantime, society gradually adapts to new norms. As part of this adjustment process, there is the possibility of utilizing rituals to re-forge lost connections and reduce perceived anxiety after eighteen months of social distancing, particularly in educational settings. To support this hypothesis, the following overview of research shows potential in the function of rituals to benefit both individual students and classroom communities by increasing social cohesion and regulation of emotions.

The classroom can often feel like a low-control, high-anxiety setting to students. Humans—not just students—face life and its incessant unpredictability with a fundamental need to assert control over it. We want to believe in certainty even when we know it is not rational. Concurrent with this need for control is our need for belongingness and meaning. It is this combination of inherent drives that shape the form and function of rituals—both collectively and individually.

All of us tell stories to ourselves and to each other to create commonality and perceived control in what otherwise could only be seen as random. Over time these stories can, through repetition, shape into rituals that affect participants and observers

psychologically, physically, and socially (Brooks et al., 2016). Records of ritual-making and ritual-practice are present across time and in every culture around the world. This historical evidence demonstrates the integral role that rituals play, both in human civilization and in the human psyche, especially in the face of uncertainty and powerlessness (Hobson et al., 2018).

Though the term ritual is often used interchangeably with the words routine and habit, there are several components that make a ritual distinct. In theory, anything can become ritualized (Brooks et al., 2016), but to qualify as a ritual, it must contain specific—often rigid—actions, be carried out in an unchanging sequence of steps, be repeated with regularity, have no instrumental purpose, and be meaningful (Brooks et al., 2016; Hobson et al., 2018; Tian et al., 2018). Though the repeated steps of a ritual may not lead to a practical outcome, the meaning those steps symbolically hold imparts meaning to the participants, both interpersonally and intra-personally.

Within a person, top-down and bottom-up processes synthesize when they take part in a ritual. The meaning and power derived from rituals shape a person's experience of reality through a convergence of neurocognitive, affective, and motivational processes. This occurs simultaneously and can lead to cascading changes of psychological and social states. For example, top-down processing is harnessed by rituals to improve goal-directed behavior and bottom-up processing is engaged by rituals to reduce the effects of unwanted emotions (Hobson et al., 2018). As sensorimotor and conceptual thinking are blended, a person can use the prescribed actions of the ritual as a tangible and predictable path to reach his or her desired emotional or mental state (Hobson et al., 2018).

Having the power to control one's immediate environment through ritual is conducive to emotional regulation, especially in high-stress conditions, thereby supporting the premise of incorporating rituals in the classroom. In fact, high-anxiety situations can automatically elicit rigid, repetitive actions in individuals (Hobson et al., 2018; Karl & Fischer, 2018; Tian et al., 2018). Researchers theorize that this rigidity occurs naturally to help transfer one's focus from their unwelcome emotions to controlled physical motions. This effect is at work on a magnified level within the practice of an actual ritual. By replacing one's negative intrusive thoughts with focused adherence to ritualized steps, the working memory is no longer flooded with anxiety. Rigid, repetitive movements allow the body to signal to the brain that there has been a reclaiming of control and order. Egocentrism is lowered and replaced by self-transcendence, as a person feels like a part of a greater whole and less focused on their own fears. Further, rituals that involve activities like dancing and chanting can lead to a positive alteration in one's emotions through the resulting production of endorphins (Hobson et al., 2018).

This ritual-derived power to self-regulate emotions can lead to lowered perceived anxiety, as well as lowered physical stress responses such as a reduced heart rate. These results hold true in studies using cultural, personal, religious, or even novel rituals. A novel ritual may not carry meaning derived from tradition, however it contains the power inherent to the word ritual itself. Just calling a set of actions a ritual is enough to affect a change in the response of participants (Brooks et al., 2016) and could be easily incorporated into a classroom's regular schedule of activity.

Beyond emotional regulation, when individuals engage in a ritual, the completion of ordered events can lead to a feeling of regained order and control. Because of the increase of perceived self-control and impulse control, rituals effectively function to strengthen goal regulation. This is another example of rituals working through bottom-up and top-down processes synergistically. One gains a sense of competence and mastery from successfully completing a meaningful ritual, which increases a person's confidence regarding a goal. Simultaneously, the ritual heightens a person's focus as they concentrate on intentional, controlled movement. As the physical movement expresses a person's internal beliefs and values, their commitment to a goal is reinforced (Hobson et al., 2018).

In this respect, there is a link between rituals and superstition. Both are often associated with students, performance artists, and athletes because these populations function in high-stress, low-control environments. The feeling of uncertainty creates the desire for control, so superstition and rituals function to increase one's belief in one's own self-efficacy. This amplification of the perception of control and power improves performance ability (Damisch et al., 2010; Hobson et al., 2018). As a person performs a superstitious ritual, they experience self-transcendence and feels less vulnerable to their own limitations (Hobson et al., 2018).

Although a ritual can be performed in connection with a superstition, a ritual is not dependent on the belief in luck (Brooks et al., 2016; Damisch et al., 2010). Rather, like superstition, the power of ritual rests upon belief—belief in the ritual's power and belief in one's own power. Rituals can help reduce the development or presence of learned helplessness, both in circumstances of actual helplessness and when one has

a measure of control (Brooks et al., 2016; Rudski & Edwards, 2007). The effect is so powerful that some researchers hypothesize rituals developed in humans to enhance performance. Believing that one has the ability to create a desired outcome increases one's self-confidence and enhances self-regulation, grit, and self-discipline (Norenzayan et al., 2014), all of which are invaluable to students in their academic career.

Rituals not only have power to affect change within individuals, they also affect change socially. Although humans want to control themselves, they also want to feel connected to each other through social identity and influence. It is in rituals that private life and social life intersect and humans collectively experience self-realization (Hobson et al., 2018; Hopkins et al., 2016). Rituals are a mechanism through which cultural values are taught and social behavior is modeled (Hobson et al., 2018). The prescribed and repetitive steps of a ritual idealize norms and act as reinforcements and reminders by working with memory to increase conformity. By keeping social standards in the forefront of participants' minds, an individual's behavior is kept within the culture's expectations of their social identity (Rossano, 2012).

This social conformity is inherent to humans and many studies have documented the natural tendency of humans to imitate ritualized behavior (Hobson et al., 2018). By imitating their culture through rituals, participants signal to onlookers that they share the group's beliefs and are committed to the group's values, thus giving credibility to their verbal assertions (Rossano, 2012). With the development of agriculture and the corresponding increase in human population, researchers theorize that intergroup competition for resources led people to see the need for in-group cooperation. Rituals developed to create social cohesion and cultural stabilization. This led to a higher

probability of group survival, as well as an increased potential to expand the group's influence on others (Norenzayan et al., 2014).

Creating a way to prove one's loyalty increased group unity, but also created a tool for social control. The power of ritual can be channeled to both create and limit the power held by others, as desired by those in the dominant position. This is another example of how rituals can influence humans' experience of reality, as rituals build and reinforce the framework of societies, both for unity, but also for bias (Moore & Sullivan, 2018).

As in the case with the effects of ritual on a person's emotional regulation and self-control, both bottom-up and top-down processing is at work in the formation of social identity and cohesion. Rather than focusing on one's own emotions, a group ritual requires a participant to direct their attention to the beliefs of the group's story and identity. The physical actions of the ritual movements functionally prime a person's memory to encode the associated beliefs, helping to make the group identity part of the person's social identity (Hobson et al., 2018). While bottom-up processing is occurring, top-down processing is inferring meaning in the non-practical, illogical behaviors of the ritual. Ritual practice creates a pattern that acts as a basis for a story of meaning and values to be built by the practitioner. The meaning of the ritual is conferred to the participant and oneness with the group is established and galvanized. This is how collective purpose is created and why the older a ritual is, the less likely it is to be altered (Hobson et al., 2018).

This pattern of social cohesion and shared identity is readily seen in religions around the world and down through time, however the psychological mechanisms are

not specific to religion. The pattern of meaning, influence, and control is used wherever social influence is desired, such as marketing, education, sports, and politics (Norenzayan et al., 2014). Utilizing rituals in the classroom could yield similar benefits to students as what researchers have observed in families. In the context of families, studies have found a positive correlation between daily rituals and higher levels of social competence, confidence, and success (Rossano, 2012).

An important aspect of the function of group rituals is the need for effort. A higher amount of effort and personal cost corresponds to higher levels of cohesion in the group. The investment of personal resources makes group rejection less desirable and increases a person's sense of loyalty and desire for the group's success (Hobson et al., 2017). Demonstrating one's investment in the group's values and beliefs through participation in rituals influences onlookers, which furthers group cohesion (Norenzayan et al., 2014).

A powerful way of developing social cohesion through ritual is achieved through synchronized movement. Coordination of physical movement leads to increased affiliation and likability (Hove & Risen, 2009). This physical synchrony promotes shared attention. As movements are brought into alignment, so are emotional states. Individuals' experiences of reality are now shared and in unison with fellow believers. Self-concept is blurred with one's concept of group members and closeness is inferred (Hobson et al., 2018; Hove & Risen, 2009). Diverse classrooms of disparate individuals could be united in a fusion of shared beliefs, cooperation, and trust (Norenzayan et al., 2014).

The connection between rituals, meaning, and belief should not be dismissed as irrational. Instead, it serves a practical function. For example, research has found it to be easier to implement than Cognitive-Behavioral Therapy, expressive writing or reappraisal in the management of anxiety (Brooks et al., 2016). By harnessing the inherent power of rituals, individuals can promote group unity and social cohesion.

With these beneficial functions in mind, I set out to study how rituals might help to create a classroom environment that is less stressful and more socially bonded. After eighteen months of learning in only remote and online formats, the return to in-person classes has highlighted a decrease in perceived interpersonal connection along with an increase in perceived anxiety. I suggest that enacting a regularly practiced novel ritual at the beginning of each class of a high-stress course like Speech will lead to a decrease in perceived public-speaking anxiety, as well as an increase in social cohesion.

To test this hypothesis, a novel ritual was designed that fit the definition of a ritual. The novel ritual included a fixed series of movements to be performed synchronously while reciting specific, repeated words in unison. The ritual was introduced at the beginning of the fall 2021 semester to a college undergraduate Speech class consisting mainly of freshmen students. A second Speech class taught on the same day, in the same classroom, by the same instructor, was chosen as a control group.

Method

Participants

There were 26 participants in this study ranging in age from 18 to 26 ($M = 19.76$, $SD = 1.79$). When asked to identify themselves, 14 (53.8%) identified as male and 12 (46.2%) female. Participants reported completing between 0 and 110 college credits ($M = 22.02$, $SD = 24.28$). In the ritual classroom, there were 23 students, and 12 students completed the survey, representing 46.2% of the overall participants. Of those participants, 5 (42.0%) completed the survey remotely and 7 (58.0%) completed the survey face to face. In the non-ritual classroom, there were 23 students, and 14 students completed the survey, representing 53.8% of the participants. Of those participants, 7 (50.0%) completed the survey remotely and 7 (50.0%) completed the survey face to face.

Materials

A 58-question survey (Appendix A) was developed by the researcher based on previous research examining social cohesion and rituals. There were three demographic questions describing age, gender, and college credit completion. Two additional questions looked at how many peers the participant recognized by name and face. In order to measure social cohesion, including connection, closeness, trust, acceptance, and commonalities within the group, five questions on a 7-point Likert scale ranging from “1, not at all” to “7, extremely” were modified from Charles, et al. (2020). To verify that there was no significant difference in classroom culture between groups, positive and negative affect were measured by drawing 12 questions (6 positive and 6 negative) from the Positive and Negative Affect Schedule (PANAS; Watson, Clark, and

Tellegen, 1988). A question examining interpersonal closeness using circle structures was modified from Aron, Aron, and Smollan (1992). Finally, to examine anxiety, the Personal Report of Public Speaking Anxiety (PRPSA; McCroskey, 1970) was used.

Procedure

After institutional review board approval was received from the northeastern Pennsylvania community college, two speech classes were identified to participate in the study. Participants were told the researcher was examining the functions of novel rituals in the classroom. They were guided through a novel ritual to be performed a total of two times per week (once at the beginning of each class). To perform the ritual, participants clapped rhythmically and in unison twice against their legs and once with just their hands. This sequence was done repeatedly while all participants recited aloud, “Welcome, welcome, --student’s name--, --student’s name--” to the melody and rhythm from the song entitled “We Will Rock You” by the band Queen. The ritual was performed seated and involved all participants—both in person and remote students. The class instructor was given a randomized, comprehensive list of all students’ names in the class. One different in-person student’s name and one different remote student’s name were to be inserted into the day’s ritual each time the class met. The ritual cycle was repeated two times with the first name and then two times with the second name. Each class time would use a new pair of names until all the students’ names had been used, at which point, some names would then be cycled through again. This ritual was performed twice a week for the duration of twelve weeks.

The class acting as the control group was not told about the ritual and continued as it typically would for the length of the experiment. After twelve weeks had been

completed, both the ritual participants and non-ritual participants were asked to complete out the above-mentioned 58-question survey.

Results

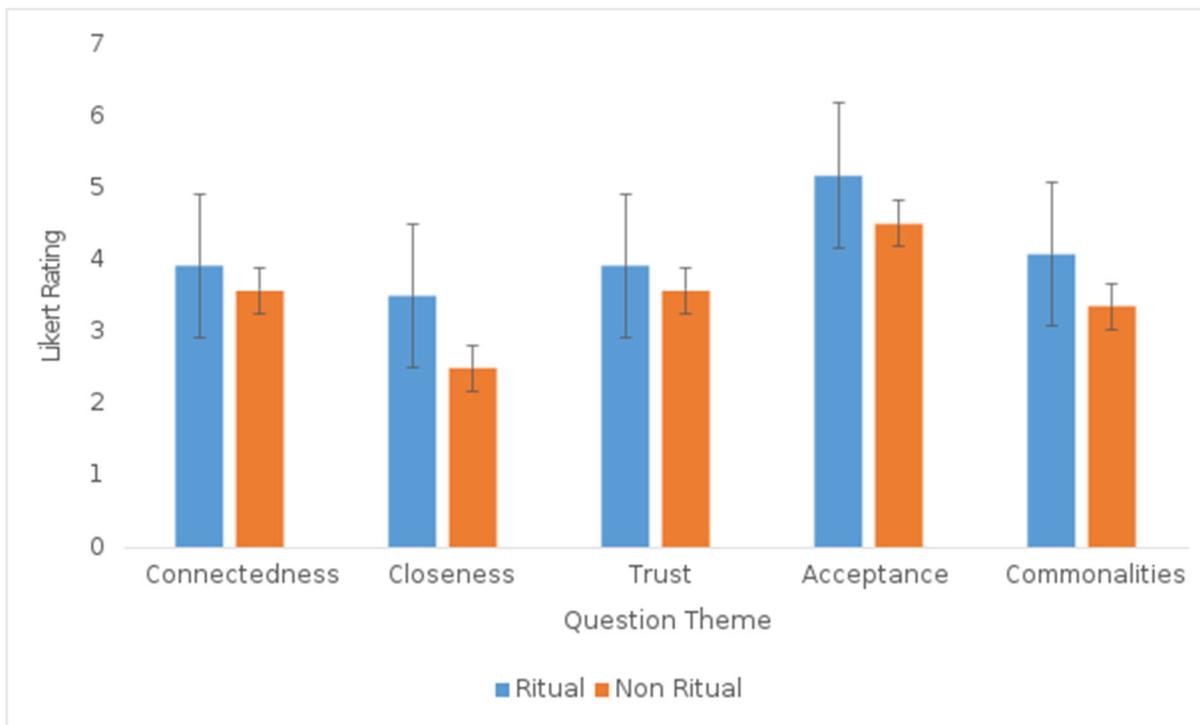
The purpose of this study was to examine if performing a ritual in the classroom helped to promote social cohesion and reduce perceived public speaking anxiety. A total of 26 students participated in the study — 12 (46.2%) in the ritual classroom and 14 (53.8%) in the non-ritual classroom. Therefore, researchers were interested in general measures of social cohesion and affect. Multiple measures were used to examine this. The first set of social cohesion questions asked participants to identify the number of people they recognized in the class by face and name. Overall, participants reported recognizing an average of 11.28 ($SD = 6.06$) classmates by face with responses ranging from 2 to 21 faces, and an average of 9.48 ($SD = 6.02$) classmates by name with responses ranging from 2 to 21. Specifically, the ritual group recognized an average of 13.46 ($SD = 7.25$) classmates by face with responses ranging from 4 to 21, and an average of 11.25 ($SD = 7.51$) classmates by name with responses ranging from 2 to 21. The non-ritual group recognized an average of 9.27 ($SD = 4.00$) classmates by face with responses ranging from 2 to 16, and an average of 7.85 ($SD = 3.83$) classmates by name with responses ranging from 3 to 15.

Additionally, a set of questions examined social cohesion, including connection, closeness, trust, acceptance, and commonalities within the group. The five questions examining these items of social cohesion showed strong internal reliability ($\alpha = .898$). Therefore, the individual items were scaled to create one measure of social cohesion. Scores for individual questions are displayed in Figure 1; all means were higher in the

ritual group than the non-ritual group. Additionally, overall scaled social cohesion scores were higher in the ritual group ($M = 20.58$, $SD = 7.77$) than the non-ritual group ($M = 17.50$, $SD = 4.74$). However, t-tests for each of these questions and the summary score were conducted, and there were no significant differences between the ritual group and the non-ritual group on any item.

Figure 1

Metrics of Social Cohesion by Ritual Group



To examine positive and negative affect, the PANAS was used. The initial internal reliability for the positive affect items was strong ($\alpha = .875$) as was the negative affect scale ($\alpha = .797$). Therefore, positive and negative items were summed to create a scale. In order to look at the differences in both positive and negative affect,

independent t-tests were conducted. Regarding positive affect, there was no significant difference between the ritual group ($M = 22.75$, $SD = 6.52$) and the non-ritual group ($M = 24.54$, $SD = 6.19$; $t(23) = -.704$, $p > .05$). Regarding negative affect, there was no significant difference between the ritual group ($M = 13.83$, $SD = 6.22$) and the non-ritual group ($M = 10.43$, $SD = 3.55$; $t(24) = 1.747$, $p > .05$).

To further examine social cohesion, participants rated their relationship to the group based on circular diagrams. The higher the score, the closer the individual felt to the group. There was no significant difference between the ritual group ($M = 3.92$, $SD = 2.28$) and the non-ritual group ($M = 3.14$, $SD = 1.10$; $t(24) = 1.13$, $p > .05$).

To examine public speaking anxiety, the Personal Report of Public Speaking Anxiety (PRPSA; McCroskey, 1970) was used. To see if there was a significant difference between the ritual and non-ritual groups, an independent t-test was conducted. There was a significant difference between the ritual group ($M = 113.67$, $SD = 21.39$) and the non-ritual group ($M = 92.33$, $SD = 25.31$; $t(22) = 2.23$, $p < .05$). The normed suggestions for the survey (McCroskey, 1970) suggest the ritual group showed moderate anxiety overall and the non-ritual group showed low anxiety.

Discussion

Across all measurements of social cohesion, the ritual group, on average, reported higher scores. While not significant, participants in the ritual group recognized more classmates by name and by face when compared to the non-ritual group. They also self-reported higher levels of perceived connection, closeness, trust, acceptance, and commonalities within the group. When asked to choose which circle diagram best pictured their interpersonal closeness with fellow classmates, the ritual students tended

towards higher levels of alignment compared to the non-ritual students. Although the results from these measurements are not statistically significant, descriptive statistics show a trend towards higher social cohesion in the ritual group.

As predicted, measurements of positive and negative affect resulted in no significant differences between the ritual and non-ritual groups. Establishing this common baseline allowed for a more balanced comparison of possible effects of ritual on classroom social cohesion. Contrary to the hypothesis predicting lower levels of perceived public speaking anxiety in the participants performing rituals, results from the PRPSA showed significantly lower levels of anxiety in the non-ritual group.

The implications for this research are multiple. As there is little current research on the function or use of rituals in the classroom, this study contributes to a gap in the literature on the topic. It appears that a ritual program with students could be effective in increasing the number of names and faces recognized for each student. At the most basic level, recognizing another person, either by face or name, allows for further social cohesion to develop. It is unclear if this increase in name recognition is because of the design of the ritual used in the study (repeated chanting of students' names) or results from a psychological/social function of the ritual itself. Overall, the ritual group showed increased scores for all questions related to social cohesion, which supports the research cited previously in the literature review (Hobson et al., 2018; Hove & Risen, 2009; Norenzayan et al., 2014). These aspects of social bonding and social cohesion with classmates may be an indicator of future academic success and longevity (Goguen et al., 2010). It may be appropriate for educators to perform some basic rituals in the classroom early on to promote name and face recognition among the group. It takes

only a small amount of time to yield a positive outcome of increased feelings of acceptance and closeness.

In examining the possible effects of rituals on strengthening emotional regulation, the findings did not clearly support the hypothesis. For public speaking anxiety, ritual participants reported higher levels of anxiety compared to the non-ritual group. This contrasts with the findings of the research by Hobson et al. (2018) demonstrating a reduction of anxiety through bottom-up processing of physical movements during rituals. One possible explanation for this unexpected result is the impact of learning in isolation (i.e., remote and online classes) for over a year and the increase in generalized social anxiety experienced by many in response to returning to groups of people. The ritual group experienced higher levels of social bonding which may have contributed to higher levels of anxiety of speaking in front of their peers with whom they felt an increased closeness.

While it was not the focus of the study, the questions chosen and modified to represent social bonding and positive and negative affect showed strong internal reliability. This suggests that these shortened instruments could be used again to measure these constructs.

Because of logistical considerations and formatting of classes, there were limitations to the current study. Due to issues surrounding the pandemic, class attendance was irregular and survey completion was poor, and this contributed to a small sample size. A larger sample size would likely have shown significant results, instead of relying on descriptive data. Additionally, the format for the class—a hybrid blend of both remote and face-to-face students—may have affected students'

experience of performing the ritual and its potential effects. Further, the professor instructing both speech classes incorporated stress-reducing techniques as part of her curriculum. The benefits derived from these practices may have made the effects of the ritual less pronounced.

Future research should broaden the focus to study the role of rituals in other types of classes. Public-speaking classes were chosen in this study to utilize an anxiety-inducing environment in the measurement of possible increases in emotional regulation. However, it would be worthwhile to further investigate the constructive application of rituals in creating higher levels of social cohesion in educational settings. Additionally, as remote learning appears to be permanently incorporated into educational settings, it would be beneficial to study the effects of rituals on social cohesion in a hybrid or online classroom setting. Social bonding and peer closeness are especially challenging to develop in a virtual setting, so rituals could play an effective role in bridging those technological divides.

In the face of uncertainty, humans frequently find meaning and power in rituals. This research demonstrates that, with only a small investment of time and energy, rituals hold the potential to make these same valuable contributions to the classroom.

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Appendix A

Directions: Please answer the following questions to the best of your ability.

1. How do you identify?

Man Woman Non-Binary Prefer Not to Answer Prefer to Describe: _____

2. What is your age? _____

3. Approximately how many college credits have you completed? _____

4. Approximately how many people in this class can you recognize by face? _____ person(s)

5. Approximately how many people in this class do you know by name? _____ person(s)

Please answer the following questions with the scale provided.

6. At this moment, how connected do you feel to the people in this class? (Please select one).

1	2	3	4	5	6	7
Not at All	Very Slightly	A Little	Moderately	Quite a Bit	Very Much	Extremely

7. At this moment, how emotionally close do you feel to the other members of this class as a whole? (Please select one).

1	2	3	4	5	6	7
Not at All	Very Slightly	A Little	Moderately	Quite a Bit	Very Much	Extremely

8. Thinking about everyone in this class now, how much do you trust the others in this group? (Please select one).

1	2	3	4	5	6	7
Not at All	Very Slightly	A Little	Moderately	Quite a Bit	Very Much	Extremely

9. How much do you feel accepted by the people in this class overall? (Please select one).

1	2	3	4	5	6	7
Not at All	Very Slightly	A Little	Moderately	Quite a Bit	Very Much	Extremely

10. Thinking about everyone in this class now, do you **feel** you have a lot in common with others in this group? (Please select one).

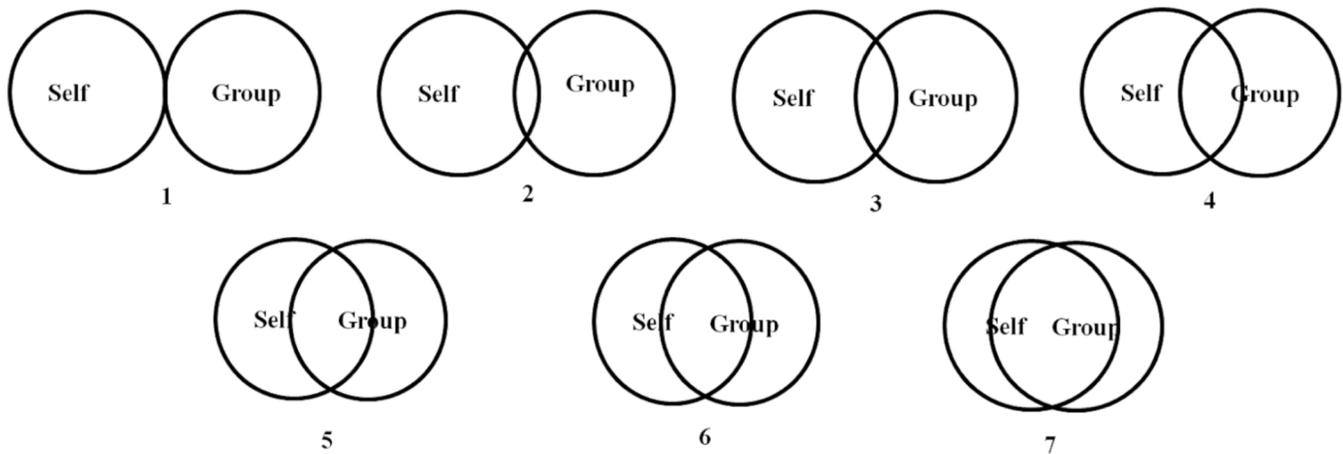
1	2	3	4	5	6	7
Not at All	Very Slightly	A Little	Moderately	Quite a Bit	Very Much	Extremely

Please go to the next page.....

This scale consists of a number of words that describe feelings and emotions. Please select for each feeling/emotion the box that represents the extent to which you feel this way **in this class**.

	Not at All	A Little	Somewhat	Moderately	Considerably	Very Much
11. Interested						
12. Distressed						
13. Upset						
14. Scared						
15. Enthusiastic						
16. Proud						
17. Inspired						
18. Nervous						
19. Determined						
20. Attentive						
21. Afraid						
22. Irritable						

23. Please circle the diagram that best describes your current relationship to this class, **as a whole**.



Please go to the next page.....

Directions: Below are statements that people sometimes make about themselves. Please indicate whether or not you believe each statement applies to you by marking whether you:

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

- _____ 24. While preparing to give a speech, I feel tense and nervous.
- _____ 25. I feel tense when I see the words "speech" and "public speech" on a course outline when studying.
- _____ 26. My thoughts become confused and jumbled when I am giving a speech.
- _____ 27. Right after giving a speech I feel that I have had a pleasant experience.
- _____ 28. I get anxious when I think about a speech coming up.
- _____ 29. I have no fear of giving a speech.
- _____ 30. Although I am nervous just before starting a speech, I soon settle down after starting and feel calm and comfortable.
- _____ 31. I look forward to giving a speech.
- _____ 32. When the instructor announces a speaking assignment in class, I can feel myself getting tense.
- _____ 33. My hands tremble when I am giving a speech.
- _____ 34. I feel relaxed while giving a speech.
- _____ 35. I enjoy preparing for a speech.
- _____ 36. I am in constant fear of forgetting what I prepared to say.
- _____ 37. I get anxious if someone asks me something about my topic that I don't know.
- _____ 38. I face the possibility of giving a speech with confidence.
- _____ 39. I feel that I am in complete possession of myself while giving a speech.
- _____ 40. My mind is clear when giving a speech.
- _____ 41. I do not dread giving a speech.
- _____ 42. I perspire just before starting a speech.
- _____ 43. My heart beats very fast just as I start a speech.
- _____ 44. I experience considerable anxiety while sitting in the room just before my speech starts.
- _____ 45. Certain parts of my body feel very tense and rigid while giving a speech.
- _____ 46. Realizing that only a little time remains in a speech makes me very tense and anxious.
- _____ 47. While giving a speech, I know I can control my feelings of tension and stress.
- _____ 48. I breathe faster just before starting a speech.
- _____ 49. I feel comfortable and relaxed in the hour or so just before giving a speech.
- _____ 50. I do poorer on speeches because I am anxious.
- _____ 51. I feel anxious when the teacher announces the date of a speaking assignment.
- _____ 52. When I make a mistake while giving a speech, I find it hard to concentrate on the parts that follow.
- _____ 53. During an important speech I experience a feeling of helplessness building up inside me.
- _____ 54. I have trouble falling asleep the night before a speech.
- _____ 55. My heart beats very fast while I present a speech.
- _____ 56. I feel anxious while waiting to give my speech.
- _____ 57. While giving a speech, I get so nervous I forget facts I really know.

SOCIAL JUSTICE

Isabella Westervelt

Bergen Community College

Mentor: Seamus Gibbons

Title: Black Youth and Social Philosophy in *Between the World and Me*

Judge's Comments: "Paper was well-written, cohesive, and stuck to a central theme. Presentation and handling of questions was very natural and polished."

Dr. Kyle Kattelman
Fairleigh Dickinson University

Black Youth and Social Philosophy in *Between the World and Me*

A nation is not defined by its reputation, but by the lived experiences of its most elite, most destitute, and the myriad in between. In the United States of America, this largely settles on the warring ideal of equality and attitude of supremacy that have enveloped much of the nation. Racism is deeply ingrained within the history of American society, and it is best revealed in its present form by those who encounter it daily. *Between the World and Me* is a long-form letter written by Ta-Nehisi Coates to his son Samori which details the modern experience black men face in America. Beginning with his childhood in Baltimore and concluding with the writing of his memoir in France, Coates details both his experiences and reflections on how existing as a black American has shaped his psychology and philosophy. His description of his youth is particularly illuminating, as while he explains the nature of maturing in the environment of Baltimore during the 1970's and 1980's, both his lived experiences and present-day reflections create a picture of the psychology of black youth living in similar conditions. This portrayal not only holds value on its own but highlights several connections to the ideas of prominent social philosophies on life for black Americans. By analyzing Coates' experiences in his environment, in his home, and within education during his youth, comparisons can be drawn to the works and ideas of scholars William Edward Burghardt Du Bois, James Baldwin, and Toni Morrison that illustrate the complex psychology of black American youth and maturation.

The overlap between Coates' thoughts and experiences and those of prominent scholars is clear in his relationship to his environment. He describes how fear and a lack of control shaped his life and those around him, with a particular focus on the knowledge of his frailty living in a black body and the incongruity between his experience and the ideal presented by white America. These concerns mirror acclaimed author William Edward Burghardt Du Bois' idea of

double consciousness, which he defines as a “sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity” (Du Bois 2). Du Bois connects this feeling to the experiences of black Americans as a marginalized group, citing the questionable ideals of American life as the direct cause of this psychological experience. He acknowledges that the experience of being a black American means having an intimate awareness of how one is devalued by society. It is to know that society is built on the oppression of those who are not white, but to be forced to evaluate one’s life on the scale created by that society anyways. This connects to Coates’ childhood environment because his experiences demonstrate how the environment pressures black youth into the awareness required for the development of double consciousness. Coates remarks that “The world had no time for the childhoods of black boys and girls” (Coates 25), showing that these youth were commonly abandoned to fend for themselves as their priority was survival above experiencing their childhoods. This difficult circumstance is the first of many experiences that Coates details to explore the struggle against violence during his youth, and it creates a stark contrast to the ideals of protection and innocence associated with white childhood. This relates to double consciousness because it is an example of the initial messaging given to black youth that their experience is worth less than that of white youth. Coates explains how the violence against children was allowed to exist so prominently in this area largely because of the government’s lack of care for predominantly black neighborhoods. This impacts double consciousness as it is the values of this same neglectful government that black Americans are meant to evaluate themselves against, or measure their worth against with the metaphorical “tape” that Du Bois describes.

Coates draws attention to the purpose of the violence itself, stating that “this violence was not magical, but was of a piece and by design”, (34) which reiterates upon the idea that the frequency of the violence he witnessed was a common aspect of black childhood and an intentional choice made against black youth and communities by the American government. This idea aligns with the views of the author and activist James Baldwin, who used his short story “Going to Meet the Man,” to explore the relationship between white youth, government systems, and violence. His narrative follows the memories of a white deputy sheriff named Jesse living in the south during the 1950s. The climax of the narrative details an eight-year-old Jesse witnessing the brutal lynching of a black man. The victim undergoes intense physical torture, and Jesse watches as a swarm of white people cheer, including his parents. He initially feels doubtful of the jubilant nature of the situation and realizes that a black boy whom he usually refers to for his questions is not present. As the lynching continues, he explains that the crowd’s response had an underlying sexual nature, and remarks afterward that “He felt that his father had carried him through a mighty test, and revealed to him a great secret which would be the key to his life forever” (Baldwin 12). This connects several memories in the story, as each is the result of Jesse conflating violence and sexual gratification as a by-product of this experience and likely many similar throughout his life. Through this narrative, Baldwin comments on how violence against black people was viewed as a birth-right for white people living in the mid-1900s, and how this instilled fear in black children and overwhelming satisfaction white children. This connects to Coates as his experiences show that black children are still subject to a similar fear as they are disproportionately thrust into violent and impoverished communities as the result of American policymakers. The American government is like Jesse in that both accept the American dream of whiteness that allows them to devalue the lives of black children and spread the ideas of white

supremacy. Between Coates' memoir published in 2010's, Baldwin's story in the 1950's, and Du Bois' ideas from the 19th century, it is clear that the core values of the American government have not changed. Coates' memoir illuminates how the same intentional hostility that existed in the past century underlies the choices made by government officials in the modern era.

Coates attributes much of the violence he witnesses to the disembodiment felt by black individuals, as the crimes committed by black Americans in his community often reflected an attempt to assert ownership over themselves. He explains that this need for ownership was grounded in an attempt to escape the frailty of their lives in the face of the prejudiced society that surrounds them. Coates notes how this desire for control manifested in his community, saying that the boys loved rap music because it espoused the idea “against all evidence and odds, that they were the masters of their own lives, their own streets, and their own bodies,” and he notes a similar need to protect oneself in how the girls used “their brutal language and hard gaze, how they would cut you with their eyes and destroy you with their words for the sin of playing too much” (Coates 14). For those who do not become directly involved in the life of the streets, the environment filled with violence is still impactful as they must abide by the rules of their communities to protect their lives. In regards to his life in Baltimore, Coates remarks “that there was a ritual to a street fight, bylaws and codes that, in their very need, attested to all the vulnerabilities of the black teenage [body]” (14). This reflects the narrative presented by James Baldwin, as the development of these mechanisms for survival is a testament to the lack of protection afforded to black communities by the American government. Much of Coates' account of his young life revolves around the struggles of trying to navigate the violence around him, as he was a boy trying to reason through the conditions of an often paradoxical life. In one poignant reflection on his youth, he addresses this exact point: “Not being violent enough could cost me

my body. Being too violent could cost me my body...I was a capable boy, intelligent, well-liked, but powerfully afraid” (28). Coates’ acknowledgment of the impossibility of his situation reflects Du Bois’ idea of double consciousness as it shows his awareness of how his identity conflicts with his position in society due to the belief in whiteness. This is furthered by how those who believe in whiteness stereotype black individuals and predominantly black neighborhoods as violent and lawless in order to maintain control. This relates to Baldwin's “Going to Meet the Man” as Jesse displays the same incessant desire for control over black people that is demonstrated by Coates in the present. Jesse’s abuse and racism is connected to his position as a deputy sheriff as he is a reflection not only of racism on an individual level but how that impacts the United States systemically.

The communal struggle for survival in the Baltimore of his youth gives the framework to examine how the systemic effects of racism directly affected Coates’ psychological development. He admits “When I was eleven my highest priority was the simple security of my body. My life was the immediate negotiation of violence - within my house and without” (129-130), which further supports the negative relationship between this struggle for survival and his psychological state. Having to constantly fend for oneself creates a negative psychological impact on the individual, and because the violence that Coates experienced relates to racial oppression, it is reasonable that the way this impact would manifest would also relate to the perception of his blackness. The development of double consciousness would help to protect him from the prejudices and dangers that he associates with white America, or the “dream” as he puts it, as he would constantly need to be aware of how he is seen by the dreamers as to protect his safety. The focus on survival for black children both in their communities and in society as a whole creates an intense ingrained fear that necessitates the ability to know how one is being

perceived. It pins more importance on social perception rather than inner identity, a confining view that muddies a black American's ability to develop their identity in the same way as white Americans. Coates acknowledges this constraint when comparing a narrative about slavery to his childhood: "I was not in any slave ship. Or perhaps I was, because so much of what I'd felt in Baltimore, the sharp hatred, the immortal wish, and the timeless will, I saw in Hayden's work" (51). This connects directly to double consciousness as it is the method of survival born from the fear and oppression experienced by black children in youth. In addition, it provides the context as to why Coates ultimately decides to reject the dream later in life. He knows from his youth that his existence will always be plagued by prejudice if he views his life in the lens of an American dream that is inherently hostile towards him. Dana A. Williams' essay *Everybody's Protest Narrative: Between the World and Me and the Limits of Genre* explores how the thoughts of James Baldwin and Coates overlap in their evaluation of this dream. She describes Baldwin's struggle with the idea of whiteness and blackness, as he rejects the idea of "accept[ing] a reality that denies him a full life and that thereby contains him, requiring him 'to battle for his humanity according to those brutal criteria' he inherits by virtue of being black" (Williams 3). This relates to Coates as they both reject the idea of the dream as a way of existing as it forces black individuals to devalue themselves. It proposes rejecting the metaphorical tape Du Bois acknowledges as a part of black American life in order to achieve true happiness and freedom.

Similar to the bodily insecurities Coates experienced in the streets of Baltimore are those that experienced in his home. He explores the nature of the black household, particularly how prejudice and violence inspire fear in black parents and how this can cause them to become extremely authoritative. These parents often "[resort] to the lash the way flagellants in the plague years resorted to the scourge" (17) in an attempt to use brutality as a way to impart warnings

about danger and safety onto their children. Coates admits that he “grew up in a house drawn between love and fear. There was no room for softness,” (61) and describes this as a common experience. This shows that the well-intentioned but ultimately abusive use of discipline by many black parents resulted in an attitude that withheld a loving environment from their children. This in turn further conditioned their children to associate blackness with a sense of othering, which can grow into double consciousness over time. Toni Morrison extends upon this point in her examination of intersectionality and the dream. She addresses the glorified ideals of whiteness, specifically the romanticization of the white male, as a lens titled the “master narrative.” Morrison asserts that the master narrative as a whole is the “ideological script that is being imposed by the people in authority on everybody else,” with “white male life” (Morrison 3:50-4:05) being the perspective of the United States. The master narrative reflects a sense of othering caused by the glorification of white male life, and this mirrors the potential abuse in black households as the violence from black parents onto their children in order to protect them aligns with the othering felt by black children when comparing their lives to white ideals.

The efficacy of the use of violence as a conduit for parents’ messages regarding safety is questioned, as it is uncertain if it “sounded the alarm or choked [black youth] at the exit” (Coates 16-17). Regardless of this, the connection between this type of discipline and experience of othering for their children based on race is clear and relates to development of double consciousness as it breeds off of racially-based distinctions. As a parent himself living in more stable conditions, Coates acknowledges that it requires a conscious effort to treat his son with softness because “it does not feel a wholly natural act so much as it [felt] like ritual. And that is because [he is] wounded. That is because [he is] tied to old ways, which [he] learned in a hard house” (125-126). This exemplifies the impact of violence in the household on black individuals

of a certain generation as it has ramifications on a generational scale. The awareness of the continual cruelties done against the black community drives fears into black parents, which reinforces the connection between the development of double consciousness and the damaging experiences forced onto black youth, as even if the violence of their childhoods is escaped, the experience still heavily impacts the rest of their lives.

In a similar vein to his environment and his home, Coates views the schooling system in Baltimore as another formative but negative element of his youth. Unlike the violence that pervaded the former establishments, the school system had a much quieter, more insidious side to its impact on the lives of its students. Coates details the relationship between the education system in Baltimore to the high-crime areas outside of the schools, with a particular focus on how the values of the schools were inappropriate when contrasted with the environment that the children grew up in. A clear example comes in his examination of the figures that his school presented as admirable. All of the individuals discussed stood for peaceful protest, and Coates questioned “How could [the schools] send us out into the streets of Baltimore, knowing all that they were, and then speak of nonviolence?” (32) Coates identifies the failure of the school system to account for the reality of its students as it instead chooses the idealistic narrative of the American dream. This is likely due to the teachers in the schools not actually living in the area, meaning they lacked awareness of the reality of their students. In addition, these messages were given through footage of brutality against black citizens and were only supplemented with a glamorization of sacrifice and endurance rather than any explanation or condemnation of the violence itself. This presents a version of America’s history with racism in the lens of the dream, as it ignores the crimes committed by the American government and qualifies the hardships faced by activists. The schools painted the crimes committed against black individuals as less

violent then they were and as simple moments in a long-forgotten past instead of acknowledging the present-day reality. This is another element that connects to the development of double consciousness, as it is the active attempt of an American implemented system to disenfranchise black Americans by disregarding their experiences with prejudice, thereby causing black Americans to have a complicated and fractured view of their lives. The education system failed the black children it was created to aid because of its focus on presenting black youth the white or “dreamer” view of black history. This again touches on Morrison’s master narrative, as the perspective being given to the students is that informed by the lens of white men. Morrison rejects the master narrative that wants her existence to be limited by her intersectionality, and Coates shares her irritation when he encounters the same script in the schools. He reflects on this point, saying that “The schools did not reveal truth, they concealed them” (Coates 27), and attributes a feeling of confusion and disdain to the school’s facade. He notes that the education system was concerned chiefly with discipline and compliance, and that “fear and violence were the weaponry” of the school and streets alike (33). As a black adolescent, he acknowledges that his education system functioned at best as a way to transport him out of his dangerous community but directly into a life hinged on the American dream and that it had no intention to help clarify the plights of his experiences as a black American. In this way, the education system directly contributes to the development of double consciousness as it continually impresses upon its black students the importance of a dream that actively disserves them. He notes that because he could neither assimilate to the school nor street ideologies completely, he “felt there could be no escape” (27) from the environment of his youth. He proves that his hopelessness is not unfounded either, as the only institution meant to elevate his standing was not only failing to provide him answers about his condition as a black individual but glamorizing a dream that

historically dehumanized black individuals. He relates this to the youth in his community at large, with a key example presented in a description of an average nights' events during his teenage years: "...we would walk to the house of someone whose mother worked nights, play 'Fuck tha Police,' and drink to our youth. We could not get out. The ground we walked was trip-wired. The air we breathed was toxic. The water stunted our growth. We could not get out" (27-28). This highlights the communal feeling of hopelessness that pervaded his neighborhood and other literature by black American authors captures a similar sentiment. For example, Toni Morrison's "Recitatif" explores a similar idea regarding the psychological development of oppressed children. The narrative follows the main characters Roberta and Twyla, both temporary orphans abandoned by their mothers and seen as the most pitiful members of their orphanage. It follows their interactions as they mature, with a focus on a particular memory the girls share from their time in the orphanage. The memory centers on a worker there named Maggie who is mute and is implied to have an intellectual disability. The girls remember a time where the older orphans were physically violent towards her and question whether or not they participated in this event. While it ultimately remains ambiguous, it is clear that Twyla had violent thoughts towards Maggie as a projection of her internal struggle to cope with her abandonment. While she does not remember participating in the event, she admits:

[Roberta and herself] watched and never tried to help [Maggie] and never called for help. Maggie was my dancing mother. Deaf, I thought, and dumb. Nobody inside. Nobody who would hear you if you cried in the night. Nobody who could tell you anything important that you could use. Rocking, dancing, swaying as she walked. And when the gar girls

pushed her down, and started roughhousing, I knew she wouldn't scream, couldn't - just like me and I was glad about that. (Morrison "Recitatif" 14)

Regardless of her participation, it is clear that she not only permitted but relished in the abusive treatment of Maggie as an extension of her inner turmoil. As orphans and as the pariahs of their orphanage, both Twyla and Roberta had the repressed desire to regain control over an element of their lives and to be able to exert their anger towards their mothers onto someone. Maggie was the perfect target for them as a highly vulnerable person. While racial identities are an element of Morrison's narrative, it is intentionally left ambiguous to reject the master narrative that preoccupies the reader with the question of her characters' races. The core idea of oppression and anger relates to Coates' account of life in Baltimore not in regards to the idea of race, but in regards to how that experience impacts developing youth. A direct connection can be made between the development of double consciousness in youth and the oppression and threats of basic needs that black youth experience. Like all threats to basic needs that cannot be fixed, a coping mechanism must be developed to help an individual endure that reality. For black Americans, particularly those living in impoverished areas (a group that disproportionately includes the black population in America), the messaging of the American dream is unavoidable and poses many threats to their safety and self-esteem. In reaction to this, the development of double consciousness would provide the mechanism to protect black Americans as it allows them to evaluate themselves within the context of the dream and thereby protect themselves from a society of dreamers. While providing the immediate need of protection, it is still damaging, as Du Bois explains "One ever feels his two-ness,—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone

keeps it from being torn asunder” (Du Bois 2). Double consciousness is an easily anticipated outcome of the conditioning of black children, which further alludes to it being the intentional creation of American institutions and democratic society as a whole. In a somewhat conflicting view, Morrison takes a slightly different approach to double consciousness, one informed by her intersectionality. As a black woman, Morrison’s friction with the American dream is not only based upon her race but her gender as well. Du Bois centers his ideas on the duality of being an American and black, whereas Morrison centers her thoughts not just on the ideals of white America but those of the perceived superiority of male life. While Du Bois focuses on the experience of double consciousness, Morrison extends further to a rejection of it and attributes her defiance as a product of her intersectionality. In regards to the reworking of the narrative and the breaking of these barriers, she believes “one of the interesting things that certainly feminine intelligence can bring is a kind of a look at the world as though you can do two things, or three things — the personality is more fluid, more receptive. The boundaries are not quite so defined. And I think that’s part of what modernism is” (“Toni Morrison on Love and Writing”). While lacking the perspective on intersectionality that Morrison holds, Coates also focuses on his journey uncovering and rejecting the dream and ultimately concludes that he and his country will only suffer so long as they exist within its facade.

In his reflections on his youth, Ta-Nehisi Coates illustrates the complexities of what growing up as a black American truly entails. His descriptions of the violence in the streets, the abuse in black homes, and the manipulation of the education system combine to portray the overall lack of safety associated with black childhood. Du Bois’ description of double consciousness, Baldwin’s exploration of white psychology in “Going to Meet the Man,” and Toni Morrison’s definition of the master narrative all connect with Coates’ letter in a way that

elevates the meaning of the experiences he details. As a letter to his son, this functions to connect with him and impart meaningful wisdom about how to approach navigating the black American experience during maturity. As a book for an American audience, it functions to hold a mirror to its reader's role in the many injustices perpetrated against black youth in an intimate and undeniable way.

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WOMEN / GENDER / LGBT STUDIES

Emily FoehrKolb

Lehigh Carbon Community College

Mentor: Holy Morris

Title: Beyond Sexuality: When the Gay Liberation Movement and Race Intersect

Judge's Comments: "Among very strong papers and presentations, Emily Foerhkolb's paper stood out for its strong research and concise writing that nonetheless addressed the many layers of the topic. The presentation opened up and elaborated on the knowledge expressed in the written paper. Many of the questions I developed from reading the paper were answered or acknowledged in the vibrant and expansive presentation.

Again, the papers in this panel were all strong as were the presentations which makes this a difficult choice. However, the lingering visual and documented absence of women and people of color in the Gay Liberation movement was well researched and challenged in interesting ways through the paper and presentation. The presenter was also able to answer a complex question with thoughtfulness that brought further depth to the work."

Dr. Kristin Bayer
Marist College

Beyond Sexuality: When the Gay Liberation Movement and Race Intersect

Abstract

This paper discusses the steps queer non-whites took during the Gay Liberation Movement to raise awareness about the racial exclusion they faced from the greater gay community. Today, much of the LGBTQ+ community acknowledges the implications that race/ethnicity has on the development of sexuality, as the community consists of a diverse array of racial identities. Gay whites largely lead the Gay Liberation Movement, and thus gay issues were presented on the basis of gay white issues due to the prevalent racism that existed during the latter half of the 20th century in America. I will take a look at three different groups in their effort understand the role race plays in the formation as well as the expression of sexual identities.

The Gay Liberation Movement and Race

Throughout American history, a plethora of defined as well as undefined social movements arose, thus providing a platform to previously silenced voices. In particular, the queer community countered discriminatory policies and practices through physical as well as abstract means of resistance. The term “pride” became the trademark for gay men and lesbian women to use as a means of representing the Gay Liberation Movement. Although the queer community made legal advancements, numerous studies conducted within the past couple decades indicate that people of color feel a lack of connectedness to the entire queer community. Tracing back to the earlier years of the movement (the mid 1960s-1980s), the queer community encouraged “coming out” among people of all races and ethnicities. Despite this, the inclusion of minorities in member activities and leadership remained low. For years, the Gay Liberation Movement constantly made strides in an attempt to achieve equality for queer men and women but ultimately ignored the specific needs of minority queers among a largely white base.

Racial Connectedness: What does it Mean?

For the purpose of this paper, understanding the bonds that exist between an individual and their racial/ethnic identity will lead to a better analysis of the actions that queer whites and queer non-whites took during the Gay Liberation Movement that are later explained in this paper. When taking a look at the structure of the queer community, it is necessary to assess each component that makes up the bigger picture. Prior to the rise of the movement in the late 1960s, efforts calling for racial integration beyond the scope of the Supreme Court had not yet reached their potential, so the presence of racial segregation was still present among many neighborhoods across America. Strong cultural ties within these divided communities created a sense of

The Gay Liberation Movement and Race

belonging, as the racial struggles these minorities shared became common ground. The structure as well as the dynamic of culturally differing households greatly impacted the vulnerable identities of non-white LGBT. For example, language barriers and traditional religious beliefs in Latinx familial structures are mechanisms that cause Latinx youth to project their queer identity and expression differently than a queer black teen in a household run by a matriarchal figure (Peterson and Battle 2018). During the Gay Liberation Movement, gay white activists failed to view the disjunction between queer people of color and queer whites through racially contextual lenses. Society as a whole struggled to recognize the implications race had on people of color in the gay community, so the connections between racial communities and sexuality communities are a key component in researching the sociopolitical behavior of people experiencing oppression from various social constructs (Pastrana 2010). Individuals in the field of sociology have conducted surveys and studies to produce data that explain the formation of identities based upon the premise of being a sexual and ethnic minority.

According to a poll that NPR conducted, research found that queer people of color are twice as likely as queer whites to report that the discrimination they in applying for jobs or interacting with police there is attributed to their sexual identity (Prichep 2017). Moreover findings of one study that explored how queer Asian Pacific Islander (API) women form their identity on the basis of their status as both an ethnic and sexual minority suggest that while connectedness to LGBT has the most influence on these women's sociopolitical involvement in the LGBT and people of color (POC) communities, discomfort within racial communities towards LGBT people discourages LGBT sociopolitical involvement but does not affect POC sociopolitical involvement (Battle et al. 2015). These findings indicate that since race impacts the LGBT sociopolitical involvement of POC, the approach to sexuality greatly differs among

The Gay Liberation Movement and Race

race/ethnicity. Since comfort in racial communities does not change POC sociopolitical involvement but affects LGBT involvement, there is a varying presence of heteronormativity in POC households (in this case there is a distinguished heteronormative presence in Asian familial life). Therefore, the framing of sexuality and the self-expression of it will not fit within “one-size fits all” margins.

The Formation and Self-Empowerment of Racially Inclusive Organizations

In today’s society, the queer community continuously strives to make concerted efforts in demanding as well as encouraging the inclusivity of all races and ethnic minorities as members of one united, larger group. The younger generations that exist within modern America’s power system actively seek to destroy the idea of “whiteness” as the sole definition of queerness. In comparison to the earlier roots of the Gay Liberation Movement, the participation of gay men and lesbian women of color in homophile organizations stood at relatively low numbers. Among various factors, the low membership and activity attributes itself to the alienation that queer people of color experienced from the greater gay community. In mainstream gay and lesbian organizations, white members often held distinct leadership roles silencing the voices as well as ignoring the validity and the presence of queer non-whites. For example, unlike the Gay Liberation Front (GLF) and their partnership with the Black Panthers, the Gay Activists Alliance (GAA) focused solely on gay and lesbian issues while taking a politically neutral stance. The GAA’s refusal to acknowledge the inherent relationship that exists between race and sexuality encouraged the political framework that movement for gays rights are mutually exclusive to black rights issues. This disproportionate distribution of power and influence among queer whites and queer non-whites failed to meet demands that would specifically cater to the needs of

The Gay Liberation Movement and Race

queer people of color that are affected daily by discrimination due to the intersection of their sexuality and skin color.

In terms of legislative policies, only actions of the greater gay community, such as attempts to dismantle anti-discriminatory practices towards sexual minorities, held precedence, but in doing so, it undermined the complexity of the intersecting power systems that existed in America during the latter half of the 1900s. Groups within the Gay Liberation Movement made equivocations between the Black American and queer plight, but the systems of oppression that each demographic suffered under were very different. Although it does not pertain to the two intersecting categories of race and sexuality discussed in this paper, the concepts of gender and class also got overlooked in the process as well, neglecting the notion that race, gender, class, and sexuality work together as one unit. This idea must be noted because the class system that existed during the latter half of the 20th century largely affected black and brown individuals, and the constructions of gender created a struggle for cis-gendered women in finding jobs that paid women just as well as men. The greater community addressed gay issues but did not further pursue the issues that would benefit individuals affected by other intersecting power structures.

In the late 1960s, counterculture movements slowly began to raise awareness to these various societal constructions, as well as feminist activism and different interpretations of the American Dream. Eventually the mainstream Gay Liberation Movement itself arose from circumstances like these. Counterculture served to deconstruct discriminatory institutions that have existed in America for centuries, but America would later come to see that it takes years to dismantle the systems in place. Often times, movements can also ignore their own discriminatory practices when fighting discrimination themselves, such as the fight between early feminist movements and race within the movement. Since queer people already faced discriminatory

The Gay Liberation Movement and Race

practices and societal rejection, the ethnic community looked to find spaces designed specifically for the integration of their intersecting identities as racial and sexual minorities. This trend carries throughout history, as groups commonly organized and promoted environments to meet the cultural needs of racial/ethnic minorities. The founding of historically all-Black colleges, the formation of Asian American Greek chapters in secondary educational facilities, or bodegas (Hispanic grocery marts) along the streets of New York all constitute to the same principle of establishing culturally aware environments. This trend would continue and eventually lead to the creation of various racially defined organizations within the entire queer community itself.

The Rise of GALA and the Empowerment of Gay Chicanos

On America's west coast, gay Latino men banded together to officially form a group called the Gay Latino Alliance (GALA) in 1975 and remained active until 1983. This alliance, local to the San Francisco area, based itself on the precedent of creating an environment in which gay men, especially of Latino descent, could exist. At the time, America struggled to understand the struggle that the Latinx population faced in becoming more than just legal citizens but also integrated, accepted Americans. Ultimately, the key premise that defined the differences between GALA and the greater gay community was that the leaders of GALA felt that the gay liberation movement only addressed gay white issues (Ramirez 2003). In this domain, membership activity was high as the organization hosted dances, fundraisers, and dinners. One of the founders of GALA, Jesus Barragan enrolled in a Chicano studies course to deepen his understanding of what it means to be a "Chicano/a" as well as the political meaning it was beginning to take on at the time (Ramirez 2003). During this period in history, the Latinx population and their presence as citizens was undergoing a transition of being classified as racially white yet still entirely different to actual whites, to occupying an undefined space in America as an ethno-race. Increasingly,

The Gay Liberation Movement and Race

“Chicano/a” became a form of self-identification among the Latinx community, serving as middle ground and unifying the Latinx experience. Gay men and lesbian women expressed their pride through parades, and their importance still stands unwaveringly into the present times. These gay pride parades posed a few issues including the topic racial inclusivity (or lack thereof), as members apart of GALA recalled personal memories of wishing to see a Latino float at the parades (Ramirez 2003). The absence of representation and awareness of the Latinx presence in the gay community inadvertently silenced queer Chicano and Chicanas, not because there wasn’t any space for them, but because of the white gay refusal to create a space specifically designed to provide a platform for racial and ethnic minorities.

Before the official formation of GALA, Rodrigo Reyes, a gay Chicano, had posted an ad in a local gay newspaper in hopes of promoting the organization of inclusive spaces specifically for the gay Latino community (Ramirez 2003). The viability to form minority groups attributes itself to the geography of America and its demographic makeup. Both the east and west coast are homes to large, diverse Metropolitan areas, whereas the Midwest pales in comparison in terms of population size and the diversity it consists of. From a historical perspective, this racial/ethnic variability can be attributed to the locations that immigrants of the 1800s settled and established themselves. Geographically, the southern portion of California’s state border lines meet the border of Mexico, making it a prominent destination for many South American immigrants in search for a new home. In light of this fact, Reyes’ and those a part of the gay Latino community could communicate and network much more practically in the 1970 compared to queer people of color in a lowly populated state such as North Dakota. After a trip to Los Angeles in 1971, Reyes immediately noticed the differences in gay nightlife and social scene in Los Angeles compared to San Francisco (Ramirez 2003).

The Gay Liberation Movement and Race

Bars and clubs were the places in which gay men could intermingle freely amongst each other without the barriers of sexuality posing as a possible implication. Both masculine and feminine, and all the forms of self-expression could be more openly expressed. One important feature of these gay bars and clubs to point out is that an overwhelming majority of the attendees were white men. These bars and clubs required additional screenings of gay men of color, often asking for two or three forms of identification (Ramirez 2003). The feelings of discomfort that the bars evoked, incited Rodrigo to put an ad in a gay paper, reaching out to form a “Chicano” gay club (Ramirez 2003). Esta Noche, the first gay Latino bar in San Francisco, cultivated a community of people with a understanding of one another beyond the realm of sexuality, but one that is rooted in cultural familiarity and strength. Despite the rejection and alienation that people of color faced in larger movements, oppressed peoples in America have been able to empower those from other racial/ethnic communities, empower their own people, and empower themselves.

The Roots of Black Oppression

The history of American institutions and their key interactions with Black Americans begins with the system of slavery that lasted for over a century and arguably comes to an end with the addition of the 13th amendment to the U.S. Constitution. The 13th amendment outlawed slavery and involuntary servitude, except under the condition that should an individual be convicted of a crime, slavery can be used to punish them. This condition created a loophole that transitioned into the Jim Crow era where segregation across the southern region of the United States was enforced. The landmark Supreme Court case *Brown v. Board of Education* overruled the precedent of “separate but equal” from an earlier court case, *Plessy v. Ferguson*, therefore concluding segregation is unconstitutional. Eventually, President Richard Nixon declared a War

The Gay Liberation Movement and Race

on Drugs, thrusting forth the criminalization of drugs, and instilling fear into families across America.

This administrative policy severely impacted the Black community, as it entitled law enforcement to succeed the constraints of their power and weakened the 4th amendment protecting Americans from unrestrained methods of search and seizure. Prisons saw an inflation of black inmates sent to jail for convictions of drug related charges, as they made up almost a third of prison population despite accounting for the less than 15% of the U.S. population. For years, oppressors in power built system upon system to revoke the civil liberties of blacks but through different methods, and in doing so, each of these institutions repeatedly exploited (and continues to do so today) the vulnerability of Black Americans. What can be inferred from this is that traces of slavery's impact are heavily rooted in American politics and society unlike any other racial minority, making the task of removing these systems a difficult one. This also means that on top of being a sexual minority, LGBT African-Americans faced a civil rights crisis like no other.

Alongside Each Other: Your Fight is Mine

On August 28th, 1963, Dr. Martin Luther King Jr. delivered the speech, "I Have A Dream", in which he advocated for the civil rights of Black Americans. Hundreds of supporters gathered at the Lincoln Memorial in Washington D.C. where the event took place. In the fight for Black rights, whites were among the sea of faces attending alongside the black community. Almost two decades later, a group known as the National Association of Black and White Men Together (BWMT), formed in 1980, with the intent of upholding integrationist antiracism politics while also fostering a radical logic of liberation by critiquing the mainstream Gay

The Gay Liberation Movement and Race

Liberation Movement centered on the sexual liberation of white gay men (Broad 2020, p.519). Like King, the organization wanted to normalize racially integrated environments by uniting whites and blacks to work towards the same goal. The formation of this organization came from the anti-black sentiment that still prevailed largely throughout America in spite of progressive rulings in landmark Supreme Court cases, such as *Brown v. Board of Education*, and strong pushes for LGBT inclusive legislation. BWMT recognized that the white gay community did not represent the lifestyles of queer non-whites, as the intersecting issue of race did not affect their self-expression.

A core focal point of the BWMT/NY newsletters called out racism at gay bars, voicing concern for the different entry policies employed for black and brown men, often requiring these individuals to show an extra form of ID which they describe as sexual racism (Broad 2020, p.519). This concern BWMT raised also reflected an issue that the GALA presented against the greater gay community in regards discriminatory practices at gay clubs, but it should be noted that ultimately, the methods in which BWMT and GALA utilized diverged, as BWMT sought to restructure the white sexual culture that prevailed in the gay community. The framing of sexual racism in the gay community received varying responses, as GALA responded to the bar racism against queer Latino men by forming their own establishment that catered to the components of the gay identity and sexual expression that formed from their racial position in society.

In contrast to the Gay Latino Alliance, BWMT looked beyond the scope of the courts and hearing rooms to center their attention on gay bar owners and the elite gays complicit racism (Broad 2020, p.520). In doing this, BWMT drew on crucial strategies that greatly aided in bringing forth racial equality since the systems that create racial inequalities cannot be dismantled without the rectification of those that perpetuate these systems. In the wake of

The Gay Liberation Movement and Race

oppression, BWMT viewed this white complicity as silence and thus taking the side of the oppressor. These critiques intended to mobilize a larger effort among queer whites in the movement for addressing civil rights issues and making racism within the gay community a more prominent issue. The group placed a pressure on the shoulders of complicit gay whites to introspectively analyze their relationship to the underlying power structure of white supremacy along with their responsibility to uplift fellow queer people of color. BWMT's actions display that the organization stuck true to its aims of racial integration at the micro (the individuals supporting an institution) and macro level (the institution).

Moreover, BWMT clarified the dynamic of power within the organization, ensuring that black and white men equally shared various domains including the following: leadership positions, administrative committees, and the newsletter writing team (Broad 2020, p.22). To some, the group structure may resemble the concept of the racial quotas that the workplaces and educational institutions enacted in the 1970s in attempts to diminish racial discrimination. Contrary to this, BWMT's specified designations of command throughout the organization ensured an equal distribution of power among the racially mixed members. Unlike the function of racial quotas, the organization did not merely require the presence of black men, and instead, it depended on the voices and guidance of their essential black members. BWMT held themselves up to an elevated standard, as they acknowledged their own responsibility of integration and power. The group wanted to connect on a personal level and establish a strong racial connectedness between two different races, building a brotherhood not only among a single group of black and white men but throughout chapters all over America (Broad 2020, p.523).

The Gay Liberation Movement and Race

At BWMT gatherings, members socialized while ideas were exchanged, and bonds began to form, and soon, a brotherhood blossomed. This brotherhood grew not from the idea of racial integration, but from the active pursuit of racial integration. The members of the organization greeted one another with warmth and hospitality, as they expressed a desire for togetherness. The acceptance of race as an issue that the gay community must confront created a sense of trust and transparency between the men. This acceptance that the gay white men in this organization demonstrated was vital in gaining the trust of their black comrades because they recognized that they as whites directly benefited from the subjugation of blacks. The acknowledgement of their white privilege further validated the existence and the effects of the racial system in America allowed the issues of race to be properly addressed. The Black members of BWMT actively played a role in their brotherhood as well, as they accepted and reciprocated the comradery despite their vulnerability as a queer, racial minority. Although a multitude of intersecting circumstances were present, it is important to analyze the flow of emotions and interactions between the members and other chapters in addition to the extent of which this brotherhood developed.

The strong presence of love was a fundamental cornerstone of the brotherhood these men built together as they were able to form platonic relationships or even connect sexually (Broad 2020, p.524). Within BWMT, they transformed the meaning of sexual liberation that the greater community posed, from a gay white man's prerogative to that of a racially undefined, limitless form of self-expression. This broadened interpretation of sexual identity created an important space designed for black men to occupy and define their sexuality on their own terms. BWMT encouraged the socializations and gatherings their members to explore their own connections to love and what they want to gain from their sexuality. They refocused their attention from the

The Gay Liberation Movement and Race

racially and sexually constrained bars or clubs that gay men relied on for sexual expression to displaying that the gay identity can be happy yet also sexual (Broad 2020, p.524) The organization fostered solidarity, brotherhood, and love among the members, and the incorporation of these elements manifested BWMT's vision of racial integration into a reality.

The White Mobilization Effort in the Gay Liberation Movement

Originally founded in 1961, a predominantly white organization, the Mattachine Society of Washington (MSW), located in the District of Columbia, dedicated their campaign to protecting and uplifting queer racial/ethnic minorities and making it their own responsibility to actively cater to the needs transcending the gay identity (Peacock 2016, p.271). Despite the racial makeup of the MSW, the group brought raised the question of how to increase African American membership and participation. It is noteworthy that each organization listed throughout this paper rests upon internal group structures and dynamics separate to one another, and the strategies that they enlisted to secure civil equality led to differentiating views and thought processes on the entire Gay Liberation Movement. The two racial categories- those being black and white- defined their district's demography, and thus queer blacks were the central focal point of the MSW. In a sense, the actions of MSW parallels that of GALA and BWMT, as MSW heavily used gay newsletters to reach out to a large audience (Peacock 2016, p. 271). Before the advancements of technology and unlimited access to worldwide information, gay newspapers played an important role in the social networking of the community. Preexisting misconceptions about queer individuals and their hypersexuality as well as pedophilic nature intensified as the global HIV/AIDS crisis of the 1980s emerged. These stigmas that defined the gay identity further

The Gay Liberation Movement and Race

stratified the community, and they invalidated the social rejection and discrimination that the gay community experienced, framing The Gay Liberation as illegitimate throughout the public sphere. The trends of the queer community's reliance on newsletters based on sexual orientation indicate that the mainstream media of the 1980s avoided any semblances of gay news due to a social politization of the world health crisis. Consequently, this considerably downsized the gay liberation platform, leaving MSW with no choice but to find new options to expand and diversify their organization due to the ostracization and public fear of homosexuality. On top of that, reaching out to gay blacks proved to be an even more puzzling question.

The MSW created their own pathways in supporting antiracist gay liberation. The group attended the March on Washington where King delivered his "I Have a Dream" speech, but they did not use that event to attract attention to their own organization's efforts to avoid undermining the discrimination that Black Americans faced (Peacock 2016, p.272). The MSW understood the intersecting identities of blackness in conjunction to gayness and the degree to which the racial identity of blacks was built upon institutionalized racism. Ignoring the racial discrimination would undoubtedly overlook the place of gay blacks in the greater gay community. MSW saw how adding the discussion of homosexuality would lower the concentration on Black issues as it would diverge the efforts of individuals, so they made sure to share the spotlight with the Civil Rights Movement.

The organization also criticized racism within sections of the gay community, joining fourteen other queer organizations to protest racist policies that excluded queer blacks from a queer club called the Lost and Found (Peacock 2016, p.272). Even though MSW critiqued other gay organizations that established a place for queer people to exist, they did so in effort of calling out every form of racism despite sexual understandings of each other. This showed that MSW

The Gay Liberation Movement and Race

took racism issues seriously, and in doing so, they hoped their activism would be recognized by other queer blacks. Their actions to partake in the movement for black civil liberties appreciably showcases their endeavors to utilize their racial position of power to deconstruct the very system that entitles them their power.

The Queer White Responsibility to Queer People of Color

As the Gay Liberation Movement developed, boldly making its way to the public eye, the stereotypical image of a white, middle class man began to gradually represent the gay community. The movement highlighted the homophobia and discrimination that queer people experience exclusively as queers, but beyond the surface level of gay rights issues, the injustices that queer-nonwhites faced never received a greater amount of recognition. Like many stereotypes, this common misconception created societal boundaries, and as a result, it erased the presence of racial/ethnic minorities from the Gay Liberation Movement's image. The vulnerability of Blackness intensifies the vulnerabilities of sexuality that Black Americans must confront, functioning as a double jeopardy whereas white gay men in the Gay Liberation Movement did not have to think about how their whiteness would affect their vulnerability as a sexual minority. The social position of Blacks in the greater American society directly translated into their place as people of color in a white mainstream gay community. In order to better address the macro and micro institutions that have normalized an imbalance of equality, the Black community is called upon so they can direct how to deconstruct the same power system that prevented them moving forward. Taking a look beyond Black oppression, Latinx, Asian Americans, and other ethnic minorities, are also deployed to figure out how to confront the very systems that withhold their social equities. Often times, the responsibility to fight for and achieve social equality is placed on the shoulders of those being oppressed, rather than the institution and

The Gay Liberation Movement and Race

those a part of it that perpetuate the oppression (Gonzalez 2019, p.13). This notion is supported by the formation of ethnically inclusive gay alliances such as GALA or BWMT, that came together in the first place to combat racial/ethnic exclusivity among the greater gay community. Arguably enough, it should be the responsibility of those who directly and indirectly benefit from the subjugation of oppressed peoples to propose a solution to deconstruct these tightly bound power structures.

Conclusion

The Gay Liberation Movement was a movement prominently defined by gay liberation and sexual identity in accordance with the racially white identity. This paper conveys the role in which white identity played in the formation of sexual identity and queer racial/ethnic minority connectedness to the greater gay community. These racial constraints ultimately led to the erasure of queer POC presence while enhancing a racial dynamic designed to keep whites in power. Queer whites and nonwhites underwent an assortment of measures to create a space for POC to share in the gay social sphere and address the pervading racial inequities that invalidated the presence of gay men and lesbian women of color. Despite the resistance from both heterosexual whites and queer whites, racially inclusive gay organizations such as GALA fostered a connectedness among racially similar LGBT people to make their cultural ties the basis in the formation of their sexual identity rather than assimilate to the pressures of white gay culture.

Other queer organizations methodically approached the notion of the present sex culture, as BWMT broke down the idea into three large components and racially integrated them into equality, a brotherhood, and undefined love. The group largely molded their cause at the

The Gay Liberation Movement and Race

individual level rather than at the legislative level, creating a racially mixed brotherhood of that could express their identity on their own terms. A few white gay groups noticed that the disproportionately low attendance and membership activity of black gay members was affected by the gay community and its racist tolerance as a whole. MSW focused on making the black plight important in the lives of whites as well, as they took a step away from their white privilege and made the systemic racism of blacks the forefront for their campaign. Given the attempts to restructure power that has occurred up until today's time, further studies into the connectedness of race, sexual identity, and the empowerment of individuals stuck between these two systems are well-warranted.

Annotated Bibliography

Battle, J., Harris, A., Donaldson, V., & Mushtaq, O. (2015). Understanding identity making in the context of sociopolitical involvement among Asian and Pacific Islander American lesbian and bisexual women. *Women, Gender, and Families of Color*, 3(2), 209+. https://link.gale.com/apps/doc/A458645046/GPS?u=lccc_main&sid=GPS&xid=33fa552b

This article explores how queer Asian and Pacific Islander Americans (API) establish their sexual identity with respect to the racial/ethnic spheres they occupy. To elaborate, the question that the researchers of this study are trying to answer is to what extent does the overlap of being a racial minority (API in this case) as well as a queer minority (lesbian or bisexual) affect these women's feelings of belonging and connected. The authors argue Asian and Pacific Islander lesbian and bisexual women feel more connected with racial minorities rather than the greater LGBT community as queer POC members. Major findings within the study support their argument, although the authors were surprised to find that in regard to the racial domain that these API women occupy, their comfort level resulted in a negative impact on the LGBT sociopolitical involvement they had, but there was no impact on their racial involvement. This is a reliable source because it is peer-reviewed and cites sources written by some prestigious institutions. This is useful for my paper because exemplifies the disconnection racial minorities face within another minority community, in this case, it is queer API women, and it serves as a gateway for further research into other racial minority groups as well.

The Gay Liberation Movement and Race

Gonzalez, A. (2019, April). *Experiences of LGBTQ Male Students of Color in a Predominantly White Environment*. *Urisdae: The Undergraduate Research Journal at the University of Northern Colorado: Vol. 6 : No. 2 , Article 8*. Scholarship & Creative Works @ Digital UNC <https://digscholarship.unco.edu/cgi/viewcontent.cgi?article=1227&context=urj>

This article covers the experiences of queer, male college students of color and their journey in finding a place within a predominantly white institution. The question this article presents is how to create a safer, more inclusive place for queer students of color on the college campuses. The author argues that inclusivity must be a priority of the institution and to do so, it must give a platform to marginalized voices and work together. The conclusion of this article ultimately places the responsibility on the institution to create an inclusive environment by working together with other activist-based offices in order to meet the needs of all students. This source is reliable because it is peer-reviewed and has been published in a scholarly journal. The author is also not only associated with the college in which the article has been published, they also have a mentor, Aldo Romero, who has a Ph.D., and belongs to the College of Education and Behavior Sciences. This article is useful because the author presents different theories that they studied and investigated, giving a name to some of the concepts that I may cover in my paper.

K. L. Broad; RE-STORYING BELOVED COMMUNITY: INTERSECTIONAL SOCIAL MOVEMENT STORYTELLING OF ANTIRACIST GAY LIBERATION. *Mobilization: An International Quarterly* 1 December 2020; 25 (4): 513–532.
doi: <https://doi.org/10.17813/1086-671X-25-4-513>

The Gay Liberation Movement and Race

This article explores the efforts of gay organization, Black and White Men Together (BWMT), in bringing about a racial integrated queer community. Throughout the organization, they distributed roles of power evenly among black and white men, and they encouraged love and hospitality among each other. Ultimately, they were able to foster a community in which individuals formed their own interpretation of sexual identity. This source is reliable because it was peer-reviewed and published in an academic journal. The article contains a lot of useful information for studying how race and the Gay Liberation Movement impacted people and led to the different course of actions from the greater gay community.

Pastrana, A., Jr. (2010). Privileging oppression: contradictions in intersectional politics. *The Western Journal of Black Studies*, 34(1),

53+. https://link.gale.com/apps/doc/A220468032/GPS?u=lccc_main&sid=GPS&xid=cca_df232

This article analyzes the way in which the intersectionality of race and sexuality influence an individual to operate at a personal as well as social level. The author immerses themselves into the question of *how* leaders of color within this social movement (gay liberation) establish their own identities amongst a plethora of other existing identities. This article proposes the argument that intersectional politics is worked differently in the way that race, class and gender are worked differently by separate individuals (Pastrana 2010). At the end of their study, the author concludes that there must be a call for positive identity management, as they believe that those under systems of oppression can survive and thrive. This source is reliable because it is peer-reviewed, has been published in a scholarly journal, and it numerous sources, some of

The Gay Liberation Movement and Race

which come from prestigious institutions. It will also help navigate me in my writing process, as it provides in-depth information in the author's analysis and explanations in the research they conducted.

PEACOCK, K. W. (2016). Race, the Homosexual, and the Mattachine Society of Washington, 1961-1970. *Journal of the History of Sexuality*, 25(2), 267–296.

<https://doi.org/10.7560/JHS25203>

This article talks about the Mattachine Society of Washington (MSW), a gay organization that brought awareness to the black plight in America. The Mattachine Society of Washington made active effort to frame their organization as racially inclusive, therefore stressing the importance that race has in an individual's life. The author proposes that the MSW took the responsibility on themselves of bringing about greater racial equality by utilizing their white privilege to give a greater voice to oppressed peoples. This article was published in an academic journal indicating that this source was peer-reviewed and corrected numerous times. This source is useful for my paper because it highlighted the efforts of gay organization that addressed the impact that race has on the formation of sexual identity.

Peterson, R. B., & Battle, J. (2018). Conexion a la Comunidad: Latinx LGBT Feelings of

Connectedness. *Women, Gender, and Families of Color*, 6(2),

202+. https://link.gale.com/apps/doc/A641263880/GPS?u=lccc_main&sid=GPS&xid=50

[112c27](#)

The Gay Liberation Movement and Race

This article focuses on the connectedness that Latinx LGBT feel towards their queer white counterparts (and the queer community as a whole) while taking into consideration the implications that may be present. The authors contend that race establishes feelings of “connectedness” while differences in gender, class and sexuality do not exist within this schema. In order to support their argument, the authors utilized a statistical study posing the question “To what degree do Latinx LGBT feel connected to the LGBT community with respect to race?”. Ultimately, the article found that although some Latinx LGBT feel disconnected with the greater community, seeking to pursue activism for the movement as a whole creates a greater sense of unity despite racial differences and experiences. The article is a reliable source because it has been peer-reviewed, and it cites numerous resources that also come from scholarly institutions. The information as well as numerical values presented throughout this article is useful as it combines conceptual as well as statistical elements, allowing me to base my information off of concrete ideas and develop logos throughout my paper.

Prichep, D. (2017, November 25). *For lgbtq people of color, discrimination compounds*.

<https://www.npr.org/2017/11/25/564887796/for-lgbtq-people-of-color-discrimination-compounds>.

This article covers the issues that exist for queer people of color due to the discrimination that they may face from other people within their racial community. The main question that the author brings up in this article is “How have LGBT people of color been affected from the intersections of holding both a racial and a sexual identity minority status?”. The main argument that the author proposes is that racial injustice a necessary step that the LGBT

The Gay Liberation Movement and Race

organizations need to take. The author concludes that LGBT people of color face disproportionate amounts of discrimination compared to white LGBT. This is a reliable source because NPR is a non-profit, publicly and privately funded media organization that does not hold a distinctive title any particular political party. This is a useful source because this is more casual

Roque Ramirez, H. N. (2003). "That's My place!": negotiating racial, sexual, and gender politics in San Francisco's Gay Latino Alliance, 1975-1983. *Journal of the History of Sexuality*, 12(2), 224+. https://link.gale.com/apps/doc/A111733667/GPS?u=lccc_main&sid=GPS&xid=d71b861c

This article discusses the Gay Latino Alliance in San Francisco in the 1970s and the community they developed in attempts to provide a safe haven for those alike. The authors argue that although the greater gay community established their own culture and community, Latinx LGBT did not find themselves enjoying the same experiences as their queer white counterparts. I found it hard to find a particular question that the author was trying to ask, rather I saw more of an analysis on the stepping stones that GALA provided for the Latinx queer community. Major findings found that the queer member of GALA sought refuge in this particular group rather than the entire movement as a whole due to the racism and ethnic barriers between Latinx and white LGBT. This source is reliable because it is peer-reviewed cites other sources derived from prestigious institutions. The article is useful because it provides various accounts from queer Latinx members that were apart of GALA, and it delves into the racism within the gay community.

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