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When Special Education Wasn't Special Anymore

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Abstract
Under IDEA (2004), public schools are required to provide a free appropriate public education to each student with a disability. This mandate, including a continuum of placement options to accomplish an appropriate education, has been clarified and affirmed by the courts. Meanwhile, an increasing number of students with learning disabilities (LD) has been educated for most of the day in general education settings. This placement option has been utilized amidst increasing competition for the economic resources of today’s public schools. As more students with LD have been educated primarily in general education, the continuum of placement options has been narrowed or even eliminated in some schools, despite the persistent and specialized needs of students with LD. As a result, some students with LD are educated, perhaps with accommodations, but receive little or no specialized instruction appropriate to individual needs. Therefore, parents, advocates, educators, researchers, and students with LD have to wonder if special education isn’t special anymore.

Students with learning disabilities (LD) are increasingly educated in general education classrooms for 80% or more of the school day (e.g., U.S. Department of Education, 1990, 1996, 2002, 2010, 2014). The presence of students with disabilities in general education classrooms typically adds substantial variance to the overall composition of classes and thus increases the demands on teachers regarding planning and instruction (e.g., Schumaker & Deshler, 2010). The increase in the number of students with LD in general education classes has occurred at a time when there is greater competition for limited school financial resources, so students with LD may not have the opportunity to receive specialized instruction appropriate to their needs.

While the rationale for inclusion is well-argued in light of the statutory requirement to the “maximum extent appropriate for each student, the student will be educated with students who are not disabled” (34 CFR 114(A) and 116(A0(2)), the regulations of the Individuals with Disabilities Education Act (IDEA) (2004) also require that students with disabilities be provided with an appropriate, individualized education within a continuum of placement options. Furthermore, even though inclusion has been driven by well-justified calls for equal access to the general education curriculum and data indicating the overrepresentation of some student groups in separate classes (e.g., Harry & Klingner, 2014; Skiba, Poloni-Staudinger, Gallini, Simmons, & Feggins-Azziz, 2006), the research base is not decisive with regard to the near-term benefits of services within general education classes for remediating specific and persistent student skill or strategy deficits (e.g., poor reading comprehension), nor the long-term or post-secondary advantages of inclusion to students with LD (e.g., Zigmond, 2006; Scruggs, Mastropieri & McDuffie, 2007; Vaughn & Linan-Thompson, 2006). Therefore, given the limited weight of empirical evidence regarding the benefits of inclusion for all students, students with LD should have access to specialized instruction within a full continuum of placement options in order to receive an appropriate and beneficial education.
Statutory and Case Law

IDEA (2004) acknowledged that two factors have impeded the law’s implementation and the achievement of the results it sought. These factors include educators’ low expectations concerning students with disabilities and their capacities, and educators’ insufficient focus on applying replicable research to teaching and learning for students with disabilities (20 U.S.C. Sec. 1400(c)). Accordingly, Congress proposed eight solutions, including ensuring access to challenging curriculum in general education, to the maximum extent possible, so each student may meet developmental goals and, to the maximum extent possible, the challenging expectations established for all children to lead productive and independent lives (20 U.S.C. Sec. 1400(c)(5)(A)).

In light of the fact that a student’s education must be individualized, IDEA also requires schools to consider each student’s placement based on individual needs along a continuum of placement options (Sec. 1412 and 1413). In explaining its decision in the Daniel R. case (1989), the court clarified, “The [IDEA] and its regulations do not contemplate an all-or-nothing educational system in which children with disabilities attend either regular or special education. In making placement decisions, then, schools must consider the modifications and supports needed by each individual student to be successful in a general education classroom, the relationship between the students’ IEP goals and instruction provided in a general education classroom, and the benefits to be gained by providing instruction in a special education setting for a defined period of time (e.g., Bateman & Linden, 2012; Hallahan, Kauffman, & Pullen, 2012).

The principle of “benefit” appears to be critical in considering the specially designed instruction required by any individual student with an IEP, and by extension, placement decisions. Interpreting the related services provisions (a child must need related services in order to benefit from special education, Sec. 1402)), the Supreme Court wrote that “(i)mportant in the congressional purpose of providing a ‘free appropriate public education’ is the requirement that the education to which access is provided be sufficient to confer some educational benefit upon the handicapped child” (Board of Education v. Rowley, 1982). Subsequent cases (e.g., L.E. and E.S. v. Ramsey Board of Education, 2006) have underscored that schools must provide a continuum of placements and compare the benefits of services in a general education setting to those offered in special education settings for individual students.

Zirkel (2013) argued that IDEA has provided statutory support for a continuum of placements for services, balanced by least restrictive environment (LRE), rather than a directive for service decisions to be made based exclusively, primarily, or even initially on where an individual is to be educated or, as in Rowley, dependent on costs. In other words, when the LRE for any individual with a disability is defined exclusively as the general education classroom, the continuum of placement options is disregarded, the opportunity for meeting the requirement of an appropriate education is diminished, and the principle of meaningful (not minimal) benefit takes on greater importance (Zirkel, 2013). That said, any and all decisions regarding placement and service delivery still need to begin with a proper regard for the unique needs of students, and in this case, for students with LD.

The Needs of Students with Learning Disabilities

In 2011, approximately 5.8 million school-age children were identified as needing special education services. Of that number, approximately 2.4 million (40.7%) were identified as students with specific LD (U.S. Department of Education, 2014). In addition, the percentage of students with LD educated in general education for 80% or more of the school day has increased considerably, up nearly 20% in nine years (2002-2011) (Cortiella & Horowitz, 2014).

What trend numbers do not illustrate is that students with LD bring a number of specific weaknesses to general education classroom settings including persistent underlying deficits in cognitive and phonological processing (e.g., Johnson, Humphrey, Mellard, Woods, & Swanson, 2010; Swanson & Hsieh, 2009), working memory (e.g., Trainin & Swanson, 2005), and in social/peer interaction skills (e.g., Plata & Trusty, 2005; Wiener, 2004). Additionally, students with LD, exhibit large deficits in one or more areas of academic achievement. For example, many secondary students with LD have significant reading deficits including difficulty identifying and sounding out unfamiliar words, reading fluently, understanding grade appropriate vocabulary, and comprehending text (Hock, et al., 2009). Many students
with LD also struggle to read and write expository text (Gregg & Mather, 2002; Saenz & Fuchs, 2002). Moreover, results from the National Longitudinal Transition Survey-2 (Newman, et al., 2011), indicated that students with LD are significantly below grade level in reading and mathematics, earn fewer high school credits than non-disabled peers, and are likely to fail at least one course as a ninth grader. In sum, students with LD often have very specific and acute academic needs, yet they are now educated far more often in general education classes with accommodations, but are not likely to be provided with the specially designed instruction guaranteed by the IEP. The question then becomes, if the distribution of students with LD along the service placements continuum has so dramatically changed in such a short amount of time, how has that change affected the provision of special education services, including specially designed instruction, and the outcomes for students with LD?

**Not So Special Education**

To put it another way, how definitive is the research base regarding the benefits of inclusion for students with learning disabilities? In 2006, Zigmund concluded that it was “scarce, flawed, inconclusive” (p. 193). We, along with others (e.g., van Garderen, Stormont, & Goel, 2012), suggest that that conclusion remains valid years later. The literature on co-teaching is a good example, since it has become a widely popular service delivery option for educating students with LD in general education classrooms. In fact, the significant increase in special education services provided through co-teaching has led some to conclude that in most parts of the United States, “The preferred service delivery model is full inclusion with co-teaching” [and] “The preferred specially designed instruction consists of small differentiations in assignments made available to groups of needy students in diverse classrooms to keep everyone working on the same page and responsible for the learning the same material” (Zigmund, Kloo, & Volonino, 2009, p. 196).

**The Promise of Co-Teaching**

In theory, co-teaching offers an opportunity for general education teachers to bring specialized content knowledge to students, while special education teachers bring specialized knowledge about student needs and how to modify or enhance instruction to best meet those needs. It is assumed that two teachers working together to teach a diverse group of students can make a wider range of instructional practices more readily available to all students than would be feasible with just one teacher in the classroom. Most importantly, perhaps, it is hoped that co-teaching will improve academic outcomes for at-risk students and students with disabilities (Zigmund & Matta, 2004).

**The Research on Co-Teaching**

Although co-teaching is widely used and the benefits are touted, some researchers and educators (e.g., Magiera & Zigmund, 2005; Zigmund & Matta, 2004) have concluded that what occurs during co-teaching may not be that “special.” Indeed, Weiss and Brigham (2000) and others (e.g., Cook & Schirmer, 2006; Vaughn & Linan-Thompson, 2006; Wanzek & Vaughn, 2006) have questioned whether effective instructional practices are even utilized in a typical co-taught classroom.

Furthermore, research by King-Sears and Bowman-Kruhm (2011) indicated that over half of special education co-teachers surveyed expressed concern that too many accommodations and modifications were used to minimize students’ need to read in place of providing specially designed instruction to build their decoding and comprehension skills. Similarly, Pearl and Miller (2007) reported that in co-taught middle school mathematics classes, there was little evidence that students with LD received the specialized mathematics instruction specified on their IEPs. Scruggs et al. (2007) reported that instruction in studies of co-teaching looked a lot like traditional classroom instruction with the addition of a special education teacher. Moreover, Vaughn and Linan-Thompson (2006) concluded regarding inclusion, “existing reviews reveal that undifferentiated instruction not specifically designed to meet the instructional needs of the student with learning disabilities prevails” (p. 1).

In short, if students with LD require specialized instruction to benefit from their education and the law requires that schools provide this, is the issue simply a matter of teachers implementing best practices (Carnine, 1997; Landrum, Tankersley & Kauffman, 2006), or are there other arbiters of instructional services?
Economics as an Arbiter of Instructional Services

Turnbull (2009) stated, “special education—especially the education of students with specific learning disabilities—exists in a context far larger than IDEA and NCLB. If we are intent on improving special education for the benefit of the students, their families, and ourselves, we must pay attention to these factors and forces and shape them as best we can to accommodate students and others with disabilities” (p. 8).

One crucial, yet much larger part of that context that Turnbull (2009) alluded to is economics. In recent years, financial resources at the federal, state, and local levels have continued to dwindle. The cuts to state budgets have had an extraordinary impact since approximately forty-four percent of education costs are paid by state dollars (Leachman & Mai, 2014). In fact, during the recession including years FY2008 through FY2014, inflation-adjusted per student spending dropped in 35 of 48 reporting states, as much as 22.8% less in Oklahoma (Leachman & Mai, 2014). As a result, administrators of local education agencies have anxiously considered the financial burden of providing specialized services for students with disabilities. Therefore, combining and integrating services for students, particularly for those with high incidence disabilities, within general education programs may be a cost-effective option for meeting an increasing diversity of student needs with fewer financial, personnel, and instructional resources, regardless of sufficient efficacy. Indeed, as noted earlier, 66.2% of students with LD were spending 80% or more of their day in general education, up from approximately 22% in 1989-1990 (U.S. Department of Education, 2014).

To put it more directly, a reduction in special education services has paralleled the recent downturn in the economy, and placement options have become mediated by available monetary resources within schools. As we have noted, students with learning disabilities require specialized, intensive, explicit instruction. This may imply interventions that sometimes cost a great deal of class time or other resources, perhaps even more than is anticipated (Hock, et al, 2009; Mastropieri, Scruggs & Graetz, 2003). While service arbiters of time and money are real, Fuchs, Fuchs, and Vaughn (2014) insisted, “the cost of not providing intensive interventions (i.e., students exiting schools without the necessary skills to succeed) is more expensive” (p. 15).

Making Special Education Special

Again, the question of ‘where?’ (educational setting/placement) should not precede questions of ‘what?’ and ‘how?’ (services). Thus, the provision of Least Restrictive Environment was not intended to be emphasized at the expense of an appropriate education. From the Brown v. Board of Education decision (1954) and the proposition of Dunn (1968), to the passage of Education for All Handicapped Children Act (1975); from Secretary Will’s position statement (1986) and the Regular Education Initiative of the 1980s, to reauthorizations of IDEA and other crucial case decisions, placement was never meant to become the defining factor in the education of an individual with disabilities. Essential, yes. Defining, no.

Lest our readers misunderstand, our argument is not in favor of segregated or separate service settings, nor is it for inclusion per se. “Good programs [services] can be developed in any setting; so can bad ones” (Zigmond, 2006, p. 133). In fact, Ciullo, Lembke, Carlisle, Thomas, Goodwin, and Judd (2016) observed Tier 2 and Tier 3 interventions for students with LD that included little specially designed instruction and greater than expected time spent on non-academic activities. Our position is for education matched to the unique needs of students with LD, which is at the core of special education. Again, even though there has been a dramatic shift in the distribution of students with LD served for 80% or more of the day in general education classes, ultimately the issue is not ‘where.’ It is ‘what’ and ‘how’ for whom?

Specially Designed Instruction

In order for special education to be truly “special” for students with LD, educators must provide specially designed techniques that benefit students. A significant research base already exists to inform such services and practices. In their 2010 meta-analysis, Scruggs, Mastropieri, Berkeley, and Graetz specifically examined evidence-based practices that support students with disabilities in learning challenging content. The authors examined studies published between 1984 and 2004 and classified interventions into the following categories (listed in order of largest effect size): (a) explicit instruction;
(b) study aids including advance organizers and study guides; (c) classroom learning strategies; (d) mnemonic strategies; (e) spatial organizers including charts, graphs, and graphic organizers; (f) hands-on or activity-oriented learning; (g) peer mediation, such as classwide peer tutoring; and (h) computer-assisted instruction. Effect sizes ranged from a high of 1.68 (large effect) for explicit instruction to .63 for hands-on activities (moderate effect) with an overall effect size of 1.00 (large effect).

**Characteristics and Examples of Specially Designed Instruction**

Clearly, the knowledge base regarding specially designed practices for students with LD includes a number of well-documented interventions with common characteristics of explicit instruction. Such instruction is structured, of significant duration, and provides multiple practice opportunities for students with small group or individual attention (Boulay, Goodson, Frye, Blocklin & Price, 2015; Hock, Brassieur-Hock, Hock & Duvel, 2015; Kim, Linan-Thompson & Misquitta, 2012; Solis, Miciak, Vaughn & Fletcher, 2014; Swanson, 1999a, 1999b; Vaughn & Linan-Thompson, 2006; Wanzek, Vaughn, Roberts & Fletcher, 2011; Watson, Gable, Gear & Hughes, 2012). Direct instruction and learning strategies instruction are two particularly robust examples of interventions that employ the characteristics of specially designed (explicit) instruction just noted. Nearly three decades of direct instruction research and development led to the DISTAR (Direct Instruction System for Teaching and Remediation) programs for struggling readers, as well as programs for teaching spelling, vocabulary, and math skills (e.g., Adams & Engelmann, 1996). Also on the heels of nearly four decades of research and development, learning strategies from the Strategic Instruction Model have employed comparable characteristics to teach specific reading, remembering, and writing strategies (as well as other strategies) (Schumaker & Deshler, 2010).

Indeed, the positive results of direct instruction and strategies instruction were further validated in meta-analyses conducted by Swanson and colleagues (Swanson, 1999a; Swanson, 1999b; Swanson, Carson & Sachse-Lee, 1996; Swanson & Hoskyn, 1998; Swanson, Hoskyn & Lee, 1999). Researchers examined intervention research from 1963 to 1997 to determine which instructional approaches produced the highest effects for students with LD. Swanson et al. (1996) identified direct instruction \((d = .91)\) and cognitive strategies instruction \((d = 1.07)\) as the instructional approaches that produced the highest effect sizes for children with LD. These effect sizes were higher than for any other instructional approach. Moreover, John Hattie’s (2009) seminal study of over 800 meta-analyses, *Visible Learning*, points to direct instruction and meta-cognitive strategy instruction as having moderate and high effect sizes for students with and without disabilities, as well as some of the key instructional elements of both forms of instruction, such as feedback.

In sum, empirical evidence has underscored the value of specially designed (explicit) instruction in order to meet the needs of students with LD. Hence, education professionals have clear guidance as to ‘what’ should be done instructionally to make special education special for students with learning disabilities, as well as ‘how’ specially designed instruction should be operationalized in classrooms.

**Conclusion**

The primary mandate of IDEA is to provide Free Appropriate Public Education (FAPE), and ensure that FAPE is provided in the Least Restrictive Environment (LRE) as clarified in decisions such as Daniel R. (1989). Thus, including students with learning disabilities in general education should not occur at the expense of appropriate educational services. When options for receiving appropriate (i.e., beneficial, specially designed) services are lost, students who are already at a disadvantage stand to lose even more. The defining issue is appropriate services. Does that now occur for 66% of students with LD who spend 80% or more of their school time in inclusion classes (U.S. Department of Education, 2014)? If not, then services need to change, and with that, likely the distribution of students on the continuum of placements. The continuum may have been improperly lost for some students with LD in the push for inclusion over the last decade, and with it “special” education. Therefore, each student with a disability, including students with LD, should have access to a continuum of placement options where specially designed instruction occurs to address his or her individual needs. Without specially designed (explicit) instruction within a continuum of placement options, special education isn’t so special at all.
In summary, as the inclusion of students with LD occurs at a time when there is a high demand for limited resources, students do not always receive the specially designed instruction that is critical to meeting their needs. The statutory rationale for inclusion is well understood in light of the LRE provision in IDEA (2004). At the same time, research regarding the near-term academic benefits and the post secondary advantages of inclusion for students with disabilities is not necessarily convincing. Therefore, the IDEA requirement that students with disabilities be given an appropriate, individualized education within a continuum of placement options remains. It is the sustained existence specially designed instruction within that continuum that is at issue at this point in time.

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“MENᴐ AƑIME--I WAS THERE”:
MULTI-DISCIPLINARY METHODS FOR INTERCULTURAL
UNDERGRADUATE RESEARCH

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KEY WORDS
Undergraduate research, anthropological methods, rural development, cultural continuity, cultural expression, Ghana storytelling

ABSTRACT
Interest in undergraduate research as a strategy for reinventing American higher education has grown since 1998. This paper discusses using multi-disciplinary research methods to introduce undergraduate students to international, intercultural research. The 2016 research project examines the role of storytelling among Ghana’s Ewe People. A team of student and faculty researchers from Ohio State ATI interviewed 47 storytellers in Ho, Volta Region and nine nearby towns to learn about storytelling in contemporary Ewe culture. As participant observers, the researchers collected stories, discussed their changing role, wrote articles for publication, and considered what they learned about Ewe culture.

INTRODUCTION
Ohio State ATI is an associate degree-granting Institute of The Ohio State University’s College of Food, Agriculture and Environmental Sciences that educates students in the areas of horticulture, agriculture, renewable energy, agribusiness, agricultural communication, extension, and agriscience education. Ohio State ATI’s Ghana Education Abroad is a one-month, intensive immersion experience in the arts and community engagement in the Volta Region. The annual program evolves to suit changing needs and expertise. In the past nine years, research and engagement projects have included girls’ education, solar dehydration, and micro-lending. The 2016 team chose a research project on the changing role of Ewe storytelling.

The Ewe (pron. Āwā) people trace their origins to Ethiopia. More recently, they talk of their migration from Notsie in present-day Togo. Living in a stretch of land from Benin to southeast Ghana, the Ewe comprise 13% of Ghana’s population. While the Asante are organized in a matrilineal society, Ewes are patrilineal with a political organization of a ceremonial Togbe and a council of elders. Traditionally, most Ewes are farmers with a few goats and chickens. For years, the Ewe have valued educational attainment and fewer youth are pursuing agricultural careers.

While this paper is informed by the team’s storytelling research, it mainly elucidates the learning
process of students engaging in their first anthropological fieldwork experience. In preparation, studying theory primed the team for a rich experience in Eweland alert to understanding cross-cultural communication and ascertaining common human qualities. The team examined storytelling’s role in traditional societies, multi-disciplinary methods of assessing cultural change, and undergraduate research for building learning outcomes.

**The Role of Storytelling in Traditional Societies**

Among the Ewe People of Ghana, storytelling is a cultural expression bringing performance and education together in a communal setting. Formerly, storytelling sessions were a nightly occurrence around a fire in family compounds. Now, with the proliferation of media, storytelling sessions seem archaic, a community practice tied to the past, and are a far less common occurrence.

Story narratives focus on group dynamics not personal narratives. The sets of stories, songs, riddles and dances are not static but flexible and dynamic, changing to suit the needs of the community. Storytelling events are not pre-programmed. The session unfolds spontaneously led by the interests and desires of the participants. A storyteller starts the session with a formulaic opening. At any moment, an audience member can break in exclaiming, “Menᴐaфime!” [I was there!]. The interrupter leads the audience in song and dance supporting the narrative. Into the night storytellers tell their stories with group participation.

The Ewe ethos of community involvement and inclusion requires that novice storytellers learn from their elders and participate according to their interest and skill level. The team heard from 8- to 90-year-old storytellers. Storytelling serves as moral education for the young. The cautionary tales communicate known pitfalls, moral choices and the community’s norms and values. These oral histories preserve group memory and refresh and maintain group identity. For example, origin narratives are recounted to remind the listeners about the places, struggles and successes of their group.

According to West-African researchers, sub-Saharan African children have “learned about relevant skills related to leadership development, personal development, character training, and other life lessons by the fireside in the evening” (Anyidoho, 1989, p. 72). Stories teach children to “use their initiative to think critically and develop the capacity to be logical in their reasoning” and stimulate their imaginations (Ishengoma, 2005, p. 142). Stories are an “effective way of involving community members in an open debate” about community matters (DeGroot & Zwaal, 2007, p. 58). For the academician, “storytelling is considered in a wide variety of academic disciplines” from computer sciences to theology as a vehicle for cultural analysis (E. Miller, 1998, p. 1).

For Ohio State ATI agriculture-oriented students, findings like Crowder’s (1998) that stories play “an important role in preparing farmers, researchers, educators, extension staff, members of agri-business and others to make productive contributions” (p. 39, 71) give a special meaning to their research.

**Learning and Applying Theoretical Approaches**

To begin, students completed the Internal Review Board instructional course on the ethics and methods required to protect their interview subjects. A pre-travel class prepared them further for studying storytelling.

In Ghana, faculty members introduced students to the role of participant versus non-participant observation and theoretical perspectives from three disciplines: cultural studies, Rutkoff’s theory of art and culture; psychological, Maslow’s hierarchy of needs; and anthropological, Glaser’s and Strauss’s grounded theory plus Feintuch’s *Eight Words*. When approaching an unfamiliar art form, finding multiple approaches develops additional depth of interpretation. Students discovered the value of theory as a lens for interpreting the world around them when they involved themselves in the research process and committed to discovering new ideas for themselves.

**Rutkoff’s Theory of Art and Culture**

American studies professor, Peter Rutkoff (2002) proposes that art forms, like storytelling, serve as an instruction book, window, and mirror (n.p.). As an instruction book, storytelling guides moral growth, supports groups “during times of uncertainty, change and upheaval or in response to crises,” and serves as a political and religious force (Forster, et al., 1999, pp. 11-17). Storytelling provides a common narrative by which to review, assess, and confirm a shared viewpoint.
As a window, storytelling allows outsiders to peer into the culture to learn its values and mores. As a cultural marker, the window frame, like a curtained stage, separates the real and imagined. It allows members to suspend normal conversation to examine deeper meanings in a dramatic or humorous way. As a mirror, storytelling helps observers catch a glimpse of themselves in the event. If the mirror is true, not a fun-house distortion, and the self-assessment fearless, observers review, judge, and choose to amend their own behaviors.

In one Ewe story, the woman borrows a pot to plant a tree. When the tree grows, the neighbor asks for the pot back and won’t accept money instead. The tree must be destroyed to retrieve the pot. Later, the pot owner borrows a necklace for her daughter but can’t remove it. The tree owner demands the necklace back in one piece. The Togbe orders the daughter’s head to be chopped off. The tree owner says, “No.” The pot owner is relieved but humiliated and leaves town. The storyteller interprets the moral as “All should forsake retaliation and live together in friendship.” From distrust, horror, and humiliation to kindness and harmony, listeners observe the result of living with and without compassion. Hearers learn about chieftancy and arbitration, too.

Maslow’s Hierarchy of Needs

Abraham Maslow’s (1943) theory of human motivation shows how physiological and psychological needs “arrange themselves in hierarchies of pre-potency” Physiological needs make up the most basic, and other needs rely on the satisfaction of those. But these motivations are “almost always biologically, culturally and situationally determined as well” (p. 370). None of the students was familiar with Maslow’s hierarchy. The expanded view recognizing other psychological determinants of behavior allowed them to see storytellers’ choices in a more refined way. The team could have employed Maslow’s hierarchy in assessing the culture. But they questioned the value of applying a Western framework and decided that would be ill-advised, even problematic.

Glaser’s and Strauss’ Grounded Theory

Developed by sociologists, Barney Glaser and Anselm Strauss (1967), grounded theory emphasizes the generation of a theory from data collected in the process of conducting research. Rather than beginning with a hypothesis, researchers collect and mark data and group key points into workable concepts. The categories form the basis for an engineered hypothesis through comparative analysis (p. 23). This flexible approach allowed the team the freedom to explain the myriad storytelling roles in Ewe culture while acknowledging and respecting the voices of the cultural producers.

The team developed a working knowledge of grounded theory through discussing Feintuch’s Eight Words for the Study of Expressive Culture (2003). Students led evening discussion sessions applying terminology and concepts to their activities. For example, in Dorothy Noyes’ “Group” chapter, they discussed shibboleths, like a joke or language differences, they had observed. In Titon’s “Text” chapter, students noted “knowing texts,” often used in storytelling to affirm, “I was there. I saw it too. I know first-hand what you are talking about.” Students begin to see themselves as “knowers.”

What is more, the storytelling setting with a sewing machine whirring nearby, a cool breeze and shifting sunlight, cellphones erupting with hiplife music, and children playing underfoot created a special atmosphere. The team experienced small town comradesy in these formal, informal, and incidental interactions. A Queen Mother admonishes a storyteller for telling a story “lifelessly” but admits that it is “wonderful” to hear the stories. She bemoans that as “stories are dying, the values are dying” and predicts broken social contract will result.

For the Ghana Education Abroad, interdisciplinary arts and community engagement means integrating anthropology, sociology, political science, history, and global studies to approach and order the research experience.

Undergraduate Research for Attaining or Building Learning Outcomes

Over the past 20 years, universities have recognized that incorporating undergraduate research increases the active learning of both content and process across the curriculum. In 1998, the Boyer Commission at Stony Brook determined ten key changes needed to improve the academy. The first two required universities to “make research-based learning the standard and construct an inquiry-based
freshman year” (p. 1). Healey (2005) advocates for students as participants with faculty members as co-learners in research-based, inquiry-based learning that concentrates on processes and problems (p. 78).

Community Engagement
The underlying ethos of community engagement requires that all travelers contribute and not merely observe. The team members are active consumers of the culture as participant observers. The Center for Community-Engaged Learning shows that participating in community engagement projects leads to awareness of job opportunities, self-worth, understanding of the root causes of social issues, and an ability to be flexible and handle ambiguity (2016, p. 1).

OBJECTIVES
The 2016 team chose the storytelling research project on the advice of previous teams. The team developed a list of questions and met with traditional storytellers in family compounds, school or churchyards.

The student-faculty team set these objectives to:
1. Investigate the places and events where storytelling now occurs, who tells and listens, and what value tellers and listeners place on storytelling.
2. Enumerate the frequency of storytelling events.
3. Verify changing meanings of the stories with other community members to determine the factors that have led to changes in place and frequency.
4. Discover how stories themselves have altered and which stories, according to the storytellers, are the most important to retain and why.

PROCEDURES
The student-faculty team followed these procedures:
1. Pre-Travel from January to April, the team:
   A. Read about storytelling and listened to traditional Ghana-Ewe stories, learned the Ewe language, traditional protocol, and the storytelling format.
   B. Outlined key anthropological methods and cultural theories.
   C. Created a form for collecting information on storytelling, subsequently modified, to maintain uniformity in cataloguing interviews.
   D. Enlisted a Ghanaian community organizer to recruit the storytellers.
   E. Participated in a college-wide study abroad survey with pre- and post-tests to assess their growth and development.

2. In Ghana the team:
   B. Visited 9 towns and interacted with 47 storytellers.
   C. Collected, sorted, and categorized information, stories and videos.
   D. Wrote blogposts and several final papers in which they discussed their academic attainment and new self-awareness.
   E. Summarized their overall learning by answering two research questions:
      i. Articulate two “AHA” moments produced by the overlap of the academic discussions and cultural research experiences. (150 words each)
      ii. Articulate how you plan to share your new knowledge, considering the cultural knowledge you gained, how the storytelling experience propels your thinking into action, and how the research helped you to develop a greater level of cultural fluency. (75 words)

3. Back in the Ohio team members:
   A. Worked independently and together on research questions.
   B. Wrote articles for international and national conferences and journals.
   C. Gave presentations at conferences, schools, churches, and elsewhere.

RESULTS
At the conclusion of the research, the team came to several conclusions about the changing role of storytelling, but those are for another article. This interdisciplinary study improved students’ educational
experience, increased their self-awareness, developed confidence in their leadership skills, and engendered a deep appreciation of and commitment to the people with whom they had worked. The team collaborated to answer two Engagement Questions. For the first, “Aha!” moments fell into five categories: cultural understanding, connections to other academic disciplines, connections between the human condition and values to art, appreciation of persistence, and desire to raise children to be contributors. For the second, students’ participation in sharing their knowledge took the form of: teaching for global citizenship and appreciation of others’ values, curiosity leading to intercultural understanding, and involvement in performance allowing them better to comprehend Ghanaian culture. (See Appendix 1: Comments from Travelers)

In summary, all students were capable of conducting research with the team. Often, senior undergraduates and graduate student team members were more likely to contribute to writing papers by completing analysis and writing assignments. However, for the past year, first- and second-year students worked on writing soon after returning from Ghana before the glow of the travel experience wore off and they became re-immersed in their summer lives. This plan was very successful. Student learners cemented the academic experience and further bonded to the group.

This research project combined planning and preparation, readings, common experiences, and multiple opportunities and methods both in groups, individual, in person and online, of debriefing and discussing. This method is the best of education. While highly intensive and limited to only a few students each May, the research that the teams have undertaken each year has benefited all involved as attested by locals and travelers. Ruth Aja, a farmer in Wegbe, volunteers: "We can see that getting together to tell stories is good." This statement reinforces to the team the idea that participant observation changes the observed not just the observer. An outsider valuing a cultural behavior may alter its value for the group and participating in research changes group dynamics.

Upon their return, team members spread their knowledge and enthusiasm urging others to grow and learn. They testify, “I was there and it was awesome.”

LITERATURE CITED
* Boyer Commission on Educating Undergraduates in the Research University.1998. Reinventing undergraduate education: a blueprint for America's research universities, Stony Brook: State University of New York at Stony Brook
TABLES AND APPENDIX
Table 1. Curriculum design and the research-teaching nexus (Healey 2005, p.78)

<table>
<thead>
<tr>
<th>STUDENT-FOCUSED</th>
<th>STUDENTS AS PARTICIPANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Research-tutored</strong></td>
<td><strong>Research-based</strong></td>
</tr>
<tr>
<td>Curriculum emphasizes learning focused on students writing and discussing papers or essays</td>
<td>Curriculum emphasizes students undertaking inquiry-based learning</td>
</tr>
<tr>
<td><strong>Research-led</strong></td>
<td><strong>Research-oriented</strong></td>
</tr>
<tr>
<td>Curriculum is structured around teaching subject content</td>
<td>Curriculum emphasizes teaching processes of knowledge construction in the subject</td>
</tr>
</tbody>
</table>

Appendix 1. Comments from Ghana Travelers 2016
The Ghana travelers wrote about the experience and what they gained.

**Cody McClain** related one story: Anansi the Spider was a farmer who named himself "All of you." By choosing this name, he was able to receive all of the food while his friends had none. His friends expressed disappointment and Anansi hid in a tree to escape their anger. “And that’s why spiders hide in trees.” In this story, I envisioned a strong moral [code]. People of all ages can change their way of interacting in society. Friendships are important, and people should always work to make and maintain friendships.

**Jessica Crook** wrote about “Performance” from Feintuch’s *Eight Words*: Both young and old tell stories. Adult storytellers reminisced on the memories of hearing a story for the first time. The craft of storytelling requires much skill and practice and is equivalent to the art of a musical performance in a concert hall. Practice makes perfect, and the performance brings a community together.

**Gage Smith** explained: Storytellers tell stories to teach values to children in the *duvis* (small towns). They adapt the stories to fit the younger audience. Animals with human-like characteristics have a prominent role in entertaining and teaching the children. Ghanaians focus on the betterment of their community.

**Emily Hardesty** recognized that she was able to: Develop my skills as an informed listener, and as an active participant in the performing arts. I was able to develop a better understanding of the foundations of Ghanaiian beliefs, the nature of their reality, and the norms, which guide their behavior.
From Combating Cartels to Policing Communities: Exploring the Values of Colombian Police Officers during a Generation of Perpetual Organizational Reform

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Abstract:
Since individual values have been linked to the successful implementation of community-oriented policing (COP) policies, this exploratory study seeks to assess the values orientation of Colombia’s Policía Nacional de Colombia (National Police) utilizing the Rokeach Values indicators during a time of organizational reform. In 2012, surveys were administered to active duty police officers who participated in the National Police’s community policing efforts such as Local Safety Fronts and Schools for Public Safety programs. The findings suggest that police officers may not possess the necessary value system conducive to the internalization of the COP philosophy. As such, combined with other cultural and institutional factors, particularly the constant conflict between paramilitary and community policing, Colombia’s law enforcement will have difficulties successfully implementing strategic community policing reform until a clear dichotomy between the two is established.

Introduction
The body of literature on community oriented policing (COP) is considerable and has expanded into Latin America including studies in Mexico (LaRose & Maddan, 2009), Colombia (Llorente, 2005; Francisco Z., 2005; Vasquez, 2013), Guatemala (Chinchilla, 2004) and Brazil (Muniz, Larvie, Musumeci & Freire, 1997). Despite this expansion, the amount of research dedicated to police values in Latin America remains limited to just Mexico (LaRose, Caldero & Gonzalez, 2006). This area of research deserves expansion since previous scholarship has shown that values can be not only reflective of an individual’s world-view, but also of one’s behavior (Caldero & LaRose, 2001; Caldero & Payn, 1993; Rokeach, Miller & Snyder, 1971; Zhao, He & Lovrich, 1998) and may have significant impact on the successful implementation of COP.

In Colombia, police have spent most of a generation attempting to implement and maintain community-based policing programs modeled on “police will and initiative; municipal priorities focused on public safety; and support from private industry” (Frühling, 2003, p. 80). The result has been the implementation of such recognizable programs as neighborhood watches, police mediation of quarreling neighbors and even the common act of accepting and addressing community suggestions and complaints (Llorente, 2004). In addition to structural changes, specific efforts were made to recruit and train officers who had a “predisposition for community work” (Frühling, 2003, p. 80). This effort may be the most critical element for institutionalized reform, since Zhao, He and Lovrich (1999) have shown the importance of officer value realignment as a prerequisite for strategic organizational change.

This research seeks to address the “paucity of interest among scholars” (Cao & Zhao, 2005, p. 404) in the study of crime-related issues in Latin America, by adding to the limited area of scholarship addressing

Almost five decades ago, Milton Rokeach (1973) sought to explain patterns of human values, the difference of values between police and citizens, as well as the predictive nature of an individual’s values. A change in the value orientation held by police officers would emphasize moving away from the centrality of individualistic concerns and moving toward the betterment of the police force through community-oriented policing. According to Caldero and LaRose (2001), in order for COP to be effective, the employees need to focus on mutual goals and values of public safety, as opposed to their own individual needs and concerns—a shift from an “us vs. them” philosophy to one of cooperation and co-production of order. This contention supports Rokeach’s (1973) previous assertion that the ranking of value—particularly “freedom and equality”—can be reflective of a person’s predominant political belief system (e.g., communism, socialism, capitalism and fascism). Subsequently, how these values are ranked can be a predictor of behavior. For example, a high ranking of “freedom” and low ranking of “equality” suggests a capitalist political orientation and a greater commitment to the “status quo” than support for major political and/or social change (i.e., a more conservative political and social orientation). It is this orientation that has been found consistently among police agency personal for several decades (Caldero & LaRose, 2004; LaRose et al., 2006; Rokeach et al., 1971; Zhao et al., 1999). Therefore, if the COP philosophy and implementation is to make in-roads in Colombia, police agencies must form a partnership with community members in addressing local concerns regarding the root causes of crime and disorder (Zhao, He & Lovrich, 1999).

Organizational Change and the Emergence of Community Policing in Colombia

In Colombia, the police have found themselves in a near perpetual state of reorganization and reform, since at least the 1950s (Llorente, 2004). Further, these organizational shifts have often included the militarization of the police and constant conflict within the government and police forces regarding the proper role and function of the National Police, particular community policing officers. For example, police in Colombia are called upon to aggressively attack cartels and revolutionaries through paramilitary operations and even integration with the army, while simultaneously addressing such community concerns as violence against homosexuals, school safety and crimes against the elderly (Vásquez, 2012, p.46). The pressures of providing law and order to large areas of the country, some parts very isolated, while continuously combating the drug cartels and participating in counterinsurgency operations has similarly limited law enforcement’s ability to implement COP strategies (Llorente, 2005, p. 180). This is a particularly salient observation considering Giacomazzi and Brody (2004, p. 39) have stated, “Congruency between organizational values and goals is paramount to in the strategic planning process” and as La Vigne, Lachman, Rao, and Matthews (2014) point out, police paramilitary tactics negatively impact police-community.

Methods

This research evaluates the values of law enforcement personnel in Columbia. Participants in this study were part of the National Police Force of Colombia. Specifically, they were members of the El Grupo Antisucuestro and Antiextorsion (GAULA), Colombia’s major anti-kidnapping force, based in Cali. With the permission of the district chief, they were surveyed after their morning briefing and were allowed as much time as necessary to complete the survey (times ranged from 15-28 minutes). The subjects who completed the survey have two law enforcement functions. They have been trained as "vigilant" police or patrol (street) officers. They have served these functions for many years, but they have now taken a class to serve as judicial police. Thus, they can go back to the street as patrol officers if needed.

Dependent Variables

The key dependent variables in this research are the Rokeach values. Respondents were provided Rokeach values on a survey and were specifically asked to rank order the 18 values in order of importance to them. The 18 Rokeach values are: A comfortable life, equality, an exciting life, family security, freedom, health, inner harmony, mature love, national security, pleasure, salvation, self-respect,
sense of accomplishment, social recognition, true friendship, wisdom, a world of peace, and a world of beauty. For a full accounting of all the Rokeach values indicators, please see Caldero and LaRose (2001). The scores on the Rokeach values range from 1 to 18, with 1 being most important and 18 being least important.

Independent Variables

We also evaluated demographic characteristics of the respondents that might impact their values. The first variable “Age” is an interval level measure in years of age. Rokeach et al. (1971) found no significant difference in values among age groups and that early finding is consistent with subsequent studies. Therefore, our first hypothesis is that age will not have a relationship with the values of subjects. Sex is our second variable and coded as female (0) and male (1). Although some literature has suggested female police possess a more positive view of COP (Miller, 1999), a considerable amount of values research has shown, the opposite (Rokeach et al., 1971; Caldero & LaRose, 2001; LaRose et al., 2006). As such, we hypothesize that the values of female officers will not differ significantly from their male counterparts.

We also measure subject experience on the police force. This variable is measured in years on the force. Our third hypothesis addresses experience and suggests that it will not significantly alter officer value orientations. All respondents had at least some previous college experience. Therefore, education is coded as some college (0) and Associates degree or higher (1). The corresponding hypothesis to this variable is that education level will not significantly impact values orientations in spite of the fact that increased education has been linked to greater empathy towards minorities, creativity and problem-solving (Carter, Sapp & Stephens, 1988) and tolerance (Cuadrado, 1995) among police. We also add a control variable for location where the subject has been assigned; the variable is a dichotomous variable indicating the assignment is in Bogota (urban area) or outside of Bogota (mostly rural areas). We hypothesize that there could be some difference between subjects’ values in rural vs. urban areas; in particular, those in rural areas should be more likely to value freedom over equality than those subjects in urban areas.

Analytic Strategy

The unit of analysis for this research is the individual police officer. The primary statistical technique utilized in this research is the M-estimator. The M-estimator is a generalized maximum likelihood technique used as a measure of central tendency of a group for fully ordered ordinal level data. Zhao et al. (1999) have argued that the M-estimator is a better measure of group central tendency than the median difference test. As such, we utilized this technique. While there are several M-estimators, we use Huber’s M-estimator for the analyses here.

While the bulk of the analyses presented here are of a univariate nature, we were also able to utilize bivariate statistics to explore relationships between the Rokeach values variables and the demographic characteristics of the sample. In particular, we utilized Pearson Product Moment Correlations (Pearson’ r) to evaluate bivariate relationships between all Rokeach value indicators and sex, age, college experience, geographic policing assignment after completion of training, and prior experience with law enforcement.

Result

Table 1 presents the demographic variables suggested to have the most impact on police values (sex, education levels, recruit department destination and age) associated with both recruit classes. The demographics indicate that the group was mostly male (77%) and had a mean age of 31.6 years. The average experience was over 10 years. Perhaps most surprisingly, the majority (64.5) of respondents indicated that they had either an Associates Degree or higher degree. This is a generally positive finding since higher education levels have traditionally correlated with greater officer support of community policing (Caldero & Payne, 1993).

Most important to this research, the data collected from the survey instrument evaluated how these officers ranked the values of freedom and equality as they entered the force and whether individuals were self-selecting themselves into the profession of the police force. Table 2 provides the modal responses to each of the Rokeach values. Considered the most important indicator of a value system congruent with a community-based police approach (Caldero & LaRose, 2001), the rank order of the values of equality and
**freedom** are particularly salient. As Table 2 shows, the value *freedom* is ranked considerably higher than *equality*, a result consistent with many previous studies of police officer values (Caldero & LaRose, 2001; Zhao et al., 1998) and even recruits in Mexico (LaRose et al., 2006).

Utilizing a more sophisticated analytical method, we utilized an M-Estimator and received similar results, particularly in that the value of “freedom” remained ranked higher than that of “equality”. Our specific analysis of the values of “freedom” and “equality” reveal a consistency with numerous previous studies of police and police recruits utilizing Rokeach values (Caldero & LaRose, 2004; LaRose et al., 2006; Zhao et al., 1999). Our key hypothesis suggested that values of the respondents should be in line with values associated with successful community policing: freedom and equality. Analyses indicated that “freedom” was listed higher than “equality.” The findings here are consistent with previous studies that have found police values ranking “freedom” higher than “equality” by police and police recruits in both the United States (Caldero & LaRose, 2001; Zhao et al., 1999) and Mexico (LaRose & Caldero, 2004). This suggests a more conservative police force in Colombia. We believe this ranking occurs, in large part, due to the militarization of Colombia’s police and the constant organizational change that juxtaposes the conflicting roles of soldier and police officer.

Table 4 provides bivariate correlations of the variables of age, sex and years of service—areas that have traditionally been viewed as significant predictors of police officer attitudes and willingness to implement organizational change (Zhao et al., 1999). The results show relatively similar findings between respondent groups. It is noteworthy that of the most predictive values (freedom and equality) only the variable sex was statistically significant and may suggest that women hold less “community-based” values than men. This is an important result since hiring more women has been seen as a strategy to address previous police concerns of corruption, abuse and poor police-community relations (LaRose & Maddan, 2009).

Overall, the analyses here suggest remarkable similarities with prior research on police values. In particular, the demographic variables of age, experience, education, and location did not have any statistically significant relationship with the vast majority of Rokeach values. These results supported most of our hypotheses in relation to the values of equality and freedom. The one variable that did show a relationship was sex; female candidates were less likely to prize the value of equality. This is counter to our hypothesis and some prior research that suggested the opposite. The next section explores the conclusions drawn from the analyses presented in this section.

**Discussion**

This study attempted to add to a limited area of empirical research on outside of the U.S., specifically, measuring the values of police officers utilizing the Rokeach (1973) value theory in Colombia. In light of over two decades of substantive efforts to implement community-based strategies, we expected to see values among Columbian officers that more closely reflect a philosophical change conducive to community-based policing. To the contrary, results show police values consistent with those less likely to internalize the community-oriented philosophy which we contend may be the direct result of: 1) having militarized the national police and the frequently occurring conundrum between performing both paramilitary operations and traditional police operations (e.g. beat patrol) and the associated constant organizational changes. As such, Colombia will likely continue to have difficulties implementing COP absent a swift and complete separation between police and the military in Colombia as well as decentralization of police agencies in order to democratize the police, commit to the COP philosophy, and stimulate better relations between police and the citizenry.

A prominent theme in the COP literature is that it is not simply a community relations tactic, but an internalized, long-term strategy and commitment to the underlying values of the COP philosophy. By frequently changing the goals, mission and activities of the police and forcing them between the incompatible roles of paramilitary cartel fighters and traditional beat cops, Colombia has hindered internalization of core COP principles as reflected in the lower ranking of social values among the respondents.

The results of the Rokeach values (i.e., freedom, equality) are remarkably similar to those from a number of studies in the United States and Mexico and therefore suggest that police values may cross
cultural lines and supports previous research that shows the importance of self-selection in to the police profession. That is, those who choose to become police officers do not reflect a broad cross-section of society, but a specific, more conservative group regardless of age, sex or education level. This may not be especially surprising in Colombia where individuals are joining as much a military organization as civilian law enforcement agency.

We suggest Colombia will need to undergo several substantive changes in order to impact what we see as a police force struggling to implement and maintain COP. First, Colombia must commit to a complete separation between the police and the military with the police as a wholly independent institution under complete civilian control and proscribed from engaging in military operations. Second, Colombia must commit to the COP philosophy from “top down”. Further, this commitment must include several important efforts such as recruiting individuals more committed to community-policing in addition to extensive training and education; as well, current officers should receive COP training and those officers unwilling to embrace this institutional direction should be removed. We encourage other scholars to help expand the limited research not only of police values, but all areas of policing in Colombia and all of Latin America.
References


Caldero, M. & Payn, B. (1993), Should academia lead, follow, or get out of the way? Presented at the annual meeting of the Academy of Criminal Justice Sciences, Kansas City, Missouri.


Table 1. Demographics of Survey Participants

<table>
<thead>
<tr>
<th>Variable</th>
<th>Coding</th>
<th>Percent</th>
<th>Mean</th>
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<tbody>
<tr>
<td>Sex</td>
<td>Female</td>
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</tr>
<tr>
<td></td>
<td>Male</td>
<td>77.4</td>
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</tr>
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<td>College</td>
<td>Some College</td>
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</tr>
<tr>
<td></td>
<td>Associate Degree or Higher</td>
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<td></td>
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<tr>
<td>Location</td>
<td>Bogota</td>
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</tr>
<tr>
<td></td>
<td>Other</td>
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<tr>
<td>Age</td>
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<td>45.2</td>
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<td></td>
<td>30 years or older</td>
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<td>Prior Experience</td>
<td>(Years)</td>
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Table 2. Mode of Attitudinal Measures

<table>
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<th>Attitudinal Scales</th>
<th>Mode</th>
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<tbody>
<tr>
<td>A Comfortable Life</td>
<td>1</td>
</tr>
<tr>
<td>Equality</td>
<td>9</td>
</tr>
<tr>
<td>An Exciting Life</td>
<td>15</td>
</tr>
<tr>
<td>Family Security</td>
<td>1</td>
</tr>
<tr>
<td>Freedom</td>
<td>2</td>
</tr>
<tr>
<td>Health</td>
<td>1</td>
</tr>
<tr>
<td>Inner Harmony</td>
<td>6</td>
</tr>
<tr>
<td>Mature Love</td>
<td>14</td>
</tr>
<tr>
<td>National Security</td>
<td>16</td>
</tr>
<tr>
<td>Pleasure</td>
<td>8&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
<tr>
<td>Salvation</td>
<td>18</td>
</tr>
<tr>
<td>Self Respect</td>
<td>6</td>
</tr>
<tr>
<td>Sense of Accomplishment</td>
<td>9&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
<tr>
<td>Social Recognition</td>
<td>13</td>
</tr>
<tr>
<td>True Friendship</td>
<td>10</td>
</tr>
<tr>
<td>Wisdom</td>
<td>6</td>
</tr>
<tr>
<td>A World of Peace</td>
<td>13</td>
</tr>
<tr>
<td>A World of Beauty</td>
<td>17</td>
</tr>
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<sup>a</sup> Multiple modes present
<table>
<thead>
<tr>
<th>Attitudinal Scales</th>
<th>M-Estimatora</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Comfortable Life</td>
<td>6.13</td>
</tr>
<tr>
<td>Equality</td>
<td>6.24</td>
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<tr>
<td>An Exciting Life</td>
<td>12.40</td>
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<td>Family Security</td>
<td>3.24</td>
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<td>Freedom</td>
<td>5.70</td>
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<td>Health</td>
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<td>Inner Harmony</td>
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<td>National Security</td>
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<td>True Friendship</td>
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<td>Wisdom</td>
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<td>A World of Peace</td>
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<td>A World of Beauty</td>
<td>17.06</td>
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# Table 4. Bivariate Correlations for Values by Age, Sex, and Years of Experience

<table>
<thead>
<tr>
<th>Attitudinal Scales</th>
<th>Age</th>
<th>Sex</th>
<th>Years Experience</th>
<th>Education</th>
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<tbody>
<tr>
<td>A Comfortable Life</td>
<td>-0.127</td>
<td>0.104</td>
<td>-0.123</td>
<td>0.242</td>
</tr>
<tr>
<td>Equality</td>
<td>0.281</td>
<td>-0.452*</td>
<td>0.310</td>
<td>0.095</td>
</tr>
<tr>
<td>An Exciting Life</td>
<td>-0.300</td>
<td>-0.03</td>
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The Road to the White House Still Runs through Our Campus:  
Simulating a Mock Republican Convention

Joseph A. Melusky  
Saint Francis University (PA)

Special Report, April 9, 2016, Republican National Convention, Pennsylvania: 
We interrupt this program with news from the Republican Convention. The ballots have been cast and counted. The delegates have made their selection. The Republicans have selected their 2016 presidential nominee. It will be John Kasich with 1,362 votes. Kasich was trailed by Ted Cruz (513 votes), Donald Trump (423 votes), and Marco Rubio (174 votes). This just in -- the delegates have selected Kasich’s running mate. Paul Ryan! Rand Paul, Jeb Bush, and Nikki Haley received support but Ryan secured the nomination. The Kasich-Ryan ticket should be a formidable one as the Republicans seek to recapture the presidency following eight years of Democratic control. And now we return you to your regularly scheduled programming.

Wait. The Republicans who met in Cleveland nominated Donald Trump and paired him with Mike Pence. However, the above “special report” accurately describes how things turned out months earlier in Loretto, PA at Saint Francis University’s Mock Republican Convention.

Introduction

Students started staging mock national conventions at Saint Francis University (SFU) in 1960. The events have become campus traditions, with mock conventions having been held every four years since. In presidential election years, SFU hosts mock conventions for the party that does not occupy the White House. In 2016, with President Obama in office, it was time for another Republican Convention. The purpose of this paper is to describe some of our 2016 experiences in the hope that these comments will be helpful if you decide to stage a mock convention of your own.

Staging mock conventions is labor intensive. Is the effort worthwhile? Our students report that they enjoy and benefit from the experience. If you do not sponsor a mock convention on your own campus, consider accepting our invitation to join us at SFU for our next mock convention in 2020.

Organization

Our fifteen mock conventions have been designed to resemble national party conventions as closely as possible. One major difference is that our mock conventions last a few hours instead of several days. Another is that we run our mock conventions as “brokered” or “contested” conventions. All of our delegates are unpledged. They are free to vote their own preferences. They are not trying to predict how their states will vote at the summer convention, nor are they trying to predict the Party’s nominee. They arrive prepared to listen, cheer, bargain, negotiate, and vote.

Students and other members of the University community serve as campaign managers, state delegates, and state chairpersons. State chairs recruit delegates with whom they plot strategy and prepare posters, banners, and costumes. Campaign managers court delegates, distribute literature, and sometimes try to arrange appearances at the convention by their candidates or surrogates. Students serve on platform and other committees. They transform the student center into an authentic-looking convention hall. Much direction is provided by faculty but wide student involvement is critical to any successful convention.
Mock conventions are sponsored by the SFU Current Affairs Club, the History and Political Science Department, and the Center for the Study of Government and Law (CSG&L). Students from various majors belong to the Club, but most are studying political science. Political science faculty members head the Mock Convention Planning Committee. Club officers also serve on this Committee. The Club president serves as convention chair. Additional co-chairs are sometimes designated. Other club members choose committees that they will chair. In 2016, Club members chaired the Correspondence Committee, the Platform Committee, the Credentials and Rules Committee, the Media and Community Relations Committee, and the Hall and Decorations Committee. Students also served as campaign managers for John Kasich, Ted Cruz, Donald Trump, and Marco Rubio. Additional responsibilities were assumed by these individuals as circumstances required. For example, one student served as recording officer and political science faculty served as convention floor managers. These specialized standing committees reported to the Planning Committee. The Planning Committee oversaw the entire Convention -- its procedures, preparations, and committees.

**Importance of Early Planning**

About one year before the Mock Convention, we began publicizing the events on campus through meetings, flyers, electronic messages, social media, and newspaper articles. Budget estimates were prepared well in advance. Funding was supplied through the Student Government Association (parent organization of the Current Affairs Club), the History and Political Science Department, and the CSG&L. Additional support was provided by the University president, the provost, and our dean. The State Republican Party also contributed funds to help us defray expenses. While it would be possible to stage a no-frills mock convention on a budget of a few hundred dollars, a larger budget makes it possible to offer potential speakers a reasonable honorarium. A special course, “The Road to the White House,” was offered during the spring 2016 semester. Using relevant readings and the similarly titled C-SPAN series, the course studied presidential selection processes, in general, and the 2016 campaign in particular. Seminar students played key roles in the Mock Convention. This course ensured a core group of knowledgeable students for convention leadership roles. Student journal entries also provided an indication of the academic benefits that mock convention participants derive.

We try to schedule our mock conventions for a weekend shortly before the Pennsylvania primaries. In this way, we hope to persuade campaigning candidates to visit our campus. This time, we held our convention on April 9, about two weeks before Pennsylvania’s April 26th primary. Regardless of the date you choose, it is important to set the date as far in advance as possible so reservations and other facilities arrangements can be made.

**Committees**

Approximately eight months prior to the Convention, several committees were established to work on specific projects. Committee chairs were selected at this time.

The Planning Committee held meetings to discuss possible keynote speakers. Discussions took place with assorted campus officials regarding budgetary and other matters. We decided to invite several speakers. The Chairman of the Republican State Committee of Pennsylvania, Robert A. Gleason, Jr., is a friend on the University. We asked him to help us find a keynote speaker. He agreed to do so and asked former Pennsylvania Governor Tom Corbett to speak. Gov. Corbett graciously agreed. As a general rule, we do not invite current elected officials to keynote. Their schedules are fluid and they can seldom provide the advance commitment we need to make firm plans. Such elected officials, however, can serve as additional featured speakers. Our list of 2016 speakers included Gov. Corbett, Chairman Gleason, former U.S. Representative Bud Shuster (R-PA), Pennsylvania Senator John Eichelberger, former Pennsylvania Representative Jerry Stern, Blair County Commissioners Bruce Erb and Terry Tomassetti, and former Huntingdon County Commissioner Bill Hoover. Try to secure your keynoter well in advance so s/he can be featured in press releases and can be mentioned when inviting other individuals.

Keynote speakers over the years have included Senator Richard Schweiker, Senator Eugene McCarthy, Georgia State Senator Julian Bond, President Reagan’s former campaign manager, John Sears, U.S. Representative Bella Abzug, and Senator Paul Sarbanes. The 1992 keynoter was Senator George McGovern. Not only was he commemorating the twentieth anniversary of his nomination for the presidency by the Democratic Party; he was visiting SFU twenty years after his “mock” presidential nomination by a previous
A Correspondence Committee was also established. This Committee designed the 2016 Mock Convention stationery and logo. The Committee corresponded with the state and national Republican Committees, declared candidates, and other invited guests.

The Platform Committee, naturally, drafted a mock party platform. The Committee was formed, a chair was selected, and background research was conducted. Then, as the Convention approached, meetings were held by the Committee to provide interested parties with a chance to express their views. Campaign managers for leading candidates had a chance to weigh in and shape the platform. Following these sessions, the Committee drafted a platform. At the Convention, the platform was adopted by a voice vote.

The Credentials and Rules Committee was also established and a chair was selected. This Committee assisted and welcomed non-SFU delegates who participated in the Convention. Students from several area colleges, 16 high schools, and even some returning alumni attended. The alumni delegation included former students who had participated in mock conventions during their undergraduate years at SFU. The Committee also worked with the Planning Committee in setting the Convention agenda. The simulation is reasonably realistic, but we do take some liberties with the rules of actual national party conventions. For example, since we try to complete our business in just two or three hours, we use voice votes when we can. Furthermore, we decided that all candidates who were still in the race as of the morning of March 15, 2016 (dubbed “Super Duper Tuesday II” in some media accounts) would be eligible for our nomination on the first ballot. Eligible candidates included Donald Trump, Ted Cruz, John Kasich, and Marco Rubio. If no candidate received a majority of delegate votes (1,237) on the first ballot, we would go to a second ballot at which point all bets were off. Any person eligible to hold the office of president of the United States could be nominated on the second ballot. As it turned out, the Republican nomination was still undecided at the time of our Mock Convention. This is not always the case. When one of the candidates has emerged as the likely nominee prior to our Mock Convention, we still conduct a contested or nominating convention. We do not hold a ratifying ceremony for some primary- and caucus-selected victor. All SFU delegates are unpledged. We do not try to predict who the national party will, in fact, nominate in the summer. SFU delegates nominate the candidate they prefer. The chair of the Rules Committee explained these rules to the delegates prior to balloting.


The Media and Community Relations Committee was in charge of publicity. The chair developed a comprehensive press plan and worked with the SFU Marketing Office in coordinating publicity. Releases were sent to newspapers, radio, and television stations. Articles were run in the campus newspaper. A Mock Convention web site was used to post relevant information. Invitations were printed and mailed. Arrangements were made to record the Convention. Videos from previous conventions were shown around campus as students distributed brochures and fact sheets to interested parties. Videos were linked to the Department and CSG&L web sites. News releases and press kits were prepared. A luncheon for our speakers and invited guests (including our student leaders) was held a few hours before the Convention. A press conference with Gov. Corbett and other featured speakers was held immediately prior to the opening gavel. Arrangements were made to have our campus radio station provide music during the Convention. We no longer insist on traditional, patriotic music. Instead, we survey students in our classes to develop a play list of contemporary, popular, upbeat, energetic music designed to keep the delegates bouncing and dancing throughout the event. Music is playing when the delegates are arriving and finding their places. It is turned off during the speeches. It is turned on during the balloting.
When a state chair is announcing votes, the music is turned down but not off. When no one is speaking, we pump up the volume again. The importance of music to the overall atmosphere can’t be overstated!

The Hall and Decorations Committee secured art and construction supplies and transformed the student center into a convention hall. The Committee instructed state delegation chairpersons to bring some of their delegates with them to a large staging area at an assigned time before the Convention. Materials were provided and students constructed state and candidate posters. The afternoon before the Convention, a construction crew installed flags, prepared the stage and seating areas, tested podium and floor microphones, set up musical equipment, and made sure that the “convention hall” would be ready for the following day’s festivities. Large flags supplied by a former congressman are displayed prominently. Each of these flags once flew above the U.S. Capitol. Hundreds of small American flags were placed outside lining roadways approaching the convention hall. A few hours before the Convention, students went to the hall to fill and place helium-filled balloons. (We once learned the hard way that helium-filled balloons sag noticeably if they are set up too early.)

Campaign Managers

Students volunteered to act as campaign managers for their favorite candidates. They contacted candidates’ campaign headquarters to obtain literature, posters, and other materials. They negotiated with the Platform Committee, tried to make deals with state delegation chairs, discussed the vice-presidency among themselves, and generally tried to win support for their candidates. They delivered brief nominating speeches for their candidates at the Convention. Some years, the campaign managers squared off in public debates prior to the Convention. Questions are posed by a student moderator and by audience members. Students from residence halls, athletic teams, and student organizations pose videotaped questions too. The inclusion of such interactive elements varies from convention to convention and depends largely on the inclinations of student organizers and campaign managers.

State Delegates and State Chairpersons

State delegation chairs are very important. During the months leading up to the Convention, they selected states on a master list posted outside departmental offices. They were briefed about their responsibilities and given informational handouts. Chairs recruited delegates for their states and submitted their delegate lists a few weeks before the Convention. It is helpful to recruit residence hall assistants, fraternity and sorority officers, student government officers, and other campus leaders for these positions whenever possible. Chairs were in charge of their states’ voting at the Convention. During roll calls, they polled their delegates, tallied votes, and announced them. Some state chairs placed names in nomination at the Convention. Some encouraged their delegates to dress in state-related costumes. Some offered some state-related “fun facts” before announcing their votes. For example, one said “Mr. Chairperson, the Commonwealth of Pennsylvania, home of the Liberty Bell, Independence Hall, and Yuengling’s, the Nation’s Oldest Brewery, wishes to cast its votes as follows. . . .” In short, chairs recruited delegates, led them, and encouraged creativity (within somewhat loose boundaries of good taste and decorum).

General Observations and Advice

Formal organization, division of labor, clear chains of command, and the like are all important. But one cannot anticipate everything that will require attention. Here are some general observations that might help if you decide to stage your own mock convention.

Start early! You will have to delegate many duties to students on the Planning Committee and in other leadership positions. Try to recruit your most responsible and conscientious students for these positions. The ability to work without direct supervision is important. Flexibility and a good sense of humor help. A thick skin is desirable too. Well in advance of the convention, these students should start reviewing files and video clips of past mock conventions to get a sense of what’s ahead. They should collect contact information for national party headquarters. They should research relevant web sites for candidate information, calendars, party rules, and the like. Doing this kind of “legwork” early is beneficial.

As any club advisor can attest, levels of enthusiasm, motivation, and competence of student members vary from year to year. The “Road to the White House” course has become a useful tool for organizing and motivating students. You will need the cooperation of assorted campus officials, staff members, and faculty colleagues. Ask your colleagues to participate and ask them to bring their students. You will need financial,
logistical, and organizational help. When will you hold your convention? Where do you want to hold it? Anticipate your needs and discuss them with strategically situated individuals well before the convention. Stay in touch with them as the event draws near.

It is important to decide on whether or not candidates who drop out before your mock convention will be included on your convention ballots anyway. If so, make sure that the campaign managers understand that their candidates will still be eligible for nomination and that they should still be doing their jobs! They can also try for the vice presidential spot.

When choosing a keynote speaker, it is tempting to seek a current politician with national stature. S/he will bring attention and will do so for a relatively low cost. Most cannot accept speaking fees beyond expenses. But as noted, it can be very difficult to get a firm commitment from a current officeholder. Any commitment you receive will be, at best, tentative. A week before the convention they might have to cancel and then you will have to scramble to find a replacement. Try for a keynoter whose schedule is more predictable.

It is also important to decide how many speakers you want to invite and how long each will have to speak. It is possible to have “too much of a good thing.” In 2016, our Convention began at 1:10 p.m. Reports, remarks, and speeches concluded at 2:25 and balloting began at that point. While students reported that they appreciated the content and enthusiasm of the speakers’ remarks, it was evident that some in attendance were growing a bit restless by the time we were able to proceed with balloting for the presidential nomination. One solution is to imitate recent practice of the national parties by eliminating the position of “keynote speaker.” A number of “featured speakers” can be invited and, depending on how many accept, reasonably brief time limits can be set. A budgetary side benefit would be saving the speaker’s fee for a prominent keynoter. On the other hand, identifying a prominent keynoter up front generates “buzz” and attracts other speakers who want to share the dais with this individual.

Plan your use of technology carefully. Electronic scoreboards, e-mail messages, web sites, and videotaping will be features of any mock convention. Teleconferencing can be used to permit off-site delegations to participate in your campus mock convention. Live streaming of the event permits alumni and other interested off-campus viewers to be part of the festivities. Featured speakers can deliver their remarks through video conferencing or to supply taped remarks that are prepared in advance. Advantages include reduced travel costs and speaking fees. Disadvantages include the loss of personal contact. How much is it worth to your institution, your department, and your students to have a nationally prominent speaker visit your campus in person? Will a “virtual visit” suffice?

Record your convention. Television news coverage is also valuable. Current participants can see how well they have done. Students enjoy watching convention footage in classes and seeing themselves and their friends in action. The videos elicit some laughs and good-natured teasing, along with a sense of pride, satisfaction, and accomplishment. The clips can be posted on relevant campus home pages and later archived. Such materials are also useful for advertising future conventions and for showing future participants how the convention works. We recommend one stationary camera focused on the podium and one mobile camera. Footage can be edited to be used as a “highlight” disc for advertising your next convention.

Hold debriefing meetings with student participants after the convention. Survey participating students for their reactions. What worked? What didn’t work? Make adjustments. Our surveys reveal that students enjoy and remember the costumes worn by state delegations and the fun facts mentioned by state chairs when they cast votes. Students overwhelmingly report that they are more likely to watch the actual party conventions after having participated in a mock convention. These responses support the conclusion that we have achieved one of our goals for the convention: getting students more interested in and informed about the presidential race.

Recruiting students to participate may be your most challenging task. Some campaigns generate more enthusiasm than others. Approximately 275 students participated in the 2016 Mock Convention. We were successful in attracting students from other colleges and from area high schools. While the challenge of generating student interest is greater in some years than in others, it is precisely then that activities like mock conventions are most important because they help to generate student interest and focus attention on presidential campaigns.
Why Stage A Mock Convention?

Experiential education enables students to observe theories being put into practice. Role playing makes the abstract becomes concrete. When combined with opportunities for meaningful reflection, simulations can increase students’ interest in and knowledge of the topic. Mock conventions help students learn about convention procedures, coalition building, and other aspects of presidential campaigns. The excitement and publicity surrounding mock conventions stimulate student awareness of and interest in the presidential campaign. Students on the Media and Community Relations Committee learn much as they contact local media, assemble press packets, and advertise the event. Campaign managers learn about the candidates and the issues. They learn how to negotiate as they try to convince delegates to support their candidate. Delegates and state chairs inform themselves about the candidates. They experience the pressure applied by campaign managers. Comments from students returning in the fall have consistently demonstrated that they paid more attention to the actual party conventions during the summer -- and understood them better -- than they would have had they not themselves been involved in our mock convention. Post-convention surveys are distributed to participants. Reflective journal entries are required in some classes. Discussion area questions about the Convention are posted in course web sites. From such sources, we have discerned that students overwhelmingly find the experience worthwhile. Most indicate that the Convention was fun, they learned about the campaign, and they plan to watch at least some of the upcoming national party conventions to compare them to their own experiences. A few students attended the Republican and Democratic conventions in connection with academic internship programs. These students reported that the Mock Convention gave them unique insights and prepared them to better appreciate activities in Cleveland and Philadelphia.

For the above reasons, a conscious effort is made to involve students from various disciplines and majors. As explained, a varying but always large proportion of our undergraduate student population participates in these mock conventions. Area high school students and students from other colleges and universities are invited to participate or observe. Press coverage is relatively extensive, especially so if the speakers are well-known. Mock conventions have academic significance; they also attract good publicity for the host institution.

A mock convention brings the campaign, the issues, and even some of the actors to campus. Bringing distinguished visitors to the campus and generating favorable publicity are certainly valuable outcomes. But the primary benefit should go to the students. A successful mock convention increases political interest and campaign awareness. A mock convention is a lot of work but it’s also a rite of passage for our students, something they will be talking about for years to come. In short, a successful mock convention is memorable and fun!

Appendices

Some sample materials that were used at Saint Francis University’s 2016 Mock Republican Convention are attached. Perhaps you can adapt them to fit your own needs. If you would prefer to participate in an existing mock convention program, we invite you to visit us with your students and participate in Saint Francis University’s 2020 Mock Convention - - a Mock Democratic Convention next time.

APPENDIX 1

The 2016 Mock Republican Convention is coming to SFU on April 9, 2016!

WHAT IS A MOCK CONVENTION?
The Mock Convention is designed to resemble the national Republican Convention in every way, with students acting as campaign managers, state delegation chairmen, and state delegates. Participation is also needed in the areas of convention hall decorations, stage and sound crew, and security. Positions are available for hundreds of students in all these areas. Student political opinion will be reflected by the candidate nominated. The results may or may not be an indication of what to expect at the actual convention this summer.

WHAT IS A CAMPAIGN MANAGER?
The job of the campaign manager is to persuade the state delegates to vote for his/her candidate. The means with which to accomplish this are at the complete discretion of the campaign manager and his staff, in the best tradition of American "backroom politicking." Bribes are permissible but do try to keep it legal.

WHAT IS A STATE CHAIRMAN?
The state chairman will recruit a delegation to represent a state of his/her choice. The more delegates you can bring to the convention, the more effective and exciting it will be. Come prepared for the occasion with such things as signs, banners, noisemakers, etc. Interested students should sign up as soon possible. The popular states will go fast! (The sign-up sheet will be posted on the bulletin board across from Scotus 314.)

**WHAT IS A STATE DELEGATE?**
A state delegate represents the state of his/her choice and will vote on each ballot until a majority of 50% plus one is reached. Your vote is important. YOUR vote will determine the outcome of the convention.

**WHAT HAPPENS AT A CONVENTION?**
Almost anything! Actual conventions tend to be rather chaotic; the Mock Conventions at Saint Francis are no exception. Placards, posters, and political propaganda will be available with which to stage wild floor demonstrations. Improvisation is desired and encouraged. Between ballots, campaign managers will be busily caucusing the state delegations for votes. There is always the possibility of a deadlock—a few uncommitted voters could make all the difference.

**WHAT IF I DON'T KNOW ANYTHING ABOUT POLITICS OR CONVENTIONS?**
Prior knowledge or experience is not needed. During the convention itself you will learn a great deal about the American political processes and you'll have some fun doing it! You will experience not only the external aspects of a convention, but also the wheeling and dealing that makes the system exciting. As a bonus, you will be more aware of the issues and the positions of the candidates, making you better prepared to vote in November.

**HOW MUCH TIME IS INVOLVED?**
Actually, very little. If you want to be more creative, however, the amount of preparation time is up to you. There will be periodic meetings before the convention in which details will be discussed.

**WHEN IS THE CONVENTION?**
The convention will be held on Saturday, April 9, 2016. Mock conventions can be a lot of fun; post-convention celebrating is a tradition.

**APPENDIX 2**

**A BRIEF HISTORY OF THE SFU MOCK CONVENTION**

Students originated the idea of staging a Mock National Convention at Saint Francis University in 1960. The event has become a campus and community tradition, as a convention has been held every four years. It has been the tradition among the Saint Francis community to hold the convention of the party not holding the Office of the President.

The 1960 Democratic convention began amid parades and fanfare. The Honorable Philip Lepresti, a member of the State House of Representatives of Pennsylvania, delivered the keynote address. The event set standards for future years. The first mock convention ended with the nomination of Adlai Stevenson for president and John Kennedy for vice president. The event was deemed a tremendous success by all participants.

The convention continued to grow in 1964, when it was staged in Doyle Hall amid shouts and cheers. The purpose of the event began to become clear as a 1964 passage from the University newspaper *The Loretto* indicated: "This convention affords our students an opportunity to learn more about our political system and enjoy themselves at the same time."

By 1968, the campus event had begun to attract outside notice. Students weren't the only ones who watched Senator Richard Schweiker, who then represented the 13th Congressional District near Philadelphia, deliver the keynote address. Various states nominated their favorite candidates, later yielding these decisions to other delegations. In the fashion of a true political convention, floor demonstrations were conducted for each candidate following the nominating speeches. After six hours of balloting, caucusing, and vice-presidential nomination, the convention was adjourned with Governor Nelson Rockefeller and Senator Charles Percy as the students' choices for the Republican presidential and vice presidential nominees.

The renowned Senator Eugene McCarthy was the featured speaker at the 1972 convention. Included in the nine-point plan he outlined was a suggestion that the Democratic National Platform include a firm commitment to end the war in Vietnam. Political maneuvering became an integral part of this event. Following the third ballot, Senator George McGovern was selected for president, and Shirley Chisolm was given the vice-presidential slot by the student body.
By 1976, the convention, held in the Maurice Stokes Field House for the first time, had developed a high degree of organization. Georgia State Senator Julian Bond, the keynote speaker for the bicentennial year, stated that "the convention at Saint Francis University mirrored national conventions I have seen." In that year, the tension ran high as Governor Jerry Brown edged Congressman Morris Udall for the presidential nomination. Udall supporters had to remain content with the vice-presidential spot awarded him. The atmosphere of the 1976 convention was often a lighthearted one, as reflected by these observations offered by one of the student participants: "As expected, the crazies were out in force. One delegate appeared costumed as the Wild Man from Borneo. Another fashioned bicentennial shorts with bright green sunglasses to match."

In 1980, a mock Republican convention was held. George Bush, then a Republican presidential candidate, was forced to cancel his engagement as keynote speaker. John Sears was a late replacement, and he filled in quite ably. Once again, enthusiasm was high and the convention nominated Gerald Ford to be the presidential nominee, and John Anderson as the vice-presidential nominee.

The 1984 Democratic meeting was one of the most controversial in the history of the convention. Bella Abzug delivered the keynote address amidst the picket lines and protests outside the Stokes Fieldhouse of Ms. Abzug's pro-choice stance. Despite the controversy, the convention was a large success and generated much enthusiasm. Gary Hart was chosen as the presidential nominee of the Democratic Party, and Jesse Jackson was the vice-presidential nominee.

The 1988 Democratic Convention was another rousing one. Senator Paul Sarbanes of Maryland was the keynoter and the delegates nominated Michael Dukakis for the presidency and Jesse Jackson (once again!) for the vice-presidency.

In 1992, the Democratic Convention was graced with the presence of Senator George McGovern as keynote speaker. Not only was Senator McGovern commemorating the twentieth anniversary of his nomination for the presidency by the Democratic Party; he was visiting Saint Francis University twenty years after his presidential nomination by a previous graduation of our mock convention delegates. Nominated for president was Governor (soon-to-be president) Bill Clinton, and for vice-president was Senator Tom Harkin of Iowa, who was present at the convention representing the Clinton Campaign.

In 1996, another Mock Republican Convention was held. Former Pennsylvania Governor, U. S. Attorney General, and Under-Secretary General of the United Nations, Richard Thornburgh, was the keynote speaker. The delegates nominated Bob Dole for the presidency and Colin Powell for the vice-presidency.

In 2000, yet another Mock Republican Convention was held. Marlin Fitzwater, former press secretary for Presidents Reagan and Bush, delivered the keynote address. The delegates nominated John McCain for the presidency and Elizabeth Dole for the vice presidency.

The successful 2004 Mock Democratic Convention keynote speaker was Kathleen Kennedy Townsend. The 2004 participating delegates nominated John Kerry for president and Al Sharpton for vice president.

In 2008, with President Bush completing a second term, it was time for another Mock Democratic Convention. The keynote speaker was former Congressman Lee H. Hamilton (IN-9th). Other speakers included PA Auditor General Jack Wagner, PA State Senator John Wozniak, and several surrogates representing Hillary Clinton including, U. S. Representative Alyson Schwartz (PA-13th) and Jehmu Green, President of Rock the Vote Education Fund. The delegates nominated a 2008 ticket of Barack Obama for president and Hillary Clinton for vice president.


Excitement mounts every four years here at Saint Francis University as preparations for the mock convention are made. State delegation chairpersons promote state unity and enthusiasm. State costumes, signs, and flags are constructed. Campaign managers craftily secure the votes of as many state delegates as can be persuaded. They flood the campus with slogans, posters, and other paraphernalia in support of their favorite candidates. Construction crews work hard to create an authentic looking convention hall.

**The 2016 convention scheduled for Saturday, April 9, promises to be no exception! Don’t miss it!**
APPENDIX 3

HOW WILL THINGS WORK AT THE CONVENTION? WHAT AM I SUPPOSED TO DO?

Agenda:
1. Call to Order: Chairperson
2. The Pledge of Allegiance
3. The National Anthem
4. Invocation: Fr. Malachi Van Tassell, T.O.R., Ph.D., President, Saint Francis University
5. Introductory Remarks: Chairperson Marcus Mihelcic
6. Welcoming Speeches
7. Keynote Address: Gov. Tom Corbett
8. Credentials Committee Report
9. Rules Committee Report
10. Platform Committee Report (followed by voice vote)
11. Nominations of Presidential Candidates; Campaign Manager Acceptance Speeches
12. Balloting by Roll Call of States for Presidential Nominee
13. Announcement of Convention Presidential Nominee: Chairperson Marcus Mihelcic
14. Nomination of Vice-Presidential Candidates
15. Balloting by Roll Call of States for Vice-Presidential Nominee
16. Announcement of Convention Vice-Presidential Nominee: Chairperson Marcus Mihelcic
17. Adjournment

Rules of the Convention:
1. The Convention shall proceed in the order of business stated above.
2. The party platform will be drafted by the Platform Committee prior to the Convention. Campaign managers for eligible candidates may offer their recommendations. The platform will be submitted to the Convention delegates for approval by voice vote. A minority report or plank must be submitted in writing to the Planning Committee at least 72 hours prior to the Convention. A minority plank will be submitted to the full Convention only if it has received the support of twenty-five percent (25%) of the membership of the Planning Committee (as adapted from “The Rules of the Republican Party,” adopted by the Republican National Convention on September 1, 2008 and as amended by the Republican National Committee on August 6, 2010)
3. To place a candidate's name in nomination, the state delegation chairperson should rise and wave the state's identification placard. Once recognized by the Convention Chairperson, proceed to the nearest floor microphone to make your nomination.
4. No campaign manager's nominating speech shall exceed five minutes in length.
5. In balloting, the vote of each state shall be announced by the chairperson of the state delegation.
6. The number of votes needed to nominate shall be defined as one half of the total votes plus one (1,237 votes needed to nominate).

General Instructions:

Before the Convention--
1. All state delegation chairpersons will receive a memo which explains some of your responsibilities. The memo also tells you how many votes your state will have and how you will cast them. If you have misplaced these materials, get new copies from Dr. Gentry or Dr. Melusky.
2. All state delegations should have:
   a. state identification placard (this will be provided at the convention);
   b. additional state signs;
   c. candidate signs and banners;
d. other distinguishing items (e.g., state costumes).

Sign making will take place on Tuesday April 5, 2016 and Wednesday, April 6, 2016, 6:30 – 8:30 p.m., Saint Elizabeth’s Residence Hall basement. State delegation chairpersons should bring delegates with them to participate in sign and banner making.

3. The state delegation chairperson should submit complete lists of state delegates to Dr. Gentry or Dr. Melusky. This should be done immediately (if you have not already done so). Be sure that none of your delegates have signed up to be members of some other state delegation.

4. Report to the JFK Student Center on Friday, April 8, 2016 at 1:30 p.m. with as many volunteers as you can round up to hang signs and banners and help with convention set up.

5. Assemble your delegation and have them seated in your state section on the Convention floor before 12:45 p.m. on April 9. When you arrive, check in at the registration desk.

6. All participants are encouraged to get into the "spirit" of the Convention and to have a good time but please remember that we are trying to project a positive image of Saint Francis University to the surrounding community. Remind your delegates that this is a simulation and they should at least pretend to have enthusiasm for the Republican Party, even if their actual personal preferences lie elsewhere.

7. Your STATE: ________________ delegation is entitled to cast __________ votes. See the State Delegation Master List on the bulletin board across from Scotus 314. The apportionment of votes within the delegation is up to the delegation and its chairperson. For example, if your state is entitled to cast 50 votes and your delegation has five members, several things might happen. If all five delegates agree to vote for candidate X, the chairperson will cast all 50 votes for candidate X. But if four delegates vote for candidate X and one delegates vote for candidate Y, the chairperson will cast 40 votes for candidate X and 10 votes for candidate Y.

8. Each state delegation should caucus before the Convention to decide if it wishes to participate in candidate nominations. If you decide to nominate a candidate, the state delegation chairperson will announce the nominee and will introduce that candidate's campaign manager, who will then make a brief acceptance speech.

9. During March, campaign managers can begin placing signs for the respective candidates around campus. In designing signs, all persons are asked to observe standards of "good taste." Following the Convention, you will be responsible for removing your own signs. Please do so immediately.

10. Campaign managers should caucus before the Convention to discuss the vice-presidency. Candidates who have withdrawn from the race might be considered for the second spot on the ticket. If candidate X wins the presidential nomination, his or her campaign manager will accept the nomination and will announce candidate X's preference(s) for a running mate. The campaign manager will be encouraged to identify at least two acceptable running mates. The Convention Chairperson will ask a state delegation chairperson to nominate this person (or these persons). Wave your state placard to be recognized. If more than one candidate is nominated for the vice-presidency, balloting by states will proceed in the same order as the presidential balloting. The number of votes to nominate will again be 50% plus one -- 1,237. If only one candidate is nominated for the vice-presidency, balloting will be by acclamation (voice vote).

At the Convention --

1. **Presidential Nominations:**

   According to the rules of this Convention, only the Republican candidates still running as of March 15, 2016 are eligible for nomination on the first ballot. Eligible candidates include Donald Trump, Ted Cruz, John Kasich, and Marco Rubio. If we go to a second ballot, the field is wide open.

   The Convention Chairperson will announce that the following candidates are eligible for the party’s presidential nomination __________. S/he will then ask if anyone wants to place a name in nomination. It is likely that the candidate’s home state would place the candidate’s name into nomination.

   To place a candidate's name in nomination, the state delegation chairperson should rise and wave the
state's identification placard or state sign. Once recognized by the Convention Chairperson, proceed to
the nearest floor microphone to make your nomination.

If you are placing a name in nomination say this: "Mister/Madam Chairperson, the state of
__________ would like to nominate __________ as our party's presidential candidate." The Chair will
ask for a second from another state. (Delegates will applaud wildly after the nomination is seconded.)
Then the Chair will ask if the candidate's campaign manager is present and would like to offer brief
remarks on his or her behalf. If not, the Chair will give you the opportunity to offer some remarks in
behalf of the candidate you nominated. You can "respectfully decline" to do so.

The campaign manager will have five minutes to make a speech placing his/her candidate's name in
nomination. A "spontaneous" demonstration of enthusiasm may follow.

2. Roll Call for Balloting for President:

Each state delegation chairperson will announce the votes from his/her state. The states will be called
in alphabetical order. PLEASE BE NEAR A FLOOR MICROPHONE SO THE ROLL CALL CAN
PROCEED QUICKLY AND SMOOTHLY. ANTICIPATE YOUR STATE. For example, the
Convention Chair will call "Alabama." The Alabama state delegation chairperson will go to the
microphone and will announce "Mister/Madam Chairperson, the state of Alabama (you can insert a few
colorful, historically significant, or otherwise interesting comments about your state at this time) casts its
votes as follows: ..." (Alabama will cast 50 votes. The Alabama delegation chairperson will calculate
the apportionment of these 50 votes among the candidates. If all 50 votes are not being given to a single
candidate, the Alabama delegation chairperson should save the largest count for last.) Subsequent state
delegation chairpersons will follow the same procedure.

After all states have cast their votes, the Convention Chair will bang the gavel and call the balloting to
a close. At this point, the Recording Officer will approach the podium and will announce the results.
Remember, it takes a majority of the total available votes to win. That is, the nominee will require at
least 1,237 votes.

If there is no winner on the first ballot, the Convention Chair will reopen the nominations. At this
point, new candidates can be nominated or the nominations of candidates can be withdrawn by campaign
managers or by the state chairperson who originally nominated that candidate. (Of course, another state
could re-nominate someone whose nomination was withdrawn). Rise and wave your state placard to gain
the Convention Chair's attention.

Any state delegation chairperson can now nominate a new candidate. At this point, any Republican
who is constitutionally eligible for the presidency could be nominated. Next, a second round of balloting
will take place following the same procedures used during the first round. Rounds of balloting will
continue until a candidate is able to secure the nomination. (Note: bargains concerning the vice-
presidency might be especially useful to break such deadlocks.)

After the Recording Officer announces the winner of the presidential nomination, yet another
"spontaneous" burst of enthusiasm may be called for.

3. Selection of the Vice-Presidential Nominee:

The Convention Chair will announce the start of vice-presidential nominations. The campaign manager
for the winning presidential candidate will inform the Convention of his/her candidate's preference(s) for
a running mate. As noted previously, the campaign manager will be encouraged to identify at least two
acceptable running mates. The Convention Chair will then ask state delegate chairs for nominations.
Only running mates identified as "acceptable" by the presidential nominee's campaign manager and who
are constitutionally eligible for the vice presidential spot on our Party's ticket can be nominated. Wave
your state placard to be recognized. The Convention Chair will call for seconds. Anyone from the floor
can shout out, "I second the nomination." After nominations have been closed, balloting by states will
proceed as above. The number of votes needed to nominate will again be 50% plus one – 1,237. If we
encounter severe time constraints a voice vote may be substituted for roll-call balloting at the discretion
of the Rules Committee.
4. **Final Note:**
   Try to hold your delegates on the floor for the entire convention. One helpful way of doing this is to caucus and poll them before each vote.

   **THIS IS NOT EXACTLY HOW REAL CONVENTIONS WORK, BUT IT IS A PRETTY CLOSE APPROXIMATION.** **WE ENCOURAGE YOU TO HAVE FUN, PAY ATTENTION TO THE 2016 PRESIDENTIAL CAMPAIGN, AND TUNE IN TO THE NATIONAL PARTY CONVENTIONS THIS SUMMER TO SEE HOW CLOSELY THESE SPECTACLES MATCH OUR OWN!**
On May 14, 1657 Elizabeth Gary and her stepfather, Mr. Peter Sharpe, stood before the Maryland Provincial Court. Gary alleged that her suitor, Robert Harwood, had taken undue liberties with her during their courtship. In front of several justices, twenty-four year old Gary alleged the following: she and Harwood had a contentious three-year courtship in which he "pretend[ed] love towards [her]." When her mother sent her to the garden to collect a salad, he "forced [her] to yield to lye with him and ... after he had obtained his filthy desire and lust upon me Said that now I Should nor Could not have any other Man but him." She told him several times that she would not have him, except for the "filthie Act he Committed with me." To which Harwood replied "that he did know what he did, for he had no other way, to keep me but by that in lying with me." Apparently, Harwood felt he had waited for Gary to make up her mind, for long enough. Harwood never denied the act of lying together. What was in dispute was the marriage contract. He said she had already entered into the marriage covenant when she agreed to marry him.2

As perspective is inherently problematic, we will probably never know which account was most accurate; it seems plausible that no one involved in this incident fully understood what exactly happened. Gary swore before Mr. Phillip Morgan that she'd rather die than have Harwood as a husband. Harwood swore that they had already agreed to wed. Then Sarah Benson, two years Gary's senior, offered her testimony and really muddied the waters. According to her, "in August Last Sitting at Mr. Sharps Landing with Elizabeth Gary talking of Robert Harwood, I asked her when She was to be Married.  She replyed never, if her mother Could help it." Sarah told Gary "She would forgett him." To which Gary replied "She Should not, for She would not any other man for her husband, and that She was very Capable of what she did."4

Given that Chesapeake contemporaries disagreed about what constituted marriage, the conflicting perspectives are entirely understandable. Starting in 1640, decrees on legal marriages were issued and reissued. Despite officials' best attempts, a formal ceremony was unnecessary for early Marylanders to consider themselves as married. In 1640 the provincial council officially stated that the intention of the couple to marry had to be published two days prior, in a public place and the couple had to register with the county court. Registering at the county court ensured that neither the man nor the woman was an indentured servant, an apprentice, or next of kin.5 However, this statute was insufficient to stop the continuation of unofficial marriages. In 1658, a stiff penalty became associated with failure to adhere to the 1640 statute. Failure to publish the bans in a courthouse, meeting place, or chapel near where the couple dwelled (when the building was expected to be full) resulted in a fine of 1000 pounds tobacco.6 Furthermore, the modern vows to be said by the officiate were not formally mandated as part of the marriage ceremony in Maryland until 1676.7 The repeat issuance and the increase in penalties associated with breaking the law indicates that the legislation was not being followed. And, the act formalizing the vows as part of the marriage ceremony in 1676 indicates that diverse ideas existed about what actually constituted a legal marriage. Some contemporaries believed that as long as a couple declared their intention to each other and published the intention to marry they satisfied the law.8 Richard Godbeer, writing on the sexual revolution in early America, supports the idea that colonists disagreed about what
constituted a marriage. Godbeer convincingly argues that many couples were recorded as engaging in sex prior to marriage, not because early colonists were particularly licentious, but did so because they believed that the declaration of the intention to marry was tantamount to a declaration of vows—necessarily so because of the dearth of available clergymen.9

Quakers, both in England and in Maryland, were not to use the services of a minister in order to marry. Instead, the community was to vet the couple and, upon approval, the couple affirmed their vows in front of the assembly. They simply declared their love and fidelity until death.10 Marriage intentions were brought twice before both the Men's and Women's meeting. This allowed the assembly to ensure the couple was well matched and free to marry. And, notably, "in some cases, of course, ardor did cool all too quickly so that there were 'breach of promise' cases when a Quaker was not true to a public declaration.”11 Central to a couple's marriage prospects was the activity of the fellowship. Men's and Women's meetings both could affirm or deny a couple's intentions and could seek justice for a jilted lover. Doing so helped to protect the integrity of the community.

This case sparks a variety of questions regarding how those involved in the case understood the context of the incident and the actions of the other participants. First, Harwood appeared to have believed that he and Gary were courting. Harwood and Gary had (at some point) declared to each other their mutual intention to marry. Hence, there had existed an understanding of marriage. However, both Gary and Harwood had very different ideas about what this meant.

In a larger context, this essay also focuses on a family matter involving the nascent Friends community in seventeenth-century Maryland. The story begins with Gary, the stepdaughter of a wealthy Marylander, alleging that she was the victim of coerced sex by the hands of her would-be suitor. The essay then follows the couple throughout their lives. In order to understand these events, this essay contextualizes them by framing them within the Quaker community and English society more generally.

Early to Mid Seventeenth-century Quakerism in Maryland followed conduct patterns consistent with those expressed by early Friends in England. The actions of both suggests a shared belief that Christ's return was imminent—in short that they were living in the "end of days." This colored their activity with a particular brand of wild abandon: in both localities, adherents made choices that diverged from established social norms. In both localities, the everyday lived experience suggested a genuine belief in their particular message of repentance and redemption, albeit both manifested this belief differently.

Both in England and in Maryland, women Friends exhibited more agency than most non-Friends did. In England for example, while not without controversy even among the Friends community, this translated to a number of female itinerant preachers and teachers—some who repeatedly went before the King and inform him of his own need for repentance. In Maryland, Quaker women also seem to hold increased agency, at least within the society itself. Women functioned as evangelists and as authorities in the local community through the Friends' Women's meeting.

As did some other religious groups in the seventeenth century, early Friends believed that women were the spiritual equals of men. Early Quaker attitudes toward women were driven by their eschatology. Christine Trevett elaborates on this in her book, Women and Quakerism in the Seventeenth Century. She suggests that in 1650, Friends believed they were in the end of days and it allowed for men and women (regardless of social class or educational background) to preach as the spirit moved. This was a radical departure from accepted social norms. They believed that at creation men and women were created equal and in God’s image. The Fall resulted in women’s subordination. Men were to plow the earth; women’s consequence of disobedience was pain in childbirth and subordination to their husbands. Christ’s atonement restored regenerated men and women to their pre-Fall status. Thus, men and women could preach and have authority, as it was Christ they were reflecting. Albeit not without controversy, they could also hold separate meetings of equal authority. However, as the movement aged and Christ did not return, and Quakers faced severe persecution in the 1660s and 1670s, the focus shifted from end of days to living “as a remnant” and focusing on making the movement grow. To do that, they moved to be more respectable—and mainstream.12 This helps to explain, to some degree, why the extraordinary freedoms experienced by Quaker women lasted only a short time.
Overall, Quaker theology in the mid-seventeenth century lent itself to creating conditions that were perhaps more favorable towards women than the general attitudes expressed by the majority of English society. They were a non-hierarchal, charismatic group. They were not the first to allow public preaching for women, but they were marked by "consistency and coherence of their positive teaching about women's nature and about female ministry. Women Friends' new-found freedom bore fruit in action, as they responded to the 'leadings' of God and as a result they suffered with an intensity that was unmatched in this period, except in the presence of Quaker men."

Quakers rejected hierarchies of rank, class, education and gender and the hierarchies that these distinctions represented. In fact, Catherine Wilcox comments that Quakerism largely appealed to the middle and lower classes, with a handful of adherent originating from wealth and privilege. As further argued by Christine Trevett and others, Quakerism was "born in a time of social and religious upheaval, [which] allowed them to break through the bonds of 'femininity' so that by adopting the biblical (primarily male) prophetic role, they might transcend the very, womanly, self...In the seventeenth century, in fact, most of them continued to work out their Quakerism close to hearth and home...They acted as they did because the time had come—a time of change, and they felt, and were encouraged to believe, that they could do no other." Indeed, as Marilyn J. Westerkamp suggests, contemporaries regarded them "as an unacceptable, deviant community, Quakers were gendered feminine, and many of the strategies employed by Puritan leaders used the dismissive language of gender. The Quakers were a disreputable sect because a significant number of members were women, because women were permitted to speak in meetings, even preach, and because Quaker men refused to discipline, to denounce, to dominate those women."

Thus, the change that early Quakerism encouraged scandalized some as it ran afoul of traditionally accepted mores.

According to scholars such as Mary Garman, Judith Applegate, Margaret Benefiel, and Dortha Meredith, women's writings in this early period of Quaker history helped to define and shape Quakerism. The tracts also bear witness to the authority women wielded within the group and the fact that not all Quakers were united about the acceptability of that authority. They wrote to members of parliament and others in positions of authority and condemned them for the persecutions occurring (either because they caused them or failed to alleviate them) against Quakers. Others wrote tracts directed at church leaders who (to Quaker beliefs) led people astray as false prophets and other hireling ministers. To attest to God’s power at work in their lives, other women wrote journals, autobiographies and travel narratives to record their own and others experiences. Perhaps this would not have been so radical, if it were not for the kinds of activities they were doing—like going to distant outposts in the empire, leaving their children and husbands behind to do so, and preaching publically against the establishment.

Other women served as preachers and teachers. Some like Margaret Fell, who came from a background of wealth and privilege, helped to establish Quakerism in England more generally and was a nursing mother of the Friends. Still others worked to extend that authority to other women. Anne Whitehead and Mary Elson worked with Rebecca Travers and Sarah Blackborow to establish women’s meetings. Whitehead and Elson exhorted younger Friends to observe the advice and counsel of the elders and defended women’s meetings against their detractors. Not all Quakers were united on their beliefs about women. Nor were all women united in these beliefs. Some, like Susannah Blandford resisted the leadership of women. "In her opinion, women should limit their ministry to being good examples in their families. They must preach only in private to children, friends, neighbors, and servants. Such an attitude stands as a criticism of the many Quaker women who travelled in the ministry and organized an effective relief effort for the poor and imprisoned. While Blandford’s ‘Account’ was not published until the end of the seventeenth century, the ideas that it represents existed as challenges to ‘mainstream’ Quakerism from the very beginning. The strong leadership and powerful ministry of women among early Friends did not exist without opposition from within the ranks.” Spirited, thinking women comprised the Friends community from the very beginning, even if they disagreed at times about the actual expression of their theology.

Furthermore, Rebecca Travers, and others, helped to create a body of apologetics that, with Barclay’s apologia, served to create a systematic Quaker theological treaty. Women also wrote letters that united
Quaker men and women in community with each other—even when separated by geography, physical infirmity, or condition (such as imprisonments). They exhorted and encouraged one another. They also, sometimes independently—and sometimes corporately—acted as a check on the body when perceiving a lapse in judgment. Thus from the beginning, Friends women demonstrated independent action and leadership beyond that enjoyed by many non-Friends.  

Some scholars such as Janet Moore Lindman suggests that for women in early America, their spirituality offered them a sense of individuality—which she equates to authority within their community. She explains: “For many white women in early America, religion not only meant an ideal of spiritual equality but also access to power and activism within their godly communities. As converts or birthright believers, being a female congregant required an individual identity... In a spiritual sense, white women were able to forge a self-identity, which they used to construct an active religious life based on prayer, worship, conversation, and community; for white women of middling or higher status, this translated into a life and religion of their own.” For early Quaker women, this was certainly the case. Their theological construct effectively offered women spiritual equality with men. Led by the Holy Spirit, they could pray, sing, exhort, encourage, and otherwise edify the body corporate in meeting. They could argue, and some did, that as Christ saw no difference between male and female, they could effectively function as the spiritual equals of men.  

In the early days, of the 1650s, Quaker women prophesied and openly challenged the political world, however, in the later seventeenth century their focus turned inward. Catie Gill argues that their focus turned toward the home; their identities were constructed through familial depictions of women as wives, mothers and daughters as ‘prophecy " and must cease’. Even the establishment of the women's meetings themselves were fraught with contention. Gill points out that some, like George Fox, ardently defended the women’s meeting. Initially, all meetings for discipline were 'men's meetings.' But, "Fox soon saw the advantage of women's meetings also, as being better adapted for looking after the members of their own sex, 'and especially in that particular of visiting the sick and weak, and looking after the poor and fatherless'." Others said that it took women’s authority too far, that it could now extend over men. The separation of tasks did give women some authority over men, particularly in their roles as overseers of marriages. Since all potential husbands and wives had to submit themselves to the separate meeting before they could marry, women might be seen to have considerable power.  

In Maryland, at least a few families from wealth and privilege became members of the Friends community. Some of these people appear in the minutes of the Third Haven Meeting, located in Maryland's Eastern Shore, remarkably giving away portions of their wealth to help other Quakers. They gave away parts of their land in order to establish meeting houses and Friends' cemeteries. And, Maryland Quakers helped other Quakers. Wenlock Christison, who with several women had proselytized in Boston and at least one of the women who had suffered with him, were in Maryland by 1670 and worshiped in Talbot County. Peter Sharpe, offered him 150 acres of land, in a tract named "Ending of Contoversie." Henry Wilcocks, another Quaker offered Christison a servant named Francis Lloyd. While surely not all early Maryland Friends came from families of wealth and privilege, some did. Not only were some members of the Quaker community wealthy, but they were wealthy enough to extend part of their affluence to help another without jeopardizing their own fortunes.  

In both England and Maryland, men and women acted as thinkers and evangelists, as preachers and teachers within the larger Quaker community. However, early Quaker women also had the opportunity to function as leaders within the women's meetings-and those meetings held significant authority in the everyday life of congregants. For example, just as the men's meeting did, the women's meeting vetted couples intending on marrying and investigated accusations of indiscretions committed by women. Thus, Maryland Quaker women could act with considerable independence and authority.  

In addition, an additional dimension added to the experience of white Quaker women in Maryland: theirs was a frontier experience in which the demands of creating a new colony in the midst of a variety of pressures, far from the mother country, allowed for the relaxing of some traditional social norms. As Lois Green Carr and Walsh argued in the Planter's Wife, until 1660 the ratio of men to women in the
colony was 6: 1. Thus to some degree the gender ratio also contributed to an atmosphere that witnessed increased agency for women.

That increased agency is visible in Sharpe's creative settlement that ended the conflict between Harwood and Gary. Peter Sharpe was a well-respected surgeon who had amassed property and was a man of considerable authority. At one point, he served as a member of the General assembly. When John Gary died her mother Judith married his colleague and friend Peter Sharpe. Sharpe was also a known Quaker. It was also Sharpe, not Gary, who initiated legal proceedings.

For his part, Robert Harwood was twenty-nine years old and sought to establish his own estate. He appeared as a juror on a few court cases along with Sharpe. And, in 1659 he acquired 200 acres in Anne Arundel County which he sold in 1660. The court record suggests that the relationship between Gary and Harwood had become a tangled mess. Theirs had not been a simple courtship. For his part, Harwood wanted "his own Vindication, [and] doth much insist upon a former promise of Marriage Grounded upon a Mutuall declared affection "... "obtained after a long familiaritie and Sollicitation." To Harwood, Gary had said consented to marriage and thus consented to the sex. She appeared to be reneging on her promise. He wanted her to honor it.

The record also notes that both Peter and Judith Sharpe "[were]much dissatisfied in" the courtship, "yet [were] willing in Case the Said Elizabeth Gary have Such an affection and resolution of Marriage to and with the Said Robert Harwood to Consent." However, to grant this consent, the Sharpe's outlined a creative compromise. Sharpe proposed that Gary, "fifteen dayes after the date hereof," was to go to Calvert Cliffs and stay at the house of Thomas Davis where she would reside for six weeks. During having this time, Harwood would have "full free and perfect Liberty (bringing one or more of the Neighbours with him) to have all freedom of discourse with the said Elizabeth Gary". The point of this exercise was straightforward: He was to try to court her by using "all faire and Lawfull Endeavors with her to Marry or Contract Marriage." The challenge to persuade Gary to marry was Harwood's. Harwood was to pay the full cost of this exercise--for himself, Gary, the neighbor's involved in chaperoning them and the expenses incurred by Davis. Thus, instead of chastisement via court action, Harwood gained one last chance to win Gary's hand.

For his part, Sharpe promised that he would "not directly or indirectly neither by himself nor by any other person or persons by his advice or direction" try to obstruct" Harwood and Gary from reconciling within the six week period--which would either mean marriage during the six weeks or the promise thereof. If she promised him marriage, Sharpe agreed that he would not try to halt the couple from so doing. Sharpe put the impetus of this choice squarely in Gary's hands. He agreed: " if it Shall by Gods permission, So happen that the Said Elizabeth Gary Shall within the Said perfixed time give her Consent, then the Said Robert Harwood Shall be permitted to take Effect without obstruction, And the Said Elizabeth Gary be fully and freely left to her own will and pleasure to dispose of her Self in Marriage accordingly at her own discretion". After having expressed his own reservations regarding Harwood, Sharpe had ultimately outlined a plan that enabled Gary to have the final say and recognized her ability to make an independent choice--even if it ran counter to the feelings to those of her parents.

If Harwood was unsuccessful in his six-week pursuit of Gary, then he was to leave her alone in all forms. He would not harass her for any part of their previous courtship nor would he continue unwanted advances in order to pressure her to marry him.

However, Sharpe had accounted for a successful courtship as well. He made it clear what the expectations of a positive outcome would be: namely, that Harwood would not use the exercise against Gary. The provision explicitly states, " in Case the Said Robert and Elizabeth Shall entermarry he the Said Robert Shall first Enter into Good Caution and Securitie not to upbraid, or deride or any other way Exercise, or use any bitterness to the Said Elizabeth for or in relation to any former passages between them either in words or actions." Perhaps Sharpe anticipated that this might be the hardest part of the agreement to uphold because he further stipulated: "And in Case he Shall make breach of this his Engagement he Shall from thence forth be absolutely disabled and made uncapable of Entermedling with or disposing of any part of the Estate now belonging to the Said Elizabeth, or any part of the produce thereof."
Why had Gary been offered such leeway? And, what happened to her afterward? One possible clue to why Sharpe created this arrangement that ultimately gave final decision to Gary was due to the shared faith of Sharpe and his family. Gary and her mother practiced a similar faith. For example, in 1664 Gary, now referred to as Elizabeth Harwood, and Judith Sharpe appeared in a jury of matrons to examine the body of Elizabeth Greene. Greene was under investigation for "being brought to bed of a Bastard had feloniously made it away." The jury found that Greene had delivered a full-term child. However, though Judith Sharpe, Christian Ellenworth and Elizabeth Gary/Harwood affirmed the matter, they refused to offer their oaths to it. The court offered them another chance to give their oaths and testimony, but none of the three women did so and all acquired fines according to the Act of the Assembly. As Quakers, offering oaths ran counter to their theology. Thus, they could not do so without risking excommunication by their community. This incident suggests that both women were devout adherents to Quakerism.

What happened after the agreement? Gary married Harwood. They had several children. Thus, they followed what for many contemporaries was a common trajectory--courtship, an agreement of marriage, sex, and then marriage. This also protected her reputation. As historian Richard Godbeer argued, colonists disagreed about when marriage began. Some people believed a couple to be married only when a formal ceremony occurred. Others believed that the commitment to marry regardless of formal ceremony constituted a marriage and made sex permissible. Many colonists themselves disagreed as to when the marriage contract began. Without a declaration to marry most colonists viewed sex-whether coerced or not-as illicit behavior for a variety of reasons. Chief among them was keeping bastard children out of the public charge. For Marylanders then, the fact that some women (even some in late pregnancy) said their vows after having sex with their future spouse was significantly less problematic than sex with no intention of marriage.

Thus, marriage protected the reputations of both Gary and Harwood among the members of the Third Haven Community. For Gary/Harwood, the fulfillment of marriage fully restored her reputation and she was again a member in good standing. There was no hint of impropriety. Like her mother, Gary/Harwood served on the jury of women. She gained a home, children, protection, and provision for when she entered her later years. And, when she sought to remarry--twice--she was cleared to do so. There was nothing in her past to stop the community from granting their approval.

A positive outcome for Harwood restored his reputation in other ways. The Quaker men involved not only held him accountable for the expression of his religious beliefs, but as local community members, they were also some of his close business associates. Harwood's reputation among these men bore, to some degree, on his credit. Reputation and credit were linked: to some degree, a man was only as good as his word. Perhaps sexual indiscretion could be overlooked (or even lauded, in some circles) among mainstream society, but Quakerism ran counter-current in many respects. And this was one of them.

When Robert Harwood died shortly after Sharpe in 1675, he left behind specifics on both the division of his land and his material possessions, suggesting that, in some ways he had achieved a degree of success in the tobacco colony. To each of his children he bequeathed a featherbed and related furniture (among other things), and then divided the estate equally between his wife and children. His debts were to be paid by selling his land at King's Creek. His wife was to have the plantation that had been their home, with the provision that it should "be at my wife's disposing as long as she lives." Harwood's will suggests that to some degree, the couple had managed to overcome their rather bumpy start. Gary/Harwood was entitled to her legal thirds. However, the will suggests Harwood provisioned more for her than was required. In effect, Harwood's death provided Gary with a measure of financial independence--which provided her with considerable choices. She was guaranteed to bring a home into another marriage, should she desire to do so, or she could remain single.

Rather than remaining a femme sole, Gary/Harwood married Winlock Christison, a man that her stepfather greatly esteemed during his lifetime. While in Massachusetts, which was well known in its persecution against Quakers, Christison was whipped, banished, and condemned to death (though reprieved by the Governor). And when he returned to Boston, he sought to use rhetoric as his weapon to entrap them "into some expression which should show the disaffection they actually felt to the royal
government, and thus to discredit them with the King... Even as late as May 1665, Christison was again before the judiciary. Moreover, with Edward Wharton (though imprisoned instead) and Alice Gary, he was sentenced to be whipped through three towns, out of the jurisdiction. Thus, Christison had recently been flogged from town to town as punishment for the propagation of his beliefs; he had stood with other Friends who were hung for returning after banishment. Peter Sharpe may have esteemed Christison for any number of reasons, but as he bequeathed his land, 'Ending of Controversie,' to Winlock Christison and his first wife it was probably due to Christison's activities as an evangelist in Massachusetts—which had ended in persecution for his religious beliefs—that prompted his respect. Moving to Talbot county had, effectively, ended the controversy.

Both Christison and Harwood were Quakers and both were businessmen. Both sought to amass land in creation of their plantations. Moreover, connection to both helped to add to the wealth and provision of Gary/Harwood, in her role as wife (and eventually as widow). However, Christison had demonstrated the depth of his Quaker beliefs as an evangelist in Boston--where, with other Quakers, he faced persecution. Harwood had no such claim to fame. Christison was a well-respected member of the Third Haven community and a vocal defender of Quakers. When Harwood died in 1675, Gary quickly married Christison within a few months. Perhaps she felt need to remarry quickly because without her stepfather or husband she was uncomfortable making decisions. Thus the hasty marriage could have been due in part because she was uneasy being the administrator of an estate, particularly as she was responsible both for small children and servants. On the other hand, perhaps theirs was a love-match, fueled at least partly by their shared faith and experiences. Though to nowhere near the same degree as Christison, Gary had also faced persecution. With her mother, she had refused to follow the law in making an oath and had been fined for it.

Apparently, the hasty marriage caused discord among the Friends community. In 1676, the meetinghouse at Betty's Cove was under construction and as a result, the Third Haven Men's Meeting met at Wenlock Christison's house. One wonders how awkward this made their first order of business in the fifth month of 1676. The meeting minutes read: "It was agreed upon by meeting that noe marriages nor any thing of concernment should be published in meetings but by the consent of every respective mens meeting." The couple had not followed this; they had married too quickly. As a result, they had caused some degree of consternation among the Friends, prompting Wenlock Christison--in his own home--to make the following declaration: "if the world or any perarticular perons should speak evilly of the Truth or Reproach friends concerning his proceedings in takeing his wife that then he will give further satisfaction and cleare the Truth and friends by giving forth a paper to condemn his hasty and forward proceedings...and said that were the thing to doe againe he would not procecd so hasty nor without the consent of friends." The community must have indicated that such an admonition was called for, because on the 23rd day of the 12th month, 1676, Christison delivered to the meeting a letter condemning his actions and an acknowledgement that publishing his letter might be expedient in "cleering the Truth in Such a Case." Thus, Gary/Harwood's second marriage was also laced with a somewhat scandalous beginning. Both marriages could have been widely known about the first because it initially involved the judicial process; the second because it involved a man of some fame.

The couple's intentions to marry should have progressed as follows: the couple was to declare their intention to marry before the assembly and then both the Men's and Women's Meetings were to investigate. For example, when George Parrott and Elizabeth Bodroell "signified to the men and women's meeting concerning their intents of coming together as husband and wife"... the meeting "requireth Heny Woolchurch and William Southhebes to make inquiry whether the young man be clear of engagements to any other woman or whether there have beene any miscarriages betwixt the said George and Elizabeth..." Christison and Gary denied both the men's and women's meeting the opportunity to offer them counsel and to safeguard their community by checking both Christison and Gary for previous commitments. Moreover, given that this was not a first marriage for either of them, an additional element was at stake, beyond making sure that Friends only married Friends in good standing: safeguarding the inheritance of any existing children. Thus, their community should have vetted the couple. This
omission left the community open to criticism, which is why Christison offered his apology. Had he to do it over, he admitted it would have been better had he waited a month.

When Christison died he named Gary as administrator of his estate. Gary married William Dixon in 1682—hence, she remarried within several months. She had at least one child to care for who was still a minor and there was at least the possibility that she was pregnant with Christison's child. His will mentioned the possibility of two children. The first, Mary, was still a minor. Part of Christison last wishes was for Elizabeth to use the plantation to maintain the child. Mary was to receive the plantation as an inheritance upon reaching the age of nineteen, if the unborn child was female.

All was not smooth sailing for Gary/Harwood, now the widow Christison, as she tried to navigate as the executor of Christison's estate. In 1679, the Men's Meeting sought to investigate an issue with her servant. But, as she was ill, decided to postpone their inquiry. The Men's Meeting at John Pitts, the 5th day of the 7th month 1679, the community tried again to investigate "the business relating to John Stacey, Servant to Widdow Christison which was referred to Our quarterly meeting and none of the parties concerned being there, was referred to this meeting and none of them being here the meeting taking it into consideration being willing to postpone." The men decided have John Edmondson, William Bozzy, Thomas Taylor, Bryon Omelia, William Sharp and John Pitts to meet at Elizabeth Christison's home... "or as many of them as can with conveniency the next Sixth day and to put an End to it..."

On the 28th day of the 9th month 1679, "Elizabeth Christison acquainted this meeting that she had forgott tobacco disbursed for the schooling of John Stacy and other disbursments in the time of his servitude..." They decided that she receive "...tobacco out of friends stock." As Stacy was the orphan of members of the community, they actively sought to care for him. They decided to move Stacy to live with his stepbrother, John Gush, who was to oversee his education, namely in writing and reading, and ensure his continued religious training. And the Men's Meeting expected to be notified if there was a breech in any of this agreement. Hence, on the 25th day of the 10th month, 1679 John Pitt and John Edmondson desired "to see the delivery of John Stacy's things in the possession of Elizabeth Christison to John Gush..."

At the Quarterly Men's Meeting at Thomas Hutchinson's the 30th day of the 2nd month, 1680 Elizabeth Gary/Harwood/Christison and William Dixon "laid their intention of conveiing togther as husband and wife before this meeting desiering the advice of the meeting and this meeting finding nothing against it did allow of the entering of it. It being the first time and have made choice of Stephen Reddy and Bryon Omealia to make inquirty whether William Dixon be clear as touching any other and to bring their answer to the net meeting at John Pitts." The second time the couple appeared before the meeting to declare their intentions of marrying was on the 14th day of the 3rd month, 1680. The minutes record the following: "inquiry being made by Stephen Reddy and Bryon Omealia who were appointed by the meeting to inquire into William Dixoins clearness. Likewise Sarah Edmondson and Mary Sackwell being made choice of by the womens meeting to enquire concerning Elizabeth Christison being cleer and upon inquiry of the meeting the aforesaid friends in forms the meeting that they find nothing to the contrary but that they are cleer. the meeting having nothing against their conveing together but for the truth sake and their sake did mke inquirty of Elizabeth whether ...she had or would set out anything for her children. And she not being in a capacity to answer without further advice the meeting appointed William Berry, John Edmondson, William Southebee and John Pitts with the executors Thomas Taylor and William Sharp to meet the next 3rd day at the widdos house to peruse the will and to ...settle the estate as neere as may be agreeable." Then, the couple would be permitted to marry "according to the Order of Truth they appointing a time for that and Making it Publick." On the 23rd day of the fifth month 1680 the Friends "do advise that the inventory be entered and...the bond of executrix pass by her to William Sharp and Thomas Taylor for their security they being jointly concerned with her as executors by the will she being wholly possessed with the estate and neare altering her condition by marriage."

Apparently, marriage to Christison had resulted in the accumulation of a rather tidy sum for Gary/Harwood/Christison. The inventory lists a clock, books, pewter, and brass candle sticks among other moveable goods and made provision for Mary Christison's inheritance as well as Gary's daughter,
Elizabeth. The servants, horses, and the remaining cattle were not valued as they were to be used to satisfy any remaining debts and for the "maintenance of the widow and her children." At least some of this wealth originated through the sale of slaves. After his death, the executors of his estate had to settle the debts incurred in transporting a last shipment of slaves from Barbados.

Soon after Christison's death she married William Dixon. A number of reasons exist for why she chose to remarry; it may have been a simple matter of practicality. If she was pregnant again, this would have been at least her fifth child and probably her last as she was approximately 48 years old. Thus, she was considerably older than when she married Harwood or Christison, with far more responsibilities. She may simply have wanted to avoid managing a large plantation on her own while navigating these responsibilities. And, if she was pregnant marriage to Dixon may have offered her a measure of security for the child should she die in childbirth.

Ironically, given the contentions over her first marriage, Gary/Harwood/Christison/Dixon experienced her own family crisis over one of her daughters' choice of spouse. Whatever her reasons for remarriage, Dixon proved to be a help to her. Dixon appeared before the Third Haven meeting, the Friends community to which they belonged, and informed the meeting in 1692 that his step-daughter "is stole away and married by a priest in ye night, contrary to his and his wife's minds; that he has opposed ye same, and refused to pay her portion, for which he is cited to appear before ye Commissary generalle, and now he desires to know whether ye meeting would stand by him, if he should sue ye preist yt so married her. Ye meeting assents to it, and promises to stand by him in it, he taking ye meetings advice from time to time in his proceedings therein." To Friends, having a child engage in "outgoings", being married to a non-Quaker outside the community was a terrible blow. It cut them off from fellowship within the community and, they believed, had negatively affected their eternal lives. Thus, the Friends had tried, unsuccessfully, to stop this hemorrhaging a little more than ten years earlier, in 1681. They appeared before the Lord Proprietary and asked him to stop the "hireling priests" from marrying their children. But as unsanctioned marriages continued, in 1688 the Friends recommended the following action: that disobedient children who married out of the faith be disinherit, receiving "no part nor parcel of their outward substance" and that the priests or magistrates who married them be prosecuted. This help is the support from the community that Dixon sought.

Dixon's belief in their support as well-grounded. They had entrusted him with investigating other instances of a Friend marrying outside of the Friends community. Unfortunately, the record offers no indication of Gary's reactions but one has to wonder what Gary's thoughts were, given that her first two marriages had their own bumpy beginnings.

This study suggests that some early Quaker families in Maryland allowed a great deal of freedom for individual women. Gary/Harwood/Christison/Dixon was able to ultimately determine the outcome in the confusion concerning Harwood. That she was allowed so much leeway, while still within the bounds of propriety, suggests perhaps a real attempt to allow her to follow her conscience, in their understanding as being guided by the Holy Spirit. Quaker theology allowed that men and women could both, equally, be led by the Holy Spirit--this was what justified women's preaching and gave authority to the Women's Meetings. At the very least, Sharpe's detailed arrangement and subsequent conduct suggests a genuine faith in his stepdaughter. Despite his own misgivings--and disapproval--he was willing to allow Gary the ability to consider carefully her choices, seek the guidance of the Holy Spirit, and then live with the consequences.

In other ways, Gary/Harwood/Christison/Dixon's experience was consistent with that experienced by other Maryland women. The ratio of men to women, at 6:1, privileged women. If a woman could survive childbirth, she generally outlived her husband, could remarry and in this way, do very well for herself. Gary/Harwood/Christison/Dixon followed this trend. Her repeated marriages allowed her to marry up, and, as seen through the wills of her husbands, to have a comfortable life. She enjoyed silver candlesticks, horses, cattle, tobacco, a large home, and other luxury goods. She was the wife of a leader in church, hosted meetings, and was a respected matron in her own right. Though her marriage began rather differently than most, what glimpses we have of the rest of her life suggest that the rest of her conduct was more ordinary--albeit not wholly in compliance with Quaker ideals. Her second marriage
was a little too fast for the comfort of her community, though not for most Marylanders, and apologies had to be made.

Experiences within the later two marriages offer glimpses of some of the inner struggles going on within Quakerism at the time. Early Quakers, persecuted elsewhere, left those locales for Maryland's shores, and chose choice land on which they grew tobacco. Some, like Christison had amassed considerable wealth while sending for "negroes from Barbados". And, like Christison, as they grew wealthy and the radicalism of the early movement cooled, their children had a more difficult time living according to Quaker prescriptions. Thus the number of "outgoings" in marriage increased. Children, like Mary found spouses among members of the same class rather than from within the Society of Friends.

Around Maryland, areas witnessed a hemorrhaging of their children. Parents and communities who were at a loss threatened disinheritance if their children persisted in so doing without repentance, either before a marriage occurred or after the fact. Some communities rebounded, while others did not.

31 Skordas, _The Early Settlers of Maryland_, 14.
38 Godbeer, _Sexual Revolution_, 119-128.
39 Will of Robert Harwood, Box H, Folder 49, Probate Records, Maryland State Archives Reference and Research, Maryland State Archives, Annapolis Maryland.
41 Harrison, _Wenlock Christison, and the Early Friends in Talbot County, Maryland_, 48.
42 Lindman, "Beyond the Meetinghouse," 15.
43 Will of Peter Sharpe, Liber 2, Folder 354, Probate Records, Maryland State Archives Reference and Research, Maryland State Archives, Annapolis Maryland.
45 Third Haven Meeting Minutes, SCM 283, page 3, Maryland State Archives Reference and Research, Maryland State Archives, Annapolis Maryland.
46 Third Haven Meeting Minutes, SCM 283, page 3, Maryland State Archives Reference and Research, Maryland State Archives, Annapolis Maryland.
47 Third Haven Meeting Minutes, SCM 283, page 6, Maryland State Archives Reference and Research, Maryland State Archives, Annapolis Maryland.
48 Third Haven Meeting Minutes, SCM 283, page 3, Maryland State Archives Reference and Research, Maryland State Archives, Annapolis Maryland.
See for example the Quarterly Meeting at John Edmondson on the 4th day of the 11th month, 1689. They were concerned with making an equal division of a father's estate for his children. Third Haven Meeting Minutes, SCM 283, page 34, Maryland State Archives Reference and Research, Maryland State Archives, Annapolis Maryland.


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Oswald Tilghman, History of Talbot County Maryland, 1661-1861 (Baltimore: Williams and Wilkins Co., 1915), 128.

Third Haven Monthly Meeting Record, SCM 283, Quarterly Meeting, 10th of 6th month 1688, Maryland State Archives Reference and Research, Maryland State Archives, Annapolis Maryland.; Third Haven Monthly Meeting Record, SCM 283, Yearly Meeting, 9th of the 8th month 1688. Maryland State Archives Reference and Research, Maryland State Archives, Annapolis Maryland.

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Collaborative Bullying Prevention and Intervention Training With Preservice School Counselors and a County Office of Education

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Bullying is a behavioral issue that school counselors frequently encounter. The National Center for Education Statistics (U.S Department of Education, 2017) reports that 71% of students (12-18 years old) viewed bullying as an ongoing problem. The impact of bullying negatively affects overall school climate (Swearer & Hymel, 2015) and can influence individual student academic achievement and can even lead to suicidal ideation (Kim & Leventhal, 2008). Professional school counselors act as resources and are trained to provide a variety of personal, academic, and career related support to students in a K-12 educational setting (The American School Counselor Association, 2012). School counselors need the proper training and education to provide services that will facilitate the educational matriculation of all their students.

It is imperative that preservice school counselors be trained to address bullying prevention and intervention and that they feel efficacious providing related interventions. School counselor educators must find meaningful ways to incorporate this timely issue into their curriculum. Collaboration with local educational agencies is one way to accomplish this goal. This partnership not only provides the preservice counselor with exposure to best evidenced based resources, it also exposes them to “real life” bullying prevention and intervention tools. Participating in a collaborative project also provides a model for professional collaborative relationships that all school counselors will need to utilize in their professional career.

The following project describes a collaborative endeavor between a central California State University School Counseling training program and its respective county office of education. Institutional Review Board Approval was granted by California State University, Bakersfield. The purpose of this project was to increase preservice counselor’s knowledge and self-efficacy for bullying prevention and intervention.

Method
Participants were exposed to three 90-minute training sessions. The instructor for all three training sessions was an experienced school counselor from the county office of education who specialized in prevention services. The sessions were multimodal and consisted of visual training tools (PowerPoint, video), discussion, and activity components.

Participants
Project participants were 9 Master’s level School Counseling students completing fieldwork hours required for a School Counseling credential. Participants included seven women and two men. The median age was 26, with one reported outlier (59 years old). Three participants identified as Hispanic, two identified as being European-American or White. Two participants declined to state their ethnicity. One participant identified as being Asian-American and another identified as being “mixed” (Hispanic and White). Participants were in the early stages of a 600-hour school counseling fieldwork placement.

Instrument
The participants completed a one page author designed questionnaire that was administered at two times: 1) prior to any training and 2) after all three training sessions were completed. The four questions asked participants to rate their knowledge of counseling and bullying interventions. It also asked them to

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rate their level of self-efficacy in providing counseling interventions and bullying interventions (Bandura, 1977).

Meeting One
The goal of the first meeting was to provide basic definitions, rates of incidence, and to explore the dynamics of bullying. During the first meeting, participants were provided a definition of bullying as being unfair, one-sided, aggressive and including a power imbalance and repetition (Olweus, 1991). The various means of Cyberbullying were also described. Cyberbullying formats included the use of all electronic technology (phone, computers, tablets, social media and messaging sites). Bullying statistics from the School Crime Supplement to the National Crime Victimization Survey (U. S. Department of Education, 2015) and Youth Risk Behavior Surveillance Survey (Center for Disease Control and Prevention, 2012) were presented. During this discussion, the preservice counselors were also asked to consider the personal, academic and career implications for students who were bullied. Research regarding students at high risk of bullying because of their disability status (Blake, Lund, Quiong, Oi-man, Benz, 2012) or sexual orientation (Espelage and Swearer, 2008) were included in this discussion

The bystander effect was introduced as an important factor in peer bullying (Wiens & Dempsey, 2009). Students who are not bullied but witness bullying and do not act upon their observations (bystanders) might be motivated not to act for fear of retaliation, or lack of skills (Stueve, et al., 2006). A discussion about why bullying is often not reported by the victim helped to illustrate the various dynamics of bullying. The psycho-social impact of bullying was discussed. The impact of bullying on students who were bullied included a negative effect on their sense of self and their social or peer relationships (Nansel, et al, 2001). Long term implications for students who bully, such as being more likely than students who do not bully to have a criminal record, were also provided (Farrington & Ttofi, 2011).

Meeting Two
During the second meeting, participants were provided with definitions of the three levels of prevention (primary, secondary, and tertiary) and their application to bullying prevention and intervention (Mac Iver & Mac Iver, 2010). Primary prevention was described as those activities that would have an impact on creating a positive school climate to prevent the occurrence of bullying. Specific examples of school wide efforts that are utilized by the county office of education in various school districts were provided. These included reviewing three programs that are included on the Substance Abuse and Mental Health Administration’s (SAMHSA) National Registry of Evidence-based Programs and Practices: Safe School Ambassadors, Steps to Respects, and Second Step. A program created by the brother of a Columbine victim, Rachel’s Challenge, was also included as an example of primary prevention. The preservice school counselors were exposed to methods the county education office utilizes to create bullying prevention and intervention public service announcements and classroom presentations. The overarching goal of all these activities is to change the way students interface with one another.

Secondary prevention was described as efforts directed toward students who need services because they are being bullied or they are bullying other students. The goal is to address bullying that has occurred. Current examples from the local county office of education were also provided. For student who are bullied, social skills development and self-esteem building activities are utilized. Students who bully can be provided with two evidenced based programs, Aggression Replacement Training and Forward Thinking Journaling System.

Tertiary Prevention utilized by the county office of education involved working with specific students who require a high level of services because of their involvement with bullying. Often, these students are placed in alternative education sites where more intensive services can be offered. Overall, collaboration with school staff and administration was proposed as key to each level of bullying prevention.

Meeting Three
Meeting three provided a review of specific state bullying related mandates (i.e., in California, AB 9 & AB 1156). (Note: School counselor educators are encouraged to review their respective bullying state statutes.) Professional school counseling ethical and legal issues were discussed. The importance of data collection to sustain prevention and intervention programs was recommended to sustain successful programs and shape school and/or district policy regarding bullying. Public education data collection
websites such as California’s Healthy Kids Survey (CHKS) is often utilized by the county office of education to assess gaps and needs on school campus and was recommended as an excellent readily available data driven resource that school counselors could use to develop and sustain bullying prevention and intervention programs. Collecting and maintaining data on behavioral referrals, suspensions and expulsions before, during and after implementing a program was also suggested.

Participants also engaged in an interactive activity that illustrated the process of marginality. They each drew a card and treated each other based on the value of the card they drew. The discussion regarding their experience paralleled the common reactions of students who are bullied. Next, participants were divided into three groups and discussed the school counselor’s role in dealing with bullying related scenarios.

Finally, participants were directed to online resources commonly used by the county office of education in addressing bullying related issues. Preservice counselors can continue to access these readily available resources to inform their professional practice. These resources will also be helpful in any training and workshop services they may provide to school administrators, staff, parents, and teachers at the schools in which they will work. Online resources included StopBullying.gov (United States, Department of Health and Human Services), casel.org (Collaborative for Academic, Social, and Emotional Learning), pacer.org (Minnesota Parent Training and Information Center), and Glsen.org (Gay, Lesbian, Straight Education Network).

Results

Utilizing a 10-point likert scale (1=low, 10=high), participant pretraining ratings indicated higher levels of knowledge of counseling interventions and confidence in providing them, 7.5 and 6.7, respectively, as opposed to lower pretraining ratings of knowledge of bullying interventions and confidence in providing them, 6.1 and 5.5, respectively (Please see Table 1). This finding is consistent with Bandura’s self-efficacy theory (Bandura, 1977). Participants were completing fieldwork hours in K-12 public school settings and it is likely that they had some direct experience providing general counseling interventions themselves and had observed their site supervisor, a seasoned school counselor, performing these tasks. Bandura (1977) would classify the later as vicarious learning. Therefore, the lower pretraining ratings regarding participant knowledge of bullying interventions and confidence may be indicative of their lack of training and/or modeling of bullying interventions.

After completing the training, ratings of all four measures increased. More specifically, posttraining ratings showed an overall gain in knowledge of counseling interventions (8.7) and confidence in providing them (8.4). The results also showed a posttraining increase in the knowledge of bullying related interventions (9.1) and confidence in providing them (8.5). It should be noted that the largest increase in the posttraining ratings related to knowledge and self-efficacy of bullying interventions.

Discussion

This study was undertaken because of the lack of research that addresses preservice school counselor bullying related training. Although the small participant pool was a limitation, the results indicate this example of bullying prevention and intervention training was beneficial. The strength of participants’ posttraining ratings in their knowledge and confidence in providing bullying interventions suggests that this collaborative training provided them with information and tools that they can utilize to positively impact the learning environment in the schools in which they will work.

The results also support a professional collaborative training model. This is meaningful because most counselor education programs are taught in postsecondary institutions that have a county office of education in their vicinity. Creating collaborative training models for counselors can also facilitate the professional relationships between counseling service providers.

References


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Poland: A History of War and Its Impact on Catholicism

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Abstract

Poland has had a tumultuous history with wars and sieges. The Nazis and the Communists both tried to destroy the Polish people, its culture, and its religion but despite this, 90% of Polish people state they are Catholic. Looking into the history of Poland and how Catholicism was intertwined with its culture, a group of pilgrims who traveled to Poland will answer this question: Have wars and sieges in Polish history have affected Poland’s Catholicism?

Introduction

Poland is famous for its turbulent history as much as it is famous for being Catholic. From the time of its creation, Poland has been a country of war, sieges, and occupations. A number of famous Catholics rose out of these unstable times including St. Maximillian Kolbe, St. Faustina, and St. Pope John Paul II. World Youth Day was started by Pope John Paul II and in 2016 was held in Poland. The question asked is, have wars and sieges in Polish history have affected Poland’s Catholicism? First, a history of war times in Poland will be discussed, followed by research into the history of Catholicism in Poland. The research will include both places and people of Poland who are considered holy. Finally, a study of World Youth Day pilgrims will consider the holiness of Poland and if the past wars in Poland seemed to have made a mark on Catholicism.

Literature Review

Catholicism in Poland in Relation to War

Catholicism came into the Polish culture and influenced Poland’s decisions directly from its foundation. Prince Mieszko married a Czech princess who was Catholic. From that marriage the Polish people considered themselves Catholic. It wasn’t until the Russians decided to be Orthodox that religion became a sign of nationality. If a person wanted to know what country you were from, saying what religion you were was a tell-tale sign. Russia is infamous for its tyrannical leaders, like Joseph Stalin, who were controlling and ruthless towards their citizens, and the Orthodox Church would justify these atrocities by saying it was God’s will. Poland saw Russia’s oppression and stated that their country would be tolerant of other religions and would fight off any oppressive leader (Hetnal, 1999).

During the Teutonic Knight invasion and Lithuania-Poland unification in 1409, Poland received a gift. Prince Ladislaus of Opola, Ruthenia, (now Hungary) had a dream where he was to give a portrait of Mary holding the baby Jesus to the Polish people. Ladislaus explained to the Poles that the painting had lived through a Tartar invasion in 1382 and had a scar on the throat from an arrow. The painting was also prayed over to protect the people from an invasion in the 11th Century. It was in 1430 in Czestochowa, Poland, that the church that the painting was in was robbed and one of the looters slashed the painting twice on the cheek. It is said that the robber fell down in agony and died. No matter how many times the painting has been repaired both slashes on the cheek and the cut on the throat reappear. In 1655, Swedes tried to take the church. This ignited the Polish people to not only defend themselves, but also to defend the portrait. Even though Poland was defeated and divided between the Russians, Prussians, and Austrians it can be noted that the Swedes were never able to take the church or parts of Poland. The Lady of Czestochowa painting was crowned the Queen of Poland, and the citizens considered the country
protected because of the painting. Eventually the candles lit around the painting caused discoloration making it appear black nicknaming it The Black Madonna (Walsh, 2016).

St. Stanislaus Kostka came next in the timeline. Kostka was born in 1550. At the age of 14, Kostka wanted to go to the Jesuit College in Vienna and become a monk. However, the young man was rather sickly and at one point almost died from a fever. During this time it was said that a demon tormented Kostka, but he drove it off by making the sign of the cross. The Kostka family tried to stop Stanislaus from joining the Jesuits multiple times. Stanislaus Kostka was determined and walked by foot from Poland all the way to Rome to become a monk while his family tried to hunt him down the entire way. In 1567 St. Stanislaus Kostka joined the monks and died in 1568 due to another illness at the age of 18 (Editions Magnificat, 2016). St. Stanislaus Kostka is the patron saint of youth, serious illnesses, and disobedience (St. Stanislaus Kostka Polish Catholic Church, 2016).

The Polish Insurrection in 1830 caused Russia to be harsher with the Poles by taking away their culture. This included getting rid of the Catholic Church. Since Russians were known for being Orthodox and the Poles known for being Catholic it became the common to think that being religious was political (Woller, 2012). Those who wanted to rebel against the Russians would practice their Catholic faith like going to church or speaking in the Church’s language, Latin. Since the royalty of Poland began Catholicism, the nobility of Poland spoke Latin. The Catholic Church was a showcase of both political and Polish nationality (Kamusella, 2013).

In 1832, universities were emptied, schools were forced to teach Russian and German, and the Russians took over what control the Polish people had on the government. In 1854 the Polish language was forbidden all together. The only university open was the Krakow college, the Jagiellonian University. Polish books and newspapers were printed and given out. Those that didn’t publish or hand out books were to be Catholic in order to keep their culture alive (Kamusella, 2013). It was found by the Russian and German groups that the collection of people who were the most nationalistic was actually clergymen. Often the clergy were in national uprisings and were exiled or executed to make a point (Hetnal, 1999).

During World War I when the Polish people were pitted against one another, a young nun emerged. Born Helena Kowalska in Lodz, Poland, in 1905 the later well-known St. Faustina was to become a religious sister. St. Faustina entered the Sisters of Our Lady of Mercy and had a vision of Jesus when she was almost 30. The Lord’s message was that mercy was to be spread across the world, even to Poland which was about to receive the harshest and most violent crimes only a few years later. She wrote in her diary that suffering and sacrifice were needed to help others. St. Faustina wrote the handbook and prayer of Divine Mercy and created Divine Mercy Sunday (Catholic Online, 2016). Divine Mercy Sunday is where Jesus would forgive all sins and pardon all punishments on the souls of those who asked for forgiveness (Apostles of Divine Mercy, 2014). Sister Faustina died in 1938, one year before the Nazis would march into Poland (Catholic Online, 2016).

Hitler’s decree that all Poles should be eliminated due to their Slavic heritage was certainly horrific. None were safe from the extermination, and the two groups that were targeted the most of course were the Jewish people and those who were deemed proud to be Polish (Hetnal, 1999). Just as the clergy and religious opposed the overbearing government in the late 1800s, so they would do so in the 1930’s and 1940’s. Those who spoke Polish, wrote Polish books or newspapers, or were still practicing their Catholic faith were arrested and sent to death camps (Schwartz, 2015). Starting in September of 1939 there were almost 3,000 Poles killed daily including priests, nuns, and bishops who refused to give up on their faith (Hetnal, 1999).

Just after a year of the Germans coming to Poland almost 80% of Catholic clergy were deported to concentration camps. Hundreds of nuns were imprisoned and a labor camp just for Catholic nuns was built in 1941. Six hundred fifteen Catholic nuns were kept in the concentration camp Nonnenlager Schmückert (Huener, 2014). The Vatican questioned why the nuns were kept at the camp to which the Nazis responded that it was a place for homeless nuns to live. The Nazis confiscated Catholics’ land, church bells, money, parish records, and even livestock to both undermine the church and have more money for the war effort. Catholic burials were banned and gravestones had to adhere to the Nazi rules.
Church times were to be strictly adhered and if a Polish priest were to give mass to a German crowd, they were sent to a concentration camp. Monasteries and convents were closed (Huener, 2014).

One thing that the Nazis did not know about the Catholic Church is the idea of martyrs. A martyr is a person who has either lived their life for the church or died for the church. Those who lived in purity and may have experienced mental or spiritual pain are called white martyrs. Those who died in a physical way for the church are called red martyrs (Arnold, 2009). The slaughter of the Catholic Poles was unknowingly making the Catholic Church recognize 108 Polish martyrs. The feast day for these 108 men and women is June 12th and there are two churches in Poland dedicated to these people. Of the 108 there are 3 bishops, 52 priests, 26 seminarians (those who were studying to be priests), 8 sisters, and 9 lay people (Catholic Online, 2016). Two big saints that came out of the horror were Maximilian Kolbe and Pope John Paul II.

Raymund Kolbe was born in 1894 and when he was 12 years old had a vision of Mary the mother of Jesus. Mary asked St. Kolbe if he wanted to have a white crown or a red crown of martyrdom and Kolbe answered that he would take both. In 1910, when St. Kolbe was 17 he was given the name of Maximilian and entered the Franciscan friar. At the age of 21, Kolbe earned a doctorate in philosophy; and when he was 28, earned another doctorate in theology. After a few pilgrimages to Japan and India, Kolbe returned to Poland to find it had been taken over by the Nazis, and he was one of the only brothers left in his monastery. To fight the Nazis, he continued to work in the monastery, started publishing anti-German material, and even sheltered 2,000 Jews (Catholic Online, 2016). In 1941, the monk was arrested and sent to Auschwitz. Two months after being in the death camp, a few of the inmates had escaped. To retaliate, the Nazis picked out ten men to send to the starvation chamber (Saint Maximilian Kolbe, 2016). One man, Franciszek Gajowniczek, cried out that he still had a family and that he wanted to get out of the camp to find them (Bulow, 2016). Maximilian Kolbe came forward to take his place. Two weeks in the starvation chamber had killed nine men, but not Kolbe. He was injected with carbolic acid and he died on August 14, 1941, the Feast of the Blessed Virgin Mary (Saint Maximilian Kolbe, 2016). Franciszek Gajowniczek lived until he was 94 years old, and while his sons died in WWII, he was able to reunite with his wife (Binder, 1995).

St. Pope John Paul II was first known as Karol Wojtyła and had a life of hardships. St. John Paul II was born in 1920 when Poland was recovering from World War I but was an independent state. At the age of nine his mother passed away then his brother passed when St. John Paul II was 12 years old. He began going to the Kraków school Jagiellonian University but was cut off when Nazis invaded Poland that year (Biography.com Editors, 2016). He was forced to work in the mines in Poland during World War II. He worked in the Zakrzów quarry while at the same time studying to be a priest in secret. The consequence of what he was doing was well known as his fellow friends and colleagues were being shot and sent to death camps for being seminarians. Despite the hard labor, a fellow miner helped John Paul with his mining duties so that he could study the priesthood. (Weigel, 2015). The Pope would later have a huge effect on Communism.

After the Nazis were defeated, a new threat came to Poland, the Soviet Union. Once again church property was taken for the “good of the state.” Convents and monasteries were raided often by police and churches and holy places were destroyed or at least there were attempts to destroy. For imprisonments there were 1,000 priests and eight bishops who were either in jail or under house arrest. No new churches were allowed to be built, and no religious teachings were allowed (Curtis, 1992). The year 1952 was when most of the seminaries and churches were closed down. Nuns who gave their lives to helping those in schools, hospitals, and kindergartens were barred from doing so. Only after Stalin’s death in 1956 did things start to be unrestricted (Szporer, 2010).

Cardinal Stefan Wyszyński was one of the imprisoned but was release due to social unrest within the country and Stalin’s death. Due to Cardinal Wyszyński pleading and the new party leadership, the communists relaxed restrictions on teachings and some of the property of the churches were returned in 1956 (Curtis, 1992). An important note is that the communists also found that their goal of destroying the Catholic Church in Poland would be nearly impossible. A new group of “patriot priests” rose to fight the communists including survivors of the concentration camps and veterans of WWII. The communists
realized that instead of destruction they should focus on repression. This began the communists’ intricate work of secret agents, propaganda, and constant surveillance of the church to break down or find any information they could to rid of the religious (Szporer, 2010). The communists were about to find out that even this would fail.

While the food and workers riots were going in the 1970’s, one big change was coming to Poland. The cardinal that studied the priesthood in secret and protested until he got a church was elected the pope of the Catholic Church in 1978. Pope John Paul II was the first non-Italian pope in 400 years (Biography.com Editors, 2016). The visit of the Polish pope in 1979 to Poland ignited the citizens to fight for more rights. The communists saw a surge of political and cultural outbursts from the Poles. The Catholic Church united with the Solidarity political group to have peaceful protests. Poland in 1981 exploded with Polish culture. The Catholic University of Lublin reopened, sixty new Catholic clubs opened up around Poland, and 23 newspapers focused on being Polish-Catholic. Despite censorship laws, paper rations, and building restrictions, Catholics could not be stopped (Curtis, 1992). Desperate to end this, the communists pulled a desperate move in 1981 by hiring an assassin to kill John Paul II in Vatican City (Biography.com Editors, 2016). Much to their despair, St. John Paul II survived and even forgave the assassin. The pope visited Poland again in 1983 (Rev. Meissen, 2011). To this day, Poland credits its freedom from communism to St. Pope John Paul II and the Catholic Church (BBC News, 2016).

World Youth Day is a large congregation of Catholics who have gathered in a certain country come together to celebrate their faith. While the actual World Youth Day can span three to five days, some come as early as three weeks beforehand. In this time the pilgrims sightsee, do mission work, and visit the many holy places in that country. The Lincoln Diocese of Nebraska in the United States of America went to Czestochowa, where the Black Madonna resides, St. Faustina’s convent in Krakow, St. Pope John Paul II’s home in Wadowice, Auschwitz where St. Maximilian Kolbe and many others were martyred, St. Jack’s Church in Legnica where a Eucharistic miracle occurred, and Warsaw was where the main festivities were held. In Warsaw, the Pope came to speak, celebrate mass, do Eucharistic adoration, and pray the Stations of the Cross.

Methodology

Lincoln Diocese of Nebraska pilgrims of the 2016 World Youth Day were asked to fill out a survey before and after the pilgrimage. While about 100 attended the pilgrimage, 27 answered the pre-online survey and 44 answered the post-online survey. The surveys were done through Google Forms and emailed to them through a third party. Google Forms was determined to be the best survey site as it was free for the researcher to use, it collected and stored data, and it sorted the data into easy to read charts and paragraphs. The site of Google Forms allowed for the researcher to go through and read individual responses and send the form out through an email link. Google Forms provided anonymity as it randomized responses so the researcher was unable to tell which participants wrote which responses. The researcher also downloaded the results onto a USB removable drive and deleted the Google Forms link to provide extra security. While anyone could answer the survey, only the researcher and adviser of the project could log-in to look at the responses.

The pilgrims were decided as the best participants to survey about Poland and its holiness as they were going to Poland had had to prepare for the pilgrimage. The pilgrimage director required through several preparations. The participants were asked to read two books on Catholicism and Poland. These books were City of Saints: A Pilgrimage to John Paul II’s Krakow by George Weigel St. John Paul the Great: His Five Loves by Jason Evert which focused on Catholicism, Poland, and its war history. These participants were ideal in that they would later experience holy Polish places and be where holy Polish people had lived and died. Not to mention, the participants were varied in vocations and ages which makes them more like the general population. The participants’ ages ranged from 16 to 75 and were high school students, college students and graduates, parents, priests, and nuns. The participants in the study had to read a consent form before they began the survey which was agreed upon by the researcher and adviser to be IRB approved. Those who were under the age of 19 had to sign and date a consent form and had to have a parent or guardian sign and date as well.
The questions for the surveys were both qualitative and quantitative. The open responses of the qualitative questions would give more personal insights as to why people thought Poland was holy and if they believed that war affected the country’s religion. The quantitative questions were either multiple choice or yes-no questions. These questions were decided to be in a closed format as to reasonably measure and compare results. For both surveys there were at least 12 questions asked so as to make the results valid and reliable. The pre-survey had 12 questions, not including the demographic questions. The post-survey had 17 questions, not including the demographic questions, but did include write-in options if a person answered “other.”

**Results**

**Pre-Survey**

The demographics for the 27 that responded to the pre-survey there were 51.9% that identified as male and 48.1% that identified as female. A question was asked if the person taking the survey had taken Holy Orders and 70.4% had not and 29.6% had taken Holy Orders. Holy Orders include both priests and nuns. The age range ran from 16 to 58 with the average age being 33. Participants were asked to answer in three to five sentences if the question was open-ended.

**Holiness in People and Places**

The first question asked “What are your qualifications of holiness in a place?” The answers from 55.6% of participants stated that it was a place where God dwelled, had the likeness of God, or a place built that recognized God. Examples that were given of places that recognized God included shrines and churches. Thirty seven percent of the answers included a place where prayer occurred often, where an event of great significance happened (such as a miracle or a historically important event), or where people felt peace. Three points seven percent of the answers merely stated “laity” and the other 3.7% stated “divine activity.”

Second question asked “What makes Poland holy to you?” Out of the 27 responses, 66.7% respondents stated that Poland was holy due to the amount of suffering in the country and the ability for the people to stiszl retain their Catholic faith. Saints were considered the other reason for Poland’s holiness according to 28.6% of the responders. The saints’ names that were included were St. Maximilian Kolbe, St. Sister Faustina, St. Stanislaus, and St. Pope John Paul II. Four point seven percent of participants stated that they did not believe Poland was holy.

Pertaining to holy places, one of the closed questions asked if Poland was holier than most European countries. Sixty six point seven percent of participants stated that it was, with 33.3% of participants saying it was not. When asked if Poland is holy because it is Catholic, 85.2% participants said it was not holy just because it was Catholic. Ninety two point six percent of participants answered that World Youth Day was not held in Poland just because Pope John Paul II was born there. The reasons given for Poland’s holiness were the amount of saints from there, the fact that Poland has survived so many tragedies and was still faithful, the predominance of Catholic culture, and that it was the Year of Mercy in the Catholic calendar. Year of Mercy pertains to St. Faustina’s Divine Mercy Chaplet prayer where Catholics were asked to perform the corporal and spiritual works of mercy1. One of the final questions was “What place do you consider to be the most holy?” Divine Mercy Shrine was the highest with 37% participants, 22.2% participants Auschwitz, 22.2% participants Other, and Black Madonna 18.5% participants.

Third question was “What are your qualifications of holiness in a person?” The answers to these questions were more varied than the previous. Two of the participants wrote that they did not think they could define holiness in a person justly. Most participants stated in different ways that those who listen, seek out, or live according to God’s will were considered holy. The last few participants stated that the

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1 Corporal and Spiritual Works of Mercy include: feeding the hungry, give drink to the thirsty, clothe the naked, help the homeless, visit the sick, visit the imprisoned, bury the dead, instruct the ignorant, counsel the doubtful, forgive offences, bear wrongs patiently, stop the sinful, comfort the afflicted, and praying for the living and the dead (Knight, 2012).
person’s practices made them holy such as going to daily mass, praying often, or living virtuously. When asked who they believe is the most holy 29.6% participants answered Pope John Paul II, Other 25.9% participants, St. Maximilian Kolbe 22.2% participants, St. Faustina 14.8% participants, St. Stanislaus Kostka 7.4% participants.

Martyrdom in Poland
The question was posed in the survey if white or red martyrs could outweigh one another and why they would outweigh the other martyr. 25 of the participants answered that the two were equal and couldn’t possibly be more worthwhile than the other. One participant stated that red was holier, “Red martyrs go to heaven, period. To give your life for the faith is martyrdom. To suffer in ways that do not involve death gives a person an ability to share in the glory of martyrdom but it is not the same thing.” The one other participant stated that white was holier, “White martyrs, in my opinion, outweighs red just because the mind is so fragile. The body is only temporary while your soul is eternal. If someone suffers mentally, it can affect their soul and alter their mind, so they may not get to experience heaven.”

When asked if saints who were a combined red and white martyr were holier than just the single type of martyr, 26 of the participants stated that they were not holier than other saints. These 26 participants answered that the two were equal. Reasons that they considered them equal were for the reasons that first, only God can judge holiness in people. The second reason was that comparing the combined red and white with just the single type of martyr was difficult to quantify. This is to say, that even if one is holier, then they wouldn’t know how much holier they were and therefore wrote that they were equal. Only one person answered that a combined red and white martyr was holier than just the single type of martyr.

The third martyr question asked: “WWII in Poland created 108 beatified Catholic martyrs. Would they still have been beatified if there was no war?” Fifty two percent said that no, if there was no war then they would not have been beatified. The main thoughts written down was that war was able to bring out the spiritual goodness of the people that otherwise would have stayed buried. Thirty percent said yes, they would have been beatified regardless of war. The rational is that these people were already spiritually good; and even if they weren’t recognized by the Church, God would have recognized them. Eighteen percent participants said they couldn’t say if they would have been beatified without war.

The final martyrdom question was, “Poland has gone through several wars and sieges and is still predominantly Catholic. Why do you think this is?” All of the open responses included that either faith in the church or the intertwining of Catholicism with the Polish culture were reasons for the strong representation of Catholics today. 16 of the respondents said that Catholicism was still dominant in Poland through the wars because the people had faith in the church. 11 of the participants replied that Catholicism was a way to keep their heritage from being destroyed. One respondent stated that they did not have an answer.

Post-Survey
Demographics for the post-survey had 44 responses with 50% identifying as male and 50% identifying female. There were 77.3% who had not taken Holy Orders and 22.7% who had taken Holy Orders. The age range was from 16 to 69 years old with the average age being 31.15 years of age. After the demographic questions, there were 17 other questions pertaining to holiness, wars, and sieges in Poland. All open-ended questions were supposed to be answered in three to five sentences.

Holiness in People and Places
The first question posed was what the participants’ qualifications of holiness in a place were. A majority of the participants 61.4% stated that if God was present in the place in some way. Those 27 people went on to write that if it be a holy person’s home, a mass, or if a miracle occurred that meant that God was present. There were 9.2% participants that stated that prayer is what made a place holy. If there was historical significance or important to a culture it was considered holy by 6.8% people. Another 6.8% of people stated that if a “special occurrence” happened in the area it was holy. These three participants defined special occurrence as a different feeling when being at a place or where people prayed at that normally would not be prayed at, such as a make-shift mass in a field. There were 4.5% that said it was a place of reverence, 4.5% a place that was blessed or had laity, and the other 4.5% said it was sacred ground. Only 2.3% person stated they were not qualified to answer.
When asked “What makes Poland holy to you,” all of the participants wrote multiple reasons as to why Poland is holy, which made it difficult to separate statistically. A majority of the answers wrote that the amount of suffering and sacrifice that the people went through made it holy. When talking about suffering and sacrifice, many wrote down Communism and Nazism as examples. Another popular answer was the amount of saints who lived in that country. The saints listed the most were St. Pope John Paul II and St. Faustina. The rest of the answers wrote that the culture of Poland, its people, and their faithfulness to the church is what made the country holy.

The participants were asked to list three to five reasons why they believed World Youth Day was held in Poland. These answers were also varied between people but there were common themes. Out of the 44 participants, 66% wrote saints as one of their three to five reasons. Thirty six point four percent 36.4% wrote that Poland was the host due to the Year of Mercy and Divine Mercy Chaplet. Poland’s large Catholic population was 25% reason to host. There were 18% that said that the Nazis, Communism, or other horrors made the country important. The holy places in Poland were one of the reasons that Poland was fit to host answered by 13.6% people. Finally, 13.6% said that Poland was a big enough country to host.

One of the first closed questions asked was, “Is Poland holier than other European countries?” The participants answered 77.3% yes and 22.7% answered no. Next closed question was, “If there are more Catholics in Poland than any other European country, does it make it holier?” In very similar statistics, 77.3% said no and 22.7% said yes. The follow-up for this was, “If you answered yes, why is it holier than other countries?” The answers included that it was more faithful than other European countries and the United States, the amount of suffering the Polish people had, the amount of saints from Poland, and some felt that it was hard to compare holiness in countries. The last questions asked “What place do you consider the most holy?” Twenty point five percent participants Divine Mercy Shrine, 18.2% Other, 15.9% Black Madonna, 15.9% Auschwitz, 13.6% St. Jack’s Cathedral, 11.4% Birth place of John Paul II or Wadowice, 2.3% Statue of the Infant of Prague at our Lady of Victory Church, 2.3% Church of St. Nicholas. Those who wrote “other” were asked to clarify why they chose that answer. One person wrote Wawel Cathedral and another one person wrote Basilica of the Assumption of the Blessed Virgin Mary in Wroclaw and the rest of the respondents wrote that they felt all the places were equally holy.

The questions that concerned holiness in people first started with, “What are your qualifications of holiness in a person?” Sixty eight point one percent wrote that a holy person is someone who follows God’s will or tries to have God live through them. The way a person lived was considered holy by 20.5% of participants. This included praying and going to mass often, volunteering, and being proud of their faith. There were 6.8% that wrote that if the person was peaceful or tried to create peace, they were holy. Two point three percent 2.3% person wrote that if a person tried to sacrifice their life for God or other people they were holy. The other 2.3% wrote they felt unqualified to answer.

The last holy people question asked was, “Which Polish saint do you consider to be the most holy?” Fifty four point five percent answered that St. Pope John Paul II was the most holy. Twenty point five percent other, 13.6% St. Maximillian Kolbe, 9.1% St. Sister Faustina, and 2.3% St. Stanislaus Kostka. The ones that wrote other were asked to explain why they chose that option. Two people wrote the Lady of Czestochowa, or Mary mother of God, would be the holiest. One person answered that all of the unknown saints who died in Auschwitz would be the holiest. The rest answered that they believed they were all equal.

Martyrdom in Poland

The first question asked about martyrs was, “From the beginning of the Catholic Church, masses have been done on the tombs of martyrs and even today altars have saint relics. Why are martyrs important to the Church?” A majority of the participants, 54.5% wrote that martyrs were true examples of faith. The explanations for examples of faith included how far Catholics should go to live for God and what Catholics should strive for. Forty one percent stated that martyrs were witnesses of the church. A witness was described by the participants to be someone who showed God’s love or if good triumphed over evil. The other 4.5% stated that martyrs showed us that Heaven is forever while our bodies were only temporary.
The one closed question about martyrdom asked if a red or a white martyr was more holy. Eight six point four percent of participants stated that the red and white martyrs were equal. 13.6% of participants stated that a red martyr was more holy. White, by itself, was not chosen at all. Going back to open questions, “108 beatified Polish Catholic martyrs came out of WWII. Would they still have been beatified if there was no war?” No, they would not have been beatified answered 56.8% of participants. Yes, they would have been beatified regardless due to their good souls answered 31.8%. Eleven point four percent participants stated they did not know.

“The Communist Era stricken countries during the Cold War has had the lasting effect of those countries not to be as Christian or Catholic as they were (such as the Czech Republic). Why do you think Poland is still predominately Catholic?” Poland’s deep roots in Catholicism was the most written down reason with 36.4% participants. Trust in faith or trust in that Catholicism was the true faith was the second most common response with 27.3%. Pope St. John Paul II or other saints were considered to be the reason Poland is Catholic by 23% of participants. Six point eight percent of the participants said Poland was protected by God. There were 4.5% that said that the Catholic rebellion during the Communist Era was the reason Catholicism lives. The final person (2%) wrote that the Polish people realized how lucky they were to have religion and continued to practice it.

The last two questions on martyrdom focused on wars and sieges specifically. Similar to the Communist Era question, the question inquired why Poland was still Catholic with all of the wars and sieges. Quite a few of the responses wrote that their answers were the same as the Communist Era question. Others wrote answers that were similar to the Communist Era question saying that the culture, faith in the church, Pope John Paul II or other saints, the Catholic rebellion, or that God protected them. The differing answers included that the Catholic Church believes in sacrificial love, therefore the wars and sieges only strengthened this sacrificial love. One person wrote that even though the Polish people’s lives were turbulent, the Catholic Church was always a constant.

The final martyrdom question was “Overall, did the wars and sieges in Poland strengthen or weaken the Catholic faith of the people and why do you believe that?” All 44 participants wrote that they believed that wars and sieges strengthened the Catholic faith in Poland. One of the participants wrote, “[Catholicism] was their way to stay united. The Catholic faith gave them hope, even as everything was taken from them.” Others wrote that war would be a reason that faith would be destroyed but the Catholic culture and martyrs helped them overcome.

Discussion
The results of the pre-survey were similar to those of the post-survey. Both surveys found that people, for the most part, believed that white and red martyrs were equal (both around 80%). A small number said red was more holy. In the pre-survey there were a few that said white was holier but post-survey there were none. The bloodshed created more martyrs in Poland, especially red martyrs, and seeing this in person must have changed people’s opinions. Even though a majority stated that white and red were equal, there seems to be a discrepancy. Both surveys found that at least 50% of the participants did not believe that without war, there would be beatifications. Many stated that because of the wars and sieges, people were given the chance to show their faith more distinctly i.e. physically. While around 30% stated that these people would be holy to God, war or not, it can’t be denied the difference in numbers is staggering.

Excluding the “other” data, pre-survey and post-survey, the holiest person was St. Pope John Paul II but the numbers are different. St. Pope John Paul II jumped from 29% to 54%. The visit to the former Pope’s home and seeing the effect the saint had on Poland in person must have changed people’s perspectives. It may be that the pilgrimage showed just how big of an impact the Pope had in saving the Catholic people from Communism. St. Maximillian Kolbe dropped from 22% pre-survey to 13% post-survey. It is noted that one wrote that all of those who died in concentration camps should be considered the most holy. However, St. Kolbe, the man who sacrificed himself for another person, was still second. St. Faustina was third in both surveys but also dropped from 14% to 9%, and St. Stanislaus Kostka, stable at fourth, went from 7% to 2%.
The second question asked in both surveys was what the qualifications of holiness in a place were. The top answer was a place where God dwelled. The second top answer was where prayer occurred, third, historically significant. The difference in the post-survey was the added answer of where a special occurrence happened. The post-survey had more differences in answers as well, but this may be due to the fact that there were more participants.

Both surveys were similar in the second question asking why Poland is holy. The answers consisted of the sacrifices and suffering the people went through and the saints who lived there. The difference was in the post-survey where the added answers of “Polish culture” were the reason for its holiness. Since the participants got to see the Polish people and experience the culture, this would make sense as to why this became an answer. Another difference is that in the pre-survey someone answered that Poland was not holy and this answer did not come up at all in the post-survey.

The percentages changed significantly in the post-survey compared to the pre-survey. Only 66% of pre-survey participants said that Poland was holier than other countries while the post-survey showed that 77% believed it was holier. 15% in pre-survey stated that more Catholics made Poland holier while the post-survey showed that 22% said Catholics made Poland holier. These numbers jumped at least 7-10% in favor of Poland being more holy and being more holy due to the Catholic people. Not counting the “other” percent, Divine Mercy Shrine was first both times when considering holy places. Auschwitz came in second (tied for second in the post-survey) both times. Auschwitz is a mark on Poland as one of the most horrendous war crimes but we see how Catholics viewed Auschwitz from this data. Black Madonna was third pre-survey and tied for second in post-survey. The Black Madonna may be a painting; but since it was given and survived during war times, one can assume that wars and sieges affected Catholicism.

**Conclusion**
The question asked is, have wars and sieges in Polish history have affected Poland’s Catholicism? Both surveys had similar answers stating the fact that wars and sieges made Poland a stronger Catholic nation. Many believed that without the wars and sieges there would be no beatified martyrs. While red and white martyrs are considered equal, there were always a few that believed that red martyrs could be more holy. Showing that bloodshed can make saints appear holier. St. Pope John Paul II lived through the Nazis and the Communists, was almost assassinated, rebelled against both systems, and he was found to be the holiest saint in this survey the second being St. Maximillian Kolbe. This is true even with places such as Auschwitz, which was considered the second holiest place in both surveys. Divine Mercy Shrine was considered the most holy, and this was due to St. Faustina and probably due to the fact that this was the year of mercy for the Catholic Church. One stable fact about Poland is that through the bloodshed, tyranny, and horror the country is still 90% Catholic. The faith that the people still have is undoubtedly because Poland was tested by fire through the many wars and sieges, and this faith is deeply ingrained in their culture.

**References**
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http://forums.catholic.com/
http://www.bbc.com/
http://www.biography.com/
http://www.auschwitz.dk/Kolbe.htm
Educators are becoming more focused on lesbian, gay, bisexual, transgender and questioning (LGBTQ) issues as LGBTQ viewpoints and experiences have increasingly become more prominent in the news and K-12 school settings. However, navigating complex peer networks and academic environments which incorporate inclusive pedagogical practices and promote safe schools are fraught with challenges. Schools are the fundamental cultural arena for addressing LGBTQ issues in our nation and serve as the main socializing force for educating youth. Consequently, public debates over how to support the educational, political and moral issues surrounding safe environments remain in the foreground. School policies are committed to providing safe, supportive, and nondiscriminatory learning for students; yet, bullying and harassment of LGBTQ students continues. Inadequate protection under the law further exacerbates the problem, especially for transgender students whose needs have gone largely undetected by teachers, administrators, and parents in the absence of school policies to protect students. To further add to the complexities, LGBTQ students are not considered to be a part of a “suspect classification” nor have an “immutable marker of identity” under federal law (Lugg, 2014), and policy support through federal mandates are lacking.

In the face of these challenges, researchers and scholars are more attuned to LGBTQ issues and addressing this increasingly prevalent need through LGBTQ studies involving bullying and harassment (Fredman, Schultz & Hoffman, 2013). In looking at the ways educators attend to social and academic environments in their pedagogy promoting safe schools for LGBTQ students, Fredman, et al. found three main educator practices that require examination. These practices include assessing: (1) existing rules, (2) potential risks in rule violations, and (3) perceived educators’ roles regarding rules and risks. In their study, challenges and pressures educators face with administrative, parent, and community responses, the amount of energy expended on validating LGBTQ perspectives, and how these impacted their ability to complete job duties were also evident. Fredman, et al. further noted educators questioned their own competency in addressing LGBTQ issues effectively due to the way school systems replicate heteronormativity and create questionable rules around LGBTQ issues, and encouraging educators to evade discussing these vital issues. This subculture of avoidance resulted in educators being reluctant to discuss LGBTQ topics, or even support LGBTQ students in a system that endangers transgender students’ welfare.

According to Watson (2012), schools contribute greatly to the mind-set of isolation and stigmatization many LGBTQ students experience. Even with an increased awareness, LGBTQ students continue to face substantial social, legal and institutional discrimination across our nation. Watson also noted a prevalence of homophobic language in schools creates discomfort among staff regarding LGBTQ issues, intervention, and the use of LGBTQ-infused curriculum. Graybill and Proctor (2016) found that
although some LGBT youth have better outcomes with the ability to identify at least one supportive adult in their school, many educators remain uncomfortable or unprepared to best support the needs of LGBT students. Another reason for the discomfort educators experience, Graybill and Proctor noted, may be found in missing or minimally covered content in university pre-service teacher programs.

To find out about school climate and school policies, the most expansive studies have come from surveys by the Gay, Lesbian and Straight Education Network (GLSEN). In 2011, they conducted the National School Climate Survey (Kosciw, Greytak, Bartkiewicz, Boesen & Palmer, 2012) that analyzed over a decade of data to obtain a better understanding of LGBT student experiences. In their national sample of 8,584 youth (ages 13-20), GLSEN reported LGBT students felt unsafe as result of harassment and assault, experiencing increased absenteeism, less academic achievement, and more depression as a result of their LGBT identities (Kosciw, et al.). Key findings revealed 84.9% of LGBT students heard “gay” used in a negative way; 71.3% heard other homophobic remarks frequently (e.g. “dyke” or “faggot”); 61.4% heard negative remarks about gender expression (not acting masculine or feminine enough); and 56.9% heard homophobic or negative gender remarks from their teachers and other school staff. While 63.5% of LGBT students felt unsafe because of their sexual orientation, 43.9% felt unsafe because of their gender expression. An overwhelming number of LGBT students (81.9%) were verbally harassed with 38.3% being physically harassed. Severe physical assaults (e.g. punched, kicked, injured with a weapon) accounted for 18.3% and over half (55.2%) experienced electronic harassment.

Even with these surmounting national obstacles, public schools and higher education programs can do more. The ultimate goal is preparing K-12 teacher candidates to achieve LGBTQ entry-level competencies and skills in which to begin the teaching profession. Because of a requisite need for change, this study examined the perspectives of K-12 teacher candidates regarding K-12 LGBTQ students in public schools.

Methodology

Context of the Study

Recent societal developments and the emergence and acceptance of LGBTQ individuals inspired this study. Prior to the recent election, our country experienced a great deal of progress with the inclusion of LGBTQ youth in society. Our society has witnessed many students who are more comfortable with themselves, their sexuality, and the ability to live authentic lives. With this progress among students noted, this study sought the perspectives of K-12 teaching candidates regarding LGBTQ in public schools.

Participants of This Study

The participants for this study were enrolled as undergraduate or post baccalaureate/certification students at a comprehensive public university located in the Northwest region of the United States. Participants included 161 K-12 teacher candidates. The demographics of those who responded to the survey show thirty-six (36) males and one hundred twenty-five (125) females whose median age is 23.6 (the youngest being 19 and the oldest being 56). One hundred fifty-five (155) of the students’ sexual identities were listed as Straight while six (6) reported themselves as Bisexual (all female). As for students’ degree objectives, one hundred forty-three (143) were seeking bachelors’ degrees in teaching while eighteen (18) were classified as post baccalaureate/certification.

Materials and Procedures

After a review of the literature, the researchers developed an 11-question open-ended survey asking the participants about their foundational beliefs and their knowledge of school resources for LGBTQ students. Three of the 11 questions were used for the focus of this study. To ensure credibility, survey questions were sent out to two individuals with expertise in this area to review and offer suggested revisions. One reviewer was a female school administrator and mother of a son who is gay, and the second reviewer was a male teacher and coach who is gay. Once revisions were incorporated into the survey, the instrument was distributed electronically, through Qualtrics, to all students enrolled in the selected courses. The survey had a 71.4 percent response rate.

Student responses to the survey questions remained anonymous as the researchers only looked at aggregated data. Students were provided the opportunity to opt-out of the survey at any time, or to skip
questions for which they did not wish to respond. Nine (9) participants opted out of having their survey responses shared in this research.

After the surveys were completed, the researchers used qualitative research protocol to arrive at coded themes for each question and then disaggregated the data per degree objectives. Only anecdotal attention was given to the six (6) respondents who reported their sexual identities as bisexual because the researchers looked for data to give them the “big picture” about LGBTQ perceptions among K-12 teacher candidates.

Results
In this current study, the researchers asked K-12 teacher candidates and post-baccalaureate/certification students three questions noted below:

1. An LGBTQ student enrolls at your school. What precautions and safeguards would you take?
2. Kenagy (2005) defined transgender as the recognition of conflict between birth gender and present gender identity. What accommodations would you provide to a student who is transgender?
3. What resources could you provide for LGBTQ students?

Question One
For the question about precautions and safeguards at school when an LGBTQ student enrolls, coding showed six specific themes and a theme simply titled “Other” that are not outliers, but could not be placed in others themes due to participants’ specific responses. The most responses fell into the theme “Create or keep a safe, accepting and supporting environment.” Of the sixty-seven (67) whose responses fit this theme, one of the noted comments revolves around a “safeplace.” A 24 year old, bisexual female, enrolled as a post-baccalaureate/certification student, wrote, “I would make sure that all of my students knew that the classroom was a safeplace.” Similarly, a 25 year old, straight female, enrolled in the bachelor’s program, spoke of creating or keeping a safe environment focusing on inclusivity. She wrote, “Create awareness among students, build an inclusive environment, use gender inclusive language, have an awareness of anti-bullying policies.”

The next most populated theme had twenty-eight (28) responses. These respondents looked at the question in a more personal manner rather than as a classroom safeguard. The theme is titled “Confide in/talk to students to find out his or her needs.” Of the twenty-eight respondents, five (5) of them are post-baccalaureate/certification students (only four post-baccalaureate students were among the sixty-seven above), the rest are K-12 teaching candidate bachelor’s students, and of that group there is one 45-year-old, bisexual female.

There are two themes that included nineteen (19) respondents each. One of the themes about what precautions and safeguards one would take for an LGBTQ student is titled, “Same as any student protected from bullying and harassment.” The other theme with nineteen responses is titled, “Refer to counselor or support people.” One example from the first theme in this paragraph came from a 21-year-old, straight female, in the bachelor’s program, who is going to teach elementary school. She wrote, “It’s rare in elementary school, but I would just make sure students understood that the student is normal just like everyone else, and should be treated no differently in my classroom.” For the second theme noted in this paragraph, one of the female respondents enrolled in the bachelor’s program noted, “I would tell them to go to the civic engagement office for advice.”

There are seventeen (17) responses coded as “Other” because their remarks did not fit into any, one, theme. An example of the responses is echoed by this 21 year old, straight male, enrolled in the bachelor’s program. He wrote, “Stop being an LGBTQIABCDEFGHIJKLMNOPQRSTUVWXYZ”

The next theme is titled “Nothing.” There are six (6) respondents whose comments fit within this theme. One of the respondents, a 31-year-old, straight male, in the bachelor’s program, wrote, “There should not be any [precautions or safeguards] as the policy of any school should be no display of affection of any sort for all students. As for the way a student dresses, this would be evident and regulated according to what they prefer to dress like, female or male.”

Of the students in the next theme, “Not Sure,” one of the three (3) total respondents, a 21-year-old, straight female, in the bachelor’s program responded, “Honestly, I do not know. I would make sure
whatever information the student wanted to keep secret would remain that way. However, I would keep administration informed.”

In concluding the data for this question, nine (9) of the survey-takers opted out and one student, a 21-year-old, straight female, in the bachelor’s program, left her response blank.

**Question Two**

Question two, “Kenagy (2005) defined transgender as the recognition of conflict between birth gender and present gender identity. What accommodations would you provide to a student who is transgender?” ended up with nine coded themes. The theme with the most responses revolved around bathroom (mostly) and (some) locker room use: “Assigning correct bathrooms (locker rooms).” There are thirty-seven (37) respondents within this theme. An example of these comments are echoed by a 24 year old, straight female, enrolled in the bachelor’s program, who wrote, “no boysvgirls [sic] stuff and find a gender neutral [sic] bathroom for use”

The next three coded themes are all close in number of respondents. The themes’ titles and numbers are, “Provide safe environment” (22 respondents), where a 31 year old, straight male, enrolled in the bachelor’s program, wrote, “I would make sure they were provided with a safe learning environment, free from bullying or harassment.” “No accommodations/treat like others” (21 respondents), wherein a 20 year old, straight female, enrolled in the bachelor’s program, shared, “I don’t think transgender students in my classroom would require any special accommodations. They are equal to the rest of my students. I want them to learn as much as I want other students to learn.” With regard to “Appropriate pronoun/gender identity language use,” (20 respondents) a 22 year old, straight female, enrolled in the bachelor’s program, posited, “I would ask the student what gender pronouns they would like to be used and ask if they needed specific support.”

The next two themes are, like the previous three, close in respondent numbers. For example, the theme “Ask them what they need/want” had sixteen (16) respondents. One, a 22 year old, straight female, enrolled in the bachelor’s program, wrote, “I would offer my services. I would let them know that my door is always open.” The theme, “Refer to counselors or friendship groups” had fifteen (15) respondents. A 30 year old, straight female, in the bachelor’s program, noted, “The student should be allowed to see the counselor or nurse upon request. The student should be connected with a friendship group that helps him/her feel safe and accepted.”

The final three themes for Question Two are “Support and understanding” with eleven (11) respondents, “Don’t know/unsure” with seven (7) respondents, and “Do what the school tells me to do” with two (2) respondents: 21 and 24-year-old, straight females, in the bachelor’s program.

For the theme “Support and Understanding,” a 33 year old, straight female, in the post-baccalaureate/certification program, responded, “I would help them any way I can. If they have a certain name they go by and it is different that the birth name, fine, I will call them what they want to be called...”

The theme titled “Don’t know/unsure” yielded the following response from a 20 year old, straight female, enrolled in the bachelor’s program. She noted, “I am not sure as I really don’t understand those who are transgender.”

Just as there are “Other” comments that did not seem to fit themes in Question One, the same is true for Question Two. There are ten (10) categorized as “Other.” A sampling as stated by a 22 year old, straight female, in the bachelor’s program, is, “Different bathroom break times.”

**Question Three**

The final question, “What resources could you provide for LGBTQ students?” is the easiest to code into themes because so many participants fit within the “School counselor/LGBTQ clubs at school, or in the community.” Seventy-eight (78) respondents commented that either a school counselor, a LGBTQ club (in or out of school) could provide resources. A 22 year old, straight female, in the bachelor’s program, echoed this theme by writing, “The EquAL group on campus”

The next most populated theme from Question Three is titled, “Literature, pamphlets, helplines and online sources.” Fifty (50) participants mentioned these types of sources for LGBTQ students. One of the themed comments from a 21 year old, straight female, in the Post-baccalaureate/Certification
program, is, “I could maybe let them research stories about other LGBTQ students. I’m sure there are plenty of blogs out there that would be great for them to read.”

There were twelve (12) participants who fit within the theme of “Unsure/didn’t know.” One of the comments, by a 24 year old, straight female, in the bachelor’s program, expressed, “I do not know of any resources that can be provided, unfortunately here in Valley because this valley is conservative and not open about the LGBTQ community.”

There is a coded theme that consists of only four (4) participants’ comments. The final theme for the coding, “Safe learning environment,” is echoed by each of the four survey takers in similar reference. Beyond the theme mentioned here, there are three (3) respondents who left the question blank and twelve (12) participants’ answers that fit into the category of “Other” as noted in the previous two questions. An example of “other” is provided by a 23 year old, straight female, in the bachelor’s program. She wrote, “It just depends, every school is different. Some schools allow educators to provide more information to schools while others find big problems with teachers providing information about controversial topics like this one.”

**Recommendations**

Discernable from the literature and study, there are three areas of recommendations. First, within school district professional development for teachers, we suggest school administrators start from a standpoint that there needs to be ongoing bias and discrimination awareness education associated with school practices. Second, teacher education programs must emphasize inclusivity and give educators the tools for addressing social justice issues that might arise within the school’s diverse student (and teacher) population. Third, school district policies and social justice focus must match personnel practices in order to help create a positive culture for all students.

In order to create the inclusive culture needed for students, it is also recommended that districts, and local bargaining units, be proactive in contacting state legislators when social justice policies are being created or threatened to be dismantled (depending on the state). Further, districts can, either through professional development programs or professional development libraries, use scholarly journals to help teachers gain current perspective on LGBTQ research. In addition, when cycling textbook selections, the curriculum personnel can make inclusive education textbooks available on the preview list.

**Conclusion**

Over the past three years of doing the type of study herein (with various population samples, including school administration, athletic administration and coaches), responses such as “Don’t know/unsure” transitioned to themes such as “supporting environment and inclusion,” “keeping students safe,” and “knowing where to send students for support.”

Our studies are significant at the college level because we need to know our own areas of deficiency (for teaching social justice topics) within curricula. What is next? At the federal and state levels (and even the K-12 individual school levels) there are, and will be, discussions and debates about inclusivity. Ultimately, K-12 teacher candidates need an educational focus for establishing safe, positive, and inclusive environments that help schools with creating connected cultures steeped in social justice.

**References**


**Appendix**

**Survey Questions**

1. An LGBTQ student enrolls at your school. What precautions and safeguards would you take?
2. Kenagy (2005) defined transgender as the recognition of conflict between birth gender and present gender identity. What accommodations would you provide to a student who is transgender?
3. What resources could you provide for LGBTQ students?
Rethinking Diversity Leadership

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Introduction

Addressing diversity in education is becoming more important as school populations begin to represent a larger demographic grouping of students. Although student diversity is increasing, the diversity of administrators is lagging behind. As such, there exists an inconsistency between a growingly diverse student population and a stagnantly homogenous leadership (Young et al., 2010).

This inconsistency has led to numerous issues in the education system. Cultural conflicts between teachers, parents, and students are created due to stereotypical views on certain races, cultures, or disabilities. These conflicts can lead to a negative emotional climate, increased absenteeism among students, and a high turnover rate of faculty (Madsen & Mabokela, 2014). Moreover, leaders in school districts report that they do not know how to, or feel comfortable leading discussions on diversity. In fact, some leaders assign the role of managing diversity solely to teachers of color (Madsen & Mabokela, 2014). Talking about such issues is often viewed as violating a taboo; however, the fact is that schools are becoming more demographically diverse and teaching/leadership styles need to adapt to become more inclusive. Not addressing the changing diversity will only perpetuate stereotypes and outdated teaching norms. Furthermore, traditional views on addressing diversity such as awareness training, have been proven ineffective. New ways of viewing diversity in the education system are needed (Combs, 2002).

The role of addressing diversity in education will fall heavily on the principals and administrators of the school. Effective leadership will close the gap between recognizing what needs to be done, and actually implementing change (Combs, 2002). In order to be effective, leaders must become “culturally proficient.” They must have an awareness of different cultural groups, educate and expect teachers to understand these differences, and use them to adapt more inclusive teaching styles. As high-ranking leaders, principals should have the management skills to change teachers’ thinking about educational practices, even those who have been in the school district for long periods of time. Principals must be willing to serve as “agents of change,” showing new ways for teachers to be flexible in their styles and enlist the support of the school district as a whole (Flamini, 2010). There will likely be resistance from teachers who would rather stick to “tried and true” practices; however, the leaders must be capable of dealing with this resistance (Young et al., 2010). For many leaders, appeasement and being likeable are more important than resolving conflicts quickly; however, to be an effective leader, one must not be afraid to take on a disciplinarian role when necessary. If a leader cannot manage conflicts that may arise, the quality of education to the students will suffer (Madsen & Mabokela, 2014).

The question that logically arises is, how can leaders enlist the support of their staff to implement changes in diversity? It has been suggested that leaders must adopt a diversity self-efficacy before any change can be witnessed (Combs, 2002; Young et al., 2010). Such self-efficacy would ask leaders to first become critically aware of their own views on diversity, and then work to promote positive relationships between groups by increasing the level of self-efficacy among staff (Young et al., 2010). Once aware of their own potential prejudices or biases, the leader should strategically organize and enforce an inclusive program. Diversity training is often used to educate members on issues of diversity such as prejudices, and attempt to change the perceptions of diversity in the workplace (Combs, 2002). While such training is a good tool, it alone will not bring about changes, because it does not detail how to handle organizational
issues (Young et al., 2010). In order to initiate real change, a plan must be executed, and the leader must be able to enlist the support of the staff to enforce it. Teachers often do not realize the value of embracing diversity and becoming more culturally aware because they are focused on improving test scores. They fail to see how one can help the other. Because of this, getting the members of the faculty on board will require education about how varying approaches to diversity can affect school performance (Young et al., 2010).

In their study, Young et al. proposed the implementation of Cox’s strategic diversity process, a diversity strategy previously used in large corporations, to address changing demographics in schools (2010). This strategy is composed of five main elements: leadership, research and measurement, education, alignment of management systems, and follow-up (Cox, 2001). Young et al. described the strategy below.

Leaders must integrate a diversity strategy within the organization’s overall mission, establish goals and action steps for managing diversity, and then place those procedures for managing diversity within the larger strategic framework. Finally, the leader must ensure that the overall strategy for implementing a diversity plan does indeed engage people in the process. (p. 140)

Issues with implementing a strategic plan such as Cox’s plan include confusion over what qualifies as diversity and organizational implementation. Young et al. found that leaders were unaware of what diversity truly entailed, addressing only issues of race while ignoring other aspects of culture or students with special needs. Furthermore, they found that plans of diversity were treated as a response to pressure from the community, rather than a tool to improve the school (2010). In order to truly have an impact, plans of diversity need to be more than just words added to a vision or mission statement. There needs to be support from the faculty and follow through. These concerns could be somewhat alleviated by the development of long-term, “in-house” expertise in diversity training (Young et al., 2010).

Although change must begin at the administration level, teachers will also play a critical role in shaping diversity leadership. It is, after all, in the classroom that student interactions and learning occurs. A study about leading with emancipatory intent by Kay Fuller identified eight overlapping approaches to dealing with issues of changing demographics: identifying individual differences, getting to know the children, caring about differences, understanding the impact of such differences, empathizing with students, providing for differences, celebrating diversity, and recognizing uniqueness (Fuller, 2012). Knowing the students and viewing their diversity as a value is a critical component of this approach. It entails taking the time to engage in meaningful dialogue with students, understanding who they are, and to some extent, what their home life is like. Taking such measures are an important part of adapting teaching styles to fit the needs of individual children and making each student feel part of the classroom. Such measures ask a teacher to “engage emotionally” and work to instill confidence in individual children (Fuller, 2012). These people-oriented values not only recognize diversity, but celebrate its value, and strive to make all students feel accepted (Fuller, 2012).

Purpose

Diversity in education is increasing, and as such, new styles of leadership and teaching must emerge to create a more inclusive learning environment. It is not simply enough to be aware of the diversity, or to default diversity issues to teachers of color. Addressing and embracing diversity in schools will require strategic implementation of diversity plans by leaders that not only raise awareness, but address how inclusive teaching methods can increase school performance. School leaders must be confident in their approaches, and must be able to elicit the support of the faculty as a whole. In the classroom, people-oriented values may increase inclusiveness and make students of different demographic groupings feel that they have the tools to succeed.

Methods

In light of the explosive growth of diverse populations within the State of Washington, the likelihood of a school administrator finding their building(s) populated with an increasing number of students from special populations is great. The definition of special populations varies and can be inclusive of some or all of the following components students from ethnic, racial or cultural groups, students with different linguistic backgrounds, students with disabilities, highly capable students, and students with diverse socio-economic
backgrounds. Recognizing the school building is a place where teachers and principals experience interdependency with, parents, students, and stake holding associations, culturally sensitive instruction, expectation about student achievement, and willingness to learn new ways working with students is paramount. So, our goal is to determine how much opportunity our school administrator candidates have had to work with special populations as facilitators of learning in a diverse world.

The subjects of the study were 25 pre-service students who were completing a course in diversity leadership in fall of 2014, at a public university in Washington State. The questions for the survey as adopted from a “checklist developed by the Panel as a tool for educators to generate dialogue about the principles and concepts discussed in this report. The questions were drawn from each section, beginning with the four principles and moving to the ten concepts. The checklist provides educators a springboard for discussion and reflection” (Democracy and Diversity: Principles and Concepts for Educating Citizens in a Global Age, pp. 26-31).

At one of our class discussion sessions, the subjects were informed about the survey on cultural competency. The subjects were encouraged to review a Cultural Proficiency Receptivity Scale. The scale is a non-scientific instrument designed to guide the participant through a process of self-reflection (Lindsey, B. Randall, Roberts, L., and Campbell-Jones, F., 2013). The intent of the review of the Cultural Proficiency Receptivity Scale was to support subjects in their reflection. That is, to reflect on their cultural proficiency, personal introspective work they undertake before attempting to influence the behavior of others. A week after the discussion, the survey questionnaire was administered to the subjects through an online survey using Qualtrics. Twenty four of the subjects responded and one abstained.

Results
The survey for this study contained 10 items and requested a response rating from 1, for “hardly at all” to a 3 being “strongly.” A high mean of 2 and above indicates a positive view of their work with special populations in a diverse world. Table 1 provides a breakdown of total responses, where the subjects rated themselves as well as the mean for each question.
<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>Hardly at All</th>
<th>Somewhat</th>
<th>Strongly</th>
<th>Total Responses</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Students understand the relationship between unity and diversity in their local communities.</td>
<td>3</td>
<td>16</td>
<td>5</td>
<td>24</td>
<td>2.08</td>
</tr>
<tr>
<td>2</td>
<td>The curriculum offers multiple examples of global interconnectedness, demonstrating how events in one place can have effects across the planet.</td>
<td>3</td>
<td>14</td>
<td>7</td>
<td>24</td>
<td>2.17</td>
</tr>
<tr>
<td>3</td>
<td>Teachers help students to understand how they and their community both influence and are influenced by people, issues, and events across the planet.</td>
<td>1</td>
<td>9</td>
<td>14</td>
<td>24</td>
<td>2.54</td>
</tr>
<tr>
<td>4</td>
<td>Students are involved in decision making in their school lives, deliberating across differences in face-to-face discussions.</td>
<td>4</td>
<td>14</td>
<td>6</td>
<td>24</td>
<td>2.08</td>
</tr>
<tr>
<td>5</td>
<td>Teachers pay sufficient attention to content, pedagogy, and climate when introducing controversial issues in their classrooms.</td>
<td>2</td>
<td>8</td>
<td>14</td>
<td>24</td>
<td>2.50</td>
</tr>
<tr>
<td>6</td>
<td>Teachers and administrators give up some of their authority in order to provide space for students to engage in making decisions that are important to them.</td>
<td>4</td>
<td>14</td>
<td>6</td>
<td>24</td>
<td>2.08</td>
</tr>
<tr>
<td>7</td>
<td>Students are aware of the history of the interactions and intermixing between different groups and of the issues that surround contact between groups.</td>
<td>5</td>
<td>11</td>
<td>8</td>
<td>24</td>
<td>2.13</td>
</tr>
<tr>
<td>8</td>
<td>Students are able to articulate the value of diversity and the richness of the perspectives it brings.</td>
<td>4</td>
<td>10</td>
<td>10</td>
<td>24</td>
<td>2.25</td>
</tr>
<tr>
<td>9</td>
<td>Students are aware of the challenges that diversity can bring, especially when there are differences in power between groups or when groups must compete for limited resources.</td>
<td>4</td>
<td>10</td>
<td>10</td>
<td>24</td>
<td>2.25</td>
</tr>
<tr>
<td>10</td>
<td>Students understand that historically societies have tended to marginalize differences and that there have been movements in the past several decades to reclaim and value the diversity that was historically excluded or ignored.</td>
<td>2</td>
<td>10</td>
<td>11</td>
<td>23</td>
<td>2.39</td>
</tr>
</tbody>
</table>
The pre-service administrators were overall positive as follows:
1. Students understand the relationship between unity and diversity in their local communities (mean = 2.08).
2. The curriculum offers multiple examples of global interconnectedness, demonstrating how events in one place can have effects across the planet (mean = 2.17).
3. Teachers help students to understand how they and their community both influence and are influenced by people, issues, and events across the planet (mean = 2.54).
4. Students are involved in decision making in their school lives, deliberating across differences in face-to-face discussions (mean = 2.08).
5. Teachers pay sufficient attention to content, pedagogy, and climate when introducing controversial issues in their classrooms (mean = 2.50).
6. Teachers and administrators give up some of their authority in order to provide space for students to engage in making decisions that are important to them (mean = 2.08).
7. Students are aware of the history of the interactions and intermixing between different groups and of the issues that surround contact between groups (mean = 2.13).
8. Students are able to articulate the value of diversity and the richness of the perspectives it brings (mean = 2.25).
9. Students are aware of the challenges that diversity can bring, especially when there are differences in power between groups or when groups must compete for limited resources (mean = 2.25).
10. Students understand that historically societies have tended to marginalize differences and that there have been movements in the past several decades to reclaim and value the diversity that was historically excluded or ignored (mean = 2.39).

Conclusion
Diversity in educational environments is increasing. The definition of diversity needs to be expanded from just being about race and ethnicity to being inclusive of students with disabilities and of lower socio-economic areas. Based on the findings from surveying pre-service administrators diversity is being addressed in their workplace. It is being addressed through curriculum and experiences stakeholders are bringing to the environment.

Through the use of the Cultural Proficiency Receptivity Scale pre-service administrators indicated a positive view of diversity and their work with diversity. The area in which was indicated as the greatest strength was teachers helping students understand influences on how students both influence and are influenced by people, issues, and events across the planet (mean = 2.54). Areas of need indicated by the instrument were having the students being more aware of their community and becoming decision makers and influencers in their community. Students understand the relationship between unity and diversity in their local communities (mean = 2.08). Students are involved in decision making in their school lives, deliberating across differences in face-to-face discussions (mean = 2.08). Teachers and administrators give up some of their authority in order to provide space for students to engage in making decisions that are important to them (mean = 2.08).

The results indicate there is a great baseline of diversity exposure in their student’s workplaces and districts need continue and elevate their diversity training to be all inclusive and not re-addressing preconceived notions.

References

