Contents

Letter from the Managing Editor 1
Anastasia Lin, PhD

Letter from the Editor-in-Chief 2
Leigh G. Dillard, PhD

“My First Friend, My Enemy”: Hamilton, Mimetic Desire, and the Sacrificial Crisis 3
Michelle Acker, University of North Florida

The Marriage of Cicero: Matrimonial Metaphor in the Second Philippic 11
Elijah J. Mears, University of North Carolina at Greensboro

Hippie Communes of the West Coast: A Study of Gender Roles and the Evolution of the Counterculture’s Definition of Freedom 16
Lisa Traylor Scott, University of North Georgia

Di-Atomic 25
Aleta Reid, University of North Georgia

The Poetry of Louise Glück: The Search for a Feminine Self through the Lens of Kristevan Psychoanalytic Feminist Theory 27
Allison Cooke, Presbyterian College

Disparities in Emergency and Urgent Care Services in Rural and Urban Communities 37
Sarah Smith, Melissa Monticalvo, Sayde Smith, and Hannah Herman, Georgia Southern University

Human Facial Recognition by Northern Mockingbirds 44
Jessica Stehlin; Janice Crook-Hill, PhD; Brad Bailey, PhD; University of North Georgia

Attitudes toward Mental Illness: A Study among Law Enforcement Officers in the South and Southwest United States 51
Ashley Montano and Brooke Barfield, Florida Southern College

An Almost Perfect Heroine: Prudence in Henrietta by Charlotte Lennox 60
Joelma Sambdman, University of North Georgia

Landscape Series 66
Young Lee, University of North Georgia

Students with Mild Cerebral Palsy in the Classroom: Information and Guidelines for Teachers 70
Samantha R. Tindal, Presbyterian College
## Contents

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><a href="#">670 ft.</a> Valérie Brewer, University of North Georgia</td>
<td>79</td>
</tr>
<tr>
<td><strong>The Uselessness of Art: Critique and Contradiction in <em>The Picture of Dorian Gray</em></strong></td>
<td></td>
</tr>
<tr>
<td>Chelsea E. Kidd, Florida Southern College</td>
<td>83</td>
</tr>
<tr>
<td><strong>The Young and the Religious: Acceptance of Evolution among Millennials at an Evangelical Christian University</strong></td>
<td>89</td>
</tr>
<tr>
<td>Jed T. Foster, Lee University</td>
<td></td>
</tr>
<tr>
<td><strong>Nursery Versus Straightjacket: The Feminist Paradox of “The Yellow Wallpaper”</strong></td>
<td>102</td>
</tr>
<tr>
<td>Ashley N. Brooks, University of North Georgia</td>
<td></td>
</tr>
<tr>
<td><strong>Is There a Relationship between Mathematics Background and Conception of Proof?</strong></td>
<td>108</td>
</tr>
<tr>
<td>Amanda Akin, Allison Bernhard, Elizabeth Rawson, and Casey McGrath Lee University</td>
<td></td>
</tr>
<tr>
<td><strong>A Startling Discovery</strong> Matt Wentworth, University of North Georgia</td>
<td>124</td>
</tr>
<tr>
<td><strong>Children’s Books Featuring Diverse Family Structures and Living Arrangements: Recommendations for Elementary Teachers</strong></td>
<td>126</td>
</tr>
<tr>
<td>Katie Waters, Presbyterian College</td>
<td></td>
</tr>
<tr>
<td><strong>Condom Use for the Prevention of STIs among College Students Who Do Not Rely on Condoms as Their Primary Form of Contraception</strong></td>
<td>135</td>
</tr>
<tr>
<td>Amy K. Rooker, Florida Southern College</td>
<td></td>
</tr>
<tr>
<td><strong>Contributor Biographies</strong></td>
<td>144</td>
</tr>
</tbody>
</table>
The sixth volume of *Papers & Publications* continues to demonstrate the exceptional undergraduate research being undertaken by students across the southeast region. Yet, this year’s volume departs from previous editions in the number and range of articles that either tangentially or directly address issues currently debated at a national level. From the several essays that engage the complexity of gender roles to an essay exploring health disparities in underserved communities, to an investigation of the evolving role of religion among university students, our authors in this volume reflect the changing social and political tides of the American public. Far from isolating themselves in the ivory tower or labs of academia, the student authors here demonstrate how undergraduate research can intervene in national discussions.

*Papers & Publications* is proud to represent such a vast array of student work. We invite you to enjoy the volume in its entirety, pass it on to friends, and encourage others to submit to maintain the exceptional level of academic discourse we have come to expect from *Papers & Publications*.

Anastasia Lin, PhD
Managing Editor
Assistant Vice President – Research and Engagement
Assistant Dean of Student Research and Scholarship
Associate Professor of English
Letter from the Editor-in-Chief

Leigh G. Dillard, PhD
University of North Georgia

In the past year, I have given a lot of thought to undergraduate research and how it manifests in my interactions with students and colleagues. While approaches to this practice are widely varied, my own ideas are grounded in two simple points of emphasis: encourage questions and pursue answers. In their broadest sense, these ideas should allow us to think creatively about undergraduate research across disciplines, seeing the viability in issues of public health just as in the humanities and in visual arts as in political science.

This sixth volume of *Papers & Publications* embodies these concepts in the variety of contributions its authors have provided. Along with a selection of works from the sciences, mathematics, education, and the humanities, I am pleased to include three visual arts pieces in this volume—the cover art design winner along with two finalists. Each piece, constructed in a different medium, was submitted in reaction to the phrase “The Scientific Method.” We are most impressed with the results of this initial effort to attract visual responses on a specific theme.

As Editor, it has been my pleasure to work with the student authors throughout this process, particularly in the fine-tuning stages of production when traded pdfs and emails served as a figurative conduit between us. In some ways, this exchange and the act of revision itself are very much a part of their training in undergraduate research and scholarly publishing. I am indebted in this process to the members of the editorial board, who have taken time from their already busy schedules as teaching faculty and full-time university staff to make this kind of volume possible.

On behalf of the editorial board, I happily present this volume. I hope you experience its contents with the same enthusiasm we do.

Leigh G. Dillard, PhD
Editor-in-Chief
Associate Professor of English
And? If we win our independence?
‘Zat a guarantee of freedom for our descendants?
Or will the blood we shed begin an endless
cycle of vengeance and death with no defendants?
– Lin-Manuel Miranda, “My Shot”

Hamilton: wildly popular on a breadth and scale rarely seen in the 21st century, the show follows the life of Alexander Hamilton through his rise, fall, and tragic demise. The tragedy of Hamilton, however, does not lie solely in Hamilton’s death, nor in Burr’s guilt and regret; rather, its painful telos is in exposing the fragile and arbitrary nature of sacrificial scapegoating, as well as the self-sacrificing consequences of reciprocal violence. The world of Hamilton serves as an allegory for a society in sacrificial crisis, as outlined by René Girard in his Violence and the Sacred, where he claims that a community without a common enemy will always destroy itself with violence, unless and until a system of literal or symbolic sacrifice can be put into place. As Hamilton goes on, the differences between Hamilton and Burr are steadily erased, and vengeance reigns in a nation previously united against a common enemy. Hamilton and Burr are caught in a web of mimetic desire, converging again and again over desires that drive them farther and farther apart; the more alike the two become, the more each despises the other. Their relationship is punctuated by a series of reversals; they occupy the same position at different times until eventually both must be removed from their society—a sacrifice of sorts—to make way for a larger peace and resolution, but one that comes at a cost, and a double cost. The first of these is not that we could turn against ourselves—our doubles, our friend/enemies—but that we will. When we sacrifice, we are in danger of sacrificing ourselves, and of being sacrificed. The second: that this peace and resolution props up an American consensus, an omnipresent mythos, and one that is both sinister and nearly inescapable, as Sacvan Bercovitch discusses in The Rites of Assent. Numerous critics have questioned the value of rehashing the stories of these “Dead White Men” at all. Representation affirms value, and however subversive Hamilton is, or wants to be, the question remains whether anything framed within the popular ideology can ever truly undermine it. Perhaps it is enough that Hamilton demonstrates the dire costs of the consensus; perhaps its falling-back on appeals to progress through “American” language merely weakens and confuses its appeals. Whatever the strength of the message, the message remains, clearly: if

Michelle Acker
University of North Florida

Michelle Acker is a poet and recent graduate of the University of North Florida with a major in English and a double minor in film studies and creative writing. While at UNF, she worked as a reader for the Talon Review, produced a short documentary on the Jacksonville Public Library with Afterimage Documentary, and presented a panel on “Digital Documentary” for 2016 UNF’s Sigma Tau Delta Spring Showcase. She has had poetry published in The 2River View and Gesture Literary Journal. Currently, she works as a substitute teacher and a tutor in English, English literature, and essay writing.
sacrifice, whether literal or symbolic, can solve the problems of a community and can bring peace through consensus, it is always at a cost.

**Hamilton and the sacrificial crisis**

Throughout the first act of *Hamilton*, all of the revolutionaries’ aggression is directed outward. Yet, by the end of the act, they have purged the common enemy. The revolutionaries have won, and King George wisely asks his former colonies: “What comes next?” (Groff, “What Comes Next?”). Girard claims that what must happen next is that “Neighbors who had previously discharged their mutual aggressions on a third party, joining together in the sacrifice of an ‘outside’ victim, now turn to sacrificing one another” (43). True to this statement, Act II of *Hamilton* shows a nation in turmoil. Revolutionaries turn on each other; public opinion waffles wildly; political alliances shift for seemingly little reason. It seems at first that the differences between individuals are growing—especially given the formation of various political factions—but the fact that individuals like Burr can glide effortlessly between these factions betrays the fact that the nation is now in a sacrificial crisis, “a crisis of distinctions” in which differences are effaced and categories dissolve—and, as Girard writes, “Wherever differences are lacking, violence threatens” (49, 57). Hamilton and Burr serve as the most visible example of this. Their relationship is most amicable when they are most different, and it is competitive, violently so, when they are most similar, and desire similar things. There is perhaps no quote more indicative of the Hamilton-Burr relationship than this, of Girard on mimesis:

> The model, even when he has openly encouraged imitation, is surprised to find himself engaged in competition. He concludes that the disciple has betrayed his confidence by following in his footsteps. As for the disciple, he feels both rejected and humiliated, judged unworthy by his model of participating in the superior existence the model himself enjoys. (146)

This competition—and the accompanying feelings of betrayal, rejection, and humiliation—culminates eventually in Hamilton and Burr’s duel. Long before then, however, reciprocal violence already threatens to consume the community. At the beginning of Act II, there is an immediate indication of the impending internecine violence when Burr introduces Jefferson: “Someone came along to resist [Hamilton]. / Pissed him off until we had a two-party system” (Diggs et al., “What’d I Miss”). Federalist Hamilton is quickly put in opposition to the Democratic-Republican Jefferson—as well as to James Madison, with whom Hamilton had previously allied to pen the Federalist Papers (Odom, Jr. et al., “Non-Stop”). A series of betrayals and vengeances follows throughout Act II. Burr himself becomes a Democratic-Republican, then teams up with Jefferson and Madison in a plan to extort Hamilton. Hamilton exposes his own affair with Maria Reynolds purely to deprive Burr of the chance; subsequently, Hamilton’s wife, Eliza, feels betrayed, and sings of her own desire for revenge in “Burn” (Miranda, “Hamilton [Original Broadway Cast Recording] – Act 2 Booklet”). Washington, a figure of paternal wisdom throughout Act I, warns twice against the threat of reciprocal violence—as if understanding, as Girard writes, that “One and the same process of violent reciprocity engulfs the whole” (49). Washington punishes Hamilton for engaging in a duel with another revolutionary soldier and warns against partisan fighting. Yet even Hamilton, Washington’s closest follower, cannot heed these warnings in the end (Miranda, “Hamilton [Original Broadway Cast Recording] – Act 2 Booklet”).

Though Burr serves as a model for Hamilton through most of the first act, like many classical pairs of protagonists—or antagonists—their relationship throughout the play is further structured by a series of reversals of fortune. Girard writes, “in tragedy the differences between the antagonists never vanish entirely, but are constantly inverted. In such a system enemy ‘brothers’ can never occupy the same position at the same time” (158). At the outset of the play, Burr and Hamilton are similar in many regards—both intelligent men, revolutionaries, and orphans—but still they have clear
differences. Burr is rich, coming from a “legacy” that he feels obligated to “protect” (Odom, Jr., and Original Broadway Cast of Hamilton, “Wait For It”). Hamilton, in contrast, is a “bastard,” the “son of a whore and a Scotsman,” and an immigrant (Odom, Jr. et al., “Alexander Hamilton”). Their personal philosophies, too, differ fundamentally. Hamilton is eager to seize opportunity, while Burr waits for the safe path to success. This difference is established and reinforced early. When Burr and Hamilton meet in “Aaron Burr, Sir,” Hamilton’s frantic and wordy rapping is contrasted with Burr’s: measured, slow, politely conversational. Hamilton initially identifies Burr as a model, but Burr, seemingly put off by Hamilton, tells him to “talk less, smile more,” and warns him that “fools who run their mouths off wind up dead”; Hamilton reacts to this advice with derision (Miranda et al., “Aaron Burr, Sir”). Hamilton and Burr are clearly established as being different, but despite—or, in Girardian terms, because of—these differences, Hamilton and Burr immediately consider each other friends.

Yet, in Act II—and in the absence of the common enemy—they begin to draw closer, and undergo a series of reversals. These reversals are marked by dialogues, versions of what Girard identifies in classical drama as “stichomythia, in which the two protagonists address one another in alternating lines” (44). Hamilton and Burr exchange alternating lines many times—all evocative of their original dialogue in “Aaron Burr, Sir”—but two exchanges stand out as indicating reversal and a convergence of desire that leads almost immediately to an act of revenge: “The Room Where It Happens” and “The Election of 1800.” Throughout Act I, and into Act II, Hamilton climbs the social and political ladders, while Burr stalls, or falls. Burr’s impending jealousy is first made explicit in “Wait For It,” when he sings,

What is it like in his shoes?

Hamilton doesn’t hesitate.
He exhibits no restraint.
He takes and he takes and he takes
and he keeps winning anyway. (Odom, Jr., and
Original Broadway Cast of Hamilton, “Wait For It”)

The first reversal comes in Act II’s “The Room Where It Happens,” after the first of the two critical “stichomythia.” Hamilton confides that he will take Burr’s recurring advice to “talk less, smile more,” delivering the line in an imitation of Burr’s voice (Odom, Jr. et al., “The Room Where It Happens”). Hamilton gets the last word in their dialogue, ignoring Burr’s protest; subsequently, Burr is made jealous. Later in the song, prompted by the Company’s urgently asking “What do you want, Burr?” he admits that he wants to “be in the room where it happens” (Odom, Jr. et al., “The Room Where It Happens”). Burr and Hamilton have converged, and this convergence must result in competition and violence: “[wherever] differences are lacking, violence threatens” (Girard 57). The very next song is Burr’s revenge: he takes the Senate seat previously occupied by Hamilton’s father-in-law. This prompts anger in Hamilton, and Hamilton’s and Burr’s roles are now reversed. For the majority of Act II, Burr is the successful politician while Hamilton suffers a series of downfalls (Miranda, “Hamilton [Original Broadway Cast Recording] – Act 2 Booklet”).

The second reversal, and the second significant stichomythia, comes in “The Election of 1800.” Mirroring the structure of “The Room Where It Happens,” here Burr gets the last word in the exchange, leaving Hamilton angry, and Hamilton, like Burr was before, is prompted by the Company:

Jefferson or Burr?
Choose,
Choose,
Choose! (Diggs et al., “The Election of 1800”)

The reversal-revenge pattern accelerates. Now, at the very moment when they have converged again, Hamilton immediately takes his revenge, swinging his support to Jefferson for the presidency. Once again their positions are switched. Burr is cast down, bereft of any of his former allies, while Hamilton has regained the favor of both the public and of his former
adversaries. What results in the next song is what Girard calls the “tragic dialogue”:  

the core of the drama remains the tragic dialogue;  
that is, the fateful confrontation during which the two protagonists exchange insults and accusations with increasing earnestness and rapidity … The adversaries match blow for blow, and they seem so evenly matched that it is impossible to predict the outcome of the battle. (44)

The exchange here comes in the form of letters between the two men, culminating in Burr’s challenging Hamilton to a duel. By the time “Your Obedient Servant” has ended, neither has yet won; they are evenly matched; the victory of one over the other is delayed.

Resolution toward the consensus
Duels feature prominently in Hamilton as a supposed outlet for aggression, a means of halting reciprocal violence and securing satisfaction—one that fails, with increasingly severe consequences, every single time. Girard identifies “compensatory measures” and “trials by combat” as a method of “harnessing or hobbling [vengeance],” but one whose “curative effects remain precarious” (20-21). The first of the play’s three duels, instigated (but not executed) by Hamilton, does not and cannot satisfy him, because the duel itself is a product of misplaced aggression. Hamilton claims to be angry at Lee for slandering Washington’s name. When Burr tries to talk Hamilton out of the duel, however, Hamilton mentions the deaths caused by Lee’s inexperience. It is hardly Lee’s fault that he was inexperienced; it is, instead, Washington’s for promoting an inexperienced man, and for promoting him to a position that Hamilton himself had coveted. Hamilton is angry at Washington; this is why, although Laurens is satisfied at the end of the duel, Hamilton cannot let go of his anger. The duel has failed in its supposed purpose. Later, in addition to the “ten duel commandments” the audience has already received, we are now introduced to a new rule, given by Hamilton to his son:

Alright. So this is what you’re gonna do:

Stand there like a man until Eacker is in front of you.
When the time comes, fire your weapon in the air.
This will put an end to the whole affair. (Ramos et al., “Blow Us All Away”)  

This attitude seems inconsistent with Hamilton’s character, but “Blow Us All Away” comes after Burr and Hamilton’s first reversal. Burr is now in Hamilton’s position, and Hamilton is in Burr’s—having also now, it seems, his non-confrontational proclivities. As Girard writes, “in tragedy each character passionately embraces or rejects vengeance depending on the position he occupies at any given moment in the scheme of the drama” (15). In this duel, we once again see that the instigator, Philip, does not gain his satisfaction and is killed when Eacker violates the rules of the duel twice over, once by firing early, and again by firing after Philip has raised his gun into the air (Ramos et al., “Blow Us All Away”).

Oddly, in the wake of his son’s unjust death, Hamilton does not seek vengeance. In fact, George Eacker completely disappears from the narrative. Perhaps this is, again, because Hamilton occupies Burr’s position; perhaps it is because Philip’s death has taught Hamilton—for the moment—the price of revenge. Or perhaps, just as Eliza is able to forgive Hamilton in “It’s Quiet Uptown,” Hamilton is, somehow, able to forgive Eacker. Such a thing seems incomprehensible—but the incomprehensible nature of any forgiveness is made explicit by the Company as they sing, over and over, “Forgiveness. Can you imagine?” (Miranda et al., “It’s Quiet Uptown”). This comes on the precipice of “The Election of 1800” and the Burr-Hamilton duel; the Company’s singing, then, might been seen as a plea: forgiveness, if possible, could heal the community, could halt the cycle of reciprocal violence. Yet Burr and Hamilton, as monstrous doubles, cannot forgive each other. Sacrifice is the only other solution. It will, at the cost of life, “restore harmony to the community…reinforce the social fabric” (Girard 8). Because Hamilton and Burr are doubles, however, the cycle of violence cannot halt unless both are expelled from the community. Although Hamilton is
the only one to physically die, Burr is exiled after Hamilton’s death—if not explicitly, then implicitly, through the structure of not only what follows the duel, but of everything that has come before. Burr has haunted the margins of the play like a ghost throughout, narrating from an uncanny, unsettled position. He moves between addressing the audience as narrator and participating in scenes as present character. His temporal position is uncertain—does he speak as a ghost from our past to our present? Does he speak from his present to our future? Does he bring us into a past, into the present of the characters? He glides between tenses and temporal positions, as in this introduction to “What’d I Miss?”:

Treasury Secretary. Washington’s the President, ev’ry American experiment sets a precedent.
Not so fast. Someone came along to resist him.
Pissed him off until we had a two-party system.
You haven’t met him yet, you haven’t had the chance,
’cause he’s been kickin’ ass as the ambassador to France
but someone’s gotta keep the American promise.
You simply must meet Thomas. (Diggs et al., “What’d I Miss?”)

Burr’s ghostly figure throughout the play tells the audience that there is some fundamental way in which Burr is different; he will not end up belonging; he will not be laid to rest in the epilogue like the other founding fathers are (Miranda, “Hamilton [Original Broadway Cast Recording] – Act 1 Booklet” & “Act 2 Booklet”). Burr takes the time of the duel itself—the fragmented reprise of “Ten Duel Commandments”—to entrench himself further in his anger. Only three of the “commandments” are repeated in full. The first is “Most disputes die and no one shoots,” a line that has picked up heavy irony by this point; the second is “Your last chance to negotiate. / Send in your seconds, see if they can set the record straight” (Odom, Jr. et al., “The World Was Wide Enough”). This negotiation time is now used by Burr to reinforce his own anger, and to attempt to justify what he is prepared to do:

They won’t teach you this in your classes, but look it up, Hamilton was wearing his glasses.
Why? If not to take deadly aim?
It’s him or me, the world will never be the same.
I had only one thought before the slaughter:
This man will not make an orphan of my daughter. (Odom, Jr. et al., “The World Was Wide Enough”)

The last commandment repeated is the instruction for the violence itself: “Look him in the eye, aim no higher. / Summon all the courage you require” (Odom, Jr. et al., “The World Was Wide Enough”). When Hamilton is struck, the narrative flies apart; Burr removes himself and the audience from the present moment, and fast-forwards through Hamilton’s death and his own implied expulsion from the community:

When Alexander aimed at the sky, he may have been the first one to die, but I’m the one who paid for it.

I survived, but I paid for it.

Now I’m the villain in your history. (Odom, Jr. et al., “The World Was Wide Enough”)

Hamilton aimed at the sky and Burr still shot him, violating the terms of a just duel. Burr is a murderer and Hamilton a martyr; Burr is exiled from the community, and together, they serve as a sacrificial figure. When they are gone, peace reigns. As Girard writes, “The death of the individual has something of the quality of a tribute being levied for the continued existence of the collectivity. A human being dies, and the solidarity of the survivors is enhanced by his death” (255). Jefferson and Madison are free to praise Hamilton’s financial system. Eliza tells the audience of her life of productivity after her husband’s death. This is the tone that the play ends on. America—the fictional story-America of Hamilton—is no longer in sacrificial crisis; it is secure, productive, peaceful, and in consensus, no longer at war with itself. Still, the audience feels the loss of Burr and of Hamilton more acutely than any of the gains, which are
given as exposition, as epilogue, from a distance (Original Broadway Cast of Hamilton, “Who Lives, Who Dies, Who Tells Your Story”). If loss—if sacrifice—is necessary to a society, it is shown in Hamilton as a heartbreaking loss. The message here is clear: if sacrifice can solve the problems of a community, it is always at a cost.

The consensus within and without

Girard writes of Greek drama that “if we see tragedy in terms of a fire used to combat fire, it is clear that its purpose is to protect the community against its own violence” (292). The fact that Hamilton is an immigrant is repeated, over and over again; it is used by his enemies as an insult, an othering that carries the heavy weight of the world outside the story. Music critic Greg Kot writes, “This is less a textbook dramatization than an ode to immigrant pluck, impudence and ambition.... The relevance of that message in today’s fractious world of ‘extreme vetting’ and Islamophobia makes ‘Hamilton’ an unusually potent piece of theater” (Kot). Most pointed is Hamilton’s explicit vision of what America could or should be:

America, you great unfinished symphony, you
sent for me.
You let me make a difference.
A place where even orphan immigrants
can leave their fingerprints and rise up. (Odom,

As well, Hamilton’s is a cast that omits, almost entirely, white actors. “It [feels] appropriate,” one critic writes, “that the ultimate dead white men of American history should be portrayed here by men who are not white. The United States was created, exclusively and of necessity, by people who came from other places or their immediate descendants” (Brantley). Yet Gene Demby, in “Watching A Brown ‘Hamilton’ With A White Audience,” writes, “Even as Hamilton exceeded my impossibly high expectations, I felt a vague unease sitting there that night, like I was at a hip-hop show where my favorite group was performing, but I might get shushed for rapping along too loudly.” He describes the audience of Hamilton as overwhelmingly white, and the Broadway culture as one that has a long and complicated history with race: “Theater has a long history of segregated seating and plays chock full of racist caricatures that meant black folks, in particular, never warmed to Broadway” (Demby).

Lyra Monteiro takes this criticism further. “With a cast dominated by actors of color,” she writes, “the play is nonetheless yet another rendition of the ‘exclusive past,’ with its focus on the deeds of ‘great white men’ and its silencing of the presence and contributions of people of color in the Revolutionary era” (Monteiro 90). She argues that Hamilton, venerated and advertised as the “story of America then, told by America now,” erases the “role of black and brown people in Revolutionary America, as well as before and since” (93). Essentially, Monteiro says, Hamilton reinforces by its very existence the long-held cultural idea that the stories of white men are the only stories that matter. This is the consensus in action, the “universal” American symbology that traces through “Puritan errand, national mission, manifest destiny, [and] the [American] dream” (Bercovitch 8). The key to consensus, Bercovitch argues, is that anything “un-American” can be made American, through rituals of exclusion and absorption, a being-reframed in the context of the American way (50-51).

American culture, in other words, is a constant move toward homogeneity:

In one form or another, [the leaders of American society] have always insisted that America is the last, best hope of mankind—meaning by last both telos (as in the Puritan sense of “latter days”) or the Whig notion of a revolution to end all revolutions) and final choice, one last chance to redeem humanity. Both versions carried the same message. Last plus consensus (i.e., the United States as “America”) meant best; last without consensus (i.e., the United States as just one more nation in the Americas, like Mexico, Argentina, or Brazil) meant catastrophe. The point was not to offer alternatives but to induce a sense of anxiety, an apocalyptic sense of urgency, that would enforce compliance. (61-62).

So goes the sacrificial crisis: a time of anxiety and urgency resolved by compliance, the cultural
agreement to sacrifice. In this way Hamilton both demonstrates the consensus constructed—through a story of the resolution of the sacrificial crisis, the peace born of violence—and reinforces the consensus by reinforcing to an American audience the American mythos, the story of the "revolution to end revolutions" which "obviated the need for any further American uprisings" (39). Monteiro writes,

it is concerning that the play adopts the old bootstrap ideology of the "American Dream," with the second line in the play hailing how Hamilton, despite his humble origins, "got a lot farther by working a lot harder, / by being a lot smarter, / by being a self-starter." This may account for the universal acclaim Hamilton has received from conservative commentators. (96)

Famously, at one showing of Hamilton, the cast noticed Mike Pence in the audience, and "[urged] him and Mr. Trump to ‘uphold our American values’ and ‘work on behalf of all of us’" (Healy). But whose American values? Who is “all of us”? Do they mean those represented by the cast, or by the majority-white audiences? Do they mean Hamilton-as-immigrant, or Hamilton-as-Founding-Father? For whom do they speak, when they speak from a stage that “[silences] the presence and contributions of people of color in the Revolutionary era”? (Monteiro 90). We are forced to wonder at these recursions into “American” logic; as Monteiro says, “Whenever a historical story is shared, it has an ideological component. What ideology is being inculcated by a show like this, at the same time that it engages its audience?” (98) At a time of urgent political unrest, what are the effects of a story like Hamilton, a story that re-traps us in the American consensus even as it attempts to subvert it—a story that aims, perhaps, to inspire political and social revolution through the re-telling of the revolution that ended revolutions? What can it truly accomplish, and how?

Conclusion
The popularity of Hamilton is undeniable. It holds the record for the most money grossed in a single week by a Broadway show (and also for Broadway’s highest-ever premium ticket price); it holds eleven Tonys; its cast recording debuted at number twelve on the Billboard 200, and took number one on the Billboard rap chart (Paulson; “Hamilton’ wins”; Caulfield; Estevez). A message has been disseminated to millions, and through tracking the desire-conflicts, the reversals of the tragic protagonists and enemy brothers, and the cycles of violence and how they are halted or not halted, the devastating message is revealed: in any act of violence—be it revenge or sacrifice—you are at risk of harming your double, your first friend/enemy. Ultimately, it may be fitting that Hamilton’s audiences tend to be white, and affluent: who better to be shown this lesson in a political landscape rife with scapegoating, and in a society ready to sacrifice its most vulnerable? Whether they learn this lesson is another question entirely. If the efficacy of these messages is reduced by Hamilton’s outward adherence to the consensus, though, its internal demonstration of the construction of the consensus may yet still prompt us to wonder: is a consensus born through such sacrifice one worth upholding? If we are mired within the consensus—Bercovitch argues that we are—it is only because we have already lost our first friends, our doubles, ourselves to the rituals of exclusion and absorption; it has all been a sacrifice to the myth of the American dream. In the last line of Hamilton, the company asks, “Who tells your story?” (Original Broadway Cast of Hamilton, “Who Lives, Who Dies, Who Tells Your Story”). But it is a story that has already been told: it is history and myth. The stories we tell are the stories of ourselves, past, present, and future.

Works Cited
chart-beat/6722015/hamilton-cast-album-billboard-200.


---. “What’d I Miss?” Hamilton (Original Broadway Cast Recording), disc 2, track 1, Atlantic, 2015.


---. “It’s Quiet Uptown.” Hamilton (Original Broadway Cast Recording), disc 2, track 18, Atlantic, 2015.

---. “My Shot.” Hamilton (Original Broadway Cast Recording), disc 1, track 3, Atlantic, 2015.


---. “Non-Stop.” Hamilton (Original Broadway Cast Recording), disc 1, track 23, Atlantic, 2015.


Faculty Mentor
Sam Kimball
Of the many things for which Cicero could have counted himself famous—his philosophy, his oratory, his defeat of Catiline in the year 63—perhaps, at least in the modern day, he could be said to be most famous for his reputation for self-aggrandizement. As Seneca recounts, expounding upon his own virtues was something which Cicero was wont to do “not without cause, but without end.”¹ This is certainly true in the work of Cicero about which this essay is concerned, the Second Philippic, which is both a thorough assassination of the character of Mark Antony and, in many ways, more about Cicero and his own character than anything else. As is discussed below, Tom Stevenson and Jonathan Zarecki have thoroughly explored the premise that Cicero uses attacks on Antony’s character throughout the Second Philippic to bolster the audience’s perception of his own, but something more is at play here. The many examples Cicero gives of debauchery and immorality throughout Antony’s marital and sexual history should be taken to suggest a quintessentially virtuous marriage by contrast, one which Cicero uses to cement his claim to be, for one brief moment, the first man in Rome once more. The marriage, of course, is Cicero’s marriage to the Republic.

This essay begins by focusing on the most dramatic of the aforementioned references to Antony’s lack of virtue, sections 44 and 45 of the Second Philippic, in which Cicero mentions one of Antony’s youthful escapades. He notes that Antony was a bankrupt as a youth and that, in an attempt to gain some modicum of financial solvency, he began to prostitute himself, becoming no better than a common whore, a scortum—the famous passage in which Antony trades his manly toga for a womanly one. He goes on to say that Antony was rescued from this practice by the intervention of the younger Curio, who, in Cicero’s words, “led [Antony] from [his] harlot’s profiteering and, as though he had given [him] a matron’s cloak, placed [him] into a stable and fixed marriage.” In fact, Cicero tells us that “no boy was ever bought for the reason of lust who was so in the power of his master as [Antony] in Curio’s.” This is merely the most dramatic among a litany of offenses against the Roman masculine ideal which Antony seems to have perpetrated: not only does he become a common whore promptly “wifed” by Curio, throughout the speech he also becomes Helen of Troy,² he cavorts with an infamous actress (2.58, 61), and he becomes little more than his

¹ Sen. Brev. Vit. 5.1. All translations my own.
² Phil. 2.55. Subsequent references to this volume will be provided parenthetically in the text.
wife Fulvia’s love slave (2.77). One might even make the assumption that Antony, who has, if one believes Cicero, debased himself to the fullest possible extent in terms of Roman sexual mores, is himself little better than a woman.

Such a list of marital vices perpetrated by Antony naturally would have invited comparison to Cicero’s own marital exploits. In fact, a significant portion of this argument rests on the idea that Cicero’s attempts to tear down Antony are also attempts to bolster his own reputation. Several scholars have already done this groundwork: among others, Zarecki argues that Cicero “becomes a foil for Antony, exhibiting—or at least valuing—all the traits which Antony does not possess,” and Stevenson says that Cicero sets up a “fundamental antithesis” between himself and Antony, to the point that he calls the contrasts he presents “deliberate and programmatic.” Therefore, given the way in which Cicero berates Antony as a sex slave, a philanderer, a woman, and a passive homosexual, such dramatic marital and sexual impropriety points to some exemplary, quintessentially virtuous behavior on Cicero’s part in his own marital history.

It would be tempting to point to Cicero’s marriage to Tertentia as a commendable example of the Roman marital ideal and thus suitable for this rhetorical purpose. This, however, is unlikely. At the time of the Second Philippic’s composition, autumn of 44 BCE, Cicero and Tertentia had been divorced for several years, and Cicero had even been briefly remarried and divorced again in the intervening time. Beyond this, even during their marriage, Tertentia never seems to have been the meek and idealized Roman wife. She was, instead, as Jo-Marie Claassen says, a “capable and formidable woman.” One might thus rightly question the wisdom of evoking a powerful woman like Tertentia in a speech in which Cicero also evoked the domineering Fulvia, and did so primarily to emasculate Antony. Moreover, the marriage between Cicero and Tertentia seems to have failed at least in part due to Cicero’s neuroticism and suspicion, as well as the long-term effects of repeated, prolonged familial stress related to Cicero’s exile and the civil war. Given all of these reasons, it seems unlikely that Cicero would have intended his audience to think of Tertentia as a wife to stand in contrast to Antony’s shameful transgressions against the Roman ideal.

It would be similarly unwise to think that Cicero meant to evoke his brief marriage to the strikingly young Publilia, roughly the same age as his daughter. First, we know that this “ill-assorted marriage lasted only a few weeks.” Second, even Cicero, in writing to a friend, says “I should have taken up no new course of action [i.e. the marriage] at so miserable a time, except that on my return to Rome I found my private affairs in no better shape than public affairs.” Third, Publilia was strikingly young, and, while Roman marriage was more accustomed to age gaps than modern customs are, an age gap of that magnitude would still have attracted “unfavorable comment.” When combined with the inherent association between Cicero’s divorce of Publilia and the death of his beloved daughter Tullia, this points to this union as something that Cicero would have hardly wanted his audience to think of at all, let alone as the virtuous contra-Antonian marriage posited here.

This, then, brings us to the question of why Cicero would intend his audience to think of him as married to the Republic and whether it seems likely that he intended this comparison. In response to the former, Cicero was, of course, the paterfamilias of his own family—what remained of it, at least—at this time, but there is another group over whom he held the title pater; the patria, and, by extension, those who inhabited it, the Roman people. As we can see from its definition in Lewis & Short, the word patria can really be thought of as properly being a substantive adjective masquerading as a noun, and in fact comes to us from the adjective

---

3 Stevenson 96.
4 Zarecki 147.
5 Stevenson 103, 105.
6 Claassen 212.
7 Myers 344.
8 Claassen 220, 227, 228.
9 Rawson 225.
10 Fam. 4.14.
11 Treggiari, Cicero 124.
12 Kenty 430-431.
patrius, and so the terra patria is, literally, the “land belonging to one’s father.” Therefore, inherent in the idea of a pater patriae is the idea that those inhabiting the patria must be under their father’s patria potestas, just as any children. This is not merely a phenomenon that existed in Cicero’s head: the Senate itself openly acknowledged this. In speaking in the Second Philippic about the aftermath of the Catilinarian conspiracy, for which Cicero was lauded as pater or parens patriae, he says that his handling of the conspiracy “pleased a packed Senate such that there was no one who did not thank [him] as though [he] were their parent” (2.12). Cicero indeed seems to have had a very valid claim to be the paterfamilias of the entire Roman nation.

Cicero was not, however, the only individual who could make such a claim. Antony, against whom Cicero inveighs, was the consul for the year of 44. This put Antony also into the role of “a sort of paterfamilias for the state.” The Romans viewed themselves as a familia and so the consuls, functioning as sort of a “king for a year” chosen from among the patres conscripti of the Senate, were the patresfamilias. After the death of Caesar, given the turmoil around Dolabella’s appointment as suffect consul, Antony could probably be safely thought of as the only consul of significant political substance for the year. Moreover, as consul, he had the same right of determining the will of the gods for the state as the paterfamilias did for the familia; and, most importantly, his imperium was as limitless as patria potestas, with neither clear restrictions nor clear delineations as to its use. This, of course, presented a problem for Cicero in attempting to cast himself as the helmsman of the state—the rector rei publicae—which made it all-important to assert his claim in a way that overruled and superseded Antony’s. Much of this was accomplished through standard rhetoric: part of Antony’s claim lay in his status as a successor to Caesar, so Cicero painted Antony as a bad Caesarian. Part of Antony’s claim must rest on his ability to be a just and level-headed leader, so Cicero painted Antony as a tyrant. According to Cicero, he embezzled funds from the Temple of Ops (2.93), forged handwritten acts of Caesar (2.97-100), returned to Rome with an armed bodyguard, and flagrantly disregarded the rule of law (2.108-109). To the Roman mind, such tyranny would naturally have evoked as its opposite the archetype of the good father, and “it cannot have escaped anyone’s notice that Cicero had a claim to the position of pater patriae.”

Therefore, if Cicero wants to demonstrate that his claim to be the good father is superior to Antony’s, he must show what an unfit father Antony is, and he must do what he can to cement the fact that he is indeed the father. Cicero thus consistently uses Antony’s connections to women to undermine the consul’s dignitas and auctoritas, especially his connections to the actress Cytheris and his third wife, Fulvia. In particular, he portrays Antony as subservient to Fulvia, enslaved by his unmanly love for her; in fact, Fulvia almost seems to be more of the man than Antony is. Having destroyed Antony’s virility in this fashion, Cicero goes on to offer himself as “the epitome of dignity and authority through a patriarchal metaphor that plays on the Roman women’s biological role of furthering the state through procreation.” In the soaring finale of the Second Philippic, Cicero declares that he “would even offer up his corpse gladly, if by his death the freedom of the state might be realized, such that the hardship of the Roman people might at long last bring to birth that with which it has so long been in labor” (2.119).

This is, perhaps, a curious metaphor. Until this point, Cicero has exclusively associated the feminine with Antony, and therefore as negative. Here, however, the feminine transforms briefly into a positive attribute, and birth becomes a political act which Cicero associates inherently with himself through the hardship of the Roman people and, consequently, the Republic. There are a few possibilities, of course, for why Cicero would suddenly make this change. By

---

13 Lewis & Short, s.v. “patria.”
14 Lacey 132.
15 Lacey 125, 130-131.
16 Lacey 131.
17 Craig 151, 154.
18 Stevenson 102.
19 Myers 341, 342.
20 Myers 344, 345.
far the most likely option is that he meant to claim himself as the father of this rejuvenation with which the Republic is laboring. Nancy Myers says that here “[a]s paterfamilias, Cicero claims political and social responsibility for the republic’s rebirth. By assigning himself the male position in the social procreative processes of the private sphere, Cicero underscores his dignitas and auctoritas in his willingness for self-sacrifice for the good of the state.”22 Notably, this metaphor is echoed in the infamous line from Cicero’s poem On His Consulship, “Oh fortunate Rome, born while I was consul!” It is this paper’s contention, then, that this passage in the Second Philippic suggests that Cicero wants his audience to think of him as wedded to the Republic. For the Romans, childbirth was intimately linked with marriage, or at least with the sort of virtuous Roman marriage which Cicero is here attempting to present.23 After all, if Cicero is married to the Republic, that certainly does more for his claim to the helmsmanship of the state than anything Antony could possibly put forward.

And so this argument reaches its last question: having established that it is entirely within the realm of possibility for Cicero to have consciously asserted himself as married to the Republic within the Second Philippic, and having established that he would have had many reasons for doing such a thing, did he actually mean to? The answer must be a resounding maybe. While there exists an astonishingly large corpus of Cicero’s personal letters, none of them present any sort of author’s commentary on the Second Philippic which might bear forth a definitive answer one way or the other. Unless Cicero were to rise from the dead to inform us of what he meant, we will never know for certain. While the existence of the similar metaphor in On His Consulship noted above is encouraging, it is far from conclusive. So, unable to speak definitively of Cicero’s intent, one must let the written page speak for itself. Cicero’s unceasing lambasting of Antony’s behavior naturally invites comparison to Cicero’s own actions. In a work which seems clearly designed to augment Cicero’s status as a father of the Roman people and, therefore, the rightful leader of post-Caesarian Rome, the one combined with the other points clearly to the idea of a marriage between Cicero and the Republic. There is even the passage in which the Republic gives birth – a very motherly thing to do. Yet, if this were such a painfully obvious bit of self-presentation, then I should neither need to make an argument for it nor convince anyone of it. On the other hand, if there is any single partner to whom Cicero could claim complete fidelity across the entire course of his adult life, who could it be if not the Republic?

What Cicero has written does suggest that this metaphor exists within the Second Philippic and that Cicero intended it. Cicero defended the Republic across the whole of his career – against Catiline, against Clodius, against Antony. It is during this last defense of the Republic that the Second Philippic was written: Rome’s greatest hour of need. With Caesar dead, Cicero would abandon the relative political obscurity he had embraced after the civil war in order to defend the state against the likes of Mark Antony: a drunk, a pervert, and a brute, little better than Catiline. Here, for a brief moment, the consular has his last opportunity to shine, a swan song in which he might once more, however briefly, retake the helm of the patria and try to save that thing, the “people’s thing,” for which he cared so deeply. Ultimately, that story is of course a tragedy for the Ciceronians among us—Cicero ended his life hunted down by Antony’s goons and betrayed by Octavian, a young man in whom he had placed so much hope. He was a man beleaguered by accusations of inconstancy at every turn across a career rife with opportunism and waffling. His adoration of the Roman system of government is one of the few places where we find a Cicero as steady and constant as a rock. It is here, in defense of it, that the sometimes-cowardly Cicero finally finds his courage, the political courage he displays throughout the Philippics. While one might disagree with the contention that Cicero married the Republic, it is beyond argument that he loved it.

22 Myers 348.
23 Treggiari, Marriage 8.

Bibliography

**Acknowledgements**

Many thanks to Dr. Jonathan Zarecki, who believed in me as a scholar even when I did not, and to Dr. Christopher Craig, whose bit of bibliographical advice was of immeasurable help.

**Faculty mentor**

Jonathan Zarecki
Hippie Communes of the West Coast: A Study of Gender Roles and the Evolution of the Counterculture’s Definition of Freedom

Lisa Traylor Scott
University of North Georgia

Some of my earliest childhood memories are of 1969 and the half-hour Saturday morning rides from my home in Los Gatos to the coastal town of Santa Cruz, California, where my father relished his weekly bowl of clam chowder. Invariably, there would be a group of hippies at the Highway 17 onramp, thumbs up, attempting to hitch a ride over the hill to Santa Cruz which was then, and still is, a haven for hippies who fled the deteriorating conditions of the Haight Ashbury in nearby San Francisco. As a young child, my parents taught me to fear these drug-crazed beatniks who lived in outlandish communes in the hills above our town, but I remember being fascinated; they looked nice enough to me. Most think of commune members as free spirits who dropped acid, had free sex, and lived harmoniously in peace with each other and nature. In reality, many of the traditions and problems that commune residents sought to escape in mainstream society manifested again in communal life. Young people who left San Francisco for the nearby hills to create their own idea of freedom found that, much of the time, progressive commune life reflected society at large, especially regarding racial segregation, gender roles, homophobia, economics, health issues, and dealing with unsavory individuals. In particular, women of the communes had to adapt to ever-changing gender roles within these communities in order to survive. These issues, as well as the negative public reaction to their utopia, ultimately led to the demise of most of these communities by the mid-1970s. This study will compare the founders’ expectations for communal life with the realities of that lifestyle.

Following the Summer of Love in 1967, the hippie scene in San Francisco began to crumble. The Haight became increasingly overcrowded and evolved to being a sort of Miami Beach of the west coast, and with increasing numbers of speed freaks and junkies filling the city, hippies dispersed. Perhaps Billy Digger of the San Francisco Diggers put it best when he told Newsweek, “The Haight is not where it’s at – it’s in your head and hands. Gather into tribes; take it anywhere. Disperse.” Hippies leaving the city for communes felt a tremendous degree of disillusionment with traditional societal values as well as a great deal of negativity due to the Vietnam War and high-profile assassinations. The commune movement was, in essence, a revolt against an impersonal society and its pressures, chaos, pollution, and technologies. Thus, the commune movement began as a utopian vision that embraced nature and was

1 “Year of the Commune,” Newsweek, August 18, 1969, 89.
created in response to societal negativity. The hippies embraced their utopian vision on many levels. Commune members rejected the traditional biological family unit and, at least in theory, embraced everyone equally as members of a tribe. Traditional marriage, divorce, alimony, and responsibility for children were “the meaningless” since they viewed the nuclear family as isolated, conformist, hypocritical, dull in its routine, and much too sanitized. Additionally, these hippies embraced a philosophy of new naturalism, rejecting the size and scale of industrial society and its technological dependency as an assault on nature. They frowned upon the new standards of food processing which removed natural nutrients from their diets and instead chose to develop organic farms where they could raise their own vegetables free of dangerous pesticides.

With hippies fleeing the Haight, Newsweek dubbed 1969 as the “Year of the Commune,” and in that year, more than ten-thousand young people created more than five hundred communes nationwide. So who were these young people? Commune members were overwhelmingly white and a product of middle class, nuclear intact families, but not all of them fit a certain stereotype. Some were “conventional” hippies—young dropouts who sought drugs and impermanent relationships, going from commune to commune looking to “crash” for a week or more before moving on. Others were older, married, professionals, such as professors, lawyers, and psychologists. These free-spirits were fed up with the rat race and wanted to create a more natural and real environment where they could raise their children and divest themselves of material goods. Although most had been involved in political protests, very few were registered voters as formal politics, to the average hippie, was futile and irrelevant; the few who were registered to vote were members of the Peace and Freedom Party. Most of the men had served in the armed forces and had come home to a bitter and resentful public.

Although local residents shunned the hippies, the rest of the nation was fascinated. To this end, Life Magazine sent two of its youngest photographers to live in a commune and document what they found. Before gaining access, the Life photographers had to win the commune’s trust, and they were extensively interviewed in a solemn pow-wow. The tribe finally agreed to allow them to come solely on the promise that their location would not be disclosed. The reporters made note of the hexagonal lodge that was the center of daily life and held at least five-hundred books on everything from the occult to farming. Its forty-one members ranged in age from seventeen to thirty-two, including an actor, an office worker, a former computer programmer from a large bank, and a welder. Most of the day was devoted to hard work, which included chopping wood, planting seeds, and washing clothes, and this was said to strip them of their city frustrations. The commune’s credo said it best: “Getting out of the cities isn’t hard, only concrete is. Get it together. This means on your own, all alone or with a few of your friends. Buy land. Don’t rent. Money manifests. Trust. Plant a garden, create a center. Come together.”

One man who searched for communal freedom was Richard Big Tree. A successful chemist for a mining company in southern California, Big Tree, who lived in Hollywood and drove a Jaguar, pursued what many would consider the proverbial American dream. His wife, Little Tree, was a former dancer and mother to three-year-old Lotus Tree, but both felt that their modern city lives were meaningless.
The Tree family decided “to get everything off our backs” and escaped to the wilderness of Oregon, and soon others joined their simple community built of stones from a nearby river. These communes seemed to represent a new and more durable phase of the hippie movement as families reduced life to the essentials and reconnected with the land.⁹

To a great extent, hippie communes were self-reliant and free from the trappings of progressive society. Members taught each other different skills such as auto repair, cheese and incense making, organic gardening, and bee-keeping, and they cared for animals and the land in a way that had been disappearing for the last forty years. Generally, communes allowed people to choose when and how they worked, and individuals would work at what they did best for the benefit of the commune as a whole. Communes raised their own vegetables in organic gardens free of pesticides and chemical fertilizers as well as raising hens for organic eggs and cows and goats for milk. Hippies found great satisfaction in seeing a task through from beginning to end, and they lovingly prepared the ground with special teas to promote growth and picked bugs off of their beloved plants while chanting or listening to rock music.¹⁰ They lived a much simpler life and, in a very real way, emulated Native American culture, referring to their groups as tribes. They embraced the Native’s philosophy of “open land” in that no one could own land, and they frowned upon society which parcelled up Mother Earth. Hippies respected and took care of the land and valued all that resided upon it much like the Native Americans and, as a result, they and hippies got along well.¹¹

Although white commune members were open to accepting members of color, black men and women were generally not attracted to the “hip” culture of the communes. While white, middle class young people wanted to divest themselves from material wealth, African Americans, long familiar with poverty, had no interest in voluntarily ridding themselves of accumulated property. As the Civil Rights Movement splintered, young African Americans of the San Francisco area gravitated not to rural, white communes but to urban activist groups such as the Black Panthers. The primary goal of the Panthers was to monitor law enforcement’s treatment of people of color and, to this end, young African American men armed themselves with guns and patrolled Oakland streets. Ultimately, by the 1970s, African American women made up the majority of the party.¹² Commune members expressed disappointment since they embraced social equality and desired diverse interaction; one young woman who visited many communes was very disappointed that “she had never encountered a single ‘third world person’ in any of them.”¹³

The commune movement sought a simple life free from the trappings of modern American society, but what remained constant was the counterculture’s division of labor. Frequently, rural communes were without electricity or running water, so hard physical work such as hand-washing clothes and lugging water from a creek filled the hippie woman’s day. Generally, commune couples conformed to their parent’s traditions where man was “bread-winner” and woman “bread-server.” A pattern emerged with women performing traditional women’s work such as cooking, cleaning, washing, harvesting, and childcare while the men ran tractors and sawed wood—the assumption being that women could not physically handle the heavy equipment. In the evenings, while women cooked dinner and washed dishes, men would “rap” by the campfire at night.¹⁴

---

¹¹ Timothy Miller, *The 60s Communes: Hippies and Beyond* (Syracuse: Syracuse University Press, 1999), 153.
¹³ Miller, *The 60s Communes: Hippies and Beyond*, 154, 170, quote on 170.
¹⁴ Miller, *The 60s Communes: Hippies and Beyond*, 212.
down-home environment would make women less anxious about gender expectations; women cultivating their own individual identities would be detrimental to the community as a whole that needed them to perform traditionally female tasks. By filling their time with cooking and childcare, as well as being able to freely voice their opinions and mystical visions, hippie women, at least in theory, would be able to free themselves from the “feminine mystique” type traumas of suburbia.  

With the emergence of 1960s feminism, female commune members puzzled at their supposedly progressive men’s satisfaction with traditional “sanitized, hypocritical, and conformist” roles. Rachel, a blossoming feminist and member of the Satna commune, was particularly perplexed that “at first, one of the single men expected that the women would do part of his housework...he approached Rachel with some of his clothes that needed sewing and washing. Rachel, indignant...told him to ‘fuck off.’” By the early 1970s, commune life became blatantly sexist making many idealistic young women even more vulnerable to “macho hippie cowboys” than they were in urban settings. Without the bonds of traditional marriage, many in communes had sexual relations with a variety of partners, but sex was not as universally wide open as some might believe. There is no doubt, however, that hippie men did indeed take advantage. Free from the shackles of a marriage license, men “split” whenever the mood struck them, and any obligation to women and children was largely unenforceable as counterculture ethics forbade contacting the courts or police. As time went on, more and more counterculture men “equated the ideal of mutual, reciprocal obligation as a hindrance to pure, uncorrupted, on-the-road freedom,” and as a result, many took off on extended road trips away from their families.

On the outside looking in, women of the New Left were angry and puzzled at commune gender roles. Feminists characterized supposedly progressive hippie men as even more chauvinistic than mainstream males in that they were free from the responsibility of supporting their families as well as the daily grind of nine-to-five employment to pursue whatever their hearts desired. Feminists were appalled that their commune sisters, who in theory were supposed to be liberated from the 1960s Donna Reed homemaker role, were instead living a more physically demanding and sexually repressive existence than that of their mothers. In its manifesto, Valerie Solanas’ Society for Cutting Up Men (SCUM) described hippie men as “excited by the thoughts of having lots of women accessible to him, [and he] rebels against the harshness of the breadwinner’s life and the monotony of one woman.” Solana went on to say that communes existed primarily to satisfy male needs, and that women commune members fulfilled a dual role of sexual plaything and breast feeding Madonna. Any objection by women would be perceived as unnatural, “not grooving with nature,” and going against the way things were “supposed to be.” In her feminist manifesto Goodbye to All That, Robin Morgan equated women commune members to freed African slaves of the nineteenth century. According to Morgan, although previously enslaved women were free, they were still living the life of a slave. For Morgan, the redefined role of “liberated commune women” was nothing more than re instituted oppression under another name.

Many hippie women simply ignored the budding feminist movement and chose instead

---

16 Miller, *The 60s Communes: Hippies and Beyond*, 212.
to wear granny dresses, enter monogamous relationships, and bond with like-minded women. For others, however, the commune movement was just a stop on the feminist highway. These women soon tired of their men being withdrawn and unambitious and eventually embraced feminist ideals. Indeed, the rising feminist movement took notice of these hip women, and publications such as *Everywoman*, a feminist paper out of Los Angeles that printed articles such as “Hymans for Husbands,” incorporated an obvious counterculture tone in their graphics and makeup.

Over time, more commune members embraced feminist ideals. For example, Ahni, who lived at the Black Bear Ranch commune in northern California, questioned why she was one of two women responsible for the daily care of the pigs while the men merely pontificated on the animals’ value as a living being versus a food source. When slaughter time came, a man wrestled a pig to the ground, presented it to the women as a caveman might present a wild boar, and then drifted away, leaving the grueling processing work to the women. Black Bear males embraced the self-image as “lawless mountain men” in direct opposition their suburban counterparts—the clean-shaven, crew-cut sporting, nine-to-five suburban advertising executive type. These rugged macho men were frequently absent on impromptu road trips for weeks or months at a time as “the work of the women freed them to create a world of masculine camaraderie uninterrupted by labor for wages or the bourgeois family man’s familial obligations.” While men were having their fun, women at the Black Bear worked continuously. They breast-fed babies, watched over other children, milked goats, hand-washed endless dirty diapers, tended gardens, carried water, split and stacked wood, cooked for the commune’s forty to eighty members, and provided extra hands whenever needed. By the early 1970s, many in the commune, such as Ahni, asserted that traditional gender roles had no place in a community supposedly dedicated to equality for all persons.

Feminist consciousness-raising changed the mindset of the women of the Black Bear, and they gradually redefined their sex-defined daily tasks. Women held separate meetings that provided female camaraderie and gave them the courage to speak their minds to the men. With this newfound female unity, women were emboldened to insist that men take on more of the household labor, including the cooking, dishes, laundry, and in particular, the endless washing of dirty diapers. Some women transformed into the female counterparts of their rugged mountain men, becoming feminist leaders known as “women heavies” or “winch-winding women” and encouraging the more timid women to stand up to their men. Black Bear women soon learned new outdoor skills and, as they did, a truer equality among individuals was finally achieved within the commune.

Although prejudices against homosexuality were beginning to change by the late 1960s, counterculture communes were much like mainstream society in that most condemned homosexuality as unnatural, and although many commune members accepted gays and lesbians for who they were, they still did not want them in their communities. As a result, radical lesbian feminists abandoned the idea of joining traditional communes that they perceived to be dominated by sexist men to live their own idea of freedom in lesbian communes such as Woman Share, Cabbage Lane, Dragon Wagon, and Owl Farm—mostly in Oregon. Residents of Owl Farm strove to create an independent lifestyle in which they relied solely upon each other and Mother Earth for survival far away

---

28 Miller, *The 60s Communes: Hippies and Beyond*, 138-139.
from the influence of men. They called themselves a “woman’s land” so as not to exclude those who did not yet identify as lesbian, and they established their commune as a refuge where feminists would survive the ultimate collapse of traditional patriarchal society and western civilization. Interestingly enough, just as in heterosexual communes and mainstream society, the races did not mix—women of color were not represented at Owl Farm.\(^{29}\)

Hippie women began to emerge as the economic providers of the communes. They skillfully foraged for produce in urban dumpsters, and Italian grocery stores were particularly generous to the women, readily giving them unsellable produce while spurning hippie men, who they viewed as deadbeats. Hippie women were the ultimate scavengers who found usable furnishings and household items in dumpsters, alleys, and abandoned buildings. They purchased clothes at thrift stores or garage sales. While mainstream society looked at them as pathetic dumpster divers, hippie women viewed their recycling efforts as morally virtuous and a mode of resistance against wasteful mainstream society.\(^{30}\)

Despite their best efforts to reject traditional society and its materialistic trappings, an inescapable reality soon manifested itself: they needed a certain amount of money to survive. As a result, commune members eventually resorted to short-term and/or part-time “straight” jobs in nearby towns. In a reversal of traditional gender roles, women now became the primary breadwinners by receiving government support such as welfare, food stamps and alimony from ex-spouses. Hippie women also depended on handouts from parents and relatives; others turned to crime in the form of petty theft or drug sales.\(^{31}\) Most Owl Farm residents received food stamps, and they made additional money picking apples in eastern Washington state.\(^{32}\) Many earned “bread” by forming and performing in bands such as the Triple A Band in Marin and the Salvation Army Band in San Francisco or by singing in Santa Cruz coffee houses. A former teacher of film at a state university used her skills to make and sell movies. Others made pottery to sell at town festivals.\(^{33}\) Commune members earned money in a variety of creative ways, but the irony was that while they viewed the state as repressive and corrupt and sought to escape the working world as much as possible, they ultimately relied upon government assistance to survive. They justified this by reasoning that the amount of welfare they received was minuscule in governmental terms, and cities benefitted by achieving their goal of ridding themselves of the unwanted hippies.\(^{34}\)

Since hippie men frequently “split” for greener pastures, commune women, in addition to their domestic duties, soon found that they needed to derive significant income in order to make it. The idea of working in the capitalist system was repugnant to most, so hippie women engaged in entrepreneurial ventures, much of the time focusing on food preparation and procurement which was a result of the traditional division of labor in communes. Hippie women experimented with new diets and foods, utilizing natural and environmentally sustainable ingredients and rejecting processed foods and chemically injected meats. Most were vegetarian, and these entrepreneurial young women eventually established the first food co-ops to market the natural foods they ate in the communes. As interest in natural foods spread throughout the country, entrepreneurs, ironically mostly men, stepped in to pocket a share of the market which, ultimately, became a major industry. Without these hippie co-ops, it is questionable as to whether chains like Whole Foods


\(^{31}\) Miller, *The 60s Communes: Hippies and Beyond*, 160.

\(^{32}\) Lee, “Setting up Women’s Land in the 1970s: Could We Do It?,” 44.


and Sprouts Market would exist today.35 Additionally, commune women published numerous cookbooks in the underground press. One of the first counterculture cookbooks, Ita Jones’ *The Grub Bag: An Underground Cookbook*, was published in 1971, and it was quickly followed by Lucy Horton’s *Country Commune Cooking in 1972*.36 Perhaps the book that best captured the hippie woman’s love of natural cooking was *Laurel’s Kitchen* by Laurel Robertson. In her book, Robertson laid the case for a totally natural, home-cooked vegetarian diet and proposed that a homemaker was the “‘keeper of the keys’ … to the household, to its storerooms, attics, chests, and cupboards, was a position of great responsibility and, therefore, of great honor.”37 According to Robertson, women had the ability to influence the fate of the planet by returning to the frugal practices of their grandmothers by using resources wisely, pushing back against feminist criticisms of the traditional role of women in communal life. Although commune women did not receive the satisfaction of a paycheck or promotion, “no other job or career involvement [could] be quite so effective in bringing about the world we all want to see.”38

While women cultivated their epicurean talents, they also utilized their creative abilities to earn money in a variety of ways. Many did elaborate beadwork, and although labor intensive, beading was a popular pursuit due to its low overhead costs. Bay Area commune members formed the Great Ooga Booga Bead Company and sold their creations in downtown San Francisco. Other women made handmade quilts, knitted and crocheted items, and created elaborate macramé plant hangers to sell at craft fairs and street markets. Others became expert woodworkers and sculpted a variety of furniture items and natural cooking utensils while other women made hippie inspired candle creations. Another lucrative business pursuit was the occult and healing arts, and commune women set up shops as psychics, tarot card readers, and herbalists. When women failed to succeed in these entrepreneurial pursuits, they often had to settle for “straight” jobs. Since most were young and inexperienced, their options tended to be limited to childcare, waitressing, retail, and clerical; many more became strippers, go-go dancers, and massage “therapists.”39

In addition to economic issues, rural communes reflected society-at-large in that they could not escape illness, and unlike their Native American counterparts who lived with relatively few serious diseases prior to the European invasion, hippies brought mainstream diseases with them to the communes which spread easily in the primitive conditions. Hepatitis ran rampant due to the lack of sanitation, as did staphylococcus, ringworm, threadworm, scabies, lice, and sexually transmitted diseases; many commune members lived with a perpetual cold. Hippie women resorted to natural herbal remedies, but when these failed, they were forced to rely on doctors and hospitals in the city. Sanitation was indeed a huge concern in many communities such as the Morningstar in northern California. Here, the commune’s two toilets were overwhelmed, and members took to defecating in the woods, frequently not covering their feces and toilet paper.40

Just as in mainstream society, communes had to deal with eccentric personalities as well as law-breakers and, without a doubt, many on the outer fringes of society were drawn to these communities. The Wheeler Ranch discovered that two men who had been living amongst them for six months were actually escaped convicted murderers from nearby San Quentin Prison. The hippies received advanced word of an impending police raid, and the convicts escaped before law enforcement arrived. Ironically, the convicts never caused a minute’s trouble living in the commune. The Morningstar had an African

---

40 Miller, *The 60s Communes: Hippies and Beyond*, 50, 200.
American resident nicknamed “Mystery.” Nudity was the norm at the Morningstar, and when the sheriff made one of his frequent visits to the Bay Area commune, Mystery would tie a blue ribbon around his penis to point out that his was the largest. Why he did this, no one knew. According to commune members, Mystery was a kleptomaniac. Residents would frequently notice their dope missing, and Mystery would comment, “that sure is a mystery.” The victim would then reply, “yeah, that sure is a mystery, Mystery.”

Law enforcement was called on another member of the Morningstar who innocently cut the mane of a neighbor’s horse because she worried he could not see through the long hair. The animal, a valuable and highly competitive show horse, was ruined for years, infuriating the owner. Other situations were more dangerous. For example, one visiting scholar spent the night in a sweat-filled sleeping bag while a psychopathic commune member randomly shot a rifle into the darkness—some rounds coming very close to his head.

Local reaction to these communes was mostly negative, and after the Charles Manson murders in 1969, suspicion increased. Years later, one former Black Bear resident asked a local resident what the locals thought of them, and he got a two-word answer: Charles Manson. With so many communes in the North Bay including the Morningstar, Wheeler Ranch, and the Chosen Family, Sonoma County residents feared their soaring home prices might be jeopardized.

Near Ben Lomond in the mountains above Santa Cruz, Holiday Commune members met with violence. Locals paid children fifty cents to shoot BB guns and throw rocks at the commune, and they held vigilante meetings, going so far as to bomb the commune bus with a Molotov cocktail. Santa Cruz business owners became increasingly alarmed about the influx of hippies in the nearby commune and formed a so-called “anti-hippie committee” led by Torchlight Motel owner and president of the Santa Cruz County Motel Association, Al Conquest. Meetings were held with local law enforcement and judges, but since vagrancy laws were found unconstitutional in 1958, little could be done. The committee requested that the county building inspector investigate as to whether the commune was unsanitary, but he found no serious violations and the group “very cooperative” to any suggestions he made. The irony is that these days Santa Cruz uses its hippie image to attract tourists. A popular bumper sticker in the Bay Area today is “Keep Santa Cruz Weird.”

For many years, the communes thrived in spite of the public’s best efforts to be rid of them. Ultimately, most failed by the late 1970s, overtaken by the 1980s yuppy culture. The hippie movement died with them. Although they could not completely escape the society that so disillusioned them, many found, at least for a time, a renewed connection to the Earth that their parents had all but forgotten. Unfortunately, many of the traditions and problems that commune residents sought to escape manifested again in communal life, including the division of races, repression of women, and intolerance of homosexuals. Additionally, they could not escape the financial realities of the world they lived in, and communes were plagued with health issues and unscrupulous individuals. Throughout all of this, the hippies still believed in their utopian vision, and women in particular found a freedom that they never imagined by establishing creative entrepreneurial enterprises that changed the food industry for years to come.

Today, former commune sites, such as Olompali State Park in California, are popular excavation areas, and the artifacts found tell us much about the counterculture of the 20th century. By rejecting the meaningless, hippies found a new kind of freedom, and this added a very colorful chapter to the history of the American people.

---

41 Miller, *The 60s Communes: Hippies and Beyond*, 177.
42 Miller, *The 60s Communes: Hippies and Beyond*, 177-178, 220.
43 Miller, *The 60s Communes: Hippies and Beyond*, 219-220.
References

Acknowledgements
Thank you to Dr. Dee Gillespie, Professor of History, UNG Gainesville, for your inspiring lectures, hours of help on this paper, and faith in my work. Thank you also to Dr. Kristine Stilwell, UNG Library, Gainesville. Your research assistance was invaluable.
My interest in art came from my father, who is a retired police officer. He is also an artist, who used to draw composite sketches and sculpt forensic facial reconstructions for his department. Much of what I know today came from the basic art skills he taught me from childhood in both drawing and sculpting.

Before college I served in the Air Force as a member of Security Forces, where I was trained in the use of seven different weapons, as well as explosives. It was a challenging adventure in my life that also gave me the intestinal fortitude that I needed to stay strong, mentally and physically, to achieve my goals.

Today, I have an AA in Anthropology with an emphasis in Archaeology and Biology, and I am currently in the process of completing a BA in Digital Art at the University of North Georgia. With this degree, I am interested in pursuing a career in 3D animation or game design.

In keeping with the cover contest theme, “The Scientific Method” is utilized in conjunction with the production of printmaking and design, and the content of the project was compiled as a work of art that included science and discovery. The research for materials for any artist is important. The mediums that were used to create the stain and the imprint were also discovered as the variations were developed. This information is then used to support future methods in the process of crafting. This print has many variations which led to many hypotheses and experiments. As part of the process the paper was soaked to give the imprint of the embossed collagraph its high ridges and crisp lines. This depth was important so that the paper would concave into the grooves under the pressure and leave the convex imprint behind. It is after these initial prints that the artist analyzes the data and determines the possible outcome of future experimentation. Out of the first of three experiments with this method, this image of “Di-atomic” is just one of the results of this process. This image is comprised of the beautiful microscopic algae, called Diatoms. I chose the name “Di-atomic” because of the multifaceted nature of the Diatom, as they seem to explode with beauty and color. It is with this print that I sought to create a way for the visually impaired to experience the microscopic world and visualize its beauty and wonder with their fingertips.

My hope is to encourage others to produce for both the eyes, the body and the mind, so that 2D artwork can become not just a visual experience, but also a tactile one.

Faculty mentor
John Amoss

Di-Atomic

Cover Art Contest Winner

Aleta Reid
University of North Georgia

Aleta Reid
is a crazy, random, creative being who may not always be the most disciplined, but is the most driven individual that you could possibly meet. She will always try her hardest and she constantly strives to learn and improve her own abilities. She seeks other’s wisdom and does not take her opportunities for granted. There is no telling where she will end up, but a career doing what she loves, which ever one of those things it may be, is all she can ask for. She currently resides in Georgia with her husband Michael and their son Devin.
Collagraph Print
8.5 inches x 11 inches
“Who is ‘you?’” asks the speaker in Louise Glück’s poem “Fugue.” This question, much like the poem in which it appears, demands consideration of the significance of identity, and in particular, the identity of a young woman. In other words, what does it mean to be a woman, and to find identity in that term, that body, that conception of self? Across Glück’s poetic oeuvre, many of her poems’ central figures are feminine, yet the most recurring types of feminine figures are either a young woman, who often is distinguished as a daughter, or a mother. This paper delves into the psychoanalytic and philosophical implications for these two feminine figures, first looking at the young woman/daughter in the poem “Fugue,” and then the mother in “Persephone the Wanderer.” In these two poems, Glück shows the difficulty the young woman has with the idea of a maternal and body-focused femininity. Either the young woman desires to maintain her non-maternal, pre-adolescent self, and struggles against her mother, who represents that restrictive, female-gendered body identity onto her; or the young mother develops a narcissism with and abjection of her own body as it becomes the space wherein a child develops. The question “who is ‘you?’” for the female figures in Glück’s two poems can be better understood and analyzed through the framework of these main concepts: *chora*, potential capability, and paralanguage, as well as Julia Kristeva’s concepts of the mirror stage, the abject, and narcissism. These key concepts found in “Fugue” and “Persephone the Wanderer” illustrate the complex and perilous journey of identity that a young woman experiences; as she creates and understands her self-identity, she grapples with the disjunction of her body and her mind in order to find a truer understanding of herself as an individual.

In this paper’s analysis of Glück’s poems, the concept of *chora*, as it has been developed in the field of philosophy by Jacques Derrida in his essay “Khora” and in psychoanalytic literary theory by Julia Kristeva in her dissertation *Revolution in Poetic Language*, represents a space where being and nonbeing develop into a fluid singular meaning or signification. *Chora* has often been associated with feminine attributes, namely the womb, even though these attributes function only as analogies, rather than as essential properties of *chora*. However, this fact does not dispel the significance of such analogies between *chora* and the feminine. In his essay, Derrida argues that “the femininity of the mother…will never be attributed to it/her [chora] as a property, something of her own” (98).

**The Poetry of Louise Glück: The Search for a Feminine Self through the Lens of Kristeva Psychoanalytic Feminist Literary Theory**

**Allison Cooke**

Presbyterian College

Allison Cooke is a senior English major with minors in Art History, Media Studies: Journalism, and Philosophy at Presbyterian College. She is from Winnsboro, South Carolina, and has enjoyed reading, writing, and studying poetry from a very early age. After graduation, she will work as a legal assistant at a local firm in her hometown. Allison’s poetry has been published in *Off the Coast, Figs and Thistles,* and *Miscellany,* and is forthcoming in *plain china.*
His argument further suggests that *chora*, by possessing no essential attributes of itself (especially feminine attributes), thereby renders itself *nothing*, while also containing attributes of other things that give *chora* its shape and presence, thus making it also *something*. In connection to Glück's poems, this understanding of *chora* resembles the self-identity development in the feminine figures. The *chora* allows for the lack of a resolved feminine identity—which forms the crux of “Fugue” and “Persephone the Wanderer”—because it rests in the historical analogy of *chora* in Plato's *Timaeus* to “mother” and “nurse” (Derrida 92), and in Kristeva's comparison of it to the womb in the mother's body (27). The womb, therefore, is, in a more general sense, a symbolic *chora*. By providing a space wherein meaning, i.e. signification, and being, i.e. identity, can and cannot occur, the *chora* functions as a space of acceptance for the feminine self to be feminine, masculine, both, and neither all at the same time. Both feminine figures in “Fugue” and “Persephone the Wanderer” seek and attempt to create this space for themselves.

From this understanding of *chora*, the concept of potential capability arises to give the feminine figure in Glück's two poems her ability to attain self-identity through the simultaneous action of losing and gaining her self-being. Resembling John Keats' negative capability, but standing significantly different from it,1 potential capability is a moment of deep self-reflection carried out as an act of creative loss, where the loss of self-identity allows for that identity to be more fully acknowledged and made aware to the individual. This uncertain state of being occurs most readily in “Fugue,” where the young woman recognizes her unwanted transition into womanhood and thus struggles with the disjunction between her body identity and her mental one. Potential capability is also seen in “Persephone the Wanderer,” with the mother resting her identity upon the child who is simultaneously present and absent. In the application of Kristeva's theory to the Glückian mother figure in “Persephone the Wanderer,” the role and identity of “mother” is confirmed in the birth of the child, who by occupying a physical presence establishes the sign of “mother” onto her, as the child serves as a signifier for the signified relationship between the mother and child.2 Yet this dependency leads to the mother substituting the child for the phallus, which then causes birth (and in the poem, Persephone's death) to function as castration and catalyst for the mother's abjection of herself, as the phallic object/child which her identity had contained both figuratively and literally within her body is now separated from her (*Powers of Horror* 13). In this manner, the mother figure demonstrates the concept of potential capability, which pushes negative capability's loss of the self into a moment of both loss and re-cognition of becoming and having the ability to become through loss. This concept resembles Kristeva's expansion of Jacques Lacan's mirror stage and castration, but in Glück's poetry, the two developmental moments are condensed and demonstrated through a mother's perspective on loss and re-self-identification, and through a female child on the verge of adolescence rather than in infancy. For both women, the *chora* helps to unlock potential capability by being the space wherein this occurs.

---

1 His concept of negative capability suggests the role of the poet as experiencing the uncertainties of different objects of being, which refers to how the human individual is passive and receptive to the experience of another object to find some meaning from that different object's perspective for the human individual (“Biography – John Keats: 1795-1821”). Potential capability, on the other hand, rests in the uncertainties of different *states* of being; i.e. rather than a person questioning what an object's reality is like, that person questions their own ability to be and not be their self. The adolescent female and pregnant woman both exemplify this capability.

2 Similar as well to Kristeva's discussion of the pre-verbal in *Powers of Horror*, the child can serve as physical analogy to “an outside in the image of the inside, made of pleasure and pain,” which then by “naming” or “introducing language” differentiates the outside from the inside (61). Yet because the Glückian mother sees the child as an extension of herself, the child is not fully an outside object to which she can attach or fully separate from as a stable identity; this results in the mother developing a narcissism that in turn affects the child's own identity development (62).
It is precisely this struggle of the young woman that is explored in the poem “Fugue,” which demonstrates the concept of potential capability along its central thread of the daughter’s search and struggle for a stable self-identity as her body and her mind take on differing gender identities. The poem’s title carries two meanings that go into play in the poem itself. Not only a musical term describing the gradual interweaving of melodies, according to the OED Online, fugue means “a flight from one’s own identity, often involving travel to some unconsciously desired location” (“Fugue, n.”). The daughter’s loss of awareness of her self-identity occurs along the dualism of distinctly gendered body/mind identities in a manner like the Kristevan mirror stage wherein the dual selves, the real and the image, create a “spatial intuition” that separates the subject/self, seen here as split into two genders (Revolution 46). The opening line works upon a stereotype of physical masculinity, yet this masculine trait appears in a feminine body: “I was the man because I was taller” (Glück 1.1). Because of the combined presence of masculinity and femininity in the speaker, she is posited in an androgynous body-self: her height defines her as a man in comparison to her sister, but not the rest of her body (1.1-4). The androgynous body that conflicts with gendered roles in society, especially as the speaker’s physically female body begins to develop, leads to an identity crisis in the daughter about her gender, her body, and the relation of these to her self-identity.

But the daughter’s body-self is not entirely paralleled with her soul-self. The soul is her masculine gendered sense of self: “[the soul] attached itself to a man. / Not a real man, the man / I pretended to be, playing with my sister” (4.2-4). Because of the gender performative aspect of the soul, the daughter’s self feels more identity towards what she can control, what she can, in a way, choose to be or act upon. But this masculine soul remains in conflict with the uncontrollable performance of her feminine body, i.e. the physical changes that occur during adolescence. This conflict makes the daughter aware of the Other that her body has become, which can be seen through the distance between the masculine soul-self and the feminine body; the soul is distinguished as a “flag flown / too high on the pole” apart from “[t]he body / [that] cowers in the dreamlike underbrush” (7.2-5). This metaphor given by the daughter demonstrates how her own self-identity becomes confused and other: the soul is unreachable but desirable, and the body is unwilling to reach the soul. The lack of stable identity that results from the distance between body and soul opens the space for the daughter to reflect on her moment of self-loss, while also making her aware of the need to search for her self-identity. This moment demonstrates a flicker of potential capability beginning to be realized.

Adolescence further complicates the daughter’s struggle between femininity and masculinity, as her body-self becomes even more distinctly and unwillingly feminine during puberty. In the recurring motifs of the mother, her golden bow/harp, and the garden, the feminine speaker experiences the suppression of her truer self-identity and begins to define it in her own terms. The mother represents the oppressive, uncontrollable transition into a distinctly female-gendered body, a transition aided in the symbol of her mother’s golden bow: “A golden bow: a useful gift in wartime. // How heavy it was—no child could pick it up. // Except me: I could pick it up” (10.1-3). When the bow later changes into a harp, the harp symbolizes poetry and song, and these become the means in which the daughter can express her true identity, emblematized as the fertile but not yet flowering garden. The motifs of mother/bow obscure the presence of the masculine soul by forcing the feminine body as the sole identity for the daughter, while the motifs of the harp/garden reveal the daughter’s androgynous sense of identity within herself.

The oppressive femininity embodied by the mother threatens the daughter’s self-identity that seeks balance between femininity and masculinity. The threat of the mother, and of

---

3 Gender performance here refers to Judith Butler’s concept developed in her book Gender Trouble: Feminism and the Subversion of Identity, in which she posits that “what gender ‘is,’ is always relative to the constructed relations in which it is determined” (10) and that an appearance can make “itself convincing as a ‘being’” (47).
this oppressive femininity, is emblematic in the dreams the daughter has of her mother, especially the first dream. In this dream, the mother falls out of a tree which then dies because “it had outlived its function” (6.3). Not only does this image imply the inherent ability of the mother as life-giving, but it also demonstrates that separation from the mother reverses her life-giving ability, making it a life-taking one instead. Thus, the threat the mother holds over the daughter is that to not become and embody (literally as well as figuratively) such a maternal/feminine figure is equivalent to not having a sense of being, an identity. What is interesting is that, for the daughter, to be so completely feminine in body, without any account for the mind, is what defines non-being, in that she becomes a negation or Other of herself. This idea can be seen in the second dream she has of her mother, in which she is at war with her mother and picks up her mother’s golden bow. During the war, when her mother has left her crossbow, the daughter states, “My childhood, closed to me forever, / turned gold like an autumn garden, / mulched with a thick layer of salt marsh hay” (9.4-6). She then picks up her mother’s bow, stating that “no child could pick it up. // Except me: I could pick it up” (10.2-3). These two passages demonstrate the daughter’s beginning transition into the distinctly female body that her mother symbolizes. Her childhood, now “closed to [her] forever,” and her ability to pick up her mother’s bow illustrate her self-negation by “taking up” the female body as a part of her identity that at the same time “closes” the androgynous identity she had in childhood.

The recurrence of the garden motif demonstrates the development of the feminine speaker’s inner but hidden androgynous self-identity. The autumnal garden, which on the surface appears dead but in truth is being prepared for the blossoming garden of spring, becomes the symbol of the speaker’s self-identity in the face of the threat of a purely female-gendered body self-identity. The daughter questions the finality of the threatening separation from her childhood androgyny, wondering if her childhood is “under the mulch—fertile” (12.1-2). Traditionally, the garden recalls feminine attributes in literature, namely in its being a place of fertility and growth, and the use of the word “fertile” here likewise recalls the maternal capability. Yet the autumnal garden changes this meaning, keeping it in reference, but not being entirely defined by it. The autumnal garden effectively “hides” what will grow in the spring just as it “hides” the daughter’s sense of identity that she had in childhood that is neither feminine nor masculine, but a coalescence of both. It is in the depths of the mulch—a “very dark and very hidden” chora where meaning can arise—that the self resides (12.3). The hidden fertility of the androgynous self the daughter searches for demonstrates the search for potential capability.

At the threat of losing this androgynous self by the mother’s forced-upon femininity, the daughter attempts the process of potential capability through writing to find her true self. After taking in this feminine body as part of her identity, she is wounded by the bow as it transforms into a harp:

> Then I was wounded. The bow
> was now a harp, its string curving
> deep into my palm. In the dream
> it both makes the wound and seals the wound.
> (11.1-4)

This wounding by the bow first demonstrates the harm of taking in the female body as her sole identity. But it is important that the harp—which symbolizes poetry and literature, methods of revealing expression and conflict at an often universal scale—“both makes the wound and seals the wound” of being and becoming a woman (11.4). To be wounded and effectively healed by the same instrument then suggests that literature and poetry reveal both the pain of identity loss and the new identity that arises within that loss. The symbolic expression of self-identity in the harp is demonstrated in conjunction with the motif of the garden in the final section of “Fugue”:

> I know what you want—
> you want Orpheus, you want death.
Orpheus who said “Help me find Eurydice.”

Then the music began, the lament of the soul watching the body vanish. (22.1-5)

Orpheus is hailed as one of the greatest poets and musicians in mythic legend; and to connect him with drawing Eurydice from death, which connotes images of the earth, suggests that the daughter likewise wants to write poetry that will reveal and draw out her hidden true identity from the autumnal garden. The final two lines further demonstrate the daughter’s potential capability, wherein the loss of the body causes the soul to lament that loss and to recognize the creation of a new self-identity. This lament shows the importance of the body in conjunction with the soul to achieve a sense of identity. However, the self is not restricted just to the body or to the soul. Writing and poetry allow the daughter to recognize the separation of herself from her female-gendered body, thus permitting the soul to “lament” the loss of herself that is restricted to her body, while providing a way for the young woman to create her self-identity. Writing and poetry then demonstrate the way a young woman can attain an androgynous self-identity.

Yet before writing and poetry can take place as a new symbolizing system is the pre-linguistic, i.e. pre-symbolic or non-symbolic, understanding between a mother and child. Here termed “paralanguage” as borrowed from Margaret Homans who expands upon Kristeva’s theory of the semiotic, this non-symbolic relationship allows for greater understanding of not just the young woman’s identity crisis and reconstruction when she separates from her mother, but also the mother’s. The mother has already undergone the transition from a girl to a young woman through adolescence, experiencing the identity crisis that plagues the young woman/daughter, but the mother undergoes yet another identity transformation when she becomes a mother. The physical connection of the mother to her unborn child through the womb becomes important to the shaping of the mother’s identity. During the time that she and her child are together in her body, a paralanguage develops between them. Paralanguage as defined in the OED Online is the “non-phonemic but vocal component of speech, such as tone of voice, tempo of speech, and sighing, by which communication is assisted” and includes non-vocal factors such as gesture and facial expression (“Paralanguage, n.”). Because her womb functions as a figurative chora in which paralanguage opens or “ruptures” meaning,4 the mother’s body “is therefore what mediates the symbolic law organizing social relations and becomes the ordering principle of the semiotic chora which is on the path of destruction, aggressivity, and death” (Kristeva Revolution 27). Thus, the identity of the mother begins to include the child as part of herself; yet upon giving birth to her child, she experiences the physical separation of their bodies alongside a lack/loss in her self-identity. Because of this lack, the mother becomes aware of the space/chora her womb represents, and therefore her self-identity is in this open space from which new meaning can arrive through her potential capability.

However, when the child is born and the physical connection is separated, the paralinguistic understanding between the mother and her child becomes weaker and subordinated to spoken language, which carries figurative and abstract concepts of the things referred to in speech, contrasting the more physical or “real” language of the mother. Linguistic subordination, as the result of the physical separation of the child from the mother, leads the mother to experience yet another disruption of her concept of her self-identity. Homans in Bearing the Word: Language and Female Experience in Nineteenth-Century Women’s Writing discusses how paralanguage operates against the overwhelming pre-linguistic process of meaning-making between a mother and her unborn child leads to the formation of poetic language—a language that breaks from the symbolic (or figural) language we often use in everyday speech. “[T]he chora, as rupture and articulations (rhythm),” “is a modality of significance in which the linguistic sign is not yet articulated as the absence of an object and as the distinction between the real and symbolic,” Kristeva writes (Revolution 26). In this break from symbolic language is chora—a space for new, deeper meaning and signification beyond language, posited as undeniably real, in that it has presence and being.
usage of “figurative” or “Symbolic” language, which is associated most often with spoken language and men, though this language is not exclusive to men. Kristeva and Homans both build upon Lacanian psychoanalytic theory, yet Homans argues that paralanguage is a way to experience *chora*, through a “literalization” of language that women writers, and particularly those who are also mothers, use. This “literalization” of language that goes beyond “just words” correlates the physical connection between a mother and child as a more tangible relationship of pre-linguistic understanding between the two. Homans then argues that women writers balance between the more literal, or tangibly real, language developed in their bodies, and the more figurative or symbolic language of men, which refers mostly to ideas of the things represented in language. However, this kind of balance between the “literal” and the “figurative” poses difficulty for a woman’s concept of her self-identity. Homans argues that

…the literal both makes possible and endangers the figurative structures of literature. That we might have access to some original ground of meaning is the necessary illusion that empowers the acts of figuration that constitute literature…This possibility is always, but never more than, a threat, since literal meaning cannot be present in a text: it is always elsewhere. This position of the literal poses special problems for women readers and writers because literal language…is traditionally classified as feminine, and the feminine is, from the point of view of a predominately androcentric culture, always elsewhere too. A dualism of presence and absence, of subject and object, structures everything our culture considers thinkable; yet women cannot participate in it as subjects as easily as can men because of the powerful, persuasive way in which the feminine is again and again said to be on the object’s side of that dyad. Women who do conceive of themselves as subjects—that is, as present, thinking women rather than as “woman”—must continually guard against fulfilling those imposed definitions by being returned to the position of the object. (4)

Women’s identities, then, operate between the two languages of figuration and paralanguage to develop a truer understanding of meaning between their bodies and their subjective selves, in the Kristevan sense of being the subject rather than object of their identity. For the mother, especially, this complexity of identity located in language and body together places not just her body as a *chora* of meaning for the child, but places her in her own *chora* of meaning development, as she is and is not a part of the dominant figurative language (operating within paralanguage) and both is and is not herself in her body. This complexity and *agon* of the mother’s identity closely relates to Kristeva’s theory of the abject, as the mother’s body becomes both repulsive and fascinating to herself, not just to the child. Through the *chora* comes the realization of this abjection to the mother—she begins to experience herself as both subject and object juxtaposed against her own non-being/non-subjectivity/non-objectivity that has resulted in the birth and further separation of her child (Kristeva Powers 99-109, 161). The abjection of the mother’s identity can be seen in Glück’s second version of “Persephone the Wanderer,” which demonstrates the mother’s grief in response to her daughter’s death and separation, showing how the mother’s identity and being shift in connection to her daughter’s. Removing the “problems of sexuality” by retelling the story of Persephone as if she had died, rather than was raped, the poem can focus on the mother, who remains the primary figure in the story, representative of the concepts of grief and mother identity (3-6). Yet the mother’s grief highlights and focuses the attention on what it means to be a mother when the child, who establishes the mother’s identity as such, is gone.

We have here
a mother and a cipher: this is
accurate to the experience
of the mother as

she looks into the infant’s face. She thinks:
*I remember when you didn’t exist.* (9-14)

The “cipher” suggests the dilemma of the mother:
Persephone’s death leaves Demeter to question her identity as a mother. Persephone’s presence in death and in the absent-like “before” of her existence transform and redefine the mother’s identity. By remembering a “before” before the child’s existence, the mother’s meaning of herself as a woman has changed. In the “before,” the mother’s body is her own, that upon the child’s entrance into it is altered forever. For Demeter, her mother identity is inextricably attached to her daughter, most especially to her daughter’s presence of being. In contrast, Persephone, who is never a mother, experiences the anxiety of becoming one, of becoming a being that is two-in-one that is and is not wholly herself, mentally and bodily. But she is the cipher that transforms the mother’s meaning of herself. In her own transformations of being and not-being, Persephone continues to transform the mother’s meaning by her presence and her absence. It is specifically the felt absence of her now in death that causes the existential grief of the mother.

The child, however, has yet to grasp the abjection that the mother is experiencing. Having no concept of a time “before” with her own existence, the child understands the role of the mother as “wait[ing]” for the child to arrive in order to place the meaning of “mother” onto her:

…Her mother
is like a figure at a bus stop,
an audience for the bus’s arrival. Before that,
she was the bus, a temporary
home or convenience. (18-22)

The “before” now has appeared in the form of the mother as the bus that carries the child, who then becomes the central figure that the mother anticipates and is separated from. The bus metaphor illustrates Kristeva’s analogy of the *chora* to the womb as a transformative place of meaning-making by being indefinable and unstable. In the process of “carrying” a child, the woman/mother undergoes a self-identity transformation, as the meaning of “mother” is itself unstable while the child is in the womb. The bus metaphor further maintains her in this *becoming* role of mother, as she is always in anticipation of or moving towards the child. When Persephone appears as a figure “staring out the window of the chariot,” the focus shifts briefly back onto Persephone’s state of being rather than the mother’s (22-3). The choice of the word “chariot” connotes a relationship to death, as it recalls the myth of Persephone being carried away by Hades, the god of the Underworld or death, in his golden chariot. But then the question becomes whether Persephone is being carried into or out of “death” in this moment. Because the child does not exist before being in the mother’s womb, the child is essentially non-existent and dead until the child is brought into life by the mother and lives until death comes again. Persephone, then, presents that kind of dual movement into and out of death in this moment, which in turn presents a dual identity-transformation of the woman-mother into, and possibly out of, motherhood.

Indeed, Demeter’s mother identity relies greatly on Persephone’s state of being, as the mother’s abjection is caused by the twofold loss of the daughter (through birth and death), which thus leads the mother into a “narcissistic crisis” (Kristeva *Powers* 14). While Persephone has “two adults: death and her mother” (29) that shape her state of being, she has “twice what her mother has: her mother has // one child, a daughter” to influence her conception of herself and her identity (31-33). “As a god, she could have had // a thousand children” (34-35), but the significance of having an only child demonstrates the deeper narcissistic connection Demeter has and depends on with her daughter. This increased importance on Persephone is further demonstrated in the “hostility” (38) and “deep violence of the earth” (37) that Demeter, in her grief and resulting identity crisis, commits on the earth. This action demonstrates how “[t]he abject is the violence of mourning for an ‘object’ that has always already been lost” (Kristeva *Powers* 15). Because Persephone is dead, Demeter wants to follow suit, having “no wish / to continue as a source of life” (39-40), effectively negating her understanding and role of “mother” as a fertile or life-producing being. While the mother’s grief structures the dilemma she faces, her hostility and violence signify the mother’s reactions to her
daughter’s death as reflective representations of her own turmoil and abjection of her self-identity as a mother.

To restore her self-identity as a mother, Demeter “wanders the earth,” searching for herself by trying to find and bring back Persephone from death (46). The necessity of bringing Persephone’s presence back to life, her physical bodily self, suggests that for Demeter, the daughter’s physical self is a part of the mother’s physical, and internal, conceptualization of self.

What is she planning, seeking her daughter?
She is issuing
a warning whose implicit message is:
what are you doing outside my body? (56-9)

The mother’s pain and grief at the loss of her child is most especially drawn from the physical separation between the two. Yet this separation is not just from the mother’s own body, but also from the earth, which, being Demeter’s godly domain, acts as an extension and representation of her own body. The bodily connection between mother and daughter heightens in importance here. Since the woman/mother first formed her identity around her body’s transformation to become a mother during pregnancy, while the meaning of the daughter occurs within the conceptual womb-chora, the child’s separation from the mother not just through birth but also through death demonstrates the mother’s double loss of self. Possessing the womb-chora, she provides a framework that shapes as much the child as herself, and the child’s presence shapes the mother, too. The question “what are you doing outside my body?” also implies that the daughter cannot exist without or outside of the mother’s body, and the child’s presence shapes the mother, too. The question “what are you doing outside my body?” also implies that the daughter cannot exist without or outside of the mother’s body, yet this question also demonstrates the way the chora allows for the mother’s narcissism and abjection to arise. This existential identification within the mother is further shown as

the daughter’s body
doesn’t exist, except
as a branch of the mother’s body
that needs to be

Recalling how Persephone was an “existential replica” of the mother in an earlier “Persephone the Wanderer” poem, here she is again a physical, existing body that needs to be a part of the mother. The daughter embodies a necessary part or property (in the logical sense of property as a trait that necessarily follows from a thing’s essence) of the mother’s meaning and significance; otherwise, the mother faces the question of “Is she really a mother without her child?”

This separation between the mother and the daughter demonstrates a weakening of the paralinguistic understanding of the two, thus allowing for a masculine voice operating with figurative language to appear as an authority on reality at the end of the poem. The weakened paralanguage appears in the question the speaker directs toward the reader: “You must ask yourself: / are the flowers real?” (84-85). Flowers being emblematic of Persephone’s return/renewal into life suggest Demeter’s return/renewal into her mother identity. But the cost of this return/renewal is the threat of reality: “either [Persephone] was not dead or / she is being used / to support a fiction” that real things can return (88-90). These passages instill doubt into the idea that a physical state of being is like a real state of being, thus suggesting doubt in the mother’s paralinguistic understanding of herself with her child through her body (recalling that the daughter is “a branch of the mother’s body” and is not strictly her, the daughter’s, own body). In this moment of doubt of the reality of the mother’s identity, subsuming her daughter’s within that identity, the speaker approaches Zeus in death, asking “how can I endure the earth?” (94). Endurance of the physical world, of reality, is not met with physical language, but rather with figurative language, as Zeus answers that “those fields of ice will be / the meadows of Elysium” (99-100). The confluence of winter with the idyllic and heroic realm of the dead demonstrates the way figurative language takes the literal object or signified meaning and positions it into a signifier that contains other traces and nuances of meaning. Here arises the situation that Homans described in her book
how women’s literal language “both makes possible and endangers the figurative structures of literature” (4). The paralanguage of the mother attempts to make reality her identity in relation to her daughter’s state of being, but this narcissism in turn has threatened that very connection, therefore allowing the figurative language of Zeus to arrive and give the final voice in the poem, demonstrating the symbolic language of the father as having more authority than the body language of the mother.

In her essay, “Entering Language in Louise Glück’s The House on Marshland: A Feminist Reading,” Diane S. Bonds argues that Glück’s poetry demonstrates the purposeful “disconcertion of the…literal and figurative” languages through a “[dramatized] collision” of the androcentric and gynocentric myths of language (60). What she finds in Glück’s poetry is that “the process by which literary meaning is constructed depends upon the death of absence of the literal, of nature” and that many poems “question or undermine the opposition of male self and female other” (71). With Bonds’ essay in mind, the ending to “Persephone the Wanderer” demonstrates this “collision” between masculine, figurative language and feminine or literal paralanguage. The mother’s identity, vulnerable and threatening to be lost in literal reality (“those fields of ice” which represent the death of Persephone), can continue to exist in figurative language or in a blending of figurative with body language: “those fields of ice will be / the meadows of Elysium” (99-100). Still, the ambiguity remains as to whether it is the mother in control of her identity at this moment or the father.

Glück’s poems explore and illustrate the truth of the perilous journey a young woman takes as she grows up and becomes a woman of and beyond her body and mind. This difficult and traumatic journey places her in a deep identity crisis which threatens the loss of herself by being forced into a new identity. Her reaction to this self-transformation—rejection and/or reconciliation—resounds in the lines from the titular poem of Louise Glück’s Pulitzer Prize-winning collection of poetry, The Wild Iris (1992):

I tell you I could speak again: whatever returns from oblivion returns to find a voice. (18-20)

In the journey a female individual takes as she grows up, the oblivion of identity loss is ever present, posing simultaneously as the opposition and the gateway toward her return to her self-identity. The young woman in Glück’s poetry enters the decades-long feminist discourse of “what it means to be a woman.” In Glück’s poems a woman is not defined as just her body or as what her body can produce. When she is, she struggles against this limitation of self-identity as forced upon her by others. What she truly is, is her body and more; she is deep, emotionally and intellectually, and deep within a chora of her self-conception. The way the young woman achieves any awareness of her self-creation is through chora, which provides the necessary space for her potential capability to occur and for the strict definitions of female/femininity and male/masculinity to assemble into androgyny and gender fluidity. From the “oblivion” that is chora arises voice, self-identity, and finally the woman, embodied in, beyond, and ultimately by herself.

Works Cited


Glück, Louise. Poems 1962-2012. Farrar, Straus and


**Faculty mentor**
Dr. Kendra Hamilton
Disparities in Emergency and Urgent Care Services in Rural and Urban Communities

Sarah Smith, Melissa Monticalvo, Sayde Smith, and Hannah Herman
Georgia Southern University

It is well documented that people in rural areas have worse access to health care than those in urban areas (Agency for Healthcare Research & Quality [AHRQ], 2012, 2015; Goodwin & Tobler, 2013; Adler & Rehkopf, 2008). They face many challenges: less than 10% of the health care workforce practice in rural communities (Burrow, Suh, & Hamann, 2012), access to health care is often difficult due to lower income and lower rates of health insurance (Kaufman et al., 2016), and many live farther away from available health care resources (Wilken, Ratnapradipa, Presley, & Wodika, 2014). The isolation of rural areas leaves residents the need to travel farther for health care, and many face difficulties in transportation. For example, 13 percent of rural residents travel more than 30 minutes to routine medical visit with their health care provider compared to 10 percent of urban residents (Wilken et al., 2014). Furthermore, rural residents often travel longer distances for specialty care or surgical procedures; the average distance to the referred specialty care is about 60 miles. Chronic health conditions such as diabetes, cardiovascular disease, stroke, and hypertension are more common among rural residents (Amponsah & Tabi, 2015; Alkadry & Tower, 2010; Parks, Hoegh, & Kuehl, 2015; Adler & Rehkopf, 2008). Access to quality health services remains a top priority in Rural Healthy People 2020 (Bohn & Bellamy, 2012). Rural residents experience more delayed care due to cost and are less likely to use preventive health services. The shortage of primary medical health professionals and specialists is more severe in rural areas than in urban areas (Burrows, Suh, & Hamann). Quality of rural medical primary care is often rated lower compared to urban residents.

About 19.3% of the U.S population lives in rural areas (U.S. Census Bureau, 2010 2016). Health and health care issues affect the lives of rural individuals and families. Rural residents are recognized as a health disparity vulnerable population due to the prevalence of chronic disease and rate of early death, which is higher compared to urban residents living in the United States. Of concern are the persistent resource disparities in rural areas. Though rural residents experience many of the same health issues and challenges as urban residents, rural populations often fare worse on a number of measures due to their limited income, poorer health outcomes, and limited health care access compared with urban populations (Hardie et al., 2015; Chanta, Mayorga, & McLay, 2014; Alkadry & Tower, 2010). The limited service offerings in many rural health care facilities lead some rural residents to use urban health facilities.

All authors are recent graduates of Fall 2016 from the undergraduate Bachelor of Science in Nursing (BSN) Program at Georgia Southern University. All authors successfully passed their NCLEX and are practicing as registered nurses in their respective communities. SARAH SMITH and MELISSA MONTICALVO are working in Medical-Surgical, SAYDE SMITH is in Neuro-ICU, and HANNAH HERMAN is in Oncology.
Rural residents face numerous challenges to their rural health delivery system including limited health care access, shortage of health care providers, limited transportation, and greater travel distance. The rural health delivery system includes various health facilities such as hospitals with emergency departments, health clinics, urgent care clinics, community health centers including federally-qualified health centers that provide primary health care services to rural residents (Ellison, 2016). Rural hospitals provide primary, acute, chronic, and long-term care. These hospitals are often smaller and non-profit, and their revenue heavily depends on reimbursement from public programs (Medicaid and Medicare) for their financial ability to continue services (Kaufman et al., 2016). Low reimbursement for services has been a critical challenge for rural hospitals to provide quality services in addition to challenges such as recruitment and retention of skilled health care providers, financial stress, and low and declining occupancy. More than 70 rural hospitals in the U.S. have closed since the 2010 (Ellison, 2016). In 2013, there were approximately 6,400 urgent care centers (UCCs) (Urgent Care Association of American, 2014) and 5,025 emergency departments (EDs) in the U.S. (National Emergency Department Inventory-USA, 2015). Urgent care centers are on the rise and they offer an alternative to waiting for hours for medical care in a hospital Emergency Department.

**Purpose and Research Questions**

There is little research on the differences in the quality of care and access to urgent care and emergency care on college students who reside in rural and urban areas. There is, however, research on issues such as costs for emergency transportation to the necessary facilities, lack of rural healthcare workers, and the growing number of rural hospitals and emergency departments that are closing. The purpose of this study was to investigate the perception of emergency and urgent care services among college students in rural and urban communities. The research questions addressed were:

1. Is there a perceived difference in urgent and emergency care services among college students who reside in rural and urban communities?
2. Is there a difference in confidence in hometown ER and UCC to provide quality care among rural and urban residents?

**Review of Literature: Access to Emergency Department vs. Urgent Care Clinics**

Some rural areas have access to some type of emergency care, but the quality may differ in rural areas versus urban areas. Kinsman et al. (2012) reported that the outcomes of acute myocardial infarctions are far worse in rural areas compared to urban areas (Kinsman et al., 2012). For many people, getting to non-emergency care and maintenance appointments poses so much difficulty that they do not go; this leads to an emergency visit once the problem becomes more severe (Wilken, Ratnapradipa, Presley, & Wodika, 2014). This creates an even larger need for emergency care that may not be available in their rural community. While it may be possible for people to seek healthcare elsewhere, studies have shown that there are barriers. Wilken et al. (2014) conducted a study in southern Illinois which found that parents had problems with non-emergency transportation. Findings indicated that children transferred to a metropolitan hospital that was few hours away, whose parents did not have transportation and/or the finances, often had longer stays in the hospital. This experience can be traumatic and terrifying for both the child and parents.

Goodwin and Tobler (2013) found that 85% of Americans have access to a level one or level two trauma center one hour away. In rural areas, only 24% of Americans had access to a level one or two trauma centers within an hour distance, meaning that 76% of Americans living in rural areas lacked access to immediate emergency medical care. Hardie et al. (2013) stated that patients, who frequent the emergency room for non-emergency care, increased Medicare costs. Patients that were considered frequent or heavy users of the emergency department had a minimum of four or more annual visits (Hardie et al., 2013). Their study findings indicated that patients that lived within a few miles of the
emergency department were more likely to go to that emergency department, than those that lived farther away from the emergency department even if they had a primary health care provider. The convenience of geographic location coupled with availability of services during off hours may contribute to the frequency of emergency department use for non-emergency medical use. This showed a significant need for urgent care facilities in rural areas that did not have a need for an emergency department but need care right away. Patients who are unable to get timely appointments with a family physician are often referred to the emergency department for care. In addition, patients who encounter problems accessing care outside of normal business hours often use the emergency department to meet their medical needs. The availability of urgent care center services, if affordable, can serve as an alternative use to emergency department for non-medical care.

Parks, Hoegh, and Kuehl (2015) recommended the use of rural clinics as an alternative option to emergency department that required distance travel for rural residents. Their findings supported previous studies that the lack of primary care physicians and untimely appointments were the reasons that patients choose to utilize the emergency department rather than other sites of care. The findings also revealed that only 25.3% of the patients calling a clinic over a four month period received an appointment within 48 hours. Kinsman et al. (2012) studied six hospitals in rural communities that treated acute myocardial infarctions on-site. Their sample included 108 out of 915 patient medical records for thrombolysis. Findings indicated that the outcomes of acute myocardial infarctions were far worse in patients in rural areas compared to urban areas. Kinsman et al. (2012) recommended that there is a need to reduce the evidence-practice gap to improve the emergency treatment of acute myocardial infarction (AMI) in rural emergency departments.

A study by Wilken, Ratnapradipa, Presley, and Wodika (2014) investigated the effects of non-emergency medical transportation (NEMT) in rural areas. Data included health care facilities in 34 counties in southern Illinois. Findings revealed that as a result of insufficient non-urgent medical transportation, patients and medical staff faced issues such as missed appointments, lack of timely health care services, reduced effectiveness of patient care, and medical staff distress. People who needed non-emergency transportation included patients in non-critical situations who had a hard time getting to and from a health care facility on their own. These individuals needed emergency transportation assistance to make it to their appointments and pharmacies to avoid serious health complications.

Kaufman et al. (2015) investigated reasons for the closures of rural hospitals between 2010 and 2014 and how these closures impacted the surrounding rural communities. Critical access hospitals that closed from 2010 through 2014 generally had five things in common: low levels of liquidity, profitability, equity, patient volume, and staffing (Kaufman et al., 2015). Half of the closed hospitals ceased providing healthcare services completely and the other half were converted to an alternative healthcare delivery mode, such as urgent care centers (Kaufman et al., 2015). Unfortunately, hospital closure rates show no sign of slowing down. The impact of rural hospital closures is of particular concern because residents of rural communities are typically older and poorer, more dependent on public insurance programs, and often in worse health than in urban areas. Some of the major challenges that rural hospitals continue to face and impact their closing include aging facilities, poor financial health, low occupancy rates, difficulty recruiting and retaining health care professionals, fewer medical services, and a small proportion of outpatient revenue (Kaufman et al., 2015).

Methods
This research project was a quantitative study. Data were obtained from 176 college students at a regional southeast university with approval from Institutional Review Board at the investigators’ institution. All ethical standards were followed to meet protection of human subjects. Data were collected using a 20-question survey from convenience sample of participants in
various core classes with permission from professors. The survey took about 15 minutes to complete; questions focused on participant’s use and perception of the quality of emergency care and urgent care services in their hometown. Participants were informed of their rights including voluntary participation, refusal and withdrawal from the study at any time, confidentiality and anonymity of data, inclusion criteria for participation, and passive consent. To be included in the study, participant had to be 18 years of age or older. Data were analyzed using IBM SPSS 22 software program.

Results
Of the 176 participants, demographic profile of participants (Table 1) were as follows: 65.3% self-reported as urban residents compared to 34.7% who identified as rural residents and 56.2% travelled less than 30 minutes to the nearest health care facility to receive medical treatment. Comparative differences among participants in rural and urban communities are displayed in Table 2. Findings indicate disparities in the number of urgent care centers and emergency departments in rural and urban areas. Among the 34.7% rural residents, only 22.2% self-reported UCCs and 31.8% EDs in their respective homes compared to 63.1% EDs and UCCs by urban residents. While 56.3% of urban residents reported their hometown had the health facilities including equipment and resources to provide satisfactory medical treatment, only 15.3% of rural residents indicated likewise.

Disparities exist in perceived confidence in utilization of hometown hospital medical care among rural and urban residents. Findings in Table 3 show 56.3% of urban residents compared to 15.9% of rural residents had a perceived confidence in their hometown hospital to provide quality medical care. A Chi-square test of independence (χ² = 38.208, p = .000) found a significant difference among rural and urban participants’ confidence in hometown hospital care. Rural residents had less confidence in their hometown hospital care and they were more likely to seek medical treatment outside of their hometown.

Discussion
Findings of this study support previous literature that disparities exist in health services in rural and urban areas. Improving the health of all people regardless of geographic location is necessary to is to reduce health disparities and achieve the target goals of Healthy People 2020.
The health of rural people should not be marginalized. The health of rural residents is equally as important as urban residents. Implementation of policy interventions and elimination of geographic disparities is necessary to improve rural health outcomes.

**Strengths and Limitations**

The strength of this study is that it adds college-aged students’ perspectives to the literature on health disparities in rural and urban areas. The study was an attempt to gain insight into the perceived differences in medical care services among urban and rural residents. Several limitations exist. Data collection was cross-sectional; while the findings are sound, caution should be used in generalizing beyond participants in this study. Data collection methods may have influenced the selection. The views of participants in the study may not reflect those of the general population in rural and urban areas. The voluntary participation of participants may have been influenced by personal interest. Participants’ perception of their home town’s hospital emergency and/or urgent care services may be different from others in the same geographic location. Data collection may also have been influenced by differences in unequal sample size. Only 61 of 176 college-age participants were rural residents. Demographic variables were not collected on age, class standing, race and ethnicity, and these may have skewed the findings. Misreading and misinterpretation of survey questions by participants are well noted. For example, one of the survey questions asked about the time (in minutes) it took for participants to travel from home to an ED or UCC for medical care. However, it is likely participants misread and misinterpreted the question to read how long it took for them drive there, waiting

### Table 2: Cross-Tabulation of Perceived Differences Among Rural and Urban Residents

<table>
<thead>
<tr>
<th>Item Description</th>
<th>Rural (N=61)</th>
<th>Urban (N=115)</th>
<th>Total (N=176)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is there an urgent care center (UCC) in your hometown?</td>
<td>Yes</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>39 (22.2%)</td>
<td>111 (63.1%)</td>
<td>150 (85.3%)</td>
</tr>
<tr>
<td>No</td>
<td>22 (12.5%)</td>
<td>4 (2.3%)</td>
<td>26 (14.8%)</td>
</tr>
<tr>
<td>Is there an Emergency Department (ED) in your hometown?</td>
<td>Yes</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>56 (31.8%)</td>
<td>111 (63.1%)</td>
<td>167 (94.9%)</td>
</tr>
<tr>
<td>No</td>
<td>5 (2.8%)</td>
<td>4 (2.3%)</td>
<td>9 (5.1%)</td>
</tr>
<tr>
<td>Does your hometown ED/UCC have the equipment and the resources to provide quality medical treatment</td>
<td>Yes</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>27 (15.3%)</td>
<td>99 (56.3%)</td>
<td>126 (71.6%)</td>
</tr>
<tr>
<td>No</td>
<td>34 (19.3%)</td>
<td>16 (9.1%)</td>
<td>50 (28.4%)</td>
</tr>
</tbody>
</table>

### Table 3: Perceived Confidence in Hometown Hospital Medical Care Among Rural and Urban Residents

<table>
<thead>
<tr>
<th>Do you think your hometown hospital can take care of you?</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural Residents</td>
<td>28 (15.9%)</td>
<td>33 (18.8%)</td>
<td>61 (34.7%)</td>
</tr>
<tr>
<td>Urban Residents</td>
<td>99 (56.3%)</td>
<td>16 (9.1%)</td>
<td>115 (65.3%)</td>
</tr>
<tr>
<td>% of Total</td>
<td>127 (72.2%)</td>
<td>49 (27.8%)</td>
<td>176 (100%)</td>
</tr>
</tbody>
</table>

\[X^2 (1) = 38.208, p=.000 < 0.001\]
time before taken to an assigned room, seeing a provider, and time to spent before sent home. Another misread question was that participants filled in “USA” for county of residence.

Conclusion
This study investigated the perceived differences in emergency department and urgent care services among college students residing in rural and urban communities. Findings in this study supported health disparities that exist in rural and urban areas. Rural college residents had less confidence in the ability of their hometown ED and UCCs to provide quality care compared to urban residents. The lack of confidence in medical care treatment among rural residents implied lesser use of these services in their hometowns. Thus travel time, cost, inconvenience, are additional burdens for those who choose to seek quality medical care services outside their medically underserved communities. Regardless of geographically location, access to quality health care should be available to all people in urban and rural communities. The need to reduce health disparities in rural communities and improve health for all cannot be overlooked.

References


**Acknowledgements**

The authors would like to thank their faculty mentors Drs. Marian Tabi, PhD, MPH, RN and Susan Sanders, PhD, APRN, ACNS-BC, CEN for their guidance and support through the research process and writing of the paper. Tabi is a Professor and the Director of Outcomes for the School of Nursing. Sanders is an Assistant Professor in the School of Nursing.
Numerous studies have examined the ability of animals to recognize individual humans. Examples of such animals include rabbits, marine mammals, sheep, domesticated dogs, and more (Davis & Gibson 2000; Pierce et al. 2001; Mongillo et al. 2010; Taylor et al. 1998). Additional studies have indicated that many species of wild birds such as sparrows, pigeons, magpies, and others also possess this ability (Vincze et al. 2015; Lee et al. 2011; Belguermi et al. 2011).

The ability to recognize individual humans can be particularly important to wild birds living in urban environments. Although many bird species are negatively impacted by increasing urbanization, especially due to habitat loss and increased predation risk, other species demonstrate an ability to adapt to these environmental changes and may even benefit from additional food sources or nesting sites (Marzluff, 2001). American Crows (Corvus brachyrhynchos) and Northern Mockingbirds (Mimus polyglottos) are two species that successfully live and reproduce in urban areas. Research by Marzluff et al. (2010) indicated that wild American Crows are able to distinguish between masked humans that posed a threat to their well-being and those that did not, by learning and remembering facial features that enabled them to distinguish one individual from another. In a study by Levey et al. (2009), researchers found that mockingbirds are capable of learning to distinguish among individual humans; however, the factors involved in discrimination were not examined.

We studied Northern Mockingbirds on the University of North Georgia campus, in Dahlonega, Georgia, to test the hypothesis that mockingbirds learn to distinguish among individual humans based on facial recognition (Fig. 1). Mockingbirds are year-round residents of towns, suburbs, and parks throughout much of North America. Pairs may attempt to raise two or three broods per breeding season, with incubation and nestling periods lasting approximately 12 – 13 days each (www.allaboutbirds.org, n.d.). Nests are often in close proximity to homes and other buildings, and many birds encounter humans on a daily basis. Because of their close association with humans, recognition of individual humans may be of adaptive significance to mockingbirds. Since most humans pose no threat, energy spent on aggressive responses toward non-threatening humans reduces time and energy available for foraging and raises predation risks (Marzluff, 2010). Our study combined aspects of both the Marzluff et al. (2010) and Levey et al. (2009) studies. We followed the protocol used in the Levey mockingbird research to test the
Figure 1. Northern Mockingbird on the University of North Georgia’s Dahlonega campus.

Figure 2. Map of mockingbird nests on the University of North Georgia campus.
ability of mockingbirds to discriminate among individual humans. We also wore masks, as in Marzluff's crow research, to determine whether any demonstrated discrimination ability is based on facial cues. This may further understanding of how some species of birds and other wildlife successfully adapt to human presence.

Materials and Methods
Over a period of several weeks in 2014 and 2015, we observed and noted the activities of wild mockingbirds on the University of North Georgia campus, identifying twelve nesting pairs and nest locations (Fig. 2). To test the ability of mockingbirds to recognize individual humans, we used a five-day procedure, patterned after the protocol used by Levey, et al. (2009). In addition to following the basic Levey protocol, we wore masks, one of Bill Clinton and one of Ronald Reagan, to determine whether mockingbirds use facial features to differentiate among humans. These masks were chosen because they were the most "normal" human face masks that were readily available.

The five-day procedure was performed at twelve nests during the incubation period. For days 1–4, a researcher (dubbed “intruder” for the rest of the procedure) wearing Mask A approached an incubating mockingbird on a nest (Fig. 3). In some, but not all, cases, the second parent was observed nearby. Masks were alternated, so at some nests mask A was Clinton, and at others it was Reagan. An additional researcher, standing away from the testing site and

Figure 3. One of the authors, acting as an intruder, wears a mask while touching a mockingbird nest on the University of North Georgia campus.
hidden from the mockingbird, started a timer when the intruder was one meter away from nest. After 15 seconds, the intruder touched the nest with their hand for an additional 15 seconds. (If the bird’s nest was too high to reach by hand, the intruder used a wooden pole to touch the nest.) After the combined 30 seconds, the intruder retreated from the nest. On day 5 of the procedure, an intruder wearing Mask B performed the same protocol. The fifth day was important to determine whether birds that respond aggressively to a threatening human generalize and continue to respond aggressively to all humans, or whether birds distinguish between a previously threatening human and a novel human who has posed no threat. Intruders were usually the authors, with occasional help from other individuals. Intruders alternated randomly, with no set pattern from day to day. We made no attempt to control aspects of the intruder other than the mask.

After the intruder had retreated from the nest after each test, researchers recorded the number of calls and/or attacks from the birds, the time and distance of response, and a detailed description of the birds’ behavioral response to the procedure. For the purposes of this study, we remained consistent with the definitions of calls and attacks cited in Levey et al. (2009). Calls were loud, harsh vocalizations produced by the birds. A “swooping flight” was considered to be an attack.

We analyzed results using a Kruskal-Wallis H-test followed by pairwise Wilcoxon rank sum tests, to determine if there was a difference in response by day and if so which days had higher or lower responses.

**Results**

Combining results of the twelve nests, six exhibited increased aggressive responses through day 4, but a novel intruder on day 5 did not elicit an aggressive response. Two nests exhibited mixed results, where number of calls increased on day 5, but number of attacks decreased, or number of attacks increased but number of calls decreased.

![Figure 4. Combined number of alarm calls and attacks of incubating mockingbirds toward human intruders on days 1 through 5.](image)

The number of calls and attacks on day 4 was significantly higher than number on day 1, and decreased on day 5 ($H = 11.34$, 4 df, $P = 0.023$, pairwise Wilcoxon rank sum test for day 4 versus day 1, $P = 0.042$). A boxplot consists of up to five lines, indicating the values of the minimum, the first quartile, the median, the third quartile and the maximum; when some of these lines appear to be missing that indicates that the corresponding values coincide.
decreased. One nest exhibited an aggressive response on day 5 that exceeded the previous days’ responses, and pairs at three nests exhibited no response at all, even though at least one bird was present when the test began. In all cases of aggressive response, two birds (presumably both parents) participated in the response, even if we only saw the incubating bird initially.

The pair at one nest in particular, which was in a tree in front of the campus library, was particularly striking. There was no response on day 1, the pair became increasingly and extremely aggressive over the initial four days of testing, with both parents nearly striking the intruder with swoops, but had no response to the novel individual on day 5.

Using R (R Core Team, 2016), we performed a Kruskal-Wallis H-test followed by pairwise Wilcoxon rank sum tests, to determine if there was a difference in response by day and if so which days had higher or lower responses. With the pairwise Wilcoxon rank sum tests, we used the Bonferroni adjustment to account for multiple comparisons. A Bonferroni adjustment consists of multiplying each resulting p-value by the total number of tests run at once (in this case, 10); the purpose of this adjustment is to lower the risk of Type I Error. These tests were selected because they do not depend upon either the sample or the original population being normal. Graphs were generated using commands from the Mosaic package (Pruim, Kaplan & Horton, 2016).

We found that the combined number of calls and attacks on day 4 was significantly higher than on day 1. The trend was an increase up to day 4 followed by a decrease on day 5 (Fig. 4, $H = 11.34$, 4 df, $P = 0.023$, Wilcoxon rank sum test for day 4 versus day 1, $P = 0.042$). The number of calls on day 4 was also significantly higher than the first day (Fig. 5, $H = 10.962$, $P = 0.027$, pairwise Wilcoxon rank sum for day 4 versus day 1, $P = 0.046$), but the difference in number of attacks was not significant ($H = 6.006$, $P = 0.199$, pairwise Wilcoxon rank sum for day 4 versus day 1, $P = 0.37$). Distance did not seem to be a factor; in all cases, the intruder was within one or two meters before eliciting a response.

Table 1, which displays the unadjusted p-values for the pairwise Wilcoxon Rank Sum tests for both Calls and Calls plus Attacks, shows
that the only day that is statistically significantly different from any other is day 4, which is significantly higher than day 1. This shows an increase from the first day to the fourth. It is worth noting that while the decrease from day 4 to day 5 is not statistically significant, day 5 is also not significantly different from days 1 through 3 either.

**Discussion**

As the modern world continues to become increasingly urbanized, it is important to understand whether urban wildlife possesses the ability to adapt to these changing environments. According to Vincze et al. (2015), the ability of animals to cope with disturbance by and proximity to humans may play an important role in adaptation to urban environments. In their study of House Sparrows, urban birds were less likely than rural birds to differentiate between a novel human and one who had previously posed a threat, suggesting that perhaps urban sparrows habituate to the presence of humans and save energy by not responding to them. On the other hand, Lee, et al. (2016) found that Antarctic Brown Skuas living in close proximity to Antarctic research stations were able to recognize humans who had disturbed their nests, even though skuas in other populations do not demonstrate the ability, and even though the research stations have only existed for a relatively short time period.

Our observations that mockingbirds increase the combined number of alarm calls and attacks, and the number of alarm calls, on day 4 as compared to previous days, but have a diminished response to a novel intruder on day 5, are similar to the results of Levey, et al. (2009). These results indicate that mockingbirds can distinguish among individual humans based on the threat the individuals pose. This suggests that the human recognition ability of mockingbirds may enable them to fine-tune their responses to exhibit aggression only toward humans who pose an actual threat. Our data add to Levey’s results by indicating that mockingbirds use facial features to discriminate among humans. The use of facial features as cues is similar to that of crows in Washington State (Marzluff, et al. 2010). One aspect of our data which differed from the Levey study was that there was no discernable change in the distance at which birds responded. Even birds that increased aggressive responses toward intruder one rarely responded before the intruder was within one or two meters of the nest.

Levey speculated that mockingbirds did not evolve a specific ability to recognize humans. Instead, he suggested that mockingbirds are able to quickly learn to distinguish among individuals of a variety of species that are potential predators, and that they tailor their response based on experience with specific individuals regardless of species. This may be a significant reason for their success in urban areas where they are likely to encounter a variety of animals that may pose a predation risk.

Further study is warranted to determine how mockingbirds and other animals adapt to living in close proximity with humans, whether their discrimination abilities have evolved in response to particular species or can be applied to a number of species, and which features of other species enable recognition.

### Table 1: Unadjusted p-values for the pairwise Wilcoxon Rank Sum tests.

The reader can apply a Bonferonni adjustment, by multiplying each of these by 10; the * indicates which of these is significant after such an adjustment.

<table>
<thead>
<tr>
<th></th>
<th>Calls and Attacks</th>
<th>Just Calls</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Day 1</td>
<td>Day 2</td>
</tr>
<tr>
<td>Day 2</td>
<td>0.1499</td>
<td></td>
</tr>
<tr>
<td>Day 3</td>
<td>0.0140</td>
<td>0.4713</td>
</tr>
<tr>
<td>Day 4</td>
<td>0.0042*</td>
<td>0.0872</td>
</tr>
<tr>
<td>Day 5</td>
<td>0.0143</td>
<td>0.3462</td>
</tr>
</tbody>
</table>
References


Acknowledgements

We thank the UNG Center for Undergraduate Research and Creative Activities and the University of North Georgia Department of Biology for funding and logistical support. We also thank Nadia Tinoco, Cally Orr, and several students from the University of North Georgia ornithology class for field assistance.
With an increasing presence of persons with mental illness in jails and prisons, the American criminal justice system is facing an urgent and relatively new issue. Currently, there is a vast over representation of the mentally ill within jails and prisons. About 18.5% of the United States adult population is affected by mental illness within any given year, yet the most recent study by the Bureau of Justice Statistics found roughly 64% of inmates report to be suffering from mental illness (James & Glaze, 2006; National Institute of Mental Health, 2015). Reports of these large numbers did not begin appearing until the 1970s, and new questions are arising as to why these numbers are growing so rapidly (Hiday, 1999). This can partly be answered by the deinstitutionalization of patients from American psychiatric hospitals during the deinstitutionalization movement, which was partially an attempt to re-integrate patients back into the community (Clinard & Meier, 2015). While on the surface it may appear that this movement aimed to help those with mental illness, truly many factors led to this change, including overcrowded facilities with a small number of professionals to administer treatment, which had become too expensive for many states to continue funding (Clinard & Meier, 2015). Regardless of the reasons behind the deinstitutionalization movement, it was a key factor in the contribution to the increase of interactions between persons with mental illness and the criminal justice system (Ellis, 2014). With increased contact between law enforcement officers (LEOs) and individuals with mental illness, it is important to investigate factors that could influence LEO and community members’ interactions. The purpose of the current research study directly addresses this issue: with so many individuals with mental illness being funneled into the criminal justice system, how do LEOs view those with mental illness? More specifically, do LEOs with more training and experience have more positive attitudes towards mental illness?

The overall purpose of our study is to survey current law enforcement officers and evaluate factors that may affect their attitude toward individuals with mental illness. The importance behind our findings rests within what we believe may be the primary issue of America’s growing incarcerated population of the mentally ill. Upon identifying contributing factors to each officer’s perception, we can then look at how this may shape and influence law enforcement officers’ interactions with the mentally ill. This can then help us determine a foundation to build upon toward more specialized training for officers so that they may assess each individual appropriately and have the necessary skills to de-escalate a
heightened situation. With LEO discretion still a factor in determining if an individual is taken to a treatment facility such as a hospital or to jail (i.e. entry into the criminal justice system) they are one of the first and most important steps to resolving this issue.

**Literature Review**

Overall, attitudes towards mental illness are disheartening with the public reporting negative perceptions of mental illnesses and often viewing individuals diagnosed with mental illness as dangerous (Corrigan & Penn, 1999; Corrigan, River, Lundin, Penn, Uphoff-Wasowski, & Campion, 2001; Hahn, 2002). These stigmatizing attitudes may have an effect on how interactions with law enforcement are handled as well. This could be a result of several factors, including some of the most common: negative stigma related to inaccurate media portrayal, lack of accurate information, or lack of contact/experiences with persons with mental illnesses (Hahn, 2002). However, there is some research that suggests individuals with more knowledge about mental illness maintain less negative attitudes and fear towards persons with mental illnesses (Corrigan et al., 2001; Corrigan & Penn, 1999). For example, graduate students and members of the public who participated in informational sessions on mental illness demonstrated improved attitudes through a pre-and post-test questionnaire (Corrigan et al., 2001).

Ideally, officer perceptions of people with mental illness should shape how they assess situations when responding to individual calls. With police often being the first responders to calls, they are expected to seek a suitable resolution for each situation. This is a tremendous responsibility considering the great amounts of discretionary decision-making accompanied with the job. However many police officers have not been given the proper training and education to manage such a responsibility (Ruiz, 2004). In fact, many departments still lack written policies and procedures for management of persons with mental illness (Ruiz, 2004).

Police departments are beginning to recognize the lack of training in their officers on responding to calls dealing with mental illness (Watson, 2014). More police departments are now using what is internationally known as the Memphis Crisis Intervention Team (CIT) model to help educate officers on persons with mental illness and how to handle encounters appropriately. While CIT is not uniformly taught, the model’s curriculum provides an outline for local programs to follow and innovate accordingly to meet local needs (National Alliance of Mental Illness, 2017). The overall model was developed through a partnership between the National Alliance of Mental Illness, the University of Memphis CIT Center, CIT International, and the International Association of Chiefs of Police (National Alliance of Mental Illness, 2017). The program consists of 40 hours of specialized training provided by mental health clinicians, consumer and family advocates, and police trainers; it covers materials including: recognizing signs and symptoms of mental illness, mental health treatment, de-escalation techniques, and legal issues (Watson & Fulambarker, 2012).

The main purpose of the CIT program is to reduce arrests of individuals who should instead be in a mental health facility rather than the criminal justice system. Ideally, this program will reduce the fear that police officers have with encountering individuals with mental illness and will give them the confidence and knowledge to properly deal with each situation (Bonfine, 2014). It will also help them establish empathy towards the persons with mental illness and obtain more positive attitudes. Thus, they will be less likely to arrest the individual and more capable of appropriately deescalating the situation while seeking necessary treatment. By doing this, it will further improve officer safety, enhance the safety of the persons with mental illness, and help reduce stereotyping and negative stigmatism of the mentally ill within the public (Bonfine, 2014).

This sounds like a great step forward; however a recent survey reveals the startlingly low implementation of CIT within the US by calculating the percentages of population served by this program. The findings showed about one-third of 50 states served below 30% of their population and only eight were states served above 80% (Stettin, 2013). The national
average percentage of population served by CIT was 49% (Stettin, 2013). While we would like to see a greater proportion of the population served by officers that have passed CIT courses, this shortage could be a reflection of limited budgets and/or a concern for other department needs such as the growing use of body cameras.

Lack of training potentially could have helped contribute to the rising incarceration rates of individuals with mentally illness. Some have argued that lack of training leads officers to use excessive or even deadly force (Ellis, 2014). A recent Washington Post article claims within the first six months of 2015 a quarter of the 462 people shot to death by police were “because the person expressed suicidal intentions or because police or family members confirmed a history of mental illness” (Lowery et al., 2015). Additionally, there is an important relationship between use of force and mental illness—those who suffer from mental illness were found to be more likely to resist arrest (Johnson, 2011). If the resistance was verbal, use of force was four times more likely (Johnson, 2011). Other research found when subjects physically resisted, police officers were 20 times more likely to use force (Morabito, 2012). Both studies seem to point toward the escalation of physical force and likelihood of arrest if the LEO is coming into contact with a mentally ill individual. It is ultimately up to the officer how to handle the interaction and, if possible, deescalate the event.

Fear and stigmatizing attitudes are only some of the key components of LEO interaction among persons with mental illnesses. A majority of LEOs report fear and uncertainty related to calls involving those suffering from mental illness, which may have more to do with negative stigma than any other factor (Bonfine, 2014). Lamb et al., (2004) points out that officers may interact with someone who is both intoxicated and has symptoms of mental illness; therefore those symptoms may go undetected. Additionally, LEOs are routinely dispatched without knowing if a person is suffering from mental illness or if the information they have is incomplete or wrong (Lowery, Kindy, Alexander, Tate, Jenkins & Rich, 2015). Overall, these factors create a situation in which the officer enters with little to no background information.

This knowledge significantly impacts how officers handle encounters with the mentally ill. As stated earlier, one of the most common misperceptions of officers is that persons with mental illness are dangerous and not capable of reasoning. Since officers may not be well trained on handling mental illnesses, they may assume that the mentally ill are instead under the influence of drugs or alcohol by their actions (Lamb, 2004). Research actually shows that persons with mental illness are more likely to be harmed or killed by the police than for them to harm LEOs (Slate, 2008). Police officers are also often concerned about how the media would portray arrests of the mentally ill to the public. LEOs may attempt to rush the interaction instead of taking their time with the individual and appropriately addressing their needs (Slate, 2008). This can sometimes contribute to the individual becoming violent towards the officers (Slate, 2008).

When studying police interaction with persons with mental illness, taking into account the officer’s perception and attitude towards the mental illness can help determine underlying explanations of each individual’s treatment by the police. This may affect an officer’s ability to handle a crisis situation appropriately. For example, one may falsely perceive anxious, angry, or agitated behavior as violent when it may not result in that outcome. To further expand on this, we must also take attitude into account, which is defined as a stable, learned predisposition toward a social object that is comprised of favorable or unfavorable cognitive, affective, and behavioral components (Ayadin, 2003). In addition, if one is given new knowledge it may change opinion but not necessarily attitude. Negative attitudes of officers could create difficulties among interactions of persons with mental illnesses. This is a key component in determining if the appropriate force and correct de-escalation techniques were used and whether the person was transported to the appropriate psychiatric facility versus incarceration (Ellis, 2014).

Another important factor to take into account that may heavily influence a LEO’s
Attitudes toward Mental Illness

Attitudes toward mental illness is their own personal knowledge or family history. Individuals who have a personal familiarity with mental illness tend to have more positive views towards people with mental illness (Bonfine, 2014). Furthermore, the analysis of a similar study concerning the before and after effects of CIT also found that officers who had personal familiarity with the issue were more likely to respond to CIT training with positive attitudinal changes afterward (Ellis, 2014). Both studies conclude that LEOs with more experience with persons suffering from mental illness were more likely to respond to crisis calls more effectively and had more positive perceptions (Bonfine, 2014; Ellis, 2014).

One final factor we will discuss that may influence an individual’s attitude toward mental illness may be their gender. The relationship between respondent’s gender and their attitudes toward mental illness among LEOs is difficult to accurately assess. In part, this is due to the extreme gender gap in male and female officers. For instance, in one survey of police officer attitudes toward mental illness they reported no differences in responses based on gender using a sample that consisted of 91% males (Clayfield, 2011). Another similar study did not find any statistical significance between officer attitudes and gender, perhaps due to a similar lack of female officers (five females in a total sample of 84) (Cooper, 2004). Due to the current lack of research we decided to include gender as a variable within our study. More specifically, we hope to include a larger sample of female LEOs to see if there is a relationship between respondent’s gender and their attitude toward mental illness.

As an extension of the previous research we discussed above, we expect to find officers with more experience in the field and/or specialized training are more likely to have positive attitudes towards persons with mental illnesses. We also expect similar positive results from officers who have personal knowledge or a relationship with someone who is mentally ill. As another factor, we include gender to investigate whether female LEOs show more positive attitudes towards individuals with mental illnesses.

Hypotheses

Based upon our findings in the aforementioned research, our hypotheses for this study are:

1. Officers with more experience and/or specialized training are more likely to have positive attitudes towards persons with mental illnesses.
2. Officers who have a personal relationship (e.g., close family member or friend) with a mentally ill individual are more likely to show positive attitudes.
3. Female officers may differ in their attitude/acceptance of individuals with mental illness in comparison to male officers.

Methods

This study was conducted using LEOs from three different agencies within small to mid-sized cities of Pueblo, Colorado, San Luis Obispo, California, and Plant City, Florida. Self-administered questionnaires were distributed to each department for law enforcement officers to voluntarily complete and submit to a secured drop box. After approximately a week, the completed questionnaires were returned via mail or collected by hand. Questionnaires consisted of a series of demographic questions and items from the Community Mental Health Ideology Scale (CAMI) originally used by Taylor and Dear (1981). The CAMI scale has been used in many research studies to assess attitudes towards mental illness and community resources over the last thirty years including more current works such as Barney, Corser and White (2010) and Frailing and Slate (2016). As reported in Barney et al.’s work (2010), coefficient alpha reliabilities for the three scales that make up the entire CAMI scale range from .68 to .88.

CAMI items include statements and/or generalizations about the mentally ill and ask respondents to answer using a Likert scale to rank their agreement from strongly agree (1), agree (2), neutral (3), disagree (4), to strongly disagree (5). Respondents in this study were asked about their acceptability having family contact, working with, and taking classes with a person of specific mental illness such as depression, bipolar disorder, and schizophrenia. From
these 38 questions we created a summative scale ranging from 38 to 190 points assessing the level of acceptance/positive attitudes towards those with mental illness with higher score indicating a more positive attitude. In order to be included in our analysis, respondents had to respond to all CAMI items (lowest score 38), which would indicate an overall negative attitude toward mental illness.

Beyond CAMI measures we also asked respondents additional background questions detailed below. The first set of questions gather respondent’s demographic information such as their gender and race. Gender was coded as GENDER with male (0) and female (1). We coded race/ethnicity as RACE with possible options including White (0), Black (1), Hispanic (2), Asian (3), and other (4). Next, we asked a series of questions concerning experience with mental illness. We asked LEOs to report the number of years of experience in law enforcement. We also asked respondents to report if they knew anyone with mental illness and to circle their relation to this person/persons (i.e. yourself, parent, sibling, family member, friend, etc.). Additionally, we broadly measured our variable TRAINING by asking respondents, “Have you ever taken part in any specialized training and/or educational courses regarding persons with mental illness?” Respondents could answer yes (0) or no (1), with a contingency question for respondents who answered “yes” in which we asked them to report the number of training hours for courses focused on mental illness. Using the coding scheme detailed above, we investigated the relationship between officer demographics, training, years of experience in the field and personal experience to explore what factors may affect positive attitudes of mental illness.

**Results**

A total of 93 active LEOs from three different agencies participated in our study. As displayed in Table 1, our sample was predominantly composed of male respondents (87.1%) with the remaining 12.8% being female. The average number of years of service was approximately 15 (SD = 8.74), and our sample had an average of 37.29 hours of specialized training (SD = 31.74). Sixty-seven percent of respondents reported knowing someone with a mental illness. Of these respondents, only one person reported being diagnosed with mental illness. A majority of respondents who reported knowing someone who is mentally ill were most likely to indicate this individual was a family member (37.6%).

To determine whether officers with more

| Table 1: Demographic Variables of Law Enforcement Officers by Agency |
|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
|                 | Pueblo          | San Luis Obispo | Plant City      | Total           |
|                 | n   | %   | Mean | n   | %   | Mean | n   | %   | Mean | n   | %   | Mean |
| Ethnicity       |     |     |      |     |     |      |     |     |      |     |     |      |
| White           | 32  | 65.3| 19   | 90.5| 16  | 76.2| 68  | 74.7 |
| Non-White       | 17  | 44.7| 2    | 4.8 | 5   | 33.8| 23  | 25.3 |
| Gender          |     |     |      |     |     |      |     |     |      |     |     |      |
| Female          | 5   | 10.0| 4    | 19.0| 3   | 14.3| 12  | 12.9 |
| Male            | 45  | 90.0| 17   | 81.0| 18  | 85.7| 81  | 87.1 |
| Know Someone with M.I. |     |     |      |     |     |      |     |     |      |     |     |      |
| Yes             | 35  | 70.0| 7    | 33.3| 13  | 61.9| 63  | 67.7 |
| No              | 15  | 30.0| 14   | 66.7| 8   | 38.1| 30  | 32.3 |
| Tenure (years employed) | 15.08 | 16.58 | 15.83 | 15.46 |
| Training Hours  | 40.48| 53.78| 25.21| 37.30 |
experience had more positive attitudes toward mental illness we conducted a Pearson correlation test. As stated in our methodology section, we measured experience in two ways—number of years on the force and the number of self-reported hours of training or educational courses involving mental illness. Our results do not indicate a relationship between years of experience and attitudes toward mental illness $r(84) = .170, p = .118$. There was also not a significant relationship between the self-reported number of training hours an officer earned and their attitudes toward mental illness, $r(67) = .159, p = .191$.

Beyond our Pearson correlation we also conducted several t-tests to determine if knowing someone with mental illness had a significant relationship with the respondent’s attitude toward mental illness. We measured several different types of relationships (parent, sibling, and friend). We believed that if the relationship was, generally speaking, more likely to significantly affect an individual’s beliefs (e.g. a parent or sibling) these respondents would have more favorable attitudes toward mental illness. We found mixed support for this hypothesis. More specifically, officers who reported having a parent suffering from mental illness ($M = 136.60, SD = 3.85$) had more positive attitude scores in comparison to officers who did not have a parent with mental illness ($M = 127.70, SD = 14.22$), $t(12.88) = -.38, p = .002$. However there was not a significant difference for officers with a sibling with mental illness ($M= 131.40, SD= 22.19$) nor for those without a sibling with mental illness ($M = 128.01, SD = 13.53$), $t(86) = -.52, p = .602$. There was also not a significant difference in positive attitude score for officers who had a friend with mental illness ($M = 129.46, SD = 11.49$), and those that did not ($M = 127.73, SD = 14.87$), $t(86) = -.51, p = .610$.

We also conducted a t-test to see if women significantly differed in their attitudes toward mental illness in comparison to men. Women ($M = 137.45, SD = 12.14$) had significantly more positive attitudes toward mental illness than men ($M = 126.69, SD = 13.80$), $t(13.97) = -2.65, p = .019$. This finding supports our third hypothesis that male and female LEO would differ in their attitudes towards mental illness.

### Discussion

The objective of our study was to survey current law enforcement officers and evaluate factors that may affect their perceptions toward individuals with mental illness. We initially believed that officers with more experience and/or training and those with personal relationships would be more likely to show positive attitudes toward persons with mental illness. Additionally, with a larger sample size we thought that female officers may differ in their attitude/acceptance of individuals with mental illness in comparison to male officers. From our results, we have found that the amount of specialized training or the years of experience within law enforcement did not show a significant relationship with LEO attitudes. The lack of significance from training could be due to our small sample size and the fact that the type of training was never specified—such as Crisis Intervention Team training. We originally asked about training without specifying CIT to acknowledge other programs and/or to recognize respondents who may not remember. Therefore, officers who may have received “training” may not have been the intensive training programs we were looking for, such as CIT. Specifying CIT training may have shown significant results to support prior research of the positive influence CIT has had on police perspectives and interactions with individuals with mental illness (Watson, 2012).

As for the years of experience, this was a correlation we expected and were surprised there was a lack of significant findings. Officers should become more familiar with dealing with persons with mental illness and over time begin to obtain the experience to handle situations...
more efficiently. Additionally, through this experience they would be establishing their own attitudes toward mental illness instead of relying on the negative stigma attached to the lack of education. Considering research has suggested individuals who were more knowledgeable about mental illness maintain less negative attitudes and fear towards persons with mental illnesses, we expected years of experience to further combat negative stigma (Corrigan et al. 2001; Corrigan & Penn, 1999). Our inability to support this relationship could suggest experience or knowledge does not have as great of an effect on attitudes or beliefs as one might expect.

For our next hypothesis, we believed having a close personal relationship would influence LEO attitudes towards mental illness. We believed that this dynamic would support the findings within the Bonfine (2014) study, which showed individuals who have a personal familiarity with mental illness tend to have more positive views towards people with mental illness. We found that LEOs who had parents with mental illness had more positive attitudes than those with parents that did not suffer from mental illness. However, we must be cautious with these results—only five respondents reported having a parent with mental illness. Additionally, while we found a significant relationship in respect to LEO’s parent(s) we did not find support for this hypothesis through t-tests investigating other close relationships (e.g., sibling or friend). Our mixed findings present an opportunity for future research to investigate these relationships in greater detail. For example, are the five respondents who reported having a parent with mental illness responsible for the care of these individuals currently or in the foreseeable future? It is arguably less likely officers with siblings or friends who suffer from mental illness would be responsible for their emotional and financial needs than those of an aging parent.

Finally, we also included a measure of gender to see if we could refute past research, which shows a lack of relationship between gender and LEOs attitudes towards mental illness. Our results do support a potential relationship with female officers reporting more positive attitudes in comparison to their male counterparts. While small, our sample of female officers was proportionally larger than some other studies (Clayfield, 2011; Cooper, 2004). This finding contributes to the limited research on female LEOs. Additionally, if we continue to investigate differences in LEO attitudes towards mental illness we may also find gender differences in de-escalation attempts in crisis situations.

Although we did find some significant results in support of our hypothesis we believe our sample size was much too limited to draw any solid conclusions. Our limitations within conducting our survey varied on a number of factors, one being the short amount of time; since we were working with agencies in different states, communication was slow and shortened our time frame to send the surveys—giving the LEOs only a week to have an opportunity to complete them. We believe this time frame had a significant impact on our sample size. Initially we were expecting at least 100 responses. We fell short of even that with 93 LEOs participating.

In addition, the sample size did not show a lot of variety in basic demographics such as gender (90% male), race (primarily White and Hispanic with an underrepresentation of African Americans, and no Asians), among other lacking demographics that portrayed no significance. We think these factors were enough to substantially impact our data collection and ability to find significant results. Regardless of the small sample size, our study shows potential for further research. This is something that could effectively be done with collections of larger sample sizes from different departments within other states and counties, giving a larger variation of basic demographics. This research is crucial to help identify contributing factors to the vast over-representation of the mentally ill within the criminal justice system. Further findings can help shape law enforcement interactions with mentally ill individuals and improve specialized training for police.

References
Aydin, N., Yigit, A., Inandi, T., & Kirpinar, I. (2003). Attitudes of Hospital Staff Toward Mentally Ill Patients in a Teaching Hospital,


community attitudes toward the mentally ill. Schizophrenia bulletin, 7(2), 225.

Faculty mentor
Chastity Blankenship
An Almost Perfect Heroine: Prudence in *Henrietta* by Charlotte Lennox

The protagonist in Charlotte Lennox’s *Henrietta* is an orphaned eighteenth-century young lady, named Henrietta Courteney. She runs from an arranged marriage to live independently, rejecting the traditional options society offers young women like her: marrying for financial stability or becoming a nun. However, her defiance is based on and redeemed by prudence, which carries broad connotations as one of the four natural or cardinal virtues along with justice, temperance, and fortitude. According to the *Oxford English Dictionary Online*, prudence means “the ability to recognize and follow the most suitable or sensible course of action,” as it requires “good sense… discretion, circumspection, [and] caution.” As Henrietta matures, she develops those qualities, and Lennox (1729-1804) sets the standard for the coming-of-age genre. In fact, editors of the 2008 edition of *Henrietta*, Ruth Perry and Susan Carlile, refer to Charlotte Lennox’s 1758 novel as a “bildungsroman, the story of a young woman’s education in the ways of the world, like Frances Burney’s *Evelina* or Jane Austen’s *Northanger Abbey*, although written long before either of them” (ix). As the predecessor of those other well-known authors, Lennox establishes herself as a relevant novelist. A close reading of *Henrietta* exposes its literary significance within the rise of the English novel, its influence on eighteenth-century British society, and the duality of its title character, who defies societal norms while sustaining a model of prudence.

Lennox wrote *Henrietta* during the rise of the novel as a genre, a time when many scholars and educators thought novels had an adverse impact on the lives of young women. One such luminary was Samuel Johnson, who hypothesized about the content of this new form of literature and its effects on inexperienced young ladies with impressionable minds:

> These books are written chiefly to the young, the ignorant, and the idle, to whom they serve as lectures of conduct, and introductions into life. They are the entertainment of minds unfurnished with ideas, and therefore easily susceptible of impressions; not fixed by principles, and therefore easily following the current of fancy; not informed by experience, and consequently open to every false suggestion and partial account. (18)

Johnson presumes that the fictional worlds of novels, being too similar to reality, would put unrealistic perceptions and expectations in the minds of young women. Furthermore, in his authoritative work *Imagining Women Readers*, Richard De Ritter addresses the belief that young ladies were only to read “well chosen books.” Continuing his discussion, De Ritter...
quotes J. L. Chirol, an early nineteenth-century royal Chaplain and author of *An Enquiry into the Best System of Female Education; or, Boarding School and Home Education Attentively Considered*, which denounces the practice of reading for pleasure as opposed to reading for the sole purpose of personal betterment. Chirol writes that books of “mischievous descriptions … are calculated to irritate the senses, to inflame the imagination, to relax soul and body at once,” which can lead naïve young ladies toward pernicious thoughts and actions (qtd. in De Ritter 3). These assertions reinforced the widespread unease with the quality of the readings available to eighteenth-century young women. In other words, if the narratives did not include female characters happily performing spousal or maternal duties, such stories were considered unfit for the eyes of young women.

Moreover, *Henrietta* arguably marks a cultural shift in the eighteenth-century British society as a new perception of morality and of marriage for love emerges and coincides with the proliferation of novels among middle-class female readers. In *Consensual Fictions: Women, Liberalism, and the English Novel*, Wendy Jones explains how novelists in the latter half of the eighteenth century “reinvented their fictions in the image of a largely middle-class audience who characterized themselves as guardians of virtue … asserting the novel’s moral and didactic nature” (8). Although financially arranged marriages were still prevalent at that time, a few British young ladies began to evade such loveless transactions, in the same way that Lennox’s heroine does. Increasingly, popular novels reflected this rising concept of romantic marriage; according to Jones, “the novel represents desire as constituted by a different kind of value: moral worth” (8). Lennox’s narrative embodies this unconventional idea of choice in marriage that ultimately replaces the notion of traditionally arranged marriages, and Lennox’s heroine demonstrates a new yet moral means of becoming a woman in Britain. Thus, the text decidedly influences societal changes.

This belief in companionate marriage casts young Henrietta within a somewhat subversive light, as she rejects an offer for an arranged marriage and later accepts a position as a maid in an upper-class household. However, Henrietta works as a maid – an occupation scandalously beneath a lady of her quality and social status – entirely because securing employment meant that she could provide for herself financially and postpone marriage until she could marry for love. Katherine Rogers describes arranged marriages in *Before Their Time*: “Women were often forced into marriage, either by family pressure or financial need, since most had no opportunities for supporting themselves. And marriage was oppressive” (ix). Lennox’s heroine, despite her youthful indiscretions, prizes richness of morality over material wealth, and she is prudently steadfast. In their introduction to the novel, Perry and Carlile discuss how Henrietta “actively attempts to live an uncompromised life [and] spends most of the book calmly but firmly telling an interesting assortment of people what she will and will not do for money” (ix). Indeed, Henrietta continues to decline marriage offers from multiple suitors with no shortage of money until she falls in love with and marries Lord Mervil Clairville, making the heroine’s dream of a romantic union a reality.

Henrietta’s prudence informs and redeems her defiant behavior, stressing the duality of her character. For instance, Henrietta only runs away because she recognizes that marriage exists as a sacred vow which she does not take lightly. She explains, “I am determined never to give my hand till I can give my heart with it; for I have no notion of being perjured at the altar, and of vowing to love, honour, and obey, when it is impossible for me to do either” (63). Henrietta is not willing to “bend truth to suit venal purposes” since, unlike most of the other characters in the novel, she places more importance on integrity than monetary gain (Perry and Carlile ix). When Henrietta beseeches Mr. Damer to help reconcile the situation with her Catholic aunt, Lady Meadows, she assures him of “being resolved to obey her [aunt’s] will in every thing [sic], provided she might not be compelled to marry the old baronet, nor confined in a nunnery with a view to the change of her religion” (Lennox 86). Henrietta wishes to be obedient, but she will not forsake
her Protestant religion or integrity and marry a Catholic man for money. Subsequently, her choice to defy her aunt and denounce propriety circumvents a betrayal of her principles. At first, Henrietta's decisions could seem reckless and be interpreted as a negative influence on young women, but ultimately her actions exemplify prudence in spiritual strength and recognition of her esteemed values.

Lennox explores this duality to justify the heroine's actions with prudence and to retain the novel's didactic nature. As Bannet explains in “Rewriting the Social Text: The Female Bildungsroman in Eighteenth-Century England,” “[e]ighteenth-century lady-novelists, literary theorists, reviewers, essayists, moralists, and educationists well understood the power that fictions exercise over life” (196). Governed by the existing concern towards the quality of readings made accessible to young women, many likely perceived Henrietta to be inappropriate reading for eighteenth-century daughters who were expected to educate themselves in little more than good manners, cooking, and music. However, Lennox does not endorse young women running away from home, but rather that Henrietta, even amid mistakes, demonstrates prudence and high moral standards, sentiments that affirm the novel's didactic goal and suitability for the young and inexperienced reader. Henrietta herself emphasizes her learning experience when she sighs and admits to Mrs. Willis, “I have not always been prudent... but misfortunes, as you once told me, teach us wisdom” (Lennox 194). In this “more ambiguous” version of the female Bildungsroman, “reeducation ... happen[s] to the heroine rather than the reader” (Bannet 227).

In the eighteenth-century context, the title character's actions are nothing short of scandalous and dangerous, but her reflection on her experiences promotes prudence. In the twenty-first century, Henrietta would be considered an exemplary heroine because she would be admired for breaking cultural norms and seeking personal, religious, and financial independence. Arguably Lennox cleared the way for this understanding through the representation of Henrietta's own capacity for growth and reflection.

Evidence of Henrietta's prudence appears again in her natural ability to take pause at critical moments and evaluate potential consequences before she acts. She contemplates her options and looks ahead, while equally considering others' needs with her own. For instance, when she leaves home to escape the arranged marriage, she adopts the alias “Miss Benson” not only to avoid being found but also to prevent tainting the family's name. For a young lady of high social status such as Henrietta, seeking employment as a housemaid is considered a “low condition.” Henrietta explains, “[My aunt's] pride will no doubt be sensibly wounded, when she finds that I am determined in my choice; if anything can make her recede from her purpose, it will be the shame of seeing her niece reduced so low” (194). Henrietta knows her aunt would be the subject of shame since keeping up appearances remains a matter of undue concern among the upper social classes of eighteenth-century England. While she shows the intelligence and willpower to do what she determines best for herself, she keeps in mind how her life affects the lives of those around her. Still, Lennox does not indulge in conflict to the extent of rendering Henrietta weak or insecure, as the heroine's inner conversations serve to demonstrate the prudence of deliberating the consequences of one's pronouncements.

Furthermore, Henrietta does not always make the right choices, but her behavior and reflection throughout the novel render her a model of prudence. This prudence extends to a reevaluation of her actions after the fact. While the average person might not reflect upon past decisions, Henrietta frequently debates whether she made the right assessments and learned from her experiences. After composing an indignant letter to Lady Meadows in response to the attempted arranged marriage, Henrietta admits remorse in writing “so saucily” about her longtime caretaker (64). In fact, she goes as far as writing her benefactor, Mr. Damer Sr., to whom she “earnestly intreated his good offices towards effecting a reconciliation between her aunt and her” (86). Such remorse displays keen discernment between right and wrong since the heroine...
must honor and respect her aunt who raised an orphaned niece as a daughter. This discernment remains integral to the concept of Henrietta’s pursuit of a prudent life as she carves her position in society by seeking her independence.

While the title character shows appropriate remorse for some of her actions, she manages to feel satisfied with most of her decisions. After falling in love with Lord Clairville, Henrietta ponders the validity and motives of her feelings: “Must she deny herself the pleasure of approving [his] virtue and merit, for fear of loving it too much? It was thus she argued, and soon dispelled those doubts which Miss Belmour’s raillery had raised in her mind” (208). After briefly questioning the acceptability of her attraction to Clairville, she accepts that she is blameless, recognizing the source of her doubt as Miss Belmour’s harmless teasing. Lennox insightfully delves into a profound aspect of human nature – one’s tendency to question and even resist being content with past choices – but Henrietta models the ideal ascension from that destructive tendency. These very feelings cause her to question her attraction toward Lord Clairville: “but was she weak enough to be dazzled with the beauty of a man? No, certainly; his countenance pleased her, because it was a picture of his mind; candor, sweetness, benevolence, shined in every feature” (208). Although she justifies her feelings of attraction and dismisses her unfounded concern, the fact that the heroine wonders if vanity might have been at play shows her reflective nature and vigilance against impure thoughts or motives.

As Henrietta demonstrates the necessity of prudence to lead an independent life, her ambition does not exclude humility. While she could not allow herself to be forced into marriage by Lady Meadows, she does not ignore, nor forget, all the goodness she has received from her aunt. In fact, Henrietta confides in her newfound London friend, Miss Woodby, revealing appreciation for Lady Meadows’ generosity:

She took me, a poor helpless orphan, under her protection, and during some time treated me with the tenderness of a mother. Within these few weeks I have unhappily lost her favour, not

by any fault of mine, I assure you, for I have always loved and reverenced her. Nothing should have obliged me to take this step, which has no doubt an appearance of ingratitude, but the fear of being forced to marry a man I hate. (10-11)

Despite Lady Meadows’ attempt to impose marriage outside of her niece’s faith and to force a union of profit rather than love, Henrietta openly expresses gratitude toward her aunt. When Henrietta finally marries the man whom she loves, she confirms that success and joy come from determination to adhere to her core principles and not from elevated societal affluence. Unlike the traditional eighteenth-century narrative, Lennox’s plot embraces Henrietta’s prudence along with her resolve, as she makes sensible life decisions where humility and remorse outweigh vanity.

Lennox uses the concept of vanity, one of the many shortfalls of human nature and the antithesis of humility, to further explicate Henrietta’s prudence. When Henrietta feels remorse over her harsh letter to her aunt, she recognizes that simply by writing it, she denigrated the only person whose support and protection she could rely upon, “merely to display wit” (Lennox 65). In this lapse of judgment, Henrietta learns that vanity is a vice that degrades one’s character and contradicts prudence because the remorse for disrespecting her aunt overwhelms her. Lennox explores vanity also through Henrietta’s friend, Miss Woodby, who falls prey to vanity to a much greater extent than Henrietta. When one of Henrietta’s suitors lures Miss Woodby with compliments, she betrays her friend’s confidence and reveals Henrietta’s secret identity. This flattery affects Miss Woodby “like strong liquors upon a weak head… she became so intoxicated that she hardly knew what she did” (90). Miss Woodby’s blinding vanity directly results in the betrayal of Henrietta’s confidence. This leads to the suitor entering Henrietta’s closet, which in the eighteenth-century was a small bedroom meant to afford ladies with privacy. Henrietta is overwhelmed with terror upon finding the man in her room, and she is entirely disappointed when she learns Miss Woodby dishonored her confidence. Nonetheless, Henrietta describes the treachery
as “a very useful discovery, for otherwise [she] should still have confided in her [friend], and been again betrayed” (98). Henrietta learns from the bitter events to be more discerning of friends, a testament to her prudence. The “inviolable attachment” and “violent friendship” that Miss Woodby declared to feel toward Henrietta is then shattered, due to Miss Woodby’s blinding vanity (11, 91). Lennox’s heroine stands in direct juxtaposition to Miss Woodby, who lacks prudence and displays plenty of vanity and frivolousness, reinforcing the characterization of prudence in Lennox’s heroine.

Henrietta’s prudence makes her likable and attractive as secondary characters recognize her unique moral qualities. Nearly every character in the novel—Miss Woodby, the intrusive closet suitor Mr. Damer, Mrs. Willis, Miss Belmour, and Lord Clairville—becomes immediately fond of Henrietta upon meeting her. For instance, Miss Woodby offers the compliment, “And do you imagine … that with a form so pleasing, and an understanding so distinguished, you will be exempt from the tax that envy is sure to levy upon merit?” (80-81). Clearly, Miss Woodby envies the physical and intellectual attributes of Lennox’s heroine. In another example, Miss Eccles describes Henrietta’s distinguished and reserved nature to her lodger, the young gentleman, who declares: “This is a strange girl … Who can she be? I vow to God, I believe I shall be in love with her in earnest” (85). Henrietta’s prudence evidently makes her attractive and amiable to Miss Woodby and Mr. Damer. On the other hand, the far less prudent Miss Woodby receives a much different treatment. Miss Eccles describes her as a “gay, flighty lady,” the intrusive closet suitor describes her as an “ugly creature,” and Mrs. White as “a disagreeable creature as ever [her] eyes beheld” (85-125). Once more, Miss Woodby’s antithesis serves to enhance the heroine’s character because being independent, or even simply being intelligent, is not expected of women of their time, yet Henrietta realizes all those virtues while remaining prudent.

In creating a character who is both a runaway and an exemplary model of prudence, Lennox constructs an almost perfect heroine. Henrietta Courteney is defiant, yet prudent. This duality of character may cause internal and external conflicts, but it ultimately becomes Henrietta’s strength, for she only can live contently when she does not sacrifice her dignity and humility. She succeeds in life despite her youth and lack of family support because morality and virtue guide her, as she navigates “a society that is repeatedly surprised by the spectacle of this young woman of quality without friends, family, or an establishment” (Perry and Carlile ix). Henrietta stands as a didactic text for young women in eighteenth-century Britain when the novel genre is beginning to assert its influence within middle-class female readers. The novel genre “embrac[ed] the probable and familiar” and thus in the eighteenth century had to balance between “the real and the ideal” (Bannet 202, 200). Conservative parents and ministers push for the ideal only. Lennox generates a balance between “the real and the ideal” by showing Henrietta make mistakes (real) and turn those into prudence (ideal) through her learning and reflection. Lennox’s narrative also exposes the entrapments of arranged marriages for financial gain by using Henrietta’s coming of age story to establish a new societal norm where young women accomplish a full life without forsaking their beliefs. Indeed, while living the daring life of an independent and adventurous young woman, Henrietta escapes arranged marriage or life in a nunnery, accepts work as a housemaid, survives betrayals by friends, and finds true love. As a whole, Henrietta practices a high standard of prudence. Still, if the heroine’s beginnings as a teenage runaway seem morally ambiguous, readers must share Miss Woodby’s sentiment in what might be her singular moment of wisdom in the entire novel: “who would not fly from a bigot, a priest, and an old hideous lover?” (Lennox 80).

Works Cited


Acknowledgements
I am grateful to Dr. Leigh Dillard of the University of North Georgia for introducing me to eighteenth-century British women writers and encouraging me to present my works at several academic conferences. Without her dedication and mentorship as my Professor, I would not have submitted this essay for publication. She gave me relevant writing feedback and, most importantly, believed in me when I had doubts about my work. I also want to thank the reviewers from Papers & Publications and content editor Dr. J. Ereck Jarvis of the Northwestern State University for his comments and patience. The reviewing process leading up to publication has been one of the most satisfying experiences of my academic years. I must thank my husband for cooking late dinners and serving me right next to my laptop and piles of papers, and lastly, I am grateful to my son for his undying support of my studies.
Visual arts always have been a significant part of people. They incorporate a concept of collage where different figures and shapes create an artwork. For this piece, I was interested about how images themselves speak effectively to viewers without any word. I started to build my artworks from concepts that could share my story and interact with viewers. However, because access to media has become easier through technology, people often forget the significance of images and their values. Therefore, my artworks intend to explore existing images and present them in different perspectives.

This series is called *Landscape Series*. I was immediately intrigued by what goes around our daily lives. The series distorts images from different scenes in nature to create composite artworks. As a modern artist, I find inspiration from artists from the period when technology started to emerge. My works of art correspondingly react to and express the constant progress of technology. However, I still search for concepts that present visual arts in innovative ways and at the same time communicate intimately with viewers through images. Each piece in the series exploits different images of sceneries and creates a composite with different shapes.

Aesthetic and sublime aspects of landscape have inspired numerous artists over centuries. This series intentionally uses images to bring these elements of landscape to each artwork. The series relates to the theme “The Scientific Method” in a philosophical way. As civilization progress, people often and easily alter or ruin nature for convenience. Accordingly, it is hard to notice the grandeur of nature. Prompted by the century of digital transformation, all the artworks are composited by computer.

**Faculty mentor**
Jennifer Graff

---

**Young Lee** was born in South Korea. After from elementary school, he moved to the United States to experience different cultures and ideas. He earned an Associate’s degree in business and changed his major to studio arts in 2016.
Landscapes Series
Students with Mild Cerebral Palsy in the Classroom: Information and Guidelines for Teachers

Cerebral palsy (CP) is the most common motor disability in childhood and affects about two to three children out of every 1,000 babies born in the United States (Stern Law, 2017). There are several forms of CP ranging from mild cases involving slight mobility issues to more severe cases involving speech impediments and the use of a wheelchair. Most teachers feel better prepared to include students with severe forms of CP in their classrooms because these students’ needs are “obvious,” whereas the needs of students with mild CP are often not evident. In my own school experience as a person with mild CP, I felt that my teachers struggled to notice the small things I needed help with throughout the school day. When mild disabilities are not noticeable in the school setting, teachers may forget students have disabilities and are therefore less likely to effectively meet the needs of these students.

Cook (2001) suggests that students with hidden disabilities are rejected by their teachers because teachers are unable to identify how the disability affects the child, making it difficult for them to determine appropriate levels of support for the child. The way a teacher treats a child with mild disabilities has a direct effect on how their peers respond to them (Huang & Diamond, 2009; Lindsay & McPherson, 2012). In other words, if the teacher chooses to treat a child with mild CP as a typical student while subtly modifying their learning environment, the child’s peers will treat them as a typical student as well.

The purpose of my study is to gather the perspectives of individuals with mild cerebral palsy about their experiences in school. I compiled a list of guidelines for teachers based on the first-hand experiences of students with CP in order to provide a resource that teachers can use to effectively support and respond to students with mild CP in their classroom.

Literature Review
This literature review focuses on research conducted on children with mild physical disabilities in school settings. I begin by discussing teachers’ perspectives of students with physical disabilities and then discuss factors that affect the participation levels of students with cerebral palsy. Next, I describe findings from research on perspectives of individuals with CP.

Teachers’ Perspectives of Students with Disabilities. Research indicates that teachers who do not have specific training in special education often feel...
unprepared to teach students with physical disabilities. This is particularly the case when the class depends on physical activity, as with physical education (PE) classes. For example, from their interviews with five high school PE teachers in Pennsylvania, Casebolt and Hodge (2010), found that teachers wanted more professional training in teaching children who had “severe disabilities, emotional-behavioral disorders, hyperactivity, and attention deficits” (Casebolt & Hodge, 2010, p. 410). In particular, PE teachers felt unprepared for the physical demands and accommodations needed for the students in their classes.

On the contrary, when it comes to general education classroom teachers, it has been found that teachers often find it easier to make adaptations for students with physical disabilities than students with hidden disabilities because the needs of students with physical disabilities are easier to identify. In a study of 155 preschool teachers in the United States, Huang and Diamond (2009) analyzed data collected from The Teachers’ Comfort and Concerns Questionnaire, which described four hypothetical children with disabilities and required teachers to rank the four children in different categories to determine how comfortable they would feel integrating the children in their classroom. The results indicated that teachers would feel more comfortable including a child with a mild physical disability in their classroom than a child with severe cognitive disabilities.

In a similar study, Cook (2001) aimed to determine whether teachers’ attitudes toward their students with disabilities in general education classrooms differed based on the severity of the student’s disability. Seventy general education elementary teachers in six Ohio school districts participated in the study. The teachers brought their class rosters to a faculty meeting and indicated how they felt about their students based on the following four attitudinal categories: attachment, concern, indifference, and rejection. Teachers’ selections indicated that the students with obvious disabilities were overrepresented among teachers’ “indifference” nominations and students with hidden disabilities were overrepresented in teachers’ “rejection” nominations. Cook (2001) suggested that teachers were less likely to reject students with obvious disabilities because their level of performance was anticipated. However, when students had hidden disabilities, teachers had more difficulties identifying the behaviors associated with the disability and the students therefore posed more of a challenge to teachers in the classroom.

Overall, these studies indicate that teachers struggle with making appropriate adaptations for students with disabilities in the classroom when they are not familiar with the disability and the accommodations that need to be made for the student. When it comes to general education teachers, hidden disabilities make it difficult to anticipate students’ needs whereas physical disabilities provide teachers with a more visible gauge of students’ abilities and limitations. When the content of the class depends on physical activity, such as a PE class, having a physical disability poses a problem for teachers who do not have adequate preparation in how to include students with physical disabilities in their classroom.

**Participation in School Activities.** When students have mobility issues due to a physical disability and teachers do not have adequate preparation for how to accommodate students with physical disabilities, students may be prevented from opportunities to participate in school activities. These findings were supported in two studies conducted in different cross-cultural contexts.

Schenker, Coster, and Parush (2005) investigated the levels of participation and activity performance of students with CP in an inclusive school in Israel. A total of 248 elementary school students were divided into three groups: 100 fully included students with CP, 100 students with CP matched by class and gender with typical students, and 48 students with CP in self-contained classes. Students completed a School Function Assessment, which is a tool that measures a student’s performance of tasks with a disability; in this case, the student’s cerebral palsy. The results indicated that activity performance limitations had an impact on school participation, which are findings that have been
Students with Mild Cerebral Palsy

mirrored in other international studies (e.g., Furtado, Sampaio, Kirkwood, Vaz, & Mancini, 2015).

In attempting to determine the main reason for the lack of participation in school among children with CP in Brazil, Furtado et al. (2015) explored the moderating effect of environmental factors in the relationship between mobility and school participation of 102 children and adolescents with CP. Participants’ parents, guardians, and teachers were given assessments to determine what they thought were barriers for the child. Parents identified transportation, government policy, and services in the community as the main barriers, but of the different instrument subscales, school/work was seen as the greatest barrier to the participation of their children. The results further indicated that mobility affected students’ participation in school more than any environmental factors assessed. The researchers pointed out that for teachers to provide effective teaching strategies for students with disabilities, they must understand the students’ health conditions, capabilities, limitations, and educational needs.

Perspectives of Individuals With Cerebral Palsy. Cerebral Palsy is different from many disabilities in that in addition to mobility limitations, it also causes pain and fatigue. So even in situations where teachers may feel comfortable accommodating students based on students’ visible physical characteristics, they may still struggle with understanding the impact of pain and fatigue on students’ school participation and performance. Several studies have been conducted from the perspective of students with cerebral palsy in order to better understand the role of pain and fatigue in their lives.

Lindsay (2016) conducted a review of previously published research to gather information that could be used by rehabilitation and social services to enhance their programs and improve the lives of youth with cerebral palsy. She evaluated 33 articles published from 1980 to 2014, involving 390 children and youth in six countries. A common theme identified in the articles was that youth with CP experienced pain, fatigue, and impairments to body function which, in turn, created social isolation that affected the individuals in different ways throughout their lives. Despite these struggles, the youth created ways to deal with their disabilities that gave them a sense of personal and social normalcy. Examples included trying tasks multiple times until they succeeded and accepting their disability as a part of who they were, while acknowledging that it did not encompass all that they were.

Although students with CP may develop strategies that give them a sense of personal and social normalcy, this sentiment is not always shared by others in their environment. For example, from their study of children with and without CP in general education classes in Canada, Nadeau and Tessier (2006) found that children with CP had fewer reciprocated friendships, displayed fewer social leadership behaviors, and were more withdrawn and personally victimized by their peers compared to children without CP.

Due to the social isolation and victimization of students with CP in general education classes, in another Canadian study, Lindsay and McPherson (2012) interviewed 15 children with CP ages 8 through 19 in general education classes to determine how to improve social inclusion. Findings from the interviews indicated that the extent to which children with CP were included in their school environment and the attitudes their teachers had towards them had a profound effect on whether or not they were socially included. For example, if their teachers chose not to treat children with CP as different and the school offered several ways for them to be included in their classrooms, their peers were more likely to include them in activities.

Pain, Fatigue, and Quality of Life. Although teachers’ treatment of students with CP can influence their peers’ attitudes towards them, these students may also struggle with pain and fatigue such that their quality of life is negatively affected. To determine the extent to which pain and fatigue either together or separately affected quality of life for children with CP, Berrin et al. (2007) administered instruments to 73 children with CP and 189 parents of children with CP.
Results of these assessments confirmed that pain and fatigue do play a role in quality of life for children with CP. Therefore, if steps are taken to not only address the inclusion of students with CP, but also to help reduce the pain and fatigue experienced by these children, it may help improve their functioning in school.

Other studies have found that merely having CP does not affect an individual’s quality of life. For example, Moore, Allegrante, Palma, Lewin, and Carlson (2010) researched both the quality of life for children with CP as well as the psychological and social aspects of their disability. Twenty male and female children between the ages of 5 and 17 with mild CP participated in the study during their yearly therapeutic evaluation at a private practice. Participants filled out a Pediatric Quality of Life inventory, and it was found that their scores were similar to those of children without a disability. In addition, five children and their families were selected for interviews. Interview findings revealed that the children did not think about having CP on a daily basis and that CP did not influence their quality of life.

Overall, findings from these studies indicate that while some teachers struggle with how to include students with physical disabilities (Casebolt & Hodge, 2010), teachers are more accepting of students with mild physical disabilities than students with disabilities that are not visible (Cook, 2001). It has also been found that students with CP often have low levels of participation in activities, with mobility being the greatest challenge to participation (Furtado et al., 2015; Schenker et al., 2005). Although one study indicated that students with CP did not focus on their disability on a daily basis and that CP did not affect children’s quality of life (Moore et al., 2010), findings from other studies indicated that pain and fatigue did affect quality of life (Berrin et al., 2007) and some students with CP experienced social isolation from their peers (Nadeau & Tessier 2006). Despite these issues, research indicates that children and youth adapted to their lives with CP and learned how to thrive on a daily basis (Lindsay, 2016; Moore et al., 2010), and if teachers chose not to treat children with CP as different, their peers would act the same (Lindsay & McPherson, 2012).

Methodologies
After receiving approval from the Institutional Review Board (IRB) at my college, I contacted the Development Coordinator at the United Cerebral Palsy of South Carolina, explaining the purpose of my study and requesting that she forward a flyer with information to potential participants. After two weeks I had only received two responses, so I created a Facebook post to recruit individuals with mild CP who would be willing to participate in my study. I also used word of mouth to inform friends in college and in my home town about my research.

Through these various methods, I was able to recruit four individuals with mild cerebral palsy. I prepared interview questions beforehand and asked additional follow up questions based on participants’ responses. I interviewed each participant via FaceTime and recorded the interview on my laptop. After the interview, I listened to the recording and transcribed it. I then read through each transcript and coded it according to procedures described by Bogdan and Biklen (1998). After coding each transcript individually, I read through them again and made notes in the margin of similar experiences mentioned by participants. I then created categories and put examples of each participant’s experiences in the categories. I compared quotes and categories and refined them to create themes. Based on information provided by participants in the interviews, I created a tip sheet entitled, Information and Guidelines for Teachers of Students with Mild Cerebral Palsy (CP). In the following section, I describe my participants. All names and identifying characteristics have been changed to protect their identities.

Participants. The first person I interviewed was a 21-year-old college student named Hannah who had mild spastic diplegia CP that affected mobility in both her legs. She was the only participant who had an Individualized Education Program (IEP). Hannah’s IEP accommodations allowed her to leave her classes a few minutes early to get to her next class on time and use the elevator between floors. She also had an aide who carried
her belongings and made sure she made it to and from her classes safely.

Olivia was also a 21-year-old college student who had mild spastic diplegia that affected both her legs and had mild effects on her arms. In elementary school, Olivia’s teachers were aware of her disability due to several surgeries she had between second and fifth grade, but she stated that they did not properly accommodate her and would force her to do things she could not do. She described these school experiences as traumatic and embarrassing.

Caroline, my third participant, was a 20-year-old high school graduate whose mild CP affected her left foot and caused a slight limp. Of all my participants, Caroline had the least noticeable form of mild CP. She had a math learning disability, but her physical disability had little effect on her life at school. Caroline described herself as a very private person who liked the fact that people did not know she had CP, because it was “none of their business.”

My final participant was Mark, a 19-year-old junior in college who had mild spastic hemiplegia CP that affected his right side, predominantly his right hand and foot. He walked on his tiptoes and he had a slight limp due to the fact that his right foot was turned slightly inward. Mark did not like disability labels because he felt the perception of people with disabilities was that they had to be dependent on others to function.

Common Experiences
In the following section, I describe some of the common experiences discussed by the participants. These experiences involved the following four themes: (a) bullying experiences in elementary school, (b) teacher support and accommodations in school, (c) being asked about their disability, and (d) being grateful for having “mild” cerebral palsy.

Bullying Experiences in Elementary School. Three of the four participants had distinct memories of being bullied in elementary school and described language they found particularly offensive. Mark stated, “[I] was always called retarded because I limped and stuff, and I was called Forrest Gump and Shotgun Leg.” Similarly, Olivia was called “pigeon-toed.” While the nicknames were offensive, the way their peers in elementary school asked about their disability is what hurt them the most. Participants remembered blunt questions asked by their peers such as: “What is wrong with you?” “What is wrong with your legs?” and “Why do you walk like that?” Both Olivia and Caroline remembered feeling confused when they were first asked these questions because their classmates had identified them as different before they had realized it themselves. They learned through bullying that their disability made them different from their peers and that having a disability was something to be ashamed of.

However, Mark and Olivia did explain how the bullying they experienced forced them to learn to stand up for themselves. Mark told the bullies “not to be mean” and Olivia would try to make her peers feel uncomfortable by saying, “why would you ask me that?” Although these participants learned how to deal with the bullying, bullying towards children with mild disabilities is a harsh reality that teachers need to be aware of, especially in elementary school. Young children often struggle to know what types of questions are socially acceptable. Many young children have yet to develop the social-emotional skills to understand that asking personal questions and calling people nicknames can be hurtful.

Teacher Support and Accommodations in School. All participants provided a variety of reasons for not wanting accommodations in school because of their disability. Hannah described the fine line between having her needs met through IEP accommodations and being over-accommodated by the teacher. While she did have accommodations in school because she had an IEP and an aide, she expressed frustrations with teachers who gave her extra assistance that she did not ask for. She made it very clear that the only accommodations she needed were outlined in her IEP, and other assistance was unwanted and only brought unnecessary attention to herself. Mark also emphasized how important it was for the teacher to treat a child with mild CP like every-
Hannah and Mark both felt that a private conversation between the student with mild CP and the teacher about the support they needed in the classroom would help the teacher understand their needs; the student could also use this opportunity to reiterate that they did not require any extra assistance aside from what was legally mandated. Mark prided himself on being an independent person. He did not want special treatment or to be dependent on someone else. Mark passed as "normal" in society, and any other treatment upset him. He also addressed how important it was for teachers to be a constant presence in the classroom and be aware of what was going on at all times by "making sure that particular student and other students in the class with disabilities feel protected."

Mark's mindset of "passing" in society was similar to Olivia's reasoning for not wanting an IEP, even though it seemed she would have benefitted from one. She explained, "I do not want to go to an office and come up with a plan for me because that is drawing more attention to myself." Olivia emphasized how subtle provisions that her teachers made were the most beneficial to her success in school. For example, Olivia's psychology teacher would let her leave a class copy of the textbook in the room so she would not have to walk across the school carrying it. She also preferred adaptations made for the whole class, such as the teacher giving the class the option to type up a paper knowing Olivia's hand cramped up when she wrote.

Similarly, Caroline felt that modifications made by the teacher for her CP brought too much attention to her. She emphasized that she was a private and reserved person and that her changes in what she was expected to do identified her as different while she "tried to look as normal as possible." As with Mark, she liked that people did not know she had CP, but not because she needed to claim her independence, but because she felt it was her "personal business." She described feeling anxious or uncomfortable when a teacher tried to help her. In Caroline's opinion, teachers should provide additional services or assistance a child needs while "not asking personal questions toward them which makes them feel uncomfortable or anxious."

**Being Asked About Their Disability.** All participants described situations in which they were asked about their CP, and they each provided different perspectives on how they responded. The few times Caroline had been asked about her limp, she responded by simply telling people she was born that way. She was a private person who said she did not "like putting my business out there, so I try to keep [my CP] to myself and under wraps." Aside from her family, no one else in her life knew she had cerebral palsy, and she therefore did not feel it affected her on a daily basis.

When people were able to identify Mark's CP, he did not mind explaining it as long as it related to the situation at hand and he was not asked in an insensitive way. He described being offended in the past when friends or professors noticed his limp and asked him what happened to his leg or if he had been in an accident. He said that when people asked about his CP at an appropriate time, he explained how it affected him by visually "making them aware of the symptoms. I guess that is why I show people my hands are different sizes and my leg and explain what I can and cannot do."

Hannah, on the other hand, felt that it was rude when people noticed her disability, but did not ask about it. She wanted more opportunities to answer questions about her CP with others and hoped to break the stereotype that disabilities should not be discussed openly. Referring to people who noticed her disability, but did not ask questions about it, she stated, "That is not okay to me because I want you to ask me questions and show that you care instead of just ignoring me and being weird around me." She claimed that most people did not notice she had CP while she was sitting down talking to them, but when she stood up to walk across the room, they would notice and some would treat her differently afterwards.

As with Hannah, Olivia wanted people to notice her disability. When asked how it felt to have a disability that was not always noticeable, one of her responses was how hurt she got when
her closest friends forgot she had a disability. “In one respect, I am glad you can look at me and see beyond my disability and do not define me in that way, but I do not get to forget. It is hard to see you forget when I do not ever get to,” she stated. She also reflected that people either “see me as just a person with CP or someone who is so much more than my disability,” which was a perspective that was unique to the participants I spoke with; all the others felt accepted by others who knew about their disability.

**Gratitude for Having Mild CP**. When I asked the participants if they ever wondered if their lives would be more challenging or easier if they had a more severe form of CP, I received a unanimous response from the participants. Hannah said she felt “blessed” that she could live independently and that “just a couple more minutes of my delayed birth could have been so much worse.” Mark talked about how he had seen people at his school with severe disabilities and felt “lucky” that he was not in a wheelchair, was not dependent on anyone, and was able to get a college diploma. Caroline had a friend with severe CP and her father told her “[you] could be a whole lot worse than you are now, so be glad that you are not confined to a wheelchair because she [friend] is going to be like that the rest of her life.” Similar to Mark’s sentiments, the idea that she could possibly have been in a wheelchair made her “thankful” that she did not face that challenge. Likewise, Olivia saw a patient in her doctor’s office who was in a wheelchair with a head support and felt “grateful” to be able to walk and be independent, realizing that she, too, could have been like the girl in the wheelchair. The possibility of not being able to walk had the greatest impact on Mark’s, Caroline’s, and Olivia’s perceptions of having a mild rather than a severe disability.

**Discussion**

Through my interviews with four participants with mild CP, I learned that their experiences in school and the way they dealt with their CP differed based on the personality of the individual. Caroline and Olivia were more comfortable “fitting in” to society the best they could and would have taken offense if someone were to ask them directly about their disability. All of the participants talked about how they did not want their CP to bring unwanted attention to themselves or define who they were. Mark saw his CP as a challenge in his life that he was learning to overcome by working out and strengthening the affected side of his body. Hannah chose to surround herself with others who had similar disabilities because she found them to be the most accepting of her differences. Since Caroline’s CP was so mild, she chose not to think about her disability at all. Only Olivia struggled with feeling rejected because of her CP.

Several of the findings from my research were similar to findings from previous research. For example, Casebolt and Hodge (2010) reported how PE teachers struggled to determine the limitations of a child with a disability, which was similar to an experience Olivia shared about a PE teacher who forced her to run and attempt a cartwheel despite the fact that these tasks were beyond her physical abilities. As with participants in other studies (e.g., Lindsay 2016; Nadeau & Tessier 2006), participants in my study expressed social isolation, mostly through bullying in elementary school. However, I also found that if teachers chose not to treat the student with mild CP as different, their peers would include them socially, which was similar to findings from the studies conducted by Huang and Diamond (2009) and Lindsay and McPherson (2012).

Caroline and Mark discussed not thinking about their CP very much and how the disability did not affect their independence as people. This is congruent with Moore et al.’s. (2010) findings that children with CP did not think about having CP on a daily basis and that it did not influence their quality of life.

**Conclusion**

Based on the information gathered in the interviews and the common experiences shared among the participants, I created a tip sheet (see Figure 1) with information and guidelines for teachers for how to include children with mild CP in their classrooms. Despite my participants’ different personalities and severity of
their mild CP, they were all college students of a similar age group in South Carolina. These similar characteristics posed a limitation on the diversity of my findings. If future studies were conducted, it would be best to incorporate a wider range of experiences based on students of different age groups, educational levels, and geographic locations. Gathering information from students who are still in school could be even more fruitful as the information would not be affected by the lag in time between students’ actual experiences in school and the time of the interview.

As a future teacher in South Carolina, I will educate others on my findings from this research and will seek additional research opportunities in the future to explore other aspects of life affected by having a mild physical disability.

References


**Acknowledgements**

I would like to thank my professor, Dr. Julia Wilkins, for her assistance and support throughout my capstone research.
“Come on, Arch. You were doing just fine 30 minutes ago.”
Paul said, reaching for the arm of the man standing on
the edge of the metal beam.

But that wasn’t true. Nothing was ever “just fine”
with Archie, at least not since the Depression hit in 1929. Archie had
lost everything when the stock market crashed six years ago: his money,
his home, even his wife and children. He was a lonely loser working any
job he could get his hands on, moving from Hooverville to Hooverville
all across the state of New York. His only possession being the three holes
in his heart that had reopened as soon as the words dropped from the
fat man’s mouth. Whether it was intentional or not, each of those words
danced around in Archie’s brain, taunting him, reminding him why his
life was meaningless, why things would never get better, why he should’ve
ended it all a long time ago.

This whole story began 30 minutes ago, as Paul had said, when four
men decided to take their lunchbreak on a suspended beam 670 ft. in the
air. They had been working all morning on what? The fortieth, fiftieth
floor of the Rockefeller Center? Too many to count, so they had stopped
at twenty-five. Now each floor was beginning to look the same. Rizzo
swore up and down they had him rebuild the twenty-eighth floor twice
just to see if he’d notice.

“And I did,” Rizzo said, taking a bite of his ham and pickle sandwich.

“Boss thinks he can fool me? He forgets Ol’ Rizzo here had the best
eyes in the Marines. Could spot a German 20 miles away, no squintin’.”

That was Rizzo, alright. Never missed an opportunity to talk about
his time in the Marines. He had left for Europe in 1917, when he was
barely 18, to join his brother, Rico, in an effort to defend the American
way. He wanted to prove to his parents, and to himself, that he was as
good a solider as any other member of the Capucci family. However, little
did young, blue-eyed, dark-haired Rizzo know the kind of threat that
lie in wait for him across the pond. He was thrust into the midst of it
all, unsure of how to act and relying too heavily on his older brother for
support. He had to grow up and he had to grow up fast if he wanted to
make it home alive. And he did. He only had to give up a toe, his peace
of mind, and a brother to do so.

Rizzo finished devouring his lunch and was now lying on his back
against the steel bar letting his arms and legs dangle off the side as he
soaked in the afternoon sun, which was sitting at a sweltering 12 o’clock.
It was a hot summer day, the kind where people would seal their windows
and doors to keep the cool air from escaping. The rays of sunlight

Valerie Brewer
University of North Georgia

Valerie Brewer is an English Writing and
Publications major at the University of North
Georgia. She has lived in Habersham County
for most of her life and is the eldest child of
Amy and Jeff Brewer. After college, Valerie
wishes to apply her undergraduate degree
as a way of fulfilling her life-long dream of
becoming a comic book writer.
bounced around in a zig-zag motion atop the roofs of some of the most boring buildings in all the United States. It was an endless sea of brown and grey. Not a single one stood out from the rest. Sure, they were all sorts of different shapes and sizes, but, when you really boiled down to it, there wasn't much to see. Just a bunch of tall, colorless structures and a street full of tiny people carrying on about their day.

“You know what this city could really use? A giant, pink building plopped right in the center of Manhattan,” Dean said before taking a swig of his water.

“Ha! Pink?! What are you?! A lady?!” Rizzo scoffed.

Dean opened his mouth in protest, but, seeing how large Rizzo's muscles were and how intimidating that hawk tattoo looked on his left arm, he thought better of it and shut his mouth again. After a minute or two of silence, Dean turned to Rizzo and smiled in his typical jovial fashion.

“No, I ain't a lady. But I do like me some pretty ladies. And you know what pretty ladies like? Pink. What better place to find myself a pretty lady than a giant, pink building stuck right in the middle of all the action?” Dean said, a wide grin emerging on his face as he spoke.

Hmm…you make a good case there, freckle face. Forget I said anything.” Rizzo said, pushing his newsboy cap over his eyes to block out the glare of the sunlight.

If he wasn't smiling before, Dean was certainly beaming with delight now that he'd gained the approval of his older coworker. Dean was like that: always pleased by the simplest of things, flashing his big buck teeth at anyone who'd look at him, the living embodiment of enthusiasm. But don't mistake his excitement for ignorance. Dean had gone to college to become a doctor, after all. Well, at least he tried to before his parents' farm in Vidalia, Georgia, fell on hard times as soon as the Depression began. Dean had quit school and started moving across the country to find work and send money back to his ma and pa. Despite the circumstances, Dean never lost sight of who he was: an optimistic southern boy with enough freckles to give a spotted leopard a run for its money.

“Pffft…still a stupid idea. Not surprising, though. It is coming from a back-country hick.” Paul said, slurring his words.

“Yer just mad cause that back-country hick, as you so call him, could run circles around you in the smarts department. Hell, he could just run circles around you, you fat-ass.” Rizzo laughed.

Paul shrugged his shoulders. He'd heard it all a million times before. “Yer a fat ass.” “Yer a drunk.” “Yer a middle-aged, balding man who could use a few good blows to the head.” They started sounding more like selling points than insults. Any day now, he was expecting to see his image on a post-prohibition ad campaign for Old Crow Bourbon Whiskey: “This could be you if you don't switch over to Old Crow, a young man's drink.” Paul never made it clear what had gotten him to this point. Each time someone asked, he'd mumble something incoherent under his breath and then finish it off with an offensive comment followed by a swig of some alcoholic beverage or another. Least to say, no one really liked hanging around Paul.

“Fat ass? Can you believe this guy?” Paul said, nudging Archie with his elbow.

Archie didn't move, didn't flinch, didn't say a word. Just sat there with vacant eyes, staring down at all the little dots of people passing by along the streets.


Archie continued to ignore the fat man, his gaze remaining locked on the sidewalk far below them. He was always in this sort of distant state, unaware of anything else around him. His vision clouded by this lingering fog of sorrow, removing any color and happiness from his life. It had turned his skin grey, his hair grey. It had aged him 40 years, making him look weathered and faded from constant uneasiness. His thoughts were always focused on anything but the task at hand and seemed to occur in the same pattern as though they were songs on a record that was being played over and over again. First, it was his life before 1929, when he and his wife would spend their evenings sitting on a rug in front of the fireplace discussing their dreams and the future of their three children. Then, it was during
1929, when the stock market had crashed, and Archie sat by the phone for hours waiting to receive the dreaded call from his broker. Finally, it was after 1929, when he watched as his wife and three children boarded a train destined for his wife's sister's home in Mississippi. His littlest, Suzie-Sue, looking back over her shoulder at her father with tears swelling in her big, green eyes. No wonder he was such a nervous wreck.

“Arch? You okay, buddy?” Dean said, peering around Paul to look over at the silent man beside him, “You've hardly touched your lunch. You coming down with something? Stomach not feeling too good?”

“Stomach not feeling too good? Is that how they taught you to diagnose someone in medical school? ‘I’m afraid, Mrs. Jonson, that the reason your husband is in so much pain is because his stomach’s not feeling too good.’ Tch. No wonder there’s such a high demand for good doctors nowadays,” Paul said, taking a drink from the flask inside his shirt pocket.

“How many times I gotta tell you to leave the kid alone, Paul? Next time, I’m throwing you over the edge.” Rizzo said, sitting himself up to show Paul that he meant business.

“Alright, alright! Relax, Mr. Red, White, and Blue! I’m just picking on him. Defending my ol’ pal, Arch, here.” Paul said as he slapped Archie across the back. “You see, Archie’s been through a lot. He doesn’t need to be bothered by some buck-toothed country boy. He’s already lost everything. Why does he need to lose his rights to some peace and quiet? Hell, that might be the only thing he has left now that his old lady ran off to her sister’s place with their three kids. What were their names again, Arch?”

“David, Abraham, and Suzie-Sue.” Archie choked as he fought back the tears.

“Yeah, those three little shits, I mean angels. Point is they’re gone, and it’s all because Archie’s financial situation couldn’t satisfy that gold-digging floozy. Now, he’s got nothing, zip, nada. Just a deadbeat down on his luck. No saving grace for this guy. If it were anyone else, I’d tell ‘em to give up and finish it. They’re probably better off dead anyway.” Paul said with another shot of his flask.

At that moment, it was as if Paul’s words acted as the key to a chest deep within Archie’s subconscious, unlocking a horde of dark, delirious thoughts he never knew himself capable of thinking. Without hesitation, Archie stumbled his way around until he was standing upright atop the metal beam, the toes of his shoes poking out over the side. He didn't know what he was doing, and he didn't know what to do next. All he knew was it felt right, as though he had been planning this for quite some time. It only took a little bit of guidance to get him there.

“Whoa! Archie! What the hell are you doing?! You gotta death wish or something?! Sit down before you slip and fall!” Rizzo shouted.

“Yeah, Archie! It’s too dangerous to be showing off like that! Sit down before something happens or at least inch a little closer so we can catch you!” Dean said, motioning with his fingers for Archie to move towards them.

However, Archie wasn’t listening. His feet remained planted in their spot while he continued to look down at the pavement, watching as a large group of people gathered around the sidewalk beneath him. They all began pointing, and gasping, and shouting at the crazy man who was soon about to join them at the bottom.

“Look at that man!” one woman shouted from amongst the crowd, “He’s going to jump!”

“Don’t do it!” another man said, cupping his hands around his mouth so Archie could hear, “It isn’t worth dying for!”

“Ugh. Bunch a jerks. Don’t listen to ‘em, Arch. They’re just looking for a show. We know you aren’t gonna jump. You hear that?! He ain’t gonna jump, you sick sacks a shit!” Paul said, throwing his flask at the people below who quickly scattered to avoid getting drenched in whiskey.

“How would they know?” Archie said, mainly to himself.

“What, pal?” Paul said.

“How would they know it isn’t worth dying for? They don’t know me. They don’t know what I’ve been through. They don’t know how I lost everything. They don’t know that my wife left me. They don’t know how she took away my three kids! They...
don't know that I'll probably never see them again! They don't know I'll die a lonely, old man without a single person to love! They don't know me at all, and they probably don't care! So I ask again, how would they know it isn't worth dying for?"

“Come on, Arch. You were doing just fine 30 minutes ago,” Paul said, 
“Don’t go loopy on us now.”

“Besides, Arch, this sorta stuff ain’t just special to you. Things have been rough all over for everybody. My family’s gonna lose their farm if I don’t find some work. I had to give up my entire medical career for them. You don’t see me leaping off no high places.” Dean said, jabbing an accusing finger at Archie.

“Lose?! You don’t know what real loss is, farm boy.” Archie snapped.

“Real loss?! Are you kidding me?! You didn’t lose nothing! If you’re so upset about your wife stealing away your three kids, why don’t you stop feeling so sorry for yourself, hop on a train to Mississippi, and go fight for ‘em?! If they’re still alive, there’s still a chance! That’s what I always say! Wish I could do the same for my brother! Instead, all I’m left with is this cheap, hawk tattoo in honor of his memory! Hawkeye, the best shot in the Marines, until he was gunned down by some damned German while trying to protect his baby brother! So don’t you talk to me about no real loss unless you know what it is!” Rizzo spat, “Am I right, Paul?! Paulie?”

“I told her not to worry about it,” Paul said, staring down at the palms of his hands, “Told her I didn’t care what people would say. Told her I’d marry her as soon as it arrived. Told her I’d always keep both of them safe. Told her that, no matter what, I was always gonna be there for her and for it. Told her I wasn’t gonna be no bum, wasn’t gonna run off to save my own skin. Not like my father. No, I was gonna be good. But out of wedlock? That wouldn’t fly. Not where she came from. She couldn’t face the shame, couldn’t tell her parents, couldn’t trust me at my word. Instead, she chose to face the ocean’s current than face the circumstances. Took me ten years and a lot of booze just to get over it. Please, Arch, I’m begging ya here. Don’t put me through that again.”

Finally, Archie broke his gaze from the sidewalk below and looked over at the three men beside him. Each one sat there with their backs straight and their necks tall, looking proud and valiant. Even Paul had this sort of dignified air about him, something Archie could never pull off, not with how beaten up he felt inside. He couldn’t get over what had happened to him no matter how hard he tried. He wasn’t strong like the others. Wasn’t able to swallow the pain so easily. There was a moment, just a split second, while staring into those stern faces, that Archie considered sitting back down, maybe following through on what Rizzo had said: “If they’re still alive, there’s still a chance.” But was there still a chance for Archie? All of a sudden, the memory of sweet, little Suzie-Sue looking back over her shoulder with tears clouding her eyes came crashing down on Archie at full force. Her face was red and swollen as she tried to capture one last image of her father before heading to Mississippi never to return. While he stood there watching this pitiful display, all he could think of were the last words his wife had said to him, “By my life, Archie, I will make sure you never see these children again. I don’t want them to remember their father as the loser he’s become.” Now, here he was, alone and miserable, with the only thing standing between him and sweet release was 670 ft.

And then he took a step.

Faculty Mentor
Gloria Bennett
“All art is quite useless,” Oscar Wilde wrote in the preface to *The Picture of Dorian Gray* (1890), strategically making the statement the last line one reads before diving into the text of his novel (Wilde, *The Picture of Dorian Gray*, 2). A self-proclaimed aesthete, Wilde argued that art is simply meant to be beautiful or to create a mood and that “[i]t is not meant to instruct, or to influence action in any way” (“Art is Useless Because,” 1). Wilde was known for his sarcastic wit, and when reading the book, the quote can likely be seen as just another one of his satirical gibes for *The Picture of Dorian Gray* is quite the opposite of socially useless. The novel is centered on an innocent young man, Dorian Gray, and his reputation as he is corrupted by hedonistic values and commits a series of immoral and hypocritical actions. The other focus of the novel is Dorian’s double: a magical painting of him that visibly changes as the protagonist remains physically unaltered. Throughout the book, the distinction between Dorian’s private and public lives becomes clearer, mirroring the lives of both fictional and real members of Victorian society’s upper crust including Wilde himself. By using the duality of Dorian and other characters in the book, Wilde’s fiction reflects fact, creates a parallel of his own society that blindly embraces hypocrisy, and, consequently, uses his novel as more than just an aesthetically pleasing work of art. *The Picture of Dorian Gray* is Oscar Wilde’s critique of the hypocritical duality of upper-class Victorian society that creates an aesthetic paradox within itself.

In late Victorian-era London, image was everything. Looking decadent was the goal of the upper-class and was a distinctive quality valued in art, physical appearance, and literature (Goldfarb 369). A man’s reputation was based largely on his image in the eyes of society, a sentiment that was often mirrored in *The Picture of Dorian Gray*. The other quality that was equally important as image in regard to reputation was morality. The English Victorian era is infamous for its strict moral conservatism that stemmed from the state-sponsored Anglican Church. At the time *The Picture of Dorian Gray* was published, a moral reform was sweeping London, being led by radical municipal groups that had the power to legalize a handful of previously *de facto* moral regulations (Assael 744). Any minor breach of the Victorian moral code caused a scandal and ruined one’s reputation. In order to avoid disgrace, many upper-class Victorian citizens divorced their private lives from their public ones. Separating the contrasting ways in which they lived created a double identity for Victorians, a duality in which they could openly condemn those they saw as immoral on a Sunday morning and covertly

---

**Chelsea Kidd** is a senior in her third year studying English and philosophy at Florida Southern College. While at FSC, she has interned with the school’s enrollment management department, a Florida publishing company, and an Orlando theatre. Chelsea has publications on Florida Southern’s website, in their magazines, and in their journal of the arts. She recently completed a semester abroad at Regent’s University London and is considering pursuing a master’s degree after her graduation in December 2018.
loiter in the brothels, opium dens, and music halls just outside of town on Sunday night.

The public lives the Victorians were expected to live were ones of restraint and moderation. This was especially true in regard to the repression of one's sexuality, and a handful of laws and amendments were passed in order to uphold this moral standard. One of the legal actions that had the most impact on late Victorian society was the Criminal Law Amendment Act of 1885. The purpose of this act was adopted “for the Protection of Women and Girls, the suppression of brothels, and other purposes” (emphasis added). The majority of the Amendment Act’s 16 sections were designed to limit access to any “carnal connexion” with women (Parliament 22): it notably raised the age of consent for girls from 12 to 16 and made restrictions against prostitution that preceded the profession’s criminalization the following year (Lee). Section 11 of the act, however, stands out among these other amendments that focus on the protection of women, and its enactment greatly influenced Wilde and his writing. Known as the Labouchere Amendment, Section 11 of the Amendment Act outlawed any “outrages on decency,” stating only that

> Any male person who, in public or private, commits, or is a party to the commission of, or procures or attempts to procure the commission by any male person of, any act of gross indecency with another male person, shall be guilty of a misdemeanor, and being convicted thereof shall be liable at the discretion of the court to be imprisoned for any term not exceeding two years. (Parliament 68)

Prior to the passage of this act, a man who engaged in homosexual acts would have been charged with sodomy, which was punishable by death from the reign of Henry VIII up until only 24 years before the Labouchere Amendment. Due to the magnitude of this crime and the fact that the occurrence of the act would have had to be proven, it was difficult to convict anyone of sodomy; but the Victorians could not let anyone defile their moral code and get away with it that easily. The passage of the Labouchere Amendment made it much simpler to punish those who were thought to be immoral by society’s conservative standards—the vague language and nondescript term “gross indecency” allowed for even the suggestion of a homoerotic act to condemn a man. While homosexual behavior was frowned upon before, the 1885 act made just an implication of it a serious legal offence.

After the Labouchere Amendment was passed, homosexual men had to take even more caution when hiding their private lives from the public eye. Before its 1890 publication, *The Picture of Dorian Gray* had to be abridged to eliminate its relatively direct implications of male relationships and thus protect Wilde from the court. Despite his heavy editing and apparent conformation to the new laws, Wilde still made a point of including a great amount of homosexual subtext within his novel, though in a covert way that bent the rules he pretended to abide by. Much like the traditional upper-class Victorian, there were two sides to Wilde, and while he mocked the Victorians that participated in dualistic behaviors, he was also a part of the subculture that he mocked and too lived a paradoxical life:

He loved talking, drinking, eating, sexual indulgence, all to apparent excess; but one must take always into account his superabundant energy and the great natural zest he brought to life. He sought to break down the inhibitions which restrain men’s enjoyment of the natural pleasures. Escaping from the strict moral prison of his age, he naturally reacted excessively, but underlying all this was that respect for natural urges and instincts which he showed so often in his writings...[Wilde] went to extremes that would not have been necessary for a man who lived in free surroundings and who therefore had no need to break violently away from convention (Woodcock 215).

It is clear that, even though Wilde often rejected the hypocrisy of his society, he was very much a product of it. Though he recognized the cultural importance of the legal and moral regulations, Wilde felt the need to rebel against them
because they were limiting what he believed to be reasonable and natural. His unconventional and "immoral" behavior—for which he was persecuted towards the end of his life when he was convicted under the very Labouchere Act he mocked through the subtext of his novel—was just one way he spoke out against social conventions. The other, subtler, yet possibly more impactful way he spoke out was through his writing, particularly in *The Picture of Dorian Gray*.

Critiquing the hypocrisy of the double life, Wilde questions the moral foundations of Victorian duality. Towards the beginning of the novel, after an acquaintance's flattery causes him to value his age and appearance, Dorian wishes that a beautiful picture that had just been painted of him in his youth would grow old and turn ugly so that he could stay young and beautiful for eternity. Dorian gets his wish and as his soul becomes tarnished from his cruel actions so does the picture. Wilde writes the two Dorians—the painting and the person—to symbolically represent the duality and hypocrisy of Victorian society. In some parts of the novel, morality holds the same importance as it does to the Victorians. After Dorian commits his first intentional murder and his last shred of innocence is lost, he blackmails his formerly intimate friend, Alan Campbell, to dispose of the body. Though the details of the information Dorian uses to blackmail Alan are undisclosed in the text, the reader's knowledge of their past—including the fact that the men's intimacy lasted for eighteen months and that Alan had an "indefinable attraction" to Dorian—implies that their relationship was sexual, therefore "morally indecent" and even illegal under contemporary law (Wilde, *The Picture of Dorian Gray*, 219). Though Dorian for the most part disregarded his society's morality by this point in the narrative, Alan did not; rather, it was said that "[h]e felt as if an iron ring was being slowly tightened round his forehead, and as if the disgrace with which he was threatened had already come upon him" (Wilde 227). Because Alan obeys the customs and laws of Victorian society and values its idea of decency so much, the dishonor he fears if the structured and rigid "iron ring" that was society
pain and indignation” as he is shocked to see that
the differences in the painting still remained,
even after he had done one good deed. Dorian
is also aware that by covering up his impure
morals he is a “hypocrite,” and feels guilty about
the concealment because he is not conforming
to the morals of society. Still, he locks the door
behind him so no one can find out his secrets.
The “look of cunning” reveals the vanity of his
attempt to “do good”: it was only for personal
gain and the preservation of his reputation. The
language regarding Dorian’s reaction also shows
his paranoia that his misdeeds will be discovered,
as evidenced by the fact that Dorian “could see
no change” in the painting since he last saw it.
Even though he cannot see any physical differ-
ences, Dorian imagines a list of things he thinks
could have changed based on how he had been
acting, over-analyzing the picture for any detail
of his cruelty that could be detected by others.
Upon seeing all of the horrifying things he has
done on the canvas, he desires to rid himself of
the memories, the guilt, and the proof forever.
He slashes into his enchanted portrait with a
knife and kills himself in the process.

Both the incident involving Alan and
Dorian’s reviewing of his painting reveal the
harmful and hypocritical nature of the morals
enforced by Victorian society. Although Wilde
does show the hypocrisy of Victorian morality
through examples of those who find it important,
he also directly mocks this morality in the form
of the cynical and quick-witted Lord Henry
Wotton. Lord Henry comments on the pointless-
ness of both morality and immorality through a
series of aphorisms that sound very much like
Wilde’s own sayings. In general, Lord Henry
believes that people have morals only because
most fear society and its ability to tarnish reput-
ations. He sees any type of morality as a trivial
and overrated product of his society. Like Lord
Henry, many young, wealthy, hedonistic men—
also known as dandies—who showed no fear of
society often acted in a way that suggested they
paid no attention to morality or immorality, and
thus could not be defined as moral or immoral.

Through having Lord Henry play the devil’s
advocate and mock morality without condoning
immorality, Wilde suggests that there is a third,
more sensible option regarding morals: amorality.
While morality is having morals that are good
and being immoral means that one’s morals are
bad, amorality is an indifference towards and
lack of any morals whatsoever. Amorality is fully
represented by Lord Henry, who does partake in
both publicly acceptable and unacceptable activ-
ities like other dandies and upper-class characters
in the novel, but he doesn’t criticize his lifestyle
in view of the public or find a problem with
his and his companions’ duality. Lord Henry is
able to get away with this practice of amorality
because of the way that English society was
structured to defend and venerate the upper
class and their actions, notably in the Victorian
Era. Dandies could get away with more and
were less likely to be punished for their noncon-
formity to social law because of their power and
influence. Lord Henry didn’t have much to lose
by practicing amorality: at worst, he would have
just been seen as eccentric and avant garde much
like Wilde was when he said in the preface to
his widely acclaimed novel that “there is no such
thing as a moral or an immoral book” (Wilde
1). Lord Henry has no values, so the duality that
he possesses through amorality, unlike those
who claim to be moral or immoral, is ignored by
his peers and serves as a further critique of the
hypocrisy of upper-class Victorian society.

To contrast Lord Henry’s blatant represen-
tation of amorality, Wilde uses Dorian Gray as
a character who represents the grey area between
morality and immorality. Like Lord Henry,
Dorian is wealthy and could have gotten away
with several of his actions. Many of Dorian’s
crimes, however, were more severe than Lord
Henry’s, and Dorian actually sought to maintain
an upstanding image. Because of his popularity,
contradictory rumors about Dorian’s kindness
or cruelty circulate throughout society in the
book as his levels of guilt fluctuate to their
extremities. His contradictory image is repre-
sented by the two Dorians: as the man remains
beautiful, the truth about him is shown only
through the piece of art. Dorian the person is
the ideal image of the public man in Victorian
society; his eternally youthful body is the pretty
lie that covers the ugly truth of his soul, which
is revealed by the painting. Dorian knows that if
anyone saw the picture or found out about his private life his reputation would be ruined so he keeps the painting under close surveillance and hides it in his attic where no one can see it. All of his immoral actions are done behind closed doors, similarly to how the picture is hidden.

Dorian is repulsed by his immorality because he knows that his actions have not only defied Victorian morality but also have violated any basic human moral code. He rarely looks at the picture so that he isn’t reminded of the judgement he could receive from others and the guilt that consumes him. Dorian avoids the picture for years on end in order to continue with his treacherous activities after pushing down his guilt and locking it away in an attic. The picture of Dorian Gray is not a portrait in so far as it does not depict Dorian for who he actually is; instead, the picture splits Dorian into two parts that represent both beauty and ugliness, leading the reader to question who the real Dorian truly is.

While the picture of Dorian Gray is a representation of the private lives of the Victorians, that is not its sole purpose in the text. The painting is an actual work of art, the most prominent one in the novel, hence the title of the book. If a reader looked at the piece of art the way that Wilde suggested it should be viewed in the preface, the reader would notice something was peculiar. Wilde suggests that art is only meant to be beautiful and has no practical use, though neither characteristic is representative of the painting of Dorian. Though the painting starts out as a portrait of a beautiful young man, by the end of the novel, the picture has become warped and hideous. Despite its atrocities, the artwork still maintains its purpose and is a part of a critique of Victorian social values. If the central symbol of the novel is ugly and useful, and Wilde says that all art should be beautiful and useless, his own writing disproves his argument.

Though the artistic qualities Dorian’s painting contradict what Wilde focused on in the preface to the novel, that does not necessarily mean his claim regarding the uselessness of art is entirely false. To comprehend his argument, one must consider The Picture of Dorian Gray as a work of art as a whole and understand its relation to Oscar Wilde’s Victorian society. In regard to the novel itself, the first part of Wilde’s argument on the beauty of art is true. The aesthetically embellished language such as that mentioned above and the moving plotline in The Picture of Dorian Gray display how the art of literature can be beautiful. But like the painting of Dorian, Wilde also uses the novel to comment on and critique hypocrisy. The idea that Wilde’s argument can be both right and wrong brings up a few important questions: did Wilde know that he was contradicting himself, and if so, is his view on art just another illustration of the duality of Victorian society? Wilde heavily implies in the preface that The Picture of Dorian Gray is useless and beautiful, but also gives enough evidence in the text to conclude that the picture of Dorian Gray is useful and ugly. By including these two ideas in his book, Wilde creates an aesthetic paradox within the novel through which he is contradicting and confirming his own claims about art and its purpose.

Out of all the uncertainties this paradox creates, one thing the reader can be sure of is that this paradox is a representation of the complex and multifaceted lives of upper-class Victorians. The intricacy of the entire novel and the contradictions in Wilde’s commentary challenge the typical view of Victorian society by breaking down binaries and showing The Picture of Dorian Gray’s readers that nothing is ever entirely moral or immoral, beautiful or ugly, or good or evil. As Dorian said in the climax of the novel: “Each of us has heaven and hell in him,” (Wilde 150). Wilde shows that the demise of Dorian was the demise of the Victorians; because of their inability to move past dichotomous thinking, duality and hypocrisy corrupted both the individual and society as a whole. However, the way Wilde represents these Victorians is not completely obvious and that is because Wilde represented them artistically through his novel. Due to the moral reforms, Wilde could not have mocked society openly without paying a heavy price. Still, the beauty of art often enhances its didactic purpose. This is clearly seen in the way Wilde warps his own world into the fictional world of Dorian Gray. He uses the artistic
qualities of the novel to mask his underlying criticism of society, so that the reader will not directly notice his bold criticism but will still hear his ideas, which are so closely woven into the story itself. By transforming fact into fiction, Wilde can critique his sanctimonious society and get away with it, claiming that *The Picture of Dorian Gray* is nothing but a story and therefore finding a use for his art.

---

**Works Cited**


**Faculty Mentor**

Dr. Catherine Eskin
The theory of evolution has always been a subject of heated debate between the proponents of science and religion (Martin, 2010; Daniels, 2014; Maurer, 2009). As science continues to establish logical explanations and proof of humankind’s development, religious institutions compete to provide an explanation for divine involvement in human origin (Paz-y-Mino-C, 2009a; Maurer, 2009). Furthermore, as postsecondary and postgraduate universities that are initially sponsored by religious institutions become more autonomous, students and faculty members grapple between both sides of the debate (Marsden, 1994). This debate resonates even more so today among Millennials in educational institutions that remain affiliated with Christian evangelical denominations (Ladine, 2009; Jelen, 2010; The Tennessean, 2014).

Evangelicalism is a branch of Protestant Christianity with which roughly 25% of Americans identify (Pew Research, 2015). Although widely varied in its expressions, Evangelicalism is characterized by its doctrines of scriptural infallibility, Christ’s literal and physical crucifixion and resurrection, a life-transforming experience of conversion, and an active engagement with the rest of the world, especially through evangelism (Hankins, 2008, p. 1-3). Because of their more literalist interpretations of the Bible, Evangelicals largely associate themselves with political and cultural conservatism, and this includes skepticism toward notions that challenge the sovereignty of a Creator. The theory of evolution is seen as such a notion because of its refusal to literally adhere to the six-day creation narrative posited in the book of Genesis (Hankins, 2008, p. 52; Harris, 1998, p. 1-2, 9). While some rather progressive Evangelicals who are sympathetic to metaphorical interpretations of Scripture would classify this attitude as “fundamentalist” rather than “Evangelical,” many religious scholars agree that the line distinguishing the two terms has become blurred over time (Hankins, 2008, p. 59, 66-69; Harris, 1998, p. 1-2, 9, 19).

However, even in light of the staunch convictions of American Evangelicals, the Millennial generation, consisting of those born between 1980 and 2000, is the least religious of any generation in modern American history (Rainer, 2010). According to Rainer, only 13% of Millennials view religion as important, and roughly 25% identify as atheist, agnostic, or nonreligious (2010). This surpasses Generation X and the Baby Boomers at their nonreligious peaks: 20% and 13%, respectively (Pew Research, 2010). Millennials should also be noted for their widespread acceptance of science. In a Pew Research study which surveyed Americans’ opinions on evolution, the highest acceptance rate

Jed T. Foster
Lee University

Jed Foster is an undergraduate anthropology major at Lee University in Cleveland, TN. His research interests include the anthropology and sociology of religion, sociolinguistics, and Chinese culture and society. An honor student, Jed holds memberships in the Alpha Chi Honor Society, Lambda Alpha National Honor Society for anthropology, Southern Sociological Society (SSS), and Lee University Kairos Scholars, the university’s honors program. In addition to studying at Lee University, Jed spent one semester at SIAS International University in Xinzheng, Henan, China to study Chinese language and culture. His experience there has helped him cultivate a love for the Chinese people, and he aspires to conduct graduate-level fieldwork in China in the near future. He was recently awarded the Colonel Lee B. Ledford Scholarship by the Appalachian College Association (ACA) to research the effect of the One-Child Policy on notions of Chinese kinship. Jed has presented his work at various conferences, including the Southern Sociological Society (SSS) regional conference, the Anthropologists and Sociologists of Kentucky annual meeting, and the Ollie J. Lee Research Symposium at Lee University. In his spare time, Jed enjoys reading works related to his field in anthropology as well as theological and religious texts, particularly, works of Christian writers from various denominational backgrounds. He is also an avid Star Wars enthusiast, as well as a fan of Pink Floyd and Coldplay. His current dream is to become fluent in Mandarin before he reaches 30.
of evolutionary theory came from the 18 to 29 age group. The same study also shows that the overwhelming majority of Americans unaffiliated with any religious label accept evolution as fact (2013).

For college students, the relationship between the acceptance of evolution and religiosity is negatively correlated (Paz-y-Mino-C, 2013). Students are more likely to accept evolution as fact and less likely to adhere to faith. Studies show that although most college students will support evolution, those in secular institutions constitute a greater amount of support than those from religious institutions (Paz-y-Mino-C, 2009a; 2013). Unfortunately, the details regarding students at these institutions are vague at best. Our knowledge of Millennials’ overall opinion of religion and science is substantive, but regarding college students, especially those attending Christian universities, our knowledge is very limited. The Pew Research Center has performed in-depth studies of the American public’s perception of evolution and Millennials’ religious beliefs, stratifying their independent variables into religious denomination, political affiliation, and education level (2010; 2013). Biologist Guillermo Paz-y-Mino-C has performed significant studies on the correlation between biology and non-biology majors and their acceptance of evolutionary theory, also taking into account their academic year and the type of academic institution in which they are enrolled (2009b). But even in the midst of such comprehensive studies, virtually none have been performed on Christian universities and colleges using these in-depth methods.

A thorough examination of students in Christian universities will shed some light on their acceptance of evolutionary theory and support for creationism and intelligent design. While it would be understandable to assume that most students at a Christian university are of a conservative persuasion, the diversity can be surprising. Not all students attending Christian universities should be compiled into one stereotype. There are some Christian universities that completely reject the exposition of evolution in classrooms, while others consider it to be perfectly compatible with the Christian faith (The Tennessean, 2014; Schuman, 2010).

Because of the acceptance of evolution within certain denominations of the church coupled with a staggering antipathy toward religion within the Millennial generation, it is important for us to know the extent of secularization among Millennials in Christian universities, especially those associated with conservative Evangelical denominations (Martin, 2010; Jelen, 2010; Pew Research, 2010). Thus, the purpose of this paper is to test the theory of secularization—the idea that religious influence over society is weakening due to increasing modernity, namely science—among Millennials attending an Evangelical Christian university by measuring their support of evolutionary theory as opposed to creationist theory (Pickering, 1984/2009). As students’ opinions are measured, this study takes their backgrounds into account as independent variables (e.g., religious practice, institutions of secondary education, academic discipline, academic year, and political affiliation).

Due to Durkheim and Weber’s theory of secularization that suggests the dwindling influence of the church over society (Pickering, 1984/2009; Swatos & Christiano, 1999), the evidence that Millennials are leaving the church at a substantial rate (Barna, 2011), and the fact that certain major denominations of the church already accept aspects of evolutionary theory (Jelen, 2010; Martin, 2010), we ask, “to what extent do Millennials in an Evangelical Christian university accept evolutionary theory, and what are the variables that affect their opinions?” Our hypothesis is that:

1. Students who major in hard sciences (biology, chemistry, etc.) are much more likely to accept evolution as fact as opposed to non-science majors.
2. The greater the academic level of students, the more likely they are to accept evolution as fact. For example juniors and seniors in college are more likely to accept evolution than freshmen and sophomores.
3. College students who were previously educated in the public school system
are more likely to affirm evolution than those educated in private school or were homeschooled.

4. Students who adhere to liberal political ideologies and parties are more likely to accept evolution as fact than students who identify as political conservatives.

**Secularization theory**

Secularization theory, as propagated by sociologists Durkheim and Weber, states that religion diminishes as time passes and as science is better understood (Pickering, 1984/2009; Swatos & Christiano, 1999). The term “secularization” was coined by Max Weber (1930) as a concept caused by “rationalization,” the ability to explain events within this worldly experience, and “disenchantment,” the devaluation of all prospects of the supernatural. Weber held that “the mysterious” nature of the supernatural existed only to be conquered by science and human reason (Swatos & Christiano, 1999). Durkheim’s school of thought regarding secularization purports that religion fully permeated society in the beginning, but as time passes, societies free themselves from religious domination through both the acquisition of scientific knowledge and the church’s inability to suppress it. Religious conceptions of the general order, the “sacred” of which the church has been the guardian, has been “profaned” by scientific revelation (Pickering, 1984/2009). Evolution will be seen as that which profanes the sacred concept of creation, and the church cannot make evolution disappear. Religious leaders do not have the same political authority as they once did during the time of Galileo. Their inability to suppress scientific discovery renders their ability to protect the sacred obsolete. In fact, Durkheim measured the secularized state by the church’s inability to enforce rules relating to sacrilege. As he noted, “Once science came into being, it assumed a profane character, especially in the eyes of the Christian religion; consequently as it emerged it could not be applied to sacred things” (as quoted by Pickering, 1984/2009).

**Background of the debate**

For at least a generation before Charles Darwin coined his infamous theory of natural selection in an attempt to explain how organisms evolved, Evangelicals were already framing ways to harmonize Scripture with the idea that the Earth was ancient (Hankins, 2008, p. 54). Many Evangelical scholars had little issue accepting an old-Earth view as well as the idea that the Earth had developed slowly over a long period of time. As Hankins writes, “There were ways of reading Genesis that were within the realm of evangelical Biblicism but did not rule out an ancient earth and a long period of time for creation to take place” (p. 54). Thus, many Evangelical intellectuals were content with working within this hermeneutical tradition. However, when Darwin released his 1859 magnum opus, *On the Origin of Species*, Evangelical thinkers took issue with his idea that variations in animals were random and did not appear to move toward a divine telos. Darwin posited that some of the most important changes in nature happened without an apparent purpose, and this subverted the notion of a God-ordained design for many Evangelicals (Hankins, 2008, p. 59; Livingstone, 1987, p. 39, 48-49).

At the same time, responses to *On the Origin of Species* were as varied in the late-nineteenth century as they are today (Daniels, 2014, p. 438). For about fifty years following Darwin’s famed publication, many Christian leaders were open to engagement with Darwinism, and authors of the Church of England’s Lux Mundi intended to examine traditional Christian doctrine through a hermeneutic sympathetic to Darwin’s claims (Daniels, 2014, p. 439). Hankins mentions that “a minority of Evangelical thinkers opposed evolution in any form, others accepted evolution while rejecting Darwin’s interpretation, and still others went a good distance toward accepting a slightly adjusted form of Darwinism” (Hankins, 2008, p. 59). Many of the Evangelicals who remained hostile to Darwin’s ideas viewed Scripture through a literal, fundamentalist lens, and opposition to Darwinism and evolutionary theory as a whole became a powerful political point for American fundamentalists. In 1919, the notorious three-time Presidential candidate and populist politician William Jennings Bryan adopted and widely publicized the
antievolutionist cause, and his fundamentalist crusade against Darwinism spread throughout the southern United States (Hankins, 2008, p. 60; Harris, 1998, p. 32).

For many of these fundamentalists, evolution was a symbol of atheistic modernism. As fundamentalist intellectuals attacked evolution within denominations and seminaries, popular fundamentalists such as Bryan attacked the teaching of evolution in America’s public schools. Bryan and his fellow crusaders held that Darwinism would brainwash America’s youth and destroy American culture. They believed that Germany’s downfall in World War I was associated with the rise of theological modernism and evolutionary science. Thus, in order for the United States to avoid a similar fate, it would have to purge itself from any and all adherence to modernist thought, including evolutionary science (Hankins, 2008, p. 59). Bryan held that teaching evolution in public schools would produce a new generation of atheists devoid of all morality. For him, the truth of evolution would assert that human beings were simply advanced animals without a standard by which they could be held accountable for their actions. Regarding Darwinism itself, he noted, “Darwinism is not science at all; it is guesses strung together” (as quoted by Hankins, 2008, p. 61).

The battle of American fundamentalism notably culminated with the Scopes trial of 1925 (Maurer, 2009, p. 64). As a result of the aforementioned antievolution crusades, several American states considered passing antievolution bills in their legislatures. Tennessee passed one of the first such bills, the Butler Act, in 1925. Following this new legislative action, John Scopes, a science teacher based out of Dayton, Tennessee, was arrested for teaching evolution. Bryan, who pushed for the passage of these antievolution bills, soon joined the prosecutorial team, and Clarence Darrow, a famed trial lawyer, came to Scopes’ defense. The trial was an instant media spectacle as journalists and proponents of both sides of the debate flocked to Dayton to witness the ordeal (Harris, 1998, p. 33-34). Although Scopes was eventually found guilty and fined, the process proved to be an embarrassment to Bryan and the entire fundamentalist camp, who were not able to reconcile the inconsistencies between Scripture and science as introduced by Darrow. The verdict was eventually reversed, and as time progressed, conservative states lifted their bans on the exposition of evolution in public schools (Maurer, 2009, p. 64).

The Scopes trial was largely considered fundamentalists’ last stand. They retreated from mainstream culture, but Hankins notes that they did not disappear. He writes that as fundamentalists withdrew following their major embarrassment, “[they] began building their own denominations, Bible institutes, magazines and so forth. In conjunction with this realignment, they largely abandoned efforts to banish evolution from schools, just as fundamentalists after Scopes gave up on the effort to recapture the mainline Protestant denominations from the modernists” (p. 68-69). The battle against evolution was no longer primarily fought in American schools and courtrooms; instead, fundamentalists waged it among themselves in order to solidify their creationistic convictions, especially within the context of their new “Evangelical” denominations (Hankins, 2008, p. 68-69; Harris, 1998, p. 42-43). As mentioned above, there exists a certain degree of tension when referring to Evangelicals as “fundamentalists,” but Harris notes, “New evangelicals occasioned a renaissance in fundamentalist scholarship” (p. 43). Much of today’s Evangelical institutions come from fundamentalist descent, and as today’s Evangelicalism varies amongst a broad spectrum of denominations, so too does it exude varying degrees of fundamentalist thought (p. 44).

At this point in history, there are those in the Christian church who will readily accept evolution as fact and will not contest it with their faith. It should be noted that the majority of Catholics and mainline Protestants (Methodist, Anglican, etc.) accept evolution as fact (Pew Research, 2013). Several Christian universities teach evolution and consider it “good science” that is compatible with Christian doctrine (Schuman, 2010). Not all agree, however, as 64% of white Evangelicals believe that human beings always existed in present form (Pew Research,
Twenty-five percent of Evangelical ministers “strongly disagree” that evolution is the best explanation for the origin of life (Jelen, 2010). The board of trustees at Bryan College, a Christian school in Dayton, Tennessee, controversially clarified the school’s statement of belief to say that Adam and Eve were historical figures that were not created from previously existing life forms. This led to the departure of nine of the 44 full-time professors at Bryan, a vote of no-confidence in the college’s president, and a school-wide student protest (The Tennessean, 2014).

As a whole, both inside and outside the academy, Millennials should be noted for their significant acceptance of science. A 2013 Pew Research report shows a 68% support for evolution (rather than static human existence) among 18 to 29 year-old Americans. This surpassed all other age groups surveyed. A survey of public, private, and religious colleges in New England revealed that 69.8% of public college students, 59.7% of private college students, and 62.1% of college students in a religious setting openly accepted evolution. The average totaled to a 63.4% acceptance of evolutionary theory (Paz-y-Mino-C, 2013). Another, more localized, study by Paz-y-Mino-C on a secular, liberal arts university in the Northeast showed that 78% of students supported the teaching of human evolution. Seventy and one-half percent of biology majors valued evolution as factual while only 55.6% of non-biology majors agreed (2008). Regarding Millennial disillusionment with the church, Barna Group lists a major reason: “Churches come across as antagonistic to science.” Three out of ten Millennials with Christian backgrounds consider the church to be “out of touch with the scientific world we live in.” One in four goes so far to say that “Christianity is anti-science.” And ultimately, 23% have been “turned off by the creation-versus-evolution debate” (2011).

Even in light of the ensuing argument between creationists and evolutionists within the church and the overall Millennial view of science, little attention has been given to the opinions of Millennials within the sphere of Christian higher education. Among the few studies of Christian universities, Ladine’s (2009) research at East Texas Baptist University investigates students’ attitudes toward the teaching of evolution. Three hundred and eleven students were given a 15-question survey pertaining to the definition of evolution, the students’ religious affiliation, major, academic year, and opinion on how evolution should be taught. Biology majors were more likely to respond with the correct definition of evolution, as were students of higher seniority regardless of major. Nonetheless, 89% of all students believed God played a role in the creation, and 64% agreed that God should be included in the definition of science (Ladine, 2009).

Paz-y-Mino-C compared perspectives of evolution, creationism, and intelligent design between a secular and a religious college in the northeastern USA. An average of 64% of biology majors combined in both institutions supported the exclusive teaching of evolution in science classes. Among non-biology majors, 42% opposed the exclusive teaching of evolution in the secular college and 62% in the religious college. In addition, the higher the academic level of the students, the more likely they were to accept evolution as fact (2009a). These studies make the lack of enthusiasm regarding evolution apparent within religious colleges, but their independent variables do not capture the target audience’s overall ethos. The question of why students in an Evangelical Christian university accept or reject evolutionary theory remains unanswered.

Methods
Source of Data
The overall design of this project takes a quantitative approach in order to explore the following question: “to what extent do Millennials in a Christian university accept evolutionary theory, and what are the variables that affect their opinions?” An online, cross-sectional, non-probable sampling survey was conducted through SurveyMonkey among a population of 169 students at an Evangelical Christian university in the Southeast. These students were recruited through introductory classes, social media, and word of mouth; all survey participation was
voluntary. Most independent variables lost three cases to missing data, measuring a sample size of 166. Few lost more, and we will expound upon each of these independent variables further in this paper.

Instrumentation
An online, ten-question survey consisting of nine sociodemographic questions that pertain to academic major, religious practice, academic level, and political affiliation was administered to the participants. These sociodemographic questions served as independent variables for this study, five of which surveyed the students’ educational experience, academic level, political party, academic department, and whether their parents were affiliated with any religion. These five were tested as categorical independent variables, and because we used a binary logistic regression, we recoded each of these five variables into dummy variables to pinpoint values consistent with our hypotheses (see Table 1b). Three of the remaining four independent variables measured students’ religious practice, that is, the frequency in which students participate in religious services, read sacred texts (e.g., Bible, Qur’an, Tanakh, etc.) outside of religious services, and pray outside of religious services. These religiosity variables were lumped in with one question regarding the students’ political ideology as scale variables (see Table 2).

The dependent variable in this study was asked as a dichotomous variable, prompting the participants to choose which statement comes closest to their opinion: “humans have evolved, meaning they have developed over millions of years from less advanced forms of life” (supporting evolutionary theory) or “humans have existed in their present species, homo sapiens, since the beginning of time” (opposing evolutionary theory). The dependent variable was coded as a dummy variable, with 1 = supporting evolutionary theory and 0 = opposing evolutionary theory. The sentiment opposing evolution was overwhelming, with 85.9% of those surveyed opposing evolution as defined in this survey. Only 14.1% of this sample expressed support for evolution (see Table 1a). Among our categorical independent variables, one question asked students to identify which educational medium comes closest to their experience before university. Our frequency data shows that the largest medium was public school (57.8%), with our smallest value being those who took the GED (1.2%; see Table 1a). Because we expected those who attended public school to be more likely to affirm evolution than those educated through other means, we recoded this question into a dummy variable. The value of 1 was attributed to those who attended public school; the value of 0 served as an “Other” category (including homeschool, private Christian, private secular, and General Educational Development (GED); see Table 1b).

Our frequency data shows that the majority of students surveyed in this study were sophomores (34.3%). The smallest group surveyed were graduate students (.6%; see Table 1a). From our hypothesis, it was suggested that the higher students’ academic level, the more likely they are to affirm evolution. For this reason, we recoded the value of seniors (with a valid percent of 14.2%) as 1, with the rest of the values recoded as 0 (see Table 1b). Because of the low output of graduate students, they were not used as the reference value for our dummy variable.

The students were further asked to select the political party with which they most closely identify. Our highest valid percentage came from those identifying with the Republican Party (45.0%); our lowest was the Democratic Party (9.5%; see Table 1a). Because we have hypothesized that those of a more liberal political persuasion are more likely to accept evolution, and that Democrats are statistically more likely to affirm evolution than Republicans or independents (Pew Research, 2013), we recoded this value as Democratic Party = 1, with the Republican Party, Independent/Other, and “Don’t know” = 0 (see Table 1b).

Students were asked whether either of their parents identify with any religion, with possible answers being “Yes,” “No,” or “Uncertain.” Our highest value was an overwhelming “Yes” at 94.9%, and “Uncertain” being the lowest at 1.9% (see Table 1a). Like the other categorical variables, this was also recoded as a dummy variable but under a different criteria. With
# Table 1a: Frequency of Categorical Variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Frequency</th>
<th>Valid Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Evolution (Dependent Var.)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Humans have evolved</td>
<td>22</td>
<td>14.1</td>
</tr>
<tr>
<td>Humans have always existed in present form</td>
<td>134</td>
<td>85.9</td>
</tr>
<tr>
<td><strong>Educational Experience</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homeschool</td>
<td>25</td>
<td>15.1</td>
</tr>
<tr>
<td>Public School</td>
<td>96</td>
<td>57.8</td>
</tr>
<tr>
<td>Private Christian</td>
<td>40</td>
<td>24.1</td>
</tr>
<tr>
<td>Private Secular</td>
<td>3</td>
<td>1.8</td>
</tr>
<tr>
<td>General Educational Development (GED)</td>
<td>2</td>
<td>1.2</td>
</tr>
<tr>
<td><strong>Academic Level</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freshman</td>
<td>49</td>
<td>29.5</td>
</tr>
<tr>
<td>Sophomore</td>
<td>57</td>
<td>34.3</td>
</tr>
<tr>
<td>Junior</td>
<td>35</td>
<td>21.1</td>
</tr>
<tr>
<td>Senior</td>
<td>24</td>
<td>14.5</td>
</tr>
<tr>
<td>Graduate</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td><strong>Political Party</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Democrat</td>
<td>16</td>
<td>9.6</td>
</tr>
<tr>
<td>Republican</td>
<td>76</td>
<td>45.8</td>
</tr>
<tr>
<td>Independent/Other</td>
<td>48</td>
<td>28.9</td>
</tr>
<tr>
<td>Don’t know</td>
<td>26</td>
<td>15.7</td>
</tr>
<tr>
<td><strong>Are either parents affiliated with any religion?</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>150</td>
<td>94.6</td>
</tr>
<tr>
<td>No</td>
<td>5</td>
<td>3.2</td>
</tr>
<tr>
<td>Uncertain</td>
<td>3</td>
<td>1.9</td>
</tr>
<tr>
<td><strong>Academic Department</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behavioral &amp; Social Sciences</td>
<td>19</td>
<td>11.4</td>
</tr>
<tr>
<td>History, Political Science, and Humanities</td>
<td>7</td>
<td>4.2</td>
</tr>
<tr>
<td>Business</td>
<td>17</td>
<td>10.2</td>
</tr>
<tr>
<td>Communication Arts</td>
<td>21</td>
<td>12.7</td>
</tr>
<tr>
<td>Language &amp; Literature</td>
<td>11</td>
<td>6.6</td>
</tr>
<tr>
<td>Natural Sciences &amp; Mathematics</td>
<td>18</td>
<td>10.8</td>
</tr>
<tr>
<td>Early Childhood, Elementary, and Special Education</td>
<td>27</td>
<td>16.3</td>
</tr>
<tr>
<td>Health, Exercise Science, and Secondary Education</td>
<td>6</td>
<td>3.6</td>
</tr>
<tr>
<td>Music</td>
<td>4</td>
<td>2.4</td>
</tr>
<tr>
<td>Nursing</td>
<td>6</td>
<td>3.6</td>
</tr>
<tr>
<td>Christian Ministries</td>
<td>14</td>
<td>8.4</td>
</tr>
<tr>
<td>Theology</td>
<td>10</td>
<td>6.0</td>
</tr>
<tr>
<td>Undeclared</td>
<td>6</td>
<td>3.6</td>
</tr>
</tbody>
</table>
The Young and the Religious

Table 1b: Categorical Dummy Variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Frequency</th>
<th>Valid Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational Experience (1 = Public School)</td>
<td>96</td>
<td>57.8%</td>
</tr>
<tr>
<td>Academic Level (1 = Senior)</td>
<td>24</td>
<td>14.5%</td>
</tr>
<tr>
<td>Political Party (1 = Democratic Party)</td>
<td>16</td>
<td>9.6%</td>
</tr>
<tr>
<td>Academic Department (1 = Natural Sciences &amp; Mathematics)</td>
<td>18</td>
<td>10.8%</td>
</tr>
<tr>
<td>Religious Parents (1 = Yes)</td>
<td>150</td>
<td>94.6%</td>
</tr>
</tbody>
</table>

all our other dummy variables, we chose the reference point (1) value to be consistent with our hypotheses, but for the sake of clarity, we chose to use “Yes” = 1 and “No”/“Uncertain” = 0 (see Table 1b). This was done to remain consistent with a binary yes/no (1/0) criteria, even though using “No” as our reference point would have been consistent with our hypotheses regarding secularization.

Finally, we asked students to identify the academic department to which their field of study belongs. There is a limitation here because we did not list every specific major that this university offers, and leaving the question open-ended could have resulted in ambiguous and missing data. So, for the sake of convenience, we listed each academic department for students to select based on their major. Thirteen academic departments were provided as options with the highest frequency output resting on Early Childhood, Elementary, and Special Education (16.3%). The lowest was Music at 2.4% (see Table 1a). Because one of our hypotheses states that hard science majors are much more likely to accept evolution than non-hard science majors, we recoded Natural Sciences and Mathematics = 1 and all other departments = 0 (see Table 1b).

Political ideology among students was measured as a scale variable, with each value attributed as 1 = “Very Liberal,” 2 = “Liberal,” 3 = “Moderate,” 4 = “Conservative,” and 5 = “Very Conservative.” The value of 6 is attributed to the “Don’t know” category. As a whole, the political ideology variable has a mean (M) of 3.7711 and a standard deviation (S) of 1.11546, showing us that the highest frequency rests largely on “Conservative” and “Moderate” students (see Table 2). This is not without limitations, however, as self-descriptive political ideology may vary by arbitrary characteristics. The term “liberal” means different things to different people (Campbell, 2015). Nonetheless, this serves to test the hypothesis that those of a more liberal political persuasion are more likely to affirm evolution.

Students’ prayer lives outside of religious services served as one of our three religious practice variables. Measured at a scale, the question asks, “How often do you pray outside of religious services?” The values were appropriated as follows: 1 = “Never,” 2 = “Seldom,” 3 = “A few times a month,” 4 = “At least once a week,” and 5 = “Every day.” The mean (M) is shown to be at 4.5096 with a standard deviation (S) = 1.11546. Thus, we see that students at this university pray more often than less outside of religious services (see Table 2). Regarding actual attendance of

Table 2: Means of Scale Variables

<table>
<thead>
<tr>
<th>Variable</th>
<th>M</th>
<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political Ideology</td>
<td>3.7711</td>
<td>1.11546</td>
</tr>
<tr>
<td>Prayer outside religious services</td>
<td>4.5096</td>
<td>.82910</td>
</tr>
<tr>
<td>Attendance of religious services</td>
<td>5.2975</td>
<td>.97425</td>
</tr>
<tr>
<td>Reading of sacred texts</td>
<td>3.9304</td>
<td>.99756</td>
</tr>
</tbody>
</table>
services, our values are appropriated as follows:
1 = “Never,” 2 = “Seldom,” 3 = “A few times a year,”
4 = “Once or twice a month,” 5 = “Once a week,” and 5 = “More than once a week.”
The mean (M) = 5.2975, and standard deviation
(S) = .97425. Again, we see a higher inclination
towards religiosity among this sample of students.
Our final religiosity variable measured
how often students read their sacred texts. The
question itself asks, “How often do you read
sacred texts (Bible, Quran, Tanakh, etc.) outside
of religious services?” The values are appropriat-
ed as follows: 1 = “Never,” 2 = “Seldom,” 3 = “A
few times a month,” 4 = “At least once a week,”
and 5 = “Every day.” The mean (M) = 3.9304
and standard deviation (S) = .99756. Although
this variable shows that students have a slightly
lower propensity toward religious behavior in
comparison to the other religiosity variables, the
tendency is still positive (see Table 2).

Data Analysis
Analysis of the data was conducted using SPSS.
As mentioned above, nine independent variables
pertaining to students’ backgrounds were split
into five categorical variables and four scale
variables. The five categorical variables (edu-
cational experience, academic level, political
party, parents’ religion affiliation, and academic
department) were recoded as dummy variables
and analyzed via Pearson’s chi-square test to
determine significant correlation between these
variables and acceptance of evolution. The chi-
square test can be expressed as follows:

\[ \chi^2 = \sum_{i=1}^{n} \frac{(O_i - E_i)^2}{E_i} \]

In order to determine significance among our
scale variables (political ideology, prayer, religious
service attendance, and reading of sacred texts),
we used an independent samples t-test to
compare means with the dependent dummy
variable serving as the grouping variable. The
independent t-test can be expressed as follows:

\[ t = \frac{\left( \bar{X}_1 - \bar{X}_2 \right) - (\mu_1 - \mu_2)}{S_{\bar{X}_1 - \bar{X}_2}} \]

The dependent variable of acceptance (or lack
thereof) of evolution was measured as a dichoto-
mous variable (a binary, “yes or no” answer), and,
for this reason, the overall survey was analyzed
via binary logistic regression to determine which
of the students’ socialization variables predict
acceptance of evolution. The logistic regression
models can be expressed as follows:

\[ \ln\left( \frac{p}{1-p} \right) = B_0 + B_1X \]

Results
Table 3 shows us the results of our chi-square
analysis of the categorical independent dummy
variables in this study. Two variables were signif-
cient (p < .001): Political Party and Academic
Department. Therefore, from this table we can
conclude that a student’s favored political party
and the academic department to which he or she
belongs has a significant correlation to his or her
affirmation of evolution.

As shown in Table 4, all three religiosity
variables are revealed to be significant factors
in relation to the dependent variable. The most
significant variables (p = .000) were Religious
Service Attendance and Reading of Religious
Texts. These were closely followed by Prayer (p
= .001). Thus, we can conclude that a student’s
religious practices are important measurements
to consider regarding his or her opinion of
evolution. Next, Table 5 will show us predictor
values utilizing all independent variables via
binary logistic regression.

Table 5a expresses the predictor value
of the religiosity variables: Prayer, Religious
Service Attendance, and Reading of Sacred
Texts. Focusing on these three alone, the
Sacred Texts variable was significant (p < .001).
Table 5b introduces political variables to our
religious ones: Political Ideology and Political
Party (1 = Democratic Party). Of these five
independent variables, Reading of Sacred
Texts remains the most significant variable (p
< .001) followed by Political Party (p < .05).
Table 5c introduces all the remaining inde-
dependent variables in this study along with the
aforementioned, including Academic Level (1
From this we can conclude that if a student identifies with the Democratic Party, he or she is roughly ten times more likely to affirm evolution as fact \((\text{Exp}(B) = 10.218; \text{see Table 5c})\). Regarding the reading of sacred texts, we see that the beta \((\beta)\) value is negative \((-1.121\)). This means that the less someone reads his or her sacred text (in this case, the Bible), the more likely he or she is to affirm evolution. And finally, if a student’s major falls under the Department of Natural Sciences & Mathematics, the more likely he or she is to affirm evolution. This particular variable was by far the most significant, and the \text{Exp}(B) value shows that Natural Sciences & Mathematics majors are 11.861 times more likely to accept evolution than those who are not members of this department (see Table 5c).

### Conclusion

Among the students surveyed, those who affirmed evolutionary theory were a small minority. This is not surprising, given past studies on Christian institutions. Within this minority, however, we may conclude from our results that students who read less of their sacred text (largely in this case, the Bible), those who identify with the Democratic Party, and those whose academic discipline falls under the Department of Natural Sciences & Mathematics, are all significantly more likely to affirm evolution as fact. Two of our four hypotheses were supported by our data, the first being that students who are hard science majors are more likely to accept evolution than those who are not. Since hard sciences are primary concentrations within the Department of Natural Sciences & Mathematics, we suggest that this renders our hypothesis plausible. The second supported hypothesis was that students of a more liberal political persuasion are more likely to accept evolution than those who lean conservative. Since the Democratic Party is traditionally associated with more liberal political values, and since, from the literature and from our data, Democrats are more likely to affirm evolution, we suggest this renders our other hypothesis plausible as well.

The significance of these three variables is unsurprising, especially in light of the literature. One can infer that those who do not regularly read Scripture are certainly more likely to affirm that which is widely considered to conflict with Scripture. Thus, the result that suggests those who do not regularly read Scripture are more likely to affirm evolution as fact is understandable. However, this result should not be misconstrued to promote the assumption that those who affirm evolution are biblically illiterate or irreligious. Such an assumption is false. It does, however, promote further discussion as to how Scripture is interpreted among those who partook in this survey. Since those who read Scripture more frequently were less likely to affirm evolution as fact than those who do not, does this suggest that the majority of frequent readers hold a more literalist interpretation?

### Table 3: Chi-Square of Basic Demographic Variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Pearson Chi-Square Test ((p &lt; .05, ** p &lt; .01, *** p &lt; .001))</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational Experience</td>
<td>.477</td>
</tr>
<tr>
<td>Academic Level</td>
<td>3.547</td>
</tr>
<tr>
<td>Political Party</td>
<td>14.741***</td>
</tr>
<tr>
<td>Academic Department</td>
<td>11.908***</td>
</tr>
<tr>
<td>Parents’ Religious Affiliation</td>
<td>.145</td>
</tr>
</tbody>
</table>

### Table 4: Comparison of Means by Political Ideology and Religious Variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>T-test (sig.) ((p &lt; .05, ** p &lt; .01, *** p &lt; .001))</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political Ideology</td>
<td>-1.019 (.310)</td>
</tr>
<tr>
<td>Prayer</td>
<td>-3.506 (.001)***</td>
</tr>
<tr>
<td>Religious Service Attendance</td>
<td>-3.822 (.000)***</td>
</tr>
<tr>
<td>Reading of Sacred Texts</td>
<td>-5.665 (.000)***</td>
</tr>
</tbody>
</table>

= Senior, Academic Department (1 = Natural Sciences & Mathematics), Parents’ Religiosity (1 = Yes), and Educational Experience (1 = Public School). Among all variables, students’ Academic Department expressed the highest significance \((p < .001)\), followed by the frequency of their reading Religious Texts \((p < .01)\), and the Political Party with which they identify \((p < .05)\).
### Table 5a: Binary Logistic Regression – Model 1
(* p<.05, ** p<.01, *** p<.001)

<table>
<thead>
<tr>
<th>Variables</th>
<th>β</th>
<th>Exp(B)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>2.988</td>
<td>19.848</td>
</tr>
<tr>
<td>Prayer</td>
<td>.298</td>
<td>1.347</td>
</tr>
<tr>
<td>Religious Service Attendance</td>
<td>-.443</td>
<td>.642</td>
</tr>
<tr>
<td>Reading of Sacred Texts</td>
<td>-1.071***</td>
<td>.343***</td>
</tr>
</tbody>
</table>

### Table 5b: Binary Logistic Regression – Model 2
(* p<.05, ** p<.01, *** p<.001)

<table>
<thead>
<tr>
<th>Variables</th>
<th>β</th>
<th>Exp(B)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>3.007</td>
<td>20.217</td>
</tr>
<tr>
<td>Prayer</td>
<td>.393</td>
<td>1.481</td>
</tr>
<tr>
<td>Religious Service Attendance</td>
<td>-.463</td>
<td>.630</td>
</tr>
<tr>
<td>Reading of Sacred Texts</td>
<td>-1.082***</td>
<td>.339***</td>
</tr>
<tr>
<td>Political Ideology</td>
<td>-.143</td>
<td>.867</td>
</tr>
<tr>
<td>Political Party (1 = Democratic Party)</td>
<td>1.592*</td>
<td>4.912*</td>
</tr>
</tbody>
</table>

### Table 5c: Binary Logistic Regression – Model 3
(* p<.05, ** p<.01, *** p<.001)

<table>
<thead>
<tr>
<th>Variables</th>
<th>β</th>
<th>Exp(B)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>3.276</td>
<td>26.470</td>
</tr>
<tr>
<td>Prayer</td>
<td>.458</td>
<td>1.580</td>
</tr>
<tr>
<td>Religious Service Attendance</td>
<td>-.517</td>
<td>.596</td>
</tr>
<tr>
<td>Reading of Sacred Texts</td>
<td>-1.121**</td>
<td>.326**</td>
</tr>
<tr>
<td>Political Ideology</td>
<td>-.115</td>
<td>.891</td>
</tr>
<tr>
<td>Political Party (1 = Democratic Party)</td>
<td>2.324*</td>
<td>10.218*</td>
</tr>
<tr>
<td>Political Party (1 = Senior)</td>
<td>1.181</td>
<td>3.258</td>
</tr>
<tr>
<td>Academic Level (1 = Natural Sciences &amp; Mathematics)</td>
<td>2.473**</td>
<td>11.861**</td>
</tr>
<tr>
<td>Religious Parents (1=Yes)</td>
<td>-.557</td>
<td>.573</td>
</tr>
<tr>
<td>Educational Experience (1 = Public School)</td>
<td>-1.239</td>
<td>.290</td>
</tr>
</tbody>
</table>
of the Genesis narrative? Inquiry exploring students’ delegation of value to Scripture and exegesis would likely provide interesting answers in future research.

This study was not without limitations. To begin, our sample size was only 169 participants with missing cases attributed to all variables at different levels. Furthermore, regarding a few of our independent variables, precision proved to be difficult. Not every academic discipline was listed for students to choose from in the survey. For the sake of time, convenience, and neatness, we settled for the thirteen academic departments of the university studied. The political ideology variable was also difficult to measure. As stated above, self-descriptive political ideology may vary by individual arbitrariness. The terms “liberal” and “conservative” mean different things to different people. However, we are pleased with the categorical question asking participants with which political party they identify the most. We feel this offers a more detailed political criteria, for though people may arbitrarily refer to themselves as “liberal,” “conservative,” or “independent,” identifying with a political party carries heavier implications.

Is the data consistent with what secularization theory propagates? Examining the three variables which have significant predictor value in regards to acceptance of evolution, we would suggest that the infrequency in reading sacred texts, studying an academic discipline within the hard sciences, and identifying with the Democratic Party all share traits consistent with secularization theory. If we take into account Durkheim’s view of secularization as a deviation from overarching religious norms and values, we can see how each of these variables carry secular value within an Evangelical context. Failure to read one’s Bible is a very secular thing to do, naturally. Identifying with the Democratic Party, which generally deviates from fundamentalist values and is not always looked upon fondly by the Evangelical world, carries a secular connotation within this conservative Christian context. And pursuing an academic discipline such as the hard sciences, which deviates from a fundamentalist creation narrative by its generally understood acceptance of evolutionary theory, implies a certain degree of secular adherence. Let it be understood that we are not suggesting that those who rarely read Scripture, those who identify with the Democratic Party, and those who study the hard sciences cannot be people of faith. We would suggest, however, from a social scientific standpoint, adherence to certain “secularized” ideologies and behaviors can predict a positive disposition toward evolutionary theory, which is itself considered a secular value in the Evangelical world.

References


Pew Research Center (February 2010). Religion among the Millennials: Less religiously active than older Americans, but fairly traditional in other ways.

Acknowledgements

This research was made possible by the participation of students at Lee University as well as the cooperation of the international review board. I would also like to thank Dr. Arlie Tagayuna for his practical and theoretical knowledge which was integral to this project’s success. His indispensable mentorship both in and out of the classroom is appreciated more than he knows.
Nursery Versus Straightjacket: The Feminist Paradox of “The Yellow Wallpaper”

Ashley N. Brooks
University of North Georgia

That Charlotte Perkins Gilman’s short story “The Yellow Wallpaper” is studied in classrooms worldwide is no surprise. Upon publication, the story was met with an equal amount of critical acclaim and controversy. Gilman wrote the story following a harrowing experience with a doctor prescribed rest cure, a once-common treatment for women suffering from mental illnesses, in Gilman’s (and likely the narrator’s) case, post-partum depression. The rest cure entailed nothing but sleeping and resting. Women who were prescribed the rest cure could not participate in any stimulating activities, such as reading, writing, learning, socializing, or anything else considered too strenuous by their male doctors. Such a treatment is not conducive to mental health and is more of an attempt to oppress rather than to fix. Gilman’s experience is evidence of the harmful nature of the rest cure, and this experience reflects that of many women in the nineteenth century. By writing “The Yellow Wallpaper,” Gilman sought to immortalize the medical mistreatment of the rest cure while also illustrating how and why women are often labeled as hysterical or unstable. “The Yellow Wallpaper” is not only a critique on such harsh and unnecessary medical practices, but also a feminist outcry against a patriarchy that would rather subdue women than address the true nature of their problems. Gilman emphasizes the realistic plight of the narrator in “The Yellow Wallpaper,” and the dramatic ending of the story leaves much for interpretation about women’s place in a male-oriented world. “The Yellow Wallpaper” reflects the narrator’s ensnarement in a feminist paradox: to remain trapped in her illness while preserving her autonomy, or to become forever confined by domestic life and lose any sense of control over her own identity and fate.

Gilman illustrates the feminist paradox through the use of various symbols, the most obvious and ironic being the yellow wallpaper itself. The yellow wallpaper is symbolic of the narrator’s illness, but it is worth noting that her illness is one brought on by patriarchal constraints. Ann Heilman argues that the narrator’s obsession with the wallpaper first mirrors her automatic obsession with fulfilling patriarchal obligations, but as the story progresses, the narrator becomes more concerned with tearing the wallpaper down, symbolizing her defiance and rebellion against such oppressive norms: “Gilman was visualizing her emerging feminist opposition to the ‘pointless pattern’ of male thought and cultural production, juxtaposing these with a womancentered politics and perspective, the central female consciousness of her text” (Heilmann...
The narrator’s transition from subservience into defiance is reflected by her reaction to the wallpaper, which evolves as her illness progresses. At first, the narrator abhors the wallpaper, and describes it as such: “The color is repellent, almost revolting; a smoldering unclean yellow, strangely faded by the slow-turning sunlight. It is a dull yet lurid orange in some places, a sickly sulphur tint in others” (Gilman 257). Ironically, the wallpaper is yellow, an eye-catching color that normally signifies happiness and energy. The narrator does not react positively to the wallpaper, but the pattern grabs her attention and holds her thoughts hostage. As the narrator’s illness progresses, her reactions to the wallpaper become passionate, even possessive. “But I am here, and no person touches this wallpaper but me—not alive!” (Gilman 267). This quote illustrates the contradictory relationship the narrator has with her illness. On one hand, her illness, like the patriarchal standards and dominance, holds her prisoner and invades her every waking thought. On the other hand, her illness is the only thing that is truly hers, though it is arguable whether she would be suffering in this way if her fate was not controlled by the men in her life. For example, her husband and doctors prohibit her from expressing her feelings through writing, and she is also prevented from reading, working, or engaging in any other creative distraction.

Paradoxically, the wallpaper represents the disease (mental illness exacerbated by patriarchal expectations and control) but it also represents the cure (societal liberation through rebellion via insanity). As described by Greg Johnson, the narrator could not have liberated her own autonomy without having first been imprisoned: “Rather than simply labeling the narrator a madwoman at the story’s close, we might view her behavior as an expression of long-suppressed rage: a rage which causes a temporary breakdown (like those actually suffered by both Dickinson and Gilman) but which represents a prelude to psychic regeneration and artistic redemption” (Johnson 522). The narrator’s agency is taken from her by her husband and male doctors, and she is trapped by their expectations. Because she is left with no other options, she begins to ruminate on the wallpaper and succumb to her illness: every other means of distraction and expression is taken from her, and she has only her illness and the wallpaper left to fill the void. Rather than submitting to patriarchal suppression, she allows her anger to build until it has reached critical mass, and she uses this anger to triumph over those that try to silence her. Without her illness as a part of her identity, she is but a commonplace woman, eternally confined to humdrum domestic life at the will of her husband and the other male figures, with little hope of rising above her station or existing outside of societal norms. In her illness, she finds something to fixate on that cannot be prohibited or silenced by her husband, doctors, or family members, no matter how they try.

If the wallpaper represents the narrator’s entrapment in and obsession with her illness, the garden serves as a symbol of domestic life. The narrator first begins to describe the garden after reproaching herself for dwelling too long on her illness. At first, Gilman describes the garden in a positive light: “There is a delicious garden! I never saw such a garden—large and shady, full of box-bordered paths and lined with long grape-covered arbors with seats under them” (Gilman 256). The garden appears fertile and welcoming, but the narrator’s description of it is underwhelming. Her initial reaction to the garden reflects her initial reaction to domestic life; she responds appropriately at first, focusing on the quaint, appealing features of the garden. Lee Shweninger describes how wives and gardens are viewed as similar instruments in a patriarchal society: “The patriarchal colonists set aside both wife (as opposed to woman) and garden (as opposed to nature or wilderness) as sites of purity or manufactured ideality” (Shweninger 27). The narrator at first views the garden as bright and fertile, much like how traditional domestic roles are portrayed by society as a whole.

It can be assumed that the narrator, like many women before her, was initially enthusiastic about her role of wife and mother, until realizing that this role was the only one she would ever be able to fill. Upon realizing domesticity will strip her of her individuality, she begins to view the garden as an ominous space. As the
story progresses, her descriptions of the garden become more foreboding: “I can see the garden, those mysterious deepshaded arbors, the riotous old-fashioned flowers, and bushes and gnarly trees” (Gilman 258). The words that Gilman uses to describe the garden imply subtext about the narrator’s attitude toward domesticity. The arbors being “mysterious” and “deep-shaded” implies deception, while the word “riotous” used in conjunction with “old fashioned” to describe the flowers implies an exuberance of outdated ideals regarding femininity, while “gnarly trees” invokes a feeling of danger or difficulty. The narrator’s changing descriptions of the garden reflect her changing attitude toward domestic life. By the end of the story, the narrator hallucinates about women “creeping” through the garden, a manifestation of her anxieties towards the duties of motherhood and marriage; saddled with these impending burdens in addition to her illness, she cannot walk confidently (Gilman 266). Instead, she creeps through the garden as a representation of her struggle with domestic life. The narrator struggles against her illness as well, as represented by her vision of a woman trapped behind the paper. However, the narrator is not as preoccupied by the garden (domesticity) as she is in the wallpaper (her illness), so her reaction to the perceived woman creeping in the garden is not as strong as her reaction to the perceived woman behind the wallpaper.

The comparison between the narrator’s reaction to the garden and her reaction to the wallpaper are further evidence of her entrapment between the two circumstances. The narrator reacts to the wallpaper with disgust, though her contradictory transfixion to it is apparent in her writing. Where at first she writes about domestic subjects (the house, the garden) and provides limited or flat description, writing about the wallpaper causes her writing style to become more florid and ardent, as if she were mirroring the wallpaper pattern with her words: “It is dull enough to confuse the eye in following, pronounced enough to constantly irritate and provoke study, and when you follow the lame uncertain curves for a little distance they suddenly commit suicide--plunge off at outrageous angles, destroy themselves in unheard of contradictions” (Gilman 257). The description of the wallpaper is far more poetic and well thought out than that of the estate’s garden: “I never saw such a garden-- large and shady, full of box-bordered paths, and lined with grape-covered arbors with seats under them” (Gilman 256). When the two descriptions are compared side by side, it is hard to believe that they were written by the same person. Though initially attracted to the beauty of the garden, the narrator is not as infatuated with it as she is with the wallpaper, as evidenced by the contrast in her writing style when addressing each. The narrator’s attitude toward the garden mirrors her attitude toward domestic life; she describes the garden plainly, politely, and passionlessly. Her descriptions of the garden evoke either no image or else a very generic one. She reacts this way to the garden because, as Shweninger asserts, the garden represents the patriarchal norm. The garden, like women, has been tamed by men and forced to grow in an unnatural, ordered way: “The garden becomes the site of limits, of control, of the artificial, of denial, of the male’s triumph over the wildness of nature” (Shweninger 27).

The narrator is at first attracted to the garden because it is what is expected from her, not because she has genuine interest. Her lack of interest in the garden and in domesticity is reflected in her bored writing style. The garden represents passive domesticity, whereas the garden represents her illness and entrapment in patriarchal systems. Her reaction to the wallpaper is one of shock and horror, but her descriptions are vivid enough to evoke a specific image of the lurid color and pattern. The narrator may hate the wallpaper, but it is the only source of distraction available to her that has not been prohibited by the rest cure. She fixates on the wallpaper in the same way that she fixates on her illness, and it is not long before those two things are the only thing she feels she has ownership of and control over. Though she feels oppressed and surrounded by the male figures in her life, the wallpaper provides her with something to rebel against. In the end it is the wallpaper that frees her from her entrapment
by driving her completely mad. In her madness, she is liberated from the confines of patriarchal domesticity, and she regains the autonomy that she had begun to lose because of marriage and motherhood.

Even her own child cannot inspire the same level of interest as the wallpaper. The narrator mentions her nervousness about the baby in conjunction with her horror of the wallpaper, contradicting herself again shortly thereafter. She muses about how she couldn’t fathom any child living in the nursery with the wallpaper, appearing to come to the conclusion that is it better that she herself occupy the room. However, the wording that she uses is misleading: “I never thought of it before, but it is lucky that John kept me here after all, I can stand it so much easier than a baby, you see” (Gilman 262). The wording of this statement implies a double meaning; is the narrator stating that she can stand living in the nursery with the wallpaper better than a baby could stand it, or is she implying that she would rather be confined to the nursery with the wallpaper than be confined to the duty of motherhood? As the narrator talks more about the wallpaper, she mentions the shape of the woman in the subpattern. She says, “I do not like it a bit. I wonder-- I begin to think-- I wish John would take me away from here!” (Gilman 262). This sentence contradicts her earlier statement about being able to tolerate the wallpaper better than a baby. It implies that she cannot, in fact, stand the wallpaper. She “wonders and begins to think,” and in doing so she expresses her longing for an escape, not only from the glare of the nursery’s nauseating interior design, but from the entire estate, from everything that represents her domestic confinement.

That the narrator is confined to a nursery is yet another clever use of irony by Gilman. Though the narrator expresses a preference for a different bedroom, her request is overruled by her husband, and she is instructed instead to board in the nursery with the wallpaper. The wallpaper is not the only unsettling detail about the nursery. There are also bars over the windows, and various ring and other equipment left over from when it was (presumably) a gymnasium for children. John Bak describes how the narrator is able to free herself from the prison-like norms of domestic life by succumbing to the very nervous illness brought on by patriarchal oppression. By succumbing to her nervous illness, she breaks from the Victorian norm and regains her autonomy by becoming a madwoman: “The Victorian mind-set her patriarchal society has instilled in her – she has essentially released herself from the external bars and rings that John (or all nineteenthcentury men, for that matter) uses to restrain her” (Bak 44). Despite not being able to tend to her child without feeling anxiety, and being prohibited from taking part in the duties of domestic life, the narrator is still physically confined to a nursery. It is this ironic confinement which drives her to the brink of madness, which in turn serves as the catalyst for her own unconventional liberation.

Nadkarni describes the narrator’s reaction to the wallpaper in conjunction to her reaction to motherhood, noting the parallels between her ill-feelings toward both: “What makes the wallpaper so monstrous is that it is constantly multiplying and breeding—it has a life of its own. Interestingly, Gilman’s characterizations of the wallpaper index something more than a general anxiety about procreation and proliferation” (Nadkarni 5). Nadkarni’s observation of the narrator’s nervousness about procreation is all the more poignant given that the narrator lives in a nursery for much of her rest cure. Gilman’s decision to board her narrator in a nursery represents a perpetual entrapment in domestic life, even in the face of mental illness. The narrator is powerless, trapped between two completely different yet equally undesirable fates, nervous illness or the monotony of domesticity. She does not want to be ill anymore, as evidenced by her abhorrence of the yellow wallpaper. Despite her unhappiness, she feels that she can better deal with her illness than she can with marriage and motherhood, hence why she envisions the creeping woman behind the subpattern. Though she hates the wallpaper and is at first frightened by the woman, she is nonetheless possessive of it, mentioning over and over again how no one should touch it but her (Gilman 264).

Bak asserts that the narrator projects her own yearnings for individuality and autonomy
onto the woman she imagines is trapped behind the wallpaper: “In objectifying herself through this imaginary woman, the narrator can free herself, if only in mind, from the external prison her husband places her in” (44). The narrator is trapped by her illness, yet her illness is the only thing that truly belongs to her and is within her control. She is a mother ironically confined to a nursery by her condition, but should she recover, she would still be confined to a nursery: that of her own child. The narrator is trapped in a paradox, unable to avoid one fate without ultimately surrendering to the other. In the end she chooses to be mad of her own volition rather than be stripped of her autonomy and subdued into a domestic role.

The conclusion of “The Yellow Wallpaper” is open-ended and leaves much for interpretation regarding the narrator’s fate. Going mad lends some agency to the narrator and allows her to control a small aspect of her fate, but only for a moment. Though we do not know what happens to the narrator at the story’s close, it can be assumed that she was institutionalized by her husband and male doctors for failing to get well according to their standards. The narrator exercises temporary agency by choosing her illness over traditional domesticity, but she is not truly free. The very act of being ill confines her to the will of the patriarchy, as male authority figures decide how to cure her, they set the standards for wellness, and they can decide whether or not she is fit to participate in life. Gilman’s use of irony and contradiction in the story serve to further illustrate the narrator’s tenuous plight: her entrapment in the feminist paradox of domesticity versus mental illness. The narrator is prevented by her husband and male doctors from doing anything of substance, and this treatment gradually drives her further into obsession with the yellow wallpaper and into the grip of her illness, the only thing she that she feels she has ownership over. The narrator contradicts herself in the way that she writes about the wallpaper, expressing horror at the color and pattern yet writing about it with a descriptive eloquence not previously seen in the other topics she writes about; contradictorily, this suggests not horror, but passion. Ironically, the narrator is confined to a nursery as part of her treatment, just as she would have been if she had been well enough to take care of her own child. When the narrator muses about whether she can stand the wallpaper better than a child, the feminist paradox is brought full circle. By the end of the story, the reader is left to wonder whether or not the narrator is successful in overcoming such a confining paradox. The narrator rebels against patriarchal constraints and seems to decide her own fate by succumbing to her illness, but she can never be truly free, because male-dominated tradition ultimately decides her fate, even though she was able to gain a semblance of control by rebelling against the rest cure and choosing illness over domestic subservience.

Works Cited


**Acknowledgements**

Thank you to Dr. Chris Bell for telling me to write and then rewrite. Thank you to Dr. Leigh Dillard for telling me to put my work into the world.
The conceptions and opinions of proof held by individuals vary greatly, perhaps caused by their experiences in the classroom. While some approach problems utilizing the involved theory (“theoretical”), others undertake problems with procedures that are familiar to them (“non-theoretical”). Solution methods become routine and repetitive, monotonously employing certain techniques without considering the purposes of the solution methods. According to mathematics education researchers, one’s method of proof undeniably reflects what they believe about proof and its role in mathematics (Harel & Sowder, 1998, p. 242). For some, proof is a concept known and used by mathematicians but is unnecessary for lower-level mathematics classes. For others, proof is something they may repeat after exposure, but it is not something that they can derive on their own. Finally, others recognize proof as an attainable concept that is vital for solutions in mathematics (Harel & Sowder, 1998, p. 245, 252, 258). For instance, consider the following claim:

The product of any two consecutive integers is even.

When asking how to prove that this is true, the following response is an example of a non-theoretical approach:

Well 5 x 6 is 30, and 30 is even. Also, 6 x 7 is 42, and 42 is even. So, the claim is true.

We consider this comment to be “non-theoretical,” as the student simply uses a concrete example to arrive at his or her justification. Now, compare a theoretical response:

If you have two consecutive numbers, one must be odd and one must even. Because even numbers are multiples of 2, the product of an odd and even number is also a multiple of 2, so it is even.

Although this second solution does not constitute as a mathematically rigorous proof, it contains a theoretical response that is perhaps appropriate for someone who has had little-to-no experience in mathematical proof writing. Finally, consider this example of a mathematically rigorous and theoretical proof:

Is There a Relationship between Mathematics Background and Conception of Proof?

Amanda Akin, Allison Bernhard, Elizabeth Rawson, and Casey McGrath

Lee University

Amanda Akin is a graduate student at Lee University currently pursuing a Masters of Arts in Teaching. She is presently working as a teacher resident with Project Inspire, a teacher residency program based in Chattanooga, TN. Upon completing the program, Amanda will be teaching high school mathematics at a high-need school in Chattanooga. From there, she hopes to continue her research as well as enroll in a PhD program in mathematics education. Allison Bernhard is a fourth-year undergraduate student at Lee University. Currently, she is working to receive a Bachelor’s of Science in Mathematics Education while fulfilling the requirements for a degree in Mathematics. She has spent extensive time researching mathematics education with her advisor, Dr. Laura Singletary. Following graduation in December of 2017, Allison seeks to teach secondary mathematics at the high school level and obtain her Master’s Degree in Mathematics Education. Elizabeth Rawson is a fourth-year undergraduate student at Lee University. She is currently pursuing a Bachelor’s of Science in Mathematics while simultaneously working towards meeting all requirements for a Secondary Mathematics Teaching License. Upon graduation in May of 2018, Elizabeth plans to obtain a teaching career in secondary education, pursue a Master’s degree in mathematics education, and further research in the field. Casey McGrath graduated from Lee University with her Bachelor’s of Science in Mathematics in May of 2016. She is currently working towards a M.Ed. in secondary education for mathematics at Vanderbilt University while also working towards her teaching certification. Additionally, she is working with her advisor, Dr. Tesha Sengupta-Irving, on a new project involving mathematical argumentation. Upon graduation, Casey hopes to teach high school mathematics in lower income schools.
Consider two consecutive numbers. These numbers can either be of the form even-odd or odd-even.

**Case 1:** Let the first number be even and the second odd. So for some integer $k$, the numbers are $2k$ and $2k + 1$, by definition of even and odd. Then, $(2k)(2k + 1) = 4k^2 + 2k = 2(2k^2 + k)$. Because the integers are closed under addition and multiplication, $2k^2 + k$ is an integer. Thus, $2(2k^2 + k)$ is even by definition.

**Case 2:** Let the first number be odd and the second even. So for some integer $j$, the numbers are $2j - 1$ and $2j$, by definition of odd and even. Then, $(2j - 1)(2j) = 4j^2 - 2j = 2(2j^2 - j)$. Because the integers are closed under addition and multiplication, $2j^2 - j$ is an integer. Thus, $2(2j^2 - j)$ is even by definition.

Therefore, the product of any two consecutive integers is even.

Q.E.D.
(or a community’s) proof scheme [as] what constitutes ascertaining and persuading for that person (or community)” (2007, p. 7). In their seminal work, “Student's Proof Schemes: Results from Exploratory Studies” (1998), Harel and Sowder conclude that three primary proof schemes exist among students: external conviction, empirical, and analytical proof schemes. Students depending on external conviction proof schemes are reliant upon a pattern of thinking or the direction of an authority figure in order to arrive at an answer. Those utilizing empirical proof schemes possess a need for physical facts or concrete answers in order to be convinced of an answer. Individuals practicing analytical proof schemes “validate conjectures by means of logical deductions.” By understanding the differences among these techniques when analyzing how
individuals approach problems in mathematics, we are able to examine and classify prospective teachers appropriately.

Additionally, Harel and Sowder’s 2007 work describes a distinction between conjecture and fact—“an assertion can be conceived by an individual either as a conjecture or as a fact.” This discernment influences the concept of proving, which is the “process employed by an individual (or a community) to remove doubts about the truth of an assertion.” Proving depends upon ascertaining and persuading, where ascertaining requires one to “remove her or his (or its) own doubts about the truth of an assertion,” yet persuading is to “remove others’ doubts about the truth of an assertion” (Harel & Sowder, p. 6). These three layered components – conjecture versus fact, proving, and ascertaining versus persuading – present a uniform approach in the understanding of proof schemes, allowing researchers to further investigate them with confidence.

In “Proof and Proving in School Mathematics” (2007), Andreas Stylianides defines proof as a “mathematical argument, a connected sequence of assertions for or against a mathematical claim” (2007). The manner in which proof manifests in classrooms or among individuals employs three characteristics: it utilizes “statements accepted by the classroom community … that are true and available without further justification”; it uses “forms of reasoning … that are valid and known to, or within the conceptual reach of, the classroom community”; and it communicates the argument with “forms of expression … that are appropriate and known to, or within the conceptual reach of, the classroom community” (Stylianides, p. 291). This definition is useful in that, although these students are unable to produce proofs in a mathematically rigorous sense, they are able to communicate analytical ideas in a manner that is appropriate for their level. As a result, we were careful to analyze students’ problem-solving methods instead of their ability to produce a particular answer.

In their 2009 research, Stylianides and Stylianides worked with future elementary teachers studying at the master’s level. They noted that future elementary teachers often possess a weak mathematical foundation of proof and consistently operate within an empirical proof scheme. The Stylianides’ goal was to help these individuals develop their mathematical backgrounds in order to better communicate ideas to their students. The researchers studied how to effectively assist these master’s students in formulating a system of categorizing proof schemes that extends beyond using empirical evidence.

Further, if students do not consider that proof is an important and necessary component in mathematics, they are unlikely to appreciate it. Thus, Harel proposes the idea of “intellectual need,” an internal desire to satisfy a longing for justification. He describes this on his 1998 work on proof:

‘Intellectual need’ is an expression of a natural human behavior: When we encounter a situation that is incompatible with, or presents a problem that is unsolvable by our existing knowledge, we are likely to search for a resolution or a solution and construct, as a result, new knowledge. Such knowledge is meaningful to the person who constructs it, because it is a product of a personal need and connects to prior experience (Harel, 1998, p. 501).

Thus, if teachers expose their students to this need of proof in their mathematics classes, the students would likely begin to approach problems with a need for proof in mind. Zaslavsky also states that this introduction of uncertainty can “serve to motivate people to change or expand their existing ways of thinking about a particular concept or learn about the concept in the first place” (Zaslavsky, 2012, p. 223). In this manner, uncertainty is not a step backward but can inspire students toward analytical thinking for proof.

**Methods**

In order to notice potential relationships among the proof schemes of prospective teachers and their effectiveness to communicate mathematics, we interviewed individuals currently studying education at Lee University, namely six future elementary teachers enrolled in College Algebra...
and four future middle-grades teachers enrolled in Foundations of Geometry. At the time of the study, all ten participants were students of the same mathematics professor who offered her classes the opportunity to volunteer a maximum of one hour as interviewees. Upon agreement to the terms and conditions of the interview, each participant was asked a variety of questions in order to reveal how he or she thought about mathematics and proof. Initially, each individual provided an explanation of his or her concept of proof and how proof works in mathematics. Following, each interviewee completed a set of problems for further observation regarding how a particular view of proof may affect one’s reasoning process.

The first exercise prompted each participant to consider the following claim and explain how he or she might convince someone of its validity: “When you add any two consecutive numbers, the answer is always odd.” The purpose of this question was to observe and analyze the participant’s reasoning regarding what he or she constituted as an acceptable explanation.

The next problem included Figure 2, in which participants determined the perimeter of the 5th and 25th figures under the assumption that each hexagon had a side length of one unit. This exercise intended to demonstrate how a participant’s skills regarding pattern recognition affected his or her proof schemes and critical thinking.

The last problem posed to the participants provided justifications of four hypothetical students in response to the following claim: “The sum of the first n odd natural numbers is \(n^2\). That is more simply put, \(1 + 3 + 5 + \ldots + 2n-1 = n^2\).” The arguments given by Archie, Bart, Charlie, and Drake as shown in Figures 3-6 were considered by the interviewees individually based on the order of presentation.

After reviewing the first argument, each participant determined whether or not that particular argument was convincing. A repeated process occurred with the remaining three explanations before the participants were asked to then rank these arguments from the least convincing to the most convincing. The purpose of this problem was to evaluate each participant’s understanding of justification and proof by noting what information he or she viewed as necessary and essential in order to be convinced.

**Figure 2. Pattern of Hexagons Given to Participants**

![Figure 1](image1.png) ![Figure 2](image2.png) ![Figure 3](image3.png)

**Figure 3. Archie’s Explanation**

First, think about \(1 + 3 = 2^2\)
1 and 3 are the first odd numbers, and when you add them together you get 4, which is a perfect square.

Then, think about \(1 + 3 + 5 = 3^2\)
1 and 3 and 5 are the first three odd numbers, and when you add them together you get 9, which is a perfect square.

It worked for each time that I tried it, that is how I know that no matter how many of the first odd numbers is a perfect square.
**Figure 4. Bart’s Explanation**

The table below shows the statement is true for the first ten odd natural numbers.

<table>
<thead>
<tr>
<th>Term $n$</th>
<th>Sum of the first $n$ odd natural numbers</th>
<th>$n^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>$1^2 = 1$</td>
</tr>
<tr>
<td>2</td>
<td>$1 + 3 = 4$</td>
<td>$2^2 = 4$</td>
</tr>
<tr>
<td>3</td>
<td>$1 + 3 + 5 = 9$</td>
<td>$3^2 = 9$</td>
</tr>
<tr>
<td>4</td>
<td>$1 + 3 + 5 + 7 = 16$</td>
<td>$4^2 = 16$</td>
</tr>
<tr>
<td>5</td>
<td>$1 + 3 + 5 + 7 + 9 = 25$</td>
<td>$5^2 = 25$</td>
</tr>
<tr>
<td>6</td>
<td>$1 + 3 + 5 + 7 + 9 + 11 = 36$</td>
<td>$6^2 = 36$</td>
</tr>
<tr>
<td>7</td>
<td>$1 + 3 + 5 + 7 + 9 + 11 + 13 = 49$</td>
<td>$7^2 = 49$</td>
</tr>
<tr>
<td>8</td>
<td>$1 + 3 + 5 + 7 + 9 + 11 + 13 + 15 = 64$</td>
<td>$8^2 = 64$</td>
</tr>
<tr>
<td>9</td>
<td>$1 + 3 + 5 + 7 + 9 + 11 + 13 + 15 + 17 = 81$</td>
<td>$9^2 = 81$</td>
</tr>
<tr>
<td>10</td>
<td>$1 + 3 + 5 + 7 + 9 + 11 + 13 + 15 + 17 + 19 = 100$</td>
<td>$10^2 = 100$</td>
</tr>
</tbody>
</table>

The sum of any consecutive odd natural numbers can be calculated in a similar way. Therefore, we can conclude that the sum of the first $n$ odd natural numbers is $n^2$.

**Figure 5. Charlie’s Explanation**

We can represent the sum of the first $n$ odd natural numbers as the number of dots contained in the squares drawn in the figures below:

![Figure 5](image)

The figures illustrate that the number of dots contained in each $n$ by $n$ square represent the sum of the first $n$ odd natural numbers. In the general case (shown below), the number of dots in the square with side length $n$ is $n^2$.
that the claim was in fact true.

After conducting the interviews, our team transcribed and analyzed each dialogue in order to determine each participant’s proof scheme(s), as defined by Harel and Sowder (1998). We developed a coding system that categorized the students’ responses, their confidence levels, and their uses of examples, which allowed our team to better understand the participants’ approaches to the problems with the given information. For simplification purposes, we ultimately classified according to the three main proof schemes established by Harel and Sowder: external conviction, empirical, and analytical. Through this process, we determined each participant’s dominant proof scheme(s) in order to observe correlations between the concept of proof and the proof schemes detected. This coding simply aided our understanding during the analyzing process but was not vital to our final results.

**Participant Analysis**

**Amber: A Case of an Empirical Proof Scheme**

**Conception of Proof.** Our first participant, Amber, was a Special Education major aspiring to work with elementary-aged students. It is important to keep this in mind, simply because College Algebra is the highest level of mathematics she will complete for her degree requirements. It was evident that Amber expressed proof in a more tangible sense regarding daily activities rather than as a purely mathematical topic. She viewed proof as something factual, which implied that proof is necessary for validity. However, she did

---

**Figure 6. Drake’s Explanation**

So, think about the sum. If you have the first 5 odd numbers, \( n = 5 \), and the sum is \( 1 + 3 + 5 + 7 + 9 = 25 = 5^2 \). Notice the last term in this sum is \( 9 \), which can be thought of as \( 2n-1 \), or \( 2(5)-1 \).

Now, think about it as just the first \( n \) odd numbers,

\[
1 + 3 + 5 + \ldots + 2n-1 \quad \text{so there are} \quad n \quad \text{terms.}
\]

We can rewrite it like this, and add vertically,

\[
2n-1 + 2n-3 + 2n-5 + \ldots
1 + 3 + 5 + \ldots
\]

When we add vertically, we get \( 2n + 2n + 2n + \ldots + 2n \), and there are \( n \) of these terms.

Now if we add these up we have \( n \) terms of value \( 2n \), which is \( 2n^2 \). But, this amount is double, because we added two sets of the odd numbers. So, we don’t want double, therefore divide \( 2n^2 \) by 2.

So the total for the sum for the first \( n \) odd numbers is equal to \( n^2 \).
not further her thoughts in stating that a lie is something that is false; rather, she only emphasized the belief that something not proven cannot be true. Similarly, she held a preference for visual aid when working through problems so that she could see the work step by step.

When asked to further her definition of proof within a mathematical setting, Amber explained that guessing was not satisfactory within mathematics because a person cannot reach what she referred to as the “end point.” Even though she did not fully develop this idea, it was clear that she recognized the importance and need for all mathematicians to communicate in a common language. She even introduced this idea in her opening statement when asked about the important aspects of mathematics. She stated, “that is how everyone communicates through math, like when it comes to all the countries and stuff.” Interestingly enough, Amber emphasized the significance of this but did not believe she possessed the abilities to communicate the mathematics she experienced when attempting the problems throughout the interview.

Problem 1: Consecutive Numbers. Once reading through the prompt, Amber seemed confused and decided to ask for reassurance about the definition of consecutive numbers. She did in fact have a firm understanding of the concept, but relied on the instructor’s approval, which indicated she was possibly practicing an authoritarian proof scheme. The following episode, as shown in Figure 8, gives a brief overview of her thought process.

Amber initially tested the claim by choosing 8 and 7, which allowed her to conclude the sum was odd. When asked how she would convince others the validation of this claim, she created a number line with the numbers 1 through 10. She explained that by choosing any two consecutive numbers along this number line, the sum would always be odd, which she found when using \((8 + 7)\) as her first example, followed by the examples \((5 + 6)\) and \((4 + 5)\) and explained verbally. Notice that Amber solely relied on the outcome of three examples in order to conclude the statement held for all cases. She lacked the interest for self-discovery and limited her exploration by not considering numbers greater than 10 or less than 1. She was unable to use her observations to construct a pattern or general rule to apply her method for all numbers, ultimately demonstrating her use of an empirical proof scheme.

Problem 2: Perimeter of the Hexagons. The episode recorded in Figure 9 demonstrated Amber’s problem-solving techniques utilized to find the perimeter for the 5th figure. Interestingly enough, she again asked for additional assistance by requesting a definition for “perimeter.”

**Figure 8. Amber’s Work for Problem 1**

100 Amber: Now ... Is this correct...? Okay! I’m going to tell...Okay
101 I’m not sure if this is like all correct, but the way that I... the
102 way that I solved this is this [pointing to 8 + 7 written on her
103 paper] is two consecutive numbers. So that’s like two numbers
104 right after each other...
105 **Interviewer:** Correct.
106 Amber: Okay, and then the answer is always odd, so then ... just choose
107 whichever two numbers, which I choose 8 and 7, which equals
108 15 ... I hope so. 8 ... [counts on her fingers] 15, yes [chuckles and
109 smiles]. So then there’s your odd number.

\[8 + 7 = 15\]

\[1 \ 2 \ 3 \ 4 \ 5 \ 6 \ 7 \ 8 \ 9 \ 10\]
as well as clarification about how to account for the shared sides between two adjacent hexagons. After gaining reassurance from the interviewer, she attempted the problem. By counting the edges within each figure, she discovered the pattern of adding 4 sides to the figure for each additional hexagon. She used this pattern to add 4 once for the 4th figure, and then 4 again for the 5th figure. She concluded that the perimeter for the 5th figure was 22, which was in fact the correct answer. However, she did not take this process a step further and attempt to create a mathematical equation that represented the change indicated by adding 4 each time.

The episode recorded in Figure 10 above provides Amber’s three attempts before concluding a final answer of 102 for the perimeter of the 25th figure. Upon this request, she immediately commented that she must “make an algebra equation.” However, she was not able to correctly identify a mathematical equation that represented the change she recognized within this pattern.

Amber believed that she needed to find a
“fast way” to solve for the perimeter so that she did not have to count by 4 each time to reach the 25th figure. She recognized the need for generalization; however, it was evident that she was unable to utilize her mathematical findings to create a general formula. Initially, she attempted to find a relationship between the current figure and the final figure. She thought that since the figure number was increasing by a multiple of 5, she could multiply the perimeter of the 5th figure by 5 in order to find the perimeter for the 25th figure. Thus, her original answer concluded the 25th figure had a perimeter of 110. However, when asked to verify her work, Amber became confused and decided to rework the problem.

In her next attempt, she related the figure numbers by taking the difference. She then remembered she had discovered a pattern of adding 4 each time in the previous example, so she multiplied the difference of 20(25-5) by 4 to account for the change found in the pattern. Yet, her confusion was still evident as she then added this 80 to her original answer of 110 to conclude that the total perimeter was 190 upon her second attempt. Amber admitted that she would not be confident with her first two attempts unless the instructor gave her the correct answer, which exemplified once more that she utilized an authoritarian proof scheme frequently within her learning. In order to be truly satisfied with her answer, Amber decided to find the perimeter the only way she knew how: to add 4 each time until she reached the 25th figure. After completing her work, she was then able to determine 102 as the total perimeter. She claimed that this method was the only way she knew that her answer was correct, even though she recognized there was a faster way to complete the problem. Her inability to deduce a general formula based on the pattern heavily influenced her method towards answering the prompt.

Problem 3: Evaluation and Ranking of Arguments. Initially, Amber believed that since the first two examples held for Archie’s argument and that she could continue the pattern to show that additional examples held, this argument was convincing. However, as she considered Bart’s argument, she stated that she did not think the table was helpful whatsoever. This was particularly interesting because she had created an informal table in order to organize her thoughts for the Hexagon Perimeter Problem. Further, as she evaluated Charlie’s argument, she reasoned that since the first two examples held from the previous argument with Bart, she could safely assume that this argument was equally as convincing. She no longer evaluated the actual argument because the mathematical comprehension was beyond her reach. Commenting on the artistic and visual aspects of the argument was not enough to conclude validation within the proof. She failed to acknowledge the importance of the dots’ placement in such a way that it created an \( n \times n \) box. However, as she read over both Bart’s and Drake’s explanations, the notation superseded her current mathematical understanding.

Once Amber had evaluated each argument individually, she ranked the arguments from most to least convincing accordingly: Charlie, Archie, Bart, and Drake. Interestingly, she only comprehended the reasoning behind Archie’s and Bart’s explanations, yet she labeled those arguments as only moderately convincing. It was not surprising that she ranked Drake’s argument as least convincing because she lacked the mathematical knowledge necessary to understand the higher-level notation. However, she ranked Charlie’s argument as the most convincing but did not properly explain why and how the mathematics worked.

Based on both her individual evaluations and the final ranking, it was evident that Amber primarily utilized examples and visual presentations when determining if an argument was convincing enough to be a proper proof. If she could provide an example, her confidence dramatically increased. Proving only one additional example verified that the argument was true for all cases. The appearance of a proof heavily reduced Amber’s doubts about the validation of the argument. In her eyes, the more mathematical terms, expressions, and calculations provided, the more willing she was to conclude a proof’s reliability. Therefore, this analysis concludes that Amber relied mainly on empirical and external conviction proof schemes.
Relationship of Definition and Practice. Amber’s definition of proof was more empirical in nature, emphasizing evidence rather than reasoning, and her problem-solving methods followed a similar pattern. As she explained the Consecutive Numbers Problem, she utilized empirical examples. Further, as she attempted to find the hexagons’ perimeter, she was only certain of an answer if she computed it by brute force. Finally, her rankings of the proofs displayed a ritualistic proof scheme, as she utilized the appearance of the problem to order them. Thus, the manner in which she approached the problem exemplified the need for evidence rather than a sense of reasoning behind her explanations, showing that she relied on an explicit, empirical method.

Monica: A Case of an Analytical Proof Scheme

Conception of Proof. Our second interviewee, Monica, was an aspiring middle-grades teacher with a mathematics emphasis. Initially, she stated that proving in mathematics encapsulates the process of reasoning for a concept’s validity, which we considered to be analytical in nature, according to Harel and Sowder’s classifications. Her mindset indicated that claims may only be built upon if one verifies them. In the statement given in Figure 11, she revealed a more analytical approach, utilizing words such as “reasoning on why” and “[having] evidence” to support the systematic approach.

Problem 1: Consecutive Numbers. As she approached the first problem seen in Figure 12, Monica perceived that consecutive numbers alternate between even and odd numbers so the

Figure 11. Monica’s Concept of Proof

59 Monica: (chuckles) Being able ... what does proof mean? That’s an
60 interesting question. I guess being able to explain reasoning on
61 why something is true.

66 Monica: I mean a lot of the formulas and I mean, obviously I’m in the
67 geometry mindset right now too ... theorems and stuff that we
68 learn, you have to have evidence behind them in order to say
69 that they’re true because, if not, then everything like, you know,
70 like everything crumbles (laughs). So I mean I think it’s very
71 important to be able to say, “This is how I got there, and this
72 works for every case.” I don’t know if that answers your
73 question.

76 Monica: Yeah. I mean, being able to prove it is kind of like a foundation
77 for being able to use it in so many different areas. Cause once
78 you prove one formula for slope is true, then you can prove
79 it ... I mean you can use that forever. You know what I’m
80 saying?

Figure 12. Monica’s Work for Problem 1

114 Monica: If any two consecutive numbers ... it’s always going to be odd
115 and even, or even and odd.
116 Interviewer: Ok.
117 Monica: So, but I don’t know how to explain that ... to prove that it
118 would be true in any case. Cause I can say, obviously that an
119 odd number and an even number always, the sum of an odd and
120 even number is always going to be odd. But I don’t know how
121 to necessarily prove that ... without just giving special cases.
sum of two consecutive numbers always consists of one odd and one even number. She recognized that the sum of two consecutive numbers would always be odd. However, she faced difficulty when attempting to prove this claim in a non-empirical manner. Perhaps this deficiency is from her lack of experience with formal definitions of odd and even, for the highest level of mathematics she had encountered was Foundations of Geometry. Regardless, she knew that the statement should be proven in order to be true. Thus, we determined her mindset as an internalized proof scheme, which Harel and Sowder classified as analytical (1998, p. 242).

**Problem 2: Perimeter of the Hexagons.** When approaching the second problem, Monica immediately searched for a pattern in the figures, forgoing all empirical methods. She stated that if she derived a formula identifying the relationship between the perimeter and the figure, it would allow her to find the perimeter for any figure number. This moment revealed a depth of understanding beyond the empirical understanding or external conviction. Ultimately, she deduced the formula to be “$4a + 2$,” where “$a$ is the number of hexagons,” as displayed in Figure 14.

Monica’s justification for this formula portrayed a depth of understanding and pattern recognition. She perceived the difference between each figure and noted a manner in which to relate these concepts. In our coding system, we determined Monica’s response to be transformational, according to Harel and Sowder’s definitions. According to their study, “transformational observations involve operations on objects and anticipations of the

---

**Figure 13. Monica’s Derivation of the Perimeter Formula**

235 Monica: ... we have, and we know that the top perimeter, or the top part
236 of this perimeter, is going to be 2 times the number of
237 hexagons we have because there are 2 segments for each
238 hexagon, or 2 units.
239 **Interviewer:** Ok.
240 Monica: Then, we know that that is going to duplicate on the bottom, so
241 that’s where we get 2 times the number of hexagons.
242 **Interviewer:** Ok.
243 Monica: And then we need for ... we need to account for these two
244 missing pieces (the two end pieces) so that’s plus 2.

**Figure 14. Monica’s Work for Problem 2**
students with the transformational mindset are able to “transform” the problem and “anticipate the results of the transformations,” leading to the final deduction of the problem (p. 258-259). Monica followed this approach, demonstrating that she was able to recognize the pattern through the transformations of each problem, which led to determining a mathematical equation that expressed the detected pattern.

**Problem 3: Evaluation and Ranking of the Arguments.** Monica tended to approach the prompts from a teacher’s perspective. She was not convinced by Archie’s explanation, as it utilized only a few cases. However, she considered that middle school students might find the argument convincing because it utilized examples to show the claim was true. When considering Bart’s explanation, she alluded to a student’s propensity to approve a claim due to the examples shown. Monica initially expressed doubt with his argument, but later became convinced by the formula on the page, unaware that Bart himself did not arrive at this conclusion. However, she demonstrated a higher level of understanding by recognizing that the formula represented a general form of the data. With Charlie’s explanation, she acknowledged the presence of a consistent pattern as more numbers were introduced. She discovered that as the number of dots increased, the area of the square remained $n^2$ though she noted that she thought that Bart had showed a very similar argument. Perhaps this was due to her misunderstanding of the placement of the formula from Bart’s equation. Further, Drake’s explanation seemed convincing to her, for she stated that Drake provided a formula and portrayed how it operates.

However, when asked to rank these arguments in order of least convincing to most convincing, Monica expressed her thought that each proof held validity, as each could be utilized in the classroom to assist the students’ understanding of the prompt. Yet, she was not satisfied with the explanations given by Archie and Bart, as recorded in Figure 15. Monica argued that these justifications could serve as a foundation to reach the conclusion, which Drake ultimately achieved. Monica broadened this explanation by expressing the need for a foundational understanding of how mathematicians arrive at certain formulas in order for others to understand their full implications and intentions. Thus, she demonstrated a developed understanding of proof and its role in the classroom, which must be established in order to gain full comprehension of the claims and manner in which to arrive at a conclusion. This trait was a characteristic of the internalized proof scheme, which utilizes the ability to understand the argument and transfer the knowledge into a mathematical expression.

**Relationship of Definition and Practice.** Monica’s

---

**Figure 15. Monica’s Explanation of the Arguments’ Importance**

425 Monica: So here’s the thing. I feel like none of these are necessarily wrong. I think that they are good teaching tools to get to this point (points to Drake’s explanation).

428 Interviewer: Ok.

429 Monica: So I wouldn’t say that this in and of itself ... (inaudible). Like neither of these (points to Archie’s and Bart’s explanations) in and of themselves prove that it was right, but it like kind of was a foundation to explain how he got there. So does that make sense?

434 Interviewer: So they sort of maybe build on each other

435 Monica: Mhm ... to kind of give a foundation so that when you get to this point (referring to Drake’s explanation) and you say this is how I formed this formula, you have all this background knowledge to understand instead of giving them the formula and being like, “This is what it is.” You know?
definition and application of proof implied an analytical approach, as demonstrated in her work. Though she did not utilize the formal definitions of odd and even when justifying her reasoning, Monica noted that it was possible and identified the pattern that allowed her to conclude that the sum of consecutive numbers would always be odd. As she approached the Perimeter Problem, she never considered employing an empirical method to find the perimeter of further figures. Finally, as she evaluated the arguments, she noted that the empirical arguments were not valid proofs in and of themselves, but could be beneficial for explanations and understanding. Each problem exemplified her analytical thought process and methodology when approaching such problems.

Findings
In our analysis, we made several interesting observations about our participants. Initially, we found a differentiation between the algebra students’ tendency to define proof either empirically or by external conviction and the geometry students’ propensity to define proof using analytical reasoning. We also discovered a correlation between the students’ definitions of proof and their considerations of important concepts within mathematics. That is, students with an empirical or externally convicting definition of proof tended to approach their problems experimentally or computationally, whereas students with an analytical definition tended to approach problems logically and systematically.

Of the ten participants, six demonstrated proof schemes that were identical to the proof schemes evident in their conception of proof. For two participants, their conceptions of proof fell under the analytical proof scheme while they practiced both empirical and analytical ideology. One participant had both empirical and analytical proof scheme ideas within her conception but only expressed empirical ideas within her work. The last participant defined proof with reasoning that fell under the empirical proof scheme; however, she had both empirical and analytical approaches to the given prompts. These findings suggest that each participant’s definition of proof, along with their conceptualized understanding, impacted their interactions with the problems posed. It is important to note this correlation, for it suggests that a teacher’s interaction with mathematics may influence his or her instruction with that particular material. Therefore, his or her students’ interactions with mathematics may be influenced by the teacher’s conceptualization and approach to problems within the subject.

In our analysis, we generally observed how participants from different mathematical backgrounds approached the various problems given throughout this study. We discovered that all four participants currently enrolled in College Algebra thought about the Consecutive Numbers Problem with an empirical proof scheme. Conversely, only two participants in Foundations of Geometry thought about this problem empirically, while the other four approached the prompt with an analytical mindset. When considering the Perimeter of Hexagons Problem, one algebra participant thought analytically in order to calculate the perimeter of both the 5th and 25th figures, while the other three students held an empirical proof scheme throughout the problem. Comparatively, two geometry students approached calculating the perimeter of the 5th figure analytically while four participants found the perimeter of the 25th figure in an analytical manner. The remaining two geometry participants thought in an empirical manner throughout the problem.

The Evaluation and Ranking of Arguments Problem required a more complex analysis. For the purpose of this paper, we will only consider

<table>
<thead>
<tr>
<th></th>
<th>Students Who Reached the Analytical Proof Scheme</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Problem 1</td>
</tr>
<tr>
<td>Algebra Students</td>
<td></td>
</tr>
<tr>
<td>Geometry Students</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>4</td>
</tr>
</tbody>
</table>
each participant’s most dominant proof scheme displayed throughout their efforts. Only one of the four algebra participants practiced an analytical proof scheme in this question while four of the six geometry participants practiced an analytical proof scheme. Through the observations of this analysis, those in geometry had a greater tendency to think and interact with mathematics using an analytical and logical mindset.

Within our research, we observed that each participant’s definition of proof influenced the proof schemes used within the various problems. This observation parallels Harel and Sowder’s statement that “the proof schemes held by an individual are inseparable from her or his sense of what it means to do mathematics” (1998, p. 242).

**Limitations**
Our study has multiple limitations which inhibit our ability to assert claims beyond the scope of our study. Our sample was comprised of ten volunteer participants from only two different classes taught by one professor at one university. The small sample restricted our findings to qualitative results exclusively, thus narrowing our ability to make generalized claims. Furthermore, our sample was entirely middle-class and female, which is a highly exclusive demographic and leaves many others unrepresented.

**Significance**
In our study, we purposefully chose to work with future mathematics educators because it was important for us to see how they interacted with the material they hope to one day teach. By examining how they worked through the mathematics and asking them to communicate those ideas to us, it allowed our team to replicate a classroom encounter. Essentially, we were asking them to teach us what they saw. We can imagine that as future teachers, they may communicate mathematics in a similar manner. This is important to examine because these future educators are primarily responsible for properly communicating and teaching their students mathematics. As Harel and Sowder claim, “The evidence from the status studies of university students’ proof knowledge suggests that some, if not many, precollege teachers are unlikely to teach proof well, perhaps because their own grasp of proof was probably limited in college and may not have grown since then” (1998, p. 36). A teacher cannot teach beyond his or her own scope of understanding. Consequently, if a teacher is not equipped to teach students to think analytically, then it is significantly less likely for the students to obtain a more critical comprehension. Given that those in the geometry class appeared to process mathematics more deductively, this may indicate a possible correlation between exposure to a higher level of mathematics and the operation of logical faculties. Nevertheless, we are unable to make such a claim based on the findings of our study, but our work charges us as researchers and educators to investigate this theory further.

**Conclusion**
Based on our research, we have reason to believe that the way individuals think about mathematics and proof ultimately impacts their problem-solving methods. We observed that within our sample, those who had encountered proof in geometry had a greater tendency to approach problems more analytically and generally. By continuing this research and analyzing more participants, it would be interesting to determine if a trend would arise among those with more exposure to proof having a greater tendency to think analytically. Additionally, further investigation may verify these conclusions within our own study, showing that future mathematics educators should encounter more proof-based classes.

While our study faced limitations due to a small sample size that consisted of only female participants from one university, these conclusions seem reasonable according to our data. It appears evident that the more exposure students have had to proof and logical arguments, the more analytically they define and work with proof.
References


Faculty mentors
Dr. Laura M. Singletary and Dr. Debra L. Mimbs
A Startling Discovery

Cover Art Contest Finalist

Matt Wentworth
University of North Georgia

This illustration features my two favorite subjects to draw: strange creatures and nature. I’m most interested in creating a specific feeling with my artwork, rather than attaching a concrete message or commentary to the piece. I try to create illustrations that will leave the viewers with questions regarding the characters or the overall narrative of the work; in doing this I hope to produce work which will stay with the viewer or encourage them to return to the piece later.

Matt Wentworth is a student at the University of North Georgia, pursuing a BA in Studio Art.
Pen and ink on bristol
9 inches x 12 inches
The majority of children in the U.S. do not live in traditional family units, and an increasing number of children live with adult family members who were born outside the U.S. Despite this reality, most children's books depicting children's home lives offer little variety regarding character diversity and family types. All children should be able to see themselves and their living situations reflected in the curriculum. Teachers are responsible for incorporating representative literature that accurately reflects the lives of children in their classroom. If teachers intentionally incorporate books that reflect the lives of children in their class, students will gain a sense of belonging as well as an understanding of families different from their own.

Children's literature has the potential to present children with a realistic picture of the world. Through a diverse selection of books, students have opportunities to learn more about the backgrounds of their classmates and the world in which they live. Zacher (2006) proposed that children read to create their own identities and compare their ideas to those of others. When students see their lives reflected in classroom literature, they will be able to better relate to the material, which will deepen their understanding of the texts. Boyd (2004) found that when students can connect with the characters in a story based on a shared background, they are better able to comprehend and recall important details, allowing them to contribute to class discussions.

Boyd (2004) proposed that incorporating discussions for younger students through read-alouds can help children solve problems and express their individual thoughts and reactions. During discussions, children are able to hear their classmates’ perspectives and learn more about one another. Such discussions also allow teachers to address misconceptions and prejudices that students express. By talking through these misconceptions, students may become more accepting of others. Through discussions and opportunities to respond to literature, the teacher can also gain insight on children's home lives that they would not have gained otherwise.

In this article, I describe the process of compiling a list of quality children's books representing diverse family structures and living arrangements in order to increase awareness and acceptance of children in schools. Exposing children to books that reflect their living arrangements and family types can help to validate children's experiences. Additionally, when children learn about their classmates, it creates opportunities for them to discover similarities between themselves and their peers. Children's books help children understand the social world in new ways.
Therefore, acquiring children's books portraying a variety of family types and living arrangements can be beneficial for all children as they help children learn more about themselves as well as others’ home lives.

Reading books on different types of families and living arrangements also provides opportunities for students to develop critical literacy skills as they identify different perspectives in the text. In this way, children are able to make text-to-self and text-to-world connections and broaden their literacy skills in the process. Often, teachers of young children rely on familiar texts with “safe” storylines rather than stories that reflect the harsher realities of children’s lives. Teachers who have difficulty relating to the characters and stories in the texts may also be hesitant to incorporate books addressing diversity in their classroom. Through my research, I provide teachers with a list of recommended children’s books applicable for students in a variety of family living situations through which students have the chance to identify personally with the text and concurrently develop essential literacy skills.

**Literature Review**

A review of the literature on children’s home lives and family units indicates the importance of integrating children’s books that portray diverse family types and living arrangements into the curriculum. When faced with personal challenges, students can seek refuge in books that reflect their lives. When classmates are exposed to these stories, it can create a more accepting classroom environment. I begin this review with research on home lives and living arrangements that present challenges for children and families, and I draw on studies that demonstrate the importance of providing consistency and support in children’s lives. I then describe how families created by adoption have been represented in children’s literature. These situations point to the need to incorporate children’s books on a variety of family types and living arrangements into the classroom.

No two families are alike; families may encompass individuals of different races, countries of origin, genders, sexual orientations, ages, abilities and disabilities, employment statuses, marital statuses, religious affiliations, as well as biological and non-biological relationships. Teachers may make assumptions about children based on their family’s composition and may expect less of children from certain types of families. Teachers may be influenced by negative stereotypes and may not want to include certain family types in the curriculum; however, it is important for all children to see their families represented in children’s literature. In addition, including books that help children understand situations experienced by their classmates contributes to children’s understanding of the world and acceptance of others.

Dedeoglu, Lamme, and Ulusoy (2012) gathered data from 29 pre-service teachers in Turkey to study their attitudes about children’s picture books featuring lesbian, gay, bisexual, and transgender (LGBT) family structures. It was found that the number of participants who would (n = 26) and would not (n = 28) use the books were almost equal. Consistent themes in the negative responses indicated that participants did not feel that LGBT individuals were normal and they did not share commonalities with them. However, other participants felt that LGBT individuals were the same as everyone else and should be treated equally. Some participants felt the topic may confuse children. Although the negative responses of preservice to LGBT children’s book may seem to represent more traditional aspects of Turkish culture, there is also strong opposition to LGBT children's books in certain regions of the United States (e.g. the “Bible Belt”).

In some parts of the United States, LGBT individuals are denied the same rights as heterosexual couples regarding children they can welcome into their families. Maxwell and Kelsey (2014) examined the experiences of same-sex parents who adopted children from foster care in North Carolina. Although gay and lesbian individuals were permitted to foster or adopt a child, they were not allowed to marry in North Carolina at the time of the research. Because both parents were not recognized as legal guardians under state law, if something were to happen to the legal guardian, the adopted
child could be sent back to foster care. In one case described in the study, a boy had been in 29 different homes prior to his adoption by a gay couple. Given the tempestuous lifestyles of children in foster care, it is imperative that those who are fostered or adopted by an LGBT couple have access to books that provide them with a sense of normalcy and acceptance. Children with LGBT parents are likely to feel a sense of comfort from seeing their families represented in books, and these books are likely to increase understanding among their classmates.

When dealing with children facing situations such as foster care and homelessness, consistency is vital, especially with regard to the provision of support. Zlotnick, Tam, and Zerger (2012) reviewed 43 articles on mental health and case management and concluded that providing interventions to aid in the transition from homelessness to foster care could help to minimize trauma for children. In order to create a solid foundation on which children can depend, it is important that they have a sense of stability and consistent support network. Books can provide one source of support for children experiencing trauma from frequent transitions, particularly when used within the context of bibliotherapy.

When children are homeless, it is often difficult for them to find support in schools. Moore and McArthur (2011) conducted a study using interviews, art activities, and group discussions with 25 children and young people who had experienced family homelessness. The findings indicated that children who were homeless shared experiences in the following areas: high levels of family separation; exposure to violence; poor health; feelings of stress, anxiety, loss, and grief; social isolation; and struggles attending and achieving in school, as well as making and keeping friends. The researchers emphasized the crucial role schools play in the lives of students and proposed that schools should develop partnerships with organizations to help families get the support they need.

It is imperative that schools provide support for students living in particularly challenging situations. Roberts and Loucks (2015) conducted a descriptive study about the experiences of children in the U.S. and Australia who had a family member in prison. They interviewed teachers, judges, government officials, caregivers, imprisoned parents, and their children. The findings indicated that children of prisoners were often neglected and did not get adequate support in school. Accordingly, teachers can provide books as a resource for children with incarcerated family members so they can see their lives reflected in literature and feel that their situation is being acknowledged in the classroom rather than treated as a taboo topic.

Although books representing diverse family types and living situations can be useful resources for teachers who want to incorporate literature that reflect the lives of students in the class, care must be taken in making appropriate choices. Fitzpatrick and Kostina-Ritchey (2013) reviewed 40 children’s books about adoption and examined how families were portrayed in the books. The books highlighted the realities of the lengthy application process for parents as well as the positive support they received from social networks. However, the researchers felt the works fell short in regard to showing cultural disparities between adoptive parents and international adoptees.

Inspiration from personal experience can positively contribute to an author’s work and result in books that are reflective of tensions experienced in intercultural adoption. Based on her personal experiences, Yi (2013) reviewed 14 children’s picture books depicting the effects of immigration on Korean children. She found that common themes in the literature involved: language conflicts, choosing a name for the child, the child’s role as a language mediator, diverse family values, and the child’s adaptation after immigration. These are situations that many adopted children will be able to relate to and are important situations to address through literature. Because most children are adopted from other countries at a young age, they are likely to experience intense confusion during their transition to life in a new country. In order to help children through the adoption process, educators should incorporate quality children’s books about real immigration stories that help children realize they are not alone in their
struggles.

It is important for children to develop a sense of awareness of not only their personal environment, but also the world around them. It is therefore essential to provide them access to books that allow them to learn about different types of families they might not have been exposed to. Mattix and Crawford (2011) reviewed 42 picture books about adoption that would be found in a public library. Each author was assigned a set of books and developed criteria for each book that made it stand out from the others. The results showed that the themes in the texts often mirrored situations in real life. As the researchers point out, these books serve as a resource and educational tool for children to inform them about the process of adoption, in addition to teaching them about diversity and respect.

Even exposure to real life situations that mirror those portrayed in books can help deepen students’ understanding and acceptance of different family situations. Kelly (2012) read books featuring gay and lesbian families to kindergarten children in New Zealand. The classroom teacher in the study was pregnant and the children were aware that her baby would have two mothers. The researcher felt that this situation helped influence the students in an affirmative way and contributed to their positive responses to the books. It was found that all students were accepting of nontraditional families and were able to understand diverse family structures.

The studies described in this literature review included many approaches to research on family types, living arrangements, and children's home lives. The findings of these studies indicate that children's books can serve as an important resource in helping children come to terms with difficult situations such as adoption or homelessness. Books provide a means of escape for children and at the same time can provide them with information on topics with real life applications. When teachers incorporate books in the classroom that reflect a variety of family formations and living arrangements, they are likely to appeal to a broad range of children who see their lives reflected in the stories. It is essential for teachers to provide students access to these books so they can feel comfortable and accepted, both in the classroom and in the wider society.

Method

In order to find quality children's books portraying diverse family structures and living arrangements, I began by asking early childhood education majors and professors in my college for recommendations. I then searched for the books they recommended using the electronic database, THOMCAT and found the books in my college library or ordered them from other libraries through the Partnership Among South Carolina Academic Libraries (PASCAL). I searched for additional books by conducting a Google search using terms such as, “children's books about families.” Through this search, I found several booklists on the following websites: Parentbooks, National Association for the Education of Young Children, Welcoming Schools, Goodreads, Parenting, Read That Again, Pragmatic Mom, Institute for Humane Education, Operation We are Here, and IFAPA (Iowa’s Foster & Adoptive Parents Association). After reviewing the book lists and selecting appropriate books, I ordered more books through PASCAL. I also searched for children's books on Amazon using different keywords such as “homelessness,” “adoption,” and “foster care.” I reviewed many of these books online using Amazon's “Look Inside” feature.

Through these various sources, I reviewed over 100 books relating to diverse families and living arrangements. I narrowed the books to a list of 50 using the following selection criteria: (a) copyright date of 2000 or later, (b) diverse family structure or living situation, (c) positive reader and editorial reviews, (d) interesting plot, and (e) engaging illustrations. If a book did not have diverse characters or if it perpetuated stereotypes, I did not select it. I also noted if the book was written and illustrated by the same individual. If this was the case, this person would have the opportunity to illustrate their own story accurately, thereby preventing any unintentional bias on the part of the illustrator. Such books included, *In Our Mother's House* (2009) by the acclaimed Patricia Polacco and *The Name Jar*
Diverse Living Situations in Children’s Books

(2003) by noted author Yangsook Choi.

After completing my search, I compiled a table listing all 50 books. For each book, I noted the family situation addressed (e.g., child living with extended family, incarcerated parent, deceased parent). I then went through the books and noted if the family situation fell into more than one category. *A Shelter in Our Car* (Gunning, 2013), for example, featured a homeless immigrant family headed by a widowed single mother and therefore fell into multiple categories. In addition, I incorporated a column for the race/ethnicity of the main characters so I could ensure good racial and ethnic representation when making my final book recommendations. I also considered it important to include animal characters as they allow a variety of readers to be able to connect to the characters. McTigue, Douglass, Wright, Hodges, and Franks (2015) recommend using a range of books with both animal characters and diverse human characters to help readers’ learning transfer to the real world.

**Top Ten Book List**

After compiling a list of 50 books that represented a variety of different family structures and living arrangements, I began the process of narrowing the selection. I retained books that were highly rated and popular, and also took into account whether they encompassed diverse characters and a variety of family arrangements and living situations. Table 1 provides a list of children’s books that would be most practical for use in the classroom based on their representation of different family structures and living arrangements as well as the inclusion of different forms of diversity within the book. The book categories are divided by the home life/family situation featured in the book as well as the parents/caregivers. It is recommended that teachers choose books based on the needs of children in the class while considering the importance of providing opportunities for students to see themselves and their families represented in children’s literature.

**Book Descriptions**

In the following section, I describe my ten recommended books featuring diverse families and living arrangements with information on students who would benefit from having the book in their classroom. Teachers can select books from these recommendations based on the needs of students in their class. Alternately, they may wish to obtain all ten books to expose students to the variety of family types and living arrangements they will encounter in society.

*And Tango Makes Three* is an inspiring book that is based on a true story of two male penguins at the Central Park Zoo in New York City. Roy and Silo make a nest, and with the help of the zookeeper who gives them their own egg, they become parents. Their child, Tango, is the first penguin in the zoo to have parents of the same-sex. Incorporating this book in the classroom will be especially beneficial for children who have same-sex parents and will provide validation that there are others, both human and nonhuman, with the same type of family as them. This book is beneficial not just because it addresses same-sex parents, but also because it helps young children understand that families can be formed in a variety of ways; in this case, through obtaining an egg much like a human couple may foster or adopt a child.

*I Love You Like Crazy Cakes* is based on the author’s personal experiences and is about a woman who adopts a girl from China. She travels to China for a once in a lifetime trip to pick up her new baby. The child is immediately welcomed into her new home in the United States. This book will be helpful to children who have been adopted and will inform other children about the process of adoption and the positive impact an adopted child can have on families. Teachers can also use this book to address situations experienced by children in a variety of homes. Children who live in foster homes with parents of a different racial or cultural background, as well as children who were born in a country outside the United States, will be able to relate to this book.

*Murphy’s Three Homes: A Story for Children in Foster Care* is a story about a dog named Murphy who has lived in several homes. Murphy deals with a variety of different emotions, including confusion, hopelessness, and solitude as he moves from home to home. Despite Murphy's
Inconsistent past, he is able to find a glimmer of hope when he is taken in and loved by one particular foster family. Murphy’s experiences will be inspirational to children in the foster care system as well as those who have experienced any type of family instability stemming from situations such as family break-up or homelessness. The book will also help other children understand the emotions that coincide with such unstable living situations.

In *Fred Stays with Me!* a young girl gains comfort from confiding in her dog, Fred, during her parents’ divorce. Fred provides a constant companion for the girl amidst the confusion in her life. Despite the trouble Fred causes at both parents’ houses, he is a constant in the girl’s life and she is adamant that she will never let him go. Because divorce is such a common experience, most children will be able to relate to this story. Even though some children may not understand the concept of living in two different homes, the teacher can use this book to expose them to one type of family living arrangement in which the child lives with one parent separate from the other parent, and spends time differently with both parents.

*You Were the First* is written from the perspective of two parents who reminisce about different milestones they witnessed with their child. The story is full of first memories with their first-born and their adventures as a family. Reading this book can be beneficial for first-born

### Table 1: Children’s Books Featuring Diverse Family Types and Living Arrangements

<table>
<thead>
<tr>
<th>Recommended Books</th>
<th>Main Characters</th>
<th>Home Life / Family Situation</th>
<th>Parents/Caregivers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Title</strong></td>
<td><strong>Author (date)</strong></td>
<td><strong>Nationality/Race/Ethnicity</strong></td>
<td><strong>Divorce</strong></td>
</tr>
<tr>
<td>A Shelter In Our Car</td>
<td>Monica Gunning (2004)</td>
<td>Jamaican</td>
<td>X</td>
</tr>
<tr>
<td>And Tango Makes Three</td>
<td>Justin Richardson &amp; Peter Parnell (2015)</td>
<td>Animal Characters</td>
<td></td>
</tr>
<tr>
<td>Fred Stays With Me!</td>
<td>Nancy Coffelt (2011)</td>
<td>Caucasian</td>
<td>X</td>
</tr>
<tr>
<td>I Love You Like Crazy Cakes</td>
<td>Rose Lewis (2000)</td>
<td>Chinese</td>
<td>X</td>
</tr>
<tr>
<td>Murphy’s Three Homes</td>
<td>Jan Gilman (2008)</td>
<td>Animal Characters</td>
<td>X</td>
</tr>
<tr>
<td>You Were the First</td>
<td>Patricia MacLachlan (2013)</td>
<td>Multiracial</td>
<td></td>
</tr>
</tbody>
</table>
children, especially when they are preparing to welcome another child into their family. Even an “only child” will find this book appealing due to the bond depicted between the parents and child. Therefore, incorporating this book into the classroom can help students reflect on the memorable times in their early childhood and give them advice about how to celebrate new experiences with their siblings.

*Visiting Day* is a story about a young girl who visits her incarcerated father in prison. She makes this much-anticipated trip once a month with her grandmother. The story is told from the girl’s perspective and the reader feels a sense of hope that her father will be home soon. *Visiting Day* will resonate with children who have a parent, relative, or close family friend in prison. Teachers can read the book to remind students that parents can still love their children even if they are not able to be with them. The story can also help children understand what their classmates with incarcerated parents or family members may be going through, which might lead to students receiving needed support from peers.

*Our Gracie Aunt* features a brother and sister whose mother is absent. A social worker comes to their house and takes them to stay with a distant aunt, Gracie. She takes care of them while their mother is away and treats them as if they were her own. Children who have been in the foster care system or are living with relatives can find comfort in this encouraging story of hope and family. This book is particularly useful because it does not explicitly state where the mother is, leaving the possibility open for children to explore different ideas of where she may be. Through students’ predictions, teachers can learn about students’ thinking and personal experiences.

*I Love Saturdays y Domingos* is a book that illustrates the bond between a girl and her grandparents. The grandparents are brought together by their grandchild, despite their different cultural backgrounds and language barriers. Several parts of the text are in Spanish and the teacher can encourage students who read Spanish to read the text out loud. Those with a cultural heritage similar to the girl’s Mexican-American grandparents will be able to make text-to-self connections and share common cultural traditions with the class. In addition, students who are living in multi-generational families can benefit from this story.

*A Shelter in Our Car* is about a girl and her mother who have come to the United States from Jamaica following the death of the girl’s father. The story explores the challenges the family faces in adjusting to their new life in the US, such as eating the same thing every day and living in their car. In addition to children who are homeless, this story will be relatable to children whose families struggle to make ends meet or whose lives changed drastically after the death of a parent. The teacher can use this book to give students reassurance that they are not the only ones going through these struggles.

*Who’s in My Family?* follows a family consisting of a mother, father, daughter, and son and their adventures on a day at the zoo. While at the zoo, the family encounters a variety of different types of families throughout the course of the day such as same-sex parents, interracial parents, and a single parent. This is a helpful book that highlights many different types of families that many students will be able to relate to. Unlike other books that predominantly focus on one family situation, this is a useful book to expose students to a variety of different family types.

**Conclusion**

Although children in schools across the country experience a variety of living situations and family arrangements, children’s books that teachers read in classrooms for young children often do not reflect the family types and living arrangements of students. This situation presents a significant challenge to children who may have trouble connecting with the content of the curriculum. When teachers incorporate children’s books that highlight diverse family structures and living arrangements, it can provide an opportunity for students to see themselves and others represented in their everyday lives. Through such books, students can gain a better understanding of themselves and their own personal experiences. Hearing the story read aloud and relating directly to the plot, characters, and setting can
give children comfort and reassurance, as well as create more personal connections to the text.

Securing diverse family-centered books not only allows students to feel individually accepted, but it also allows them to explore family dynamics different from their own. When the books are read in class, it can give children a chance to learn more about their classmates and friends. Increasing awareness of others helps to strengthen relationships in the classroom. Students may even find that another student in their class is going through the same situation as them. Additionally, it is important that children have access to materials that expose them to people from cultures different from their own. The key as a teacher is to not only teach children about different family styles and living arrangements, but also to increase their awareness about diversity in society. The sooner they understand this concept the better, and the more open-minded they will be about acknowledging others and their families.

Overall, there are a wide range of benefits that result from incorporating books representing various families into schools. Because of the similar family types depicted in traditional children’s literature, integrating these diverse stories into the classroom can be stimulating for students. Incorporating a variety of books in the classroom helps students feel as if they are no longer in the minority. Students realize they are not alone and can make personal connections to the text while reading. Therefore, these books can be used as a platform for students to share their experiences, express feelings, as well as learn more about others in the process.

Even though my research yielded a selection of 50 books that would be appropriate for addressing diverse families and living situations in the classroom, one limitation of this research is that I did not review children’s books in a bookstore. Future research should explore a variety of retail outlets to explore a wider range of available children’s books. It would also be useful to obtain recommendations from practicing teachers of books they have used with success. It would also be helpful for future researchers to read books aloud to students to determine responses to the books. After selecting recommended books, a suggestion for future researchers would also be to formulate some guiding questions that teachers can ask students while reading aloud.

References
Roberts, S., & Loucks, N. (2015). The role of


**Acknowledgements**

I would like to thank my education professor Dr. Julia Wilkins for her help and support during my project.
Contraception is a primary concern for many sexually active adolescents and adults who are not prepared or wanting to assume the role of a parent. “Safe sex” is not only sex without the risk of pregnancy; it is also safeguarding against sexually transmitted infections (STIs). If used correctly: contraceptive pills, IUDs, vaginal rings, patches, injections, and even natural family planning are proven effective at preventing pregnancy (Guttmacher Institute, 2015). However, the male and female condoms are the only contraception methods that also prevent the spread of STIs (Guttmacher Institute, 2015). That said, for sex to be “safe,” a condom must be employed. But, when the risk of pregnancy is removed, the notion of “safe sex” is sometimes forgotten.

Increased STI rates among senior citizens who are not at risk for pregnancy provided the basis for this research. Consider nursing homes and retirement communities, where much of the aging female population is post-menopausal and their childbearing years are behind them. With no risk of pregnancy, the use of condoms is often deemed unnecessary, causing STI rates to skyrocket among the population (Emanuel, 2014). In 2011 and 2012, STI screenings were as popular of a procedure as colonoscopies among Medicare beneficiaries (Emanuel, 2014). To put that more into perspective: among Americans age 65 and older, incidences of chlamydia increased by 31 percent and syphilis by 52 percent between 2007 and 2011, a rate that barely falls short of the 35 percent increase in chlamydia and 64 percent increase in syphilis infections among 20 to 24 year olds (Emanuel, 2014). These rates are unsurprising considering that seniors are less likely to use condoms than young adults. The 2010 National Survey of Sexual Heath and Behavior reports that college-age Americans use condoms 40 percent of the time, whereas Americans age 61 and older use a condom on average only 6 percent of the time (Emanuel, 2014).

The population of seniors can be likened to co-eds on a college campus—do college students that do not fear the risk of pregnancy have similar usage rates (or lack thereof) of contraceptives that protect against STIs? More specifically, the aim of this research was to determine how likely one was to use a condom to protect themselves against STIs during a sexual encounter when the female partner uses a non-barrier method (e.g., pill, IUD, etc.) as her primary form of contraception. If trends were consistent among age groups, partners using a primary form of contraception would be less likely to use a condom during sex. The factors affecting condom use, both with and without a primary form of contraceptive, are
discussed, as well as contraception and STI rates.

**Literature Review**

According to The Centers for Disease Control and Prevention (CDC), the eight most common STIs include: chlamydia, gonorrhea, hepatitis B virus (HBV), herpes simplex virus type 2 (HSV-2), human immunodeficiency virus (HIV), human papillomavirus (HPV), syphilis, and trichomoniasis (CDC, 2013). HPV is the most prevalent STI, with approximately 14.1 million new cases annually, 49 percent of which are among people ages 15-24 (CDC, 2013). Young adults ages 20-24 contract chlamydia and gonorrhea more frequently than people of any other age. For both men and women aged 20-24, there were 2,574.9 chlamydia cases per 100,000. For gonorrhea, females aged 20-14 observed 546.9 cases per 100,000 and males observed 539.1 cases per 100,000 (CDC, 2016). Potentially some of the increase in STIs could be due to a decrease in the stigma of having sex and an increase in the availability of birth control options, which reduces the fear of pregnancy.

Now more than ever women are taking advantage of highly reliable forms of contraception; four of every five sexually active women, regardless of age, has used an oral contraceptive pill (Guttmacher Institute, 2015). Another common form of birth control, the male condom, is relied upon by approximately 5.7 million women (Guttmacher Institute, 2015). Despite being the only woman-controlled mode of contraception that safeguards against pregnancy and STIs, the female condom has relatively low usage rates. Cost is one contributing factor; female condoms cost on average two to four dollars each versus 0.50 cents to two dollars on average for male condoms (Diep, 2015). Difficulty with insertion and failure of sexual education curricula to discuss female condoms has also stifled their rise in popularity (Hoffman, Mantell, Exner & Stein, 2004; Pemberton, 2014).

In women who do not rely on an oral contraceptive, IUD, patch, vaginal ring, implant or injection as their primary method of contraception, the trend appears to continue; women are less likely to use condoms as a secondary form of contraception or to prevent transmission of STIs. Women who took the pill regularly and did not miss doses were less likely to use condoms as a dual-method of protection (Weisman, Plichta, Nathanson, Ensminger, & Robinson, 1991; Safeek & McKellar, 2013). In fact, few women use a dual method to protect against pregnancy and infection. Eight percent of woman of reproductive age used two or more forms of contraception (Guttmacher Institute, 2015; Safeek & McKellar, 2013). Consistency and reliability of the primary form of contraception corresponded to inversely proportional rates of condom use (Eisenberg, Allsworth, Zhao, & Peipert, 2012). The most concern is with women using the most reliable long acting reversible contraceptives (LARC) (i.e., IUD) because they are at the least risk for pregnancy, and only 1.9 percent reported using a condom at last sex (Eisenberg, Allsworth, Zhao, & Peipert, 2012). It is alarming that only 8 percent used dual methods when the CDC reports that there are 20 million new STI incidents annually (CDC, 2013).

Males are more likely than females to have used a condom at last sex. Among adolescents, being female and older corresponded to more unprotected sex within the past 90 days (Project Shield Study Group, 2008). In the same sample, regardless of sex, 63 percent did not use a condom at last sex, and 26% had not used a condom at all within the past 90 days (Project Shield Study Group, 2008). Research from 1999 found that in a national sample, 57 percent of males ages 15 to 19 years old used condoms, 39 percent of males ages 20 to 24 years old used condoms; for females only 37 percent of 15 to 19 year olds, and 26 percent of 20 to 24 year olds used condoms (Hanna, 1999). As a part of a different study, researchers found that 52.2 percent of males had used condoms during vaginal intercourse compared to 39.7 percent of female respondents (Myers & Clement, 1994). The males also reported higher rates of condom use for anal intercourse: 4.8 percent versus 0.8 percent (Myers & Clement, 1994). Regardless of sex, 63.8 percent reported having unprotected sex at least once within the past 90 days; only 15.2 percent used a condom every time (Myers
The best predictors of condom use are: perception of pleasure lost by using condoms, perceived partner disapproval of condoms, and partner communication (Project Shield Study Group, 2008). In the Myers and Clement study, males and females were surveyed on their attitudes toward condoms. Participants were prompted with statements like: “condoms were a turnoff,” “safer sex is boring,” “it is hard to have safer sex if using drugs or alcohol just prior to or during sex,” and “it is hard to have safer sex with a very attractive person,” (Myers & Clement, 1994). Females were more likely than males to disagree with all of the previous statements, and overall females had a more positive attitude toward condom use (Myers & Clement, 1994). The men rated sexual enjoyment as a more important factor in not using condoms than females (Myers & Clement, 1994).

As stated above, females show more positive attitudes toward condoms. The theory of self-efficacy says that a more positive attitude increases condom self-efficacy and should therefore correspond with increased condom use. However, this is not the case. Males are more likely than females to have used a condom at last sex. The problem is that despite their favor for condoms, if the male partner does not prompt condom use, then she must break feminine norms and bring up the discussion to use condoms (Myers & Clement, 1994). In the study, females were more likely than males to indicate that they could not discuss condom use as their reason for having unprotected sex (Myers & Clement, 1994).

Beyond pleasure and having the assertiveness to discuss safe sex, other factors have been found to have a complex relationship with condom use. Among sexually active adolescents who had received HIV education, the fear of contracting HIV was not found to be a significant factor when determining condom use (Brown, Diclemente, & Park, 1992). What may be surprising, however, is that fear of HIV was a significant factor in the adolescents’ intentions to be sexually abstinent, despite not affecting the opinions of those who were already sexually active (Brown, Diclemente, & Park, 1992). Of the respondents in the Myers and Clement study, 87.4 percent felt that they had little to no chance of contracting HIV/AIDS (Myers & Clement, 1994). This notion is not unique to Myers and Clement. Now though, thanks to advances in pharmacology, HAAS (highly active antiretroviral therapy) combination drugs have turned HIV into a manageable chronic condition. A recent study out of London reported that in 2012 less than one percent of the population living with HIV died from HIV-related causes (Pemberton, 2014). Because HIV no longer poses the threat that it once did, fear of contracting the disease has declined in recent generations, lowering rates of condom usage with it.

Despite the decrease in perceived risk of contracting an STI, once an infection has been contracted the perceived stigma has not decreased with it. For both men and women, higher perceived STI-related stigma lowers the odds that an adolescent will be tested (Cunningham, Kerrigan, Jennings, & Ellen, 2009). This is a dangerous set of circumstances. Adolescents who do not use condoms are more likely to become infected, but stigma often prevents them from being screened and treated if an infection has occurred. Chlamydia, syphilis, and trichomoniasis are easily treated if caught early, but if left untreated they can lead to infertility (Cunningham, Kerrigan, Jennings, & Ellen, 2009). In addition to infertility, HPV, the most frequently diagnosed STI can potentially lead to cervical cancer (Cunningham, Kerrigan, Jennings, & Ellen, 2009).

Murray and Miller also called anxiety of STIs into question in their research. Students at Rocky Mountain College were enrolled in an introductory health course (IHC). There was a statistically significant increase in condom usage to prevent unwanted pregnancy after the IHC, but there was no significant increase in condom usage to protect against STIs (Murray & Miller, 2000). The conclusion is that students are more concerned with condoms for their contraceptive benefits than their benefits as a barrier against infection.

To expand on the existing literature on factors that influence the use of dual contraceptive use to protect against STIs we surveyed...
students at a small, private, liberal arts college. Based on previous research, we hypothesized partners who are not relying on condoms as their primary form of contraception would observe lower rates of condom use and efficacy than partners relying on condoms as their principle method to prevent pregnancy.

Methods
Research was conducted on a sample of students at a small, private liberal arts school in Lakeland, Florida. Data collection was achieved via self-administered surveys in April 2016. Surveys were distributed to students in social science classes, athletes, members of Greek life, and students with varying majors and interests. Students who elected to participate in the IRB approved study remained anonymous and signed an IRB approved consent form.

In the beginning of the survey, students were prompted with several demographics to identify with, including: sex (male/female), age, race, year in school, major in school, and religious identification. Next students were asked whether or not they had ever been sexually active (including but not limited to oral, vaginal and/or anal sex). Participants who had never been sexually active were then prompted to end their participation in the survey. If the participant was sexually active and female, she also answered whether or not she was currently using a prescription non-barrier contraceptive (oral contraceptive pill, intrauterine device (IUD), vaginal ring, implant or patch).

The bulk of the survey consisted of closed-ended questions. If the subject was a female non-barrier contraceptive user, she first answered a closed-ended question to determine which type of contraception she was using. Other questions gauged the participants’ sexual health behaviors. For example, “Did you use a condom at last sex?” and “Have you ever been tested for STIs?” If the student had been tested, they answered whether or not they were tested as part of a routine physical or if they sought out testing.

An ordinal scale asked students to rate what was most important to them, with seven being most important to zero being not important at all. This included but was not limited to, “family,” “career,” and “religion/faith.” For Likert scale questions students were asked to agree or disagree with several prompts that measure attitudes toward condom use and STIs. Contraception questions included, “I would not have sex without a condom,” “I would not use a condom if the female partner was on an oral contraceptive pill,” and “Condoms make sex less pleasurable.” Example STI-focused questions included, “I discuss my sexual health with every new partner before engaging in sexual activity,” and “I should get tested between every partner.” Literature reports that fear of contracting an STI does not significantly influence condom use. If this trend held true for this research, it would support the hypotheses.

After data collection was completed, relationships between demographics, independent, and dependent variables were explored. Chi-square tests were run to determine statistically significant relationships among independent and dependent variables.

Results
A total of 203 students participated in the study; 73.4% were currently or had ever been sexually active. Of the sexually active respondents, 60.8% were female, and among these women, 65.6% were currently using a prescription non-barrier contraceptive. For both male and female sexually active respondents, 12.8% had never had sex without a condom and 48.3% used a condom the last time they had sex. The type of prescription non-barrier contraceptive was not a significant determinant for further analyses. Of the 66 women prescribed a non-barrier contraceptive, only eight (3.9%) used a method other than an oral contraceptive pill. Additional demographic information about the sample is available in Table 1.

In accordance with the literature, we hypothesized that partners who are not relying on condoms as their primary form of contraception would observe lower rates of condom use and efficacy than partners relying on condoms as their principle method to prevent pregnancy. However, a Pearson chi-square test found no statistically significant relationship between
<table>
<thead>
<tr>
<th>Variables</th>
<th>n</th>
<th>Percentage</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td>19.8</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>59</td>
<td>29.1</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>92</td>
<td>45.3</td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White</td>
<td>168</td>
<td>82.8</td>
<td></td>
</tr>
<tr>
<td>Non-White</td>
<td>33</td>
<td>16.3</td>
<td></td>
</tr>
<tr>
<td>Sexually active</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>149</td>
<td>73.4</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>49</td>
<td>24.1</td>
<td></td>
</tr>
<tr>
<td>Contraceptive user</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>46</td>
<td>44.2</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1.0</td>
<td></td>
</tr>
<tr>
<td>Received comprehensive sex education</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>15</td>
<td>7.4</td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>25</td>
<td>12.3</td>
<td></td>
</tr>
<tr>
<td>Neutral</td>
<td>34</td>
<td>16.7</td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>85</td>
<td>41.9</td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>43</td>
<td>21.2</td>
<td></td>
</tr>
<tr>
<td>It is difficult to ask partner to use condoms</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>60</td>
<td>29.6</td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>56</td>
<td>27.6</td>
<td></td>
</tr>
<tr>
<td>Neutral</td>
<td>18</td>
<td>8.9</td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>8</td>
<td>3.9</td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>2</td>
<td>1.0</td>
<td></td>
</tr>
<tr>
<td>Has ever had sex without a condom</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>129</td>
<td>63.5</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>19</td>
<td>9.4</td>
<td></td>
</tr>
<tr>
<td>Used condom at last sex</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>71</td>
<td>35.0</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>75</td>
<td>36.9</td>
<td></td>
</tr>
</tbody>
</table>
contraception users and using a condom at last sex. Despite this finding there was a significant relationship between respondent’s gender having sex without a condom if you or your partner was using a prescription non-barrier contraceptive, $X^2 (5, N = 143) = 11.29, p = .046$. Of the 86 women who responded, the majority agreed that they would not use condoms if they were on a prescription non-barrier contraceptive. Of the 57 men who responded, the majority either agreed or were neutral.

The Project Shield Study Group (2008) found that the best predictors of condom use were perception of pleasure lost by using condoms, perceived partner disapproval of condoms, and partner communication.—The Pearson chi-square test results in Table 2 confirm that the relationship between perceived partner disapproval of condoms and condom use at last sex was significant, $X^2 (10, N = 143) = 28.62, p = .001$. Of the 34 respondents who strongly agreed that their partner would prefer to have sex without a condom, 27 did not use a condom at last sex.

Myers and Clement (1994) stated that women found it more difficult to prompt condom use; however, there was no significant relationship between gender and difficulty asking your partner to use condoms in our data. Partner communication about using condoms is significant and so is communication about your sexual health. The Pearson chi-square test for using a condom at last sex with discussing your sexual health with each new partner before sex confirmed that there was a significant relationship between the two variables, $X^2 (10, N = 143) = 39.18, p = .000$. Of the 143 students who responded, 15 who strongly agreed that they discuss their sexual health with each new partner had not used a condom the last time they had sex, whereas five who strongly agreed did use a condom the last time they had sex. Among the sexually active respondents, 75.3% of females told their last partner if they were using a prescription non-barrier contraceptive before engaging in sex, and 71.4% of male respondents knew whether or not their last partner was using a contraceptive. In addition to perception of your partner’s preference to use condoms, partner communication was also a significant predictor of condom use for this data. Our chi-square results between difficulty asking your partner to use condoms and condom use at last sex were significant, $X^2 (10, N = 142) = 143.61, p = .000$. There were 60 respondents out of 142 that stated it was not difficult to talk to their partner who also did not use a condom.

A Pearson chi-square test also found a statistically significant relationship between the respondent’s relationship to their last partner and condom use at last sex, $X^2 (8, N = 147) = 40.82, p = .000$. Of 147 respondents, 75 did not use a condom the last time they had sex. Of those 75, 36 were in a long-term relationship, 27 were exclusive with their partner but had not been dating for more than a year, 11 were non-exclusive with their last partner, and one did not respond.

Literature suggests that perceived risk of pregnancy affects frequency of condom usage, whereas perceived risk of STIs is not a significant factor. For this data, pregnancy was a significant factor; the Pearson chi-square results for how often do you use condoms with feeling at risk

<table>
<thead>
<tr>
<th>Used a Condom at Last Sex</th>
<th>My Partner Would Prefer To Have Sex without a Condom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>Disagree</td>
</tr>
<tr>
<td>Yes</td>
<td>3 (60.0%)</td>
</tr>
<tr>
<td></td>
<td>8 (53.3%)</td>
</tr>
<tr>
<td></td>
<td>Neutral</td>
</tr>
<tr>
<td></td>
<td>16 (61.5%)</td>
</tr>
<tr>
<td></td>
<td>26 (50.0%)</td>
</tr>
<tr>
<td></td>
<td>7 (20.6%)</td>
</tr>
<tr>
<td>No</td>
<td>2 (40.0%)</td>
</tr>
<tr>
<td></td>
<td>7 (46.7%)</td>
</tr>
<tr>
<td></td>
<td>10 (38.5%)</td>
</tr>
<tr>
<td></td>
<td>26 (50.0%)</td>
</tr>
<tr>
<td></td>
<td>27 (79.5%)</td>
</tr>
</tbody>
</table>

of pregnancy was $X^2 (25, N = 147) = 52.95$, $p = .001$. Additionally, contrary to the literature, risk of STIs was found to be a significant factor in the decision to use condoms, $X^2 (25, N = 147) = 50.06$, $p = .002$. Even though feeling at risk of contracting an STI had a significant relationship with frequency of condom use, 41.7% of sexually active respondents had ever been tested for STIs, and six had ever been diagnosed with an STI. Despite 38.5% of respondents agreeing that they should be tested for STIs between each partner, less than half of the students who had ever been tested sought out testing on their own rather than being tested as a part of a routine physical or appointment. Pearson chi-square results comparing condom use at last sex to both receiving STI curriculum and HIV/AIDS curriculum were not statistically significant. Condom use at last sex and ever having been diagnosed with an STI also showed no significance; of the six respondents who had previously contracted an STI, three used a condom at last sex and three did not.

Moving beyond bivariate data analysis, a logistic regression equation was calculated, this time predicting the use of a condom at last sex based on gender, length of relationship with last partner, and thinking your partner would prefer not to use condoms. This regression model was significant and explained 15% of the variance. Respondents who were in a long-term relationship (lasting longer than 1 year) with their last partner were 3.197 times more likely to not have used a condom the last time they had sex than all other respondents.

A second logistic regression equation was calculated to predict condom use at last sex based on the following variables: thinking it is difficult to ask your partner to use condoms, thinking your partner would prefer to have sex without a condom, and thinking condoms make sex less pleasurable. The current regression model was statistically significant and able to explain 21% of the variance. Respondents who thought that condoms make sex less pleasurable were 3.240 times more likely to have not used a condom the last time they had sex than all other respondents. Our logistic regression results are displayed in Table 3.

**Discussion**

Throughout this endeavor, sexual health behaviors and predictors of condom usage among sexually active college students were investigated. Specifically in question was the likelihood of partners who were using a prescription non-barrier method of contraception to also use condoms as a dual method of protection.

A major limitation in this study was the sample size. There were 203 responses recorded, and only 149 participants were sexually active and therefore allowed to contribute to the bulk of the data analysis. A larger sample size would increase variation among responses. More variation has the potential to compel some models, which are consistently significant in the literature, to also become significant in this study.

<table>
<thead>
<tr>
<th>Table 3: Logistic Regression Results: Effects of the Common Barriers to Condom Use on the Use of a Condom at Last Sex</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Independent Variable</strong></td>
</tr>
<tr>
<td>It is difficult to ask my partner to use condoms</td>
</tr>
<tr>
<td>Partner would prefer not to use condoms</td>
</tr>
<tr>
<td>Condoms make sex less pleasurable</td>
</tr>
<tr>
<td>Constant</td>
</tr>
<tr>
<td><strong>N</strong></td>
</tr>
<tr>
<td>Chisquare</td>
</tr>
<tr>
<td>Nagelkerke R²</td>
</tr>
</tbody>
</table>

Note: *p < .05 **p < .01
In this study, it was hypothesized that respondents who were using a prescription non-barrier contraceptive would be less likely to use condoms than all other respondents. Contrary to what literature had led us to believe, a significant relationship between contraceptive users and condom use at last sex did not exist. A larger sample size could help this model reach significance, but another issue is that only women were included in this calculation. Men are asked if they knew whether or not their partner was on a prescription non-barrier contraceptive, but there was not a question asking men if their partner was or was not using a contraceptive. Another limitation was the failure to explicitly list injections as a form of contraception when asking participants if they were currently using prescription non-barrier contraception. These were limitations and flaws of the survey, and any further research done into this topic should make necessary changes.

Perception of pleasure lost by using condoms, perceived partner disapproval of condoms, and partner communication were found to be three of the best predictors of condom use, which is consistent with the literature. Condom usage based on the perception that condoms makes sex less pleasurable was significant when calculated in a logistic regression model against thinking your partner would prefer to have sex without a condom, and thinking it is difficult to ask your partner to use condoms. Respondents who thought their partner would prefer to have sex without a condom were less likely to have used a condom the last time they had sex. The literature suggests people who find it difficult to talk to their partner about condoms are less likely to use them. However, respondents who did not feel it was difficult to ask their partner to use condoms were less likely to have used a condom at last sex. The data also went against the literature convention in that there was no significant relationship between gender and difficulty asking your partner to use condoms.

A possible explanation for the relationships among perception of pleasure lost by using condoms, perceived partner disapproval of condoms, and partner communication is the length of the respondent’s relationship with their last partner. The majority of respondents in our sample were in long-term relationships lasting more than one year. There is an assumed level of trust and comfort in a long-term relationship that one could assume would make it easy to talk to your partner about using condoms. In long-term relationships, you may also be more receptive and accommodating to your partner’s preferences to not use condoms. A long-term relationship was the only significant variable in the logistic regression model comparing condom use at last sex with gender, long-term relationships, and partner’s preference not to use condoms. Partners in long-term relationships may also be less likely to use condoms because they are stable enough and comfortable enough in their relationship to deal with the consequences of an unintended pregnancy.

Risk of pregnancy and risk of contracting an STI were significant factors on frequency of condom use. The majority of respondents who did not feel at risk of pregnancy or an STI used condoms most of the time. This is good news; the literature does not report fear of contracting an STI as a significant factor in determining condom use. Despite this result, data on STI testing rates is consistent with the literature. Respondents agree that they should be tested between partners, but less than half of all sexually active respondents had ever been tested for STIs. Even fewer had chosen to be tested on their own.

At the conception of this study, the ultimate goal was to determine the likelihood of college students who do not rely on condoms as their primary form of contraception to use condoms to protect themselves against STIs. Now, at what is hopefully not the end of this project, the ultimate goal is to educate and promote sexual health. As aforementioned, further investigation should include whether or not a man’s last partner was using a prescription non-barrier contraceptive. Future recommendations include increasing the sample size, and possibly surveying other schools, preferably, middle to large-sized liberal arts colleges for comparisons reasons. Also, recommended is further exploration or investigation into the effect of middle and/or high school sex education curriculum.
on sexual behaviors on young adults, if at all. In conclusion, understanding how sexual education determines sexual practices later in life is the best way to set future generations up for the highest quality of sexual health.

References


Acknowledgements

I would like to thank Chastity Blankenship, PhD, for giving me both the autonomy to design this research, and the knowledge to execute it.
**Contributor Biographies**

“My First Friend, My Enemy”: *Hamilton, Mimetic Desire, and the Sacrificial Crisis*

**Michelle Acker** is a poet and recent graduate of the University of North Florida with a major in English and a double minor in film studies and creative writing. While at UNF, she worked as a reader for the Talon Review, produced a short documentary on the Jacksonville Public Library with Afterimage Documentary, and presented a panel on “Digital Documentary” for 2016 UNF’s Sigma Tau Delta Spring Showcase. She has had poetry published in *The 2River View* and *Gesture Literary Journal*. Currently, she works as a substitute teacher and a tutor in English, English literature, and essay writing.

*Is There a Relationship between Mathematics Background and Conception of Proof?*

**Amanda Akin** is a graduate student at Lee University currently pursuing a Masters of Arts in Teaching. She is presently working as a teacher resident with Project Inspire, a teacher residency program based in Chattanooga, TN. Upon completing the program, Amanda will be teaching high school mathematics at a high-need school in Chattanooga. From there, she hopes to continue her research as well as enroll in a PhD program in mathematics education. **Allison Bernhard** is a fourth-year undergraduate student at Lee University. Currently, she is working to receive a Bachelor’s of Science in Mathematics Education while fulfilling the requirements for a degree in Mathematics. She has spent extensive time researching mathematics education with her advisor, Dr. Laura Singletary. Following graduation in December of 2017, Allison seeks to teach secondary mathematics at the high school level and obtain her Master’s Degree in Mathematics Education. **Elizabeth Rawson** is a fourth-year undergraduate student at Lee University. She is currently pursuing a Bachelor’s of Science in Mathematics while simultaneously working towards meeting all requirements for a Secondary Mathematics Teaching License. Upon graduation in May of 2018, Elizabeth plans to obtain a teaching career in secondary education, pursue a Master’s degree in mathematics education, and further research in the field. **Casey McGrath** graduated from Lee University with her Bachelor’s of Science in Mathematics in May of 2016. She is currently working towards a M.Ed. in secondary education for mathematics at Vanderbilt University while also working towards her teaching certification. Additionally, she is working with her advisor, Dr. Tesha Sengupta-Irving, on a new project involving mathematical argumentation. Upon graduation, Casey hopes to teach high school mathematics in lower income schools.

*670 ft.*

**Valerie Brewer** is an English Writing and Publications major at the University of North Georgia. She has lived in Habersham County for most of her life and is the eldest child of Amy and Jeff Brewer. After college, Valerie wishes to apply her undergraduate degree as a way of fulfilling her life-long dream of becoming a comic book writer.

*Nursery Versus Straightjacket: The Feminist Paradox of “The Yellow Wallpaper”*

**Ashley N. Brooks** is an English Major with a concentration in Writing & Publication at University of North Georgia. She currently works at a public library and hopes to pursue a joint Master’s degree in Library Science and English upon graduating from UNG. Ashley is an active member of Sigma Tau Delta on the Gainesville campus of UNG, where she holds the office of President. She presented a version of this paper at the 2017 Sigma Tau Delta convention in Louisville, Kentucky.
Contributor Biographies

The Poetry of Louise Glück: The Search for a Feminine Self through the Lens of Kristeva Psychoanalytic Feminist Literary Theory

ALLISON COOKE is a senior English major with minors in Art History, Media Studies: Journalism, and Philosophy at Presbyterian College. She is from Winnsboro, South Carolina, and has enjoyed reading, writing, and studying poetry from a very early age. After graduation, she will work as a legal assistant at a local firm in her hometown. Allison’s poetry has been published in Off the Coast, Figs and Thistles, and Miscellany, and is forthcoming in plain china.

The Young and the Religious: Acceptance of Evolution among Millennials at an Evangelical Christian University

JED T. FOSTER is an undergraduate anthropology major at Lee University in Cleveland, TN. His research interests include the anthropology and sociology of religion, sociolinguistics, and Chinese culture and society. An honor student, Jed holds memberships in the Alpha Chi Honor Society, Lambda Alpha National Honor Society for anthropology, Southern Sociological Society (SSS), and Lee University Kairos Scholars, the university’s honors program. In addition to studying at Lee University, Jed spent one semester at SIAS International University in Xinzhen, Henan, China to study Chinese language and culture. His experience there has helped him cultivate a love for the Chinese people, and he aspires to conduct graduate-level fieldwork in China in the near future. He was recently awarded the Colonel Lee B. Ledford Scholarship by the Appalachian College Association (ACA) to research the effect of the One-Child Policy on notions of Chinese kinship. Jed has presented his work at various conferences, including the Southern Sociological Society (SSS) regional conference, the Anthropologists and Sociologists of Kentucky annual meeting, and the Ollie J. Lee Research Symposium at Lee University. In his spare time, Jed enjoys reading works related to his field in anthropology as well as theological and religious texts, particularly, works of Christian writers from various denominational backgrounds. He is also an avid Star Wars enthusiast, as well as a fan of Pink Floyd and Coldplay. His current dream is to become fluent in Mandarin before he reaches 30.

The Uselessness of Art: Critique and Contradiction in The Picture of Dorian Gray

CHELSEA KIDD is a senior in her third year studying English and philosophy at Florida Southern College. While at FSC, she has interned with the school’s enrollment management department, a Florida publishing company, and an Orlando theatre. Chelsea has publications on Florida Southern’s website, in their magazines, and in their journal of the arts. She recently completed a semester abroad at Regent’s University London and is considering pursuing a master’s degree after her graduation in December 2018.

Landscape Series

YOUNG LEE was born in South Korea. After from elementary school, he moved to the United States to experience different cultures and ideas. He earned an Associate’s degree in business and changed his major to studio arts in 2016.
Contributor Biographies

The Marriage of Cicero: Matrimonial Metaphor in the Second Philippic

**Elijah J. Mears** is an undergraduate at the University of North Carolina at Greensboro, majoring in Classical Languages & Literature and minoring in Archaeology. He is active within the Classics community at his school, serving as Vice President of the UNCG Classical Society; he also serves on the boards of the UNCG College Democrats and UNCG Hillel. His primary research interests include the late Roman republic, ancient sexuality, the Jewish diaspora in the Roman world, and Cicero’s oratory. He will be applying to various graduate programs in the fall of 2017 in preparation to continue his work at that level and beyond, with an eventual ambition of receiving a doctoral degree in Classical Philology and entering the faculty of a university Classics department.

Attitudes toward Mental Illness: A Study Among Law Enforcement in the South and Southwestern United States

**Ashley Montano** graduated from Florida Southern College with a Bachelor of Science degree in Criminology, a Bachelor of Arts in Spanish and a minor in Psychology. She is originally from Colorado Springs, Colorado. Ashley held various leadership positions on campus including Vice President of Chapter Relations and Standards for Alpha Chi Omega, the Treasurer for Women’s Advocacy Club, and Captain for the Florida Southern Women’s Cross Country and Track team. She became interested in various areas of research within the criminal justice system and is currently pursuing a Masters of Criminology with a strong focus on research, public policy, and administration at the University of Maryland College Park. **Brooke Barfield** graduated with a Bachelor of Science degree in Criminology from Florida Southern College. She is originally from Conway, South Carolina. Brooke became interested on the perspectives of the mentally ill in law enforcement after taking a Criminalization of Mental Illness course. Following graduation, she is now in the Army Reserves as a second lieutenant and plans to work for a federal agency.

Di-Atomic

**Aleta Reid** is a crazy, random, creative being who may not always be the most disciplined, but is the most driven individual that you could possibly meet. She will always try her hardest and she constantly strives to learn and improve her own abilities. She seeks other’s wisdom and does not take her opportunities for granted. There is no telling where she will end up, but a career doing what she loves, which ever one of those things it may be, is all she can ask for. She currently resides in Georgia with her husband Michael and their son Devin.

Condom use for the Prevention of STIs among College Students who Do Not Rely on Condoms as their Primary Form of Contraception

**Amy K. Rooker** is a graduate of Florida Southern College. Through her volunteer and advocacy work with Planned Parenthood, Amy gained a passion for understanding sexual health related risks. After graduating from Florida Southern in May of 2017, Amy continued her education and is currently at Columbia University pursuing a Master of Public Health in Epidemiology.
Contributor Biographies

An Almost Perfect Heroine: Prudence in Henrietta by Charlotte Lennox

Joelma Sambdman is a senior English Literature major in the Department of English at the University of North Georgia. She was named to the President’s Honor Roll in Fall 2016, and she was recognized as a Clark Theodore Outstanding Nontraditional Student Award Finalist in Spring 2017. She is a Standing Member of the Sigma Tau Delta International English Honor Society, Alpha Upsilon Phi Chapter, and holds office as the Secretary of the Students for Professional and Technical Communications (SPTC) at UNG Gainesville. She is interested in literary research and creative ways to present literary studies in the classroom. Some of her undergraduate works include the development of whiteboard animation videos based on literary texts that can be used as pedagogical tools. She has presented such works at the Sigma Tau Delta North Georgia Conference and two other Literary Studies Mini-Conferences held by the UNG-Gainesville English Department in the Summer and Fall 2016. She completed a minor in the Spanish language in 2016, and she was a teacher’s Assistant for Elementary Spanish at the UNG Modern Languages Lab for the Gainesville Campus in Spring 2017. She holds an Associate’s Degree in Spanish from Georgia Perimeter College (1999) and a Bachelor’s Degree in Journalism from the Catholic University of the Pernambuco State (1994), in Recife, Brazil. Following her graduation from the University of North Georgia in May 2018, she plans on seeking a Master’s Degree in English Literature or a Master in Professional Communications.

Hippie Communes of the West Coast: A Study of Gender Roles and the Evolution of the Counterculture’s Definition of Freedom

Lisa A. Scott was born and raised in the Bay Area of California and, following high school, went to work for a major highway contractor in San Jose. She resigned her position after sixteen years at the birth of her son in 1998, deciding to dedicate herself to being a full-time at-home-mom. While at home, Lisa methodically completed an AS in history and another in paralegal studies at West Valley College in Saratoga, earning the Paralegal Academic Achievement Award upon graduation. In 2011, she relocated to the Atlanta, Georgia area. With her son older, she decided to fulfill her lifelong dream of completing a BA in her first love, history, and was accepted to the University of North Georgia where she finished her degree with minor in political science, summa cum laude, in May of 2017. Lisa was honored to receive the UNG History Award in 2016. As an undergraduate, she was a member of the Golden Key Honor Society, the Society for Collegiate Leadership and Achievement, and Phi Kappa Phi. She is currently seeking employment and entertaining the thought of graduate school.

Disparities in Emergent and Urgent Care Services in Rural and Urban Communities

All authors are recent graduates of Fall 2016 from the undergraduate Bachelor of Science in Nursing (BSN) Program at Georgia Southern University. All authors successfully passed their NCLEX and are practicing as registered nurses in their respective communities. Sarah Smith and Melissa Monticalvo are working in Medical-Surgical, Sayde Smith is in Neuro-ICU, and Hannah Herman is in Oncology.
Contributor Biographies

Human Facial Recognition by Northern Mockingbirds

**Jessica Stehlin** is an undergraduate student at the University of North Georgia, where she is pursuing a B.S. in Environmental Spatial Analysis. Her research interests focus on the interactions between humans and the natural environment. **Dr. Janice Crook-Hill** is an Assistant Professor of Biology at the University of North Georgia in Dahlonega, Georgia, where she teaches introductory and upper-level courses, including ornithology, and co-teaches a study abroad course in Costa Rica. She studies the evolution of behavior in birds and she has mentored students in research projects including monitoring a declining population of Golden-winged Warblers in North Georgia, recording and analyzing vocalizations of nocturnal migrants, exploring cross-species responses to vocalizations of humans and birds and human facial recognition by Northern Mockingbirds. **Dr. Brad Bailey** is a Professor of Mathematics at the University of North Georgia.

Students with Mild Cerebral Palsy in the Classroom: Information and Guidelines for Teachers

**Samantha R. Tindal** is a Senior Early Childhood Education major at Presbyterian College. She lives in Greenville, SC and graduated in May of 2017. Samantha moved to Jacksonville, Florida, after graduation to work for City Year, a volunteer organization through Americorps. She will be working in low income schools in the area, a passion she discovered while working in a Title 1 school while student teaching. Samantha was diagnosed with mild cerebral palsy when she was three years old. When filling out her application for Presbyterian College, Samantha wrote about how she wanted to use her four years at the school to spread awareness for her disability. This goal and her own personal experiences are what inspired the focus of her undergraduate research.

Children’s Books Featuring Diverse Family Structures and Living Arrangements: Recommendations for Elementary Teachers

**Katie J. Waters** graduated from Presbyterian College in May 2017, majoring in Early Childhood Education and minoring in Psychology. During her time at PC, she helped to lead events in the Education Department. She was a host for the Education Department's Documentary Film Series, introducing films and leading discussions after the films. During her sophomore and junior years she volunteered for the Special Olympics helping athletes engage in creative activities in between their competitions. She was also a member of the conference committee for the Annual Charles Chadwell Special Education Institute, in which role she assisted with the program, speakers, and registration. In Spring 2015, Katie worked as an international buddy and mentored a Norwegian student at Presbyterian College to help her acclimate to another culture for a semester. Katie also spent a month studying psychology at Lillehammer University College in Norway during Summer 2016. In the fall, Katie will be a kindergarten teacher at LEAD Academy Public Charter School in Greenville, SC.

A Startling Discovery

**Matt Wentworth** is a student at the University of North Georgia, pursuing a BA in Studio Art.
Call for Papers

Submissions for *Papers & Publications* are accepted on a rolling basis. Manuscripts to be considered for the current year’s volume should be submitted by **28 February** each year. Those received after this deadline will be added to the queue for consideration, either in the current year or the next.

*Papers & Publications* is a regional, peer-reviewed journal of undergraduate research that promotes student learning by disseminating undergraduate research and creative works that make an intellectual or creative contribution to the discipline or to applied practice. This journal is published annually by the Center of Undergraduate Research and Creative Activities (CURCA) at the University of North Georgia with support by the UNG Libraries.

Submission Guidelines

Students may submit original work that has been presented at a conference, showcase, or capstone course either on their own campus or at a regional/national conference site. The work must have been completed while the student was an undergraduate; the student may submit research within a year after graduating. Original research papers, including those developed in collaboration with faculty mentors, are welcome from all departments and disciplines. Creative works—fiction, creative non-fiction, works of art and poetry—are also welcome, providing the work has been workshopped or presented at a conference, class, or showcase. Submissions are encouraged from students affiliated with colleges and universities in the southeastern United States, including Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia. The work may not be printed or under consideration by other publications. Faculty in the appropriate discipline will evaluate all submissions in a blind review process.

In order to be considered for the upcoming volume, typed manuscripts should be submitted as MSWord files. They should be single-spaced, fully justified, with one-inch margins, 12 point Times New Roman font, and numbered pages. Illustrations, tables, and figure legends should be embedded within the text at the locations preferred by the authors. Length: 5,000 words maximum. Citations should be formatted in the most recent editions of the citation style appropriate to their academic disciplines, e.g. MLA, Chicago, APA, etc. The chosen format must be used consistently throughout the manuscript.

Visual arts entries to be considered for the volume cover should include an artist’s statement and image files in a single PDF.

All submissions must include an abstract of 250 words (maximum), keywords, and a student author biography of 300 words (maximum). Complete guidelines: digitalcommons.northgeorgia.edu/papersandpubs/