College of Liberal Arts

The 7th Annual Student Research Symposium

The Humanities, Social Science, and Interdisciplinarity

April 22-23, 2019
Student Center

“Come and meet some of our nation’s emerging scholars.”
Welcome from the College of Liberal Arts!

I would like to welcome everyone to the 7th Annual Student Research Symposium hosted by the College of Liberal Arts (CLA) at the University of Central Arkansas. The CLA Student Research Symposium brings together faculty and students from the College of Liberal Arts at UCA, as well as from Hendrix College, to discuss research projects in a variety of disciplines related to the liberal arts, humanities, and social sciences.

The CLA Student Research Symposium is an important part of the CLA’s Educating for Diversity and Global Engagement (EDGE) program. The EDGE program is intended to provide students with opportunities to engage in experiential and other “hands-on” learning activities. Research projects are a significant means for students to expand their intellectual capabilities. The skills developed through participating in the Symposium include synthesizing knowledge regarding a topic or question, analyzing information or ideas, and communicating the results of a research project. All of these transferrable skills will help equip students for a professional career and for life.

This program includes the Schedule of Panels and Abstracts for the presentations given during the symposium. All faculty and students are invited to attend any of the panel sessions between 8:00am and 4:00pm, as well as the reception and talk by the guest speaker, Dr. Janine A. Parry, from 4:00pm to 6:00pm. The title of Dr. Parry's talk is “From the Bluest of the Blue, to the Reddest of the Red? Measuring, Comparing, and Explaining Arkansas’s Partisan Earthquake.” Dr. Parry is Professor of Political Science at the University of Arkansas and has directed the Diane D. Blair Center’s annual Arkansas Poll since its inception in 1999. The author of two books and almost fifty other published works on subjects relating to state politics, voter behavior, and gender and politics, she frequently provides analysis to media outlets, including NPR, CNN, the BBC, the New York Times, and more.
**Multicultural Fair:**
Interested in learning more about other cultures? Stop by the Multicultural Fair on Thursday, April 25 in Student Center 223/224) between 11:00-2:30, when students will share what they are learning about the languages, literatures and cultures of other countries. Open to all!

**CLA Student Research Journal:**
Undergraduate students who present at the College of Liberal Arts Research Symposium are also eligible to submit revised versions of their paper to our online student journal, *CLA Journal*. The deadline for submissions is Friday, May 24. For further information or to submit your paper, please email Dr. Mary Beth Sullivan (marys@uca.edu).

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I would like to thank the faculty and staff of the Departments of English; Languages, Linguistics, Literatures & Cultures; History; Philosophy & Religion; Political Science; and Sociology, Criminology & Anthropology for their assistance in making the symposium possible. I would also like to thank the faculty members who currently serve on the CLA’s EDGE Committee, including Mr. Phillip Spivey, Dr. Sonya Fritz, Dr. Zachary Smith, Dr. Duncan McKinnon, Dr. Kristin Okoli, and Dr. Mary Beth Sullivan.

Thank you for participating in the Symposium,

Dr. Peter Mehl
Associate Dean
College of Liberal Arts
## 2019 CLA Student Research Symposium

**Monday, April 22, 2019**

### 8:00am - 9:00am

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<td>Michael Hulsey</td>
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<td>Molly Records</td>
<td>“They Deserve Better”</td>
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### 9:00am - 10:00am

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<td>Susannah Stubbs</td>
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<td>213</td>
<td>Madi Guthrie</td>
<td>“The House Behind the Cedars”</td>
<td>Self-Improvement, Self-Advancement, and the American Literary Imagination</td>
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<td></td>
<td>Blake Johnson</td>
<td>“The Escape; Or, A Leap for Freedom”</td>
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<td>Suhayb Yunus</td>
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<td>Jacob Pilgrim</td>
<td>“The Role of Geography in the Underground Railroad: How Slaves Escaped and Obtained Freedom”</td>
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<td></td>
<td>Jessica Stratton</td>
<td>“The Effects of Unconventional Femininity in Churchill’s &quot;Vinegar Tom&quot;”</td>
<td>Dr. Kristen Epps</td>
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<td>214</td>
<td>Alexander Waitkus</td>
<td>“Postmodern Theology: An Open Canon”</td>
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<td>Maegan Nation</td>
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<td>Dr. Conrad Shumaker</td>
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<td>“Sexual Agency as Control in Adolescent Literature”</td>
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<td>Aysha Dixon</td>
<td>“Marriage in the Long-18th-Century”</td>
<td>Dr. Glenn Jellenik</td>
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<td>Margarita Perez-Gamboa</td>
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<td>Josie Efird</td>
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<td>Callie Summerlin</td>
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<td>Meredith Warren</td>
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<td>Andrea Roberts</td>
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<td>Trenna Lemons</td>
<td>“Intersectional Feminism in Marguerite Duras and Annie Ernaux”</td>
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<td>Elizabeth Evans</td>
<td>“An Architect of Tales: How Storytelling is Used to Build La Cité des Dames”</td>
<td>Dr. Cathy Jellenik</td>
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<td>224</td>
<td>Nelson Graves</td>
<td>“Implications of Leibnizian Philosophy of Language: Race and Human Diversity”</td>
<td>Philosophical Studies of Gottfried Wilhelm Leibniz: Language, Death, and Crafting a Meaningful Life</td>
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<td>Harrison Glaeser</td>
<td>“Leibnizian Death: Harmony, Atoms, and How not to Die”</td>
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<td></td>
<td>Latavian Johnson</td>
<td>“Applying Leibniz’s Metaphysics”</td>
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<td>Dr. Sharon Mason</td>
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<td>Courtney Littell</td>
<td>“Absalom, Absalom!”</td>
<td>Black Lives in American Literature</td>
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<td>Haley Coster</td>
<td>“Life”</td>
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<td></td>
<td>Jessica Riedmueller</td>
<td>“Clotel; Or, The President’s Daughter”</td>
<td>Dr. Lori Leavell</td>
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<td>Shelby Garriott</td>
<td>“Implementation of Intercultural Linguistics Training for Early Childhood Educators”</td>
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<td>Kaitlin Tidwell</td>
<td>“Argumentative Analysis Essay: The Correction of Current Traditionalist Writing”</td>
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<td>Wesley Ivy</td>
<td>“Language Revitalization in North America: Current Practices and Ways for Improvement”</td>
<td>Dr. Lynn Burley</td>
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2019 CLA Student Research Symposium
Tuesday, April 23, 2019

9:25am - 10:40am

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<td>“Voodoo and Hoodoo: New Orleans Religion versus Charleston Superstition”</td>
<td>Masks: Concealing African Religious Roots and War Wounds from the Antebellum South to World War I</td>
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<td>Jonathan Reinbold</td>
<td>“Ghosts of the Unburied Dead”</td>
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<td></td>
<td>Valerie Baney</td>
<td>“Implication of Facial Prosthetics Post WWI: Recreating Soldiers' Inner Beauty”</td>
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<td>Regin Reginio</td>
<td>“The Vagueness of Religions and the Virtues of the Religious: An Exegesis of John Dewey’s A Common Faith”</td>
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<td></td>
<td>Courtney Gardner</td>
<td>“An Examination of Faith”</td>
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<td>Jada Hunter</td>
<td>“Dewey on Naturalizing Religion”</td>
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<td>Dr. Peter Mehl</td>
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<td>Lydia Arnold</td>
<td>“Social and Legal Contradictions of Transgender Identity in Japan”</td>
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<td>Jacalyn Pearce</td>
<td>“One Child in China: A Study of the One-Child Policy and the Sex Ratio Imbalance”</td>
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<td>Sarah Svaboda</td>
<td>“Bushidō on Stage: Masculinity &amp; Militarization in World War II Era Kabuki”</td>
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<td>Booker White</td>
<td>“Neo-Nihon: A Journey into Representation, Social Binaries, and Sexuality”</td>
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<td>Jordan Pitchford</td>
<td>“How Social Class Influences the Performance of Femininity Within Clothing Stores”</td>
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<td>Kayla Gray</td>
<td>“Evidence of Rape Culture in Modern Music”</td>
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<td>Allie Barnes</td>
<td>“An Analysis of the Relationship Between Fraternities and Rape Culture”</td>
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<td>214</td>
<td>Victoria Martin</td>
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<td>Caroline Bivens</td>
<td>“North American National and State Park Sustainability: Can the Effects of Tourism Be Reversed”</td>
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<td>Chayenne Hooi</td>
<td>“Early Ceramics of the Caribbean”</td>
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<td>Casey Conrad</td>
<td>“Mortuary Practices in the United States”</td>
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<td>Rebecca Koehler</td>
<td>“Medieval Musicians in &quot;The Hours of Catherine of Cleves”</td>
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<td>Bailey Christ</td>
<td>“Does Congressional Representation Matter: The Role Women Play in Reducing Domestic Violence Rates”</td>
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<td>Conner Swaffar</td>
<td>“Explanations And Implications of Declining Fertility Rates in Japan, China, and the U.S.”</td>
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<td>Hannah Eaton</td>
<td>“The Effects of Globalization on Identity and Perception Within the Anime Subculture of America”</td>
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<td>Riley Kovalcheck</td>
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<td>“Corruption and Self-Interest as a Basis for Capitalism in <em>The Way of the World</em> and <em>The Beggar's Opera</em>”</td>
<td>18th Century Theater &amp; Culture Dr. Glenn Jellenik</td>
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<td>Austin Rackley</td>
<td>“Corruption of the Aristocracy: Sociopolitical Issues in English Politics and their Effect on Restoration Literature”</td>
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<td>Rebekah Chaney</td>
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<td>Jessica Stratton</td>
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<td>213</td>
<td>Jamie Morgan</td>
<td>“The Road of Life: Lake Ladoga During The Siege of Leningrad”</td>
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2019 CLA Student Research Symposium – Abstracts

Monday, April 22\textsuperscript{nd} 2019

8:00am - 9:00am, Room 213
Panel: Writing the Creative Thesis: The Hybrid Manuscript
Moderator: Dr. Tyrone Jaeger

“Writing the Creative Thesis: The Hybrid Manuscript”

Michelle DeLouise-Ashmore
Mentor: Dr. Tyrone Jaeger

My thesis, Too Many Other Things That Need to be Said, is the culmination of everything I have been writing throughout my four years at Hendrix – my obsessions, the words and images I keep coming back to again and again in my writing. The last sentence of the opening poem, “Tahlequah,” is the question at the heart of this thesis: “What is beyond grief?” Where do you go after you have lived through your trauma, and how do you continue to live with your grief - where do you find light even amid the mess of grieving?

“Four-Year Collage”

Michael Hulsey
Mentor: Dr. Tyrone Jaeger

The testimonies in this collection were gathered, stolen, found, recreated, and in a few places fabricated in order to create what you are reading. While the facts have been massaged in a few places, everything said in this collection, regardless of who said it, is completely true. Each piece comes from a different source and so tells a different story, but all of them address the inevitable change that comes with growing into a complete person.

“They Deserve Better”

Molly Records
Mentor: Dr. Tyrone Jaeger

My thesis consists of multi-form and multi-voice poems that explore various relationships and pay close attention to intention of form. My content is an exploration of self and society much like that of Maggie Nelson's "Bluets." Using a combination of caesuras, lineated form, and prose form, I have controlled the rhythm of each poem to mimic the societal constraints. Utilizing both the bop and box forms, I created a space to work through frustrations within both fictional and non-fictional relationships.
According to the United States Census Bureau in 2015, fifty percent of female-headed households in the United States participated in means-tested programming, the highest rate of participation of any other demographic group. This alarming statistic is just a few of many that contribute to the phenomena known as the “feminization of poverty,” a term coined by Diane Pierce in the late 1970s after her research concluded that there is a clear correlation between sex and poverty both in the United States and around the world. Since Pierce’s seminal work, many researchers and scholars have confirmed the inextricable link, yet little public policy has been enacted to correct the problem. Rather, welfare reform beginning during the Reagan Administration has disproportionately harmed women, which has created a patriarchal welfare state and a cycle of dependency that traps women within the system that is supposed to help them. The solution lies in the disruption of current systems and institutions that were not built by women or with women’s interests in mind. Namely, a shift in the definition of how society views and understands labor, increased job training, a restructuring of the gendered labor market, and a shift in tax policies are steps in the right direction to solving the problem of the feminization of poverty. When the systematic barriers that hinder women’s economic success are removed, then society as a whole will stand to benefit from a more just system. This presentation explores how certain disruptions to the current welfare system can benefit women by better understanding their needs and recognizing the diversity in the populations it serves.

“Do Rainy Day Funds Mitigate Economic Downturns?”

Hunter Crockett
Mentor: Dr. Kim Hoffman

Budget stabilization funds, or rainy day funds, are trust funds set aside by a government for times of unexpected revenue shortfall or budget deficit. Economic downturns, like the devastating Great Recession from 2008-2010, are the primary justification for the use of these rainy day funds. The goal of this paper is to answer the question “Are rainy day funds effective in mitigating economic downturns?” This paper reviews the literature on the history, use, and effectiveness of rainy day funds. More specifically, the paper analyzes their overall effect in easing economic strain during the Great Recession, reviews a case study of Delaware’s rainy day fund, summarizes the international view of rainy day funds, discusses the use of rainy day funds at the municipal level, analyzes the potential for a national rainy day fund, and identifies methods for reforming rainy day funds to make them more effective. The paper finds that rainy day funds are effective in mitigating economic downturns, but there are barriers that limit their effectiveness.
9:00am - 10:00am, Room 223
Panel: Writing the Creative Thesis: Memory, History, Research
Moderator: Dr. Tyrone Jaeger

“A Name for One's Self”
Disheanna Brown
Mentor: Dr. Tyrone Jaeger

My thesis is a multi-voice fictional prose piece in first person taken from my great, great grandfather and grandmother’s perspectives about my great grandfather’s deadly altercation with a black man over another woman. The incident forced him to change his name and move his family from Louisiana to Arkansas in 1899. While still dealing with the horrific knowledge of the event that forced the family to move, the piece focuses on the family’s struggle to readjust to their new life in Arkansas. In my thesis, I experiment with point of view, stream of consciousness, and flashback. The subject matter of my piece will concentrate on family, specifically the lives of African American families during the turn of the century. Most importantly, I want my work to concentrate on the dangers of secrets, self-identity, and names. The project will play off both Toni Morrison’s Sula, Jean Toomer’s Cane, and Virginia Woolf’s To the Lighthouse.

“She Who Would Valiant Be.”
Nathalie Willmon
Mentor: Dr. Tyrone Jaeger

My work is a poetry laden prose fiction piece that tells the story of a young woman after the sudden death of her abusive boyfriend. Through stream of consciousness and couplet style pieces, I tinker with the expectations we give to those in grief.

“Natural Frequencies”
Susannah Stubbs
Mentor: Dr. Tyrone Jaeger

"Natural Frequencies" is a fragmented creative nonfiction essay that blends writing on the science of hearing and the intricacies of music with personal narrative and broader, more ideological musings. With this fragmented structure, it lends itself to a vibrantly varied but cohesive whole that challenges the reader to think about the way that they hear the world: Why do we privilege some sounds over others? What is there to be listened to that, we have never listened to before? Why do sounds hold such strength to alter our moods, even our lives? Further than this, the essay wrestles with ideas of the intangible affecting the tangible—the mind and the body, the song and the dance. It proposes listening and delight as a foil for anxiety and discontentment, and it urges the reader to look for the joy of listening in their everyday life. In response to the loudness and chaos and tensions of life, "Natural Frequencies" calls for "an orchestra of small things to drown out the fear".
10:00am - 11:00am, Room 213
Panel: Major Black Writers and Literary Form
Moderator: Dr. Lori Leavell

“The House Behind the Cedars”

Madi Guthrie
Mentor: Dr. Lori Leavell

The experience of Rena Warwick, the main character in Charles Chesnutt’s novel The House behind the Cedars (1900), highlights the chaos of the post-slavery landscape in the United States of America. As a light-skinned African American capable of passing as white, she is situated at a crossroads between her white and black identities, and as a woman she is subjugated to ideal beauty standards of the time that are inherently tied to femininity and whiteness. She repeatedly needs to make decisions in which she must either reject or embrace her African ancestry, and this fact alone places her in a position where things are bound to fall apart. Though scholars, such as Kerstin Rudolph and Melissa Ryan, have explored this conflict as being situated at the root of the novel, I contend that Chesnutt’s depiction of time is an important component of how the novel presents Rena’s situation. Specifically, Chesnutt highlights Rena’s relationship to time as it relates to a more general experience of its loss—on the one hand, she cannot escape her past within the present moment, and on the other hand, she experiences “lost time” due to time spent catering to unruly standards of conduct and beauty expected of black women. Ultimately, in considering time as it affects Rena’s daily life, readers become more aware of how it has been historically denied to black women.

“The Escape; Or, A Leap for Freedom”

Blake Johnson
Mentor: Dr. Lori Leavell

My research paper explores William Wells Brown’s 1858 play The Escape; or, a Leap for Freedom. Brown’s play is full of characters who hide behind masks and give false performances of who they really are. Inspired by several scholarly analysis of The Escape, like John Ernest, I seek to further examine the wider significance of “the mask” in the play. My paper argues that Brown utilizes popular character tropes from both the minstrel stage and the slave narrative tradition to illustrate how the institution of slavery influenced mid-nineteenth century America’s performance of identity. To support my claim, I draw upon moments when characters, both white and black, from the North as well as the South, manipulate their respective masks so as to appear faithful to the wider performance; they wear their masks to assist their overarching goals, whether it is to keep up the illusion of white superiority or religious justification for slavery (by the white characters) or to conceal plans to make it to the North (by the black characters). I also juxtapose certain characters with popular stock characters found in minstrel theatre performances and explain how these images helped to form a national perception of blackness. By representing various tiers of American society in individual characters, Brown places them, literally, into a drama and allows us to observe how they play off each other. By using the medium of drama, Brown allows his
audience to see for themselves how the performance of “America” thrived on the institution of slavery.

“Autobiography”

Suhayb Yunus
Mentor: Dr. Lori Leavell

Much of the scholarship on Benjamin Franklin can be described as a claiming-game. There is this attempt to produce value from inclusion of Franklin within a certain political or philosophical ideology. Scholars like Kevin Slack, for instance, tend to discuss Franklin’s personal distance from religion and thus frame his moral views as some version of self-interested rationalism. Others, like Jeff Osborne, defend the appropriation of Franklin for Republicanism. Everyone agrees on the elusiveness of the Founder, but this kind of examination often runs the risk of being more projective than elucidating.

What I am going to do is look at the didactics of the Autobiography to investigate what Franklin actually desired in the future citizens of America. Along the way, there will be some discussions that incidentally challenge many of the common or popular identity-claims present in scholarship. What I’m not going to do is spend a lot of time philosophizing on who Franklin was – in fact, one of the purposes of this project is to disrupt that whole conversation by producing an image of Franklin based on his teachings, rather than inquiring after his beliefs, without ever directly suggesting Franklin is this or that. The reader himself should have subliminally extrapolated a vision of Franklin all on his own by the end of the work and since his picture would be one self-conjured and developed organically from reflections on Franklin’s desires in a society, it should hold very strongly and suffice as foundation when the reader explores other scholarship so they’re not pulled this way and that at the encounter of every new piece of information. But all of this is happening in the background. These are secondary and tertiary objects: important, but not integral. The primary goals revolve around how Franklin intended to inculcate his ideals in citizens and what the implications of those ideals are.
During the early eighteenth century, the Bahamas were notorious as a lawless haven for pirates that lacked any formal government, trade, or infrastructure. The arrival of Governor Woodes Rogers in 1718 is widely seen as a turning point in Bahamian history, marking the end of piracy and the beginning of its integration into the British imperial system. The governor, with minimal resources, set about the task of transforming an essentially piratical society into a productive and well-ordered colony along the lines of the plantation economies prevalent elsewhere in the British Caribbean. His policies, especially regarding matters of defense, trade, and agriculture, routinely brought him into conflict with the ex-pirate inhabitants. This paper examines how, during the period spanning Rogers’ two terms as governor (1718-1732), the interaction between the new gubernatorial regime and the population concerning these issues of domestic political economy contributed to the long-term development of the colony. It finds that conflicts between the gubernatorial regime of Rogers and the largely ex-pirate populace over matters of economic development resulted to some degree in the reorganization of the former pirate nest into a proper British-American settlement. However, it was also to retain a distinctive reliance on maritime commerce and opportunism, and to remain economically underdeveloped, as Rogers was ultimately unable to regularize the economy of what in many ways remained a pirate society. The piratical nature of the inhabitants helped ensure that the colony remained weakly secured, relatively uncultivated, and dependent on illicit maritime ventures for economic prosperity throughout the eighteenth century and beyond.
“The Role of Geography in the Underground Railroad: How Slaves Escaped and Obtained Freedom”

Jacob Pilgrim  
Mentor: Dr. Kristen Epps

Between 1820 and 1860, slaves across the South used the Underground Railroad to escape to freedom. There are a lot of myths surrounding the Underground Railroad due to lack of sources. Two myths that are very prolific surrounding the Underground Railroad are that all slaves who escaped fled to the North for freedom, and that there was only one distinctive route that slaves could follow into freedom. Specifically focusing on the location aspect of geography, which Vincent J. Del Casino describes as “a plane across which one can plot various locations, points, and nodes,” my research shows that knowledge of geography debunks these myths. Slave narratives, runaway slave advertisements, and journals from conductors on the Underground Railroad in Northern states provide evidence of where slaves fled. For instance, looking at the proximity to Northern states, slaves in the Deep South had a much harder time getting North, leaving them to be creative in their escape. Slaves located in the Deep South found it easier to escape into Spanish Florida, Mexico, and sometimes Indian Territory. Furthermore, slaves knew that if there was a distinctive route to follow, they would likely be caught by slave catchers. My research indicates that the Underground Railroad was a loose connection of houses; it was not a literal railroad with boxcars and locomotives. Furthermore, my research provides evidence of the struggle that slaves had to endure in order to obtain freedom, as well as complexity of the Underground Railroad and its many routes out of slavery.

“The Effects of Unconventional Femininity in Churchill’s "Vinegar Tom"”

Jessica Stratton  
Mentor: Dr. Mary Ruth Marotte

The effects of a highly pervasive patriarchal culture is highlighted in Vinegar Tom, by Caryl Churchill, a play that takes place in small town England during the 17th century. The play highlights the shocking aspects of witchcraft culture and how the accusations of witchcraft were detrimental to women of this time period. Through the downfall of unconventional women accused of witchcraft, the play closely examines gender dynamics along with the inequalities and vulnerabilities of women who do not fit the prototype of respectable femininity in regards to the patriarchy. When applying Gilbert and Gubar’s argument from "The Madwoman in the Attic" to the songs found in Churchill’s "Vinegar Tom", the reader is a witness to the detrimental psychological effects of understanding womanhood during mid-seventeenth century England and even today. By refusing to acknowledge the existence of the patriarchy, men are able to possess power over women by assuming that the eternal feminine construct is simply a set of behaviors that women naturally embody.
12:00pm - 1:00pm, Room 214
Panel: Controversial Conversations: Politics, Religion and Sex
Moderator: Dr. Conrad Shumaker

“Postmodern Theology: An Open Canon”

Alexander Waitkus
Mentor: Dr. Clayton Crockett

In our secular society of today, the discipline of traditional theology has been left gutted. We may think that that is all well and good. However, there is an essence, an insistence, to be found in theology and the name of God. Should we fully relinquish this discipline, we would absolutely be letting go of a kernel of importance which we cannot afford to ignore in our world. In engaging in the amorphous postmodern theology, we can succeed in allowing the religion to fall away, while still internalizing and revitalizing the insistence of God back into our evermore-secularized world.

“Locke’s Social Contract, is it Legitimate?”

Maegan Nation
Mentor: Dr. Mary Sullivan

John Locke’s social contract is both widely known and widely critiqued. The social contract theory, which assures that the government in question has been consented to by the people it has jurisdiction over, gives people the right to check their government if it steps out of line, leaving power with the majority. While the social contract theory questions the legitimacy of government, in this literature review I will be answering the question: is Locke’s social contract theory legitimate, itself?

John Locke’s theory on the creation of government, using the consent of the people as its foundation, is easy to celebrate at first glance. But, many scholars have challenged Locke’s seemingly optimistic, people focused theory. Using scholarly critique from authors John T. Bookman, (“Locke's Contract: Would People Consent to It?”), Jeremy Waldron, (“John Locke: Social Contract versus Political Anthropology”), and John A. Simmons, (“The Social Contract Theorists: Critical Essays on Hobbes, Locke, and Rousseau”), I put Locke's social contract to the test as it is thoroughly analyzed and dissected.
Gabi, A Girl in Pieces, by Isabel Quintero, and Eleanor & Park, by Rainbow Rowell, show that society has a need to control how teens and young adults view their bodies. However, the novels, through the main characters, Gabi and Eleanor, show that it is possible to rebel against society’s opinions in healthy ways. Each novel features a female protagonist who is an outsider because of their physical appearances. Although both Gabi and Eleanor have groups of friends each stands out within their group. Gabi stands out because she is overweight and because she appears less Mexican than her closest friends: she is Mexican-American but she is too white, so people question her “Mexicanness” (Quintero 11, 35). Eleanor stands out because she is an overweight white girl with red hair whose closest friends are her half-Asian boyfriend and two black girls (Rowell 8, 18). In appearance, both Gabi and Eleanor are separated from their friends by multiple factors but what they have in common is that they are overweight. Gabi and Eleanor are outsiders who are faced with pressure to be thin and pretty. Their stories present the idea that society has views on what is acceptable with regards to a girl’s appearance, but they also push the idea that it is possible to be comfortable with yourself outside of those societal ideals. Gabi and Eleanor manage through their sexual agency. The girls use their control over their sexuality to combat the societal ideas that their physical appearances impact their desirability.
1:00pm - 2:00pm, Room 213
Panel: Writing the Creative Thesis: Southern Visions & Violence
Moderator: Dr. Tyrone Jaeger

“The Burning: American Bullets”

Trey Dryer
Mentor: Dr. Tyrone Jaeger

"The Burning: American Bullets" is a collection of prose hybrid essays that details events of gun violence, gun imagery in popular culture, the statistics surrounding guns, and my own life as it relates to the gun. The purpose of this collection is to create a larger picture of the prevalence of guns in American society and how it differs from the rest of the world and how it affects our neighbors down the road. These essays call into question the prevalence of firearms in my life and the lives of Americans in general. The collection addresses this behemoth of a topic using the sensation that so many victims of gun violence describe feeling after being shot: the burning. Not only do thousands experience the physical burning every year, but the psychological burning of violence like this affects even more. From the shootings that appear on primetime television to the violence down the block, the issue of guns and their uses is one that most anyone can relate to because it is a uniquely American phenomenon. "The Burning: American Bullets" is a call to reflection—to understand what is happening on the smallest of scales and how it became a national crisis.
This paper explores the gender disparity of l’Académie française and how its lack of representation perpetuates the discrimination of women in the French language. Language, according to linguist scholars, is the vehicle for communication and the foundation of communities (Bussmann 1996). As such, in 1635, the French government charged l’Académie française with protecting the purity of the French language. But, in recent years, questions have arisen. Is l’Académie française the divine protector of the sanctity of the French language or an antiquated and rigid institution? Using extant literature to explore the detriments of gendered language, I argue that the discrimination of women codified within the French language appears to have a tangible effect on not only how women conceptualize themselves but their opportunities and ability to access different social, political, and economic spheres. Thus, by ostensibly increasing the representation of women in l’Académie française, a flowering of inclusion can take root and the French language can begin to reflect those who speak it.

“A comparison of the Different Expressions of Francophone Motherhood in Le Torrent and Bienvenue Chez Les Ch’Tis”

Andrea Roberts
Mentor: Dr. Cathy Jellenik

This essay explores the importance of motherhood and the role of the mother in French cinema and French literature. I will use two characters to compare their approaches to motherhood and how this affects their children. I am using Claudine Perreault, the abusive mother from Le Torrent and Antoine’s mother- whose name is not given- from the 2008 film Bienvenue Chez les Ch’Tis. Both mothers play the dominant parental role in the lives of their sons, and both mothers in some way hinder the growth and maturation of their children through their actions. Antoine’s mother is overbearing and smothering, thus she inhibits her son’s independence and departure from home. Claudine is physically and emotionally abusive, thus hindering her son’s physical and mental growth as well as his emotional maturation. By comparing these two works, I intend to explore the risks of motherhood and how any mother can negatively affect her child.
“Intersectional Feminism in Marguerite Duras and Annie Ernaux”

Trenna Lemons
Mentor: Dr. Cathy Jellenik

This paper reflects on the feminism within Duras’ La Maladie de la Mort and Ernaux’s La Place and asks the question “is their feminism intersectional?” The theory of intersectional feminism discusses the connection between social identities and discrimination, specifically on how oppression is not isolated to just one category of identity. Within the two works discussed in this paper, gender hierarchies are reversed and power is given to female characters, creating a feminist theme throughout each. At the same time, there is a need to question how this power comes about—whether it is from further subjugation of another minority group or whether it is produced in an intersectional manner. Reflection on the author’s lives outside of their work, and its influence within them, offers further understanding of what their feminism means.

“An Architect of Tales: How Storytelling is Used to Build La Cité des Dames”

Elizabeth Evans
Mentor: Dr. Cathy Jellenik

Christine de Pisan’s book La Cité des Dames consists of four characters: a woman named Christine who narrates the story and three ladies who are children of God sent to aid Christine. She is tasked with building La Cité des Dames, which will be a sanctuary to all women, a safe haven from violence against women. As Christine’s confidence falters, the ladies share a collection of parables that serve to reassure Christine of the virtues of women. These stories are woven in with the construction of the city from foundations, to walls, and finally to roofs and gates. The storytelling motif carries on even further because what Christine is building is not, in fact, a real city, but rather this book of the same title. De Pisan’s book consists of all the stories these ladies have told. While the book is not a city that can be used to shelter women from violence, the parables contained within are what inspired Christine to write it. Because of her storytelling, these tales may inspire others to build their own “city of women.” In this manner, storytelling transcends its role as a theme within the book and moves into the real world as a potential catalyst for change as individuals are exposed to these stories.
“Implications of Leibnizian Philosophy of Language: Race and Human Diversity”

Nelson Graves
Mentor: Dr. Sharon Mason

This project will link Leibniz’s ideas on human diversity to his philosophical understandings of language, therefore providing insight on which parts of his system informed his ideas on race. The deep importance that Leibniz sees within language leads him to become interested in early comparative linguistics and eventually to a very nebulous idea of race. Leibniz saw the root of human in diversity in language rather than physiological differences, yet he still saw the need for a human system of race, just not in the same way as one would view it today. Leibniz’s understanding of how other languages develop and what they share creates a strange tension between an egalitarian view of human cultures and othering foreign peoples. I will make the case that although Leibniz works to reconcile the differences between human civilizations, he still wants to create divisions, both through expressions of complexity within a language and through the civilizations that speak them.

“Leibnizian Death: Harmony, Atoms, and How to Not Die”

Harrison Glaeser
Mentor: Dr. Sharon Mason

An important but sometimes overlooked aspect of Gottfried Leibniz's philosophy is the theory of death that he develops in conjunction with his monadology. Leibniz believed that his theory of monads could offer cogent answers to what happens when living things die. In this essay, I discuss how Leibniz uses his metaphysical system of monads to explain death. This includes both what happens to physical matter, as well as what happens to posthumous souls.

“Applying Leibniz's Metaphysics”

Latavian Johnson
Mentor: Dr. Benjamin Rider

Leibniz' idea of a thing, or the self, is the culmination of all the characteristics the thing holds, and the events and actions that makes up that thing's existence. He claims that everything that we do, and everything that happens to us in a concept of our being. I will draw comparisons between Leibniz and Nozick, a more modern philosopher, who grounds this metaphysics and applies it to the real world systems that dictate and dehumanize certain people in our society every day. Unlike many modern responses to Leibniz, who critique his obvious and hidden racism, I will work with Leibniz and find parts where Nozick builds upon and expands on Leibniz' ideas.
William Faulkner’s Absalom, Absalom! (1936) gives very little information beyond projection about Eulalia Bon’s identity; therefore, reader is inclined to accept and interpret these speculations as evidence of Sutpen’s supposed claim that her father “deliberately withheld” knowledge of her African ancestry (Faulkner 212). In the novel’s conclusion, Quentin and Shreve move from Sutpen’s assumption to pure invention as they decide Eulalia is “the woman who Sutpen’s first father-in-law had told him was a Spaniard” (Faulkner 268). For the Harvard students, it is her role as Charles Bon’s mother that leads to the continuation of “miscegenation” which they also assume leads Henry to murder Bon (Faulkner 285). However, I argue that the same “innocence” that leaves Sutpen reeling after the Virginia house slave forbids him to never come through the “front door again” blinds him to cultural perceptions of race outside of southern plantation culture (Faulkner 186-88). Once the reader recognizes that Sutpen is not a victim of deceit, but of his own ignorant assumptions, Quentin and Shreve’s wild imaginings of Eulalia become obviously aggressive and fanatical which undermines the validity of their claims about Eulalia and demonstrates the dangerous implications of cultural assumptions permitted to grow in oblivion.

William Grimes's 1855 slave narrative, Life of William Grimes, the Runaway Slave is frequently analyzed for its dynamic of slave vs. slave master, and the theme of distrust in white institutions. In my paper, I, too, am interested in these ideas. However, I depart from the trends in scholarship on the narrative in that I observe how medical science and experimentation affect the dynamic of slave vs. slave master. I hope to address a gap in scholarship that has little to offer about the recurrence of medical science in the narrative, and how it is treated. I am interested in the commentary on medical science layered within the narrative, and what we stand to learn by observing these episodes. I hold that Grimes includes these episodes of a distrust (and even fear) of medical science to reveal a larger distrust of white people and their ideas of healing, which may cause bodily harm and could be used against slaves in experimentation. To better understand this issue, I will also observe the alternatives to the white man's medical practices referenced in the narrative, the more mystical methods of healing provided by African diasporic ideas and the practice of Hoodoo. Combined with textual evidence from the narrative and scholarship about healing practices of slaves, research about the forms of experimentation performed on slaves on plantations will
further demonstrate my argument's validity. While broader themes, such as a distrust in white institutions and the dynamic of slave vs. slave master are important to observe, it's also important to narrow our scope in reading slave narratives to try to understand why seemingly simple incidents cause protagonists in slave narratives anxiety. By studying these encounters with medical science, we can learn a lot about the institutions slaves distrusted.

“Clotel; Or, The President's Daughter”

Jessica Riedmueller
Mentor: Dr. Lori Leavell

The study of William Wells Brown’s 1853 novel Clotel; or, The President’s Daughter centers largely around Brown’s extraordinary use of contemporaneous print culture. Brown’s substantial, unattributed citations call his integrity and originality into question, threatening the significance of the work. In order to preserve Brown’s stature, scholars such as Robert Stepto, John Ernest, Geoffrey Sanborn, and Lara Langer Cohen have all argued that Brown’s use of incorporated materials is strategic. Though they attack the problem from various avenues, they conclude that Brown employs print culture as the machinery that both authenticates and guides his recontextualization of history through an African American lens. While this scholarship has certainly cemented Brown’s seminal place in literary history, the intense focus on Brown’s print sources comes at the expense of another of Brown’s sources: orally transmitted stories. In this paper, I argue that Brown relies not just on print resources but also on the oral stories of fugitive slaves in order to create an approximation of the lived experience of slavery. Brown situates individual African American characters within a vast body of white-controlled print, undercutting the dominant narrative that consigns the African American presence to the fringes of history. To make this point, I reanalyze scenes included in the textual scholarship that reveal the unmentioned African American witnesses of historically documented moments. I also explore how oral stories may have inspired Brown to abandon the traditionally prescribed form of the novel in order to create a new, original work.
3:00am - 4:00pm, Room 224  
Panel: Educational Linguistics  
Moderator: Dr. Lynn Burley

“Gamer Speak: Analyzing Masculine Speech in Gaming Culture”

Adrianna Chandler  
Mentor: Dr. Lynn Burley

The video gaming community is often stigmatized as having characteristics of toxic masculinity, such as misogyny, homophobia and a tendency for violent behavior. While it has been well documented that the video gaming community is dominated by male gamers, and that there are many instances of toxicity within the community, does this mean that the speech of the community is overwhelmingly masculine, in the stereotypically hegemonic sense? If not, what kind of masculinity, or femininity, is the typical gamer more likely to perform in their speech? And is there evidence of this speech actively working to reinforce the characteristics of toxic masculinity within the community? The purpose of this paper is to answer these questions, through reviewing previously researched academic articles, and through discourse analysis of three random online discussion boards, analyzing the use of masculine speech features within each discussion. The research portion seeks to identify what aspects of speech qualify as masculine, give context to gamer culture as well as insight into the online gaming community, and identify the role masculinity plays within modern gamer culture. The analysis portion analyses randomly selected discussion boards from the gaming community, sharing opinions on video game topics on games such as the Kingdom Hearts franchise, Red Dead Redemption 2 and Cuphead. Through using discourse analysis, excerpts from these discussions are analyzed for any of the aspects of masculinity found within the research section. Lastly, the findings from the analysis are summarized and concluded, and all the questions put forth are answered.

“Implementation of Intercultural Linguistics Training for Early Childhood Educators”

Shelby Garriott  
Mentor: Dr. Lynn Burley

This essay examines the costs and benefits of training educators in intercultural linguistics. These costs and benefits are in relation to the instructors, students, and larger communities (e.g. State, Country, global). This essay combines empirical data on education systems that are implementing linguistic training for educators in primary (and potentially secondary) education programs and analyzes results. This essay concludes with an examination of policies that both support and obstruct the implementation of intercultural linguistic training of educators.
“Argumentative Analysis Essay: The Correction of Current Traditionalist Writing”

Kaitlin Tidwell
Mentor: Dr. Lynn Burley

Current traditionalist writing goes hand in hand with the teaching of Standard English. Current traditionalism has been criticized harshly by rhetoricians, yet is still used as a base to teach writing in primary school. The industrialization of schools has continued to be implemented to this day. Current traditionalist writing, as well as the implementation of Standard English, is psychologically damaging to students and needs to be evaluated. I this paper I evaluate the damage caused by the teaching of current traditionalism and propose solutions to improve it.


Wesley Ivy
Mentor: Dr. Lynn Burley

This project focuses on the connection between language revitalization and the field of educational linguistics by using current revitalization efforts, such as the Hawaiian Language Nests, as case studies. The paper reveals the strengths and weaknesses of current language revitalization efforts in North America, and suggests how to improve future projects so that the various indigenous groups of this region can retain their identities through the continued use of their languages.
Panel: Masks: Concealing African Religious Roots and War Wounds from the Antebellum South to World War I
Moderator: Dr. Kimberly Little

“Voodoo and Hoodoo: New Orleans Religion versus Charleston Superstition”

Jennifer Hopper
Mentor: Dr. Kimberly Little

Voodoo and Hoodoo originated in Africa and came to the Americas via the transatlantic slave trade and prospered in places like New Orleans, Louisiana, and Charleston, South Carolina. Voodoo and Hoodoo were similar, but they were not the same thing. Hoodoo was part of the spiritual practice for black people in South Carolina, while Voodoo was a religion, an amalgamation of Catholicism and traditional African practices. Due to similar conditions regarding early slave laws, Voodoo and Hoodoo became part of the cultures of their respective states. The importance of Catholicism in Louisiana heavily influenced the development of Voodoo, while forced conversion to Protestant Christianity in South Carolina prevented Hoodoo from becoming a religion and instead caused it to develop as a way for slaves to celebrate their new religious beliefs while reflecting—and masking—the spirituality of their traditional African beliefs. This research compares South Carolina and Louisiana primarily through slave narratives and newspapers and analyzes populations from the antebellum era to after the Civil War, revealing why Hoodoo and Voodoo emerged differently in their respective locations.

“Ghosts of the Unburied Dead”

Jonathan Reinbold
Mentor: Dr. Kimberly Little

Following World War One, American soldiers faced challenges readjusting to civilian life. Many veterans had trouble finding employment and suffered psychological wounds, which their contemporaries called “shell shock.” When the war ended, the United States administered veterans’ assistance through the Red Cross, the Federal Board of Vocational Rehabilitation, the Surgeon General of the Public Health Service, and the Bureau of War Risk Insurance. These avenues of assistance were not adequate in the eyes of some veterans, who formed the American Legion. Despite the preparation of the public and the American Legion’s efforts to improve veteran benefits, veterans struggled to readjust. Civilians’ inability to understand the extent that psychological trauma affected veterans and their readiness to move on from the war caused the public narrative to move from one of heroically injured but curable men to one of dangerous men who were a liability to society. The method I used to come to this conclusion was looking at popular magazines such as Youth’s Companion and newspapers such as the New York Times.
published from 1918 to 1928. The early published sources portrayed soldiers’ psychological injuries as minor and curable. The public was ready to move on from the war, however, and some veterans’ psychological injuries did not heal. By the mid-1920s, the popular press wrote of mentally injured veterans who caused problems and inspired fear. Despite the growth in veterans benefits and widespread awareness on “shell shock” America was not prepared to receive these men with open arms.

“Implication of Facial Prosthetics Post WWI: Recreating Soldiers' Inner Beauty”

Valerie Baney
Mentor: Dr. Kimberly Little

World War I’s medical advances meant that battles’ victims survived horrific wounds more often than in previous wars, but technology left them with horrific scars. “The man who loses a leg or arm . . . may go about in comparative happiness,” explained Bankers’ Magazine in 1918, “but the man . . . whose face is so disfigured that his fellow beings turn away in horror. . . .--that is the man for whom” Anna Coleman Ladd worked, producing “new faces for old.” France, where Ladd made the masks, had 20,000 “facial casualties.” Recreating soldiers’ pre-war countenances was the battle Anna Coleman Ladd and her team of artists fought daily for more than a year in their studio in France.

Even though crafting the masks was a long and difficult process, Ladd’s studio managed to produce around nine masks per month. Some historians have argued that Ladd was more concerned with aesthetics than with doing a good deed for the wounded soldiers. Anna Coleman Ladd opened her mask studio where and when she did due to several reasons, but the reason why she worked on the masks was clear: she felt that she could give back to the soldiers a piece of themselves that the war had taken from them. Ladd wanted the soldiers to remember that their real beauty lay inside. This research incorporates the personal papers of Anna Coleman Ladd, emigration and customs records, and newspaper and magazine articles from the time to provide a more complete picture of Ladd’s Studio for Portrait Masks.
William James and John Dewey maintained a conception of God that emphasized God's function for those who believe, focusing on how belief in a god ultimately affects human psychology. In this essay, I will attempt to outline the practical components of spiritual belief that the pragmatists point out in order to discern the god of James and Dewey and what ultimately motivates people to believe in a god.

“The Vagueness of Religions and the Virtues of the Religious: An Exegesis of John Dewey’s A Common Faith”

Regin Reginio
Mentor: Dr. Peter Mehl

In the multi-cultural world that we live in, there are many religions. This paper aims to differentiate religions from the religious by shedding light upon the aspects of religions and specifying the virtues of being religious. It contextualizes the first section of John Dewey’s A Common Faith, “Religion Versus the Religious,” by referencing the events that led up to his writing of one of American Pragmatism’s most famous works. After finishing the essay one should be able to know what it means to be religious.

“In An Examination of Faith”

Courtney Gardner
Mentor: Dr. Peter Mehl

In this essay I examine the various definitions and facets of faith as discussed by John Dewey in his book, A Common Faith. To fully understand Dewey’s message, I delve into the distinction between faith that is subjective and faith that is objective. Subjective faith is more about a person’s inner being and their personal relationship with faith. Faith that is objective is more closely aligned with early religions and their devotion to a specific thing or person. Though I may not agree with all of Dewey’s assumptions and opinions we both focus on what the implications of adopting these certain faiths would be on individuals and on the world as a whole.
John Dewey (1859–1952) was one of American pragmatism’s early founders. Perhaps most notably in the area of philosophy, Dewey developed extensive and often methodical views in ethics, logic, metaphysics, epistemology, and philosophy of religion. Dewey often argued that philosophy had become an overly technical and intellectual discipline. Similarly, he believed that philosophy no longer focused on assessing the social conditions and moral values that contribute to everyday life. In his book A Common Faith (ACF), Dewey took on a huge challenge. He sought out to reconstruct religion in a way which integrated it with his empiricism and naturalism. In this essay, I will first provide an overview of the first two sections in A Common Faith. I will then critically analyze certain parts in these sections that I eventually find to be problematic and generalized. I will argue that Dewey over exaggerated the need to completely naturalize religion, showing how belief in the supernatural and a naturalization of religion can coincide.
“Social and Legal Contradictions of Transgender Identity in Japan”

Lydia Arnold
Mentor: Dr. Zachary Smith

This paper explores the contradictions between social opinions of transgender and the legal and medical restrictions placed on transgender individuals in Japan. The goal is to show that while Japan’s public opinion of transgender appears very open and progressive, the legal regulations in place for transgender Japanese citizens reveal an inhumane and cruel system for every transgender person seeking to legally change their name and gender. This has been accomplished by analyzing the Japanese Law 111, which was proposed by a transgender official and allows transgender citizens to petition to change their name and gender in the Japanese family registry. Upon further investigation, it becomes clear that this law is only beneficial to a very small percentage of the Japanese transgender population, and that the strict protocol which must be followed violates the basic human rights of those it claims to help.

“One Child in China: A Study of the One-Child Policy and the Sex Ratio Imbalance”

Jacalyn Pearce
Mentor: Dr. Zachary Smith

The current Chinese sex ratio at birth is higher than at any time in China's long history. This paper addresses competing explanations about the dramatic rise that has occurred over the last thirty years, using recent, English language secondary scholarship sources. The 1979 One-Child Policy is an important part of the imbalance, but it does not provide a holistic explanation of all the contributing factors, like technology and social preferences. The consequences of this demographic shift are already manifesting and will be part of Chinese society for decades to come.
“Bushidō on Stage: Masculinity & Militarization in World War II Era Kabuki”

Sarah Svoboda
Mentor: Dr. Zachary Smith

Today, the theatrical art form of kabuki is considered a window into Japan’s distant past, not so much in content, but in the sense of its’ presentation and stylization. It is branded “classical”, implying both an involvement in history and a neutral remove from it. Scholars like James R. Brandon and Barbara E. Thornbury have worked considerably on tracing this purposeful “fossilization” of kabuki in order to neutralize its’ politically unspoken past. They have also written extensively on late nineteenth and early twentieth century kabuki as it was—a reactive art form that reproduced contemporary events on stage. My work focuses on the intersection between World War II era kabuki, a particularly reactive period in the theater’s history, and the masculinized military ideology of the time period, bushido. The intention of this paper is to examine the expression of bushido through kabuki plays, and assess the degree to which Japanese-imperial ideals concerning gender and warfare were appropriated and repurposed by kabuki.

“Neo-Nihon: A Journey into Representation, Social Binaries, and Sexuality”

Booker White
Mentor: Dr. Zachary Smith

This paper will discuss the discourse surrounding Yaoi, the lived experiences of gay men in Japan and how it is impacted by Yaoi and the social binaries included in Yaoi. The paper also pays attention to who writes Yaoi, the history behind its rise to the mainstream, and the rapid commercialization behind it. The paper pays particular focus on modern impact of Yaoi, and the tropes it contains, on the lived experience of gay men in Japan. The paper draws from three main sources, and also 3 supplementary sources. Ishida Hitoshi is pulled from to talk about the impact that Yaoi has on the perception of gay men in Japan and some of the discourse surrounding Yaoi during the 90s and beyond. This discussion that starts in the 90s is called the Yaoi Ronso, which translates to the Great Yaoi Debate. This debate is what follows Yaoi into the 21st century. The paper pulls from Mark McLelland to show the sociological impact that social binaries included in Yaoi can have on gay men’s identity and how they perceive their own sexuality and its importance. Lastly the paper pulls mainly from Akiko Mizoguchi to give historical context for Yaoi. The paper wraps up with an analysis of Yuri on Ice! that attempts to illustrate the evolution of Yaoi and how a lot of the toxic tropes have evolved in the modern day.
“Domination in and of Pornography”

**Sydney McEwen**
Mentor: Dr. S. Lynne Rich

Pornography exists on an overwhelmingly large platform, making pornography more accessible than ever before (Simpson, 2004). One of the biggest trends in pornography is domination of women by men. In the present study, the trends in the most viewed pornographic films from the 1970s through the 2010s are examined. Findings indicate that domination factors were three times higher for men than women. The author suggests that prevalence of domination in pornography influences and perpetuates a rape culture.

“How Social Class Influences the Performance of Femininity Within Clothing Stores”

**Jordan Pitchford**
Mentor: Dr. S. Lynne Rich

This paper focuses on how the performance of femininity is influenced by social class within four women’s clothing stores in Central Arkansas: Barbara Jean, Dillard’s, Walmart, and Goodwill. Using a qualitative method, the author observed the ways in which these different socially classed clothing stores do gender based on diverse norms. This study finds that the differences in social classes are characterized as differences in femininity within these stores in many ways: the appearance of the employees, interactions between customers and staff members, physical characteristics of the stores, and the amenities offered. The author argues that the performance of femininity within clothing stores interacts with social class to generate specific displays of femininity, and that the presentation of femininity is not only gendered but negotiated by social class position.
Keywords: femininity, performance, social class, clothing stores.
“Evidence of Rape Culture in Modern Music”

Kayla Gray
Mentor: Dr. S. Lynne Rich

This paper analyzes the prevalence of rape culture in modern music. The author conducted research by analyzing misogynistic lyrics from popular music genres and used variables that corresponded with misogynistic themes. The author suggests that exposure to misogynistic lyrics may influence adolescents’ behaviors and perpetrate rape culture themes. Findings show that misogynistic themes are blatantly used in rap, hip-hop, country and pop genres. The findings also show that male music artists tend to express these themes more than female artists.

“An Analysis of the Relationship Between Fraternities and Rape Culture”

Allie Barnes
Mentor: Dr. S. Lynne Rich

This paper is an exploration of the relationship between fraternities and rape culture. The author collected research by observing men and women attending fraternity hosted Halloween parties. The paper demonstrates how fraternities utilize their position on college campuses to socially control their environment and contribute to the victimization of women. Understanding how fraternities encourage rape culture is the first step in finding a solution to the staggering amount of women who are victims of sexual assault and rape on college campuses.
“Rock Art Conservation”

Victoria Martin
Mentor: Dr. Duncan McKinnon

Rock art conservation is an important area to focus on. Rock art holds value both in a cultural sense to indigenous people and educational value to researchers. But because Rock Art sites are in areas of tourism they face the problem of vandalism and defacement, destroying the site. This research seeks to find a solution to the problem of rock art vandalism and defacement, a solution in which people can still view the rock art, but not be able to touch it. I want to find out if there is a solution to this problem without having to completely close off the rock art site.

“North American National and State Park Sustainability: Can the Effects of Tourism Be Reversed”

Caroline Bivens
Mentor: Dr. Duncan McKinnon

This paper explores the creation of national parks and how they were intended to preserve the natural landscapes. Population growth and overall popularity of national and state parks has created an influx of tourists which causes park overcrowding and hinders the long-term environmental sustainability of said parks. There are steps that can be taken to minimize the negative impacts of tourists and preserve parks. The main goal of the paper is to answer the question "can the effects of tourism be reversed". To answer this question, I will create a case study for Rocky Mountain National Park that will highlight budget requirements and policy requirements to become more environmentally sustainable.

“Early ceramics of the Caribbean”

Chayenne Hooi
Mentor: Dr. Duncan McKinnon

My research is about the migration patterns of the native Caribbean Indians from the mainland to their respective area in the Caribbean islands, with an emphasis on the ceramics that have been found on the islands through archaeological methods in excavation to support the evidence of habitation and culture on the islands, before colonization by the Europeans.
“Mortuary Practices in the United States”

Casey Conrad
Mentor: Dr. Duncan Mckinnon

This paper will examine the rise and practice of the modern day funeral director. It will briefly go over a history of funerary practices, and then how in the 20th century the professional funeral was created, and how it became popular. It will examine the problems of the industry, such as a public image that is seen both as an industry that aids people, to an industry that takes advantage of people in one of the most vulnerable times of their lives. It will go over the funeral rule, a law that was put in place in order to protect consumers, and to show transparency on the end of the funeral providers. The paper will look at it from a cultural relativism and Marxian perspective. The paper will also discuss ideology on death, and how it has shifted over time, and how the death care industry may affect the perspective people have on death ideology. It will discuss contributing factors to funeral choices, such as cost, common practices, and how the options for funerals are changing. It will also look at the environmental impact that the funeral industry has in the United States, along with alternative methods that are more environmentally sustainable, such as natural burial over a traditional one, or alkaline hydrolysis over a traditional cremation.

“Medieval Musicians in "The Hours of Catherine of Cleves”

Rebecca Koehler
Mentor: Dr. Duncan Mckinnon

Analysis of medieval illuminations allows historians insight into many different facets of medieval life. Through a focus on illuminated musicians in "The Hours of Catherine of Cleves," insight can be gained into various facets of daily life for the medieval Dutch. Every instance of a musical instrument in “The Hours of Catherine of Cleves” was cataloged and then cross-compared with other historians’ catalogs of musical instruments in illuminated manuscripts from the same time period. Through this cross-analysis, trends suggesting differences between the society that Catherine of Cleves lived—on multiple levels, including geography and caste—and other locales emerge and can be researched.
“Does Congressional Representation Matter: The Role Women Play in Reducing Domestic Violence Rates”

Bailey Christ
Mentor: Dr. Duncan Mckinnon

The 2018 Congressional elections resulted in the first two Native American women to have seats in the U.S. House of Representatives. Native American women experience violence at much higher rates than other women. This study aims to propose the possible impacts the first two Native American women in Congress will have by analyzing the impact women and minority women in Congress have had while serving. This research compares numbers of women in Congress and the passing and following impact of the Violence Against Women Act (VAWA) in 1994, 2000, and 2005. A cross-cultural comparison of the impact Canada’s First Nations women have had as members of Parliament is also analyzed. Overall, the particular issue of violence against women, specifically Native American women, may reach more solutions with the representation of Native American women in congress.

“Explanations And Implications of Declining Fertility Rates in Japan, China, and the U.S.”

Conner Swaffar
Mentor: Dr. Duncan Mckinnon

The fertility rate of a country is a decent analysis on whether or not said countries population is growing. A fertility rate underneath 2.0 determines that families are having less than two children, which in turn means that the population is not continuing at a stable amount. Various countries, such as Japan, China, and the U.S. have fertility rates beneath 2.0, however, countries whose rates are only barely below this number do not have ample amount of research done about them and why their fertility rates are at this level. Japan and China both have rates lower than that of the U.S., and each of these countries rates can be explained in numerous ways. This research project attempts to analyze the explanations behind the declining fertility rates in Japan and China and to see if the explanations found in Japan and China can be applied to that of the U.S. Are the explanations in Japan and China, such as changing postmodern gender roles, economic stress, government interventions, and societal explanations ones that can be applied in a somewhat universal manner, or are these explanations only found in Japan and China, and, if this is the case, what can we look towards to explain the fertility rates in the U.S.? Furthermore, while this project does not attempt to state that these countries should increase their fertility rates, it will go into detail about the implications of these lowering rates, and what cultural, societal, economic, and political changes take place as a countries fertility rates drop lower and lower.
The anime subculture in the United States has grown from small, organized social events to a national (and global) community. The subculture has faced much prejudice from Americans since it was first introduced in the 1980s, prejudices that may have roots in the Orientalism movements of the 1900s, as well as the occupation of Japan post World War 2. Access to the internet, as well as globalization, has made information about Japan and anime widespread. The purpose of this paper is to see if globalization and internet access has affected perceptions of the anime subculture, both within and without, since it was first introduced to America over 30 years ago.
My research paper focuses on the life and impact of Bishop Henry M. Turner. In my paper, I discussed how his theological and cultural outlook was influenced by his experience and involvement in the American Civil War and the brief Reconstruction Era that followed it. Specifically, his first-hand accounts of the war as the first black chaplain in the US Armed Forces and as an influential clergyman in Washington, D.C. I examined how Turner eloquently fought the gradual efforts to disenfranchise black citizens after the war and how he used his office of bishop to voice important issues faced in the black community, such as a lack of schools and social protection. Finally, I discussed how Bishop Turner became an advocate of Black Nationalism and unity, which was culminated in his vocal support for the Back to Africa movement and his efforts to establish independent black churches in Africa.

“Proponents of Black Liberation: The Case of Henry Turner”

Blake Johnson
Mentor: Dr. Michael Mwenda Kithinji


Riley Kovalcheck
Mentor: Dr. Buckley T. Foster

The Modern Plantation is based on the argument that since the Reconstruction era, the state of Arkansas has repeatedly taken every opportunity to capitalize and profit at the expense of human lives, essentially treating inmates as property, stripped of constitutional rights. Changes in the Arkansas penitentiaries have been minimal and coded, only removing the most egregious aspects of the institution.
William Faulkner's *Absalom, Absalom!* presents a complicated picture of Southern memory and history, and not least among such complications is Rosa Coldfield. Faulkner scholars have run the gamut in terms of analyzing Rosa; responses to her character range from heartfelt extensions of pity to hearty praises of her strength and agency. Described by Quentin Compson’s father as a “ghost” leftover from the antebellum and Civil War eras, Rosa holds a unique position as both narrator and character in Faulkner’s novel and in her own account of the past. Though she had relatively little direct involvement with the actions of Thomas Sutpen and his family, the narrative she relates allows her to shape her own and others’ perceptions of her life in order to garner sympathy and claim personal vindication from her audience. By taking advantage of the creative powers and authority of a storyteller, Rosa is able to explain her past, seek affirmation, and shape herself into the sympathetic protagonist she wishes to be—one that exists ideally in a tragically beautiful Southern world apart from reality. Furthermore, by recounting her story to a captive listener, Rosa is able to express her own longings and need for external validation, which she hopes to be granted by young Quentin Compson. Exploring her perception of herself through her own narrative provides great insight into the agency, voice, and desires Faulkner affords Rosa Coldfield, and probes into the larger questions within *Absalom, Absalom!* Concerning Southern history, literature, storytelling, memory, and legacy.

“Poe’s ‘Hop-Frog’ and the Plantation South”

Emily Flowers  
Mentor: Dr. Lori Leavell

This paper discusses how the monarchical power structure present in Edgar Allan Poe’s "Hop-Frog; or The Seven Ourang-Outangs," published in 1849, relates to the plantation system Poe’s audience would have been familiar with. These differing systems may at first seem to create distance between the short story and its readers, but in fact highlight a connection between the South’s power structure and this fictional monarchy. Namely, the hierarchical nature of the South’s plantation-based social structure mirrors the slave-master relationship Hop-Frog has with the king. I contend that through recognizing how Hop-Frog disrupts this hierarchy, we can see how Poe not only calls attention to a fragile monarchy that reflects an equally fragile southern power structure, but also does not provide a clear course of action going forward. In this way, “Hop-Frog,” seemingly removed from the 1840s, America, or the South, signals Poe’s reflections on his own time and place. Indeed, scholars, such as David Faflik, discuss how Poe’s fictive settings often can be seen as an extension of the southern plantation, while Paul Christian Jones finds Poe’s fiction to be attuned to the threat of slave uprisings. Building on these insights, my
paper examines the corruptive nature of the monarchical power structure, how those abused by the monarchy are able to temporarily reverse the power structure, and the after-effects of the power disruption. By focusing on how the characters change, we can recognize that Poe plays on an anxiety in his original readership about the South’s uncertain future.

“Alcoholism in the Real World: The Depiction of Addiction in Poe’s ‘The Black Cat’”

Madalyn New
Mentor: Dr. Lori Leavell

In the years following its publication in 1843, Edgar Allan Poe’s “The Black Cat” has been a short story rife with academic interest. Scholarship about this short story typically considers it to be Poe’s critique of Temperance literature with scholars such as T.J. Matheson and Susan Amper pointing to the alcoholic narrator that commits crimes due to an underlying mental defect. Rather than providing readers with a moralistic tale of the destruction that can result from imbibing, Poe’s story, these scholar’s countered offers a sensationalized depiction of violence that only incidentally involves alcohol. If Poe is critiquing Temperance literature, and I agree that he is, this paper contends that he does so by giving us what is, in fact, a more realistic and intimate depiction of the struggles of alcohol addiction.

Drawing on modern medical understanding of alcohol addiction and undertaking a close reading of “The Black Cat” I argue that the actions of the narrator result from his spiraling addiction, even as the story pokes fun at Temperance literature. More specifically, Poe takes is mocking the genre for failing to tell a good story. In providing his readership with a realistic alcoholic, Poe surprisingly is fostering an improved public understanding of alcoholism and its struggles, something Poe is able to facilitate due to his own debilitating struggle with alcohol.
1:40pm - 2:30pm, Room 224  
Panel: Rights and Religion  
Moderator: Dr. Jennifer Parrack

“The Gift”

Elizabeth Senn  
Mentor: Dr. Story Matkin-Rawn

Charlotte Andrews Stephen’s life looked slightly different than that of a typical slave in Arkansas during the mid-1800s. Because her parents were hired out by their masters, Charlotte experienced much more liberty during her childhood than most other slave children, and when she was nine years old, she experienced the glorious freedom that a Union victory brought after the Civil War in 1863. Later, with the help of her father, who was passionate about literacy, she became a vital piece of the Civil Rights Movement. Stephens brought freedom to many by opening up their world with words, which started a wild fire for literacy that could not be quenched. Although Stephens is known in history books as the first black teacher in the Little Rock school system, her true legacy came from her passion to give the gift of literacy to every man and woman, no matter what color. In this presentation, I want to start another wild fire, but instead of a fire for literacy, I want to kindle enthusiasm with a historically accurate account of one of the amazing heroes of history. My goal is to share the full story of Charlotte Andrews Stephens, with hopes that my listeners will gain a passion for the education that has not always been guaranteed, a motivation to investigate history and learn from the many heroes of the past, and an excitement to become gift-givers, who spread even more wild fires as they seek to share what they have learned with others around them.

“The Oneida Community and the Doctrine of Complex Marriage”

Rebekah Chaney  
Mentor: Dr. Kristen Epps

The Oneida Perfectionists were a religious society founded in 1836 by John Humphrey Noyes with a unique perspective on Christianity. The Oneida Perfectionist community received huge amounts of criticism due to their radical ideology, ideology which seemed extremely scandalous in nineteenth century America. The Perfectionists believed that their salvation made them completely incapable of sin, which is the central belief that led to their socially distinct practices. They called this Bible Communism, which consisted of three major practices: complex marriage, mutual criticism, and communal child rearing. Bible Communism, a term coined by Noyes, was a communal lifestyle solely based on fulfilling religious duties and bringing people of the community closer to God, through limited distractions and encouraging individualistic behavior.

I will be focusing on the Oneida Perfectionists’ practice of complex marriage. The Oneida Perfectionists believed that monogamy was problematic, in part due to its emotionally selfish and distracting nature. The system of complex marriage led to the practices of male continence and stirpicultural (i.e. eugenics) within the community. This system of complex marriage was radical due to its unique perspective on monogamy, but also due to the freedom, it gave women in the nineteenth century as well. In a time of rigid social roles, complex marriage within the Oneida community gave women freedom in gender roles, lifestyles, and sexuality. Their story teaches us that radical sexual mores existed even in early America.
2:40pm - 3:55pm, Room 223
Panel: Cultures and Identity
Moderator: Dr. Michael Schaefer

“Visual-kei: Crafting New Japanese Masculine Identities”

Elizabeth Fennell
Mentor: Dr. Zachary Smith

This paper examines the Japanese subculture of visual-kei with a specific focus on visual-kei bands since 2010, which fall under the heading of “neo-visual-kei”. The subculture of visual-kei represents a shift in conceptions of masculine identities in modern Japanese youth culture; while the subculture initially emerged in the late 80s and early 90s, it has continued to exist since then at the intersection of music, fashion, masculinity, male beauty, and subcultural identities. While there is a great number of neo-visual-kei bands, which span across several different genres—for example, kote-kei, oshare-kei, Nagoya-kei, etc.—I first examine common and unifying characteristics across the genres, and then focus specifically upon the metalcore band SCAPEGOAT. In analyzing SCAPEGOAT, I draw upon Karen Bettez Halnon’s work on heavy metal and the grotesque in order to argue that SCAPEGOAT uses grotesque and disturbing imagery to challenge and criticize modern Japanese society and hegemonic cultural norms, like corporate identity and salaryman masculinity. Neo-visual-kei bands are important to examine as representative of a Japanese-underground or counterculture. Members exist as both liminal—between masculine and feminine—and abject—disrupting conventional identities, especially masculine identities, and social orders through their appearances and the utilization of the grotesque within their artistic products. Because they reject mainstream tastes, neo-visual-kei artists are able to experiment, and, in that experimentation, rebel against and criticize traditional norms while crafting unique masculine identities through the utilization of femininity and the grotesque.

“Intersectionality and Coming of Age within Adolescent Literature”

Jessica Stratton
Mentor: Dr. Sonya Fritz

Intersectionality is a term used to describe the compounding inequalities that people, often minorities, experience. I will argue that Gabi and Starr, although they encompass very different definitions of adolescent teens, are both characters that experience intersectionality because of their race, socioeconomic status, and gender. “Juxtaposing Immigrant and Adolescent Girl Experiences: Literature for All Readers,” by Mary Amanda Stewart is an in-depth analysis of adolescent literature that represents immigrant characters, like Gabi. She argues that their experience as a teen, although underrepresented, is very different from those of the mainstream American teen, but should still be recognized as valid and important to the adolescent body of literature. “The Adolescent Complexities of Race, Gender, and Class in Toni Morrison's ‘The Bluest Eye,’” by Paul Douglas Mahaffey is an article that analyzes an adolescent fiction novel that encompasses a minority teen that struggles with defining herself in a world that defines her as less due to her race and gender, this supports the analysis I have conducted with “Gabi, A Girl
in Pieces,” and “The Hate U Give,” because Starr and Gabi both struggle with issues that are individual to minorities. “Gender, Race, and Urban Policing: The Experience of African American Youths,” by Jody Miller and Rod Brunson analyze the relationship between african american youth in urban areas with the police and how their interactions are specific to gender and race, this is in support of the argument I make that Starr, from “The Hate U Give,” suffers with identifying with herself and her community because of the interactions they have with the police. I will identify and analyze specific parts of each novel to reveal the specific issues that minority women struggle with because of unfair societal norms and pressures.
The Siege of Leningrad would have resulted in the starvation of an entire city if not for civilian efforts on Lake Ladoga. The “Road of Life,” a road constructed over the frozen lake, connected unoccupied Russia to Leningrad during the blockade of 1941 to 1944. After the Soviet Government’s partial abandonment, the city was left to fend largely for itself without reinforcements. Of the three million people trapped inside, thousands died in order to transport food across this ice road. The high risk of death while crossing the lake was necessary to save people who couldn’t be evacuated or make the trip themselves. Over the three years of the Siege, Lake Ladoga would be maintained by the citizens of the city, regardless of the risk. The only thing that the people had to do was survive until the promise of a land route or liberation came true. Meanwhile, the city was dying and losing hope. Journals, diaries, and letters found after the siege provide a close view of the true situations on Lake Ladoga. These personal accounts describe the changes of the lake road over its three-year use and what forced them to choose such a dangerous route. If civilians had not joined together to work on the ice road, millions of innocent lives would have been lost without a chance at survival.