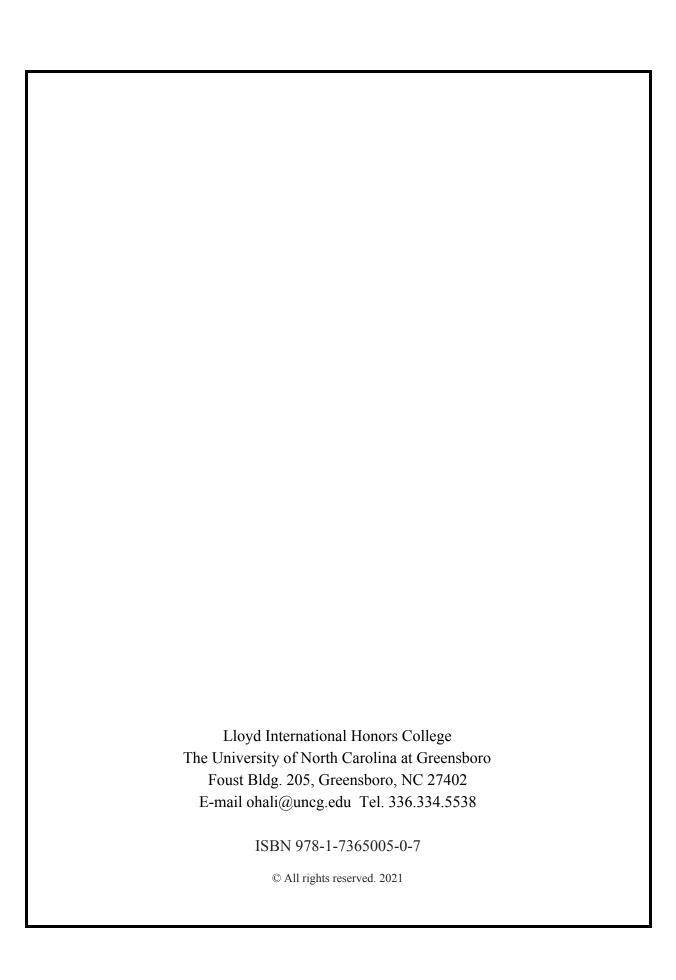
Y Ddraig Goch:

An Interdisciplinary Honors Journal

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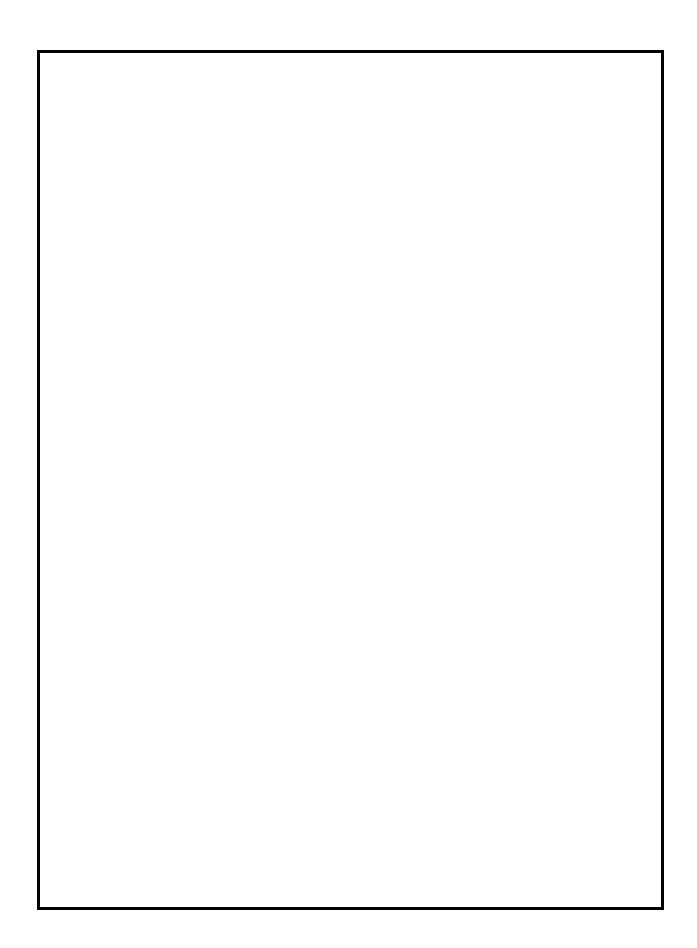


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Letter from the Faculty Advisor

We are pleased to publish our second issue of *Y Draig Goch: An Interdisciplinary Honors Journal*. YDG Editor Destiny Brooks is joined by Associate Editor Ethan San Pedro, both Honors students at UNC Greensboro. For our second issue we have faculty-directed research articles by students and recent graduates in Religious Studies, Nursing, Social Work, Art History, and Political Science. Our goal is to feature outstanding undergraduate research across different fields of study, and wherever possible, highlight interdisciplinary work.



Please send us your comments and suggestions. My e-mail is ohali@uncg.edu and Destiny and Ethan's email addresses are on the next page.

Enjoy!

Omar H. Ali, Ph.D.

Dean and Professor, Lloyd International Honors College

Letter from the Editors

It is with great pleasure that we present to you the second volume of *Y Ddraig Goch: An Interdisciplinary Honors Journal*. While Destiny Brooks compiled the first issue, she now works as Editor-in-Chief, and has welcomed aboard two associate editors Jenny Francisco and Ethan San Pedro. As we continue to promote this inherited vision set forth by our founding editors to pursue the



sharing of knowledge across different disciplines for the enrichment and benefit of all, we are grateful for the support we have received from our team and our mentors who have patiently helped us on our journey. Just as they inspired us, it is our hope that our volumes will inspire others to take up the mantle of spreading the appreciation for academic inquiry wherever their aspirations may take them. We hope that you will find the contents of this edition to be as insightful and as impactful as our very first and we wish you the best in your pursuit of knowledge.

Please send us your comments and suggestions. Destiny's email is d_brook3@uncg.edu, and Ethan's is etsanpe2@uncg.edu.

Destiny M. Brooks (center), Editor-in-Chief Jenny Francisco (left), Associate Editor Ethan Eli T. San Pedro (right), Associate Editor

Legal Protections Against Discrimination in France

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Abstract

This paper argues that although France possesses legal safeguards to curb discrimination, France's republican model and the notion of ensuring equality paradoxically spurs ethnic discrimination for minority groups. It begins by examining the historical and legal foundations against discrimination both within the European Union and within France. It then moves on to explore how the French maxim of Liberté, Egalité, and Fraternité, and the concept of lacïté suppresses multiculturalism and further contributes to discrimination against minorities and immigrants. Lastly, this paper showcases disparities and discrimination within employment for minorities such as Muslims, Arabs and both North and Sub-Saharan Africans.

Legalities Within the EU and International Community

Protections for anti-discrimination were rooted in the United Nations Declaration of Human Rights (UNDHR) in 1948. These protections then evolved to be incorporated in treaties such as the Treaty of Amsterdam, and the Treaty of Lisbon. Anti-discrimination safeguards are also displayed in the European Union Charter of Fundamental Rights. The UNDHR outlines

in Article 7 that all people are assured equal protections within the law without discrimination. Following the formation of the European Economic Community (EEC) in 1957 France, West-Germany, Belgium, Luxembourg, Italy, and the Netherlands established a framework for prohibiting discrimination that was later incorporated into current treaties under which the European Union functions. The Treaty of Amsterdam and the European Charter of Fundamental Rights detail and further widen the scope of what constitutes discrimination. Both also strengthened the notions previously outlined in the formation of the EEC on matters of discrimination. Article 21 of the European Charter of Fundamental Rights states the following:

Any discrimination based on any ground such as sex, race, colour, ethnic or social origin, genetic features, language, religion, or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation shall be prohibited¹.

Furthermore, the Charter states in Article 22 that "The Union shall respect cultural, religious, and linguistic diversity²." These legal protections are critical for both France and the European Union as a whole because of the large heterogeneous mixture of people residing in EU member states. The European Commission is charged with the task of monitoring these bylaws to ensure that all EU member states uphold these standards. The EU Commission has taken an initiative to certify that these bylaws are more than merely stated in the EU Charter of Fundamental Rights and other binding treaties. They have instituted an anti-discrimination directive to push member states to reflect these notions in public policy. The 2000 anti-discrimination directive defines direct discrimination as "where the person is treated less favorably than another is, has been would be treated in comparable situation on the grounds of origin³." The directive also defines indirect discrimination by stating:

Council Directive 2000/43/(EC). Article 2(EU.)

Indirect discrimination shall be taken to occur where an apparently neutral provision, criterion or practice would put persons of a particular religion or belief, disability or particular age, or a particular sexual orientation at a particular disadvantage compared with other

¹ European Union, Charter of Fundamental Rights of The European Union, Article 21.

² Ibid., Article, 22.

³ Council Directive, "Implementing the Principle of Equal Treatment between Persons Irrespective of Racial or Ethnic Origin," Article 2.

persons, unless that provision, criterion or practice is objectively justified by a legitimate aim and the means of achieving that aim are appropriate and necessary⁴.

French Attitudes towards Discrimination

Since this directive has been ratified. EU member states have been given the authority to implement these directives in ways that they deem necessary within each country. France's response to the directive has been to implement more policies aimed towards punishing offenses for forms of direct discrimination, such as hate speech. In addition, France instituted the Haute Authorité de Lute Contre les Discriminations et pour L'égalité (HALDE). HALDE is an administrative authority that covers matters of all forms of discrimination based on legislation both within France and internationally. Although France possesses several legal protections that prohibit anti-discrimination practices, its public policies and initiatives to protect those who encounter discrimination are weak. France fails to initiatives that combat indirect discrimination that are institutionalized. Moreover, France also refuses to dismantle its colorblind approaches in policy formation, which is detrimental to its minority population. The 1978 act regarding data collection of ethnic and racial backgrounds prevents France from fully adhering to anti-discrimination policies that they are bound to. France's haunting history during WW2 of the Vichy regime collaborating with Nazi Germany to collect data on Jewish populations deters them from permitting ethnic data to be recollected. France can institute more passive approaches to anti-discrimination as opposed to other EU member states because of their inability to capture statistical data regarding racial disparities.

There have been various critiques and discourse amongst scholars surrounding France's prohibition of data collection and notions of equality. Alex Hargreaves argues in "Empty Promises? Public Policy against Racial and Ethnic Discrimination in France" that France's inability to combat discrimination against postcolonial minorities is a shortcoming of French public policy that furnishes violent extremism. Hargreaves states that engaging in discriminatory behavior has little consequences because both

⁴ Council Directive, "Implementing the Principle of Equal Treatment between Persons Irrespective of Racial or Ethnic Origin," Article 2.

direct and indirect discrimination is largely unenforced⁵. This renders the directive essentially useless given the ban on data collection. Although France has received several critiques from the international community such as the United Nations, the U.K, and U.S. about reversing the data collection law, France has no intention of doing so.

French Maxim and Lacité

France's call to ignorance on the matter of racial and ethnic discrimination is deeply engrained in the French maxim of Liberté, Egalité, and Fraternité. Article 1 of the French constitution (1958) states:

La France est une république indivisible, laïque, démocratique et sociale. Elle assure l'égalité devant la loi de tous les citoyens sans distinction d'origine, de race ou de religion. Elle respecte toutes les croyances. Son organization est décentralisée⁶.

Constitutional safeguards regarding equality under the law for all French citizens despite origin, race, or religion provide the foundation for current French political culture. Since the 1789 French revolution, France's republican model and maxim surpass more than just French pride. It transcends into every aspect of French political culture and life. The maxim forms the notion of lacïté. Lacïté is geared towards secularism and equality for all French citizens under the law. According to Nora Fellag (2014) in "The Muslim Label: How French North Africans Have Become 'Muslims' and 'Not Citizens'," lacïté is "justification behind France's bans on religious symbols and practices in the public arena7." France's perverse concept of individualism is rooted in the fear of loss of French cultural identity. France views that having too many immigrants in French society will deteriorate French culture. Therefore, they suppress multiculturalism. This model of equality and dislike of multiculturalism differs drastically from other EU member states such as Sweden and the United Kingdom. Sweden and the UK embrace a multiculturalism approach on the matters of assimilation.

⁵ A.G. Hargreaves, "Empty Promises? Public Policy Against Racial and Ethnic Discrimination in France," *French Politics, Culture & Society*, 33, no. 3 (2015):103.

⁶ France, *The French Constitution*, Article 1.

⁷ Nora Fellag, "The Muslim Label: How French North Africans Have Become 'Muslims' and Not 'Citizens'," *Journal on Ethnopolitics and Minority Issues in Europe* 13, no.1 (2014): 11.

In the article "Unity in Diversity," Nura Sedique examines France's, Germany's, and Sweden's achievements in integrating second generational immigrants⁸. Sedique's study highlights that France holds a large second-generation immigrant population that surpasses first-generation immigrants. Of that population, Muslims experience the most discrimination. In French society, with an influx of immigrants, there has constantly been a negative backlash towards Muslims. Islamophobia has been seen in France's hijab ban and distrust in Muslims because of terrorist attacks. The recent controversies surrounding Islamophobia in France is not a novel discourse; rather, it has plagued French society for many centuries. The term Muslim in France is often used interchangeably for Arab although not all Arabs are Muslim. Nora Fellag states in "The Muslim Label: How French North Africans Have Become 'Muslims' and not 'Citizens,' that Naomi Davidson argues Muslims have become trapped in a religious identity because of the colonial and post-colonial racialization. Muslims suffer the highest rates of marginalization in France⁹. They suffer the most unemployment rates, are subject to poor housing in the banlieues, and possess virtually no upward mobility. According to Fellag (2014) "we do not habitually refer to French persons of Catholic or Protestant background as 'Christians' then we should not do the same for persons of Islamic background¹⁰." The identity of being a Muslim is viewed as the enemy in France.

French society has produced a dichotomy that if a person is Muslim then they cannot and will not ever be considered French, regardless of how long they or their children live in France. Full French citizenship is reserved for only those who do not bear the identity of a Muslim. A person's assimilation into French society is not complete until they relinquish Islam and their Muslim identity. To be French means to not be Muslim. This notion is reiterated in the need for an Egyptian medical student to petition a decision of termination because he was perceived to be wearing an Islamic beard in the Cour administrative d'appel de Versailles N° 15VE03582 in 2018. The persistence of discrimination against Muslims is why France has the largest amount of second-generation immigrants that are unemployed and living in poverty. This dichotomy between French and Muslim bears its

⁸ Nura Sedique, "Unity in Diversity," Women's Policy Journal of Harvard 10 (2013): 60.

⁹ Fellag, "The Muslim Label: How French North Africans Have Become 'Muslims' and not 'Citizens', 4. ¹⁰ Ibid., 4.

origins in orientalism and in the process of the West othering the East. European colonization in general viewed Islam as a wicked threat to western civilization. The practice of Islam is perceived as an evil in society and that if it continues will dismantle the structure of French society. Fellag (2007) states the following regarding the European viewpoint of Islam:

Islam and Muslims are blasphemous, illegitimate, treacherous, and —later, during colonization — backward and in need of civilizing has left its mark indefinitely on contemporary Muslims of varying degrees of religiousness. The process of 'othering' Islam, Islamic cultural-religious practices, and Muslims has manifested itself in a variety of continued stereotypes today, like the belief that modern Muslims men are distrustful and in need of controlling.

We see this historical viewpoint reiterated and incorporated into current social and political affairs surrounding Muslims and Muslim traditions. This philosophy also contributes to France's insecurities in losing their cultural identity. More specifically we see hatred and hostility towards Muslims in the rhetoric of the National Front Leader Marine Le Pen and her party. In 2011 Le Pen made a comparison between Muslims praying in the streets to the Nazis during WW2, showcasing that Muslim traditions and practices are the same caliber of a regime that obliterated over six million Jewish people. Lacïté is often used as a scapegoat to fuel Muslim discrimination. In 2010 the Interdiction De La Dissimulation Du Visage Dans L'espace Public, formally restricted the wearing of Muslim full covering dress such as burqas. The legislation states:

La loi précise la nature des lieux qui composent l'espace public: voies publiques, lieux ouverts au public et lieux affectés à un service public. Le méconnaissance de cette règle pourra être sanctionnée par une amende dont le montant ne pourra dépasser 150€. Un stage de citoyenneté pourra se substituer ou s'ajouter à cette peine.

This legislation further targets Muslims and more specifically Muslim women in French society. This form of discrimination is embedded in racial discrimination because substantial portions of French Arabs are Muslim. It moreover contributes to indirect discrimination towards Muslim women, whose rights should already be protected by legislation on the matters of discrimination previously stated in this paper. Disallowing the full dress covering such as burqas also restricts Muslim women's "liberté" which is granted to all French citizens through the constitution. This legislation again corresponds with the ideology that Islam and Islam practices should remain

at bay within French society. The law states that subjects who fail to cooperate with this legislation will be penalized with a 150€ fine and lawbreakers may also be required to take a citizenship class. The deterrent for this law holds the assumption that those who are non-compliant would also not be ethnically French, and would therefore require a refresher in French citizenship. In "Forced Assimilation in an Unhealthy Policy Intervention: The Case of the Hijab Ban in France and Quebec, Canada," Iffath Syed argues that the disallowance of head coverings violates human rights and in addition possesses detrimental health effects for women. According to Syed assimilation requires a gruesome form of cultural exchange. Syed defines assimilation as the following:

"an atmosphere of intolerance of external norms, attitudes, values or beliefs, and strong pressure for individuals or racial, ethnic linguistic minorities to adapt to the cultural or religious norms of the dominant group¹¹.

Restricting Muslim women from the ability to wear full covered dress on the grounds of encouraging all French people to live together in practice causes perverse effects. Many Muslim women are not able to go out in to society to further their education or take part in routine activities as they did before this law, causing a barrier for Muslim women. This law does not only violate Muslim women's freedoms granted to them by the French constitution and international human right treaties, it also restricts Muslim women's rights to employment. The European Court of Justice (ECJ) ruling that employers have the authority to refuse their workers from wearing hijabs, establishes a precedent for more indirect discrimination towards Muslims and Muslim women. In the court case Ebrahimian v. France in 2005, regarding a hospital social worker's contract termination after her refusal to cease wearing a Muslim veil, the European Court of Human Rights ruled in favor of the hospital. The court ruled against there being a violation of Article 8 which is the right to respect private and family life because of French secularism. Thus, this again demonstrated that France's model of secularism typically is used against Muslims because of Islam. France emphasizes that it is a secular nation, although it finances religious maintenance expenses of religious buildings built prior to 1905 that tend to be Catholic. Currently the European Union Agency for Fundamental Rights on Muslims is aware that

¹¹ Iffath Syed, "Forced Assimilation is an Unhealthy Policy Intervention: The Case of the Hijab Ban in France and Quebec, Canada," *The International Journal of Human Rights* 17, no. 3 (2013):3.

there has been a rise in Islamophobia within EU member states and is aiming to combat anti-Muslim hatred. The European Union is monitoring anti-Muslim hatred attitudes, speech, and practices. It is currently working to enact policy addressing Islamophobia and disparities in education, housing, and employment for Muslims. France's anti-Muslim discrimination problem is more pressing structurally. The only way to begin to resolve these problems is to institute stronger legislation and programs that target the Muslim population and strive to disband discrimination in the areas of access to education, employment, and housing.

French minorities experience higher rates of job discrimination than majority white French citizens. In 2000, in conjunction with the anti-discrimination directive, the equal employment and occupation directive was also established. The directive states, "On 29 June 2000 the Council adopted Directive 2000/43/EC(6) implementing the principle of equal treatment between persons irrespective of racial or ethnic origin¹²." In addition, France is bound to the International Labour Organization (ILO) convention. In the 2018 Migrant Workers vs. Société Nationale des Chemins de fer Français (SNCF) court case, France's labour court and national court ruled that SNCF were not abiding by non-discriminatory principles in employment. There were 2,000 Moroccan employees hired in the 1970s with different stipulations than French employees to carry out lower level executive positions¹³. SNCF gave French employees permanent employee status that granted them privileges towards career mobility within SNCF, higher wages, and better retirement packages. In contrast, the Moroccan employees were subject to poorer overtime conditions, work that demanded more physical strength, paid lower wages, and had poorer retirement packages. Out of the 2,000 Moroccan employees hired, 113 of them acquired French citizenship and the remaining were still subject to less favorable work conditions. SNCF justified their actions by arguing that legislation prohibiting origin discrimination had not yet been enacted during the time of the recruitment process. In addition, they argued that the plaintiff's claims were terminated after the period of 30 years. Therefore,

¹

¹² Council Directive, "Implementing the Principle of Equal Treatment between Persons Irrespective of Racial or Ethnic Origin," 1.

¹³ Deutsche Welle, "Court Rules French Rail Operator Discriminated against Moroccan Workers", January 2.

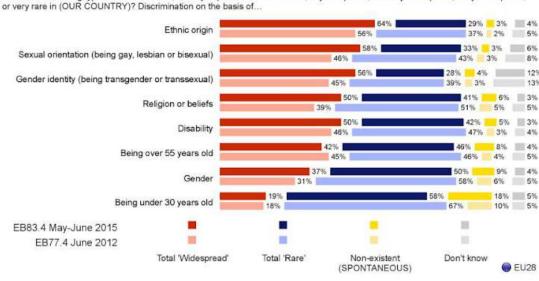
^{2019,}https://www.dw.com/en/court-rules-french-rail-operatordiscriminated-against-moroccan-workers/a-42 396093.

they were within their rights to utilize discriminatory hiring practices at the time. The labor court ruled against SNCF, by stating that the claim was filed within the 30 years and that SNCF was bound to anti-discriminatory principles outlined in article 14 of ECHR and ILO convention no.111 that France implemented in 1981.

The Migrant Workers vs. SNCF court case is only one instance where we see that anti-discrimination practices are being violated. France currently struggles with high unemployment rates such as 8.9% as of 2018. According to an experimental study done by Luc Behaghel (2014) with Pôle Emploi, in the "Unintended Effects of Anonymous Resumes," employers are less likely to select minority candidates based on Curriculum Vitaes (CV) than majority candidates. This study was instituted to test the effects of the colorblind approach to employment with the 2006 law on equal opportunities in France. The law requires the removal of applicant's names to ensure that CVs are anonymous. The results of this study depicted that anonymous CVs did have adverse effects on the amounts of interviews and offers of employment. Standard CVs submitted with names to employers were more likely to hire minorities. However, when the CVs were made anonymous the amounts of interviews given decreased from 9.3% to 4.7%. This study highlights that colorblind public policies in France further eliminate the limited opportunities minorities possess to begin with. France protects the rights of citizens in the majority that are white, and fails to protect the rights of minorities that are non-white. French non-white minorities have had their anti-discrimination rights repeatedly violated in all areas of French society.

Data

Although France does not collect data geared towards race, there are other measurements that can be utilized to gauge the amount of discrimination within France. The European Commission conducts studies on the various forms of discrimination that are prevalent within the EU and member states.



QC1. For each of the following types of discrimination, could you please tell me whether, in your opinion, it is very widespread, fairly widespread, fairly rare or very rare in (OUR COUNTRY)? Discrimination on the basis of...

Figure 1. Special Eurobarometer 393. Adapted from "Discrimination in EU in 2012" by European Commission, p.16.

Figure one collected from survey data depicts that discrimination based on ethnic origin is the most widespread form of discrimination within European Union states. The results of the survey also revealed that respondents residing in France were 82% more likely to indicate ethnic discrimination was the most prevalent compared to any other EU member state. France was also 76% more likely to indicate that religion or beliefs are very widespread in society. France cannot guarantee that approximately over 30% of immigrants and minorities are protected from racial and ethnic discrimination without data collection.

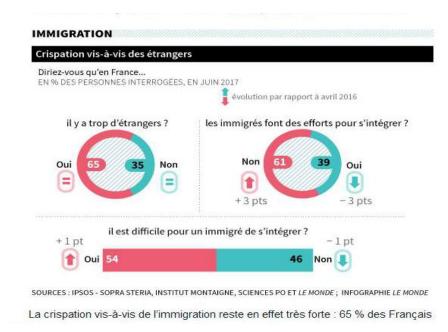


Figure 2: Poll on French Attitudes towards Immigration. Adapted from *Le Monde* and *Ipsos* by G. Courtois. 2017.

French attitudes toward immigrants shows that 65% of people believe that there are too many immigrants in France. It also depicts that 61% of people believe that immigrants do not attempt to assimilate into French society. Additional results of the poll taken by *Ipsos* (2017) showcase that only 11% of French people believe that immigrants produce a positive impact in French society¹⁴. High attitudes of disdain for immigrants especially in those who appear not to be integrating into French society is due to a vision of the republican mode of integration. During the 3rd Republic France created a crystalized notion for the mode of integration for immigrants. France's strong conviction that all citizens must appear equal in the name of the republic calls for immigrants to remove identities and qualities that collide with French culture. We can see that when immigrants fail to assimilate to the French system, they suffer consequences through high rates of unemployment, poverty, and lack of access to housing and education. Researchers such as Claire L. Adida, David D. Latin, and Marie- Anne Valfort (2013) have conducted studies in "Muslims in France: identifying a Discriminatory Equilibrium," to examine Muslim immigrant assimilation patterns. The study was administered between two Senegalese

¹⁴ Ipsos-Sopra Seteria, "Instit Montaigne."

ethnolinguistic groups known as the Joolas and Serers. It had 466 respondents, 339 of them being Senegalese Muslims (SM), and 127 of them being Senegalese Christians (SX)¹⁵. Through this survey-based research they found that the SM group showed significantly lower rates of assimilation compared to the SX group. The study also revealed that SM group held stronger attachment to their origin culture than host culture.

Conclusion

This paper has contended that France possesses a plethora of legal protections against discrimination. However, France's republican model for integration and notion of equality hinders minorities such as Muslims and both north and sub-Saharan Africans. Legally, France guarantees protections against discrimination outlined in several legislations within France. France is also bound to several treaties internationally with the United Nations and with the European Union. The European Union aims to eliminate all forms of discrimination by instituting an anti-discrimination directive. As a result of this directive enacted by the EU, France has moved to deter direct discrimination but has failed to establish stronger policies to curve indirect discrimination. According to the Eurobarometer, discrimination based on ethnic origin is the most prevalent amongst EU member states. Within that statistic, France has some of the highest respondents to indicate that discrimination regarding ethnic origin is the most common. Not only does France showcase discrimination towards ethnic origin as the highest form of discrimination, it also depicts high levels of religious discrimination. France's approach to sustain the maxim of Liberté, Egalité, and Fraternité and colorblind concepts of equality has caused an adverse effect for minorities. Discrimination against Muslims is most overt in French society and it bears its roots in orientalism and during French colonization. To be a Muslim is deemed as not French, confining Muslims to a religious identity. This paper has articulated various accounts that show how Muslims are discriminated against in French society. France's practice of lacité or secularism also plays a role in discriminating against Muslims and particularly Muslim women. The colorblind notions that France possesses cause more harm than good and are showcased specifically in the realm of employment. France has held legal protections

¹⁵ Adida et al., "Muslims in France: Identifying a Discriminatory Equlibrium," *SSRN Electronic Journal* 27, no.4 (2014):1043.

against ethnic discrimination for over a century; however, they are essentially useless because of the inability to collect data based on race and ethnicity. For France to be in full compliance with all anti-discrimination principles, France must take more aggressive approaches to fighting discrimination. France must also consider disbanding the 1978 data protection law to procure accurate numbers of how many minorities truly reside in France. It will also allow France to formulate effective programs to aid minorities that are discriminated against to achieve true equality instead of a folly of equality.

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Nurse Practitioner Knowledge and Use of Complementary and Alternative Therapies for the Management of Chronic Musculoskeletal Pain: A Pilot Study

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Abstract

Over prescription and misuse of opiates in the treatment of chronic musculoskeletal pain (CMP) in adults can result in patients becoming dependent on opiates for pain relief. In adjunct with current regulations on opiate prescribing practices, complementary and alternative medicine (CAM) practices should be incorporated into the plan of care. Nurse practitioners (NPs) are in an adequate position to educate their patients on CAM therapies to minimize their use of prescription opiates. However, they must be knowledgeable of CAM therapies to educate for their use. A descriptive survey was completed by fourteen (n = 14) NPs to determine their knowledge, beliefs, and attitudes pertaining to CAM and treatment and referral practices for those with CMP. Results indicate that NP knowledge of CAM is minimal and often learned through self-inquiry. Research findings suggest the need for NPs to be properly educated on the use of CAM to effectively implement them into the treatment plan for those with CMP and decrease the need for pharmacological relief (opioids).

Introduction

Over prescription and misuse of opiates in the treatment of chronic musculoskeletal pain (CMP) in adults can result in patients becoming

dependent on opiates for pain relief. As dependency builds, so does tolerance, requiring a higher prescribed dose to achieve the desired effect. According to the National Institute on Drug Abuse (2018), roughly 21 to 29 percent of patients prescribed opioids for chronic pain misuse them. Between 8 and 12 percent of those individuals develop an opioid use disorder¹. The Diagnostic and Statistical Manual of Mental Disorders, 5th Edition (DSM-5) defines opioid use disorder as "a problematic pattern of opioid use leading to clinically significant impairment or distress². In order to be diagnosed with opioid use disorder, clinical impairment must be manifested by at least two DSM-5 criteria within a 12-month period. These criteria include using large amounts of opioids over a longer period than intended; reducing social, occupational, or recreational activities due to opioid use; continued use of opiates despite physical or psychosocial harm; and experiencing tolerance and/or withdrawal.

The treatment of chronic pain requires a multifaceted approach. Improper prescribing practices have been a contributing factor to the current opioid epidemic. Some providers are reluctant to encourage the use of complementary and alternative approaches to treat chronic pain. Complementary and alternative medicine (CAM) therapies are a group of diverse medical and health care practices that are not considered to be a part of conventional medicine³. The use of CAM offers a new integrative approach to medicine that embraces the importance of the patient-provider relationship, focuses on the whole person, is informed by evidence, and makes use of all therapeutic approaches to achieve optimal health and well-being⁴.

Nurse practitioners (NPs) can educate their patients on the use of CAM therapies in order to minimize their use of prescription opiates. However, they must be knowledgeable about various CAM therapies to advocate for their use. The purpose of this feasibility study is to determine NP knowledge, treatment, and referral practices (if any) on the use of CAM to decrease the misuse of opiates in the treatment of chronic pain.

Methods

Data were gathered using a descriptive survey design to elicit the

¹ National Institute on Drug Abuse, 2018.

² American Psychiatric Association, 2013.

³U.S. National Library of Medicine. 2018.

⁴ The University of Arizona (UA) Center for Integrative Medicine, 2016.

treatment and referral practices of NPs and their knowledge, beliefs, and attitudes pertaining to CAM. A survey comprised of basic demographic information and open-ended questionnaires were delivered via Qualtrics online survey tool to a convenience sample of up to 20 practicing NPs. Prior to gathering participant data, approval by the University Institutional Review Board was obtained. In order to protect the privacy of subjects, no personal identifiers were collected, and responses remained anonymous.

Sample

Fourteen NPs voluntarily participated in this study (n = 14), all of whom held advanced practice degrees (6 had a master of science in nursing degree, 3 had a doctorate of nursing practice degree, and 5 had a doctor of philosophy degree). The mean number of years of experience as an NP was 9.64 years. Five NPs reported working in the acute care setting (n = 5; 35.71%), eight reported working in the outpatient setting (n = 8; 57.14%), and one was not currently practicing (n = 1; 7.14%).

Results

Participant responses were categorized into three themes: (1) knowledge of CAM; (2) treatment practices for CMP; and (3) referral practices.

Knowledge of CAM

NPs were asked to rate their knowledge of CAM using a Likert scale as presented in table 1. Although NPs are in ample positions to educate patients about various treatment options for CMP, these findings suggest that NPs are equipped with minimal to fair knowledge of CAM therapies. How their knowledge was obtained varied from course content while pursuing continuing education, to personal readings and interactions with colleagues. Each NP response provided a different definition of CAM. These definitions were centered around the concept of natural modalities, holistic approaches, alternative therapies, and practices that fall outside of traditional western medicine. According to Table 2, most participants were in agreement that CAM plays an important role in the treatment of various health conditions. When asked to list CAM therapies, the most common responses were acupuncture, chiropractic, essential oils, and other natural products.

1.	NP	Knowledge		OF	CAM	THERAPIES
owledge	e	Minimal Knov	vledge	1	Fair/Good	d knowledge
owledg	eable					
(0%)	5/14	(35.71%)	8/14	(57.14%	6)	1/14
2.	Тне	Importance	OF	CAM	IN	Treatment
sential	Mi	nor Importance	Ve	ery Impo	rtant	
(0%)		4/14 (28.57%)		9/14 (9/14 (64.29%)	
4%)						
	owledge owledge (0%) 2.	owledge owledgeable (0%) 5/14 2. The sential Mi (0%)	owledge Minimal Know owledgeable (0%) 5/14 (35.71%) 2. The Importance sential Minor Importance (0%) 4/14 (28.5)	owledge Minimal Knowledge owledgeable (0%) 5/14 (35.71%) 8/14 2. The Importance of Sential Minor Importance Vertical 4/14 (28.57%)	owledge Minimal Knowledge Dowledgeable (0%) 5/14 (35.71%) 8/14 (57.14%) 2. The Importance of CAM Sential Minor Importance Very Importance (0%) 4/14 (28.57%)	owledge Minimal Knowledge Fair/Good owledgeable (0%) 5/14 (35.71%) 8/14 (57.14%) 2. The Importance of CAM in sential Minor Importance Very Important (0%) 4/14 (28.57%) 9/14 (

Treatment Practices for CMP

In light of the current opioid epidemic, we asked NPs to express their likelihood of prescribing an opioid for someone seeking treatment for CMP. Although most NPs (n = 8) were unlikely to prescribe an opioid, those who were neither likely nor unlikely (n = 2), slightly likely (n = 2), and moderately likely (n = 2) were evenly distributed. A majority of NPs (n =10; 71.43%) claimed to have made adjustments to their current opioid prescribing practices. One participant chose to exclude this answer in their responses. Although opioid prescribing guidelines vary by state, practitioners can individualize their own prescribing practices within state NPs reported reducing their prescription of opioids by encouraging non-pharmacological interventions such as hot/cold therapy, physical and occupational therapy, and rest alongside the use of a nonsteroidal anti-inflammatory (NSAID) such as Ibuprofen as the first line of treatment. If an opioid is warranted, an NP suggested using the lowest prescription strength scheduled for shorter periods (e.g. 2 days v. 5) or as For those already receiving opioids as treatment for CMP, needed. recommending CAM in adjunct to the use of an opioid can prove beneficial and assist in potentially decreasing the dose needed to manage CMP. If opioid use disorder is suspected, it is important to facilitate treatment while maintaining a therapeutic patient-provider relationship.

Referral Practices

While some (n = 5) NPs ask about CAM therapies during every patient visit, half (50%) of NPs reported only the occasional inquiry of CAM during yearly physicals. Although most (n = 9; 64.3%) NPs stated that they are likely to recommend the use of CAM to their patients, they also reported that their practice does not provide them with the resources in order to do so. Upon follow up when CAM therapies were incorporated into the treatment plan for those with CMP, a majority of patients (n = 9; 64.29%) reported being somewhat satisfied with treatment while some (n = 2) reported being extremely satisfied.

Discussion

Over prescription and misuse of opioids in the treatment of chronic pain is a well-known clinical problem that can lead to dependency and opioid use disorder. The treatment of chronic pain is complex and requires a multi-dimensional approach due to everyone's experiences with pain being unique. Although pharmacological pain relief (opioids) may sometimes be warranted, they are often prescribed without additional patient education on complementary or alternative treatments. As suggested by Mehl-Madrona. Mainguy, and Plummer³ (Mehl-Madrona, L, Mainguy, B, Plummer, J. (2016).), the use of CAM is effective in managing pain resulting in reduced doses of opioids or some individuals choosing to stop their use altogether⁵. While CAM therapies such as chiropractors, acupuncture, massage, and yoga are effective in adjunct with pharmacological relief, there is a lifestyle change associated with their use for pain relief. Eaves and co-authors illustrated that although skeptical at first, the use of CAM therapies gives patients a sense of empowerment over their care and motivation to seek additional coping strategies to manage chronic pain.

The integration of CAM therapies into conventional practice can be used to decrease the misuse of opiates in the treatment of chronic pain and improve quality of life. NPs embrace a holistic approach to care, implementing diverse cultural beliefs into the care they provide. Although pharmacologic strategies are effective, prescribing opioids for the treatment of CMP does not contribute to the goal of spiritual, mental, emotional, and physical well-being. NPs in the clinical setting have a great influence on patient care and the management of CMP. The results of this study illustrate

⁵ Mehl-Madrona, L, Mainguy, B, Plummer, J., 2016.

that NPs have minimal/fair knowledge on the use of CAM in the management of CMP. A thorough pain assessment to determine the onset, location, duration, aggravating, and relieving factors is the first step in understanding the patient's needs. Patients should be educated while under the care of NPs on the use of a non-steroidal anti-inflammatory (NSAID), positioning techniques, the use of yoga, massage, chiropractic, or acupuncture in adjunct to their treatment plan prior to attempting treatment with opioids.

The combination of CAM therapies and conventional medicine presents a holistic approach that considers all factors that influence health, wellness, and disease – mind, body, and spirit. Implementing an integrative approach to medicine builds a partnership between patient and practitioner and allows them to recognize the use of natural, less-invasive interventions whenever possible. If NPs seek to expand their knowledge of CAM when approaching treatment options for CMP, they are becoming models for holistic treatment approaches to patient care.

Conclusion

A limitation to this study was the small sample size. Therefore, a larger study with an adequate sample is needed to further validate study findings. These findings indicate that NPs are in an optimal position to educate patients on the use of CAM therapies to manage CMP and minimize the need for opioid pain relief. This research indicates a need for NPs to be adequately educated on CAM and how to access them in order for their patients to receive a holistic approach to care and minimize the amount, strength, or frequency of opioid needed to manage CMP.

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Is Cleanliness Close to Godliness? The Restoration of the Sistine Chapel Ceiling Frescoes

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Abstract

The Vatican's Sistine Chapel ceiling frescoes, completed by Michelangelo at the beginning of the sixteenth century, are some of the most iconic paintings in Western art. Called a "tour de force" by Renaissance art historians, these frescoes introduced a different style of portraying the human form that influenced artists for years to come.1 With a complex and rich theological program, it has been described as "culturally precious, theologically resonant, [and] artistically sublime" by James Beck, one of the twentieth century's leading Renaissance art scholars.2 Several decades ago, some art historians and conservators began to worry that the Sistine ceiling was not in the best condition. After evaluation by the Vatican's museum and restoration experts, a campaign involving the cleaning and stabilization of all the frescoes in the Sistine Chapel was begun in 1980 that remains extremely controversial to this day. I believe that while this cleaning of the frescoes was necessary, some of the decisions made by the restorers as to the methods and materials used were questionable and should have been more carefully considered. Moreover, the Vatican's motives for cleaning the frescoes may not have been purely based on a

¹ James Beck and Michael Daley, *Art Restoration: The Culture, the Business, and the Scandal* (London: John Murray Publishers Ltd., 1993), 64.

² Beck and Daley, Art Restoration, 64.

desire to preserve these works, and therefore may have influenced the restorers' decisions.

In 1508, when Michelangelo Buonarroti was only thirty-four, he began what would become one of the most important projects of his life. By this time, he had already completed his famous *Pieta* and *David* statues and was well known as a sculptor, but not as a painter.³ Although he had been trained to draw and paint in the workshop of painter Domenico Ghirlandaio, he preferred to work with bronze or marble.⁴ In fact, when he started work on the Sistine chapel frescoes, he had completed only one other major painting that we know of today: the *Doni Tondo* (c. 1503), a depiction of the Holy Family in oil and tempera on panel. This work was likely commissioned by a wealthy Florentine banker, Agnolo Doni, to commemorate his marriage to Maddalena Strozzi.⁵ The Doni Tondo is Michelangelo's most famous small-scale painting, and although he trained as a painter with Ghirlandaio⁶ and completed several other major painting projects, including *The Last Judgement*⁷ and Pauline Chapel frescoes (both within the Vatican), "scultore was the only title [Michelangelo] ever used" to describe his skill set when speaking about himself.9 In a sonnet written to Giovanni da Pistoia while he was working on the Sistine ceiling, he states bluntly, "I'm no painter." 10

When Pope Julius II began his campaign to revitalize the arts in Rome (and specifically in the Vatican) in 1503, Michelangelo was involved almost from the very beginning.¹¹ Julius first commissioned from the artist an elaborately sculpted tomb in 1505, but when Michelangelo learned that funds for the tomb were going to be diverted to the ongoing construction of

³ Jamie Katz, "The Measure of Genius: Michelangelo's Sistine Chapel at 500." *Smithsonian Magazine* (2009).

http://www.smithsonianmag.com/arts-culture/the-measure-of-genius-michelangelos-sistine-chapel-at-500-1 23313873/.

⁴ Charles Seymour Jr., editor, *Michelangelo: the Sistine Chapel Ceiling* (New York: W. W. Norton & Company, Inc., 1972), 78.

⁵ Frederick Hartt and David G. Wilkins, *History of Italian Renaissance Art* (London: Laurence King Publishing Ltd, 2011), 474-475.

⁶ Hartt and Wilkins, *History of Italian Renaissance Art*, 470.

⁷ Beck and Daley, Art Restoration, 64.

⁸ Andrew Graham-Dixon, *Renaissance* (Berkeley: University of California Press, 1999), 213.

⁹ Eugène Müntz, trans. Arthur Borges, *Michelangelo* (New York: Parkstone International, 2012), 28.

¹⁰ Seymour, Jr., editor, Michelangelo: the Sistine Chapel Ceiling, 78.

¹¹ Hartt and Wilkins, *History of Italian Renaissance Art*, 487.

St. Peter's basilica, he "immediately left Rome in a fit of temper" in 1506. 12 In one interpretation of these events, Julius was able to entice him back by offering him the commission for the frescoes he had planned for the Sistine Chapel ceiling, which Michelangelo accepted somewhat reluctantly, as he did not consider himself a painter. 13 The more widely accepted story is that the pope convinced Michelangelo to return to Rome by telling him that work would be resuming on the tomb, but when Michelangelo arrived, Julius tasked him with painting the Sistine ceiling instead. 14 The pope devised an elaborate "theological programme of unparalleled richness," and in August of 1512, the frescoes were unveiled. 15

Since then, these paintings have remained incredibly important to the artistic and cultural history of the Vatican. The chapel itself is considered one of the most important in Catholic Christendom as both the pope's private chapel and the room where new popes are chosen.¹⁶ The works also had an immediate impact on Michelangelo's artistic contemporaries. Prints of the ceiling capturing both the types of figures and the composition of certain scenes were disseminated throughout Europe very soon after the project was finished.¹⁷

The frescoes have been cleaned several times over the four centuries between their completion and the latest restoration in the 1980s. Various techniques were used, some less sophisticated than others, including "cleaning with the soft part of bread...and sponges soaked in Greek wine" in the eighteenth century; attempting to enhance the colors by applying multiple coats of animal glue in the second half of the sixteenth century; and retouching with various mediums, such as tempera or oil at multiple occasions through the frescoes' history. While the people employed to

¹² Graham-Dixon, *Renaissance*, 194-197.

¹³ Graham-Dixon, *Renaissance*, 197.

¹⁴ Hartt and Wilkins, *History of Italian Renaissance Art*, 512.

¹⁵ Beck and Daley, Art Restoration, 64.

¹⁶ Katz, "The Measure of Genius,"

http://www.smithsonianmag.com/arts-culture/the-measure-of-genius-michelangelos-sistine-chapel-at-500-1 23313873/.

¹⁷ Hartt and Wilkins, *History of Italian Renaissance Art*, 512.

¹⁸ Saving the Sistine Chapel, directed by Susanne Simpson (1988; Stanford, CT: WGBH Educational Foundation and Nippon Television Network Corporation, 1989), VHS.

¹⁹ "Saturday Afternoons at the Academy." *Bulletin of the American Academy of Arts and Sciences* 43, no. 8 (1990): 7, www.jstor.org/stable/3824775.

²⁰ Gianluigi Colalucci, "The Frescoes of Michelangelo on the Vault of the Sistine Chapel: Original Technique and Conservation," in *The Conservation of Wall Paintings*, ed. by Sharon Cather (London: The Getty Conservation Institute, 1991), 71.

clean the frescoes certainly had the paintings' best interests in mind, we now know that, for the most part, these methods did more harm than good to Michelangelo's masterpiece.²¹ In June of 1980, the Vatican and the scholars they consulted made the decision to undertake an extensive cleaning. According to the Vatican team, this decision was made for a variety of reasons, the primary two being to "reestablish the overall chromatic and tonal equilibrium" of the frescoes after the cleaning of the lower walls, finished in November of 1984 and to address the "discovery of widespread flaking" of plaster and pigment on much of the ceiling.²²

Three people were selected by the Vatican to take charge of this enormous undertaking. Coordinating the entire project was Carlo Pietrangeli, Director General of the Vatican Museums. Fabrizio Mancinelli, an art historian, professor, and Curator of the Vatican Museums' Byzantine, medieval and modern collections, supervised the work;²³ Gianluigi Colalucci, Chief Restorer at the Vatican, co-directed the project with Mancinelli.²⁴ All three of these men were working within the Vatican museums prior to the beginning of the restoration, and many other conservators and restorers worked under them during the ten-year project.²⁵ Many Italian art historians and restorers, especially those closely associated with or working for the Vatican, fully supported the cleaning. Several Americans were also advocates of the procedure, including Kathleen Brandt, an art historian and professor of Renaissance art at New York University's Institute of Fine Art who served as a consultant to the Vatican; and Andrea Rothe, a conservator of paintings at the J. Paul Getty Museum in California who went with a group of other American conservators to view the work being done on the frescoes.²⁶

Walter Persegati, the then Secretary and Treasurer of the Vatican Museums and Art Galleries, explained in a lecture he gave in 1988 that "centuries of grime," namely the darkening caused by the candle smoke, dust, and the glue and various touch-ups that were applied throughout its

²¹ Beck and Daley, Art Restoration, 120-122.

²² Fabrizio Mancinelli, "The Frescoes of Michelangelo on the Vault of the Sistine Chapel: Conservation Methodology, Problems, and Result" in *The Conservation of Wall Paintings*, ed. by Sharon Cather (London: The Getty Conservation Institute, 1991), 57.

²³ Beck and Daley, Art Restoration, 68-69.

²⁴ Saving the Sistine Chapel, VHS.

²⁵ "The Sistine Chapel," Vatican City State,

http://www.vaticanstate.va/content/vaticanstate/en/monumenti/musei-vaticani/cappella-sistina.paginate.6.ht ml.

²⁶ Saving the Sistine Chapel, VHS.

history, had accumulated and obscured Michelangelo's work.²⁷ However, the project had barely been announced when critics began to emerge.

For most who opposed the cleaning, the biggest concern was the way in which the restorers were going to distinguish (if there was a way at all) between the darkened layers of glue and dust and the shadows and details that this group believed were added by Michelangelo a secco, or after the plaster had dried, as opposed to buon fresco, when the plaster is still wet. When painting buon fresco, the artist applies pigment directly to the wet plaster, and when the plaster dries, the pigment is sealed within the surface. Anything added after this is at a greater risk for damage, fading, or removal. Many believe that, for paintings and for frescoes in particular, there is the possibility that cleaning can disturb either these details added by the artist or the kind of patina – a naturally occurring protective layer that can appear on both two- and three-dimensional works of art over time - created by the buildup of dust and other particles, both of which would be harmful both scientifically and historically to remove. Whether approaching the topic from a scientific or artistic side, mistakes can be made that are irreversible, despite the fact that today's conservators often emphasize the reversibility of their methods.²⁸

While these arguments and concerns are all valid, cleaning to a certain extent and with the previously tested methods and materials is important to maintaining works of art that otherwise could not be enjoyed and studied by future generations. There are certainly conservation and restoration efforts – both sanctioned and professional ones, as well as those that are less so – that

²⁷ "Saturday Afternoons at the Academy," 9, www.jstor.org/stable/3824775.

²⁸ James Beck, "Reversibility, Fact or Fiction? The Dangers of Art Restoration," *Notes in the History of Art* 18, no. 3 (1999): 3, www.jstor.org/stable/23205061.

have resulted in works that have been damaged or even ruined,²⁹ but these mistakes should not make current conservators and restorers so wary that they are too timid to do what needs to be done. Works of art must be preserved, and that means learning from errors without shying away from situations in which those same errors may occur again. Art is just as much a part of the world's history as anything else and should be kept from harm in order to safeguard those moments in history. One can learn as much from a painting or a sculpture as from an historical artifact about the social and political climes of the time in which it was made.

However, there are several aspects of the cleaning of the Sistine Chapel frescoes that bear further inspection. The first and most important of these issues is motive. One would hope that the Vatican's motives for cleaning the Sistine ceiling would be purely for the benefit of the art itself. Unfortunately, this may not have been the case. The Sistine Chapel is one of the world's most iconic works of art, and many articles and travel websites aimed at tourists state that between five and six million people pass through the small space every year, and this does not take into account all the books and souvenir items sold with images of the frescoes on them.³⁰ It is an enormous source of revenue for the Vatican, something that it would be very reluctant to lose and very anxious to increase if the opportunity arose.

²⁹ The best-known twenty-first century example is the botched restoration of a fresco in Spain in 2012 that is now jokingly referred to as the 'Monkey Jesus,' due to its ape-like appearance. A sixteenth century Spanish sculpture was also "left looking like a Disney cartoon" after the local priest decided to try his hand at restoration in June of 2018. On the professional side, American, British, and French critics in particular disagree with the 1999 cleaning efforts made on Leonardo da Vinci's *Last Supper* as being potentially harmful to the integrity of the painting. Restorations can even raise questions about the authenticity of the work, as is currently the case with the record-breaking sale of the *Salvator Mundi* painting thought to be by Leonardo da Vinci.

Raphael Minder, "Despite Good Intentions, a Fresco in Spain is Ruined," *The New York Times*, August 23, 2012,

https://www.nytimes.com/2012/08/24/world/europe/botched-restoration-of-ecce-homo-fresco-shocks-spain .html; Lucy Pasha-Robinson, "Spanish church's 16th century sculpture 'left looking like Disney cartoon' after botched restoration by schoolteacher," *The Independent*, June 27, 2018,

https://www.independent.co.uk/news/world/europe/art-restoration-mistake-sculpture-botched-st-george-san -miguel-de-estella-navarre-a8418981.html; Alessandra Stanley, "After a 20-Year Cleanup, a Brighter, Clearer 'Last Supper' Emerges," *The New York Times*, May 27, 1999,

https://www.nytimes.com/1999/05/27/arts/after-a-20-year-cleanup-a-brighter-clearer-last-supper-emerges.h tml; Nadja Sayev, "Artistic license? Experts doubt Leonardo da Vinci painted \$450m Salvator Mundi," *The Guardian*, November 20, 2017,

https://www.theguardian.com/artanddesign/2017/nov/20/artistic-license-experts-doubt-leonardo-da-vinci-painted-450m-salvator-mundi.

³⁰ Nick Trend, "Sistine Chapel: New Lights and Limits on Tourists," *The Telegraph*, October 29, 2014, http://www.telegraph.co.uk/travel/destinations/europe/italy/rome/articles/Sistine-Chapel-new-lights-and-limits-on-tourists/.

Additionally, the Vatican did not close the chapel to tourists during the cleaning; if it had, it would have lost an estimated sixty million dollars in revenue.³¹ This motivation is hard to ignore when considering the methods the Vatican chose to use in order to preserve the frescoes for future generations. In fact, it may have led to a more drastic approach than was necessary.

No matter whether the reaction of the public and experts was good or bad, this would ultimately mean increased publicity and, therefore, an increase in income for the Vatican as people learned about the "newly revealed" Sistine.³² Fabrizio Mancinelli acknowledged outright in a presentation at the Getty Conservation Institute in 2001 that initial cleaning tests done on the frescoes showed that "such cleaning would lead to a radical revision" of art historians' understanding of Michelangelo as an artist.³³ Such an enormous change in how one of the Renaissance's best-known painters was viewed would have garnered (and did) great attention by art historians, artists, museums, the media, and others.

Another organization stood to make significant financial gains from this radical cleaning: the Nippon Television Corporation (NTV). In return for sponsoring the cleaning, the company received exclusive rights to "all film, television, and still photography during and for three years after the restoration," and they were able to make a profit on it due to the exorbitant prices they charged for the use of the images, either still or film. James Beck revealed that when he requested "black-and-white photographs of the cleaned frescoes" from NTV to study, the corporation asked that he "specify intended usage and quoted a price of \$300 per print" (the cost of a complete set of photos when Beck wrote to them in the 1990s was close to one hundred thousand dollars). Multiple television programs, books, and reproductions made in the wake of the restoration only added to NTV's profit.

³¹ Beck and Daley, Art Restoration, 81.

³² Michael Kimmelman, "After a Much-Debated Cleaning, a Richly Hued Sistine Emerges," *The New York Times*, May 14, 1990,

http://www.nytimes.com/1990/05/14/arts/review-art-after-a-much-debated-cleaning-a-richly-hued-sistine-e merges.html?pagewanted=all.

³³ Mancinelli, "The Frescoes of Michelangelo," 57.

³⁴ Beck and Daley, Art Restoration, 64-65.

³⁵ Ibid.

³⁶ Ibid.

The reputations of Mancinelli, Colalucci, and Pietrangeli were also at stake. While the opportunity to restore the Sistine Chapel was certainly an incredible privilege, the effects on the careers of these three men and those working under them if something were to go wrong would have been disastrous. As the controversy surrounding the cleaning began to rise and more questions were asked, Colalucci and Mancinelli in particular were put in the spotlight. Experts like James Beck and others who had studied the Sistine frescoes and Michelangelo for decades began to fire inquiries and criticisms at the two. Would the restoration bring any harm to the frescoes? Was there a way for a milder cleaning to be done? Should the works even be cleaned at all?³⁷ This was the project that would define the careers of these men in art history for decades to come. Interestingly, Colalucci and Mancinelli were not always consistent with their responses to questions about their work.

In statements and reports made by the Vatican team about the ceiling's condition prior to the cleaning and the Vatican's reasons for undertaking it, there was a lack of consistency in how those questions were answered; the reasons ranged from a description of glue flaking off and pulling pigment with it, to the need to maintain homogeneity between the wall and ceiling frescoes. It was also clear from the beginning that the Vatican team was excited by the brilliant colors that were revealed by test patches on Michelangelo's lunettes.³⁸ The opportunity to introduce a radically different understanding of Michelangelo as an artist may have been too tantalizing to pass up. Understandably, the egos of all involved with the Vatican's work were a part of this, too. To have one's name attached forever to the discovery of the new original Michelangelo and his frescoes was an opportunity that art historians and restorers alike would have jumped at. This may be exactly what influenced some of the decisions made during the initial excitement about the project and what it could uncover.

Discrepancies over various issues, including why the cleaning occurred, even appear within Colalucci and Mancinelli's own reports of the cleaning. Mancinelli talked about the difficulty of photographing the frescoes before the cleaning due to bad lighting and a camera's inability to "balance the amount of light absorbed by different surfaces," but he later stressed the amount of care given to photo documentation before, during,

³⁷ Saving the Sistine Chapel, VHS.

³⁸ Beck and Daley, Art Restoration, 68-71.

³⁹ Mancinelli, "The Frescoes of Michelangelo," 58.

and after the frescoes were cleaned. After mentioning this difficulty, he did not clarify whether they were finally able to get the high-quality images needed for proper documentation.⁴⁰ He also chose to make a statement at the beginning of his discussion of the cleaning saying that there was an "obvious need to reestablish the…chromatic and tonal equilibrium" of the entire chapel. The fact that he mentioned this before even introducing the problem of "widespread flaking," which was the main conditional reason that led to the decision to begin the cleaning, gives an interesting insight into what the restorers' and the Vatican's priorities may have been.⁴¹

While Colalucci did a slightly better job of explaining the process by which the condition of the frescoes was evaluated and the cleaning method the Vatican chose, he also talks a great deal about what Michelangelo's original intentions and vision were. This is something that we may not actually know. The sources Colalucci quotes, in particular the work of Giorgio Vasari and Giovanni Battista Armenini, are usually considered by American art historians to be somewhat unreliable. Most of Colalucci's discussion on this topic is based on the mid-sixteenth century writings of Vasari, who is known for providing descriptions of the lives of some of the most famous artists from the Italian Renaissance. Unfortunately, Vasari himself is known for embroidering the facts⁴² and providing detailed information about things he had never seen, such as his discussion of the Mona Lisa's eyebrows when she has none. 43 However, there is a difference of opinions about Vasari's reliability between Italian and American art historians. The Italians usually uphold Vasari's writing to be true in all respects, which would explain why Colalucci placed so much stock in it within his report. Complicating this matter is the fact that Vasari actually did know Michelangelo. While this would seem to support the Italian opinion, it also forces American art historians to acknowledge that not all of what Vasari wrote was false, thereby undermining their argument a bit.

In fact, much of the dispute surrounding the cleaning of the Sistine ceiling as a whole is centered on the enigmatic subject of what Michelangelo originally intended it to look like. The debate about the possibility of adding

⁴⁰ Ibid. 60.

⁴¹ Mancinelli, "The Frescoes of Michelangelo," 57.

⁴² Jack M. Greenstein, "How Glorious the Second Coming of Christ": Michelangelo's "Last Judgement" and the Transfiguration," *Artibus Et Historiae* 10, no. 20 (1989): 35, doi:10.2307/1483352.

⁴³ "Giorgio Vasari." *The Mona Lisa Foundation*. http://monalisa.org/2012/09/09/giorgio-vasari/. Accessed May 4, 2017.

a secco work is a central part of this argument, and unfortunately, even the experts who worked on the cleaning did not agree with each other. Between an interview in 1981 and another in 1986, Mancinelli changed his description of the frescoes drastically. In the first interview, he stated that certain colors, particularly some of the greens, were applied a secco and could not have been applied otherwise. Then he changed tack in 1986, saying that nothing was done a secco and that everything, even minor retouching, was done buon fresco (on wet plaster).⁴⁴

The last piece of information that underwent several revisions in reports by the two men was the presence of a coating of animal glue that had been brushed onto the frescoes. Exactly when this happened is part of what was revised several times by both Mancinelli and Colalucci. As the cleaning progressed and more questions were asked, the date of the glue's application moved further back in time, jumping from the nineteenth century to the early eighteenth, then to the sixteenth, and it was finally decided that the layer was applied soon after the completion of the frescoes.⁴⁵

James Beck believed that there were multiple layers of glue, some added by Michelangelo himself. Because *a secco* work was done by mixing pigment with a binding agent, such as glue or egg white, and brushing the mixture on top of the dry plaster, Beck asserted that restorers removed these layers of color, varnish and shadings applied by Michelangelo along with work done in previous restorations.⁴⁶ Others, including Paul Schwartzbaum, a conservator with the Guggenheim Museum at the time of the cleaning, had a different theory. The appearance of salt efflorescences on the frescoes not long after their completion is documented in a 1547 letter by one of Michelangelo's contemporaries. Schwartzbaum believed that the glue was applied as a varnish in order to reduce the opacity of the salt, which would have obscured the colors, but as the glue oxidized over time, the process had to be repeated in other later restorations. This is the theory held by the Vatican both to explain the presence of the glue and to warrant its removal.⁴⁷

There is a relatively simple way to test whether a glue or varnish application is original to the work or is a later addition. If the upper layer of the glaze has cracked with the lower layers, then it is original and was applied right after the work was finished. But if the glaze has run into

⁴⁴ Beck and Daley, *Art Restoration*, 71.

⁴⁵ Ibid, 73-76.

⁴⁶ Saving the Sistine Chapel, VHS.

⁴⁷ Saving the Sistine Chapel, VHS.

pre-existing cracks, then it can safely be considered "additional or inauthentic" by conservators or restorers. According to the testimony of Charles Heath Wilson, a British painter and fresco expert who examined the ceiling closely, the glue "had cracked with the plaster, not run into any pre-existing cracks." Photographs of the ceiling taken before and after the cleaning support this statement. However, Colalucci stated that the glue covered the cracks, flaking plaster, and metal braces inserted to reattach sections of loose plaster during a previous restoration, which would indicate that the glue was not original. It is unclear whether the two men were examining different sections of the fresco or if the application of the glue was uneven and would allow both statements to be correct.

From the beginning, debates arose about the reliability and strength of the solvent the restorers chose, especially among those who believed that significant details and shadowing were added a secco. Their main concern was that it would be much too harsh to use on the delicate surface of the frescoes, despite the coating of glue on top of the plaster. The chosen solution was a solvent known as AB-57, developed to clean wall surfaces by Paolo and Laura Mora, a husband and wife team of restorers from the Italian Central Institute of Restoration.⁵¹ According to the Vatican, AB-57 was chosen because it "[did] its job less riskily" and was not as aggressive as solvents that had been used previously.⁵² Michael Daley, who James Beck names as a brilliant artist, researcher, and writer and who co-authored a book with Beck that covered the restoration,⁵³ claimed in a 2013 article that AB-57 was new and largely untested before the Sistine cleaning commenced. Daley is also the head of ArtWatch U.K., an art advocacy group that is "frequently critical of Italian restoration projects," among other things.⁵⁴ However, in an interview done in 1981, Paolo Mora contradicts this statement, saying that he and his wife "developed [AB-57] some ten years"

⁴⁸ Beck and Daley, Art Restoration, 99.

⁴⁹ Ibid. 100.

⁵⁰ Saving the Sistine Chapel, VHS.

⁵¹ Michael Daley, "The Sistine Chapel Restorations, Part II: How to Take a Michelangelo Sibyl Apart from Top to Toes," *ArtWatch UK*, March 4, 2013,

⁵² Beck and Daley, Art Restoration, 111.

⁵⁸ James Beck, preface to *Art Restoration: The Culture, the Business, and the Scandal* (London: John Murray Publishers Ltd., 1993), xi.

⁵⁴ Tom Hundley, "Restoration of Famed 'Last Supper' Indigestible to Many," *Chicago Tribune* (Chicago, IL), March 6, 1999.

prior.⁵⁵ This would place the creation of the solvent nearly fifteen years before the spot tests were done on one fresco – not by Michelangelo – and on part of one of Michelangelo's Sistine Chapel lunettes which revealed colors much brighter than the Vatican team had expected. The other main reason for choosing this particular solvent was the insistence that homogeneity between the ceiling and the walls of the Sistine was of the utmost importance.⁵⁶

The process by which AB-57 was applied to and removed from the frescoes is as questionable as the decision to use the solvent in the first place because of its imprecision and because it was based on visual judgement just as much as on scientific methodology. The Moras recommended that AB-57 be brushed onto the surface of the wall, left for a specified "contact time," and then removed. These instructions were followed, but somewhat loosely. Rather than a very specific, incremental length of time, the solvent was left on for three or four minutes; the fresco was then left to dry for twenty-four hours per the Moras' instructions, and the process could then be repeated. A strengthened form of the solvent could also be applied to any insoluble saline efflorescences deposited by water leakage and left for five to ten minutes, which is an even wider and less precise margin. This was usually done without the aid of stopwatches, and the need for further cleaning was usually judged simply by eye. 59

The use of AB-57 became even more controversial when images of the frescoes before and after their cleaning were released. James Beck stated emphatically that the frescoes looked "not ugly, but wrong" and that they were "ineffective and a violation of [Michelangelo's] intentions." Ronald Feldman, owner of the Ronald Feldman Gallery in New York City, was very disturbed by the frescoes' new appearance. He felt that they were "too bright [and] cartoon-like" and that something was now missing from the paintings. Sculptor George Segal agreed with him, expressing the opinion

⁵⁵ Henry Tanner, "Restoration Reveals Michelangelo's Gifts," *New York Times* (New York, NY), May 31, 1981, https://www.nytimes.com/1981/05/31/arts/restoration-reveals-michangelo-s-gifts.html. ⁵⁶ Ibid, 106.

⁵⁷ Saving the Sistine Chapel, VHS.

⁵⁸ Tanner, "Restoration Reveals Michelangelo's Gifts."

⁵⁹ Fabrizio Mancinelli, editor, *Michelangelo, The Sistine Chapel: The Restoration of the Ceiling Frescoes*, (Canova, 2001), 205.

⁶⁰ Saving the Sistine Chapel, VHS.

⁶¹ Ibid

that "the Renaissance is famous not for its color, but for the emergence of form perceived by the human eye in the real world." He believed that much of the sculptural quality so characteristic of Michelangelo's drawings had been removed by the restorers.⁶² It should be noted that all three of these men are American.

Beck's biggest issue with the cleaning was why it happened at all. Having criticized every part of the process, from the materials to the methodology, he finally asked why, if we knew techniques and technology will be better in the future, it was really necessary to clean the frescoes then.⁶³ This viewpoint was very prevalent among American artists and art historians at the time, as evidenced by the reactions of those mentioned above. Generally, they believed that the Italian restorers relied too much on visual judgement and were not cautious enough when making decisions about the condition of the art and the materials that would be used to clean it. Beck and Michael Daley had a similar reaction to the restoration of Leonardo da Vinci's *Last Supper*, completed in 1999. Daley was appalled by the restorers' decision to remove all the paint added in previous restorations throughout the piece's history. He believed they "destroyed the historical continuity of the painting" and that the piece now has "a much more twentieth century" look to it.64 Beck was similarly concerned by the restorers' reliance on the notion of the reversibility of their overpainting and was highly critical of the end result, saying that these were "not restorations at all: they [were] reconstructions" based on the "restorer's interpretations of what the originals might have looked like."65

Italian experts' opinions of both the *Last Supper* and Sistine ceiling restorations were very different. Giorgio Bonsanti, director of the Institute of Restoration in Florence at the time Leonardo's work was being cleaned, said that he felt the restorers had "done a very good job" recovering what was left of Leonardo's original painting. ⁶⁶ Gianluigi Colalucci, when asked why the Vatican was not postponing the cleaning with the knowledge that better technology was certain to come along in the future, said that he saw problems present in the fresco's current condition and knew they had the

⁶² Ibid

⁶⁸ Beck, "Reversibility, Fact or Fiction?," 3.

⁶⁴ Hundley, "Restoration of Famed 'Last Supper."

⁶⁵ Beck, "Reversibility, Fact or Fiction?," 4.

⁶⁶ Hundley, "Restoration of Famed 'Last Supper.""

technical tools and means to deal with it, so he "saw no reason to wait." Walter Persegati summed up the feelings of many Italian art historians and restorers very succinctly: "We accept risk every day in our lives. Even [when dealing with works of art], we have to accept a minimum amount of risk." While it could be argued that this 'minimum amount' was higher in this instance due to the fame and importance of the Sistine and of Michelangelo, it could also be said that the work's importance warranted restoring the frescoes then, rather than waiting. There was risk in being overly cautious, too.

This mindset is understandable when considering the Vatican's excitement over the brightness revealed by the spot tests. The prospect of revealing a new Sistine and a new Michelangelo was enough to inspire giddiness in even the senior members of the Vatican team. However, the luminescent colors that were revealed by the use of this solvent do not seem as surprising when considered next to the palette Michelangelo used when painting the *Doni Tondo* or when looking at the work of Ghirlandaio, from whom Michelangelo learned to paint. They are just as bright and vivid as those revealed in the Sistine and are also consistent with the palettes used by other High Renaissance painters around the time Michelangelo was working.⁶⁹ Although these colors were certainly shocking within the context of Michelangelo's work in the Sistine and the way in which it had been viewed for so many decades, of greater concern are the possible effects of the solvent on the frescoes as time goes on. Because AB-57 had only been in use for a decade or so when treatment began, the long-term effects are still largely unknown. The chemicals in the solvent are powerful enough to damage the fresco if left in contact with it for too long, and there is a concern that those chemicals may still be present if they soaked into the porous surface of the fresco at all. 70

The final problem with the restoration as a whole is that despite it being so heavily documented by NTV and other media outlets, as well as talked about and argued over by experts around the world, the Vatican has yet to release the test results of the samples taken from the ceiling or a formal, comprehensive report on the project. The Vatican has been called

⁶⁷ Saving the Sistine Chapel, VHS.

⁶⁸ Saving the Sistine Chapel, VHS.

⁶⁹ Hartt and Wilkins, *History of Italian Renaissance Art*, 474.

⁷⁰ Saving the Sistine Chapel, VHS.

upon by many to issue something, but their calls have been met mostly with silence.⁷¹ Talks have been given and less formal accounts have been written by those involved – especially Colalucci and Mancinelli – but these are far from complete and sometimes contradict one another. A report released by the Vatican Museums could easily resolve those inconsistencies and provide clarity where it is needed, but one has not been forthcoming. It must be asked why nothing has been released. Were there results that would have changed the minds of those in support of the cleaning? Does the Vatican feel that the restoration somehow went wrong and that they have something to hide? Or are they simply trying not to place themselves even more squarely in the middle of the argument?

Although some of the decisions made regarding the restoration of Michelangelo's Sistine Chapel ceiling frescoes were questionable and perhaps even detrimental, the condition of the frescoes needed to be addressed as an essential part of their preservation. A slower, more incremental technique, such as that used on Leonardo's Last Supper restoration, could have been used, but there was a much higher amount of pigment loss and repainting that restorers had to contend with in Leonardo's work than in the Sistine frescoes. The removal of the glue layer was the key point of debate, so perhaps a different solvent could have been tested. Whatever the case, works of art should always be cared for to the best of conservators and restorers' abilities, even if difficult decisions have to be made. Different people often have different methods and approaches to projects like this one, but none should ever be driven purely by profit or the need to change or maintain certain aesthetic standards. That being said, it is possible that without this cleaning, the Sistine ceiling would have continued to decline.

Fortunately, measures continue to be taken to combat elements harmful to the Sistine's frescoes. Ironically, the cleaning's removal of the glue has made the paintings more vulnerable to fluctuations in humidity and temperature, so around 1990, work was begun on a more sophisticated heating, cooling, and ventilation system that would protect the works of art in the chapel from further deterioration.⁷² The installation of this system was finished in October of the same year, and the Vatican also claims to be making plans to limit the number of people who enter the chapel if the

⁷¹ Beck and Daley, *Art Restoration*, 66.

⁷² Saving the Sistine Chapel, VHS.

number of visitors continues to grow.⁷³ Thus far, it is unclear whether they will go through with this plan, but hopefully, the Vatican Museums will put the safety of one of the Western world's most iconic works of art above anything else.

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⁷³ John Hooper, "Sistine Chapel Revived by Cutting-Edge Lighting and Aid Conditioning," *The Guardian*, October 29, 2014,

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Moses, Akhenaten, and the Shasu: The Origins of the Israelites and YHWH

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Abstract

In his book *Moses and Monotheism*, Sigmund Freud outlines his theory that the Israelites developed out of a group of followers of King Akhenaten, an Egyptian pharaoh whose unpopular religious reforms forced his followers to flee Egypt and come to Midian, where they were introduced to a volcanic god called YHWH. Freud's theory draws certain parallels to another scholastic theory regarding the origins of the Israelites and YHWH called the Midianite-Kenite hypothesis. The hypothesis states that the Israelites' god was revealed to them by the Midianites and Kenites, who worshiped a volcanic deity called YHWH. The Israelites later adopted the YHWH god, stripped Him of His "paganistic" volcanic origins after the rise of the Iron Age, and thus established YHWH as the one true God of Abraham, worshiped by Jews and Christians to this day.

Combining these two theories and analyzing external historical evidence, I have formed my own hypothesis on the evolution of the Israelites and their YHWH god. After Akhenaten's monotheistic religious reforms failed, his followers were driven out of Egypt to escape persecution and joined with a nomadic tribe called the Shasu of Yhw, also bitter enemies of Egypt. Together, the Shasu-Atenists came to Midian where they were introduced to a monotheistic volcanic deity that had been

worshipped under the name El Shaddai by several tribes descended from Abraham for centuries; these included the Midianites, the Kenites, and the Edomites. Eventually, the Shasu-Atenists grew from nomads into the sedentary empire of Israel and established YHWH as the monotheistic god who they originally worshiped under the name Aten, erased his "paganistic" volcanic origins to discredit their neighbor enemy tribes, and combined it all in a rewritten account of their history in the book we now call *Exodus*. I will explore the reasoning behind my theory in this article.

Introduction

In his 1939 book *Moses and Monotheism*, Sigmund Freud outlines his theory that Moses was born an Egyptian prince—not a Hebrew who was adopted by Pharaoh's court—and was a follower of Akhenaten, an Egyptian king during the Eighteenth Dynasty known for his radical push for a monotheistic society. Freud continues that this Moses led a small group of loyal followers out of Egypt after Akhenaten's death to avoid the civil war that broke out. After leaving Egypt, the followers murdered Moses in rebellion and came to join another monotheistic tribe in Midian, led by a priest also named Moses, who worshiped a volcanic god called YHWH. Generations after this, Freud argues, the descendants of the followers, now calling themselves "Jews," regretted killing the first Moses and merged the stories of the two Moses' together to deal with their repressed guilt and created the story we now know as the Exodus (Freud, 1939).

Freud's argument is an extrapolation of a more grounded scholastic theory called the Midianite-Kenite hypothesis. This hypothesis first arose in the late nineteenth century and states that the Israelites' God was revealed to them by Midianites who worshipped a metallurgic deity in the form of a volcano who was called YHWH (Blenkinsopp, 2008). Archaeological evidence, ancient texts, and the Hebrew Bible itself has been sourced to give credence to this hypothesis, although it has been met with criticism. In this article, I will explore the evidence behind both Freud's "Two-Moses" theory and the Midianite-Kenite hypothesis to discover how well the theories work together in order to determine the truth behind the evolution of the Israelites and their god, YHWH.

The Cult of Aten

According to the Hebrew Bible, the Israelites left Egypt to escape the bonds of slavery laid on them by an unnamed Pharaoh (Exodus 12). According to Freud's theory, the king who let them leave was Akhenaten. Originally named Amenhotep IV, Akhenaten changed his name in the fifth year of his reign, which lasted from around 1351 to 1334 BCE (Beckerath, 1997, p. 190). During his seventeen-year reign, Akhenaten slowly abandoned Egypt's traditional polytheistic worshipping and pushed for a monotheistic society that worshipped the Aten, who was believed to simply be a disk of the sun until Akhenaten deified him and proclaimed him the one true god¹. Akhenaten even went as far as to change his name to represent the Aten². Originally, Akhenaten slowly revised the Aten to exclude the mention of other gods but eventually embarked on a wide-scale eradication of them, especially that of Amun³ (Allen, 2005, pp. 217–21). Evidence suggests that Akhenaten was tolerant in civilian worshiping of other gods but his overall policies were extremely unpopular. They were so unpopular, in fact, that within twenty years of Akhenaten's death, his statues and monuments were destroyed, mainly by Pharaoh Horemheb, and his entire family lineage was deleted from Egyptian records, a process known as damnatio memoriae⁴ (Manniche, 2000, ix.).

¹ In his poem "*Great Hymn to the Aten*," Akhenaten describes Aten as the creator of the world, the life-giving spirit, and proclaims himself the son of Aten (Pritchard, 1958, pp. 227-230).

² "Akhenaten's" exact meaning changes depending on which name is used, but all exalt the Aten. In Horus it's *Meryaten*, or "Beloved of Aten;" in Nebty it's *Wer-nesut-em-Akhetaten*, or "Great of Kingship in Akhet-Aten;" it's Golden Horus translation is *Wetjes-ren-en-Aten*, or "Exalter of the Name of Aten;" and the popular Nomen use is *Akhenaten*, or "Effective for the Aten."

³ Amun was the most prominent deity in Ancient Egypt. Ahmose I, founder of the Eighteenth Dynasty of Egypt, fused Amun and the sun god Re together into one deity: Amun-Re. Akhenaten's father, Amenhotep III, worshipped Amun-Re and built the Temple of Soleb in dedication to him. Akhenaten changed his name to exalt Aten instead of Amun(hotep) and even named his son Tutankhaten. After his father's death, Tutankhaten changed his name to Tutankhamen, meaning "the living image of Amun," to erase the Aten reference and once again exalt Amun.

⁴ Latin for "condemnation of memory," *damnatio memoriae* is an ancient dishonor of erasing all evidence of a person's existence. It was not until the 19th century that the existence of Akhenaten was discovered by archeologists.



Figure 1. 18th Dynasty Relief of Akhenaten, Nefertiti, and their daughters worshipping the Aten (0AD)

While there is no mention in ancient records of the civil war that Freud describes in his book, it would not have been documented due to the damnatio memoriae of Akhenaten's entire existence. Freud's theory holds water as it is probable that the Aten cult would be persecuted under the level of hatred Egypt leveled towards Akhenaten's memory—existing ancient records of Akhenaten specifically refer to him as "the enemy" or "that criminal" (Trigger, 2001, pp. 186–87)—forcing them to leave Egypt to escape persecution, eventually bringing them to Midian. These events, if Freud is correct in his theories, could have been adapted into the Exodus story, as it draws certain parallels. For example, Moses in the book of Exodus fled Egypt to escape persecution after killing the Egyptian (Exodus

2). His flight brought him to Midian, where he first encountered Jethro and married his daughter, Zipporah (ibid).

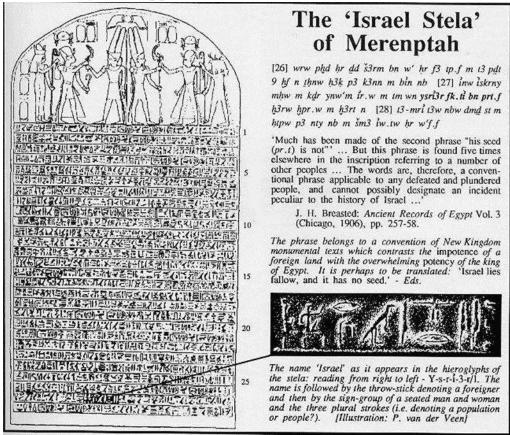


Figure 2. (Abbot, n.d.)

The earliest written reference to "Israel," and the only reference in Egyptian records, is found in the 27th line of the Merneptah Stele (figure 2), an Egyptian inscription by the Pharaoh Merneptah, who reigned from 1213 to 1203 BCE (Hasel, 1998, p. 194). This reference postdates the time of Akhenaten by almost a century, giving credence to the idea that the Israelites did not identify under that name until long after they left Egypt. If this is true, then what did the pre-Israelites call themselves?

The Pre-Israelite Israelites

There once existed a group of Semitic-speaking cattle nomads from the southern Levant called the Shasu who were active from the Jezreel Valley to Ashkelon and the Sinai (Miller, 2005, p. 95). A 13th-century BCE list, copied at Amarah-West by either Ramesses II or Seti I, includes six groups

of Shasu⁵; one of those groups was called the Shasu of Yhw (Hasel, 1998, p. 219). The Shasu of Yhw if often identified as the earliest form of the YHWH cult, as it is the earliest reference to "YHW(H)" in any capacity. Indeed, the Bible implies that YHWH's true origins were southern based as it specifically mentions that God, or YHWH, "came from Teman" (Habakkuk 3:3, KJV) and "wentest out of Seir...out of the field of Edom" (Judges 5:4, KJV)—"all toponyms associated with the area ranging from Sinai to the Negev and northern Arabia" (David, 2018, pp. 10). According to Tarig Anter, the "Yahu in the land of the Šosū-nomads" (t3 š3św yhw) reference in two ancient Kmtian texts explicitly connects the Shasu with the Israelite tribe of Judah. "The first and larger group the Kmtians called 'Shasu,' which means the nomads. The second and smaller group the Kmtians called "Yhw," which could mean the Yhu, referring to the Judah tribe of the Israelites, which turned into Hebrew. This 'Shasu + Yhw' is a proof that there was a coalition between the remnants of the expelled Turkic Mongolian Hyksos (Shasu) and the Judah tribe⁶ (turned Hebrew/Haberu) targeting the eastern region bordering Kmt" (Anter, 2019, pp. 1-3). Another interesting parallel between the Shasu and the Israelites is that the Shasu were brigands, or plunderers (Miller, 2005, p. 95); the Hebrew Bible lists countless occurrences of the Israelites raiding or conquering other civilizations, from Abraham's raid of Dan (Genesis 14) to Moses' first attack on the Amalekites (Exodus 17) to Joshua's siege of Jericho (Joshua 6) and David's capture of Jerusalem (2 Samuel 5).

There is debate among scholars whether or not the Shasu of Yhw can accurately be identified as an early form of the Yahwist Israelites. Part of the dispute stems from the fact that the Shasu were often depicted in hieroglyphics with a determinative—an ideogram that disambiguates interpretation by indicating semantic categories in words—that indicates a land, specifically a hill-country, and not a people (Nestor, 2010, p. 185). This is different from the Israelites and even Canaanites, whose determinative specifically indicates a people. Egyptian images, however, portray people described as the Shasu, and written records that list the Shasu

⁵ The six groups include the Shasu of Sm't, the Shasu of S'rr, the Shasu of Wrbr, the Shasu of Rbn, the Shasu of Pysps, and the Shasu of Yhw (Sivertsen, 2009, p. 118).

⁶ This presumed connection between the Shasu and specifically the Israelite tribe of Judah is interesting considering later Israelites explicitly deemed Judah paganistic and destroyed their monuments to other gods: "All Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all" (2 Chronicles 31:1, KJV).

often imply that they are a race and not merely a land area. If anything, the texts imply that the Shasu were a race of people from (at least six) different subgroups or land areas. Other disputes revolve around the fact that the ancient illustrations of the Shasu depict them wearing different clothes and hairstyles than later images of the Israelites (Yurco, 1986, p. 195, 207; Hasel, 2003, p. 27–36). The Israelites, in fact, are portrayed very similarly to the Canaanites as opposed to the Shasu (Stager, 2001, p. 92). This depiction is to be expected, however, because the Shasu were nomads and the Israelites were sedentary (Ahlström, 1993). The Bible and ancient scholars agree that regardless of what the pre-Israelite Israelites were called, they evolved from nomads into a large kingdom over many centuries. As Gösta Werner Ahlström wrote, "the Shasu that later settled in the hills became known as Israelites because they settled in the territory of Israel" (ibid, pp. 277–278, note 7).

What is known for certain is that the Shasu were bitter enemies of the ancient Egyptians. An Egyptian 15th-century BCE list of enemies from the Transjordan region and inscriptions on column bases at the Temple of Soleb⁷ all include the Shasu among their enemies. Several images from Egyptian records portray the Shasu as being subjugated by the Egyptians. Dating to the time of Ramses III, this epigraphic image from Ramesses III's reliefs at Madinat Habu depicts a captive Shasu (figure 3) and this depiction of the Battle of Kadesh shows Egyptians beating Shasu spies (figure 4). The followers of Aten may have taken refuge with the Shasu after fleeing Egypt, as both were enemies of the empire. If this is true, then the respective elements of their "enemy of the state" statuses could have also been merged and exaggerated into the story of the enslaved Hebrews.

⁷ The Temple of Soleb was built by Amenhotep III, Akhenaten's father, and dedicated to the god Amun-Re. Akhenaten originally worshipped his father and Amun-Re at the temple but rededicated it to Aten during his religious reforms. After Akhenaten's death, his son Tutankhaten (who later changed his name to Tutankhamen to erase the Aten reference and exalt Amun again), better known as King Tut, re-rededicated the temple to Amun-Re upon reversing his father's reforms (Fairman, 1972, p. 12).

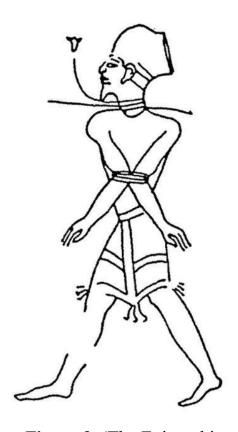


Figure 3. (The Epigraphic Survey, 1932, Plate 99)



Figure 4. From the 1905 Breasted Expedition and the Oriental Institute (Anter, 2019)

The Bible tells us that the Israelites lived in Egypt, first as welcomed guests but later enslaved for 430 years before the Exodus occurred (Genesis 15:13, Exodus 12:40). This lends credibility to the idea that the Israelites were originally the Shasu, obvious enemies of Egypt for hundreds of years before Akhenaten's reign and Freud's proposed date for the Exodus. If Freud is correct that the monotheistic cult of Akhenaten was later merged with the monotheistic Yahwists of Midian, the subjugation of the Shasu at the hands of the Egyptians could have been adopted by the Atenists. Whether or not this is true, the Hebrew Bible itself indicates that several different Israelite tribes worshipped YHWH in some form centuries before the time of Moses.

A Family of Yahwistics

According to historian K. Van Der Toorn, "by the 14th century BC(E), before the cult of Yahweh had reached Israel, groups of Edomites and Midianites worshipped Yahweh as their god" (Toorn, 1996, p. 282-283). After Egypt's collapse in the 12th-century BCE, the Edomites settled in Timna and were later subjugated by the Israelites during the reign of King Solomon (Efrati, 2016). The Hebrew Bible lists eight kings "that reigned in the land of Edom, before there reigned any king over the children of Israel" (Genesis 36:31, KJV). The Edomites were descended from Esau, Jacob's brother and Abraham's grandson, so the text implies that the "paganistic" Edomites did indeed worship YHWH, formerly called El Shaddai, generations before Moses. The Midianites were another tribe also descended from a child of Abraham (Genesis 25:1-2), so they too more than likely worshipped YHWH. Genesis chapter four tells us that the Kenites were descended from Cain, or Kain, and they invented the art of metallurgy; Cain's father, Adam, was Abraham's ancestor nineteen generations removed⁸. The Moabites and Ammonites were also descended from Abraham through his pious nephew, Lot (Genesis 19:37-38) (David, 2018). The Israelites, Edomites, Midianites, Kenites, Moabites, and Ammonites were therefore all descendants of Abraham and thus more than likely

⁸ Genesis 5 lists ten generations from Adam to Shem, Noah's son from whom Abraham is descended, and Genesis 11 lists nine generations from Arphaxad, Shem's son from whom Abraham is descended, to Abram, later called Abraham.

worshiped "the god of Abraham" in some form, whether by the name El, Shaddai, El Shaddai, or YWHW⁹.

Jethro, Moses' father-in-law, is alternately described as both a Midianite and Kenite (Exodus 3:1 and Judges 1:16). The Midianite-Kenite Hypothesis references several verses in the Hebrew Bible that revolve around Jethro (David, 2018). These references include Jethro being described as a Midianite priest (Exodus 3:1) who, albeit unintentionally, set forth the events that caused the biblical Moses to encounter God, or YHWH, on Mount Sinai, also called Horeb, for the first time in the form of a burning bush (Exodus chapter 3). After the Israelites successfully escaped Egypt and crossed the Red Sea, Jethro officially proclaimed that "YHWH is greater than all gods" and inaugurated the Tent of Meeting (Exodus 18:7-12) (David, 2018). The Midianite-Kenite hypothesis seems to imply that the burning bush story is an allegory for the "fact" that the Israelites discovered YHWH through this Midianite Priest, called Jethro in the Hebrew Bible and called (the second) Moses by Freud. If Jethro, or the second Moses or some other Midianite priest, revealed the Midianite volcanic god YHWH to the Israelites for the first time and officially declared Him the true God, this reveal of YHWH is supported in the Bible, although some argue not strongly enough to merit such a theory. The book of Genesis refers to God as "El," Shaddai," or "El Shaddai" and "YHWH" is not used until the burning bush story in Exodus. After this story, the Israelite God is almost exclusively referred to as YWHW for the rest of the Hebrew Bible, a total of 6,828 times (Knight, 2011).

The Volcanic YHWH

Whether or not the Shasu and the Israelites were the same race of people, or if later Jewish generations combined the two to deal with their repressed guilt (as Freud argues), the evidence for the metallurgic YHWH is vaster.

⁹ "El" is a generic Northwest Semitic word that refers to any deity. The omniscient God of Abraham is referred to as "El" 217 times in the Masoretic Text, the official text of the Tanakh, or Hebrew Bible, including fifty-five times in Job and seventy-three times in the Psalms. The exact meaning of "Shaddai" is unknown but is often translated as "Almighty." It occurs forty-eight times in the Hebrew Bible, while "El Shaddai," or "God Almighty," is only mentioned seven times: five times in Genesis, once in Exodus, and once in Ezekiel.

¹⁰ The original Hebrew of Exodus 6:2-3 makes it clear that God was called "El," "Shaddai," or "El Shaddai" by the pre-Moses Israelites and not YHWH: "And God spoke unto Moses, and said unto him, 'I am YHWH. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai, but by my name YHWH was I not known to them"" (n.d.). It is not until Moses and the Exodus that YHWH is first used as the name for the God of Abraham.

Throughout the book of Exodus, YHWH is often described in qualities attributed to fire, such as a burning bush (3:2) and a pillar of smoke and fire (13:21). Moses routinely talks to YHWH at the top of Mount Sinai; at one point the Israelites see thunder, lightning, and smoke billowing from the mountain (20:18). "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (19:18, KJV). These images sound as if describing a volcanic eruption, although some scholars do not interpret it this way. Rather, the volcanic phenomena are similar to ancient storm gods or it could simply indicate the power of the Israelite God. According to Bible expert Thomas Romer, "volcanic phenomena described in the Bible are more indicative of a god of storms and fertility, similar to the Canaanite god Baal. 'It is quite common for storm gods in antiquity to make the mountains tremble, but is this really an allusion to volcanism or is it just showing the power of the god?" (Gonnerman, 2019, p. 10-11).

According to the Hebrew Bible, the Kenites developed the art of metallurgy and Jethro was a Kenite priest. It is very probable that Jethro had metallurgic skills that made his status as a priest even more powerful. This is because metallurgists were seen as almost divine before the Iron Age. As Ben Yosef wrote, "smelting copper 3,000 years ago required a great deal of knowhow; worship is also believed to have been involved in the process of turning stone into metal" (Efrati, 2016). The description of the Tent of Meeting in Exodus, which was inaugurated by Jethro (Exodus 18:7-12), is very similar to that of the sanctuary in Timna, where copper mining was central to the region's economy (David, 2018). The sanctuary at Timna was dedicated to an unnamed metallurgic deity, worshipped by the Edomites and the Kenites (ibid). The relationship between the Kenites, Jethro, metallurgy, and the culture of Timna could have been adapted into pieces of the book of Exodus if Freud is correct that the story is a fictional exaggeration of elements of actual history.

That leaves the final question: if YHWH was originally a volcanic deity, when and why was the volcanic element removed? According to Nissim Amzallag, it was because of the rise of the Iron Age. "By the 9th century B.C.E., copper production at Timna and the rest of the Levant had all but shut down and the process of smelting had lost much of its mystique. In the Iron Age, Mediterranean metal workers lost their elite status and were simply seen as skilled craftsmen rather than quasi-priests or magicians. In parallel, their gods either lost their importance in the local pantheon and

were forgotten, or were transformed, acquiring different attributes and characteristics" (ibid, 38-39). After this, the nation of Israel, which had already subjugated the volcanic worshipping nations of the Levant, including the Edomites, established YHWH as the one true God that only they worshipped and removed His volcanic elements in order to erase His true "pagan" origins from that of Israel's now vilified "heathenistic" neighbor tribes¹¹. This disconnected YHWH from the other nations, which was necessary to prove Israel's status as the self-proclaimed "Chosen People of God" (David, 2018).

Conclusion

Combining both Freud's theory in Moses and Monotheism and the Midianite-Kenite hypothesis and analyzing external historical evidence, I have formed my own hypothesis on the evolution of the Israelites and their YHWH god. After Akhenaten's monotheistic religious reforms failed, his followers were driven out of Egypt to escape persecution and found refuge with a nomadic tribe of plunderers called the Shasu, also bitter enemies of Egypt. This specific Shasu group was either from a land called Yhw and/or possibly worshipped a god of the same name. Together, the Shasu-Atenists came to Midian where they were introduced to a monotheistic volcanic god. The monotheistic Atenists began worshiping the monotheistic metallurgic deity that had already been worshipped under the name El Shaddai by several Abrahamic tribes for centuries. These included the Midianites, who introduced the Shasu-Atenists to the volcanic god, the Kenites, who invented the art of metallurgy, and the Edomites, who worshiped an unnamed metallurgic deity at a sanctuary in the copper-producing mines of Timna. Over time, the brigand Shasu-Atenists raided and conquered many civilizations, eventually growing from nomads into a sedentary civilization residing in Israel. They consequently changed their identifying name to the Israelites, rose into an expanded empire under King David, and borrowed many different cultural and religious elements from the now subjugated Abrahamic tribes. Afterwards, King Solomon consecrated the Jerusalem

¹¹According to the Hebrew Bible, David rose to power two years after King Saul's death and proceeded to form the United Monarchy of Israel with Jerusalem as its capital around 1006 BCE. After this, King David embarked on several successful military campaigns that expanded Israel's territory and brought the region from kingdom to empire. This included seizing control of Israel's weaker client states of Ammon, Moab, Philistia, and Edom. After David's death, his son Solomon rose to power and built the First Temple of Jerusalem, dedicated to the one true God (YHWH), and all neighboring tribes and states were deemed paganistic on account of them not worshiping Israel's final version of YHWH.

Temple and established YHWH, a name taken in homage to the Israelites' original Shasuic identity, as the monotheistic god who they originally worshiped under the name Aten, erased His "paganistic" volcanic origins to discredit their neighbor enemy tribes and establish themselves as the official "Chosen People," and combined it all in a rewritten account of their history in the book we now call *Exodus*.

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The Spread of Eugenics in the 20th Century

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Abstract

This essay argues how the United States, much like the Nazis, had a movement that attempted to create a perfect race. American scientists identified marginalized groups of people, whom they deemed as unfit members of society and unfit to breed. To acquire their goals, scientists enforced the sterilization of these "unfit" people to eliminate the characteristics they thought to be hereditary and innate despite no scientific evidence to support their ideas and claims.

A common misconception about the United States' role in the second world war is that the country completely opposed the Nazi regime as well as ideologically. Certainly, the American politically, physically, country as a whole did not favor a fascist form of government, but, much like the Nazis, the United States also underwent a movement to attempt the creation of a perfect race. Both American scientists and the Nazis identified individuals of certain groups as being unfit members of society, and these groups were those that were marginalized: those with mental handicaps or illnesses, non-white Americans or immigrants from other nations, and those from a criminal background or one of low economic standing. One of the means by which this perfect race was to be formed in the United States, through forced sterilization of individuals perceived to be unfit to breed, remained legal and practiced well past the conclusion of the second world war. American scientists, throughout the early and middle twentieth century, pursued the idea of creating an ideal American population, predicated on notions about heredity and innate ability that are not supported by scientific evidence.

The ideas of what constituted a perfect human race were deeply entrenched in the cultural values of the various western nations, including the United States and European nations such as Britain. These nations valued intelligence and talent and reviled those considered unintelligent (such individuals were typically diagnosed as "feeble-minded" throughout the early 20th century) and those who were considered amoral, criminal, did not adhere to social norms regarding issues such as women's sexuality. Race, nationality, and heritability of traits were shamelessly blended; many of these western nations considered themselves to be superior to other nations in their possession of intelligent and talented individuals. In the early 1900s, Britain considered British nationality to be heritable; breeding with those of other nations could be considered a kind of racial mixing that would dilute the pure British race. Individuals born of such unions would no longer be purely in possession of ideal British traits, both physical and psychological¹. During this same period, the United States developed the notion of the Nordic race and of its status as the most superior, pure, and advanced race; its status suggested that it needed protection. This American notion became popular not only in Britain, but it was from this same notion that the Nazis developed their blond-haired and blue-eyed ideal of a perfect race. It was a priority for all three nations, then, to preserve the purity and ensure the dominance of the Nordic race.

To go about preserving the highly culturally valued, "superior" traits, and improving the population, these nations turned to early science on evolution, genetics, and heritability. In the 1800s, Francis Galton, a cousin of Darwin and a mathematician who discovered that the frequency of natural occurrences tend to approximate bell-curve distributions, proposed the idea of human eugenics. Galton argued that unless individuals selectively bred so that talented individuals always bred with each other, and non-intelligent individuals ceased breeding, the population's average intelligence would always form a bell curve. In other words, population-wide intelligence would not improve without intervention, and it was the responsibility of the nation to ensure that individuals considered unfit to breed were identified

¹ Paul Rich, *The long Victorian sunset: Anthropology, eugenics and race in Britain, c1900–48*, (1984), 3-17.

and then barred from doing so². Galton did not recognize the role of wealth in creating families that ostensibly passed on intelligence from parents to offspring. Galton observed that many wealthy families were intelligent and talented, and had intelligent and talented children, suggesting to him that these desirable traits were heritable and overlooking that wealth provided these families exclusive access to the time and resources to pursue schooling. Regardless, Galton's ideas were certainly appealing, particularly to the scientists of the United States, who would ultimately enact policies to ensure individuals thought to likely produce unhealthy or problematic offspring would, in fact, be identified as such and prevented from marriage or reproduction. Such individuals would include both those considered to be unintelligent or criminal, and those were determined not to be members of the Nordic race.

The eugenic notions that spread across the United States and through many European countries of who was considered unfit to breed had classist, ableist, and racial origins. Mental illness and intellectual disability were frequently (and artificially) tied to personal morality, as was criminality. This could not be more clearly evidenced than in the case of Carrie Buck, an individual who was forcefully sterilized by her physician after being labeled as "feeble-minded." It was clear, however, that this forced sterilization was more the result of her having a child out of wedlock (an act considered immoral, especially of women at the time) than it was to evidence of her being intellectually disabled³. No evidence was presented of her feeble-mindedness outside of the verbal testimony of two doctors and her foster family; both Carrie and her daughter, Vivian, were of average intelligence.⁴ In fact, many women – over 9,000 – who were sterilized in California were sterilized because they were considered promiscuous or had high sex drives. While sterilization for intellectual disability is a punishment that does not fit the crime, the use of sterilization as a punitive measure for female sexual deviance establishes the Eugenics movement as a social movement, not a scientific one. Buck's case that fortunately for the Eugenics movement – her legal case, an attempt to avoid sterilization as ordered by the institution for feeble-minded individuals of which she was a resident, went to the supreme court in 1927. The case ensured that there were laws on

² Rodney J. Daniels, *War Against the Weak: Eugenics and America's Campaign to Create a Master Race by Edwin Black*, (New York, 2003), 77-80.

³ Paul A. Lombardo, Facing Carrie Buck, (Hastings Center Report, 2003), 14-17.

⁴ Stephen J. Gould, Carrie Buck's Daughter, (Natural History, 1984), 12.

the books that protected forced sterilization (which had been performed in several states since the 1890s) throughout the states. Ruling on Buck's case, Oliver Wendell Holmes, a Supreme Court Justice at the time stated, "It is better for all the world, if instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind..." Furthermore, immigrants and minority races in America were frequently identified as generally being unintelligent and unworthy of bearing children. Though not all who were sterilized were of a low socioeconomic status, many individuals who were poor were seen as being unfit to bear offspring. Poor individuals included immigrants, minorities, people with disabilities, and people with criminal records. Eugenic notions targeted individuals in society with little power and operated under the façade of science and improving the overall health of the nation's population. Eugenicists believed, as Galton proposed, that mental illness or disability, criminal tendencies, amorality, and poverty were passed down from one generation to the next. Furthermore, minority races in America (which included groups like Italians who are not still racialized today) were considered most likely to produce inferior offspring; the idea that immigrants and minorities were unintelligent suggested to Eugenicists that this would be a character of immigrant and minority children as well. The Eugenicists, by establishing beliefs that immigrants were unintelligent, were instrumental in the establishment of immigration bans, which for the Eugenicists meant the protection of the American stock from the entry of bad blood; immigrants who did or had entered were targeted for sterilization⁶.

Beliefs about hereditary inferiority were widespread throughout the United States; these beliefs were not held by a few scientists or even a few institutions. The book "Blood of a Nation" was released in 1902 and helped set the stage for the domination of eugenic science in the early 20th century. The book was written by the president of Stanford – a highly reputable source – and claimed that one could inherit characteristics, including poverty⁷. Charles Davenport, a hereditarian researcher and notably a Harvard graduate, was a powerful advocate for Eugenic science and his work received support from the Carnegie Institute and Rockefeller foundation⁸.

⁵ Edwin Black, Eugenics and the Nazis – the California connection, (San Francisco Chronicle, 2003).

⁶ Stephen J Gould, Carrie Buck's Daughter, 12

⁷ Edwin Black, Eugenics and the Nazis

⁸ Daniels, War Against the Weak, 77-80

Eugenic notions were supported by people in power - prestigious universities, politicians, and people of a high socioeconomic status. Whether these individuals recognized their bias or not, it is undeniable that Eugenic notions validated their positions of power. Neither their admission to and graduation from prestigious universities, nor their wealth and power, were the result of a privileged environment, opportunities or fortune that others simply did not have access to, but the result of having superior genes, and, by extension, superior traits. These individuals would have healthy children with similar traits, and their blood would improve the overall condition of humans. On the other hand, those who were impoverished, considered unintelligent or feeble-minded, amoral or criminal, suffering with addiction or mentally ill, did so not because their circumstances and social environment forced or encouraged those conditions, but because those conditions were innate, had been inherited, and would be passed on. Their progeny would stagnate or reduce the progress of the human race. This idea, in the hands of the powerful, was spread even to laypeople; families, including children, were introduced to the idea of creating a perfect American population and reducing the spread of undesirable traits. Furthermore, as Eugenics gained support in powerful institutions, preserving the inherent superiority (and existence) of the Nordic race became an increasingly important issue for Eugenic science as much as clearing the nation of the sick, criminal, and "feeble-minded."

As American eugenics captured the attention of other countries, the Nazi party most notably began to enact Davenport's ideas, ideas that would eventually form the basis of Nazi Germany's devastating attempt to ensure the existence of solely the Nordic race. American Eugenicists and Nazi Germany, in the early days of the Nazi's reign, worked together in their "science" and on their ideas of reducing the propagation of the traits of the unfit. American notions fueled the progress of the Nazi Eugenicists and the American Eugenicists republished Eugenic propaganda from the Nazis for distribution and reading in the United States⁹. Both parties valued the preservation of the Nordic race and identified Jews as one of many weaker and problematic races. It is interesting to note that, while the Nazis ultimately murdered European Jews, the American government saw migration of Jews to the United States to escape the Nazi regime as a threatening entry of bad blood into the United States and sealed the fates of

⁹ Edwin Black, Eugenics and the Nazis

those Jews turned back to Europe. Both Americans and the Nazis enacted and performed forced sterilizations by those deemed unfit to breed. Furthermore, it was not the original idea of the Nazi's to execute those deemed inferior. Some American eugenicists considered setting up gas chambers to eradicate the unfit from society, which, while fortunately never implemented in the United States, was one of the Nazis' weapons of choice in their concentration camps. This is not to say that the United States never implemented execution in the name of improving the American stock. The doctors of some mental institutions killed their patients – some by feeding their patients spoiled meat, and others by refusing care which was ultimately fatal; infants identified as inferior were killed in some hospitals. The Rockefeller Foundation that encouraged the spread of Eugenics in the United States also funded Eugenics research in early Nazi Germany, including the work of psychiatrist Ernst Rüdin, who would later lead many lethal experiments on prisoners of concentration camps, and Otmar Freiherr von Verschuer, a scientist who was popular with American eugenicists and whose assistant was Josef Mengele, who would later perform infamous experiments on twins¹⁰. This cooperation ended, fortunately, as the second world war begin, and after its conclusion and the discovery of concentration camps, the attitudes of Britain and the United States towards Eugenics would rapidly change. The actions of the physicians and organizers of the concentration camps were tried (and recognized) as criminals against humanity. Interestingly, they cited the legality and use of eugenics in the United States as part of their defense, but to no avail. Still, in a sense eugenics persisted in the United States, though less robustly, and under the new name of "genetics." 11

Genetics continued the science of eugenics throughout the 20th century after the end of World War II (and arguably still today). The term eugenics had become associated with the atrocities of Nazi Germany, and the goals of creating a perfect (Nordic) human stock mostly faded from the public and political consciousness, as did the widespread fear of the feeble-minded. However, forced sterilization remained legal and continued for more than thirty years until 1979 when the practice was outlawed, and the science of genetics continued the pursuit of identifying the good and the bad hereditary traits and who possessed them. Otmar Freiherr von Verschuer had distanced

¹⁰ Edwin Black, Eugenics and the Nazis

¹¹ Edwin Black, Eugenics and the Nazis

himself from the Nazi party and had gone untried and remained in contact with an American eugenicist. The former Nazi scientist continued his work in multiple prestigious organizations of genetic research. Furthermore, racism in America remained vicious well past the end of the war; many compulsory sterilizations following the defeat of Nazi Germany retained a racial (and socioeconomic) bias¹². In the early 1970s, lawsuits began to emerge as African American, Native American, Latin American and immigrant women were sterilized against their will and often without their knowledge. Women were frequently misled by doctors to believe that the sterilization procedure could be reversed, would protect them from future health problems, or was required in order to receive further healthcare. Many women were taken advantage of because they could not read the consent forms (either because they were illiterate or did not read English) or were threatened to have their welfare discontinued if they did not submit to the procedure¹³. Though the diagnosis of "feeble-mindedness" was no longer used as an excuse for the need to sterilize women, women considered to be of minority races were thought to be most liable to contribute to overpopulation and that they and their children were destined to remain on or need welfare and thus put strain on the economy. Though the diagnosis of who was unfit to breed changed after the second world war, the targets of forced sterilizations were largely the same. After the law was repealed, sterilization now requires informed consent. Interestingly, however, California, the leader of the American Eugenics movement, in 1986 made a law requiring that expectant mothers have the option to learn the risks of their child developing genetic and early developmental defects, such as Down syndrome, and was the first state to do so¹⁴. Furthermore, following the completion of the Human Genome project, concerns about the potential for discrimination based on the possession of certain genes has been raised¹⁵. And while it is easy to say that most of the eugenic notions have been washed out of American society, it is important to note that forced sterilization laws ended less than forty years ago. Though the days of Jim Crow laws are gone, racism, particularly in institutions like law enforcement is rampant; laypeople still contain beliefs about innate differences between

¹² Edwin Black, Eugenics and the Nazis

¹³ Alexandra Minna Stern, *STERILIZED in the Name of public Health*, (American Journal of Public Health, 2005, 1128-1138).

¹⁴ Alexandra Minna Stern, STERILIZED, 1128-1138

¹⁵ Daniels, War Against the Weak, 77-80

certain races (such as the idea that African Americans are innately lazy or worse in school). Currently, many fears and political rhetoric about people immigrating to the United States from Central and South American countries is equally rampant, and the political dialogue is earily reminiscent of the dialogue of early eugenicists also commenting on migration to the United States. Psychological Anthropologist TM Luhrmann elegantly pointed out that modern psychiatrists diagnose and treat patients without considering their patient's developmental history or life circumstances, and often with drugs that can have devastating and disabling (or even lethal) side effects. Abuse in mental institutions and prisons still occurs. Many still question the usefulness of programs to rehabilitate prisoners and to provide assistance to the homeless and people of a low socioeconomic status. Belief in innate deficiencies has by no means been virtually erased from the public consciousness, and while these beliefs have effects on a smaller and often less devastating scale that in the early twentieth century, they still stand in the way of social (and arguably scientific) change today.

The problem with the concept of innate, inherited characteristics is that not only does it lead to discrimination, but it fails scientifically, and does not appreciate the role of the environment in individual development. Phenotypic traits in humans – and all organisms – are not merely the products of an unalterable genetic code. Phenotypic traits are, in fact, highly modifiable by the environment. Biological traits do not emerge or operate in a vacuum but operate in the context of one's physical and social environment¹⁶. Any given trait will be the result of an interplay between the individual's physiology and his or her environment, and these traits are malleable, though the degree changes over the life time (an individual who becomes a proficient swimmer as a child will likely always be a better swimmer than an individual who becomes a proficient swimmer as an adult, but that adult can become a proficient swimmer even if they were not before). The eugenicists of the United States (and Nazi Germany) believed that they could predict who would possess the good or favorable traits, and who would possess the bad. In doing so, they made two fallacious assumptions: that traits were passed down solely by blood, and could not be modified by any aspect of the individual's experience or environment. Their beliefs that the Nordic race existed and was superior was based upon

¹⁶ Robert Lickliter, *Developmental evolution and the origins of phenotypic variation*, (Biomolecular concepts, 2014, 343-352).

cultural bias more so than science. They failed to recognize that races they considered inferior were subject to very stressful and negative environmental events: many were trapped in poverty and some were fleeing their homes to escape genocide. It is easy to claim that various traits, from poverty to mental illness must be genetic because these issues span generations without recognizing that the same stressful events that affected one's parents' effects one's offspring. It is difficult to establish excellent learning skills, for example, if one is constantly worrying about their safety and never knows when their next meal is coming, which can trap one in poverty without a means of escape. Eugenics is not a solution to better public health, but perhaps increasing access to resources and opportunity while limiting discrimination will yield a healthier population.

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Compassion Fatigue in Nurses Who Work in the Neonatal Intensive Care Unit

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Abstract

Infants with neonatal abstinence syndrome from opioid-abusing mothers account for ~4% of admissions to the neonatal intensive care unit (NICU). In this paper, three research studies were examined that studied the perceived stress of NICU nurses who care for these babies. In the first article, researchers found that of the 129 NICU nurses surveyed, nearly ³/₄ perceived stress at moderate to high levels. The second article reported the effects of problem-solving versus support-seeking strategies in 62 NICU nurses and whether depressive symptomology or burnout was reduced by using either strategy. All nurses reported secondary traumatic stress or burnout and noted support-seeking versus problem-solving skills were used more to help them cope. The third article reported the prevalence and severity of secondary traumatic stress syndrome in 175 NICU nurses including five themes to characterize their stress. This paper will review these results and provide insight into how the problem may be addressed.

There has been a drastic rise in cases of neonatal abstinence syndrome (NAS) which presents demanding challenges for neonatal intensive care unit (NICU) nurses. With the rampant impact of the opioid epidemic reaching pregnant women, 50%-95% of their infants develop neonatal abstinence syndrome accounting for 4% of NICU admissions (Romisher, Hill, & Cong, 2018). According to Sweigart, NAS includes symptoms mirroring opioid

dependence causing hyperirritability of the central nervous system, gastrointestinal malfunction, and respiratory complications (Sweigart, 2017). The level of care required by these infants with NAS can cause NICU nurses to feel an increased amount of stress which may lead to compassion fatigue. Compassion fatigue is a term used to depict diverse stressors health care workers experience that can lead to further symptoms of stress, lower satisfaction of patients, dissatisfaction with one's job, and issues involving safety (Branch & Kinkenberg, 2015). When considering this clinical problem and its components, a PICO question can be formed. For nurses working in the NICU, what are the risks, signs and symptoms, and prevalence of compassion fatigue in those caring for infants with NAS? The population of some NICU nurses who are consistently caring for NAS infants composes the scope of this clinical problem, which has been discovered through quality, safety, and satisfaction concerns. Interventions for this problem provide the potential opportunity to identify risks and signs of compassion fatigue prior to development. There is no application for comparison to other interventions in this situation. The outcomes of this problem are focused upon prompt, early identification of compassion fatigue which can promote the avoidance of safety concerns and improve satisfaction among the NICU nurses caring for NAS infants. The purpose of this paper is to examine three scholarly articles that discuss the prevalence of compassion fatigue in NICU nurses. The findings of the articles reviewed could potentially inform ways to address the clinical problem.

The purpose of the first article entitled "Perceived Stress and Professional Quality of Life in Neonatal Intensive Care Unit Nurses in Gujarat, India," was to examine stress and burnout in nurses—who work in the NICU (Amin, Vankar, Nimbalkar & Phatak 2015). The authors focused on the research question: "What are the effects of compassion fatigue in NICU nurses?" To assess the potential for stress and burnout, the researchers conducted a multicenter quantitative-cross-sectional descriptive survey design study. Data were collected from a sample of 129 nurses in nine different NICU from 6 cities in Gujarat, India. All the NICUs were Level 3 (providing the highest level of critical care to neonates).

In surveying the participants, a demographic questionnaire was used as well as a *Perceived Stress Scale (PSS14)* and the *Professional Quality of life scale (ProQOl5)*. The demographic questionnaire focused on the potential stressors that could exist in the workplace for NICU nurses in addition to stressors in their personal environment (Amin, Vankar,

Nimbalkar, & Phatak, 2015). The stressors assessed included marital status, age, children, work relationships, salary and benefits satisfaction, number of hours worked, and job security. Subjects were instructed to score items as "excellent" (no need for improvement), "average" (some improvement could be implemented), or "poor" (there was a problem). The PSS14 scale assessed how the nurses viewed situations in life and asked them to rate how stressful they perceived the situation on a Likert scale rating the items from "0" (never) to "4" (very often). The final scale used, the ProQOL5, measured the satisfaction of compassion and the ability to provide compassionate effective care. Data collection began in July of 2013 and lasted until September. Correlation coefficients were used to show the association between stress perceived and professional quality of life. To examine whether the demographic variables accompanied stress, multiple regression was used.

Results included nurses with an average age of 28.37 years; 65.3% were single. Overall, the subjects were satisfied with perks and benefits and had good relationships with their colleagues (Amin et al. 2015). Less than half (43.6%) of the nurses in the study cared for more than 4 patients at a time and worked an average of 8.12 hours per day. Of the nurses surveyed, mild stress was perceived by 29.5%, moderate stress by 47.3% and high stress levels were perceived by nearly a quarter (23.2%). The PSS14 had a negative correlation with satisfaction of compassion (r= -0.28), a positive correlation with burnout (r=0.44), and secondary traumatic stress (r=0.24). Overall, 92 of the 129 nurse samples felt as though they perceived stress levels of moderate to high resulting in 70.5% of the nurses feeling as though they perceived stress at this level. One limitation of this study is that the PSS14 does not limit the areas of stress exclusively to situations in the NICU. Instead, it relates to situations in general. Thus, further study is needed using qualitative and quantitative methods to assess this specific situational stress in the NICU.

In the second article entitled "An Examination of the Moderating Effect of Proactive Coping in NICU Nurses," the purpose was to examine if secondary traumatic stress levels, depressive symptomatology, and burnout were reduced by using either problem solving or support seeking strategies (Moore & Schellinger, 2018). The authors hypothesized that higher levels of secondary stress and depressive symptoms would be associated with higher levels of burnout. In addition, the authors wanted to answer the question if these relationships existed and if so, do they depend on the

coping skills used by the NICU nurses. To conduct this study, the authors used a quantitative, descriptive, model testing correlational survey design. Multiple linear regression along with hierarchical stepwise techniques were used to answer the research questions.

The final sample size consisted of 62 nurses from a large NICU that employed more than 350 nurses (Moore & Schellinger, 2018). Inclusion criteria included nurses who spoke English and worked a minimum of one shift a month. Researchers recruited participants by emailing an invitation informing them about the Qualtrics survey which included electronic informed consent. An incentive of \$5 Starbucks or Amazon gift cards was provided upon completion. The measurements used in this study were the Professional Quality of Life Scale, Center for Epidemiological Studies Depression Scale, and the Brief COPE (Coping with Problems The Professional Quality of Life Scale assessed for Experienced). compassion fatigue, burnout, and secondary traumatic stress and contained 30 items addressing Compassion Fatigue and Compassion Satisfaction. The Center for Epidemiological Studies Depression Scale asked questions about symptoms of depression through 20 items about guilt, worthlessness, appetite, sleep, mood assessment, psychomotor retardation, helplessness, A score of 16 or higher is indicative of clinical and hopelessness. depression. To assess the coping skills of the nurses, the Brief COPE was administered which was composed of 28 items that measured a total of 14 reactions to coping. The 3 subscales of the Brief COPE related to strategies for problem solving, avoiding strategies for coping, and support seeking coping. Potential subjects had up to 4 weeks to complete the survey which took approximately 10-15 minutes to complete.

The final sample of 62 nurses had a mean age of 42 years who were primarily female (96.8%), Caucasian (64.5%), mostly staff nurses (85.5%), and most (66.1%) had a BSN for their highest degree earned. Many of the participants had some level of nonclinical depression, burnout, and signs of secondary traumatic stress (Moore & Schellinger, 2018). However, 22% scored greater than 16 on the *Center for Epidemiological Studies Depression Scale* (indicating clinical depression) and 100% of participants reported secondary traumatic stress or burnout of at least the minimum score (43 or below) on the burnout scale. More nurses reported using support-seeking coping scores much more than using problem-solving skills. A positive correlation was reported between secondary stress symptoms and burnout symptoms (r= 0.55), which was moderated (influenced) by support seeking

(-0.07). There was also a positive correlation between depressive symptoms and burnout symptoms (r=0.29), which was moderated by problem solving and cognitive restructuring (-0.003). Thus, the subjects who had higher levels of depression or higher secondary stress symptoms also had a greater risk for burnout.

Although the study had many strengths, it did have limitations. One limitation was that although researchers attempted to recruit as many participants as possible, only 17% of the 350 potential candidates responded to participate in the study. For this study, there was a 30-35% variance that the models accounted for, leaving room for other variables that could have an impact on the relationship between burnout and nurses in the NICU. Furthermore, although confidentiality was ensured during this study, some of the nurses may have not shared their true feelings in fear of being scrutinized, which may have skewed the data (Moore & Schellinger, 2018).

The purpose of the third article reviewed entitled "Secondary Traumatic Stress in NICU Nurses: A Mixed-Methods Study", was to determine how prevalent and severe secondary traumatic stress syndrome is in a sample of NICU nurses. To expound upon this, the authors also explored qualitative data by examining the nurses' descriptions of caring for infants in the NICU and their secondary traumatic stress. To conduct this study, an electronic survey was used. This mixed methods study utilized a convergent parallel design. The final sample was made up of 175 NICU nurses (Beck, Cusso, & Gable, 2017). A Secondary Traumatic Stress Scale was utilized in the first part of the survey (Beck, Cusso, & Gable, 2017). In addition to this scale, the nurses further described their experience which speaks to the qualitative part of this study. To analyze the findings from this, the SPSS version 24 along with directed content analysis was used (Beck, Cusso, & Gable, 2017). The quantitative results of this study included that of the 175 NICU nurses, 49% had scores that revealed moderate severe secondary traumatic stress. Furthermore, and after analyzing the qualitative data, 5 themes emerged that were experienced by the NICU nurses (Beck, Cusso, & Gable, 2017). These five themes are as follows: what intensified NICU nurses' traumatic experiences, parental pressure to continue aggressive treatment, performing painful procedures on infants, questioning of personal skills, grief from the family.

The limitations included a threat to external validity due to the low response rate (3%) of the NICU nurses (Beck, Cusso, & Gable, 2017). In addition to low response, there was a lack of a formal organized clinical

interview that could diagnose secondary traumatic stress (Beck, Cusso, & Gable, 2017). The STSS bases the criteria for secondary traumatic stress from the DSM-IV for post-traumatic stress criteria. This focused on 3 subscales of arousal, intrusion, and avoidance. The DSM-V uses 4 subscales for these symptoms along with accounting for alteration in mood and cognition. There is currently not a scale to test for PTSD which included the total of these 4 scales, which could also be a limitation (Beck, Cusso, & Gable, 2017).

Upon review of the above articles, it can be concluded that there are relatively high levels of compassion fatigue, burnout, and/or secondary traumatic stress existing in the NICU nurses studied. From the first article, over half of the nurses had feelings that they perceived stress levels of moderate to high. This is a concerning factor in that more than half of the nurses in this setting experience stress, which can carry over into their practice. The findings from the second and third articles were consistent with the first article. Findings from the articles concluded that the nurses who cared for infants in the NICU had at least some level of nonclinical depression, burnout, and or signs of secondary traumatic stress (Moore & Schellinger, 2018). On the Center for Epidemiological Studies Depression Scale (indicating clinical depression), 22% if this sample scored higher than 16, and a minimum score of 43 or below was reported by the entire sample indicating burnout or secondary traumatic stress. These levels of perceived stress, compassion fatigue, secondary traumatic stress, and or burnout can be detrimental to nursing practice as the safety of the patients can be impacted.

As this relates to the original PICO questions, there are nursing implications that can be enacted to help alleviate the problem. Nurses in the NICU can be educated on the early signs and symptoms of secondary traumatic stress, which can be a preventative initiative. In addition to the education portion, support systems play a very important role. Nurses who are experiencing signs and symptoms of burnout should be encouraged to express their feelings and seek outlets or programs that can help in managing their stress. Nurses are a very important and integral part of the health care team especially in the NICU setting, as these infants cannot provide the needed care for themselves. Placing the focus on caring for the caregiver is another implication specific to this problem. As nurses who care for these neonates in their fragile conditions, they are constantly taking on the role of a caregiver. In order to effectively care for neonate patients, nurses in the NICU setting should be encouraged to participate in self-care as well. These

implications serve as a starting point to help reduce the problem of compassion fatigue in the NICU. By utilizing these nursing implications, they will help to draw awareness to, manage, and alleviate compassion fatigue, burnout, and or secondary traumatic stress in NICU nurses resulting in improved and safer care.

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Military Service Member Exposure to Trauma and Impact on Parenting Styles

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Abstract

This paper will look at how service members' exposure to trauma during the time in service impacts their parenting style. This will include the parenting style category, discipline style used, interactions with their children, etc. This research attempts to make the transition to civilian life easier, such as providing better services for the entire family and not just for the service members themselves. Returning from deployment, taking care of yourself, and putting effort into your relationship with your family can be challenging.

Introduction

Post-traumatic stress disorder (PTSD) impacts 3.5% of U.S. adults today. Women are twice as likely as men to have PTSD (Psychiatry.org, 2017). One population that struggles with PTSD more often than others are our service members, both active duty and veterans. The intention of this study is to shine a light on how PTSD can affect families and children.

What is PTSD? According to psychiatry.org, PTSD is defined as: psychiatric disorder that can occur in people who have experienced or witnessed a traumatic event such as a natural disaster, a serious accident, a terrorist act, war/combat, rape or other violent personal assault. People with PTSD have intense, disturbing thoughts and feelings related to their experiences that last long after the traumatic event has ended. They may relive the event through flashbacks or

nightmares; they may feel sadness, fear, or anger; and they may feel detached or estranged from other people. People with PTSD may avoid situations or people that remind them of the traumatic event, and they may have strong negative reactions to something as ordinary as a loud noise or an accidental touch.

Everyone experiences trauma in their lifetime, but once it begins to impair your ability to function, you reach the diagnostic threshold.

Background and Significance

Service members who serve and fight in combat are exposed to trauma, putting them at risk to develop abnormalities in their behavior. They are constantly exposed to high adrenaline producing situations including combat/fighting, near-death experiences, witnessing the death of others, military sexual trauma, and assault, hazing, etc. Because of this, a lot of them acquire PTSD in the process. Noted by the National Center for PTSD, PTSD affects between 11-20 percent of Iraqi veterans, 12 percent of Gulf War veterans, and 30 percent of Vietnam veterans. Not only is this from combat exposure, but also from military sexual trauma. 23% of women in the military reported sexual assault, whereas 55% of women and 38% of men report sexual harassment in the military.

According to the *Diagnostic and Statistical Manual of Mental Disorders (DSM-5)*, there are eight characteristic criteria that must be present in an individual to make a diagnosis.

Those include:

- 1. Exposure to actual or threatened death, serious injury, or sexual violence in one, or more, of the following ways: directly experiencing the traumatic event(s), witnessing, in person, the event(s) that occurred to others, learning that the traumatic event(s) occurred to a close family member or close friend, or experiencing repeated or extreme exposure to aversive details of the traumatic event(s).
- 2. The presence of one, or more, of the following intrusion symptoms associated with the traumatic event(s), beginning after the traumatic event(s) occurred: recurrent, involuntary, and intrusive distressing memories of the traumatic event(s), recurrent distressing dreams in which the content and/or effect of the dream are related to the traumatic event(s), dissociative reactions (e.g. flashbacks) in which

¹ National Center for PTSD, 2018.

the individual feels or acts as if the traumatic event(s) were recurring. Intense or prolonged psychological distress at exposure to internal or external cues that symbolize or resemble an aspect of the traumatic event(s).

- 3. Persistent avoidance of stimuli associated with the traumatic event(s), beginning after the traumatic event(s) occurred.
- 4. Negative alterations in cognitions and mood associated with the traumatic event(s), progressive decline after the traumatic event(s) have occurred.
- 5. Marked alterations in arousal and reactivity associated with the traumatic event(s), progressive decline after the traumatic event(s) occurred.
- 6. Duration of the disturbance is more than one month.
- 7. The disturbance causes clinically significant distress (sic) or impairment in social, occupational, or other important areas of functioning.
- 8. The disturbance is not attributable to the physiological effects of a substance (medication, alcohol) or another medical condition².

One that is worth pointing out is the fourth criterion, as this is the most well-known and recognizable piece of diagnostic criteria. This piece of criteria is often portrayed in movies and television shows.

When service members finish their time in the military, whether it is finishing their deployment tour or completing the number of years they have signed up for, the adjustment to civilian life is far from easy. They are often misunderstood with their humor, coping mechanisms, language, etc. that were adopted during their time in service. Civilians, at times, use stigmatizing labels against service members. According to a study by Mittal that observed the perceptions of the stigma associated with PTSD of treatment-seeking combat veterans, "All focus group participants reported awareness of stigmatizing labels for PTSD, including:

- "crazy"
- "violent"
- "weird"
- "depressed"
- "non-sociable"
- "weak"

² American Psychiatric Association, 2013.

- "numb"
- "shell-shocked"
- "cold-hearted"
- "unfit to raise your kids"
- "unreliable"
- "distant"
- "robot"
- "unstable"
- "on guard"
- "pissed off at world³"

This study shows how society views our veterans and the identity placed upon them. When our service members return home and are suffering, some choose to seek treatment. While seeking treatment is a courageous step, society continues to place negative labels that veterans are also combatting.

When thinking about how deployment and exposure to trauma while serving in the military impact the mental health of a soldier, we need to also think about how that affects every aspect of who they are as a person. This includes how they parent, how they discipline their children, how they interact, how involved they are, etc. This research will look at how exposure to trauma in the military affects the parenting style of military service members.

The work of Mittal discussed how veterans with PTSD who were seeking treatment were aware of stigmatizing labels used against them, labels that would be offensive and hurtful to anyone. It is disheartening to see how someone who had spent their career serving the country in order to protect others was saying how people had called them too many horrible, stigmatizing names because they simply did not understand them. The work of Mittal not only shined a light on the kinds of stigmatizing labels used against our veterans but also what it might be like for an individual who is stigmatized in daily life.

Stigmatizing views of mental illness (VA-NIMH-DoD Working Group to Inform Research on Deployment Related Adjustment & Mental Disorders, 2006) can result in discriminatory actions by those in powerful positions, such as employers and landlords. Research shows that people labeled with mental illness lose opportunities for housing (Wahl, 1999) and work (Cechnicki, Anger Meyer, &

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³ Mittal, 2013, 11.

Bielanska, 2011), receive poorer quality primary health care (Druss & Rosenheck, 1998), and are less likely to receive fair treatment in the criminal justice system (Watson, Corrigan, & Ottati, 2004). Despite strong national advocacy campaigns over the last two decades (Pescosolido et al., 2010), stigmatizing views about mental illness persist among the public, especially the desire for social avoidance and the assumption of dangerousness⁴.

Impact on Children

The National Center for PTSD presents the following ways that parental PTSD affects children. I consulted their findings to understand how it might impact children in general.

Avoidance and Numbing Symptoms: Because the re-experiencing symptoms are upsetting, people with PTSD try not to think about the event. If you have PTSD, you may also try to avoid places and things that remind you of the trauma. Or you may not feel like doing things that used to be fun, like going to the movies or your child's event. It can also be hard for people with PTSD to have good feelings. You may feel "cut off" from family and children. As a result, children may feel that the parent with PTSD does not care about them.

Hyperarousal Symptoms: People with PTSD tend to be anxious and "on edge". With PTSD, you may have trouble sleeping or paying attention. You might be grouchy or angry most of the time. You may be easily scared, or overly worried about your safety or the safety of your loved ones. It is easy to see how these problems can affect family members. For example, acting grouchy can make a parent seem mean or angry. For children who do not understand the symptoms of PTSD, they may question their parents' love and affection.

Re-experiencing Symptoms: People who have PTSD often "re-experience" traumatic events through memories or dreams. This can happen quickly and appear unexpectedly. These symptoms often come with strong feelings of grief, guilt, fear, or anger. Sometimes the experience can be so strong that you may think the trauma is happening again. These symptoms can be scary not only for you but also for your children. Children may not understand what is happening or why it is happening. They may worry about their parent or worry that the parent cannot take care of them.

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⁴ Mittal, 2013.

Secondary traumatization: Children may have PTSD symptoms related to watching their parent's symptoms. For example, a child might have trouble paying attention at school because she is thinking about her parent's problems. The impact of a parent's PTSD symptoms on a child is called *secondary traumatization*. A parent with PTSD may act in violence at home, and the children can develop their own PTSD symptoms related to the violence. A child's PTSD symptoms can get worse if there is not a parent who can help the child feel better. It is possible for children to show signs of PTSD because they are upset by their parent's symptoms. Trauma symptoms can also be passed from parent to child or between generations. This is called the *intergenerational transmission of trauma*. This has been identified with families of WWII Holocaust survivors. It is also seen in the families of combat Veterans with PTSD⁵. By reviewing this, it helped me understand how PTSD symptoms that are experienced by parents and outlined in the DSM-5, impact children in the largest capacity.

After recognizing secondary traumatization and its impacts, I needed to delve deeper into what it meant to understand other resources that discuss the parental impact of deployment, separation, and PTSD. Secondary traumatization, as defined by the National Child Traumatic Stress Network, is "the emotional duress that results when an individual hears about the firsthand trauma experiences of another⁶." The National Center for PTSD has found that

Children may have PTSD symptoms related to watching their parent's symptoms. For example, a child might have trouble paying attention at school because she is thinking about her parent's problems. The impact of a parent's PTSD symptoms on a child is sometimes called "secondary traumatization." Since violence occurs in some homes in which a parent has PTSD, the children may also develop their own PTSD symptoms related to the violence. A child's PTSD symptoms can get worse if there is not a parent who can help the child feel better⁷.

Therefore, the lived experiences of parents have an impact on how they raise their children. If extreme experiences of PTSD impact the ability for service members to raise their children in the way that they want, there would be value in investing in programs to aid parents who have experienced PTSD

⁵ National Center for PTSD, 2018.

⁶ Ibid.

⁷ Peterson, 2018.

and in finding their own healing, in turn improving their ability to be effective parents.

In reading the works of Pexton, Farrants, and Yule, I learned how school-aged children were affected by their fathers' deployment to Afghanistan. This article goes into how often we look at how the soldiers themselves need assistance with their mental health and forget to look at the family as a whole. Deployment and the stresses that go along with it affect the children and spouses as well. According to Pexton, Farrants and Yule,

Children of serving personnel generally show low risk of mental health problems, despite the many challenges besetting service family life (Jensen et al., 1995; Jensen, Xenakis, Wolf, & Bain, 1991; Morrison, 1981). These include frequency of moves of home (high mobility) which can impact on children's schooling, friendships and scholastic attainments (Weber & Weber, 2005) and periods of family separation (deployments) which incur the temporary loss and nurture of a close parental relationship, often paternal absence, with resultant changes in family routines and increased at-home parental burden (Jensen, Grogan, Xenakis, & Bain, 1989). Parental deployment to a conflict zone often increases the stress experienced by children and families due to the build-up of shorter intermittent periods of parental absence (training deployments) in preparation for a longer period of military deployment to a conflict zone (this can last up to 6 months, depending on the service and specialist role). The considerable worries associated with the risks of serious injury, trauma and death in combat add to the family strain⁸.

From this research, they collected data from children between the ages of 8-11 years old whose fathers had been deployed to Afghanistan or military training. They had the children fill out questionnaires to assess them for anxiety, depression, stress, and their self-esteem. The questionnaires were given before, during, and after deployment. The results of this research study were somewhat surprising. The ratings for the behavioral difficulties and depression resulted on the lower end of the scale. Levels of anxiety and stress were reported at every stage of deployment. They did not find associations between the stress of parents, their mental health, and how the children adjusted.

⁸ Cozza, Chum, & Polo, 2005; McFarlane, 2009.

From another article, it looked at service members with multiple deployments and how that may impact their children. They were looking at both behavioral and emotional adjustment of the children. The ages of the children in this group were between 6 to 12 years old. Their parents were active duty in either the Army or Marines and were, at the time, either currently deployed or had just come home from Afghanistan or Iraq.

This article demonstrates how the stress of the parents and the length of deployments during their child's life were able to foresee symptoms of depression in the child. Anxiety was reported to be high. According to Lester,

Developmental differences have also been reported. For example, infants and toddlers may be particularly sensitive to caregiver distress, and preschool aged children may exhibit behaviors they had previously outgrown. Preschool children with a deployed parent exhibited higher levels of both internalizing and externalizing behaviors than those without a deployed parent. School-aged children displayed emotional dysregulation and academic difficulties, and anger and defiance were pronounced in adolescents with a deployed parent. A recent report indicated higher anxiety in adolescents of deployed parents, with risk increasing as duration of deployment increases. Ongoing risks include child maltreatment related to deployments, as well as increased marital conflict and domestic violence in families with a deployed parent.

Levels of behavior adjustment and depression were about the same as what they considered to be normal.

The third article I read looked at how parental satisfaction, the parents' function, and their concern for their children would be affected while their child served in the military. The parents in this study were veterans themselves and some have suffered from PTSD or CSR (combat induced stress reaction). The results of this study indicated that veterans who had both CSR and PTSD reported more concern for their child during their child's time in the military compared to the veterans who did not have CSR but had PTSD.

To the best of our knowledge, only one unpublished study has specifically examined the relationship between PTSD, attachment, and parenting among young adult offspring of traumatized veterans. This

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⁹ Lester et al., 2010.

Israeli study found that fathers with PTSD and a secure attachment orientation showed greater parental involvement and lower levels of discipline than traumatized fathers with anxious or avoidant attachment orientations¹⁰.

A fourth article I read examines how military deployment impacts young children (0-5 years old, the largest age group of children in military families) and attachment patterns. According to Paris,

Young children are disproportionately represented among families with at least one parent who has deployed in these wars. In 2008, the U.S. Department of Defense (DOD) reported that approximately 1,200,000 children, of whom 41% were under the age of 5 (compared to 24% of all U.S. children that are under 5; U.S. Census Bureau, 2000), had at least one parent on active duty (Office of the Deputy Under Secretary of Defense, 2008). Some of those deployed are mothers (15% of service members in Iraq and Afghanistan are women). Given the number of young families directly affected by ongoing war operations in Iraq and Afghanistan, it is critical to understand the unique impact of deployment-related experiences and stressors upon very young children and their relationships with their mothers and fathers. The DOD has begun to recognize the needs of family members throughout the deployment cycle; however, the developmental realities of young children require specific attention and support within the current military context¹¹.

The results of this study showed that it is important to provide resources to families to promote the well-being of children in military families. The children are affected both during and after deployment.

One source I used to understand the different types of parenting styles and what an ideal healthy parent to child relationship looks like is the U.S. Department Health and Human Services, Office of Adolescent Health website. They label the four different parenting styles and provide examples. This was significant in my research as this helped me understand their behaviors and categorize them into the four different parenting styles.

Authoritative: Authoritative parents are characterized by having high expectations for their children, while providing warmth and support. Central to authoritative parenting is having an open style of

¹⁰ Cohen et al., 2011.

¹¹ Acker et al., 2010.

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communication between the parent and child. *Authoritarian*: Authoritarian parents ("strict parents") are characterized by having high expectations, while offering little support. The structure and rules provided by authoritarian parents can be helpful for adolescents but should be balanced with support and open communication. *Permissive*: Permissive parents ("indulgent parents") are responsive to their adolescents and often very nurturing but are not demanding. These parents rarely set rules or rules are inconsistent, and this lack of structure can be challenging for adolescents. *Uninvolved/Neglectful*: Neglectful parents are those who are unable to meet the emotional and physical needs of their children. Children in these families may have a harder time developing trust and forming relationships with other people¹².

A secondary resource I used to better understand parenting styles defined each parenting style in the following ways pictured below. The picture displays specific parenting behaviors that determine which parent falls into which category¹³. This source was the primary resource I used in putting each interviewee into a parenting category.

¹² Office of Adolescent Health, 2019.

¹³ Gafor, K.A., & Kurukkan, A. (2014).



Figure 1: Understanding different types of parenting styles.

	High Control	Low Control
High Responsiveness	Authoritative Firm and consistent control Monitor and impart clear standards for their children's conduct Give priority to child's needs and abilities Implying age appropriate maturity demands Encourage children to be independent Attentive Forgiving Encouraging autonomy Offering democratic climate	Permissive • Frequent expression of warmth and affection • Low enforcement of rules and authority • High acceptance • Taking the role of friend rather than parent • Allow the child to make their own decision • Minimal punishment
Low Responsiveness	Authoritarian Firm in control practices Expecting strict, unquestioned obedience to parental authority Not ready to accept individuality of child Disobedience is dealt by forceful and punitive discipline Relative neglect of child's needs Little communication between parent and child Highly directive behaviors	Negligent Inattentive behavior Neglecting the child Little interaction with child

Figure 2: Categorizing specific parenting behaviors.

Methodology

For my research, I conducted ethnographic interviews. Ethnographic interviews are "a type of qualitative research that combines immersive observation and directed one-on-one interviews¹⁴." I am not only observing the behaviors, speech, and language during the interview, I am also analyzing the audio recording of the interview. Interviewing multiple individuals will help me understand the population.

To meet the ethical requirements of the interview, I went through the process of an Institutional 1 Resource Board (IRB) approval. Prior to interviewing my interviewees, they must read and acknowledge an adult consent form. This informs their rights (including privacy and confidentiality), what the interview will entail, and that they may stop the interview and leave without penalty if they choose to do so, among other things. I will be using pseudonyms to protect each interviewee's identity. During these interviews, I will be asking my interviewees a series of questions regarding their service background and parenting style. I have a total of nine questions. These questions are centered around their service

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¹⁴ Mai. 2009.

history, trauma experience and parenting style. The questions read as follows:

- What branch did you serve in?
- What was your military service occupation (MOS)?
- How many years did you serve?
- How many children do you have? How old are they and what are their genders?
- What would you describe military trauma as?
- What do you consider your parenting style to be? How do you discipline?
- How do you think being exposed to trauma in the military impacted your parenting style?
- Is your parenting style the same for all of your children, if more than one? Why or why not?
- How would you describe your time in the military?

I will also be audio recording my interviews to have a better understanding of what the interviewee meant when I am analyzing what they have said to place them within a parenting style category. The audio recordings will be kept in a secure cloud storage that only my mentor and I have access to.

Thus far, I have interviewed two men (one Caucasian and one African American) and one woman (one Caucasian). I used convenience sampling to obtain my interviewees. Convenience sampling is using participants that were readily available to me. They were all referred to me by my mentors, the Director of the Social Work Department, and Brad Wrenn, the director of UNCG Military Affiliated Services. I am using convenience sampling due to current time restraints; however, I will be recruiting more participants in the future. Assessment and categorization will be done by placing each interviewee into a parenting style category based on their interview responses.

Results

Interviewee 1: Served in the US Army under two military service occupations (MOS): combat engineer, which falls under infantry category 11B/12B (during enlisted time). This included airborne training, however, Interviewee 1 explained that it was 'light airborne' as they did not have to do jumps often. Interviewee 1 went through AIT, airborne training, Ranger

school. Interviewee 1 served for 10 years and 11 months and was honorably discharged. Interviewee 1 enlisted after 9/11. The highest rank achieved was Captain. Interviewee 1 deployed and spent time in Iraq and Afghanistan, including combat zones. When I asked Interviewee 1 about how they would describe their time in the military, they responded that they "absolutely loved being a soldier."

Interviewee 1 is married (wife) and has two children, both female. One is 14 years old and one is 12. Interviewee 1 married their spouse, divorced, and then remarried the same person. Interviewee 1 considers their parenting style to be different today than how it was when their children were younger. "Today I would say my parenting style, it comes from a place of love, compassion. I am approachable, but I'm also a protector...I would think that they know that they can come to me and their won't be any judgement, I just want them to be honest with me and then we would get through it, I don't care what it is, as long as they can tell me." When discussing discipline, Interviewee 1 stated they don't have to discipline their children very often. I have never laid a hand on them in my entire life, never spanked them. I'm not as much the enforcer as my wife is." Interviewee 1 states that they do things such as time outs and taking their cellphones away, for example. They reported they don't have to discipline often because they believe they have good children, as the things they struggle with are things like not doing their chores rather than being disrespectful. In terms of rules, respect people around you, treat others as you wish to be treated, be grateful, try not to be so selfish, be considerate, clean up after yourself, don't leave messes around, take care of your pets, etc. are ones that came up. "They know the difference between right and wrong and if they act up and do something, then we'll have a conversation, but I'm more of a 'let's talk it out' type of parent than to be like, 'go to your room'." Interviewee 1's children were alive and went through Interviewee 1's enlisted time with them, as they were deployed and home through it. Both children were born during Interviewee 1's military career. Interviewee 1 stated that at times they would be physically present, but not 'there' for their children. Interviewee 1 stated their children often asked where their parents were. They stated that there was about a 5-year period where they were not a part of their children's and spouses' lives. "Back in the day, I would make them cry a lot." Because of all these experiences, Interviewee 1 states their children are not like normal children. They have had a lot more life experience because of their experiences with their parents being in the military. Interviewee 1 states their children are very independent.

Interviewee 1 describes military trauma "as a member of the military, if you experience trauma while under that umbrella, that would be considered military trauma. If it's a female, if you were like sexually assaulted while you were doing active duty or guard or reserve, that is absolutely military trauma. And you also have the combat type of trauma, which is, you know, loss of life, loss of limb, psychological. It can be any of those things I believe that fall under just being in the military and experiencing trauma. If you were in a car crash while you were on leave, of course that would be traumatic, but I would not consider that to be military trauma."

When discussing getting out of the military, Interviewee 1 described getting out as a

difficult process, to say the least. When I got back home, I battled with a lot of like drug and alcohol problems, PTSD, just everything that goes along with it. Lack of sleep, agitated, self-medicating. When I got out of the Army, I just went 100% full bore, self-medicated myself almost to death. So, it was a tough transition. I went and worked construction. My officer evaluation reports were like, 'Captain Interviewee 1 is #1 company commander in-country for the 82nd Airborne Division. But when I got out, I mean hell, I couldn't even find a job at a construction site...Plus I was just getting high and drunk all the time. It's like you come back from war and there's a few things that are guaranteed to happen: you're about to lose your family. lose your career. There's a lot of things that can happen and it all happened to me... It was difficult for me to transition because I had made some when I got back to the states, I didn't transition from being overseas in a combat zone well at all. Plus being in charge of all of these guys, I really had to like to play this part, but I was struggling just terribly on the inside. My home life was falling apart, I was using, drinking, staying out all night, couldn't sleep and then holding up this charade of being this super-duper paratrooper warfighter at work. Eventually, the cracks started to show and the Army back then in 2012 was like, 'if you don't get yourself together, we're going to get rid of you.' and I was like, 'well, go fuck yourself then.' That's what I told them, and then they were like, "Alright cool, well you're out."

There were some things that I was not prepared for that I don't think were handled with care and the compassion that they probably have adapted to now, I think that is was more of a you deploy, you fight, you come back home, you train, you deploy, you fight, you come back home. If you have any issues in the way of you deploying and fighting, then there's no need for you. There's a lot of pressure from your peers to keep it together and to deal with whatever you're dealing with, but don't bring it to work. It's a very machismo culture, nothing else is acceptable... I would have liked for them to have been a little bit more aware of what I was going through in the end. And maybe that was because I didn't tell them, but there was so much stigma attached at the time... like, I can't tell them I have a drug problem, or they'll just kick me out. And as an officer, you can't have any problems and if you do, handle them and then come to the office like everything is fine...Definitely took some time for me to get over how I felt like they raked me through the coals there at the end. Like, 'Hey Captain, we'll show you what happens if you mess around.' But with that being said, the whole experience was the best thing I ever did."

Based on the definition of each parenting style, I would place Interviewee 1 in the authoritative category.

Interviewee 2: Interviewee 2 served in the Marine Corps. Interviewee 2's MOS was a combat camera and then moved into graphic design because their original MOS got eliminated. Interviewee 2 served 10 years. Interviewee 2 is not married and has two children, one male who is 8 and one female who is 11.

Interviewee 2 described military trauma as,

everyday life in the military. Just about anything you could possibly be a part of is pretty traumatic, depending on what the situation is...the way that the Marine Corp is structured is a really mentally and physically demanding and if you're not mentally fit or physically fit it can be pretty traumatizing, the things that you have to go through...The Marine Corp has a high sexual assault rate, sexual harassment, just harassment in general and hazing is a really big thing in the Marine Corp. Not only for all Marines, but specifically for women Marines. It's pretty bad and rampant the things that the female as a gender go through in the military...Hazing can be anything from you're a low-ranking person and a high-ranking person

I would place Interviewee 2 in between authoritative and authoritarian, leaning towards authoritative.

Interviewee 3: Interviewee 3 served in the Marine Corps as a truck driver for 8 years. Interviewee 3 is married and has four children with twins soon to be born. Their children are ages 9, 8, 5, and 4 years old. They have 1 female and 3 males. The soon to be expected twins are both females. Interviewee 3 considers their parenting style to be "fair". In terms of discipline, "The kids now are really hooked on electronics, so usually I take electronics away and that kind of like settles everything, but they're really addicted to it." When discussing what the day to day looks like for Interviewee 3's family, they responded "In the summer I just kind of let them cut loose and do what they want as far as go to the park, go fishing, riding their bikes. During school time it's pretty like a tight schedule since there's a lot of them. It's just me and my wife, so we just kind of on track and on time with everything."

Interviewee 3 describes military trauma as "anything that happens to you dramatic that probably changed your outlook on the world or how you view things or perceive things." When asked how they think being exposed to trauma-impacted their parenting style, they responded, "I think it made me care a lot more, seeing what I've seen. It's kind of enforced the thing that tomorrow is not promised, so really not taking time for granted because you never know when it's going to be your last day here."

I would place Interviewee 3 in between permissive and authoritative.

Conclusion

This research study will continue over time, as I plan to obtain more interviewees throughout the academic year. Since my research thus far has been completed under the time constraints of the summer research institute, my population sample is not a representation of the armed forces at large. This was one of my weaknesses. Another weak point was that at times, it was difficult to get people to respond on time for me to interview them. In the future and going forward, I plan to obtain interviewees of multiple races, ethnicities, family structures, and genders.

As I continue with interviews, I anticipate results of mixed responses from my interviewees on how they believe their trauma experience impacted their parenting. I anticipate getting some interviewees who say it negatively impacted them (made them act in a way they wish they wouldn't) and some

interviewees who say it positively impacted them (helped them understand how they don't want to act).

In the future, I hope to interview children as well as their parents to get a full understanding from both sides. Interviewing both the parent and the child limits the biases and helps me see more than one side to the experience. Thus, there would be further understanding of the family and their dynamic.

I am hopeful that my research will impact the field of social work as it can create a better understanding of the service member's experience with PTSD, allowing more services to be created to support our armed forces and their families. Some services that can be created and/or expanded would be couples counseling, family counseling, and additional training for counselors/social workers/therapists in the experience of service member PTSD.

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Y ddraig goch means "the red dragon" in Welsh. recorded around 829 C.E. in Historia Brittonum, the red dragon has long been a symbol of Wales and appears on the Welsh flag. The red dragon is also the mascot of Lloyd International Honors College in honor of its benefactress, Rebecca A. Lloyd, whose parents the United came to States from Wales. In 2013, the Honors College began a tradition of sending students abroad with a small red dragon to take a picture with and send back. See the *There Be* **Dragons** Honors College student blog at lihedragonblog.blogspot.com.





May 29, 1929-May 21, 2013

REBECCA A. LLOYD was a 1950 graduate of Woman's College (the name for the University of North Carolina at Greensboro prior to 1963). In 2006 she gave her family's name and her financial support to establish and endow Lloyd International Honors College by donating \$4 million, the largest alumni gift the university has ever received. Of her support for the Honors College, Lloyd said, "The Honors College will give students the international viewpoint that's needed in their education. To the extent that my gift can help world peace come about, I'm happy to be making it."

It All Comes Down to How We do What We Do

University of North Carolina at Greensboro, Lloyd International Honors College, September 19, 2019

Dr. Lois Holzman



A long, long time ago when I was 22 years old, I taught in a high school about 30 minutes from Providence, Rhode Island. The area was pretty rural then and isolated—many of the students told me they'd never even been to Providence. I taught English and, in those days, teachers had the freedom to choose their materials and methods. I brought in ballads, folk music and rock & roll; we learned logic together; we read MAD magazine and made our own. My students really appreciated my creativity and my urging them to be creative. Even so, I envied the art teachers because being creative and fostering creativity was what they were supposed to do. I thought they had all the fun.

I didn't become an art teacher or even remain a high school English teacher. Instead I went to graduate school in linguistics and developmental psychology. You see, I loved language—the art of it, the creativity of it, and the effortless way we learn it as babies. And through my study and research, I discovered that playing, improvising and performing are the secrets to learning language—indeed to learning anything. Looking back, I realized that in my high school classes, what I was doing was helping teenagers become language artists by giving them opportunities to play with words, to improvise with each other, and to perform as wordsmiths—just like they did when they were little.

I share this little piece of my history as a lead in to talking about playing, performing and improvising as what we need to be doing if we want to be successful learners and teachers. Because the most creative and most developmental kind of play is improvised and performed. And the deepest and longest-lasting kind of learning is playful.

It's hard to play these days. That's because play and learning got separated from each other a long time ago and acquired different meanings and connotations. Play goes with having fun and learning goes with being serious—in other words "work." In today's competitive and consumer culture, it's all about working hard, from kindergarten through college to the workplace. We've been socialized to "stop playing and get to work" if we want to succeed in school and in life. When I see how rarely children get to play in school and how few families play at home, I am very sad, and sometimes angry. We shoot ourselves in the foot when we stop playing in the name of learning, because with only school **work**, kids get turned off and resentful, and have few outlets for their energy, creativity, imagination and sociability to flourish. And it's not only kids that suffer the loss of play. We all do. College students and professors suffer. Workers suffer. Parents suffer.

All of my adult life has been about bringing play, improvisation and performance back into people's lives, whatever their age or situation. And into learning environments, both in schools and outside of schools. I want to help people reinitiate their creativity, their curiosity, their desire to learn, their development. I say reinitiate because for so many of us, the fire has gone out. But the embers are still smoldering—we all have these capacities and they're just waiting to be reignited.

What I mean by development is not the textbook listing of stages that a human being goes through. It's not something that happens TO us. It's something we CREATE. Development is a social process of creating something qualitatively new out of what exists. Infant to baby to toddler to child to teenager to adult—these are qualitative, not quantitative, changes. Crawling babies become walking babies, babbling babies become speakers of a language—and it's life-changing. Throughout our lives we have the ability to develop, to transform the circumstances we find ourselves in and become bigger and better, more knowledgeable and skilled, more passionate and imaginative.

One of my heroes is the Russian psychologist from the 1920s and 30s, Lev Vygotsky. He put forth a social-cultural understanding of learning and development as linked to each other, with play as a centerpiece. Playing is how children develop, he said, because in play children are as if they were "a head taller"—they stretch; they do things they don't yet know how to do, they suspend the "real world" and create something fantastical out of what they've experienced. They perform as if they were someone else and, in doing this, they actively create who they're becoming.

When we have "conversations" with babbling babies, we and they are playing, we're improvising with sounds and words. They're performing as speakers before they know the first thing about language, and we're performing as understanders of their babbling. When we give them markers and papers, we and they are playing, we're improvising with images and representation and perspective and color. They're performing as artists before they know the first thing about art.

The magic here is that we adults are relating to their performing selves, to who they are becoming. We're not stuck on what they don't know. We're not obsessed with correcting them. Like skilled improv comedians, we accept their offers ("we wa mama") and we add something ("Yes, Mama's gonna give you some water"). We follow the basic rule of improv—what's known as "Yes, and." It's what makes an improv scene funny. But it's way more than that. It's the key to the socialness of human development and learning: Accept and build—and people will keep becoming, keep learning, keep growing.

The renowned painter Pablo Picasso once said, "Every child is an artist. The problem is how to remain an artist once we grow up." Vygotsky's statement about performing a head taller through play helps me understand how profound Picasso was. I think he's pointing to the trap we get into—once we know how to do something, we become less willing and able to do new things. We get stuck doing what we know how to do. Imagination reigns supreme when we're little—when we don't yet know what we're supposed to know. We take risks. We learn how to paint, draw, sing, dance, talk, even think, because we are supported to **play** at "painting" "drawing" "singing" "dancing" "talking" and even "thinking." Because we're supported to **perform** as painters, drawers, singers, dancers, talkers and thinkers. *Before we know, we do.* We play, we perform, we pretend our way to growth, learning and knowledge. For me, this is the fundamental developmental process of the human species.

I think that the way to remain an artist once we grow up means that we can't let all the knowledge we're accumulating about art, color, perspective, how things are supposed to look, etc., take over or suppress our imagination and stop us from doing things with paint and pencil and color and perspective that we've never done before. The same holds for remaining a learner once we grow up. We can't let all the knowledge we've accumulated about a particular subject, or about how to learn, or whatever identity we've taken on (good learner, bad learner, smart, not so smart) take over or suppress our imagination and stop us from doing things with books and lectures and concepts and ideas that we've never done before.

Like Picasso's challenge of how to remain an artist one you're grown up, my challenge is how to remain playful once you're an adult learner or teacher. I don't mean just playing games. I actually don't mean doing any particular activity. By playful, I mean *how* you do something, as distinct from what it is you're doing. To do something playfully is to be improvisational and performatory—to play around with it. I've learned that you can do just about anything playfully. Even testing—in the elementary school I ran a while ago,

we'd have the children perform as test makers and test takers before they took the official standardized tests. They had to improvisationally perform as test takers before they knew how. In the Institute I direct now, we have our adult students play with concepts and theories by performing—reading part of an academic text out loud together as a poem or playing the expert theorist being interviewed on a talk show. When you consciously perform as someone you are not, you are playing, you are doing what you don't know how to do, you are opening yourself to imagination and possibility, you are learning and you are becoming who you are not.

I've learned from experience that no formal presentation is complete without a PowerPoint slide. Usually, the slide is a summary of the major points covered in the lecture, sometimes called the "take-aways." So, I prepared a slide. And it is a summary of sorts, but it's not a summary of what I've already spoken about. Instead, it locates what I've said in a broader context, which is what human beings are—or how we've been *socialized* to understand and experience what it is to be human.

So, who and what are people?

We are shaped by our environment ... but not only that—We are shapers of our environment

We are tool users...but not only that—We are tool makers

We are adapters to culture...but not only that—We are creators of culture

We are members of identity and geographical communities...but not only that—We are builders of new communities and new KINDS of communities

We behave...but not only that—We perform

We are who we are...but not only that—We are who we are becoming

The human characteristics on the left are essential to becoming socialized and adapted to any culture. They are what psychology and education focus on as they socialize us to understand what human beings are capable of and should be.

And what about the human characteristics on the other side of the slide? They're the ones that make it possible for us to develop, grow, create, learn, make new things, see new possibilities. They're the ones that get activated when we play, when we perform, when we improvise.

To the extent that these characteristics are believed to be not important, ignored, and denied us, we wind up living in a world that denies our becoming-ness, our socialness, and our capacity to take what there is and transform it. We actually wind up living in a world that suppresses half of who we are and what we're capable of!

My organization, the East Side Institute is only one out of hundreds of organizations in the US and around the world that create programs and projects that allow people to give expression to this other side of us. What's so valuable about these kinds of programs and projects is that their work gives **developmental shape** to the relationship between our being shaped and being shapers, between our cultural adaption and our cultural creation, to who we are and who we're becoming, and so on. It's when we play and perform—at any age—that we are using and showing these two sides of being human.

I guess I do have a take-way for you, after all. It is this: When we play, perform and improvise, we give expression to our **full humanity**. Don't settle for being only half of who you are—as a learner, an educator, a colleague, a peer, a friend. It all comes down to how you do what you do. So, whatever you do, do it playfully. Create your life. Change the world.



Founded in 1897, The Honor Society of Phi Kappa Phi is the nation's oldest and most selective honor society for all academic disciplines. The organization inducts approximately 30,000 students, faculty, professional staff, and alumni annually from more than 300 select colleges and universities in North America and the Philippines. Membership is by invitation only to the top 10 percent of seniors and graduate students and 7.5 percent of juniors. Faculty, professional staff, and alumni who have achieved scholarly distinction also qualify. Since its founding, more than 1.5 million members have been initiated into the ranks of Phi Kappa Phi. Phi Kappa Phi awards nearly \$1 million each year to qualifying students and members through study abroad grants, graduate fellowships, funding for post-baccalaureate development, member and chapter awards, and grants for local, national and international literacy initiatives.

The UNCG Chapter (#352) of The Honor Society of Phi Kappa Phi was established and installed on March 13, 2019 and welcomed its inaugural and founding class of Chapter members on April 11, 2019 and will welcome its second class in Fall 2019. For detailed information on the Society and the benefits of membership, please visit https://PhiKappaPhi.org.

UNC Greensboro-McNair Scholars Program



The UNCG-McNair Scholars Program (UNCG-McNair) is a federal *TRiO* program funded by the U.S. Department of Education. Designed to prepare undergraduate students for the pursuit of a Ph.D. UNCG-McNair provides 25 UNCG undergraduate students with opportunities to complete research with faculty mentors, attend the UNCG-McNair Summer Research Institute, explore graduate school options, and prepare for graduate-level studies. Ultimately, the goal of UNCG-McNair is to diversify faculty demographics across the nation by providing experience and training to students typically under-represented in the academy.

Benefits of the Program

- Mentoring from faculty and staff for graduate school preparation
- Financial planning for graduate school success
- Professional and academic conferences
- An empowering and supportive community
- Research opportunities
- Research presentation experience
- Graduate school preparation
- Summer Research Internships including stipends

Eligibility Requirements

To qualify for UNCG-McNair, you must:

- be a **first-generation** college student [parent(s)/guardian(s) do not have a 4-year college degree] **AND** come from a modest or low-income family (based on Dept. of Education's Income Guidelines)
- **OR,** be a member of a group this is traditionally under-represented in graduate studies (African-American, Hispanic/Latino, Alaskan Native/American Indian, or Pacific Islander)

Website: studentsuccess.uncg.edu/uncg-mcnair-scholars-program



Call for Submissions: Outstanding Student Papers

20th ANNUAL UNDERGRADUATE HONORS SYMPOSIUM

The Honors Symposium offers outstanding undergraduates the opportunity to participate in an academic conference with concurrent sessions. We welcome submissions from any UNCG undergraduate student or any Honors student from a North Carolina Honors Program or Honors College. Papers should be research-based and can be written in any discipline, but presentations should be geared toward a general audience. Students may submit a paper that has been completed for a course or write a paper for the Symposium. Students are allowed to submit more than one paper for consideration to the Symposium. A group of students may submit a presentation. December 2020 UNCG graduates are also allowed to submit papers for consideration to the Symposium.

Students can submit a paper by:

Submit your paper for consideration **via Google Forms** at: https://tinyurl.com/LIHCSymposium by **December 21, 2020 at 11:55 p.m**. Students should plan for a 10 to 15-minute summary presentation and Q&A to follow.

Faculty can get involved by:

- Suggesting a panel of student papers from one of your current courses.
- Encouraging students with excellent work to submit a paper.
- Offering to serve as session Chairs at the Symposium.
- Attending the Symposium, bringing your class to the Symposium, and encouraging students to attend individually as well.
- Create assignments for students in your spring courses that include attending the Symposium.

The Honors Symposium Prizes, sponsored by UNC Greensboro's Lloyd International Honors College, are awarded for outstanding papers submitted to the Symposium. This year prizes dedicated to the encouragement of high quality academic writing will include **monetary awards of \$250, \$150, and \$100** in one category for Visiting Honors students and in two categories for UNCG students: Arts & Humanities, and Sciences & Professional Schools. Award decisions are based on the papers submitted, not the presentation of the papers. Papers must be presented at the Symposium to be eligible for a prize.

There is **no registration cost** to present or attend. We encourage friends and family to attend as audience members. For **more information** about the Symposium, students and faculty may contact Dr. Angela Bolte, Assistant Dean in Lloyd International Honors College, at (336) 334-4734 or akbolte@uncg.edu.

Call For Papers

Y Ddraig Goch: An Interdisciplinary Honors Journal



In these essential times of conversation, we all have something to say. As the global climate is escalating amid racial injustices and an environmental crisis, we are continuously learning and using this new information to change and shape our previous thoughts and opinions. Race and the Environment has been a topic of discussion all around the world. Not only is it important to have conversations, but it is critical to continue to listen, read, and learn. It is vital for us all to educate and learn from one another.

On behalf of Lloyd International Honors College, we invite you to submit a paper for our first Special Edition of *Y Ddraig Goch: An Interdisciplinary Honors Journal*.

The third issue of *Y Ddraig Goch* will be a Special Edition that will focus on papers related to the topic of Race and the Environment. The journal aims to provide a platform for interdisciplinary research at the undergraduate level. With this special edition, your work will open dialogues and instill the desire to learn through a different lens. We hope that you take this opportunity to share, as it may inspire and empower others to do the same.

Submission Guidelines

For a submission to be considered:

- Must include faculty mentor's name and email address
- Include your name, department, and email
- Include a cover page: title; author's name(s) as should appear in publication; name of department/program of study; abstract (300 words max)
- May include sections for an Abstract, Introduction, Methods, Results, Discussion, References, and Figures/Tables
- Citations must be in Chicago Style
- Must include footnotes, a bibliography and an abstract
- Copyedited and free from typographical or grammatical errors

Questions or submission may be addressed to Destiny Brooks at d brook3@uncg.edu.

Submission Deadline is September 11, 2020.

