Perspectives

2023

Perspectives 2023 Full Issue

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University of New Hampshire
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Perspectives 2023

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A Few Words from the Editors

Thank you to all who submitted their work this year. We appreciate the dedication and detail evident in each submission and applaud the time, effort, and hard work of each student who submitted their work. The nature of sociology is so vast and allows for an array of topics to be examined and explored, which is clear in the diverse submissions we received.

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A special thank you to the Sociology faculty and Graduate Editors, Meghan Cormier-O'Leary and Jonni Norman, for all of their help and support, and thank you and congratulations to all graduated seniors who submitted their work.

Leia Krans, Aashaya Rajbhandari, and Caitlin Turner

The *Perspectives* Undergraduate Editors

The Importance of a Supportive School Climate on the Mental Health of Sexual and Gender Minority Students

Ila Bartenstein

ABSTRACT

In the past decade, adolescent mental health has become a prominent issue in America. Specifically, rates of mental illness among sexual and gender minority adolescents are increasing at rates higher than those of cisgender-heterosexual adolescents. As this issue has progressed, much literature has placed focus on the different stressors that may cause and exacerbate it. Through the lens of minority stress theory, this literature review seeks to understand how the factors that construct a school climate act as stressors on the mental health of LGBTQ+ students. After a brief introduction to this topic, there will be discussion on the social environment of a school describing how factors like bullying, student organizations, and faculty interactions play a part in creating both supportive and unsupportive school climates. Then, services directly provided by schools will be addressed to explain their impact on the mental health of sexual and gender minority students. This review concludes with discussions of findings and suggestions for future research. This is followed by an analysis of current policies that promote a negative school climate for sexual and gender minority students.

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INTRODUCTION

School climate is an important factor regarding the mental health of adolescents. With the amount of time students spend in schools, high proportion of mental illnesses that appear at adolescent age, and influence of social environment, a school is the perfect place for the development of mental health issues. (Aldridge and McChesney 2018) In 2019, roughly 2.7 million adolescents suffered from depression, with 73.8% also being diagnosed with an anxiety disorder. (CDC 2022) Further, among high school aged students, suicide is the second leading cause of death. (Stuke et al. 2021) For LGBTQ+ students, these statistics can be more severe, as they are more likely to experience anxiety, depression, and suicidal thoughts than their cisgender-heterosexual peers. (Colvin et al. 2019) According to minority stress theory, "sexual minorities…are exposed to unique stressors related to their stigmatized social status, and these unique stressors explain why they are at increased risk for negative mental health outcomes." (Feinstein et al. 2020:325) With schools acting as breeding grounds for mental health issues, how do the factors that build a school climate act as stressors on the mental health of sexual and gender minority students?

The purpose of this literature review is to explore how parts of a school climate can impact the mental health of sexual and gender minority students. School climate is defined as "the norms, expectations, and beliefs that contribute to creating a psychological environment that determines the extent to which people feel physically, emotionally, and socially safe." (Aldridge and McChesney 2018:122) Sexual and gender minority students refer to students who do not identify as cisgender and/or heterosexual. (Colvin et al. 2019) To begin, I will identify ways that interactions between peers and faculty help and hinder the developing minds of adolescents coming into their queer identities. Additionally, I will discuss how school provided services fail

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to accommodate for the needs of sexual and gender minority students. I will conclude by addressing current policy that works to further promote and construct a negative school climate for LGBTQ+ adolescents and suggest possible areas for future research.

SOCIAL ENVIRONMENT

The most commonly recognized contributor to a negative school climate is bullying. Across America, a large percentage of students experience both verbal and physical harassment from other students each year. (Mark and Kettrey 2016) For sexual and gender minority students, this percentage is even higher. (Colvin et al. 2019; Marx and Kettrey 2016) Due to the higher rates of bullying that LGBTQ+ students endure, they have become an at-risk population for depression, anxiety, and suicide ideation. (Colvin et al. 2019; Marx and Kettrey 2016; White et al. 2018) A study by White et al. (2018) found that heterosexual students more frequently experience positive emotions while at school and less frequently experience negative emotions in comparison their sexual and gender minority peers. The same study additionally reported that heterosexual students experienced less frequent bullying in comparison to the lesbian, gay, and bisexual students that were surveyed. (White et al. 2018) As well as looking into negative emotions on the basis of sexuality, White et al. (2018) took gender into consideration, finding that transgender and gender nonconforming students experienced positive peer interactions less frequently than their cisgender peers, but rather more frequent bullying. While bullying greatly influences the mental health of sexual and gender minority adolescents, it can encourage another stressor: the closet. (Feinstein et al 2020) A study by Feinstein et al. (2020) found that younger members of the LGBTQ+ community are more likely to conceal their sexuality, especially when faced with stressors. This is where the importance of the findings of the White et al. (2018) study are clear, as students witnessing their out peers being victimized on the basis of their sexuality or

gender may exacerbate fears of the same happening to them. (Feinstein et al. 2020) The negative emotions associated with witnessing acts of homophobia and transphobia towards others could lead to mental health issues in sexual and gender minority students. (White et al. 2018) With concealment being associated with high levels of depression and anxiety, there is no way for sexual and gender minority students, whether they are closeted or out, to avoid the stressor that is victimization. (Feinstein et al. 2020)

A possible solution for reducing homophobia and transphobia-based harassment in schools is the inclusion of a gay-straight alliance (GSA). (Colvin et al. 2019; Marx and Kettrey 2016; White et al. 2018) A GSA is a "school based [organization] for lesbian, gay, bisexual, and queer youth and their allies that often [attempts] to improve school climate for sexual and gender minority youth." (Marx and Kettrey 2016:1269) A study on Minnesota high schools found that the presence of a GSA was associated with lower levels of bullying. (Colvin et al. 2019) By presenting sexual and gender minority students in a positive light, rather than as the social other, both cisgender-heterosexual and LGBTQ+ students engage in promoting a supportive school climate. (Colvin et al. 2019) In an explorative study on the relationship between victimization and the presence of a GSA, Robert Marx and Heather Kettrey (2016) found significant connections between the two. They found that GSAs are associated with lower levels of sexuality-based victimization, less fear for safety during school, and fewer homophobic remarks. (Marx and Kettrey 2016)

Classmates are not the only part of a school population to contribute to a negative school climate, as a lack of adult support in schools has been shown to be associated with increased risk of suicide in LGBTQ+ students. (Colvin et al. 2019) Instances of homophobia and transphobia take different forms when coming from adults. Specifically, one way that teachers show bias in

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their classrooms is through the disrespect of a student's chosen name and pronouns. (Durwood et al. 2021; Russell et al. 2018) A study by Russel et al. (2018) explored various contexts, such as with family, friends, teachers, and classmates, that a transgender adolescent's chosen name might be used in as it related to levels of depression, suicidal ideation, and suicidal behavior. They found that an increase in one context that chosen name is used for lead to "a 29% decrease in suicidal ideation and a 56% decrease in suicidal behavior. (Russel et al. 2018:505) Additionally, they observed that these factors, as well as symptoms of depression, were all significantly lower when the individual was able to use their chosen name in all contexts. (Russel et al. 2018) A study by Durwood et al. (2021) looked into teachers' respect of a student's gender identity, rather than just their chosen name. They found that when a student's gender is respected by their teachers, they are less likely to experience symptoms of mental illnesses. (Durwood et al. 2021) When students feel comfortable in their classroom environment and respected by their teachers, it is more likely they will turn to them for help. (Colvin et al. 2019) The presence of a trustworthy adult to turn to in a negative school environment has been found to lower levels of suicide ideation for sexual and gender minority students. (Colvin et al. 2019) Additionally, for sexual and gender minority students who do not feel as though they can seek help in their school environment, suicide attempts are more frequent. (Colvin et al. 2019) Implementing training for faculty that emphasizes support for LGBTQ+ students could promote a safer school climate, as students who feel as though they can reach out to their teachers for help are associated with lower levels of depression. (Colvin et al. 2019)

SCHOOL PROVIDED SERVICES

Aspects of a school climate that play a part in curating an unsafe environment for LGBTQ+ students also include services provided by the institution. In the case of many school districts,

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these services allow developing adolescents an opportunity to learn and grow in an encouraging culture. For sexual and gender minority students, however, this can do the opposite. For example, schools that provide counseling for students often do not account for the struggles of sexual and gender minority students. (Farmer, Welfare, and Burge 2013; Singh and Kosciw 2017) With the increased victimization they face, counselors could play an important role in forming a positive school environment for LGBTQ+ adolescents. (Singh and Kosciw 2017) Sexual and gender minority students have stated that they would be comfortable discussing the homophobia and transphobia they face, mental health struggles, and inclination toward risk-taking behaviors with a professional. (Singh and Kosciw 2017) However, a study by Farmer et al. (2013) found that school counselors typically show less competence to provide for LGBTQ+ adolescents than those who work in professional settings. The same study describes how schools often lack training for the discussion of LGBTQ+ topics that may come up in counseling, leaving counselors uncertain with how they should work with sexual and gender minority students. (Farmer et al. 2013) Further, school counselors tend to fear negative repercussions that may arise from working with said students, such as termination, denial of tenure, or even outing themselves. (Farmer et al. 2013)

Another service provided by schools that is catered to heterosexual students is sex education classes. (Estes 2017; Garg and Volerman 2020) In America, 48 states require that the public-school curriculum must include sex education. (Garg and Volerman 2020) Of those 48, only 22 include LGBTQ+ topics. (Garg and Volerman 2020) While this may seem progressive, a deeper look into these policies is jarring, as six mandate discriminatory education and five mandate a neutral stance, suggesting that schools teach that health education is bias free, when it is not. (Garg and Volerman 2020) Of the schools that do not have policies regarding LGBTQ+

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topics in sex education, 13 require that schools use normative language, promoting monogamous, heterosexual relationships and abstinence until marriage. (Garg and Volerman 2020) Policies like these are harmful to sexual and gender minority students, as rather than learning about what their identity entails, they are subjected to an education that promotes heterosexuality as a social norm. (Estes 2017; Garg and Volerman 2020) A study by Michelle Estes (2017) interviewed non-heterosexual individuals on their experiences in sex education. The majority of participants noted that the classes they took centered around heterosexuality and were exclusive towards the LGBTQ+ community. (Estes 2017) One participant described school based sex education as an intimidation tactic, while another stated that they felt "like [they] couldn't ask [questions] or [they] couldn't talk about it," going on to describe how the sexual minority students in their class were treated like a taboo. (Estes 2017:622) Estes (2017) found that sex education, when taught in this manner, can feel uncomfortable and demeaning, leaving those who take them alienated from their heterosexual classmates. This study only looked into the opinions of 10 sexual and gender minority individuals, but with roughly 80% of U. S. states not mandating or recommending inclusive education, it is plausible that they are not the only ones feeling this way. (Estes 2017; Garg and Volerman 2020)

CONCLUSION, FUTURE RESEARCH, AND RECENT POLICY

This literature review explored how aspects that construct a school climate act as stressors on the mental health of sexual and gender minority students. Socialization with both classmates and school faculty was discussed as a stressor through the ways bullying, use of chosen name and pronouns, and comfortability seeking help impact the mental health of LGBTQ+ students. (Colvin et al. 2019; Durwood et al. 2021; Marx and Kettrey 2016; Russel et al. 2018; White et al. 2018) Additionally, the ways these factors encourage students to conceal their sexuality was

addressed as an additional stressor, with mental health issues being associated with fear of homophobic and transphobic victimization. (Feinstein et al. 2020) Counseling and sex education were discussed as stressors in the way they alienate sexual and gender minority students. (Estes 2017; Farmer et al 2013; Garg and Volerman 2020; Singh and Kosciw 2017) Through this research, it is evident that these stressors construct an unsupportive school climate for sexual and gender minority students, which negatively impacts their mental health.

Further research is needed to fully understand the broad scope of this topic. As more policy is written into action that promotes an unsafe environment for sexual and gender minority adolescents, it is more important than ever to fully acknowledge how the school systems we construct negatively impact the mental health of these students. A comparative study on cisgender-heterosexual and sexual and gender minority students who have taken sex education classes at schools that provide inclusive, exclusive, and neutral stances in the class would be of use to identify how a school's social climate changes depending on exposure to LGBTQ+ content in classes. Additionally, it would be beneficial to look into the relationship school climate and mental health of sexual and gender minority students in private schools, as most accessible research has been conducted in public institutions.

Based on the findings of this literature review, it is vital for school systems to promote an environment that is inclusive of their sexual and gender minority students. However, recent policies have tended to do the opposite. A group of stressors I did not discuss in this literature review as they could form one of their own include policies that construct a negative school climate specifically for transgender and gender non-conforming students. One specific policy being adopted by many American public schools aims to ban transgender girls from playing school sports. (Chen 2021) 23 states have considered this policy, but have not implemented it,

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three have passed bills for it which were vetoed by their governors, and ten have put this policy into action, effectively preventing transgender girls from participating in harmless extracurriculars. (Chen 2021) Supporters of these policies claim them to be a victory for equality for girls, when it is rather the opposite. (Chen 2021) Transgender girls are girls and claiming equality for their gender while excluding them is counterproductive.

An even more recent bill to pass in America is the Parental Rights in Education bill, which passed in the Florida senate on March 8th, 2022. (Woodward et al. 2022) This bill specifically prevents educating younger elementary school students on sexual orientation or gender identity but leaves education on these topics for higher grades up for interpretation by school faculty, stating that classroom instruction must be age or developmentally appropriate. (Woodward et al. 2022) Though supporters of this bill claim it is not meant to be harmful but rather to keep sexuality out of education, there was originally an amendment that would allow schools to out sexual and gender minority students to their families, despite whether or not they had an unsupportive home environment. (Woodward et al. 2022) Additionally, supporters call it the "anti-grooming bill," and describe LGBTQ+ identities as "sexual stuff" and "transgenderism." (Woodward et al. 2022) With their discussion of the bill's implications, it is evident that the intent is not involve parents in the learning process, but to further curate an unsafe environment for some of the most at-risk students. (Woodward et al. 2022) What is needed is not avoidance of these discussions, but conversation on inclusive education.

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Gender Identity and Academic Confidence Across College Major Fields

Sophie Goodwin

INTRODUCTION

This study aimed to measure college students' sense of personal efficacy and sense of belonging among various majors, specifically concerning the differences across gender identities. The findings thus indicate whether gender experience and norms impact some majors more than others, demonstrating how a history of male domination in certain fields can be internalized on a population level. A total of 300 respondents from a large public university in the northeast United States completed an online survey. In this survey, questions pertaining to self-reported gender identity; school of the respondent's major, such as life sciences or liberal arts; and agreement with statements concerning one's success and sense of belonging were posed to measure the relationship between the variables. The statements "I feel like I belong in my major" and "I feel successful in my major" will be referred to in this paper as "academic attitude" variables.

Results from our survey, of which a majority of respondents were female, showed statistically significant relationships between major and academic attitudes and gender identity and major choice, as well as between gender and perceived personal success.

BACKGROUND

The basis of sociological study is social identities and groups, which are important categories individuals fall into because of their characteristics. These identities and groups in turn inform personal values and choices, as well as how others perceive them (Northwestern Searle Center). Historically, men and women were separated: men into public and leadership

roles, and women into domestic and subservient roles. Since the early 1980s, however, women have made great strides in college enrollment and completion. In 1960, men received 65 percent of all bachelor's degrees. Women reached parity in bachelor's degrees in 1982 and increased at higher rates compared to male counterparts; by 2010, women received 57 percent of bachelor's degrees, and made up over half of college students (Snyder & Dillow 2016). The "new gender gap" describes how women have higher rates of college enrollment and completion relative to men (Beutel, Burge, & Borden 2017). This new gender gap can further be studied to include women's participation in male-dominated fields.

As women moved into higher education and the workforce in larger numbers in the mid-twentieth century, male-dominated fields emerged–careers that value "traditional masculine" skills such as manual labor, analytical thinking, leadership, and decision-making (Dayton 2020). Some female-dominated careers that require a degree include nursing, social work, and teaching, which value interpersonal skills and care for others (Elkins 2015). This difference is called the care-technical divide. In recent years, women have been entering male-dominated fields at higher rates, as these careers are often high-paying and appear as a solution to the gender pay gap. However, despite this integration, a 2009 study found that when women began working in these male-dominated occupations, no matter the pay grade, the jobs started paying less, even when controlling for education, work experience and skills, race, and geography (Levanon, England, & Allison 2009).

How does the societal devaluing of women's work and importance impact college students and their choices of field? Are those identifying as women more likely to internalize gender norms and pursue the female-dominated fields of education, arts, humanities, social sciences, and health? (Beutel et al. 2017). Gender in-major desegregation has stalled over the

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past forty years, with men overrepresenting in science, technology, engineering, and mathematics, or STEM (Dunlap & Barth 2019). This study aims to answer whether gender expression and identity affects students' choices of major, and consequently, their perceived success and sense of belonging in their major. Existing social roles and labels may motivate people to prioritize gendered conditions: making choices that coincide with tradition to avoid scrutiny, reduce chances of possible failure, or act on a subconscious aversion to defy their label.

Previous research is sparse in the exact attitudes relating to major choice and how one feels once the choice is made. Most related research available includes gender and major choice, but focuses more directly on gender norms, the impact of femininity or masculinity, and actual knowledge relating to specific majors, rather than personal feelings about self-assessment and confidence in knowledge. Beutel, Burge, & Borden (2017;2019) conducted two separate studies on effects of femininity and masculinity respectively on choices of college major. Studying the effects of gender essentialism and the possible paths away from this perspective, the researchers found that some school subjects are considered inherently female due to the care-technical divide (Barone 2011). The care-technical divide shows that male-dominated and related fields consist of objectivity and instrumentality, while female-dominated fields are associated with subjectivity and emotion, reverting to the supposed predisposition of women to nurturing and caregiving (Correll 2001).

Studies using mixed gender samples show that academic variables such as preparation, performance, and ability self-evaluation in high school years are significant predictors in future majors, but these samples are not sufficient proof of gender differences (Correll 2001). There may be gendered differences in preparation, performance, and ability that in turn impact gender major distribution, but existing scholarship does not consider gender as a variable. Social role

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theory posits that traditional family labor division is responsible for gender imbalance in career choices; the historical female role as primary caregivers reflect nurturance, care for others, and social sensitivity, while the historical male role as strong providers coincides with analytical skills, economic prosperity, and competitiveness (Dunlap & Barth 2019). Science, technology, engineering, mathematics, economics, finance, and entrepreneurship require male-coded analytical skills and competitiveness, while nursing, health services, education, and humanities correspond with female-coded nurturance, social sensitivity, and empathy. Further, women may consciously or unconsciously choose fields that are less demanding and can be scaled-back for family. Meanwhile, the associative-propositional evaluation model proposes that belief in stereotypes relies on repeated cognitive validation, while implicit associations depend on repeated exposure to a reliable relationship between two concepts, such as men being consistently better suited and connected to STEM careers and spatial-analytical intelligence (Gawronski & Bodenhausen 2006; Dunlap & Barth 2019). These findings and theories posit that women who favor non-STEM and business fields–and men who choose STEM and business –do so because of repeated cognitive validation. Young women are repeatedly told their stereotypical caregiving and sensitivity skills lend to higher success in female-dominated careers by mentors, teachers, relatives, and even pop culture, and they may invest in this ideal and self-stereotype.

Lastly, Kelly & Beltz (2022) found that self-perceived masculinity is associated with greater spatial skills that pertain to STEM subjects, concurrent with Nash's (1979) sex-role mediation hypothesis. This hypothesis proposes that a masculine self-concept promotes male-type cognition, shaping male and female choices through their own personal perception (Kelly & Beltz 2022; Nash 1979). These findings support the notion that self-conception and -perception

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impact cognition. Since career paths can be highly gendered, there is a question of whether mediation of self-perception and sex roles impact gendered college majors.

Although prior research paints a thorough sociological picture of male and female fields and why they are so separated, they do not cover personal attitudes and self-evaluation of success. Do women and men across both male-coded and female-coded majors feel they do not belong or will not succeed? Are there gender differences in personal academic attitudes and appraisals? Actual performance is an important statistic, but self-evaluation of success in major measures how stereotyping may emotionally or mentally impact people of different genders. Many past studies concerning the topics involved in this research also use major as the dependent variable, upon the independent variable of gender identity and its subsequent coding, norms, and stereotyping; the popularity of using these variables in studies could be caused by the wide acceptance of the sex-role mediation hypothesis. For this research, the independent variable is still gender identity, as well as major, and the dependent variable is academic attitude.

The null hypothesis would be represented by zero differences across gender identities in self-confidence and perception, and further, zero difference across majors and colleges as well. Because of the oppression and confinement of gender minorities, the directional research hypothesis would be lower self-confidence and sense of belonging for women and gender minorities, but especially within male-dominated majors. If research determined this hypothesis to be the case, colleges could use the data to prioritize support networks and programs to uplift gender minorities within STEM fields and male-dominated majors.

DATA & METHODS

My sample consisted of 300 students at a large public university in New England. The survey's creators were enrolled in an upper-level sociology research methods course at this

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university. Sampling methods align closely with the snowball sampling approach, in which the students in the sociology class asked friends and classmates to complete the questions online anonymously. The survey was distributed through an anonymous link and QR code, and results were collected over a two-week period in late November. About 60 individual questions were asked on varying topics relevant to college students, including Greek life, student athletics, and study abroad. My hypotheses for gender, major, and attitude were as follows: men are more likely to be involved in business, economics, and STEM, while women are more likely to major in liberal arts (humanities and social science) and health sciences (human services, education, and nursing); and women and gender minorities are more likely to be less confident in their efficacy or belonging.

RESULTS

The final sample by class standing was 37% juniors, 30% seniors, 22% sophomores, and 11% freshmen. Of 234 responses, the gender distribution was 66.67% women, 24% men, and 9% non-binary or other. This survey is clearly skewed towards women, as the actual ratio at this college is 56% female and 44% male – gender minorities not measured (U.S. News and World Report 2021). The tabulation for gender distribution is below.

Gender Identity	Frequency	Percent	Cumulative
Woman	156	66.67%	66.67
Man	57	24.36%	91.03
Non-Binary	21	8.97%	100.00
Total	234	100.00%	

To measure major choice, college majors were measured on a nominal scale, with choices of Paul College of Business and Economics, College of Liberal Arts (including

undeclared), College of Life Sciences and Agriculture, College of Health and Human Services,

College of Engineering and Physical Sciences (CEPS), and Thompson School of Applied

Science. Academic attitudes were measured using a Likert scale to indicate levels of agreement

with statements of perceived belonging and perceived success in one's academic major. There

were 271 respondents for major, with the mode response being for Liberal Arts. The distribution

for major is below.

Q3	Frequency	Percent	Cumulative
College of Engineering and Physical Sciences	28	10.33%	10.33
College of Health and Human Services	44	16.24%	26.57
College of Liberal Arts (including undeclared)	109	40.22%	66.79
College of Life Sciences and Agriculture	51	18.82%	85.61
Paul College of Business and Economics	38	14.02%	99.63
Thompson School of Applied Sciences	1	0.37%	100.00
Total	271	100.00%	

To understand how the above tabulated variables are distributed, a crosstabulation, shown

below, shows how major choices are distributed across the gender spectrum. These results are

statistically significant, with a p-value of 0.000. As expected, men are overrepresented in the

school of business and economics, as well as engineering and physical science. A quarter of men

major in business and economics, compared to 10.9% of women. Only 5% of women major in

engineering and physical science, while 21.4% of men do. Also as hypothesized, the most

selected major by women female respondents was liberal arts (46.79%), followed by health and

human services (19.87%). Men are least likely to pursue health and human services, with only

7.14% represented in a college that includes common "caring" fields: education, nursing, public

health, social work, and occupational therapy. Non-binary students and other gender identities

are far more likely to be in life sciences, followed by liberal arts, health and human services, and

engineering. Under 5% of nonbinary respondents are in business and economics, the smallest

percentage.

	Woman	Man	Non-Binary	Total
College of Engineering and Physical Sciences	5.13%	21.43%	14.29%	9.87%
College of Health and Human Services	19.87%	7.14%	19.05%	16.74%
College of Liberal Arts (including undeclared)	46.79%	28.57%	23.81%	40.34%
College of Life Sciences and Agriculture	16.67%	17.86%	38.10%	18.88%
Paul College of Business and Economics	10.90%	25.00%	4.76%	13.73%
Thompson School of Applied Sciences	0.64%	0.00%	0.00%	0.43%
Total	100.00	100.00	100.00	100.00

Two more statistically significant cross-tabulations are found in the relationships between

the academic attitude questions and major. Even without considering gender identity, different

majors have deeply contrasting outlooks on their success and belonging. Degrees of agreement in

success and belonging are relatively similar for most respondents in business and economics,

health and human services, life sciences and agriculture, and liberal arts: most agree or strongly

agree that they belong and are successful, while some are neutral and just a few disagree. None

strongly disagree across all questions and groups. However, the most jarring difference is in

perceived success for engineering and physical science (CEPS) students, shown in the last

column below. Across all other major categories, "strongly agree" percentages are between 26.6

and 32 percent. For engineering and physical sciences, this number is only 10.71 percent. The

same pattern follows for all other responses for CEPS students on the Likert scale – this group is

the least likely to agree, is over double the average for "neutral," and is the only group in which

over 2% disagree that they feel successful, with the same percentage of students–10.71%–

strongly agreeing as disagreeing. For comparison, about 92% of all business students either agree

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or strongly agree they are successful in their major, versus 64% for CEPS. Differences in self-reported success across majors are statistically significant, with a p-value of less than 0.01.

I feel successful in my college major.

	Total	Paul College of Business and Economics	College of Liberal Arts (including undeclared)	College of Life Sciences and Agriculture	College of Health and Human Services	College of Engineering and Physical Sciences
Total count	270	38	109	51	44	28
Strongly Agree	27.04%	31.58%	26.61%	29.41%	31.82%	10.71%
Agree	58.52%	60.53%	62.39%	54.90%	54.55%	53.57%
Neutral	8.15%	5.26%	3.67%	13.73%	9.09%	17.86%
Disagree	1.85%	0.00%	1.83%	0.00%	0.00%	10.71%
Strongly Disagree	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%

P-value: <0.01

Further, there are statistically significant differences by major about belonging in one's major. As shown below, CEPS students are over twenty percentage points below the overall average of 39.26% strongly agreeing; only 17.86% of engineering and physical science respondents strongly agree that they belong in their major. Furthermore, 28.57% of CEPS respondents are neutral, compared to the average of 10%. The relationships shown are statistically significant with a p-value of 0.02.

I feel like I belong in my college major.

	Total	Paul College of Business and Economics	College of Liberal Arts (including undeclared)	College of Life Sciences and Agriculture	College of Health and Human Services	College of Engineering and Physical Sciences
Total count	270	38	109	51	44	28
Strongly Agree	39.26%	50.00%	33.94%	47.06%	47.73%	17.86%
Agree	44.81%	42.11%	50.46%	39.22%	40.91%	42.86%
Neutral	10.00%	5.26%	7.34%	11.76%	6.82%	28.57%
Disagree	1.48%	0.00%	2.75%	0.00%	0.00%	3.57%
Strongly Disagree	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%

P-value: 0.02

When gender is considered with academic attitude, there are statistically significant gender differences, but only for success and not belonging. Women are far more likely to

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strongly agree that they are successful – 32 percent compared to men's 19 percent. Men are 10% more likely to feel neutral. Meanwhile, nonbinary respondents are less likely than both men and women to strongly agree or agree, and more likely than men or women to disagree that they are successful. This crosstabulation is statistically significant, meaning women are more likely than men to believe in their own success, while nonbinary students are the least likely of the gender identity groups measured to believe in their academic success.

I feel successful in my college major.

	Woman	Man	Non-Binary	Total
Agree	61.54	64.91	57.14	61.97
Disagree	1.92	1.75	4.76	2.14
Neutral	4.49	14.04	19.05	8.12
Strongly Agree	32.05	19.30	19.05	27.78
Total	100.00	100.00	100.00	100.00

Pearson chi2 (6) = 12.0703　　　　Pr = 0.060

CONCLUSION

Overall, there was statistically significant difference between college major, academic attitudes, and gender identity. Statistical significance is shown in gender distribution and major choice, self-reported success and major, belonging and major, major and perceived success or belonging, and success and gender identity; within all of these relationships, one can reject the null hypothesis. Significant relationships were not indicated in belonging and gender.

Although the null hypothesis could be rejected in most associations, one was unexpected in relation to the research hypothesis. Despite women's marginalization across the public sphere, they are most likely to agree that they are successful in their major. This sample is skewed towards older, female, and liberal arts students, which may affect the relationship. Also, women are more likely to be in liberal arts and human services, where agreement with personal success

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is around average. Men are more likely to be in business, where feelings of success are the highest, or engineering and physical science, where feelings of success are by far the lowest.

This research has many implications for universities as well as for future research endeavors. Programs to motivate women in business and STEM, men in health and human services, and gender minorities in business and physical sciences should be highlighted and bolstered. Nonbinary respondents were much less confident in their success and belonging than men and women. Subsequently, more research should be conducted on nonbinary experience across higher education. Also, the extremely low rate of men in health and human services should be further analyzed. Another worthy research endeavor would be in whether the care-technical divide is truly a cognitive difference: are men less likely to be caring, and women less likely to think technically? Lastly, the motivations behind women's belief in their academic success should be studied, especially to understand whether there is a kind of incentive brought upon by a lack of privilege in male-dominated spheres requiring a "by her bootstraps" perspective. One limitation in this study that could be rectified by more research is the lack of understanding of interactions between all three variables of attitude, gender identity, and major. Further, a representative rather than snowball sample should be considered so as not to oversample women and female-dominated majors. Overall, gender identity plays a strong yet complicated role in major choice and relationship to one's academics in college.

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The Effects of Film Viewing on Young Adults' Perceptions on Love and Intimacy

Leia Krans

INTRODUCTION

Since the 1920s, the film industry has shaped and changed the ways that society views social norms. Unrealistic standards have been portrayed to young adults through films since their popularization. The unrealistic portrayals of love and intimate relationships can become damaging if one's life does not seem to resemble what they are being shown on the big screen. Lippman, Ward, and Seabrook (2014:138) emphasize how "ninety-four percent of youth surveyed by Bachen and Illouz (1996) indicated that they looked to TV and movies for examples of romantic love" which could pose problems if the examples of romantic love being shown are unrealistic. Young adults are in a critical period of their lives where they have an abundance of information available to them that can shape their ideals and beliefs as they transition into adulthood. Baran (1976:473) inquired that "the media may indeed serve as a contributing factor to an individual's picture of his or her sexual self." Experiences that we are unfamiliar with that are portrayed in films are some of our only options at viewing relationships and we often compare aspects of our lives to plots of our favorite movies. Anticipatory socialization is strengthened by the romantic ideals in movies as movie viewers aspire to connect with those they are viewing. Attitudes towards what the ideal intimate relationship looks like is shaped greatly by what is being viewed in the media especially as the consumption of media has increased due to the developments of new technology used for leisure activities such as movie viewing.

Repeated exposure of not only unrealistic portrayals of intimacy and romance, but also

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of harmful depictions of the romanticization of hypermasculinity, hyper aggression, intimate partner aggression, stalking, and negligence of consent can shape and ultimately desensitize viewers beliefs on what an appropriate relationship looks like within society. Kretz (2019) argued how "repeated exposure can lead to the formation or reinforcement of knowledge structures" such as relationship beliefs (Kretz 2019:27). Movie viewers who intend to learn from this form of entertainment may be more likely to endorse romantic beliefs and ideals (Kretz 2019).

In this literature review, I intend to explore what effects romantic themes in films have on young adults and how their attitudes and beliefs surrounding love are shaped by the romantic ideals in films. Movies are an agent for socialization and thus should be assessed to see their implications on society. I am hypothesizing that young adults feel less satisfaction in their intimate partner relationships after comparing themselves to the "ideal" relationships portrayed in films.

MOTIVATIONS FOR WATCHING MOVIES

People are motivated by a need to be accepted and to connect with others, so it is not shocking that young adults use movies to learn about and develop their interactions and relationships with others. Hefner and Wilson (2013) investigate this idea. Hefner and Wilson (2013:167) examined that "individuals reported watching romantic comedies in order to learn were more likely to endorse romantic beliefs than were those who watch for other reasons." This concept has been prevalent since the popularization of talkie films in the 1920s. American sociologist Herbert Blumer interviewed high school and college aged students in search of finding out how they were affected by the popularization of movies and the content of the movies they were exposed to. Inaccurate depictions of what an ideal life was supposed to look

like was a common theme in movies watched by the students studied. A student expressed how he was "eager to see such pictures as would teach me better and more effective methods of love-making and I often wished that the object of my devotion and admiration at the particular time could acquire the same feeling as the movies stirred within me" (Blumer 1933). This response shows that since the beginning of the popularization of films, young adults utilized movies as a way to learn about the world and how to interact with others.

In Hefner and Wilsons' study, the participants expressed that they watched films to acquire knowledge and ended up endorsing romantic ideals regardless of how often they consumed this material (Hefner and Wilson 2013). They expressed "motives for viewing mattered more than sheer viewing" (Hefner and Wilson 2013:170). If people are viewing movies to learn, they are more likely to endorse the ideals and beliefs shown in the movies. Movies are an outlet for individuals to learn, assess, and compare their lives and relationships to unrealistic beliefs.

ROMANTIC THEMES

Romantic themes can be seen across all genres of film, but Hefner and Wilson thought it would be most impactful to assess romantic ideals within romantic comedies as they have been a popular choice of movie genre since the popularization of movies. Hefner and Wilson (2013) recognized five themes throughout their content analysis research on romantic comedies. The first theme they observed was surrounded by viewing expressions that suggested there was only one perfect love for characters which they called the "soul mate" or "one and only" (Hefner and Wilson 2013:156). The next theme they observed was characterized by expressions of thinking a character had no flaws and were essentially perfect which they labeled as "idealization of other" (Hefner and Wilson 2013:156). The following

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theme they addressed was characterized by expressions that conveyed that love is all that is needed to have a successful romantic relationship which they categorize as "love conquers all" (Hefner and Wilson 2013:156). The final romantic theme that was assessed was "love at first sight" which was observed as expressions that insinuated that love happens immediately when individuals meet (Hefner and Wilson 2013:156). Shapiro and Kroeger (1991:233) argue that "individuals who are more exposed to the popular romantic media will have more dysfunctional/unrealistic beliefs about intimate partner relationships" like the themes Hefner and Wilson (2013) observed. They also recorded romantic challenges that they viewed in films that interfered and oftentimes contradicted the romantic theme or ideals expressed.

Through Hefner and Wilson's (2013:161) content analyses of the 52 highest grossing romantic comedies, the researchers found that "three fourths of the films in the sample featured an overarching romantic ideal." The themes that appeared most often were "love conquers all" (65%) and "soulmate/one and only" (15%) (Hefner and Wilson 2013:161). Kretz (2019) was able to conclude that "television drama and romantic movie viewing were the strongest predictors of belief in love conquers all" (Kretz 2019:2) which shows how much of an impact this theme has on society. Believing in unrealistic romantic ideals can be harmful to young adults because they may never experience the themes they are seeing within movies and that could lead to them feeling less satisfied with their lives after hearing characters express "I know in my heart, you're the only one for me" and not gaining those same experiences. Although "love conquers all" and "soulmate/one and only" were most commonly depicted themes in films, Emmers-Sommers et al. (2006) observed the "idealization of other" theme was endorsed and believed by the most participants while being interviewed.

It is important to address how the romantic ideals and challenges were portrayed in films

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to get a full picture on what is influencing young adults in our society into believing unrealistic ideals. Hefner and Wilson (2013) observed that ideals were typically portrayed in positive lights and romantic challenges were portrayed negatively. Johnson and Holmes (2009:352) noticed that "relationships were shown to have both highly idealistic and undesirable qualities" yet the relationship challenges and "transgressions" were downplayed and were not seen to have lasting effects or impacts.

ROMANTICIZATION OF RELATIONSHIP VIOLENCE, OBSESSION, AND NONVERBAL CONSENT

Romantic ideals within movies can lead to damaging mentalities that take the ideals one step too far turning them into dangerous behaviors. Harmful phenomena such as romanticization of intimate partner violence, stalking, and viewings of disregard for consent are prevalent in movies. These have become increasingly prevalent themes within films and have been expressed in a positive light (Johnson and Holmes 2006). Johnson and Holmes (2006) studied how sexual consent was displayed in films and noticed overwhelmingly that appropriate consent was rarely portrayed. A "nonconsenusal sex code" was designed for instances where the coder "perceived at least one character [who] did not agree to, was forced into, or was coerced into sexual behavior" and included refusing to abide by someone not consenting or refusing (Jozkowski et al. 2019:758). The researchers found that "nonverbal cues-both explicit and implicit-dominated consent depictions in mainstream films" (Jozkowski et al. 2019:760) which perpetuates confusion on what is appropriate for gaining consent from others.

College students that Jozkowski et al. (2019:760) studied, reported their beliefs and attitudes around consent as being consistent with the nonverbal consent that films show as "the most common cues college students report using to communicate consent" were consistent with

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the nonverbal cues that they viewed characters used most in the films. Jozkowski et al. (2019:760) also observed that in movies, consent was sometimes seen as irrelevant to include because "the audience 'just senses or knows' when a character consents to sex". This is a harmful idea because if young adults are trying to learn through watching films, they are not being exposed to how consent should work and therefore are not learning what appropriate consent should entail.

Stalking in movies is oftentimes viewed as someone being obsessed with someone else and although the audience may think this is endearing, stalking is an incredibly serious action that is criminal. Lippman (2018:396) argues that the "persistent pursuit is evidence of love" trope is considered a romantic ideal in films because of how much people are affected by ideals displayed in films. This trope has led to the romanticization of stalking-the ultimate "persistent pursuit is evidence of love" which can become harmful if young adults believe that stalking behaviors are appropriate and acceptable. It was found that "exposure to a film that portrayed persistent pursuit as romantic" was associated with "higher levels of stalking myth endorsement" (Lippman 2018:398).

The way men are portrayed in films has become increasingly hyper-masculine and that can be damaging to young adults who think that acting hyper aggressive within a relationship means they are extra romantic. This can cause serious problems that could lean towards intimate partner aggression and abuse. Emmers-Sommers et al. (2006:318) concluded that "individuals' repeated exposure to media that degrade women would contribute to their more traditional attitudes and the acceptance of degrading behavior." This is a concerning conclusion that can influence what someone views as being appropriate in a relationship. Emmers-Sommerset al. (2006:311) found that their "results indicate that men prefer films with sex and violence

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significantly more than women do, whereas women prefer love stories significantly more than men do" which could lead to relationship abuse if the repeated exposures of those types of films contribute to ones attitudes about relationships as the authors concluded.

SEXUAL CONTENT VIEWING

With streaming platforms and film production companies having more freedom in what types of scenes they can produce, sexual content has increasingly become available to young adults. Baran (1976:473) states that "those who saw movie portrayals of sex as being real and those who saw media characters as experiencing greater sexual satisfaction reported less satisfaction in their own state of virginity." This concludes that those who view sexual encounters in films may experience less satisfaction in their own sexual encounters or lack thereof. The ways in which sexual acts and behaviors are displayed in films can factor into overall satisfaction in life. Baran did not conclude that watching movies or television that consist of sexual behaviors is entirely a negative experience however. Baran (1967:473) concluded that "the negative relationship between the amount of television viewing and unhappiness as a virgin suggests that the medium may serve as an 'escape' from peer pressure."

There are two sides to the story surrounding the consumption of sexual behaviors in films. Brown et al. (2006:1018) delved into who might be most vulnerable to the increased exposure of sexual content and found that White young adults sexual activity and tendencies to engage in early sexual contact increased through their exposure to sexual content while Black young adults seemed to be more influenced by "perceptions of their parents' expectations and their friends' sexual behavior." The studies together show that there is still little known about what social factors affect young adults as a whole most.

FILM INFLUENCES ON YOUNG ADULTS

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A participant in Bachen and Illouz's study (1996) expressed the influence that romantic themes played on her beliefs when she stated "I think in movies it is… that's my problem… I always get so depressed because I see it in movies and think that is how it has to be. Now I am finally realizing that the people that I grow to like are probably more important to me. I just realized that. I always get depressed because I see it in movies and think that is how it has to be…I always used to fall in love with guys just like that (snaps her fingers) and then I find out years later they are not very nice people but I have always loved them" (Bachen and Illouz 1996:306). Although this participant realized that the ideals in the films she watched were not necessarily realistic, she still believed that love looked a certain way which shows how much someone's beliefs surrounding love and intimacy can be influenced by films. Johnson and Holmes (2009:368) came to the same conclusion about how "films appeared to depict relationships as progressing quickly into something emotionally meaningful and significant, but there was little shown to explain how or why this was the case. Adolescents using these films as a model on which to base their own behaviors, expecting that in doing so their relationships will progress in kind, are likely to be left disappointed."

CONCLUSION

With films becoming an increased activity for leisure, learning, and development, young adults are finding that their beliefs in how intimacy and relationships are supposed to look like are being shaped by the movies they watch. The romantic themes and challenges that are being displayed are oftentimes unrealistic yet young adults still yearn for the love they see on the big screen. Movies provide young adults with "a set of expectations" (Bachen and Illouz 1996:306). Repeated exposure to romanticized relationship abuse, stalking, and nonconsensual pursuits are continuing to blur the lines between harmful behaviors while the film industry is

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trying to pass off as romantic infatuation. Films not only allow for members of our society to escape from their lives, but they also perpetuate insecurities. Since movies are used as an agent for socialization, it is important that young adults address how the depictions in movies are affecting their satisfaction in their own lives. There was sufficient evidence to conclude that young adults' have felt less satisfaction with their intimate partner relationships in comparison to what they see in the movies.

It would be beneficial if future research focused on how young adults' beliefs surrounding love and intimacy are shaped across different movie genres. Future research could also look into how men and women differ and if one group reports being affected more than the other. It could also be beneficial if people of varying sexual identities are affected. Although there has been a good amount of research done already, there are many aspects that could be further researched and expanded on.

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Does Having Immigrant Parents Affect One's Use of Academic Resources?

Sophia Lucas

ABSTRACT

Almost one-third of the U.S. student population consists of students with immigrant families. This study aimed to analyze whether there were differences in how students with immigrant parents and students without immigrant parents navigate the college system. This was done by specifically looking at parental nativity status (within the U.S. or not) and the use of academic resources on campus. It was performed through a convenience sample of a large North Eastern college and yielded a sample of 300 students. The study hypothesized that students who are first-generation-born were less likely to use academic resources. The majority of respondents were Junior class and non-first-generation born. Only 14% of students surveyed considered to have an immigrant parent. The majority of all respondents claimed that they "rarely" or never" used any academic resources on campus. There was no correlation found between having immigrant parents and the usage of academic resources on campus, therefore the null hypothesis was unable to be rejected.

INTRODUCTION

The Migration Policy Institute states that the "U.S. Census Bureau data shows that more than 5.3 million students, or 28 percent of all students enrolled in U.S. colleges and universities in 2018, were from immigrant families, up from 20 percent in 2000" (Batalova and Feldblum 2020); with 28% of the current college student population, do students who are first-generation born have different experiences in the U.S. education system than students who are not first-generation born? How many factors such as parents' education level, foreign universities, socioeconomic status, and culture contribute to students' educational attainment? Are students who are first-generation born privileged or minoritized by the education system? It is crucial to analyze whether one-third of the college student population can navigate the college system as easily as students who are not first-generation born. By understanding what issues may face this community, programs and systems may be put in place to make the college experience and transition easier for students. Research may also delve into how to make college more accessible for students with immigrant parents and immigrants themselves. This study's purpose was to specifically look at the correlation between parental nativity status and usage of academic resources on a large North East college campus. The data may demonstrate how students who are first-generation born navigate college differently than other students.

SUMMARY OF PREVIOUS RESEARCH

In a study focusing on professional Eastern European immigrant parents, Nesteruk, Marks, and Garrison (2009) found specific emphasis amongst cultures on the importance of education as well as a criticizing of the American educational system for being too "easy" (Nesteruk, Marks, Garrison 2009). This critique was consistent within Asian and Latin cultures as well (Nesteruk, Marks, Garrison 2009). Researchers from this study point to some of the

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cultural differences students may encounter in their college experience; differing from universities in other countries that their parents may have attended or the different expectations required from the schools. This data demonstrated how cultural expectations may change how a first-generation born student navigates their school system. If expectations from parents are that the school programs are too easy, there may be a disadvantage to using academic resources on the students.

Researcher Eileen Ariza also emphasized the importance of cultural differences for students. She discussed how in specific cultures, there are different expectations surrounding the school system (Ariza 2000). While Ariza's study focused more on younger students, her results still provide insight into how culture can affect a student's educational attainment (Ariza 2000). Some factors that affected this included: language barriers, transportation, parent/teacher relationships, etc. (Ariza 2000). While these studies may not directly analyze educational attainment, they provided context and other explanations of factors that may affect the educational attainment of students who are first-generation-born. Once again, there is a pattern that cultural differences affect a student's ability to navigate the school system. This data, along with the other studies, supported the hypothesis that students who are first-generation born may have disadvantages in navigating school systems and utilizing academic resources.

METHODS

Hypothesis and Variables

This paper's research proposal was to examine whether students with immigrant parents use fewer academic resources than students who don't. The independent variable was whether students have an immigrant parent(s) or not amongst the sample of college students. The dependent variable was the student's usage of academic resources. The attributes of our

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dependent variable include the usage of a teaching assistant or professor's office hours and the specific studying, writing, tutoring, etc. resources offered on campus. This research hypothesized that students who are first-generation born are less likely to use these resources than students who are not first-generation born. The null hypothesis is that there is no relationship between students having immigrant parents and the level of education they complete. The alternative hypothesis would demonstrate that students who are first-generation born do utilize more academic resources than students without immigrant parents.

Survey Method

The method that this research conducted was a survey. They consisted of a "select the best option" with attributes of parental nativity status and "how often do you use [certain academic resource]" - with attributes of times per semester, or the Likert scale. The survey population was the students of one North East college with about 15,000 students.

Risks and Benefits

The potential risks included awareness of a possible correlation between ethnicity and resource usage for students submitting their survey. Students may come to their conclusions about any correlation between their race/ethnicity and their academic goals, whether positive or negative. Other potential risks were emotional distress over sharing how often one uses academic resources, which also may lead to the "social desirability bias," where people over-report something because it looks socially desirable. A benefit of this research study was understanding what privileges or disadvantages first-generation born college students have over students who are not. It also looked at what disadvantages students who are first-generation born may face and potentially find solutions to make college integration easier. I believe the potential benefits

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outweigh the potential risks because the value of the information is essential to solve any of the distress that may be associated with the survey questions.
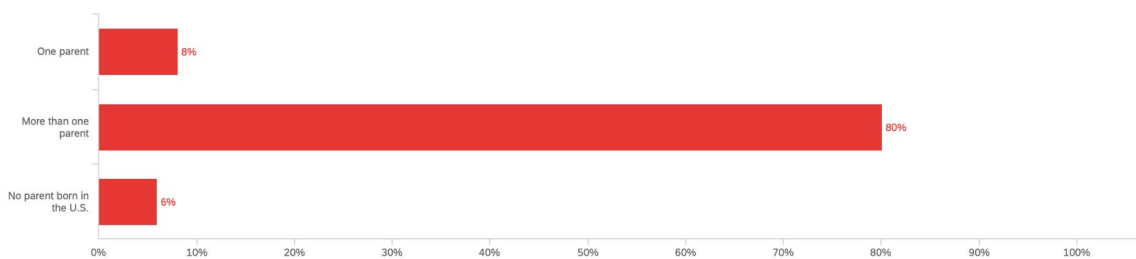
RESULTS

Sample Characteristics

Our survey consisted mostly of Junior respondents, with Seniors close behind, but an overall spread of each class. Out of the total of 300 respondents: 82 students were Seniors, 101 students were Juniors, 60 were Sophomores, and 31 were Freshman.

Independent and Dependent Variable Results

Our independent variable of parental nativity status demonstrated that most students had both parents born in the United States at 80%. Therefore, we have 8% of students with one foreign-born parent and 6% with both parents being foreign-born. This makes 14% of students surveyed considered to have an immigrant parent. This also leaves 6% of survey participants out of our data. This distribution may also affect our results since there are missing participants and a large proportion of students with no immigrant parents.

Q35 - Were your parents born in the U.S.?　　　　　　　　　　　　　Page Options ⌄

One parent — 8%
More than one parent — 80%
No parent born in the U.S. — 6%

0%　10%　20%　30%　40%　50%　60%　70%　80%　90%　100%

Our dependent variable of academic resource usage was split into two attributes: Center For Academic Resource (CFAR) usage and usage of professor/teacher assistant office hours. In both distributions, we see that the majority of students "rarely" or "never" use academic resources. In

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the "Office Hours" distribution, there are a larger proportion of students who responded

"sometimes" at 24%. This demonstrates that there may be some campus culture or accessibility

issues around resource usage.

Q8 - How often do you use the Center for Academic Resources (CFAR)? (tutoring, writing center, time management, etc.)   Page Options ⌄

Often   0%

Sometimes   3%

Rarely   20%

Never   76%
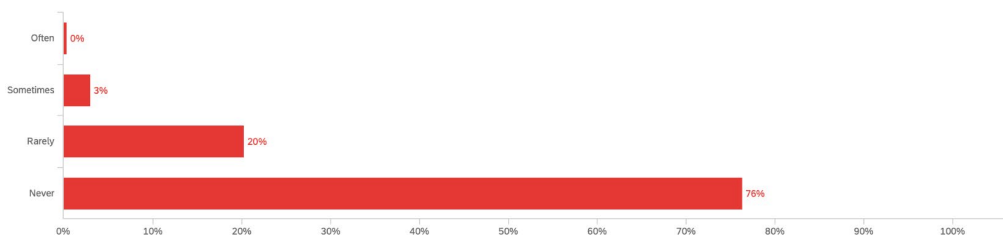
Q9 - How often do you seek out office hours with a TA or professor?   Page Options ⌄

Often   5%

Sometimes   24%

Rarely   38%

Never   33%
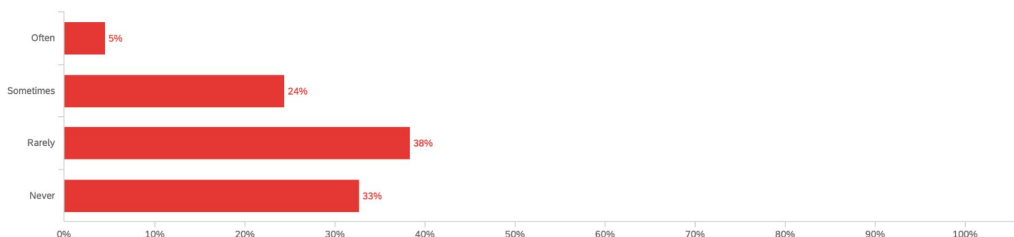
Crosstabulation Results

      When we cross-tabulated our variables, we found that there was no statistical significance

in the correlation between parental nativity and academic resources. We were unable to reject the

null at a statistical significance of 90%. Students with one foreign-born parent were twice as

likely to use office hours "often" than students with no foreign-born parents. However, students

with two foreign-born parents were at 0%. This may be attributed to a low sample population of

both one and two foreign-born parents.

Stub: Q8: How often do you use the Center for Academic Resources (CFAR)? (tutoring, writing center, time management, etc.)

	Q35: We...e U.S.?			
	Total	One parent	More than one parent	No parent...n the U.S.
Often	0.42%	0.00%	0.53%	0.00%
Sometimes	3.39%	0.00%	3.70%	7.14%
Rarely	19.92%	15.79%	19.05%	21.43%
Never	76.27%	84.21%	76.72%	71.43%
Overall Stat Test of Percentages	0.99			

Stub: Q9: How often do you seek out office hours with a TA or professor?

	Q35: We...e U.S.?			
	Total	One parent	More than one parent	No parent...n the U.S.
Often	5.08%	10.53%	4.76%	0.00%
Sometimes	23.73%	21.05%	22.75%	14.29%
Rarely	38.98%	36.84%	39.15%	50.00%
Never	32.20%	31.58%	33.33%	35.71%
Overall Stat Test of Percentages	0.68			

CONCLUSION

The purpose of this research proposal was to analyze whether or not having an immigrant parent(s) affects a student's educational attainment. This study specifically explored the correlation between being first-generation born or not and the usage of academic resources at the target college. With this population growing in the United States, it is important to understand the differences between the two groups to promote integration and navigation of school systems. The goals were to find any potential disadvantages or advantages and understand what place they take in a university community and how the integration of students who are first-generation born can increase. These results demonstrated that there were no correlations between our variables. Therefore we did not conclude any correlation between students with immigrant parents and

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academic resource usage. This study however was not generalizable to the entire campus or other colleges.

Limitations

There were some limitations to this study. One was a non-representative sample that was obtained using convenience sampling through students on campus. The sample cannot be stated as representative of the college as a whole, therefore cannot be generalized to all colleges. College culture and accessibility may have also affected the responses to our dependent variables, regardless of parental nativity status. This could have been affected by access to a computer to complete the survey or the prioritization of academic resources by the students and the campus. As stated previously, social desirability bias can affect one's responses if they feel pressured to respond that they use more resources than they really do.

Future Research

Future research could expand the sample population to make these results more generalizable. It could also delve into factors such as cultural expectations, parental education status, and other variables that may affect the experiences of students with immigrant parents. Other potential areas for future research are college application and financial aid navigation, inclusion, college application progress, and navigation programs on college campuses, and analyzing whether these services would benefit students who are first-generation born.

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Christian Nationalism in Support for Donald Trump

Anna Maccaroni

ABSTRACT

This literature review aims to understand Donald Trump's contradictory and overwhelming support from Christians and especially white evangelicals, considering his public display of non-religious behaviors. Further, this literature review explores the association between Christianity and the Republican party throughout America's political history, drawing on instances such as Proposition 187 and Donald Trump's travel ban to display that white evangelicals are motivated to support Trump because of their fear of becoming a minority. These ideas are related to Christian nationalistic ideologies, reflecting that a main supporter of Donald Trump is Christian Nationalism. From a sociological understanding, this literature review analyzes how fear is capable of uniting people under views that are discriminatory and nationalistic. It also provides insight into how certain groups are able to stay intertwined throughout history, through the combination of leaders and those who are willing to follow out of fear and reassurance.

INTRODUCTION

The separation of church and state is a phenomenon in American politics that many have discussed and debated for all of America's history, remaining prevalent even in today's times. Dating back to America's beginnings and although not directly pronounced in any documents, the idea that there should be a distinction between that of religion and politics is one that has been brought to the forefront by many historical figures. For example, in 1802, Thomas Jefferson responded to the Danbury Baptist Association's letter in which they expressed firstly their congruence to his presidential win, but also their fear towards the Connecticut Federalist government's lack of religious laws. In Jefferson's response to the association, a "wall of separation between church and state" was argued and introduced, and perhaps remains one of the most prevalent phrases in American history to this day (Dreisbach 1999). Further, while no literal or specific mention of a separation of church and state is discussed in America's Constitution, the first Amendment in the Bill of Rights states that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof" (Hanley et. al. 2003:12) leading many Americans to the conclusion, or at least assumption, of a separation between religion and politics.

Considering this supposed separation of church and state, it is compelling that Americans continue to disagree on what exactly the founding fathers intended by their indirect yet obvious statements regarding a needed split between religion and politics. Further, it becomes rather important to look at the closeness these two share in the American political system, especially considering this supposed distinction between the two, yet lack of actual separation. In more recent politics, this idea becomes increasingly relevant when looking at the 2016 presidential election of Donald Trump, as well as his continued support throughout his presidency and even

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after his loss for reelection in 2020. Although a number of factors ultimately contributed to his success, Christian Nationalism can be viewed as a main contributing factor to his triumph (Baker, Perry, and Whitehead 2020).

To truly understand the relationship Christian Nationalism has in relation to Donald Trump's support, it is first necessary to understand what Christian Nationalism is. Joseph Baker, Samuel Perry, and Andrew Whitehead (2020) discuss Christian Nationalism as a sort of ideology that advocates for a fusion of Christian and American civic life with a Christian identity and culture. (Baker, Perry, and Whitehead 2020). In other words, Christian Nationalism stands as the idea that the nation of America should be a Christian nation. The ideas of Christian Nationalism in relation to Donald Trump will be explored in this literature review in two ways: firstly, the ways in which Christian Nationalistic ideologies favored Donald Trump, and second, how Donald Trump utilized Christian Nationalistic views to further expand his campaign.

This literature review aims to understand the role that Christian Nationalism played in Donald Trump's political success, as well as understand why many who identify with Christianity so highly favored Donald Trump's presidential campaign. Further, an understanding of the phenomenon between Donald Trump's apparent lack of religiosity yet his high religious following will be looked at. In order to do this, this literature review draws on the idea that there has been an association between Christianity and the Republican party for many years dating back in America's history, and will look at instances in American political history, including Proposition 187 in 1994 and Donald Trump's 2017 travel ban. Although it may appear that Donald Trump has united Christianity and politics under his campaign, it will rather be explained how he simply utilized already existing ideas to further his Christian following as the Republican candidate in both the 2016 and 2020 presidential elections.

GOD TALK: THE HIDDEN TIE BETWEEN CHRISTIANITY AND THE REPUBLICAN PARTY

Even with recent elections sparking a lot of obvious relations between religion and politics, it is important to understand that Christianity and the Republican party have been interrelated for a lot longer than since Donald Trump has been a prominent political figure. Among the history of the Republican party and Christianity reoccurs a theme most commonly known as God Talk, or what some authors refer to as Covert Cues. Coined in 2006 by Republican David Kuo, the term God Talk refers to the Republican party's conscious use of religious ideology and terminology without explicitly stating anything religious. It acts as a coded language of such, as a way to appeal to a certain group of voters. Since no explicit use of language is utilized, God Talk does not simply appeal to one type of person, but it is conductedin such a way that select voters tend to recognize certain cues and are able to make assumptions about the candidate from them (Djupe and Calfano 2014). In the chapter *Religious Cues and Electoral Support* of their book *God Talk*, Paul Djupe and Brian Calfano (2014) give examples of republican figures who have used this coded language in the past, including George W. Bush in his 2003 State of the Union Address, in which Bush used multiple references to Christian bible passages without explicitly stating anything religious. For example, in Bush's speech he says, "I believe in an America that recognizes the worth of every individual, and leaves the ninety-nine to find the one stray lamb" (Djupe and Calfano 2014:46). Although this may sound as simple as a statement of worth about the general American citizen, to those familiar with the bible this reminds them of a classic biblical parable: The Parable of the Lost Sheep.

God Talk is a tactic the Republican party has utilized as a way to sidestep the possibility of coming off as Christian or as having Christian nationalistic ideologies, yet still appealing

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towards a generally evangelical group. Moreover, the use of God Talk does not include candidates using political terminology, which similarly allows voters to make assumptions about a running candidate's political views, furthering the connections amongst Christianity and the Republican party. In other words, "candidates that use God Talk rely on the receiver to infer political attachments" (Djupe and Calfano 2014:46). It is also noteworthy that God Talk is most effective "when an established relationship exists between the group and a political stance, such as that between evangelicals and the Republican party" (Djupe and Calfano 2014:46). Expanding on this idea, God Talk would be much less effective if a tie was being attempted between evangelicals and a candidate in the Democratic party. This understanding of the usage of God Talk by Republican political members can be further related to Donald Trump and his presidential campaigns in both 2016 and 2020, which will be explored in the next section of this literature review.

EVANGELICAL SUPPORT FOR DONALD TRUMP

Considering Donald Trump's exhibition of behaviors that most would view as the opposite of religious, his support from Christian voters since before his time in office to continued support after his election loss in 2020 is fascinating. For example, in a 2016 speech he gave at Liberty University (which, importantly to note, is a Christian University), Donald Trump attempted to quote the "Second Corinthians" but stated instead a quote from what he called the "Two Corinthians" (Whitehead, Perry, and Baker 2018). Further, during another speech he was unable to name a single bible verse when asked which one was his favorite. This evidence seems contradictory then when in fact, 81% of white evangelicals voted for Donald Trump in the 2016 election with only a three percent decrease in the 2020 election, at 79% of white evangelicals giving Trump their vote (Thompson 2022). This leads to the curiosities then of why Donald

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Trump's main support comes from Christians, and can be assessed through a lens consideringwhite evangelical's fear of becoming a minority, as well as Donald Trump's understanding ofand usage of this fear as a way to gain support.

Firstly, it is important to consider data that shows where Donald Trump's support comes from. In a study conducted by the American Trends Panel and explained by Jack Thompson (2022), white evangelicals were compared to other religious groups in assessing three factors addressing their preferences for the president of the United States. These factors included if they consider it important for the president to share their religious beliefs, if the president has strong religious beliefs in general, and if they want a president who will stand up for their religious beliefs. It was found that white evangelicals were 59% more likely to want a president who shares their religious beliefs than those who do not identify as Christian, as well as 62% more likely to want a president who has strong religious beliefs rather than those who do not identify as Christian. In fact, white evangelicals were found to have the highest preferences for elite religiosity than those associated with any other religion. Thompson analyzes this data to show that "elites who frame themselves as being religious are more likely to attract support from highly religious voters" (Thompson 2022:766). This can be applied to Donald Trump who, although not particularly religious himself, has support from white evangelicals considering "many [of the] policies championed by Trump…have sought to further white Christian interests"(Thompson 2022:769). This support system that Trump displays towards Christians overpowers his display of non-Christian actions. However, considering these ideas it is next important to consider why these associations are in place, and a supporting factor of this can be attributed to evangelicals' fear of becoming a religious minority.

EVIDENCE OF EVANGELICAL'S FEAR OF BECOMING A MINORITY:PROPOSITION

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A main cause for Donald Trump's main support from evangelicals comes from specifically white evangelicals fear that they are becoming a religious minority. Amongst other factors, feelings of cultural anxiety, as well as white Americans' feeling a threat to their sense of dominant group status (Thompson 2022) was the most significant contributor to Donald Trump's support. Keep in mind that this expands ideas of Christian Nationalism to the idea of White Christian Nationalism.

In order to understand this fear amongst white evangelicals as well as examine plausible causes of it, we can first look at and analyze Proposition 187, a ballot initiative in California from 1994 that denied certain services such as welfare and medical care to undocumented immigrants. Although this proposition was ultimately declared unconstitutional, analyzing responses in support of the ballot by Christian leaders can allow insight into the idea that fear of becoming a minority is a constant among evangelicals, and can later be associated with this same fear in support for Donald Trump. Among public Christian support for Proposition 187 was Reverend Lou Sheldon, the leader of thousands of conservative evangelical churches in Anaheim, California. Reverend Sheldon argued that "Biblical commands to welcome the 'sojourner' referred only to hospitality toward people passing through one's land and did not include taking newcomers into the community" (Alexander 2022:7). Further, support for Proposition 187 came from Reverend Jim Baize, a leader of the Midway Baptist Church near San Diego. He claimed that Proposition 187 "was appropriate since the Bible says people are 'not to steal' or 'not take what doesn't belong to us'" (Alexander 2022:7). While research trends show evidence that immigration enhances the economy, many Christian supporters of Proposition 187 believed that undocumented immigrants were taking resources away from them.

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On the other side of this support, however, were a majority of Christians and Christian leaders who denied support for Proposition 187, naming it as "racist, xenophobic…cruel, and inhospitable" (Alexander 2022:8). Other Christian leaders provided evidence towards the bible supporting acceptance of immigrants, even stating that Mary and Joseph, Jesus's parents, were in fact themselves refugees (Rother 1994 and Alexander 2022). Further, and most importantly, three bishops from California-evangelical Lutheran Churches in America "described the initiative [for support for Proposition 187] as being rooted in fear" (Alexander 2022:8). It can be noted that those who supported Proposition 187 did so out of economic fears, and views that can be associated with Christian Nationalistic ideas, including racist and xenophobic ideas. The support shown from Christian leaders, as well as many evangelicals following of these leaders, were rooted in economic fears including racist and xenophobic views. However, economic fear was pronounced the strongest, as these groups did not want to appear as being racist or xenophobic.

EVIDENCE OF EVANGELICAL'S FEAR OF BECOMING A MINORITY: TRUMP'S TRAVEL BAN

According to the polling organization Public Religion Research Institute (PRRI), by 2017, 61% of white evangelical American Christians supported a temporary ban on Muslims entering the U.S. Further, according to the Pew Research Center, Donald Trump's travel ban had a 76% approval among white evangelical Protestants (Alexander 2022). Similar to Proposition 187, there were members of the Catholic clergy who made statements showing support for the travel ban, including a priest from New Jersey and a pastor in Ohio who stated that they were "worried about Muslims coming to the United States in any significant number (Brunius 2017). Other Christian leaders showed their support by expressing national security concerns, sayingthat

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the travel ban was a "pause button" on countries that threaten America's security. Othersfurther claimed that although Christians are "called to help those in need, the president of the country does not have the same responsibility to show hospitality" (Alexander 2022:10). These Christian leaders believe that Trump was simply protecting Americans and American law. However, similar to Proposition 187, it is important to understand that the travel ban had no effect on national security, and that, also similar to Proposition 187, white evangelicals' fear of immigration is reflective of their fear of becoming a minority.

CONNECTING PROPOSITION 187 AND THE TRAVEL BAN TO CHRISTIAN NATIONALISM

To fully understand the connection between these ideas, it is necessary to recall the definition of Christian Nationalism from Baker et. al. (2020) in which they define Christian Nationalism as an ideology that advocates for a fusion of Christian and American civic life with a Christian identity and culture. This understanding of Christian Nationalism can be analyzed in relation to Proposition 187 and the travel ban, as Christian Nationalism promotes an idea, and has for centuries, that America should be a Christian nation. This is significant considering that Christian nationalism adopts the idea that America should be a Christian nation, where white Americans typically hold a dominant group status. Considering Trump's travel ban and discriminatory views and actions, as well as looking at correlations between the travel ban and Proposition 187, it becomes evident how this fear of becoming a minority, which is associated with Christian Nationalistic views, were the strongest supporting factor for voting for Donald Trump.

Although slightly mentioned before, it is also important to note Donald Trump's campaigning, which was composed of and laced with Christian ideas and religious terminology.

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While Trump has explicitly stated biblical phrases during speeches, he also utilized his understanding of white evangelicals' fear of becoming a minority as a tactic to gain support from this specific group of people. He advertised that the United States is ultimately losing its Christian heritage, playing to the public the idea that something must be done to protect America's Christian roots (Whitehead, Perry, and Baker 2018). This explains how, even with Trump's lack of knowledge about Christianity as well as his anti-religious actions, evangelicals still decided to show him support, considering his support and advertisement that their fear of becoming a minority is real and will be protected in office by him. Christian nationalistic views, in direct association with fear of becoming a minority, were utilized by Donald Trump to gain support from an already highly religious and fearful group.

CONCLUSIONS AND FUTURE IMPLICATIONS

This literature review discussed the role that Christian Nationalism played in Donald Trump's support and success, building off of the idea that white evangelicals are fearful of becoming a minority. To do this, more recent as well as historical events were assessed and analyzed, and ultimately aided in understanding that many evangelicals are fearful of becoming a minority. Donald Trump successfully utilized this fear in order to gain support, as well as show support of Christian nationalistic ideologies. This literature review understood that Christianity and the Republican party have been related for a large amount of America's history and looked at instances throughout this history where the Republican party has implemented subtle yet effective Christian and Christian nationalistic views into its agenda. While the understanding that Christianity and the Republican party was evident in mostsources, limitations include no specific statement of this relationship within peer reviewed databases.

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Do Images of the Male Body Within Advertising Impact Male Body Image?

Rachel Obray

This literature review will explore how images of the male body within advertising impact body image. Although sociological analysis has successfully explored gender roles, particularly the unique experiences women face based on societal values and ideals, which construct the basis for these roles (Blackstone 2003). As questioned by Connell (2002: 13), "what affects the social position of women must affect the social position of men and boys," responding to the lack of research on gender and the position of men within sociology. When the feminist movement managed to highlight the male role within society through the sex-role theory, there was an overly deterministic account of traditional male behaviorthat was rooted in sexism, violent behavior, and oppression towards women (Blackstone 2003). The sex-role theory is defined as the processes where children gain and embody theknowledge and values associated with either masculinity or femininity (O'Neil 1981).

Although it remains an influential theory for exploring gender roles and relations, it prescribes deterministic expectations of men as natural leaders, financially responsible and heads of the traditional family unit. Alternative perspectives on masculinity have been emerging since the 1980s, since criticism emerged that sex role theory may not explain the diversity in masculinities and how patterns of gender are constructed and practiced (Connell 2006). Sociology should deter from a fixed and deterministic perspective of masculinity, to one that draws attention to the various processes where men's authority is differentiated, embedded and produced within culture and organizational networks (Itulu-Abumere 2013).

This begins my interest in the role of advertising that does not simply 'represent' masculinity but helps format conceptions and maintenance of dominant forms of masculinity. Advertising intersects with consumption, meaning the images of masculinity represented in

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this format are produced at the homogenizing representational conventions alongside transforming consumer markets and cultural politics. Pre-existing advertising and masculinity research has identified a dominant image of the muscular body as the ideal standard for men to achieve. Equivalating the ideal male body to dominance and power (Pompper, Soto and Piel 2007), this symbolic image of masculinity serves as a standard for men to assess themselves and others against (Wienke 1998). The standard of muscularity among men leads to them feeling "more attractive, more accomplished and in control" (Klein 1993: 87) if they successfully achieve the physique. These muscular standards comply with a dominant form and conception of masculinity, which marks the male body, signifying an ideal that men feel pressure to conform to. This literature review will explore how the current body ideal of a muscular physique among men can lead to adverse effects on men's body image. The overview of research indicated a correlation between having a muscular body and high self-esteem (Wienke 1998); this suggests those who cannot attain such standards experience low self-esteem and body shame.

BODY IMAGE

Before the 1980s, academic research on body image surrounded females and the risks of eating disorders and psychological distress. Prompted by the ideal among women to be thin and the subsequent over-estimation of their body sizes (Myers and Biocca 1992). The research indicated, body image dissatisfaction varied between men and women, but the vast amount of research on women's pressure to conform to idealistic standards prioritized the dynamic over men. The overshadowing of men's experience with body image, coexisted with dominant tendencies in male socialization to not discuss body image dissatisfaction or negative self-esteem (Montgomery 2017). Understanding the definition of body image can contribute to the differences in the way men and women interpret and internalize such standards. Pompper et al, (2018:526) defined body image as an "internal representation of his outer physical appearance," the relationship between internal versus external body image are reflected in Cash's (2004:1) understanding of the "inside view" of body image.

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Noting body image as the complex psychological perception of an individual's physical appearance (Cash 2004:1), men are experiencing body image issues as they internalize and attempt to conform to the mass media's images of muscularity and leanness. Aligning with (De Jesus, Ricciardelli, Frisén, Smolak, Yager, Fuller-Tyszkiewicz, Diedrichs 2015), finding of adrive for muscularity among men, a fascination and drive for men gaining large muscles. Pompper et al (2018) described muscularity as a key component of male body image, with dissatisfaction noted among males as young as six years old. As the ideal body type among men, muscularity is associated with a V-shaped mesomorph (Pompper et al 2018); defined as a strong positioned build with large chests and leaner abs was found by Hobza et al (2007). Understanding that men's goal to conform to muscularity is affiliated with male gender norms (De Jesus et al. 2015), highlights how the mass media capitalize on dominantimages of the male body, subsequently influencing men to internalize such standards.

HEGEMONIC MASCULINITY

An increasing body of sociological theories focusing on masculinities has addressed contemporary transformations within masculinity. Hegemonic masculinity has been a prominent term within masculinity discourse, defined by Connell (1990: 83) as the "culturally idealized form of masculine character". For a form of masculinity to be classed as hegemonic, it must reflect the prominent gender ideology of the surrounding culture. Reflected within Connell and Messerschmidt (2005) who recognize hegemonic masculinity as standardized behaviour among men. Although it doesn't necessarily need to be the most dominant form of masculinity in society, it operates on the basis of cultural recognition, specifically what it means to be a man within society. This discussion highlighted a homogenizing power among men and prompted theoretical discussions of a hierarchal relation of masculinity. Although hegemonic masculinity is a "political, contested, and powerful topic," (Itulua-Abumere2 2013:43), criticism emerged that the concept was deterministic and harmful to men in assuming oppressive and powerful behaviors are central to the form of masculinity. Reinforced through the finding that the term emerged from the

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gay liberation movement, highlighting homophobia as a product of prejudice andoppressive behaviors between heterosexual men to homosexual men. Despite these concerns, hegemonic masculinity continues to be reflected within the mass media, and wecan see several of its features, such as "physical force," "patriarchy," and "achievement" inmedia imagery (Trujilo 1991: 290). The focus on hegemonic masculinity qualities such as competition and power within media representations mark the power of the male body.

THE ROLE OF ADVERTISING

The effectiveness of advertising is its ability to tap into pre-existing social and cultural normsrelated to beauty and body image, whilst convincing a consumer to compare their own physique against their advertisement. Through advertising's use of narrative tropes and selective imagery, adverts are a space to observe both the political and aesthetic features of masculinity through the promotion of persuasive cultural ideals (Knudsen and Andersen 2020). Advertisements that target male consumers simultaneously constructs and reinforces dominant ideals of masculinity, aligning with Knudsen and Anderson (2020) understanding of hegemonic masculinity as a social construction which promotes ideals of the most powerful form of masculinity. Therefore, advertisements typically depict and target male consumers who embody hegemonic masculinity. Elliot and Elliot (2005) study exploring the male body in advertising found an increase in men's bodies appearing in advertising since the 1980s, a prominent time for hegemonic masculinity which operated as the "masculine archetype of the time" (Vogel 2015: 464). It is the 'strong' and 'hard' male iconography, which takes its form through the aesthetics of the muscular body within advertisements typically related to cars, underwear, and fitness (Elliot and Elliot 2005). Wienke (1998) researched men's lifestyle magazines, conducting in-depth interviews with college-aged men finding men use the physical ideals of hegemonic masculinity as a framework to organize their experiences with their own body and the body image ideal. Advertising's iconography of masculinity aligns with "virtues of individualism, autonomy and self- sufficiency" (White, Oliffe and Bottorff 2012). The adverts that depicted men as active and exercising urged men 64

to control their bodies according to Agilata and Tantleef-Dunn (2004),comparing the culture of thinness women endure to the standard of musicality for men.

FINDINGS

A shared hypothesis across the studies was the prediction that advertising images containing idealized, stereotyped, and dominant images of the male body could impact men's body image negatively. Hobza et al. (2007) predicted that participants would report lower levels of body esteem when exposed to images of men who were muscular, toned and lean. Both Hobza et al. (2007) and Leit et al. (2002) did test their hypothesis to be true,but had variations in their findings, with men's dissatisfaction relating to their musculature rather than body mass or fat. Uncovering how images may only provide dissatisfaction to men's own body image if the physical characteristics presented are "enduring and unchangeable" (Hobza et al 2007:167). This is related to the "drive for muscularity" noted by De Jesus (2015:3).

Agilata and Tantleff-Dunn (2004) found discrepancies between the level of muscularity respondents possessed and the level they would like to have, highlighting a disproportionate body image among men. This was layered by their conceptual framework of appearance schemas as cognitive structures that help to interpret and process self-relevant information. Exploring this in relation to body image, we can understand these appearance schemas as an individual's susceptibility to a body image currency which will cause them to react more negatively compared to other participants. This angle of research helps to differentiate the findings among men instead of analyzing men as a homogenous mass.

MUSCULARITY

As previously established in this literature review, muscularity is a core component of male body image; the literature indicated a common finding of 'muscle dysmorphia,' defined as atype of disorder where young men construct a flaw in their muscles, viewing them as never large enough (Pompper et al. 2007). De Jesus (2015) noted a drive for

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muscularity among men, a fixation on large muscles in the upper body region, associating media internalizationwith the term. Understanding how the media reinforces gender role norms, body image concerns are "mediated by media internalization" (De Jesus 2015:5). (Leit et al. 2002) literature postulated muscle dysmorphia as having a dominant prevalence in society, particularly among men who become obsessed with the concept and application of muscularity. Muscle dysmorphia is seen as an impact of cultural and media images that produce pressure for men to attain muscularity. This could be correlated with Agilata and Tantleff-Dunn's (2004) framework of exploring media imagery alongside body image disturbance. Defining body image disturbance as a "continuum of satisfaction and dissatisfaction with one's physical appearance" (Agilata and Tantleff-Dunn 2004:7), their study confirmed that exposure to the ideal male body in media can have negative impacts on body satisfaction. Findings across the literature were consistent in the association of themass media imagery and men's drive and desire for muscularity, commonly resulting in muscle dysmorphia.

PERFORMANCE ENHANCING DRUGS

Hobza et al. (2007) found exposure to the idealized male body leads to increases in disordered eating, excessive exercise, and higher rates of steroid use among participants. Similarly, the study found a strong correlation between body image satisfaction and areas such as the upper body, deemed changeable via exercise. Steroids and other performance-enhancement drugs have gained prominence among men, particularly younger men who reportedly use steroids, diet products, and muscle supplement products in significant numbers (Martin and Govender 2011). Within Martin and Govender's study, over forty eightof percent of participants had used drugs to attempt to gain muscle mass and improve the appearance of their muscles. Not only is drug performance use a symptom of muscle dysmorphia (Martin and Govender 2011), the usage is often rooted within other complex psychological and emotional factors. Hobza et al. (2007), noted that the increase in performance drug usage may be rooted to concerns of body image, suggesting the impact ofmedia images goes beyond a 66

drive for muscularity, but other mental, behavioural and physical health issues. The current body ideal warrants many dangers; the ideal male body islargely unattainable without the use of performance-enhancing drugs such as steroids. As such, if men internalize the idealized bodies portrayed in advertisements, this can contribute to disordered eating, and an increase in exercise and steroid use (Hobza et al. 2007).

PERFORMANCE AND POWER

As previously established, the ideal male body of muscularity is unattainable for men and can result in disordered eating, higher levels of depression and anxiety, and greater mood changes. Many studies also highlight how the muscular male body image allows men entry and belonging into the socially dominant forms of being a man. If we understand hegemonic masculinity to consist of attributes of strength, dominance, and self-confidence (Wienke 1998), this helps to interpret Pompper et al. (2007) linkage between hegemonic masculinity which encourages the ideal of competition. Describing how the male body becomes an arena for competition, Pompper et al. (2007) findings indicated her respondents felt a need to compete despite their insecurities, with other participants mocking those who failed to meet the dominant standard of muscularity. This competition and power element also manifested in men's interactions with women; discovering men frequently overestimate how much muscle women find attractive Pompper et al. (2007). This suggests performancesof masculinity which emphasise power are key to attaining entry and acceptance among a dominant group of men. Also indicating, men are not passive participants in identity formation and deliberately exert performances of power (Itulua-Abumere 2013). Although itmay be too critical to assume men participate in their own subordination as proposed by Wienke (1998), it may not be wrong to say that men's dependence on the ideal body can simultaneously produce and reproduce hegemonic standards of masculinity.

CONCLUSION

Overall, the literature presented does confirm my thesis, with the various studies finding that images within advertising and the wider mass media have an impact on male

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body image. Martin and Govender (2011:220) define muscularity as a "defining feature" of traditional hegemonic masculinity, suggesting men thrive within their masculinity once they attain the ideal body. Martin and Govender (2011) suggest the muscular body for men provides both the "solution and the problem" within hegemonic masculinity. Engaging in muscularity as the standard for male body appearance and performance provides men with dominance in the unique hierarchy of masculinity. Subsequently, men who reject the standards are stigmatized as weak and often develop their own body image issues. Men are always on the boundary of hegemonic masculinity, highlighted through men who alter the ideal male body if they cannot fully achieve it to correspond with their pre-existing abilities and strengths (Wienke 1998). The literature addressed the increased concerns among men and their body image. Yet, it is important to note that masculinity in sociology remains an under-shadowed area of research, particularly among the variations of masculinity and body image within race and social class. Carrigan et al. (2018) noted that masculinity demands are interpreted differently according to social position and the capacity to fulfil them (Carrigan et al. 2018). Therefore, men from a lower socio-economic background may not have the same amount of time or resources available to invest in their bodies, compared to middle-class men with the economic and cultural capital to improve their physique. Overall, images within advertising perpetuate an ideal of muscularity as the "socially dominant conception of what is appropriate masculinity" (Wienke 1998:2). The cultural discourse which posits the male body in association with muscularity is having a negative effect on men's body image and their comfortability within their own masculinity.

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Mental Health in Collegiate Student-Athletes vs. Non-Student-Athletes

Noah Stansbury

INTRODUCTION

Poor mental health remains a concern among young adults, especially young adults who attend college. The American College of Sports Medicine estimates that around 30% of women and 25% of men who are student-athletes report having anxiety, however, only 10% of all college athletes with known mental health conditions seek help from a specialist (The American College of Sports Medicine). According to the National Alliance of Mental Health, 73% of college students experience some type of mental health crisis during college (Gruttadaro, 2012). It's important to understand, to what extent, the student-athlete is driving the mental health crisis that is going on across institutions around the country. The research questions that will be discussed in this review are: Does being a student-athlete have a different effect on mental health than being a regular student on campus? And if so, what is the nature of this effect?

My thesis for this review is that being a collegiate student-athlete does affect one's mental health differently than the average college student, and this effect on mental health promotes negative mental health symptoms such as stress, anxiety, and depression. The purpose of this literature review is to compare and contrast the mental health effects of being a college student versus being a collegiate student-athlete. This topic is sociologically relevant due to the fact that there is an apparent mental health issue on campuses throughout America that is affecting populations of young adults, and in order to understand the magnitude of this crisis, we need to understand how mental health tracks within different populations of students on campus. Having poor mental health limits college students from maximizing their potential and being functional in our society.

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Student-athletes, and college students in general, represent the future of our work force and are going to be instrumental in pushing our society forward in the next decade of economic uncertainty. Therefore, in order to be healthy contributors to our social and economic stability in the near future, our current students will need the right level of support and resources from their educational institutions. There is a plethora of data and information on the mental health of college students and student-athletes and this review will tie together how mental health affects these populations of people while leaving room for future research and solutions for improving overall well-being of college students. First, I will be discussing what mental health is and what the factors are that contribute to poor mental health. I'll then present information that highlights the major risk factors that contribute to the poor mental health of regular college students and collegiate student-athletes, with a comparison of these two student experiences. Lastly, there will be a conclusion that will summarize the findings of the data, reflect on larger implications of the research, and address room for potential future research.

WHAT IS MENTAL HEALTH?

Mental health can be defined as our overall emotional, psychological, and social well-being (National Center for Chronic Disease Prevention and Health Promotion, Division of Population Health, 2021). It also plays a crucial role in our thoughts, feelings, and actions (National Center for Chronic Disease Prevention and Health Promotion, Division of Population Health, 2021). Poor mental health limits us from maximizing our overall well-being which can be a big issue in environments like college institutions where students are constantly working and managing multiple responsibilities at once. Poor mental health, as a whole, affects all human beings and specifically mental illness, is one of the most common issues within our country (National Center for Chronic Disease Prevention and Health Promotion, Division of Population

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Health, 2021). In fact, more than 50% of people in the U.S will be diagnosed with a mental illness in their lifetime (National Center for Chronic Disease Prevention and Health Promotion, Division of Population Health, 2021).

Stress, Anxiety, Depression

In reference to the definition of mental health; stress, anxiety, and depression are three factors of poor mental health which tie into negatively affecting our emotional, psychological, and social well-being. Stress is defined as "any type of change that causes physical, emotional or psychological strain… is your body's response to anything that requires attention or action (World Health Organization, 2021)." Anxiety can be defined as a negative reaction to stressful or dangerous situations that can cause serious harm to one's mental health (Weber, 2021). Lastly, depression can be described by, "mood changes, loss of interest or pleasure in daily activities and associated symptoms of sleep and eating problems, low energy, lack of concentration and self-worth (Weber, 2021)."

NON-STUDENT-ATHLETES AND MENTAL HEALTH CHALLENGES

College can be seen as a huge transition in one's life, with the freshman year creating many new challenges and experiences for young adults who are often away from home for the first extended period of time. Without the support of a team or friends on campus, it may be challenging for new students to adjust to unfamiliar living situations, lifestyle changes, a more rigorous academic schedule, and more complex social relationships (Norman, 2018). There are also various studies showing that physical inactivity promotes increased symptoms of depression and anxiety in college students (Ghrouz, 2019). Unlike highschools, colleges don't require any physical activities from their students in order to graduate. Therefore, students who are not active

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on their own or in non-organized sports miss out on the positive effects that physical activity has on promoting positive mental health (Ghrouz, 2019).

Stressors for College Students

Crutcher, et al. (2015) examined the perceptions of wellness, stress, and social support among collegiate student-athletes and non-athletes (Crutcher, 2015). Researchers predicted that college student-athletes will have lower perceived wellness, and higher levels of perceived stress (Crutcher, 2015). They also predicted that higher social support would result in lower perceived stress and higher perceptions of wellness in both college athletes and non-athletes (Crutcher, 2015). Researchers used the PROMIS, PSS-14, and the SSQ6 questionnaires to measure wellness, stress, and social support on 256 student-athletes and 233 non-athletes (Crutcher, 2015). They found that there was no difference between perceived stress between student-athletes and non-athletes. They also found that higher perceived stress was the biggest factor in lower perceived wellness in both groups and higher social support was a significant indicator of lower stress for athletes alone (Crutcher, 2015). In this study, both populations produced nearly the same levels of perceived stress showing that one population's mental health isn't being more negatively affected than the others. Also, student-athletes in the study benefited from having high social support which reduced levels of stress. Non-athletes do not benefit from the level of social connectedness, social support, and institutional support that student-athletes benefit from in the college setting.

Armstrong, et al. (2009) explored whether there are significant differences in self-esteem, social connectedness, and depression between collegiate athletes and non-athletes (Armstrong, 2009). The researchers predicted that collegiate athletes may be protected from depression due to their healthy lifestyle, increased self-esteem, and social support (Armstrong, 2009). The

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researchers surveyed 227 college students using the Center for Epidemiologic Studies Depression Scale, the Rosenberg Self-Esteem Scale, and the Social Connectedness Scale-Revised (Armstrong, 2009). They found that athletes had greater levels of self-esteem and social connectedness, and lower levels of depression in comparison to nonathletes (Armstrong, 2009). This study shows how nonathletes produce lower levels of self-esteem, social connectedness, and higher levels of depression in comparison to student-athletes. It also brings up the fact that non-student-athletes do not benefit from having a required active lifestyle that is required from student-athletes.

STUDENT-ATHLETES AND MENTAL HEALTH CHALLENGES

College is an important but also stressful time in a person's life. Student-athletes share a lot of the same stressors as regular college students, but with the added stress of a competitive sport. Playing a sport while in college can be very time consuming, placing the student in situations where they need to figure out how best to balance participation in practices, performing in games, film study on top of going to class, studying for exams, doing homework, etc (Norman, 2018). Division 1 athletes compete at the highest level of collegiate sports and spend an average of 34 hours a week on athletics (Norman, 2018). Having these constant demands contributes to the increased levels of stress in student-athletes (Norman,2018). Another aspect of being a student-athlete is the physical toll it takes on your body. In addition to this, athletes can potentially experience increased levels of stress and isolation associated with the high demands their sport places on their body and the complexity of also coping with injuries.

Stressors for Student-Athletes

Hwang, et al. (2016) explored the various stressors that may be associated with being a NCAA student-athlete (Hwang et al. 2016). They predicted that personal attributes, social

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context, and physical well-being would have the most influence on student-athlete stress (Hwang et al. 2016). Researchers used results from a 2010 GOALS survey that included 19,967 samples from 609 different colleges (Hwang et al. 2016). They also used a data mining methodology in order to model perceived stress (Hwang et al. 2016). They found that academic anxiety was the biggest stressor and sufficient sleep was a moderator in the relationship between stress and academic anxiety (Hwang et al. 2016). This study shows how managing the academic part of being a student-athlete can be stressful and lead to anxiety as well as a lack of sleep which is a well-known factor of negative mental health symptoms.

Norman, et al, (2018) discusses the experience of student athletes at the collegiate level and the roles of stress, coping, and resilience (Norman, 2018). The researchers used qualitative research methods (focus groups) to explore the overall experiences of college athletes (Norman, 2018). They conducted four focus groups where interviews from 17 student-athletes were transcribed and categorized into categories based on themes within the content of the interviews. The researchers were able to draw many conclusions based on the data such as stress being a natural part of the student athlete experience, a student athlete's sport greatly impacted overall stress, and students struggling with balancing academics and athletics (Norman, 2018). They found that students struggled to maintain close friendships and find new ones outside their sport (Norman, 2018). This study shows how balancing both academics and athletics can be difficult for student athletes. It also introduces a social challenge in finding and maintaining new relationships outside of sports which can be extremely difficult due to the high demands on time.

EVALUATION OF RESEARCH

The studies in this review shared similarities but also gave contradicting results that did not just help me understand how being a student-athlete can negatively impact stress and mental

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health, but also to understand how it can be associated with having positive mental health. The studies in this literature were detailed and well written but there are concerns with the methods used. Most, if not all, of the sources used surveys to gather data on the populations which are not the most reliable due to bias and the inaccuracy that can appear in the data.

Surveys that talk about mental health can be skewed and inaccurate due to the fact that if a student who completed the survey was experiencing a challenging day or week, this could reflect negatively in the way they responded to the survey. This may explain why a lot of the studies produced inconsistent data that supported student-athletes' mental health being more negatively affected, nonathletes mental health being more negatively affected, and both populations having no difference in levels of stress. This is also why future research is important and required in order to find links between mental health in both populations. More quantitative data is required to show a correlation between both populations and to see if one population has higher rates of mental health problems than the other. Variables in a quantitative study can be the size of the school, the race and gender of the student-athlete, the location of the school in the country, these are all variables that when analyzed could create a more detailed view of the factors that are related to a students' mental health, whether they are a student athlete or not.

CONCLUSION

In conclusion, college presents a lot of similar and different challenges to mental health in both student-athletes and nonathletes. There is a lack of research in comparing both populations' mental health levels which leaves room for future research to be done. Future research is required to understand how these two populations can be accommodated better on campus to promote better experiences and over well-being. Student-athletes may require a designated person that is trained to provide mental health services that is not a coach or a part of

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the team. Players may be reluctant to reach out to coaches or staff members about their mental health in fear that admitting to mental health challenges can create a stigma that can lead to reduced playing time and a general perception that the player is not stable enough to perform. Student-athletes and college students as a whole represent the future of our workforce and economy so investing in their mental health and well-being should be prioritized.

The educational community and policymakers should share in the responsibility of understanding the research on mental health among students and use the data as a way to make a case for additional funding and support for students to both identify their own mental health issues and receive the necessary personal and social support to address any issues. This level of intentional and comprehensive support should show up in the form of training for educators and coaches on how best to identify students in crisis, stronger support services through additional counseling available to students, and a better connection between campus resources and community resources as it relates to prevention and treatment options. The investment in mental health support for students will help assure the resilience of our students and help prepare them to be more resilient adults as they enter the workforce and lead within their communities.

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Societal Factors Enabling Increased Rates of Sexual Victimization Within Greek-Life

Erica Stroheker

ABSTRACT

Throughout this literature review, I will be discussing sexual victimization rates among students who are affiliated with Greek life. I will attempt to answer whether Greek affiliation correlates with higher sexual victimization rates among female students. I will additionally identify if and how college institutions enable sexual victimization rates. This literature review aims to identify a correlation between sexual victimization and Greek life. Along with using socialist feminism theory to understand sexual victimization, this literature review will also discuss terms such as token resistance, rape myth acceptance, and sexual scripts. In reviewing evidence from past studies and literature reviews, I demonstrate how Greek affiliation is associated with increased sexual victimization rates. This paper concludes that in addition to Greek life being associated with increased risks of sexual victimization, other societal factors may render such association spurious.

INTRODUCTION

It has been shown in numerous studies that sexual victimization rates among women attending a college are high, particularly higher rates among Greek affiliated women. Sexual victimization can be under three categories, unwanted sexual contact, attempted rape, and completed rape. Unwanted sexual contact can be described as unwanted fondling, kissing, or petting, without penetration. Attempted rape and completed rape can be defined as "completed or attempted acts of penile–vaginal penetration, mouth on the respondent's genitals, respondent's mouth on someone else's genitals, penile–anal, digital–vaginal, digital–anal, object–vaginal, and object–anal penetration" (Barnes et al. 2021:4). Throughout multiple articles, authors have revealed one in five women has experienced sexual victimization (Barnes et al. 2021, Jozkowski and Mosley 2017).

This literature review will examine how Greek life enables sexual victimization. Most authors and researchers used a lens of socialist feminism for their arguments. Socialist feminism argues that women experience both gender oppression and economic oppression because of living in a patriarchal society (Jozkowski 2017). Socialist Feminists argue that women are oppressed due to their financial dependence on males. They see women's liberation as necessary for economic, social, and political justice. Economic refers to businesses, organizations, and governments. Therefore, I propose Greek affiliated students will not only report increased risks of sexual victimization but also increased societal factors as to why that is.

Many sociocultural factors contribute to sexual victimization. Such factors may include negative social attitudes toward women, rape myth acceptance, male sexual aggression, and its relationship to social processes (Jozkowski 2017) In addition, the public has become increasingly aware of how women experience sexual victimization more frequently than men. Looking inside

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Greek life on a college campus allows us to observe possible answers to why "College women have consistently reported high rates of sexual assault when compared with the overall population" (Canan et al. 2018:1). Looking at Greek life will also allow us to see if the larger population on college campuses reporting to have experienced sexual assault is sorority women. First, we will look at past literature reviews discussing fraternities' power and control, which corresponds with increased rates of sexual victimization among Greek affiliated women.

POWER AND CONTROL

Jozkowski and Mosley argue, "Institutional and sociocultural factors related to gender and class privilege on college campuses are due to patterns of control in university systems that continue to the occurrence and facilitation of sexual assault" (Jozkowski and Mosley 2017:7). Jozkowski and Mosley (2017) explain how men maintain control over a predominate form of socializing, giving males the sense of power and control. Following this pattern of control and power, men in fraternities are more likely to engage in sexually aggressive behaviors. They also uncovered how sexual victimization happens at an increased rate during fraternity parties.

With fraternities having the ability to host parties, as opposed to sororities, it gives men a disproportionate amount of power regarding partying (Jozkowski and Mosley 2017). Sororities are not allowed to host parties or events with other groups. Instead, women involved in Greek life are expected to attend fraternity parties with fraternity men; this gives fraternity men power and control over sorority women. Fraternity men are also "policing" who enter their Party; this allows them to" target" women and uphold patriarchal norms (Jozkowski and Mosley 2017). Fraternities host the main form of socialization on college campuses, thus giving them more power and control. In the following studies, there are sexual victimization rates among Greek life and non-Greek life, which will show us the possible correlation between power and control and sexual victimization.

Regarding this new information, let us explore this within socialist feminism theory. Greek life upholds patriarchy values and norms, one example of this is how fraternities are only allowed to throw parties, forcing the women within sororities to exploit themselves at said parties. Later in the paper discussion on victimization rates within Greek-life will be discussed, we can view sexual victimization as a form of oppression. Power and control are deeply rooted within patriarchal societies, although sororities and fraternities are largely "separate" the social life causes the two to be intertwined.

RAPE CULTURE, TOKEN RESISTANCE, GENDER ROLES

Rape culture is embedded in college campuses, not only in sexual victimization attitudes but also in the institution itself. For example, Armstrong et al. (2006) note that when schools sanction parties at fraternities, which have been identified as particularly high-risk venues for sexual assault, this supports a culture prone to rape. The risky nature of these venues is created due to the increased focus on traditional gender roles that result from the gender-segregated spaces of sororities and fraternities (Canan et al. 2018). Such school-sanctioned events exemplify how rape culture is produced within college institutions and how traditional gender roles support this idea.

There are pre-set sexual ideas on how sexual behavior should occur and how these ideas are rooted in traditional gender roles (Canan et al. 2018). Canan et al. (2018) also provide an example of this, "the idea that men should initiate sex and women should respond to men's initiation, not initiate themselves, stems from a traditional gender ideal that women's roles in sexuality are more passive than men's roles(2)". Not only do they use this example, but also an example of how women say "no" to a sexual act, even when they want to perform said sexual act; because women are trying to fulfill a role of sexual passivity (Canan et al. 2018). This is what researchers call token resistance, which can be defined as refusing a sexual act when wanting to

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do the sexual act. A very important part of this is stated by said researchers, "Therefore, this sexual script that guides who should initiate sexual behavior is both built upon traditional gender role ideals and potentially problematic because it supports the idea that women's refusals may be "token" because women want to seem sexually passive" (Canan et al. 2018:2). In according to gender roles, it is important to note men also experience sexual assault.

Male sexual victimization can also be explained in traditional sexual scripts. Canan, Jozkowski, and Crawford provide an example of how some men won't want to engage in sexual acts but feel as if they violated their traditional sexual roles. Since traditional sexual roles hold up the expectation that men will be more sexually aggressive than women, men can feel social pressure to engage in sexual acts they do not wish to partake in (Canan et al. 2018). Researchers conclude this is problematic in gender-segregated spaces such as fraternities and sororities. This is because "Greek-affiliated students are more likely to endorse traditional gender roles than independent students" (Canan et al. 2018:3). Thus, explaining the importance of researching sexual victimization within college campuses, with a focus on Greek life.

SURVEY STUDIES: GREEK ASSOCIATION

Minow and Einolf examine the relationships between sorority members, sorority participation, and sexual victimization. They seek to answer whether sorority membership is associated with increased rates of sexual victimization. Researchers sent out a survey to eight randomly selected sororities and gave each sorority 60 surveys; The remaining surveys (520) were handed out randomly on campus to women. In total 779 surveys were completed (Minow and Einolf 2009). Minow and Einolf (2009) had three total hypotheses, their results concluded sorority members were more likely to experience sexual victimization. For attempted rape, 14% of sorority members experienced this over 6% of nonaffiliated females. Following this pattern, 33% of

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sorority members experience completed rape, compared to 8% of nonmembers. Although, there was no significant evidence for unwanted sexual contact, 35% experienced for sorority members and 33% for nonmembers, it is important to point out that over one third of all women who took the survey experienced unwanted sexual contact (Minow and Einolf 2009). Einolf and Minow (2009) concluded alcohol consumption, sorority membership and attendance at coed Greek social events while alcohol increased women's risk for sexual victimization in college (Minow and Einolf, 2009). Similarly, Barnes et al. (2021) found an association between alcohol use and an increased risk of sexual victimization.

Barnes et al. (2021) conducted a study to examine the risk of sexual assault and sexual harassment associated with Greek life on college campuses. Similarly, they chose to send a survey. Said survey was sent out to 1,000 randomly selected enrolled students, with 883 respondents. It important to note the amount of s They stated, "The sample in this study is relatively representative of the selected university, although women students were overrepresented in this sample" knowing that their sample was overrepresented of women, they still proceeded to analyze their findings (Barnes et al. 2021:6). They hypothesized that Greek affiliated students experience higher rates of sexual assault and sexual harassment than non-Greek members. Similarly to Minow and Einof (2009), Barnes et al. (2021) also hypothesized a"that alcohol-related problems and environmental factors within Greek life are associated with increased risk of sexual violence and harassment"(8). Their findings supported their hypothesis, women and men affiliated with Greek life experienced significantly increased levels of sexual assault. In addition, sorority women were two times more likely to report nonconsensual sexual contact and unwanted sexual attention and three times more likely to report attempted/completed rape than nonmembers (Barnes et al. 2021:21). Their results regarding alcohol-related problems suggest that sexual victimization rates of Greek life are not

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solely due to their drinking habits. Following these two patterns, we will look at a different study conducted to measure token resistance, rape myth acceptance, and sexual victimization experiences between all Greek life and non-Greek life.

In this survey study, researchers examine three research questions: They seek to Examine variables that predict beliefs of token resistance with particular attention to gender and Greek-life variables, examine variables that predict endorsement of rape myth acceptance with particular attention to gender and Greek-life variables, and Examine frequency of rape and sexual assault experiences in sorority women, non-sorority women, fraternity men, and nonfraternity men (Canan et al. 2018). Researchers received 981 completed responses after removing participants who did not meet certain requirements. Researchers concluded, "Gender and Greek-life status were both linked to the endorsement of rape myth acceptance and token resistance" furthermore, "...male students with Greek membership show even higher rates of endorsement of rape myth acceptance and token resistance than female students with Greek membership" (Canan et al. 2018:8).

From this, we will now look at their sexual victimization results. Canan et al. (2018) examined sexual abuse throughout their lifetime, observing increased sexual victimization rates among men compared to women (Canan et al. 2018:8). The researcher's explanations for these results were that Rape myth acceptance could exacerbate these high rates among men (Canan et al. 2018). Belief in rape myths may make perpetrators less likely to label male victims as victims, especially if the perpetrator is female." (Canan et al. 2018:8) Another way this finding differs from the rest was that the researchers asked the following: "I experienced sexual behavior other than penile-vaginal intercourse that I did not consent or agree to because I realized refusing was useless"; Their results were rather shocking, "…was endorsed highly by both men (40.8%) and women (39.0%). Given that typical rates of sexual assault are much lower than these percentages

for both women and men, these findings were quite surprising." (Canan et al. 2018:8). These findings are different from other surveys and provide a new way to measure this subject.

Looking at Greek life victimization rates, their results were the opposite of past surveys. They conclude, "we found no difference in the rates of sexual assault and rape experienced by Greeks and non-Greeks for either males or females." (Canan et al. 2018:9). Later, they explain how this is not supported in past literature, and it may be due to the fact of different definitions or attendance to fraternity parties; they simply do not know the real reason to why their results differ, but research attempted to explain possible factors.

CONCLUSION

Most of the survey studies have shown increased rates of sexual victimization within Greek life. There was evidence of sorority women experiencing increased rates of attempted rape and completed rape but similar results with unwanted sexual contact. There are institutional factors that support rape culture. The college itself allows fraternities to host parties (the main form of socialization in college), where increased sexual victimization rates occur. Following this, sexual roles and gender roles ascribed to the gender also affect these rates for both males and females. These gender roles, such as men feeling the need to fulfill their role and engage in sexual behaviors while women feeling the need to be passive, are exacerbated by those affiliated with the Greek system. Greek-affiliated students feel more pressure to conform to these gender roles than nonaffiliated students. This causes a supportive rape culture and is an important factor concerning sexual victimization rates. Along with the increase in victimization rates, we examined the power and control factor to explain the possibility of increased sexual victimization rates within fraternities. From this, we can conclude how societal factors surrounding Greek life may correlate with increased rates of sexual victimization.

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The Relationship Between Marijuana Policy and Prejudice Regarding Adult Black Americans

Caitlin Turner

ABSTRACT

Marijuana policy has been a crucial debate for many years in America. Even with the legalization of marijuana in many states, Black people are still being arrested at an unjustifiedrate in contrast to white people. These differences have led to the overrepresentation of Blackpeople incarcerated for this low-level crime as a direct result of the aftermath of the War on Drugs. This paper will analyze the effects of the overcriminalization of marijuana, more specifically among Black people. It will question the extent of marijuana policy on the outcomesof Black people versus white people and will discuss what steps can be taken to mend the marijuana policies in place to express more equality.

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INTRODUCTION

Today, the perception revolving around marijuana has changed drastically from the past as it has become legalized in many states nationwide. As of 2019, 11 states (and the District of Columbia) have legalized marijuana and 33 other states have decriminalized marijuana consumption (Augustyn, Loughran, Larroulet and Henry 2020). Sixty-seven percent of Americans are now in favor of the legalization of this drug (Mumford 2020). This reflects thenarrative that Americans are feeling more comfortable with this drug as the number of U.S. adults who opposed legalization decreased twenty percent from 52% in 2010 to 32% today (Daniller, 2019). Policy changes have occurred in response to the more tolerant societal perspectives towards marijuana in regards to the diverseness in marijuana use (i.e., medicinal usevs. recreational use). These changes have also been a direct result of the War on Drugs and its unequal conviction percentages of marijuana possession and use between minorities, specifically Black people (Augustyn, Loughran, Larroulet and Henry 2020).

Regardless of the public's changed perceptions, marijuana has been an active componentof the mass criminalization of over 600,000 people, over 360,000 of whom are Black people (Mumford 2020). Currently, over-criminalized districts relentlessly hurt from the disagreement of our country's drug laws, strangely in states that have legalized marijuana and have experienced a considerable decrease in the number of people arrested for marijuana crimes. Regardless of legalization, it has not eliminated the unjustifiable ratio at which Black people areconvicted for marijuana offenses in those states. In reality, numerous states have experienced anincrease in the percentage of marijuana convictions regarding Black men (Ahrens 2020). Addedpolice enforcement has been instituted to reinforce decriminalized marijuana laws, yet that has actually increased marijuana arrests to those who distribute this

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drug as their livelihood. This has also affected individuals of low socioeconomic status as well as communities of color (Ahrens 2020). Black men are 23-66% at a higher risk than white people for incarceration due to marijuana dealing than their white counterparts (Smalls 2001) even though both racial identitiesroughly deal the same. Nevertheless, with the public's recent change of perception of this drug and legalization/decriminalization, retroactive legality is imperative to address the social and economic disparities regarding marijuana convictions.

Having any conviction on your record, let alone a marijuana charge, can make it strenuous and burdensome to obtain employment, housing accommodations, or receive government assistance for the remainder of life (Ahrens 2020). This paper will argue the importance of clearing marijuana convictions from criminal records; if we perceive marijuana ina positive aspect and not indicative of criminal activity, then why are we allowing the continuation of suffering imposed by marijuana prosecution?

This is why clearing people's records of marijuana convictions is a necessary addition to any legalization measure. If we believe that marijuana is not worthy of criminal intervention, then it is only right we stop the suffering inflicted on people by a marijuana prosecution.

REVIEW OF LITERATURE

History

The War on Drugs arose in the early 1970s in response to the heightening of the heroin epidemic. In order to gain control of the community, President Richard Nixon implemented punitive drug laws and severe prison sentences to avert future drug-related crimes. In particular,in 1973 all New York residents faced a mandatory minimum of 15 years to life if they were caught in possession with a minimum of four ounces of cannabis, cocaine or heroin (Stanton, etal. 2020). Evidently, the War on Drugs did not just attack the heroin epidemic, but

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also citizens with certain socio-economic statuses and races. Currently, as was the case when these drug lawswere implemented, Black and non-white Americans are targeted for heightened drug enforcement and more harsh sentencings than their white counterparts (McLean, Robinson andDensley 2018). The first commissioner of the U.S. Treasury Department's Federal Bureau of Narcotics during the presidencies of Nixon and Ford in the War on Drugs era, Harry Anslinger, had fortified the argument that marijuana was a destructive drug. He claimed that "Mexicans andAfrican Americans" were "bringing it into white communities" to "turn people into psychopaths,murderers, and rapists" (Todd 2018:105). While government surveys depict the usage of marijuana to be similar between Black and white people, Black and Hispanic individuals are 87% more likely to be arrested for crimes relating to this drug. Marijuana charges and arrests vary per geographical location, but in some areas, Black people are eight times more likely to bearrested than white people and Hispanic people are five times more likely to be arrested than white people (McLean, Robinson and Densley 2018). The criminalization of marijuana users delivered from racial hostility. Mexican migrants were the focal point of early anti-marijuana legislation and now the target is on Black Americans (McLean, Robinson and Densley 2018). Today, there are over 2.2 million people incarcerated; the dominant reason as to the United States' high rate of incarceration is due to the persistent and racist policies and enforcement ofthe War on Drugs (Smalls 2001).

Marijuana Policy

The Marihuana Tax Act of 1937 made marijuana, in any form, illegal under federal law.As time progressed, illegal substances of any kind were criminalized. The height of drug-relatedcrime prosecution occurred in the 1980s and early 1990s. Although this period did not

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primarilyfocus on marijuana legislation as crack cocaine was a more significant concern, marijuana offenses were generally incorporated with drug offenses (Ahrens 2020). The federal governmentimplemented mandatory minimum sentences; some drug offenses also had two and three-strike rules (Ahrens 2020). Today, although marijuana is still illegal under federal law, recreational marijuana is legal in 11 states (including the District of Columbia) and medicinal marijuana is legal in 33 states (Augustyn, Loughran, Larroulet and Henry 2020). Regardless of its legalization, the amount an individual can carry depends on each state's marijuana policy. It is also federally illegal to cross state borders with marijuana, regardless of whether if the state haslegalized it (Cheon, Decker and Katz 2018). In terms of punishments, federal law classifies marijuana as a Schedule 1 drug. If arrested for the first time on a possession offense—of any amount—the punishment can be up to a year in prison, or a $1,000 minimum fine. If arrested a second time for possession, then that is considered a felony and the individual would then lose their civil liberties. However, if an individual were to sell the marijuana they were in possession of, then the punishment becomes more severe—they could face mandatory prison time as well asforfeiture of property or money. A strict "two-strike" policy with a severe penalty like this can infringe on future life opportunities for an individual. When a minority, who already experiencesracial strains that their white counterparts do not experience, it becomes difficult for the individual to leave their current economic and social statuses (Kurti and Shanahan 2018).

The War on Drugs has replaced slavery and segregation with imprisonment to preserve racial oppression (Smalls 2001). Alexander (2010) discusses the concept of preservation throughtransformation. Systems of control (in this case, slavery and segregation) have evolved through the system of praxis (imprisonment). Racial oppression has become more

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institutionalized from refinement over time, making it less visible and harder to uncover and attack them (Alexander 2010). In some states where Black communities are present, Black men are 20-57% at a higher risk than white people for incarceration due to drug offenses (Smalls 2001). The disproportionatearrests—and media—perpetuate the mistaken belief that Black people utilize drugs at higher rates than white people to serve as grounds for continued racial profiling (Smalls 2001). However, this is a direct result of Black (and POC) communities being heavily targeted for the enforcement of drugs unlike their white counterparts (Rosenberg et al. 2017). A study conductedfrom 2010-2011 involving non-violent drug offenders in New Haven, CT illustrated that one reason why Black individuals have a higher probability of getting arrested for possession and sale was due to drug sales being more visible in inner-city areas as they are more likely to takeplace outside. The study also found that the historic notion of over-policing in Black communities is still prevalent to today, which was also another factor in the overrepresentation ofBlack individuals with possession charges (Rosenberg et al. 2017).

American Prison System and Prejudice Against Black Americans

The United States today has the greatest incarceration rate, as well as the highest numberof people residing under penal institutions more widely (including probation and parole), than any other country in the world. As of March 24, 2020, there were almost 2.3 million people in prisons, local jails, and other holding facilities (Sawyer and Wagner 2020). However, while 32%of that 2.3 million is composed of Black Americans and Hispanics, 56% of the incarcerated population is represented by African Americans and Hispanics (McCarter 2018). In one study conducted in 2018, researcher Susan McCarter found that the proportion of offenders sentencedin state prison for drug offenses was roughly equal for white people (67,800) and Black people (68,000), whereas 28,000 were Hispanic. (McCarter 2018).

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However, other research has been conducted that illustrates and emphasizes that the magnitude of the American criminal justice system is not only internationally unmatched, but it is also historically unequaled. This system is also abjectly racialized. African Americans, Latinos, and indigenous populations (Hawaiian, Puerto Rican, Native American) are all reflected in the U.S. jails and prisons in numbers considerably excessive to their representation in the population as a whole, and every non-White population is imprisoned at a rate exceeding that of white people. Notably, however, while the extent of today's criminal justice system is unmatched and unequal, its rigid racial disproportionality has always been a characterizing property (Thompson 2019).

In the 1990s and 2000s, the rate of marijuana consumption was similar between Black and white Americans, yet Black Americans were 3.73 times more likely to be arrested for marijuana possession than their white counterparts (McCarter 2018). A 2020 study gathered that "Black people are 3.74 times more likely than white people to be arrested for marijuana possession" (Ahrens 2020:392). In 2018, the number of people arrested for marijuana charges was 663,367 yet the number of possession only charges were 608,775. From that 663,367, Black Americans made 27% even though they only make up 13.4% of the U.S. population (Drug Policy Alliance 2020).

Although Black Americans are excessively represented in marijuana charges, researchers have argued that the legalization of marijuana has encouraged an increase in other types of crimes such as DUIs, drug selling and violent crimes (Cheon, Decker, and Katz 2018). When analyzing individual variances in the levels of offenses, many researchers depend on the conventional criminological theories, which characteristically state that Black people "have more strain, a greater number of deviant peers, and less control due to their disadvantaged

structural position in America" (Isom Scott and Grosholz 2019:1445). They claim that Black

people commit more crime and therefore that is the reason why they are disproportionately

incarcerated.However, race sociologists would argue the need for race-based conclusions to be

made regarding crime. Race sociologists utilize the method of Racialized General Strain Theory

(RGST) to illustrate how due to the impeding social class that Black Americans hold, Black

people are more prone to facing certain strains that their white counterparts do not have to face,

thus conditioning different response behaviors in accordance to crime (Isom Scott and Grosholz

2019). General Strain Theory (GST) can only provide so many key correlates of crime (age,

sex, community) but offers limited answers to the racial differences in crime offenses. RGST on

the other hand sheds a theoretical perspective on the subject by highlighting the emotional,

psychological, social and motivational processes that create unique strains for other racial

identities other than white non-hispanics. The unique social conditions Black people endure are

directly related to systemic and systematic processes (like the effects of the pre-industrial

historicdiscrimination) that still prevail today (Isom Scott and Grosholz 2019).

Outcomes for Convicted Individuals

The need for retroactive legality, or the practice that examines acts that existed before

theact came into effect, is imperative. Since the perception of marijuana has changed and

marijuanause has become legalized in many states, retroactive legality is needed for those who

have been implicated in the overcriminalization of marijuana charges (Ahrens 2020). Eight

percent of American adults have a criminal record which compares to the 33% of Black

Americans that hold a criminal record (Selbin, Mccrary, and Epstein 2018). Of the 8.2 million

marijuana arrestsbetween 2001 and 2010, 88% were for marijuana possession (Daniller 2019).

In an era of increased security concerns, effortlessly available data, and reinforced criminal

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background checks, these records act as a considerable obstacle to gainful employment and other opportunities. However, if convicted of a felony, or even charged with a crime, it creates a negative credential on an individual's record. As a whole, having a criminal record infringes on the ability to gain employment, find housing, and receive/apply for loans. It will also increase your insurance rates as companies and others will see the individual as a liability. As racial general strain theorists suggest, the racial implications of having a criminal record creates evenmore strain on the individual as their social situation already produces limitations for a comfortable lifestyle (Isom Scott and Grosholz 2019).

Selbin, Mccrary, and Epstein (2018) discuss solutions to give aid to convicted individuals. They describe how lawyers have started unmarking programs to aid people take advantage of legal record clearing solutions. The authors studied a random sample of participantsin one such program to examine the effect of the record clearing intervention on employment outcomes. Their evidence found: (1) the record clearing intervention improved participants' employment rates and average real earnings, and (2) people pursued record clearing remediesafter a period of suppressed earnings. These conclusions propose that the record clearing intervention makes a significant distinction in employment outcomes for people with criminalrecords. These conclusions also highlight the value of early intervention to surge employmentopportunities for people with criminal records (Selbin, Mccrary, and Epstein 2018).

In 2017 an attempt to rebrand mass incarceration was enacted. The Independent Commission on New York City Criminal Justice and Incarceration Reform (the Lippman Commission) posted their recommendations to replace Rikers Island with a modern community-based jail that has increased supervision that would strengthen connections to the resources prisoners need. That year, 51,000 people were incarcerated in New York's state prisons(Kurti and

Jarod Shanahan 2018). The Lippman Commission stated that marijuana charges appealed to the state's guidelines of decarceration, which would ultimately release 18,241 Americans over a period of time (releasing roughly 750 inmates over the course of a few days). The commission has acknowledged the racial disparities within the prison's population: "Asinitial steps towards addressing persistent inequity, the city should empower a permanent working group on racial disparities to make concrete policy proposals, and track and publicly report on disparities at each stage of the criminal justice system" (Kurti and Jarod Shanahan 2018). The Lippman Commission plans to expand community supervision such as probation andalternatives to incarceration which would greatly give aid to convicted individuals for their future lives.

Regardless of a conviction on a criminal record, racial disparities already exist in the employment process (Pedulla and Pager 2019). In a study conducted in 2004, almost 5,000 résumés were sent to job applications with randomized names (either names associated with Black people or names associated with white people). The study discovered that the résumés with white-sounding names received 50% more callbacks than those with black-sounding names(Bertrand and Sendhil Mullainathan 2004). Black Americans face considerable obstacles when applying for jobs in terms of racial bias. In conjunction with a criminal record, it is often difficultto find work in any field other than working for community programs themselves for Black Americans (Kurti and Jarod Shanahan 2018).

CONCLUSION

This review has considered the link between marijuana policies and how they differ among Black and white Americans in terms of incarceration and arrest rates. This explorationhas revealed that retroactive legality would bring corrective justification to those convicted of marijuana charges as the perception around this drug has significantly changed over time. In

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addition, it would also bring justice to the overrepresentation of Black Americans incarceratedfor marijuana possession when Black people and white people use marijuana at approximately identical rates (Daniller 2019). The research was overall in accordance with other published journal articles although there were some discrepancies regarding marijuana use. One study found that partaking in marijuana increased crime, and therefore created logic as to why there was an overrepresentation of Black Americans incarcerated for marijuana charges (Cheon, Decker and Katz 2018). In correlation to this finding, another study found that marijuana use is connected to lower rates of employment, which would be the cause as to why Black Americans face such severe difficulty in the employment process (Augustyn, Loughran, Larroulet and Henry 2020). These concepts can possibly be explained through the racial bias from police officers as Black Americans are more likely to be arrested for marijuana possession than their white counterparts (McCarter 2018) and the socio-economic status of Black Americans. Black Americans have a higher probability of having low socioeconomic statuses, thus affecting their income, home life, housing and education (Isom Scott, and Jessica M. Grosholz 2019).

Based on my findings, modifications regarding marijuana policy can help decrease theunequal representation of Black Americans incarcerated for marijuana possession. Numerous states have legalized marijuana already but marijuana needs to be legalized on the federal level as well. In California, although weed has been legalized in 2017, in 2019 there were 1,181 felony cannabis arrests which decreased by 27% from the previous year. However, Hispanic individualsaccounted for almost 42% of those arrests, Black for 22% and white individuals for 21% (Blood 2020).

In terms of specifics, it would help if marijuana was not only legalized, but the amount anindividual can be in possession of was increased (Ahrens 2020). If this were to occur, this

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might create more equality for Black Americans in terms of the proportion of marijuana arrests. Fundamentally, the literature proposes improved legislation that could help decrease the number of incarcerated individuals in regards to both race and marijuana policy through the concept of retroactive legality and other demarking programs to create a more harmonious environment for Black Americans to live in.

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Too Fast of Fashion: A Literature Review on the Destructive Social and Environmental Impacts of Fast Fashion

Grace Webster

INTRODUCTION

Fast fashion is a segment of the fashion industry where time and production are limited, which in turn allows for harmful conditions and behaviors to be heightened. The movement towards enabling fast fashion has grown rapidly in an alarmingly short period, especially in the last decade or so. It can be described as an industry that "combines quick response production capabilities with enhanced product design capabilities to both design 'hot' products that capture the latest consumer trends and exploit minimal production leadtimes to match supply with uncertain demand." (Cachon and Swinney 2011:1). These factors are what have allowed this industry to gain popularity so quickly but are also the factors that contribute to the detrimental outcomes it produces. This review pertains to sociology as fast fashion is an industry that affects society in various ways on individual, environmental, and societal levels. This industry disrupts the environment, the economy, business models, the well-being of people, and the relationships and behaviors society has with current social trends. It disturbs the environment, the economy, and business models because it encourages unattainable high-speed production to produce popular and trendy clothing which results in unsustainable and wasteful practices. The more successful these participating companies become, the more likely other companies will be to follow suit, which then normalizes extremely high rates of clothing production and disposal at the expense of the environment and the workers. As well as normalizing unnatural and problematic behavior and attitudes between the consumer and their spending habits. This leads to why this review is being made. This review intends to highlight the damaging and long-lasting

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effects that the fast fashion industry encourages and how we can relate this to sociological concepts and theories. Fast fashion is a plague-like manufacturing and shopping trend that has become extremely prevalent in today's society, especially in the lives of adolescents and college students, therefore creating intense social and environmental impacts.

SIGNIFICANCE OF FASHION

Fashion is defined by the *Oxford Dictionary* as "a popular trend, especially in styles of dress and ornament or manners of behavior." (Oxford Languages 2022). This definition helps illustrate how the idea of fashion can be sociological. This is because fashion allows people to make a statement about the way they would like to be perceived by others, while also showing how trends are created, and the part they play in influencing different behaviors on both the individual and the societal levels. Fashion is something that can "function as armor, as a joyful creative outlet, or a political statement." (Inkpen 2020:83). This article by Inkpen (2020) also exemplifies the idea that when an individual chooses to wear a certain outfit, it becomes a "cultural artifact" and essentially is sending a message to the rest of society, therefore becoming "a canvas for society's projections, open for comment, consumptions, and catcalls." (Inkpen 2020:83). Inkpen (2020) goes on to create a metaphor for fashion being a communicator between oneself and society, which then allows for "judgment, categorization, and, in the worst cases, harassment and violence based on our self-presentation" (Inkpen 2020:92). This case helps demonstrate that fashion can be seen as a means of communication between individuals and society.

FAST FASHION

Fast fashion serves as a mode of production in the fashion industry that relies heavily on quick conceptual designs and production, which becomes problematic for many reasons. Fast fashion can be defined as "a business strategy which aims to reduce the processes involved in the buying cycle and lead times for getting new fashion into stores, to satisfy consumer demand at its

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peak." (Barnes et al. 2006:259). While this review has a primary focus on UK fashion retailing, which is a limitation in terms of data directly relating to the United States, it can also be seen as a benefit. This is because the United Kingdom, comparatively to the United States, is significantly smaller in terms of size and population. Therefore, by determining that there are pronounced issues of fast fashion in the United Kingdom, we can assume that the consequences associated with fast fashion are even more momentous in the United States due to its bigger size. Due to high rates of consumer demand for new trendy products that were enacted by the fast fashion industry, the industry has had to act quickly to remain competitive and relevant. To do this they have implemented faster-changing and more quickly-produced products to appeal to the younger generation of people such as adolescents and college students primarily. Although this book by Barnes et al. (2006) was published seventeen years ago, the analysts were able to pick up on a shift in attitude and behavior towards clothing and trends even then. They did so by explaining how the pace of both the purchasing and disposal of clothes was increasing rapidly. This work also goes on to say that the expansion in mass communication has been a huge aid in spreading information about trends and styles at quicker rates than ever (Barnes et al. 2006:259-373). The early 2000s was also an extremely monumental time in terms of "Pop Culture" which played a massive role in being able to form new fashion trends that consumers were able to follow at high rates (Barnes et al. 2006:259-373). We can deduce that since the early 2000s mass communication has only increased to a much greater extent, which would mean that these fashion trends and the clothes that follow are coming and going at rates higher than ever. Since fast fashion is a consumer-driven process (Barnes et al. 2006:259-373), the behavior of individuals in a society is what keeps these industries so successful, it will not stop until these behaviors and attitudes are corrected. However, it is because of the companies partaking in this

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industry that these behaviors have become so normalized. This is because the demand has been carefully crafted by these businesses so that they receive profit, therefore making it more difficult for change to take place.

This concept that fast fashion is an industry that influences all different aspects of society, is only further exemplified in an article written by Ahmad F. Oran. Fast fashion affects consumer behavior and attitudes, the environment, business models and concepts, the economy, and so much more. Therefore, being able to gain knowledge about the subject is one of the most essential parts of being able to form an opinion and determine how an individual can change the cycle going forward. Because fashion sales are only increasing in recent times, businesses have had to adapt to being able to create and produce products now more than ever (Oran 2019:1088-1102). It is to be said that current industries, especially the fashion industry, are relying on brief product life cycles, high volatility, low predictability, and a high degree of impulse buying (Almahamid, Awwad, and McAdams 2010:387–579). All these aspects discussed are contributing to what Oran (2019) suggests is the "new economy", which is the idea that businesses and corporations are capitalizing on fast production and turnover rates by making low-quality and low-priced products that consumers are counting on (Oran 2019:1088-1102). Both studies support the stance that fast fashion is extremely harmful because it enables the continuous cycle of destructive consumer behavior and business tactics as they adapt their economic strategies for the current period.

This idea that consumerism has been rapidly increasing is supported by an article by *Nature News*. This article is not only claiming consumerism is increasing, but it also supports the previous idea that fast fashion has become widespread and popular because their demands for "trendy" clothing are being met immediately, and only for a fraction of the price that most

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clothes are being sold at (Nature News 2018). This article draws on an estimate that "there are 20 new garments manufactured per person each year and we are buying 60% more than we were in 2000" (Drew and Yehounme 2017). The authors also suggest that the time being worn is very short and the rate of deposal is remarkably high (Drew and Yehounme 2017). Because of this, manufacturing emissions are elevated, and the environment suffers the repercussions, which will be discussed thoroughly in the following sections of this review.

CONSUMER ATTITUDES AND BEHAVIORS

As previously discussed, the attitudes and behaviors of consumers play a significant role in supporting this industry. They are crucial in being able to understand why the problems associated with fast fashion are occurring and how we can potentially limit or stop this behavior from continuing. A study by Peng Shao and Hermann Lassleben (2021) suggests looking at the fast fashion industry in two ways to understand why consumers gravitate towards it, as well as why they should stop due to the overarching drawbacks. Shao and Lassleben (2021) suggest that the appeal of fast fashion can be seen both as a blessing and as a curse. It can be seen as a blessing "since it allows ordinary people to purchase fashionable clothes in various designs at affordable prices" (Shao and Lassleben, 2021:3340). Essentially saying that people who may not have had the funds to keep up with trends initially are able to participate now due to the more affordable clothing being produced. However, it can simultaneously be referred to as a curse "since it fuels the consumption of clothes, which has disastrous side effects on the environment." (Shao and Lassleben, 2021:3340). This inherently means that the quick production, consumption, and disposal rates are directly producing waste and pollution that comes at the expense of the environment. While there are benefits that come along with fast fashion, they are heavily outweighed by the drawbacks that come with it.

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One massive drawback of fast fashion in terms of consumer behavior and attitude is the creation of circular consumers. The circular consumer is an individual that is stuck in a continuous cycle of purchasing clothing, disposing of the clothing, and then buying new clothes again, therefore consistently contributing to waste and pollution (de Aguiar Hugo, de Nadae, and da Silva Lima 2021:1-17). This article claims that consumers can practice consuming more sustainable fashion when they have associations with sustainable causes, exclusivity, and perceived product value (de Aguiar Hugo, de Nadae, and da Silva Lima 2021:1-17). Therefore, it would be beneficial for consumers to research more about the advantages of sustainable clothing, in general, to become more open to the idea of making a switch. It would also be of great value if some sustainable clothing brands could attempt to market their products as exclusive to differentiate themselves from other companies. By doing this, their products may become more appealing and sought after, while also being a driving factor in helping individuals make the switch to sustainable clothing. In doing this, it helps individuals recognize that sustainable products are of better value and consequently better perceived by others. These aspects are some of the qualities this study recognizes for being able to make a change, but the authors also do not see the behaviors of the businesses or consumers changing due to consumers thinking it is too expensive to buy sustainable clothing. While at the same time recognizing businesses will not want to change their ways, as they are already successful with their current models and mindsets, which is a limitation.

It is vital as individuals to recognize the wrongdoings of this industry and reflect on how they are contributing to them. From here it is key to be able to acknowledge that consumer attitudes and behaviors are a huge factor in being able to make change happen. One cannot expect businesses to suddenly change their practices because it is seen as unethical, as they have already gained success using these strategies. One case study by Joanie Willett, Clare Saunders,

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Fiona Hackney, and Katie Hill (2022) wanted to measure what role fast fashion workshops played in the relationship individuals had with clothing. They conducted this study by utilizing participants over nine months. Here the participants were placed in workshops where they took part in experimental learning, where they were able to discuss their thoughts about clothing prices, learn about sustainability, and hopefully develop more pro-environmental attitudes. The authors found that group learning environments were useful, but to make substantial strides towards more sustainable clothing, group learning must do more than just teach about sustainable values and behaviors (Willett et al. 2022:219-237). This is because the relationships people have with clothing are very complex. There is no easy solution to fixing this industry, as it was specifically geared to manipulate production, quality, and consumer behaviors, but there are many ways we can start to limit the damage this industry creates.

It all begins on an individual level. People must learn to look past the affordable prices and realize more sustainable clothing is not only better for the environment and society in general, but also will be better individually in the long term. This is because sustainable clothing will be of better quality and have a longer shelf life. In addition, many individuals do not realize that buying and disposing of clothing at high rates will end up being just as costly in the long term. One quote that helped explain the current state of the industry is "coupled with contemporary concerns for environmental well-being, as well as recent economic trends leaving families and individuals at financial risk, presents a platform that supports the potential for consumer change. Consumers' understanding of the conundrum between the cheap, fast fashion that is available to them and their altruistic interests in environmental sustainability is key to effecting change" (McNeill and Moore 2015:213). While consumer behavior and attitudes are

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influenced and affected by fast fashion, there is also a lot to be said about the social impact this industry has and will continue to have.

SOCIAL IMPACT

Fast fashion is a concept that is heavily socially related, this is because it contributes to the social injustices occurring in the workplaces and communities of the workers involved in this industry, as well as referring to the social impact fashion has on our society. This element of the social impact is exceptionally sociological. This is because the research associated with social aspects of fast fashion allows for many questions to be answered having to do with its effect on communities and employees, the unethical and unsustainable practices taking place, and how fashion plays a social role on both an individual and societal level. In the case of fast fashion, we can say that there are more negative social impacts than positive for a multitude of reasons. On one hand, we can examine the perspective that consumers are worried about how their clothing portrays them in terms of wealth and social status (Inkpen 2020:83-100). While on the other hand, it allows us to conceptualize how, as a society, we fund businesses for our social well-being while tearing down the well-being of others and contributing to unethical practices.

One study that was able to exemplify the extreme consequences that the fast fashion industry has on workers of assembly lines, textiles, and factories was a study conducted by Sandaya Hewamanne. This study was conducted throughout the recent COVID-19 pandemic, which allows us to see exceptionally relevant and recent information that is also fascinating. This study has a focus on women workers during the pandemic and can draw the conclusion that the lockdown increased these workers' exposure to various forms of modern slavery due to halted production which in turn left many with no work or income, demonstrating that there is a major reliance the workers have on the fast fashion industry (Hewamanne 2021:54-69). Hewamanne

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(2021) came to this conclusion by using the methods of observations of participants and in-depth interviews to draw information from her two focus groups: the first being "daily-hired workers in the Katunayake and Biyagama FTZs" and the second being settled "former global factory workers" who became successful (Hewamanne 2021:54-69). While many of these women were forced to be away from their jobs and incomes, it also left many female workers still in these work environments despite experiencing symptoms of COVID-19 (Hewamanne 2021:54-69). This is most likely because the pandemic left many without a job or income; those who managed to keep their job within this industry were left with limited options as they depended on these wages to support themselves and their families. Both outcomes however still supported the argument that these workers were not being treated with any sort of human decency. These Sri Lankan assembly line workers were facing unemployment, poor wages or no income at all, inhumane working conditions, and having to overcome working in the pandemic, while working with or around symptoms of COVID-19 yet were still able to provide finished goods to the consumers who were often more privileged and of higher levels of affluence. While there are limitations to this study due to the lack of acquiring permission to travel to the extent the author preferred and not being able to talk face-to-face with the participants; Hewamanne instead conducted interviews via WhatsApp, Zoom, Skype, or over the phone. The paper communicates the unjust practices and circumstances the workers of countries with lower economic levels must endure due to the economic recessions experienced throughout the lockdown (Hewamanne 2021: 54-69). While at the same time calling for a change in safety measures, gender insecurities, income disadvantages, decision-making, social status, and the physical safety of the workers (Hewamanne 2021:54-69).

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To help solve the wrongdoings of this industry, there must be changes in policies and procedures implemented now. The fast fashion industry must start implementing safer practices, more attainable production rates, and producing more sustainable clothing and materials. To change the ways of this industry, it must start with the consumers. If consumers do not advocate for change, businesses will not change any behaviors or practices because they have already achieved success through manipulating this system and consumer behaviors. Due to the current climate of this industry, we can infer that fast fashion highlights society's habit of encouraging quick and easy production resulting in unsustainable and wasteful practices. Therefore exemplifying how society has a pattern of performing actions that support negligent operations for personal gain at the expense of an underprivileged, minority, or less able group.

ENVIRONMENTAL IMPACT

The effect that the fast industry, as well as many other industries, have on the environment is one of the most relevant issues of our time. While it has been made known that there is a need for serious changes to be made on all levels to help prevent the downfall of our environment, many choose to look the other way and pretend it is not happening. But it is, and the fast fashion industry is one of the main contributors to manufacturing emissions as discussed previously in this review. According to the article discussed earlier in the review, "The Price of Fast Fashion", by *Nature News*, the textile industry is one of the biggest industries that contributes to pollution by creating 1.2 billion tons of $CO2$ equivalent a year (Nature News 2018). This article estimates that "less than 1% of the material used to produce clothing is recycled within the clothing industry, with around 13% recycled for use in other areas" (Nature News 2018). This article suggests that a way to slow down this amount of environmental impact is to research more about how the clothes are being made and where they are coming from,

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therefore attempting for individuals to avoid buying products from textile factories or any sort of fast fashion company. This article also encourages businesses to use more recyclable materials, and for consumers to become knowledgeable about how they can dispose of their clothing in more environmentally friendly ways (Nature News 2018).

There are also ways in which we, as a society, can begin to change our attitudes and behaviors, even if it happens in small measurements. It is said that there is evidence that people who have attained higher education levels are more likely to have more pro-environmental attitudes (McQueen, McNeil, Huang, and Potdar 2022:53). With this, we often see a correlation between people of higher education levels and levels of affluence due to the increased access to job opportunities that come with higher education and degrees. A higher willingness to participate in pro-environmental behavior comes with more environmentally cautious attitudes (McQueen, McNeil, Huang, and Potdar 2022:53). With this information, we can see that perhaps the more educated members of society can be, the more likely normalization of environmentally friendly practices can take place. However, there are limitations to this idea because the less affluent groups are often the people most involved in supporting fast fashion companies due to their limited price ranges. It is also nearly impossible and ignorant to assume people of all socioeconomic statuses can switch to more sustainable products without struggle.

CONCLUSION

Overall, we can conclude that the fast fashion industry has become a widespread issue that is only gaining more popularity with time. Fast fashion can offer quickly made, trendy clothes at an affordable price. This business tactic is targeting adolescents and college students especially due to their limited price range and their desire for new, trendy clothing very often.

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Since consumers are so hungry to find affordable and trendy clothing, they go to websites where brands can sell their products for often as cheap as a few dollars. These actions have been normalized even though most are aware of the dangers they encourage by supporting these businesses. This is because these business strategies have been normalized quickly and have created a cycle of consistent consumer behavior and attitudes that encourage each other and continue this process to repeat.

It is both due to consumer behavior, and business manipulation that this industry has grown so quickly. Not only has this industry become inimical on a societal level, but the idea that it is just a normal behavior has spread quickly. In an attempt to change the practices that are taking place, there must be more in-depth future research regarding the rate at which this clothing is being produced, the main locations of production and consumption, surveys completed by the workers concerning well-being, more affordable sustainable clothing options, and especially precise statistics of how many products of this industry are being produced, sold, and disposed of. To make change happen, people of younger generations must see research that shows the increased rates in recent times, to gain more sympathy, empathy, and ultimately compassion. The sooner this future research can show how extreme this problem has become and what consequences society will face because of it; the more individuals will begin to hold themselves accountable and want to make a difference. Especially if more affordable sustainable options are abundant and readily available in the future.

Because adolescents and college students have grown so accustomed to being able to purchase these clothes at such a low price, they often prioritize their wants over the damage that is known to be happening because of this industry. For example, this industry has and will continue to have, a tremendous impact on the idea of overconsumption, enabling poor consumer

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behavior and attitudes, forcing businesses to shift to unhealthy models and strategies, detrimental environmental and social impacts, and so much more. It is essential that as a society, we recognize the effects that this has brought about and try to limit our individual and societal behavior to slow down this industry so that one day it has a possibility to stop altogether.

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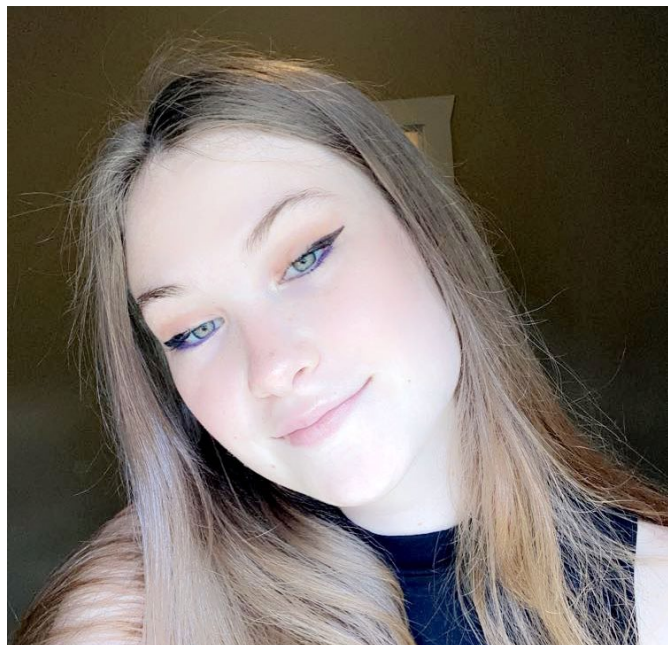
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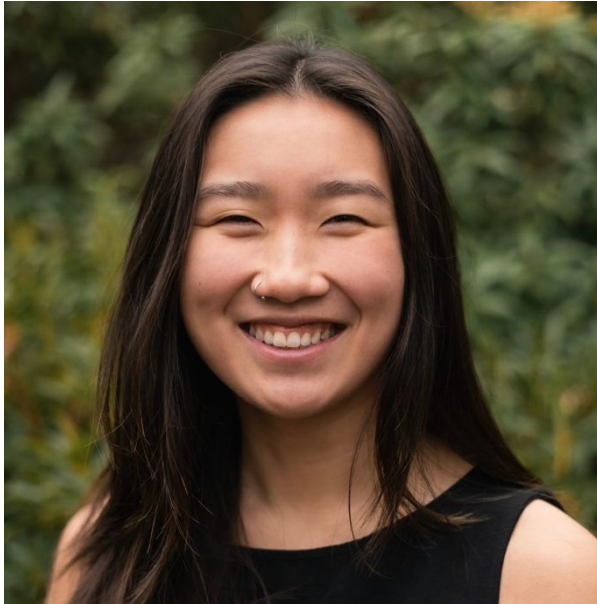
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