McNair Scholars Research Journal

Volume 1 - Summer 2005

Shepard Me by Megan Jensen, Boise State McNair Scholar (Class of 2005)

Selections from the University of Idaho and Boise State University McNair Research Journal, Vol. 1
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The Boise State McNair Scholars Program is supported by a $220,000 annual grant from the US Department of Education TRiO Programs.
Coping with the Trauma of War at Home and Abroad: The Case of Bosnian Residents and Refugees in Idaho’s Treasure Valley

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Abstract

It has been widely reported that exposure to war-related trauma leads to psychological difficulties in human beings, and it has been hypothesized that these psychological difficulties may be compounded when people leave their war-torn countries and begin their lives as refugees in a new country. The purpose of the present study was to investigate whether members of the Treasure Valley’s Bosnian refugee population experience more symptoms of post-traumatic stress disorder (PTSD), anxiety, and depression stemming from the 1992-1995 war in Bosnia-Herzegovina than do current Bosnian residents. The results indicated that local Bosnian refugees report more symptoms of PTSD than their Bosnian resident cohort, but not more symptoms of anxiety or depression.

Background and Purpose

A number of researchers have documented that the 1992-1995 war in Bosnia-Herzegovina had a tremendous impact on that nation and its people. Tens of thousands of Bosnian residents were killed, and hundreds of thousands more were subjected to various traumas, including losing family members, suffering sexual assaults, internment in concentration camps, and being displaced from their homes or their country (Sudetic, 1998). Research on survivors of war trauma in general have noted that exposure to traumatic wartime experiences can have an adverse impact on survivors’ mental health (e.g., Beiser and Hou, 2001; Miller et al., 2002; Nelson, 2003), and researchers have confirmed that this is true of survivors of the war in Bosnia as well (e.g., Begic and McDonald, 2005; Carballo et al. 2004; Kucukalic et al., 2003).

Relatively little research has been conducted comparing the mental health difficulties faced by war survivors who remain in their country after a war and those who are forced or compel to leave as refugees (as approximately two million Bosnians did during and following the war). Some researchers (e.g., Hein, 1993; Keyes, 2000; Miller et al., 2002; Spasojevic et al., 2000) have maintained that the experience of being a refugee in a new country may compound or exacerbate mental health difficulties caused by exposure to wartime trauma, as refugees often struggle with personal and group identity issues, transition from being known and respected persons in their home countries to anonymous and functionally illiterate residents in their new countries, endure a lack of social supports, and are often either unemployed or underemployed because their diplomas and degrees earned in their home countries are not recognized in their new countries.

The purpose of the present study was to investigate, using sophisticated measures of trauma exposure, post-traumatic stress disorder (PTSD), anxiety, and depression, whether survivors of the war who are currently living in Bosnia-Herzegovina differ systematically in terms of their mental health symptoms from members of the Treasure Valley’s 3,000-strong Bosnian refugee population. It was hypothesized that members of the Bosnian refugee population, due to their displacement, isolation, and underemployment, would report more symptoms of PTSD, anxiety, and depression than their Bosnian resident cohort.

Method

Two validated assessment measures, the Harvard Trauma Questionnaire (HTQ) and the Hopkins Symptom Checklist-25 (HSC-25) were administered to 65 residents of Bosnia-Herzegovina (this group
among Bosnian refugees in the Treasure Valley who suffer from pathological levels of it. It seems that it would be wise to attempt to recognize, diagnose, and treat this condition throughout the psychological literature (e.g., Miller et al., 2002). The experience of being a refugee may compound certain types of mental health difficulties, and efforts to reduce the prevalence of these problems are warranted. As is noted by some researchers (e.g., Hein, 1993; Keyes, 2000; Miller et al., 2002; Spasojevic et al., 2000), differences were found between the Bosnian residents and refugees. Over 85% of the respondents reported having at least completed high school, and no educational differences were found between the Bosnian residents and refugees.

Discussion and Conclusions

As noted earlier, some researchers (e.g., Hein, 1993; Keyes, 2000; Miller et al., 2002; Spasojevic et al., 2000) have maintained that the experience of being a refugee in a new country may exacerbate difficulties experienced by people who formerly lived in a war-torn country. In the present study, we found some support for these findings, as we found that, after controlling for variance accounted for by war-related trauma experiences, age, and marital status, Bosnian refugees in the Treasure Valley report more symptoms of PTSD than current residents of Bosnia-Herzegovina. However, we did not find that Bosnian refugees report significantly greater symptoms of anxiety and depression. Thus, it seems prudent to conclude that the experience of being a refugee may compound certain types of mental health difficulties, though not necessarily others.

Although only some mental health problems may be compounded by being a refugee in a new country, it still seems important to recognize that these problems can lead to major challenges in functioning and that efforts to reduce the prevalence of these problems are warranted. As is noted throughout the psychological literature (e.g., Miller et al., 2002), PTSD is a very serious psychological condition, and it seems that it would be wise to attempt to recognize, diagnose, and treat this condition among Bosnian refugees in the Treasure Valley who suffer from pathological levels of it. It would also
seem wise to engage in efforts to understand why it is more prevalent in Bosnian refugees than in Bosnian residents. If it is true, as hypothesized by Miller et al. (2002), that refugees experience crises of identity, lack of social supports, underemployment, and isolation from the greater population, efforts to more fully integrate Bosnian refugees and to provide and facilitate stronger social supports seems sensible. We hope that the results of this project will encourage increased dialogue about these issues and stimulate continued outreach efforts for the Treasure Valley’s Bosnian refugee population.

References

The $\alpha_1$ Chain of Collagen XI, Posttranslational Modifications, and the Pericellular Matrix

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Abstract

Collagen type XI is a quantitatively minor but developmentally essential component of the extracellular matrix and as a secreted protein is subject to a variety of posttranslational modifications. These modifications have been shown to influence the affinity of endogenous binding between collagen XI and various extracellular matrix components. The three dimensional structure of the amino terminal domain (Npp) of this molecule has been determined through homology modeling. As a result a putative heparan sulfate binding site has been predicted. Heparan sulfate is an abundant sugar found on the surface of most cells and on proteoglycan molecules of the pericellular matrix. This study focuses on the structure of amino terminal domain of $\alpha_1$ of collagen type XI and the subsequent interactions between this domain and other extracellular matrix proteins.

Introduction

In what many researchers are calling today’s, “Post-Genomic” era, there has developed a great need for data analysis, management and facilitating decisions, to maintain dependable sample handling and adhere to protocols. Bioinformatics is the application of computer science to the interpretation and management of this biological data. The data generated from high throughput machines like the mass spectrometer, is enormous in size, and essential to the understanding of the new material being gathered every day. Central to protein analysis, is the gathering and understanding of the protein sequence. In recent years, LC-MS/MS has become an important tool in protein analysis and characterization. To better understand the structure and function of proteins, we must first understand what that sequence of the peptide is and what its posttranslational modification (PTM) are. These modifications are important in understanding protein physical and chemical properties, folding, stability, activity and function.

Figure 1. Schematic. Predicted model of the Npp domain of the $\alpha_1$ chain of collagen XI molecule.
Sample Preparation

The mass spectrometer measures the mass-to-charge ratio of ions generated during the ionization process (Figure 2). The data generated is compared to a sequence database to find the actual amino acid sequence, and identify the protein. This method of protein analysis can also be used to discern posttranslational modifications that have occurred, such as hydroxylation, glycosylation, hydroxylation, or phosphorolation.

Figure 2. Schematic. Flow of information from gel to protein identification using electrophoresis and mass spectrometry.

Data Analysis

Proteomics would be impossible without software tools that allow researchers to correlate mass spectromic data with sequence databases.

Downloading databases

The first step in data analysis, is to compare the results to a giant database. Databases are downloaded from the NCBI Genbank through the software program, BioWorks (Fig 3).
The database used here was the non-redundant database or nr.fasta database. Once downloaded databases are then indexed to speedup search time and accuracy (Fig 4). Indexing involves pre-calculating the masses of the peptide sequences, based on specific enzyme digests, for each protein or nucleotide entry in the original fasta database, and storing this information in a new file.

Figure 4. Indexing. Using BioWorks Indexer, databases can be modified to specific parameters to enhance search time.

Sequest

An algorithm for performing protein identification & peptide sequencing. SEQUEST performs automated peptide/protein sequencing via database searching of MS/MS spectra without the need for any manual sequence interpretation, though it can make use of interpreted sequence information if available.
Merlin

Merlin is Xcalibur’s custom reports application. Customized reports are created containing all the results and important information produced by the mass spec analysis. Reports can contain textual summaries, as well as tabulated and graphical information.

Results

Type XI collagen is a minor but essential component of the cartilage extracellular matrix. Alternative splicing encodes six alternatively expressed isoforms which add increasing structural and functional diversity to the amino-terminal of the pro-a1(XI) collagen gene (Fig 5).

This study focuses on determining how each isoform is posttranslationally modified. The variable region of the amino-terminal domain of a1 of collagen XI isoforms was cloned into a recombinant vector, expressed in E. coli and isolated, purified. As the protein could not have posttranslational modification, the recombinant protein was used for control of MS and database analysis. Recombinant protein samples were separated by SDS-PAGE, excised and digested with trypsin. Samples were introduced into the mass spectrometer for analysis against a recombinant isoform-specific database. Database analysis allowed us to determine a set method to generate a high degree of sequence coverage (Fig 6).

Figure 5. Schematic. The collagen type XI a1 chain structure. Alternative splicing occurs generating six possible isoforms, as shown above.

Figure 6. 1-D Analysis. A.) Coomassie staind SDS-PAGE gel of recombinant isoforms. V1aV2 (circled) was excised, digested and analyzed by LC-MS\MS. B.) V1aV2 chromatogram. C.) Data generated as result of three separate indexed searches of recombinant database resulted in nearly 100% coverage.
Results show obtained sequence coverage to be between 95% and 100% (Table 1). The sequence coverage information generated can then be used to assist in identification of posttranslational modifications.

<table>
<thead>
<tr>
<th>Sequence Coverage</th>
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<tbody>
<tr>
<td>Recombinant Isoform</td>
</tr>
<tr>
<td>Modified Trypsin</td>
</tr>
<tr>
<td>No enzyme</td>
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Table 1. Results of SEQUEST database searches using BioWorks. Sequence coverage is between 97-100%. Best results were obtained with no enzyme parameters set in BioWorks.

Studies are being conducted to identify the major protein components interacted with collagenous components in vivo. Homogenized cartilage was suspended in Tris buffer containing Guanidine hydrochloride and then centrifuged. The resulting pellet was then treated with collagenase. The 3 bands shown in Figure 7 were analyzed by mass spectrometer. The band 1 was identified as cartilage link protein 1. The band 2 and 3 were N-terminal domain of α1 of collagen XI.

![Image](image-url)

Figure 7. Proteomics of Cartilage Sample. SDS-PAGE of 4M GuHCl insoluble component of cartilage treated with (+) or without (-) collagenase. C shows collagenase. MS spectra and the data analysis of band 1. Table shows database hit from band 1.
Discussion

Research presented in this poster reflects the importance of identifying posttranslational modifications of collagen XI in vivo. This research has successfully identified the sequence of the six separate isoforms of collagen XI using mass spectrometry. We will apply this method to identify posttranslational modifications of collagen XI in cartilage. Further characterization of the posttranslational modifications may lead to a better understanding of the impact collagen XI on its surrounding pericellular matrix.

Additional research presented suggests that the cartilage link protein 1 may interact with collagenous components indirectly or directly. Further studies include additional analysis and characterization of the interaction between collagen and this identified cartilage link protein 1 both in vivo and in vitro.

The proteomics approach demonstrated in this study is becoming essential to research practices, providing the necessary databases to better understand the structure and function of proteins.

Acknowledgements

This work was supported by grants from the Arthritis Foundation, NIH/NIAMS (RO1AR47985 and KO2AR48672) and by a grant from NIH/NCRR (P20RR16454) and the Boise State McNair Program. The author would like to thank Noriko Hazuki-Taylor and Julia Thom Oxford.

References

Movers and Shakers: A Qualitative Investigation on the Role of Policy Entrepreneurs

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Abstract

Using the theoretical concept of ‘policy entrepreneurs’ in public policy, this study draws on interview data from six key figures in a controversial city debate, to examine the impact, role, and characteristics such entrepreneurs have in policy making in city politics. This paper begins by providing an overview of public problems and the concept of policy entrepreneurs in relation to their role in the agenda setting process of policy formation. A historical summary of the case in study is then provided. Research is based on an in-depth analysis of data collected during one-on-one oral interviews in August 2004 with six key leaders about their role in the Ten Commandments Monument debate. Numerous characteristics of policy entrepreneurs are examined [as identified by Anderson, 2003, Baumgartner & Jones, 1993, Birkland, 2001, & Kingdon, 1995]. The interviews suggest that such variables as persistence, a willingness to invest in resources, value systems, expertise, opportunity, and influence contribute to the effectiveness of policy entrepreneurs. Some unexpected characteristics emerged as significant including belief system and occupation. Analysis of interview results also highlights the fact that all respondents were not proactive with respect to the Ten Commandments issue; rather they were reactive.

Introduction

"If nothing is to be done in the given situation, he must invent plausible reasons for doing nothing; and if something must be done, he must suggest the something. The unpardonable sin is to propose nothing, when action is imperative."

-Charles Merriam

The progressive political scientist Charles Merriam believed that there comes a time when theories of political process need to be linked to actual political activity. This study is significant in that it links theories about agenda setting policy to a case study. Reading about the processes in public policy and how policy decisions are made is important. (However, researching a case study can provide useful insight.) Because the purpose of this study is to explore the concept of a policy entrepreneur in relation to a case study, using a qualitative approach was critical. This study begins with an overview of some key concepts in agenda setting, followed by a historical review and then analysis of a local community case that was approached with one initial question in mind: How did community members in Boise, Idaho become involved in a nationwide controversy?

This preliminary question led towards a series of other questions such as: What is public policy’s role in creating solutions to existing social problems or unexpected conflicts in our society? How do issues get onto the agenda? Who are the so-called movers and shakers that initiate the policy process? What motivates these figures to get involved? Once they are involved, what resources do they utilize? The intention of this study is to examine the process of policymaking as it relates to the key figures involved in public policy.
The public policy process

Though politics have existed essentially since humans began to organize and utilize power, there is currently no simple explanation of public policymaking. It has often been described as a chaotic and an imperceptible process involving many aspects, many players and many issues, making it a never-ending intangible process that is difficult to grasp. (Shafritz and Russell, 2000) A basic definition is that public policy is whatever governments choose to do or not to do. (Dye, 2002) Those choices affect the creation of rules, laws, goals and standards that produce resources, benefits, costs and burdens. Included in the public policy process are the decisions made by government and nongovernmental actors to address a problem that a significant number of people and groups consider to be important and in need of a solution. (Birkland, 2001: 5) Though some slightly different terminologies exist, numerous scholars have adopted a common simplified conceptual model that includes several stages of the policy process: (1) problem identification and agenda setting, (2) formulation or decision-making between alternatives, (3) adoption of an alternative (4) implementation and (5) evaluation. (Anderson, 2003: 27; Dye, 2002: ; Kingdon, 1995: 2-3) These stages essentially generalize the broad decision-making processes involved within the three branches of government and the administrative agencies. This study is concerned with the first stage of the policy making model, the agenda setting process: the process by which problems and alternative solutions gain or lose public attention. (Birkland, 2001: 106)

Agenda setting

Recent literature in public policy places a great emphasis in studying the nature of public problems. By doing so it becomes possible to understand how problems shape policy. In Public Policymaking (2003), James Anderson describes a policy problem as “a condition or situation that produces…dissatisfaction among people and for which relief or redress by governmental action is sought.” These problems have a propensity to broadly affect a substantial number of people. (Anderson, 2003: 81) In order to understand the process more clearly it is essential to look to a leading scholar in agenda setting research, John Kingdon. In his book Agendas, Alternatives, and Public Policies (1995,) Kingdon lays the foundation for the pre-decision public policy process of agenda setting, covering how issues came to be problems, how issues come to official’s and the public’s attention and get on the governmental agenda, and how those issues are played out. According to Kingdon, problems capture the attention of people in and around government through systematic indicators, focusing events and feedback. (Kingdon, 1995: 91-101) This study concentrates on the interplay of focusing events.

Focusing Events

Focusing events are sudden moderately uncommon events that spark intense media and public attention because of their magnitude. These events attract attention to new issues or issues that may have been relatively dormant and often move towards formulating solutions. (Birkland, 2001: 100) Crucial to this study, in particular, are the ways in which a “crisis” comes to the surface and must be addressed. According to Kingdon, another category that affects agenda setting is the participants. (Kingdon, 1995: 21)

Participants

For the purposes of this study we concentrate on advocates for proposals in and out of government who have a “willingness to invest their resources—time, energy, reputation, and sometimes money”—to promote a position in return for anticipated future gain in the form of material, purposive, or solitary benefits. These key players are what Kingdon calls policy entrepreneurs. (Kingdon, 1995: 21, 45, 122) Policy entrepreneurs push policy to keep an issue alive, build support for it, get it on an agenda, and secure action on it. (Anderson, 2003) These players prompt advocacy because they sense there is a problem, and they advocate solutions to the problems. Often their principal concern is to find some reasonable compromise that will reduce intense conflict. (Sabatier and Jenkins-Smith, 1993) However many entrepreneurs have pre-existing interests. These interests can be categorized into three categories. (Kingdon, 1995) The first category is what James Q. Wilson calls “material” incentives where direct, personal, concrete gain is at stake for entrepreneurs. (Wilson, 1973) Second, entrepreneurs want to promote their own values or affect the shape of public policy. Third, entrepreneurs want to maintain control of decision making either because they enjoy advocacy, being in power or being apart of the action. (Kingdon, 1995)
Dynamics of entrepreneurs and their environment

According to the theories about policy entrepreneurs there are distinct qualities, manipulative tactics and specific opportunities that set them apart and determine the success of policy decisions. These dynamics are essential to the outcome of this study.

The success of a policy entrepreneur is often dependent on these distinct qualities. According to Kingdon, policy entrepreneurs must have expertise in a field, an ability to speak to others or hold an authoritative decision-making position. In addition, the successful entrepreneur must also be persistent and willing to invest their resources to push an issue. (Kingdon, 1995)

There are many tactics that policy entrepreneurs use in order to direct the policy process. In order for their ideas to achieve high agenda status or enactment, many policy entrepreneurs “soften up” the public and the policy community. They do this by introducing their ideas and getting people use to new ideas so that by the time a decision needs to be made, their ideas are already out there. (Kingdon, 1995) James Q. Wilson developed a policy typology that explains the way in which policy entrepreneurs seek to persuade policy makers to regulate in the public interest, in the face of opposition. These policy entrepreneurs seek openings to advance these policies in the name of public interest. (Birkland, 2001)

Windows of opportunity

The openings Wilson is describing have often been called policy windows. These are opportunities that open up allowing policy entrepreneurs to push their solutions. According to Kingdon, these advocates wait for problems to arise for which they can attach their solutions. Sometimes these windows are predictable, other times they are not. So often these advocates must be prepared so that the opportunity does not pass them by. (Kingdon, 1995) The trick for a policy entrepreneur is to ensure that the solution he or she favors is adopted once a given problem has emerged on the public agenda. (Baumgartner and Jones, 1993)

When windows of opportunity open policy entrepreneurs take advantage of the opportunity to push their proposals. In doing so entrepreneurs often must create a connection between a problem, how it concerns the public, and how policy is affected and or written. During this process in addition to advocating their proposals through softening up the public, entrepreneurs must act as brokers negotiating compromises. (Kingdon, 1995: 183)

Public problems

Policy entrepreneurs fight to push their issue toward the public agenda because the degree of public indifference to given problems changes dramatically and most change occurs during periods of heightened attention to the policy. Successful entrepreneurs convince others that their view of an issue is the most effective in assisting them in achieving rapid success in altering public policy arrangements, even if these arrangements have been in place for decades. (Baumgartner and Jones, 1993)

It is imperative in this study to look at the way the public is informed about problems and possible policy change. The media has an essential role in elevating issues and creating this public awareness. Greater levels of news coverage have been found to be closely associated with greater levels of institutional attention to public problems. (Birkland, 2001) Important political questions are often ignored for years, but during certain periods almost every general media outlet prominently features similar stories prominently. Each time there is a surge of media interest in a given topic, we can expect some degree of policy change. (Baumgartner and Jones, 1993) Often a sensational event serves to dramatize an issue, causing public officials to feel compelled to respond. There may be awareness, discussion, and continuing advocacy of action on some matter, but without broad interest being stirred, some sort of triggering event seems needed to push the matter onto a policy agenda for decision. (Anderson, 2003)

In summary, the success of policy entrepreneurs is dependent on distinct characteristics. These characteristics give them the necessary tools to be prepared when focusing events arise and open policy windows. These windows allow policy entrepreneurs to deploy specific tactics that facilitate the advocacy of their proposals.

The bulk of this review on the role of the policy entrepreneur is based on John Kingdon’s agenda setting theoretical framework that was established through research on government documents, party platforms, press coverage, public opinion and interviews conducted over four years with people in and around the United States Federal government. This literature is lacking in its coverage of case studies on
local government. By doing an issue focused and concrete analysis\(^1\), this research will help in determining the usefulness of this framework. Both research questions and hypotheses were utilized in this study. Research questions were used because the study is a qualitative case study, and because the study was attempting to discover how the case study developed. Hypotheses were developed because a theoretical framework structured the data collection process.

**Research Questions:** The research questions were designed to answer questions about this particular case study.

**R1:** To what extent does the research on policy entrepreneurs apply to this case study?

**R2:** To what extent were problems, windows of opportunity, focusing events, and media tactics factors in the outcome of this situation?

**Hypotheses:** The hypotheses were formed based on the literature in order to determine whether the people involved in this case study had characteristics that would qualify them as policy entrepreneurs:

**H1:** The participants in this case study will have either expertise in a field, an ability to speak to others or hold an authoritative, decision-making position that allowed them to be effective policy entrepreneurs.

**H2:** The participants in this case study will display characteristics of policy entrepreneurs in that it was necessary for them to wait for a “window of opportunity” to open in order to push their issues.

**H3:** The participants in this case study will display characteristics of policy entrepreneurs in that they softened up the public and or policy community in order for their ideas to receive high agenda status.

**H4:** The participants in this case study display characteristics of policy entrepreneurs in that it was necessary for the participants involved in this study to connect their interests to problems and solutions through advocacy and brokerage.

**H5:** In order to be successful policy entrepreneurs it was necessary for the participants in this study to be persistent and willing to invest their resources to push their issue.

**H6:** The participants in this study displayed characteristics of policy entrepreneurs in that they prompted advocacy in order to (1) gain material incentives, (2) promote values or (3) maintain control of decision-making.

**Methodology**

This study is unique in that it combines content analysis of primary and secondary\(^2\) data split into two sections. Secondary data was collected in a historical review of national and local newspapers. This allowed for a determination of possible interviewees and for a more thorough understanding of the case study during analysis. The results of this are incorporated in Section 1. Section 2 then explains the primary data collection process.

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\(^2\)From Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research*. Primary data refers to true accounts of things that happen reported first hand from the person who lived it. Secondary data are data composed of observations derived from primary data. Leedy, Paul D. and Jeanne Ellis Ormrod. 2001. *Practical Research: Planning and Design*. Upper Saddle River: Merrill Prentice Hall.
Section 1: Historical review

This historical review of the chronological events that took place throughout the duration of this case provides interesting insight into the nature of public policy, and allows for a more in-depth discussion of the variables involved in the outcome.

The story that sparked a nation. On October 7th 1998, two men, Russell Henderson and Aaron McKinney, lured 21-year-old Matthew Shepard, a gay student from the University of Wyoming, away from a bar in Laramie. The men told Matthew they were also homosexuals. They drove him to a remote area, tied him to a split-rail fence of lodge pole pine, and beat him until he was unconscious. He was then left to die in near freezing temperatures. He hung there for 18 hours before being discovered by a passing cyclist. He died four days later. ("Left on a fence," 1998: ; Shepard, Friday October 16, 1998) He was murdered in an act of hate because he was homosexual.

Shepard’s murders shocked the nation attracting publicity around the world. As a result over 800 mourners attended the funeral in Casper, Wyoming. While more than a dozen antigay protesters from Kansas and Texas stood outside the funeral holding protest signs stating "God Hates Fags" and “Matt in Hell.”

The anti-gay protesters were from the Westboro Baptist Church (referred herein as WBC) in Topeka, Kansas led by, Reverend Fred Waldron Phelps Sr. and members of his congregation. Phelps and his church are made up mostly of his 12 children and 52 grandchildren. Phelps and his clan have traveled for years picketing the gay community at hundreds of events nationwide. Most of the individuals protested by the Church are not homosexual but those who are accepting of homosexuality. Their strategy includes holding signs and harassing family members with the message of god’s hate for homosexuals. Their first hate demonstration dates back to 1991 in Topeka. Since Shepard’s death WBC has used him as an example to preach their beliefs. They believe that "God's hatred is one of His holy attributes."("About The Westboro Baptist Church," 2000)

In October 2003, Phelps took his tactics one step further. For the five-year anniversary of Matthew Shepard’s death, Phelps and WBC sent plans to erect a monument in Casper, Wyoming, Shepard’s hometown, to the Casper city council. The proposed monument would be 6 feet tall and made of marble, bearing a bronze plaque with the image of Shepard and an inscription stating "Matthew Shepard, Entered Hell October 12, 1998, in Defiance of God's Warning: 'Thou shalt not lie with mankind as with womankind; it is abomination.' Leviticus 18:22." In his proposal Phelps cited two rulings made by the 10th U.S. Circuit Court of Appeals (whose jurisdiction includes Wyoming) in Utah cases in 1999 and 2002 that require equal access to public property under the constitutional protection of freedom of speech. The rulings meant that any city that displays a Ten Commandments monument on public property must also allow monuments with views of other religions or political groups on that same property. In 1965 the Fraternal Order of the Eagles donated a Ten Commandments statue to the city. ("The Fraternal Order of Eagles and the War over the Ten Commandments," 2004: ; Ryan, 2003: ; Staff, 2003b)

The history of those commandments dates to 1943, when E.J. Ruegumer, a Minnesota juvenile judge and chair of the Youth Guidance Committee of the Fraternal Order of Eagles, developed a plan to save America’s Youth. He believed that the young “could benefit from exposure to one of mankind’s earliest codes of conduct” and proposed that juvenile court houses post up paper copies of the Ten Commandments. The idea was initially rejected due to concerns that it “might seem coercive or sectarian”. ("The Fraternal Order of Eagles and the War over the Ten Commandments," 2004) Eventually Ruegumer convinced the Eagles to print copies of the commandments. By 1951, 7,000 were distributed to courtrooms, churches, schools and homes in Minnesota. (Popkey, 2004) Shortly thereafter a council made up of Protestants, Jewish and Catholics endorsed a version of the proposal and the Eagles agreed to sponsor it. It was at this time that the movie director for the film The Ten Commandments, Cecil B. DeMille contacted Ruegumer and suggested that the commandments be inscribed on bronze monuments. DeMille’s thought the monuments would help endorse his film. Ruegumer agreed except he felt that stone was more appropriate then bronze. With the final decision made, the monuments became crafted, paid for and distributed by various Eagle chapters in numerous state and local governments across the US. Is it believed that up to 2,000 were distributed during the 50’s and 60’s.("The Fraternal Order of Eagles and the War over the Ten Commandments," 2004)
The Ten Commandment’s statue in Casper Park was one of the monuments donated. The WBC used the statue’s presence to argue that the city council must open the park to their monument. Otherwise, they would file a lawsuit against the city. The city council unanimously rejected WBC’s proposal, and voted 5-4 to move the Ten Commandments monument. Since the initial proposal in Casper, Wyoming, the WBC has targeted other cities across the country including Topeka, KS, Lebanon, PA, and Greene County, TN. Shirley Phelps-Roper, attorney for the Westboro church and also Fred Phelps’ daughter said “Every human being needs to see this monument more than they need oxygen to breathe. Their callous disregard for the commandments of the Lord has allowed sodomites to take over the land. The monument is the mechanism that will cause them to see their abomination.” ("The Fraternal Order of Eagles and the War over the Ten Commandments," 2004)

In many of the cases there was already a considerable amount of discussion surrounding the monuments. Since the late 1990’s, church-state separation enforcers like the American Civil Liberties Union (ACLU), the Freedom From Religion Foundation, and Americans United for Separation of Church and State have been engaged in litigation to remove the displays for violating the First Amendment by promoting one religion over another. However, in the case in this study, it was the WBC who initiated the debate.

Case study: Boise, Idaho

On December 8, 2003 the Boise Parks and Recreation Commission voted unanimously to recommend the city reject a request from the WBC to build their anti-gay memorial to Shepard in Julia Davis Park. The WBC targeted Boise because the park contains a monument of the Ten Commandments that, like the one in Casper, was donated by the Fraternal Order of Eagles in 1965. The commissioners rejected the proposal. (Hem, 2003a) This was not the first time Phelps attacked Idaho. The WBC flew from Kansas in July of 2002 to picket Boise’s “Pride Week Celebration”, the First Methodist Church and St. Michael’s Episcopal Church for their acceptance of homosexuality. As in the previous visits the WBC made to Boise, the proposal to build a monument celebrating Shepard’s entrance to hell riled community members. Local Christian groups, government leaders and other community members began a debate. Though they do not agree with WBC’s stance on homosexuality, the local ACLU chapter supported Phelps’ point that government cannot selectively promote any religious message. They agreed that if Boise permits the Ten Commandments monument, it cannot discriminate against any other religion, but must make the park an "open forum" for all religious monuments. In fact, the ACLU has always defended the right to religious expression while opposing the government’s promotion of religious views. (Van Valkenburgh, 2003)

The local media responded to the WBC with an article written on December 17, directed towards the city council. In Our View: Ten Commandments, The Idaho Statesman declared that Boise should move its Ten Commandments monument out of Julia Davis Park. They stated the location on public property is unconstitutional because it supports one form of religion and it would open the parks to hateful religious expression. They stated, “Parks are the public places that should bring us all together, not divide us.” At this time it was also suggested that the city find private property or church property for the existing monument. In addition, “Boise city government should not spend its time… or… taxpayer money on this kind of an issue.” (Staff, 2003a)

On December 23, WBC threatened to sue the city of Boise if the City Council did not reverse the Parks and Recreation Commission decision. However, council members unanimously opposed the proposed monument, but were divided on whether the Ten Commandments monument should stay. Arguments supporting the monument included the idea that the Ten Commandments are not religious, but historical because they are the basis for Western law. WBC’s supporting arguments in their appeal request was that Boise officials were violating the U.S. Constitution by basing their opposition to the Shepard monument on its content. They stated: “It is unfortunate that officials of the city of Boise, in spite of their oath to uphold the Constitution, have seen fit to articulate publicly their official disagreement with and disdain for the religious viewpoint of WBC,” and "It appears that the officials of the city of Boise have not been properly instructed in the duty of government to always remain neutral in all matters religious. It is irrelevant as a matter of law what they believe about our viewpoint.” (Hem, 2003b)

However, Boise city policy on memorials or monuments that was approved in 1998 says that park benches, trees, rose bushes, drinking fountains and other park amenities can be dedicated, although the city
prohibits plaques that include "text or images which may be viewed as inflammatory or discriminatory by the general public." (Hem, 2003b)

The final decision came down to the Boise City Council. One option was to keep the Ten Commandments monument in the park. This would allow any religious monument to be placed in the park, thus allowing Phelps to propagate his hate for homosexuals. The other option was to follow the lead of other city leaders across the nation and remove the Ten Commandments monument from the park and from government property. Already at least 26 monuments in 15 states have been moved since 2000 under court order or legal threat. (Popkey, 2004)

The Boise City Council voted on January 20, 2004, 4-2 to have the monument in Julia Davis Park removed and returned to the Fraternal Order of Eagles office. While the decision brought praise from the ACLU, local Christians criticized council members. The decision to return the monument was made when Eagles trustee Charles Lawrence sent the city a letter offering to move the monument and thanking the city for allowing it to be displayed for the past 39 years. (Hem, 2004e)

Due to the city council’s decision to move the monument, an ad hoc group of conservative Christians formed, calling themselves The Keep The Commandments Coalition. The group requested a temporary restraining order in response to the city council’s decision. (Hem, 2004m) Based on that order U.S. District Judge Edward Lodge prevented the city from removing the monument until a hearing could be held. The suit claimed the City Council discriminated against the Judeo-Christian faith in favor of religion of non-theistic beliefs, violating their rights under the First (freedom of religion) and Fourteenth (due process) Amendments to the U.S. Constitution. The Coalition also argued the council made a mistake by not holding a public hearing to let residents weigh in on the issue. (Hem, 2004m)

On January 23, 2004 Judge Lodge denied the Coalition’s request for a temporary restraining order, because there was no evidence of “irreparable injury” and stated that city officials could move the Ten Commandments monument out of the park whenever they chose to do so. As a result, the Coalition members began to protest, stating they would attempt to stop anyone who tried to remove it from the park with “peaceful protest.” Coalition spokeswoman Brandi Swindell said, “We will kneel around it and make them arrest us if that happens.” Judge Lodge set a hearing for February on the Coalition’s motion for a preliminary injunction to stop the city of Boise from removing the monument. Mayor Dave Bieter (in an attempt to avoid confrontation with the people holding daily vigils at the monument) then announced that the monument would stay put until Lodge’s decision. The coalition said they were against the anti-gay monument, but that they were trying to protect their constitutional rights.(Orr, 2004a)

A rally at the Ten Commandments monument on January 25 brought approximately 150 people representing nearly a dozen area churches in support of keeping the monument in the park. At the rally, Swindell accused city officials of "caving in" to the Fred Phelps of the WBC. (Woodward, 2004)

Many opposed to the city council’s decision believed that it was flawed. One argument was that the council took no public commentary before making a decision. The city council had decided not to hold a hearing to prevent putting emotion into a non-emotional issue, in addition the city code did not require a hearing except for appeals of planning and zoning decisions. The council made their decision in a pre-council session with no advance notice to the public. (Hem, 2004i) Many also believed that the council acted prematurely allowing a “hatemonger” to dictate city policy and that the city demonstrated “blatant anti-Christian bigotry.” (Fischer, 2004) These are just some of the justifications that community members offered after the city council made its decision. Based on a review of editorials and letters to the editor in the Idaho Statesman one thing was glaringly clear - the community was in an upheaval with arguments both for and against the removal of the commandments and the council’s decision.

Lawyers for the city stated that the absence of the monument in the park did not discriminate against any religion. The city also argued the Coalition failed to show evidence of injury other than claiming to be offended by the "nothingness" that would be left by the monument’s removal. The city said the Coalition could not argue their free speech or equal protection rights were harmed because they neither owned the monument nor put it in the park. (Hem, 2004c)

On February 11, Judge Lodge rejected the request from the Coalition to block the city of Boise from removing the monument from Julia Davis Park. Lodge wrote in his judgment, "This decision...is not one dictated by the court but by the founding fathers who in their wisdom constructed a democracy that separated government from religion. Separation of church and state has served us well for over 200 years." Lodge’s decisions came during a press conference in which the Coalition was attempting to persuade the city to compromise. (Hem, 2004i)
On February 18, Dean Richard Demarest of St. Michael’s Episcopal Cathedral invited the city to put the monument on the cathedral’s property in a prominent location across from the Idaho Statehouse as an effort to end the controversy. He asserted, "my primary reason for getting involved in this issue is reconciliation." (Hem, 2004k) Coalition spokeswoman Swindell opposed the idea stating, "we don’t think it is solving the problem," and then sent an offer to buy an alternative monument for St. Michael’s in exchange for their support. (Staff, 2004) Because the church never wanted their own monument they did not except the proposal. After negotiating with the Fraternal Order of Eagles, St. Michael’s reached an agreement to put the monument on the cathedral’s property at the corner of State and 8th streets downtown. (Hem, 2004j)

On Monday, March 29, the city moved the 3,000-pond monument to St. Michael’s. During the removal thirteen protesters were cited and arrested by police after kneeling in a semicircle in front of the monument. (Orr, 2004b) They faced misdemeanor charges for violating the city parks closure ordinance (Hem, 2004a)

Then the Boise City Council unanimously rejected WBC’s request to put up the anti-gay monument in Julia Davis Park on April 6, 2004 without holding a public hearing. They did not take testimony from the three members of the WBC from Topeka, Kansas or from members of the Keep the Commandments Coalition who attended. The WBC responded with a plan to sue the city. (Hem, 2004b)

The Keep the Commandments Coalition held a referendum from June 13 through August 13, to collect 8,693 signatures in order to force a public vote. The number of signatures needed was equal to 20 percent of the registered Boise voters who voted in the 2003 election. The initiative asked city voters for a set of three monuments. The first monument would be identical to the original Ten Commandments monument. The second would be a quotation from Thomas Jefferson’s 1786 religious freedom law in Virginia that asserts a citizen’s right to join or shun a religious organization. The third would be a city disclaimer stating the city’s commitment to religious freedom and acknowledging the secular influence of both monuments. Because the voter initiative would be a special city election during county, state and federal elections, the approximate cost would be $45,000. (Hem, 2004h) This was the first voter initiative in Boise in more than 20 years.

Mayor Bieter instructed city attorneys’ to study state law to research whether the voter initiative to place a monument in a city park was legal and found that city code limits voter initiatives to ordinances, not administrative matters. The Coalition turned in 18,507 signatures, which was nearly 10,000 more than needed to put their issue on the ballot. (Hem, 2004f) Once tallied, it was determined that 10,721 of those signatures were valid.

In an attempt to end the divisiveness over the controversy the Boise City Council asked a judge for a second opinion on whether to allow an election. If the judge rejected the city’s stance on the initiative, the City Council would schedule the election and not appeal the ruling. However, if the judge supported the city’s stance, the coalition would appeal to the Idaho Supreme Court. (Hem, 2004i) Fourth District Judge Ronald Wilper ruled on October 6th that the city of Boise couldn’t hold an election on the Ten Commandments monument voter initiative. “The placement of monuments in city parks is controlled by a well-established administrative process,” Wilper wrote in his decision. “Therefore, the city is not only not required to place the initiative on the ballot but they are not authorized to do so.” Leaders of the Coalition said they would appeal the decision to the Idaho Supreme Court. They said they would continue to fight until a Ten Commandments monument can be placed in Julia Davis Park, even if the Supreme Court upheld Wilper’s decision. (Hem, 2004g) If the coalition had succeeded in getting their initiative approved, Boise would have been the first city in the country to remove a Ten Commandments monument from public property and then have voters overturn that removal. (Hem, 2004d)

Section 2: Interviews

The historical review served to determine the sources needed for the following primary data.

Participants

Based on the historical data, it was determined that there were many influential participants. Out of those, eight participants were selected. Of those eight, six agreed to participate. All members of the group lived or worked in Boise, Idaho. The participants consisted of one woman and five men. They were comprised of the mayor, one city councilman, the church pastor of St. Michaels Cathedral, the news
reporter who covered the stories, the ACLU attorney and the activist spokeswoman for the Keep The Commandments Coalition.

**Interviews**

Prior to each interview a letter was mailed to each participant via US postal mail dated August 9, 2004. Each letter requested participation and included an explanation of the research design. After each letter was sent, a follow up phone call was made to establish contact and set up an interview appointment. The same researcher conducted each interview. Interviews were conducted between August 15 and September 15, 2004. With the exception of one telephone interview, each interviewee agreed to be audiotaped, during face-to-face interviews at the respective interviewees place of employment or organization office. For the telephone interview, the answers were typed into a log as the participant answered. In the taped, face-to-face interviews, the interviewer took notes and transcribed the taped answers later. Each interview varied in length from 25 minutes to 1½ hours. Each interview began with a brief overview of the concept of policy entrepreneurs, and an explanation of what purpose the participants input was to the study.

Each participant was asked a series of questions based on the six hypotheses. The interview questions are listed at the end of the paper. (Table 9) The left column contains the original hypotheses number and the right column contains the corresponding question(s), preceding each question was a clarifying statement. Participants did not receive the questionnaire; rather, each question was asked in an open-ended manner and worded appropriately based on the participant.

The audio taped interviews were transcribed and organized into categories. Sorting of the interviews began using the theoretical framework described from Kingdon’s research on policy entrepreneurs. Each transcript was analyzed for the specific criteria, and other categories were created, as they emerged as significant.

**Results**

The results of the qualitative data collected from both the primary and the secondary sources have been summarized. In the primary interview data responses were categorized by question. Participants were labeled as follows, 1 = News reporter, 2 = Activist, 3 = Non-profit director, 4 = Mayor, 5 = Pastor, 6 = City councilman. The full transcription of interviews is not included in the results. Only portions and the interpretation of their answers are presented.

**Primary Data Results**

**Question 1:** Because the success of a policy entrepreneur is dependent on distinct qualities each respondent was asked whether they felt any special knowledge, skills, or influence facilitated them in the promotion of their ideas. For the purposes of this study the following operational definitions of each term were developed based off of Kingdon’s Theory:

- **Skill**: expertise, proficiency, and ability to use one's knowledge competently, effectively and readily in execution
- **Knowledge**: specific learned ideas, education or awareness of external issues
- **Influence**: the ability to produce an effect on people or having authority

Respondent’s answers were tallied into a simplified table (Table 1) and their answers were coded with a “y” for yes if they stated that the quality determined their success and an “n” for no if they did not state it as a factor in their role. In each of the interviews respondents indicated that some kind of skill or expertise played a role in their ability to promote their position. For the skills category, all six respondents indicated working with the public and having the ability to speak or communicate well; five of the respondents indicated their occupation. For the knowledge category, three indicated their understanding of the Christian belief system; two indicated their personal research on case law; four indicated their education. In the interviews, five of the six respondents indicated that the occupation they held gave them the power to have
authority or influence over someone else and gave them the opportunity to make decisions. Based on this information, hypothesis 1 is supported in this case study.

**Table 1. Responses to question 1**

<table>
<thead>
<tr>
<th>Q1</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skills/Expertise</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Knowledge</td>
<td>n</td>
<td>y</td>
<td>y</td>
<td>n</td>
<td>n</td>
<td>y</td>
</tr>
<tr>
<td>Influence/Authority</td>
<td>y</td>
<td>n</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
</tbody>
</table>

**Question 2:** Kingdon’s theory states that policy entrepreneurs often wait for special windows of opportunity to open up in order for them to push their issues. In order to determine if this was true each respondent was asked if they were waiting for the opportunity to push their agenda. Respondent’s answers were tallied into a simplified table (Table 2). In addition, two categories emerged as significant and were tallied. All six respondents indicated that they were not waiting for any such window. Four respondents indicated that they reacted to the situation. Two respondents indicated that they chose to get involved. Based on participant’s responses hypothesis 2 is not supported.

**Table 2. Responses to question 2**

<table>
<thead>
<tr>
<th>Q2</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waited for window of opportunity</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>Reacted to situation</td>
<td>y</td>
<td>n</td>
<td>y</td>
<td>y</td>
<td>n</td>
<td>y</td>
</tr>
<tr>
<td>Chose to get involved</td>
<td>n</td>
<td>y</td>
<td>n</td>
<td>n</td>
<td>y</td>
<td>n</td>
</tr>
</tbody>
</table>

**Question 3:** Each participant was asked in what ways, if any, did they inform the public, community, government and media about this issue in order to determine whether or not the participants softened up the media. Responses were categorized as they emerged and tallied into a table. (Table 3) All of the participants in this study indicated that they informed the public in various ways. Three out of the six respondents indicated that they informed the public via press releases; five respondents indicated they contacted “officials”; two respondents indicated that they informed the public through a public speech or through addressing a group. Two respondents indicated that they utilized newsletters or news articles to express their viewpoints on the issues. Based on the participant’s responses hypothesis 3 is supported.

**Table 3. Responses to question 3**
**Question 4:** This question entailed three separate parts. Participants were asked if it was necessary for them to create a connection between the problem, how it concerns the public and how policy is affected or written. Then each participant was asked to indicate whether or not it was necessary to advocate their proposals and whether or not brokerage was involved. Responses were tallied in a table (Table 4). All respondents indicated that it was necessary for them to create a connection. In addition, respondents indicated that it was necessary for them to advocate their proposals. However, only two indicated that brokerage was involved, while three indicated that it was not involved. The information on brokerage was incomplete for respondent three. Based on participant’s responses hypothesis 4 is supported.

<table>
<thead>
<tr>
<th>Q4</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Create connection</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Advocate proposals</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Brokerage involved</td>
<td>n</td>
<td>n</td>
<td>n/a</td>
<td>y</td>
<td>y</td>
<td>n</td>
</tr>
</tbody>
</table>

**Question 5:** This question entailed two separate parts. First participants were asked to indicate whether or not persistence and a willingness to invest their own resources to push an issue were important factors in pursuing their issue. Then each participant was asked to indicate if they made personal sacrifices or invested resources. Responses were categorized in a table (Table 5). Five respondents indicated that they were persistent and willing to invest their own resources. Six respondents indicated that they made personal sacrifices. Three respondents indicated that they invested their own resources. Based on the respondent’s answers hypothesis five is supported.

<table>
<thead>
<tr>
<th>Q5</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persistence and willingness to invest</td>
<td>n</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Personal sacrifices</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Invest own resources</td>
<td>n</td>
<td>y</td>
<td>y</td>
<td>n</td>
<td>y</td>
<td>n</td>
</tr>
</tbody>
</table>

**Question 6:** Participants were asked to indicate whether or not, in advocating their views, their issue was prompted to gain material incentives, promote values or maintain control. Answers were tallied and put into a table. (Table 6) No respondents indicated that material incentives were a factor in the promotion of their position. All respondents indicated that the promotion of values was a factor. Two respondents indicated that maintaining control was a factor in the promotion of their positions. Based on this information, hypothesis five is supported.
Table 6. Responses to question 6

<table>
<thead>
<tr>
<th>Question</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material incentives</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>Promotion of values</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Maintain control</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>y</td>
<td>n</td>
<td>y</td>
</tr>
</tbody>
</table>

Emergent factors: Throughout the interview process several factors emerged as significant to this case. Although each of them related to the theory posed by Kingdon, these factors stood out on their own as specific to this issue focused analysis. Participant’s responses have been tallied into a table. (Table 7) The answers were not factors in all of the respondent’s responses. Four participants indicated that their external knowledge about the history of the monument in the US was a factor in the way decisions were made and how they pushed their agenda. Three participants indicated that their belief system drove them in the pursuit of their ideas. Five participants indicated that the positions that they held were a factor in how they became involved and the structure of their agenda. All participants indicated that they were reactive in one of two ways, either because they chose to get involved based on the circumstances (3) or because they had to get involved because of the position they held (4).

Table 7. Emergent factors

<table>
<thead>
<tr>
<th>Question #(s)</th>
<th>Emergent factors</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q1, Q4</td>
<td>Knowledge of external issues</td>
<td>y</td>
<td>y</td>
<td>n</td>
<td>n</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Q1, Q6</td>
<td>Belief system</td>
<td>n</td>
<td>y</td>
<td>y</td>
<td>n</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Q2</td>
<td>Occupation</td>
<td>y</td>
<td>n</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Q2</td>
<td>Reactive</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Q2</td>
<td>Chose to get involved</td>
<td>n</td>
<td>y</td>
<td>n</td>
<td>n</td>
<td>y</td>
<td>n</td>
</tr>
<tr>
<td>Q2</td>
<td>Had to get involved</td>
<td>y</td>
<td>n</td>
<td>y</td>
<td>y</td>
<td>n</td>
<td>y</td>
</tr>
</tbody>
</table>

Secondary Data Results:

In documenting and analyzing the historical review of the Ten Commandments Monument policy item several themes emerged as significant. In order to organize the themes, a simplified table tabulated the number of instances involved for each issue. (Table 8) Through the analysis, twelve different problems emerged as effecting the outcome of the situation. Seven focusing events were targeted that attracted public attention. Four windows of opportunity were targeted that allowed different entrepreneurs to push their agenda. Ten different groups of policy entrepreneurs were established that pushed their agendas. Finally these themes included seven groups that used media as a tactic to manipulate the situation.

Table 8. Emergent themes

<table>
<thead>
<tr>
<th>Pattern</th>
<th># of instances</th>
</tr>
</thead>
<tbody>
<tr>
<td>Problems</td>
<td>12</td>
</tr>
<tr>
<td>Focusing events</td>
<td>7</td>
</tr>
<tr>
<td>Window of opportunity</td>
<td>4</td>
</tr>
<tr>
<td>Policy entrepreneurs</td>
<td>10</td>
</tr>
<tr>
<td>Media tactics</td>
<td>7</td>
</tr>
</tbody>
</table>

Discussion
The results of this historical review and interviews provide substantial evidence that the theory about policy entrepreneurs offered by Kingdon does apply to this case study. Consistent with the theory, several themes evolved throughout this research that helped to answer the research questions. The heart of this case includes the rise of problems that were brought to the public’s attention by various focusing events. Both the problems and the focusing events were orchestrated through various policy entrepreneurs that essentially determined the outcome. These policy entrepreneurs utilized certain windows of opportunity and media tactics to push their agenda.

Policy entrepreneurs

Fred Phelps and the Westboro Baptist Church’s belief system and views on homosexuality have served both in the past and present to motivate them to preach their views. Matthew Shepard’s death and funeral were catalysts in this process. Although the Phelps are not targeting a specific policy, they are actively promoting their views to the world to promote change, which sets them apart from other policy entrepreneurs who are often motivated by policy alterations. Shepard’s funeral was a focusing event that served as a window of opportunity for the Phelps to push their agenda. The existences of all of the Ten Commandments monuments have served as additional opportunities. Without them the Phelps would not have had the same opportunity or as much ease in attracting public attention to their proposed monument.

An aspect that sets Fred Phelps apart from the other participants in this case study is that Phelps initiated the process while promoting his views. Of utmost significance is that all of the interviewed participants responses indicated that they did not prompt the situation; rather for one reason or another it was necessary for them to react to the situation. This piece of information adds to Kingdon’s theory on policy entrepreneurs, which does not discuss becoming an entrepreneur out of necessity. This finding helps in understanding why these people became involved.

When each participant reacted from the situation, they began to exhibit the defined characteristics of policy entrepreneurs. Each of them began promoting specific values and it became necessary for some to maintain control of certain decision-making processes. This is demonstrated with the mayor and city council member who found it necessary to make a decision about the Ten Commandments while maintaining a balance between the values of the citizens, their personal values and city policies. Similar patterns are also displayed through both the activist and the pastor whose value systems motivated them to get involved and influence the decision making process and also through the non-profit watch group whose mission includes advocating for a separation between church and state as described by the free exercise clause of the First Amendment. The exception was the reporter who covered the greater part of the new stories; his basis to get involved was to carry out “the idea of people being informed and being able to decide the issue for them selves.”

Though many of the policy entrepreneurs were not successful in the final outcome of their proposals, each participant indicated they made personal sacrifices. As the city councilman stated about his opposition to remove the commandments in the park:

“Oh I made some personal sacrifices, I got some people pretty mad at me over it, but those kind of people—they being mad at me—makes me think I am wearing a badge of courage.”

With the exception of the reporter they each had a considerable amount of persistence and willingness to invest resources. Most indicated time, money, and energy as factors. The mayor indicated that a great portion of time and city money was spent deciding this issue:

“We used both our resources in our office [and] in the city.”

The activist and non-profit director indicated that they would do what was necessary to push their proposals. The activist risked jail time; the non-profit director anticipated legal proceedings. While the pastor said that the resources he invested were “Time, energy, and space.”

Another significant aspect of this study was that four of the participant’s occupations positioned them as policy entrepreneurs. The mayor, city councilman, reporter and the non-profit director all held positions requiring that they take action on this item. As opposed to the activist and the pastor who did not hold positions, but got involved for personal reasons. In addition five of the six participants indicated that their positions gave them power to influence, although the actual decisions that were made were not the same because each held a different authoritative position. These finding are interconnected with all of the defining characteristics involved in becoming an effective policy entrepreneurs.
One defining characteristic that does not support Kingdon’s theory is that the participant’s involvement was not motivated by material incentives. It is important to know that not all policy entrepreneurs advocate their proposals for more reasons then just money. Some times they have to, or sometimes their values draw them to it.

Throughout this cases history ten groups or individuals who displayed some characteristics of policy entrepreneurs were identified. EJ Ruegemer, the judge whose belief system in the 1940’s instigated the proposal to put up the Ten Commandments in courthouses; Cecil B. DeMille, the director of the film The Ten Commandments who instigated the production and distribution of granite Ten Commandments monuments across the US; The Westboro Baptist Church and Fred Phelps whose belief systems led them to use Matthew Shepard’s murder as a vehicle to propagate their disdain for homosexuals. The Boise Mayor whose occupation led him to support the decisions made by the city council and the Boise Parks and Recreation; the city councilman whose office opened the opportunity to vote against the removal of the Ten Commandments; the Coalition and activist whose belief system led them to get involved to try and prevent the removal of the commandments and then try to initiate a new monument after its removal; the American Civil Liberties Union who got involved to protect civil liberties; The media who got involved in order to cover the aspects of the case and to inform the citizens of the events going on; and the Dean of St. Michael’s Cathedral who stepped forward to try and offer a solution to the problem.

Problems, focusing events and windows of opportunity:

Essential to this case was the rise of problems that eventually affected a substantial number of people. The problems were focusing events that attracted community, government and media attention. Each of these problems was interrelated to the others and affected the final policy decisions and the outcome. In addition each of these focusing events opened up a window of opportunity.

The initial event that produced a significant amount of controversy was WBC’s picketing of Shepard’s funeral, as stated before, Phelps and WBC used his death as a window of opportunity. The controversy was further fueled with the proposal to put up monuments in conservative communities throughout the country, followed by the picketing of those communities by WBC members. In addition, Phelp’s used the existence of the Ten Commandments monuments as windows of opportunity to push his belief system.

In Boise, the decision made by Boise Parks and Recreation led to an increased awareness about the existence of the monument in Julia Davis Park. The possibility of being sued for violating the first amendment and for not allowing another religious monument spurred the decision to remove the monument. This decision made by the city council opened another window of opportunity, impelling the Keep the Commandments Coalition to protest at the vigil and file complaints against the city. This opened another window to motivate the pastor at St. Michael’s Cathedral to alleviate the problem by advocating it be put on church property.

Most significant about this is that all of the participants indicated that they did not actively wait for a window of opportunity to push their agendas and get involved. In fact, all of the interviewed participants indicated that they did not even know that the monument existed. This information contributes to Kingdon’s theory. According to this not all policy entrepreneurs are opportunists, rather as stated above, their occupations or belief systems incited them to react to the situations.

The Separate role of the media

The media played a strong role in the outcome of this case study by “softening up” the public. The participants in this case study used media tactics to attract and elevate the issue to a higher agenda status. Phelps and WBC did this by using a controversial monument. The other participants did this by addressing their concerns through press releases, op-ed pieces in the newspaper or organization newsletters. In addition there were interviews on radio talk shows and local television news coverage. In the interviews the news reporter indicated that he did not participate in the softening up described by Kingdon as a way to push issues, but instead reacted to everyone else. However, in my opinion journaling for the public a description of the issues and writing public opinions about what should be done does influence public opinion. With out his coverage this story may not have ever come out. With out the media this event would not have attained so much attention or controversy.
Conclusion

The brutal killing of Matthew Shepard initially sparked my interest in this case in 1998. Then when Fred Phelps and his clan demonstrated at his funeral I was horrified by his blatant disrespect for a human being; like many across the nation I was in disbelief. I followed the news of Shepard’s attackers and their eventual trial ending in their life sentences. Then in 2003 when I heard news of Phelps' proposal to put up the display glorifying Shepard’s murder I was disgusted. However, it wasn’t until Phelps’ targeted my hometown that I became intrigued with analyzing the factors involved.

This qualitative issue focused study does what it set out to do, by linking the agenda setting theory about policy entrepreneurs to a city case study. This study included dynamic factors that made it purely circumstantial. For this reason it cannot be generalized to the entire population.

So what does it all mean? Essentially public problems are dynamic and often driven by competing values and perspectives. Each case study involving the rise and fall of an agenda item is significant. This study can help us to understand how belief systems structure policy, how policy makers can foresee future problems for which they may need to find solutions and how those wishing to advocate their proposals for incentives can jump when the window opens.

Acknowledgements

I wish to express my appreciation to Dr. Les Alm for his insight, guidance and support in this project. I would also like to express appreciation to the McNair Scholars Program and especially David Hall for his patience and support and for believing in me.

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[34] Staff. 2003a. "It's time for the city to move its monument ..." Pp. 6 in *The Idaho Statesman*. Boise.

**Table 9. Interview Questions**
<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>H1</td>
<td>Advocates often must have specialized knowledge, special communication skills or influence in the decision-making arena. What special knowledge, skills or influence do you have that facilitated you in promoting your ideas?</td>
</tr>
<tr>
<td>H2</td>
<td>Often it is necessary for advocates to wait for an opportunity to push their issue. Did you have to wait for a special opportunity? Were their any vital matters that needed to be in place?</td>
</tr>
</tbody>
</table>
| H3         | Many recognize that an efficient way to promote an issue is to push their ideas towards certain forums to get people talking about it. In what ways, if any, did you inform the public about this issue?  
  a. Did you target the community? If so, what were some of your tactics? Or How did you go about doing this?  
  b. Did you target the media? If so, what were some of your tactics? Or How did you go about doing this?  
  c. Did you target (other) government officials? If so, what were some of your tactics? Or How did you go about doing this? |
| H4         | Was it necessary for you to create a connection between the problem, how it concerns the public, and how policy is affected and or written?  
  a. If so, was it necessary to advocate your proposals?  
  b. If so, was brokeruge involved? Did you have to negotiate anything along the way? |
| H5         | Many advocates are persistent and willing to invest their own resources to push an issue. Were these important factors in pursuing your issue?  
  a. Explain how you were persistent.  
  b. Explain some of the personal sacrifices you made or resources you invested. |
| H6         | You promoted one side of this issue, why was this important to you? What was the driving force?  
  a. Tell me about any personal gains at stake for you?  
  b. Often activists promote an issue because they want to support certain values in their community. Did you have specific values that you wanted to promote?  
  c. Is having influence in decision-making an important factor in the promotion of your position? |
The Effects of Different Warm-up Strategies in Olympic Weightlifting

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Department of Kinesiology

Abstract

This study investigated the effects of two types of warm up routines utilizing the clean pull movement on maximal ground reaction force and barbell velocity during the second pull phase of the full clean movement. Five male and female national caliber weightlifters randomly completed a control condition (C) or one of two treatment conditions (T1, T2) in a crossover design. The control condition served to establish baseline data against which the kinematic and kinetic parameters of the two treatment conditions were compared. A repeated measures ANOVA was used to compare means between conditions. No significant differences were found between C, T1 and T2. These findings suggest that both warm up routines are equally effective at preparing the lifter for the subsequent attempt. However, the lower volume of work performed in T1 may result in less accumulated fatigue over the course of a weightlifting meet and could theoretically contribute to better performance toward the end of the competition.

Introduction

This is a pilot study that evolved from USA weightlifting coaches over the past years. In this investigation the research conducted is of an original origin and will need to be explored into greater depths within the scientific community to fully understand the phenomenon that exists in warming for weightlifting. Due to the nature of this investigation there are no previous studies to base this study off of. Most of our references come from USA Weightlifting coaches in the field and from Dr. Mike Stone USOC (United States Olympic Committee) sports science program director.

Purpose

The purpose of this study was to investigate the effectiveness of two types of clean pull routines of different work volume, commonly used during competition, and in practice. During the Clean and Jerk portion of an Olympic weightlifting competition, athletes keep warmed-up and prepare themselves for their next lifting attempt by performing clean pulls (Figure 1). A clean pull is defined as the beginning stage of the movement from where the barbell breaks from the floor to the completion of the triple extension phase of the clean.
Weightlifting Competition Procedures

Once competition begins, the barbell is loaded to the lowest weight requested by an athlete. Each athlete is allowed only three attempts during the competition and they make those attempts when the barbell reaches the weight the athlete requested, either at the start of the competition or in between each successive attempt. The barbell is never reduced in weight and after an athlete makes a successful lift he/she tells the officials of his/her next attempt weight. The athlete then goes ‘back into the rotation’ and waits until the next weight they requested is loaded onto the barbell. There are times when the athlete goes so far back into the rotation that they are in need of additional warm-ups in order to stay prepared for their next attempt. Under normal conditions weightlifters need a ‘warm-up’ attempt for every 3 attempts that is conducted out on the competition platform this is a strategy known as counting. However, once the competition has begun and an athlete has made their first attempt staying ‘warm’ is different than getting ‘warmed-up’. What to do as an intermediate warm-up has always been an area of debate, and many successful methods have been developed. The idea behind this study was to compare two of those methods to see which one may be of more, practical, benefit during an actual competition.

Methods

Five male and female national caliber weightlifters were served as subjects. After a standardized warm-up consisting of 3 repetitions at 30, 50, 65, and 75% of 1-RM (the maximum weight that can be lifted one time) of full clean, subjects randomly completed a control conditions (C; two sets of one repetition at 85% of 1-RM of full clean) or one of two different treatment conditions (T1, T2) in a crossover design. In T1, subjects completed one clean pull at 100% of his/her full clean 1-RM 4 minutes prior to executing a full clean at 85% 1RM. In T2, subjects completed three clean pulls (each separated by 20 seconds) at 85% of the full clean 1-RM 4 minutes prior to executing a full clean at 85% 1RM. The control condition served to establish baseline data (average of 85% clean) against which the kinematic and kinetic parameters of the two treatment conditions were compared in order to establish their effectiveness. Kinematic data for the barbell velocity was sampled at 250 Hz using a six-camera infrared motion capture system (figure 2). Kinetic data for ground reaction forces (GRF) were collected at 1250 Hz using Kistler force plates (figure 3). A repeated measures ANOVA was used to compare means between conditions.

Results
The total load lifted (volume) in T2 was 2.54 times as high (**p = .0001) as in T1 (Figure 4). There were no significant differences between kinetic (Figure 5) and kinematic (Figure 6) parameters across any of the conditions. See (Table 1).

<table>
<thead>
<tr>
<th>Condition</th>
<th>Maximum Bar Velocity (m/s)</th>
<th>Maximum GRF (N)</th>
<th>Volume (kg)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>T1</td>
<td>T2</td>
</tr>
<tr>
<td>Mean±SD</td>
<td>1.78±14</td>
<td>1.80±12</td>
<td>1.78±13</td>
</tr>
</tbody>
</table>
Conclusion

The lack of statistical differences between the two treatment conditions indicates that both are sufficient to keep an athlete warmed-up and prepared for their next lifting attempt. Performing one clean pull at 100% has a reduced volume compared to 3 pulls at 85% and would, theoretically perform better towards the end of the competition. For a weightlifter in competition, warming-up with higher intensity lower volume partial movement may provide advantages over a lower intensity, higher volume warm-up over the course of a competition.

Practical Application

The practical application of this study leads to the suggestion that when an athlete approaches their opening attempt their last warm-up should be a ‘pull’ at 100% of the opening attempt. If, after the opening attempt, the athlete goes back into the rotation, more than 3 platform attempts out from their next lift the athlete would benefit from doing a ‘pull’ at 100% of the next attempt at that time.

References

2. USA Weightlifting Regional Coaches Course. 33-76, 1993.
4. USA Weightlifting Senior Coaches Course, 1993, 7-94.
Hurt, Perfectly:
Artist’s Statement on the Documentary Film
Sam René Garcia: McNair Scholar
Dr. Peter Lutze: Mentor
Department of Communication, Mass Media, and Journalism

Abstract

“Hurt, Perfectly” is a documentary video providing an historical and feminist analysis of the attitudes, histories and laws regarding domestic violence in the state of Idaho. Through a series of interviews and imagery, the video explores domestic violence, presenting it as a responsibility of every community member and simultaneously revealing how every citizen in the community is a victim of domestic violence. The video explores the case of Angie Leon in the context of two Idaho counties—Ada and Canyon. By juxtaposing the neighboring regions, the video attempts to de-bunk socioeconomic and racial associations and stereotypes commonly attached to domestic violence. This artist’s statement addresses the portion of the project which explores the extent to which feminist literature and analysis has been indoctrinated into the language of Idaho law and legislation. It concludes that while domestic violence law and feminist theory have the potential to connect, they often do not necessarily or adequately do so.

Introduction & Background

No matter the culture one is raised in, one’s family background, or one’s life experience, one will be affected by domestic violence in at least one of the following four ways in their lifetime: 1) you will witness an act of domestic violence; 2) you will know someone personally or indirectly who is a victim of domestic violence; 3) you will be the direct recipient (victim) of domestic violence; or 4) you will be the direct perpetrator of domestic violence.

Domestic violence occurs in every human culture on this planet, and the victims are most often women and children. Anyone who has been the direct recipient or the child of a direct recipient of abuse is a “victim” of domestic violence. Anyone belonging to a larger culture or societal setting that experiences domestic violence is, in my words, an “active witness” or “metaphorical victim” of domestic violence.

Defined in the Idaho Code as the “Physical injury, sexual abuse or forced imprisonment or threat thereof of a family or household member.” Outside of the language of this law, domestic violence is continually under reexamination by Idaho leaders in the judicial sectors, criminal justice wards, and by the Idaho Council on Domestic Violence and Victims Assistance. Understanding domestic violence becomes a more complex endeavor for Idaho legislators and social service providers as new developments and studies show how victims, perpetrators, their families, and the greater culture, are affected by domestic violence.

Victim

A victim is one who receives physical beatings, verbal and emotional abuse, and the loss of control over their personal autonomy, the ability to govern their own decisions, relationships and finances. The victim is overpowered by another, manipulated and coerced. A victim feels guilty and deserving of blame for the pain they suffer. A victim’s self-esteem is destroyed by the trick that is played on them. The trick is most often the disguise worn by their abuser- a disguise that looks like someone they love, and trust, but someone who keeps hurting them. The pain is domestic and private. The violence is hidden under
clothing and hair. The mental anguish retreats, far too embarrassed to reveal itself, its shortcomings, and its grief. It coughs its frustration into pillows, weeps behind steering wheels, is short-fused at its children, numbs under drink.

Active witness

The witness lives in a community that sighs at the news of a death inflicted by jealous bullets. The witness who is afraid to take the victim’s life as a sign of a growing problem cracks a joke. The witness filled with concern shudders in disbelief, laments with co-workers, and writes an angry letter. The witness who is paralyzed by the futility of understanding humankind pretends not to notice the shouting coming from next door. Pretends that this is the way it’s supposed to be. The witness remaining anonymous, and out of harm’s way, calls the police. The witness feels secure knowing that at least this is not happening to them. The witness wants to intervene. The witness understands that it’s none of their business. The witness belongs to a culture that experiences violence. The witness learns to give power to violence. The witness fears violence. The witness perpetuates violence by giving privilege to violence.

*Hurt, Perfectly* is a documentary video providing an historical and feminist analysis of domestic violence in the state of Idaho. Feminist theory and literature has contributed greatly to our cultural consciousness about domestic violence. However, Idaho domestic violence laws are not doctrinally reflective of observations made by feminist writers about the nature of violence against women, intimate partner abuse, and gender stratification, for example. By tracing the development of domestic violence laws in Idaho, *Hurt, Perfectly* examines the way domestic violence has been defined and expanded over the last 23 years, since 1982. By looking at the involvement feminist writers have had in shaping our knowledge and understanding about humans and violence, this video establishes an argument of how domestic violence law and feminist theory have the potential to connect, but don’t necessarily at all times.

Angie Leon Castellanoz

To represent how Idaho’s treatment of domestic violence operates in Ada and Canyon counties, the video introduces the murder of Maria Evangelina “Angie” Leon (Castellanoz). While the laws were written to protect her, the execution of those laws, as well as other social factors contributed to her continued exposure to Abel Leon Jr., her husband, and eventually, her murderer.

Angie Leon was a 21-year-old mother of three children (A.J., Alejandra, and Bianca) living in Nampa, Idaho when she was shot to death by her estranged husband Abel Leon, Jr. Over the course of their five-year marriage, Abel Leon Jr. violated over half of all restraining orders that were filed against him by Angie. After being released in April 2003 on a pre-trial release of one month, a Canyon County judge served Abel a final No-Contact order due to his prior history of violence. Unfortunately, when signing the order, Abel obtained Angie’s new address which state law required to be indicated on the form. On the morning of May 19, 2003, Abel arrived at Angie’s residence with a handgun. Shortly after, Angie’s mother, Sylvia Flores, arrived to take Angie to work and the kids to their daycare. When Angie answered the door, Sylvia saw that Abel was in the house and took the kids to the car. When Angie attempted to follow them to the car, Abel seized Angie and dragged her back into the house at gunpoint. Sylvia stayed in the car with Angie and Abel’s three kids as they screamed in fear. As Sylvia was attempting to dial the police on her cell phone, she and the children heard gunshots coming from the house. The kids stopped screaming and the car grew quiet as Sylvia and her grandchildren sat, waiting. When the police arrived, Angie was found on her daughter’s bed with three fatal bullet wounds to her body. Abel was gone.

After so many attempts made on Angie’s part to protect herself and her children from Abel, it is impossible for me not to ask why Canyon County prosecutors did not take more precaution in protecting Angie. *Hurt, Perfectly* explores the judicial, social, and criminal justice systems that were in place at the time of Angie’s murder. The video provides an education about domestic violence treatment within these systems and discusses Idaho’s central problems relating to the prevention and prosecution of domestic violence by providing interviews with judges, lawyers, victims, victims witness coordinators, and other social service providers of family violence.
Feminist Theory and Literature

Feminist writers have contributed enormously to our understanding and treatment of domestic violence. Domestic violence is a relatively new term used mostly in the last thirty years to describe physical and emotional abuse inflicted on one intimate partner in a domestic relationship over the other. Idaho’s domestic violence prevention laws are based on needs and concerns that continue to develop. However, while Idaho has developed new strategies for protection and prosecution every year from 1988 to the present (2005), the language of the laws do not reflect developments that are broadening in the world of feminist thought. Laws are meant to reflect the society they serve to protect, a response to a social will. While there is no specific indoctrination of feminist theories within the language of Idaho law, protection from domestic violence is cited as a major need in Idaho with the recognition that domestic violence continues to grow as a social problem (Idaho Code). However, these laws do not reflect a language that indicates larger social paradigms such as race, class, and gender that play vital roles in the problems of violence in American culture and what feminist writers associate with domestic violence.

Feminist writers

*Hurt, Perfectly* introduces many feminist concepts into its treatment of domestic violence. Examples of some of the major theoretical threads regarding domestic violence follow.

*Linda Mills* questions the reasoning behind women who stay in abusive relationships by accounting for economic, religious, emotional, and cultural factors contributing to the victim’s logic. Mills also explores how laws and prosecution directed at domestic violence can help and hinder victims. One system that has proved very effective in the prevention of further domestic violence in Idaho is Ada county’s adoption of the Family Services Court. Family Services Court systems provide one magistrate judge to oversee all domestic violence related cases. It is the intention of this system that if a client returns repeatedly before the court and this judge, the judge is better able to make more informed and effective decisions based on the foreknowledge ascertained by previous contacts with the client.

*Gloria Anzaldúa* writes about physical and metaphorical borderlands. Using her analysis, *Hurt, Perfectly* dissects theory regarding bodily boundaries in relation to physical abuse as well as examines immigration and difficulties associated with “crossing cultures,” and applying cultural differences to the investigation of domestic violence. Abel Leon moved to the United States here at the age of 11 from Mexico. I will be using the writings of Gloria Andalzúa for her work with identity, immigration, and masculinity. In Andalzúa’s descriptions of physical and metaphorical borderlands and the reconciliation of cultural differences, the video discusses the use of language used during his sentencing for the murder of his wife. Often referring to Abel Leon as a Mexican immigrant during the trial, Abel’s lawyers tried to blame what he had done as a cultural difference. Also, the managed to “otherize” him by calling the crime he committed as a crime of “machismo.” In doing this, Abel is not only the victim of racial stereotyping, but his violence is justified by this assumed cultural difference.

*Susan Lentz* points to in “Revisiting the Rule of Thumb: An Overview of the History of Wife Abuse.” Looking at doctrine from feudal law from early England as well as early Christian coverture, “a wife became the ‘femme covert’ under the protection and cover of her husband…the husband became legally responsible for his wife’s actions. She was restricted in her ability to contract, to own and manage real property and to sue or be sued” (Lentz 11). These doctrines were carried over and indoctrinated into the system of marriage and public life in America. Is it no wonder then that the perpetuation of gender stratification has continued into women’s public and private lives and influenced the way the marriage dynamic is shaped? For every marriage license that is issued in the state of Idaho, $15.00 of the fee goes toward the domestic violence victims assistance while $32.00 from every divorce filed goes toward batterer treatment programs. Consider the irony of charging every newly wed couple a fee for the treatment for a potential victim that could possibly be the result of their union in marriage. This sends a message that the institution of marriage breeds an environment conducive to violence. It may be predicated on many patriarchal forms and customs.

*Lynette Feder* provides an interdisciplinary approach to domestic violence by questioning the effectiveness of batterer treatment programs and presenting a historical analysis of legalized wife abuse and its roots in patriarchy.
Luce Irigaray presents an historical analysis of language and philosophical thought as they contribute to the notion of sexual difference. By using dichotomies such as self/other, form/content, and inside/outside, Irigaray points to the “gender blindness” that can be found in Idaho laws regarding domestic violence. Also, by arguing that women can only experience love of self when they (re)take over the integrity of their own physical spaces, is to suggest that victims are capable of regaining the control they have lost in domestic violence relationships.

Judith Butler challenges the universal essentialization of “women” as a category to be defined from the same class privileges and racial backgrounds. Certainly, not all women are alike and neither is their domestic violence solution. But to approach domestic violence under the treatment of one law may not be subjectively sufficient for protecting all victims.

Michael Kimmel attributes the stratification between the overwhelming occurrence of women as victims as opposed to men as victims by highlighting the existence of gender and gender differences in every single culture. Unfortunately, “normalized” gender differences in many cultures assign different characteristics to men and women that place men and women in opposition to each other and/or place men in power over women. This perspective describes a dynamic of domestic violence among heterosexual relationships, but is does not necessarily explain the dynamic that occurs between same-sex abusive relationships.

Marilyn Frye’s essay “Oppression” is used to create a visual representation of the systemic influence domestic violence has on all aspects of a victim’s life. By presenting one problem in a victim’s life, such as the physical abuse, we are seeing through a “myopic lens.” Using the analogy of a birdcage, Frye illustrates the reason why many might see the physical abuse as one single “wire” of a larger network of problems (domestic violence), easily escapable if the bird would just fly around it. Just as we would expect the bird to fly around the wire, we question why a woman would “not just leave” her batterer. But the problem is the “cage” that involves all the other problems behind her “not just leaving,” including, but not limited to, control over her finances, alienation from her friends and family, and the threat of more dangerous violence if she does leave.

History

Domestic Violence Law prior to 1982

Prior to 1982, Idaho did not have a legal definition of domestic violence. The only way for victims to seek justice under the law for violence in the home was through loosely written crime and punishment laws such as rape laws in 1893 that defined rape as:

An act of sexual intercourse with a female not the wife of the perpetrator who is under the age of fourteen, incapable through lunacy of giving consent, her resistance is overcome by force or violence, she is prevented from resisting by threats of power of execution or threats of great bodily harm or by any intoxicating narcotic administered by the accused. Or by when she is unconscious or asleep, or under the belief that the accused is her husband and this belief is induced by artifice.

The laws defining rape remained relatively unchanged over the next 100 years, with only the age of consent changing from 18 years of age in 1895 to 16 years of age currently. In 1999 a law defining spousal rape was established that considered the offense punishable through the sections regarding rape committed through violence or threat, or by the inability to consent because of intoxication. In 1955 the first assault and battery laws were defined, which established an assault as aggravated when it is committed without justifiable or excusable cause, with or without a weapon, inflicting grievous bodily injury and/or is premeditated.

Developing definitions of domestic violence

Idaho did not introduce nor define the term “domestic violence” until 1982 with its introduction of the domestic violence council. It was not until 1988 when Idaho introduced the “Domestic Violence Crime Prevention” law that provided the vital infrastructure that currently defines how domestic violence is dealt with in the state of Idaho today. The largest part of this bill took up the task of appropriating protection
orders, one of the largest tools for preventing domestic violence from continuing. This included the hearings to officiate protection orders and provided assistance and training to law enforcement officials in the execution of protection orders.

A system of House bills regarding domestic violence arrived after 1988 and the years following saw a significant increase in the amount of legislation that continually added to and amended existing laws and policies regarding the protection and prevention of domestic violence victims in Idaho. An overview of key developments in the code follows:

- In 1992, a law making it illegal to use funds from divorces or marriage licenses for batterer treatment programs was enacted. Also, an act amending child custody actions provided the ability of the court to consider domestic violence as a factor when considering custody rights.
- In 1994, a redefinition of who may be arrested during a domestic disturbance is written to include anyone who has committed or is believed to have committed assault, battery, domestic assault or battery, stalking, or a violation of a protection order.
- 1996 laws granted the right to children to legally divorce one surviving parent who had intentionally murdered the other parent and who had no possibilities for parole,
- Domestic violence law in 1997 required a copy of all protection orders to be issued to the responding party. This way, the respondent would know the specified limitations and boundaries set forth by the order.
- In 1998 an act that doubled the penalty for those committing domestic assault and battery in the presence of a child was brought forth and defined “in the presence of a child” to include children who can hear the domestic violence act taking place.
- 1998 saw an increase of additional crimes that could be justifiable for which the court to officiate a No-Contact order. The law leaves such determinations to the discretion of the court and brought an interesting spin to the idea of appropriation in domestic violence cases. There are many non-physical aspects of violence that are not easily seen or defined by law. These issues are to be judged in the court as appropriate measures for issuing a no contact order and require the education and scope through which officials understand violence in the home.
- This same year an act passed which specified the malicious injury to personal property or property shared through marriage was punishable by a misdemeanor offense.
- In 2000, Idaho law extended 1996’s law of granting divorce rights to children whose one parent murdered the other by granting children the right to termination in situations where a parent committed felony assault or battery resulting in serious bodily injury of a sibling.
- This was also the year that the passage of Cassie’s Law granted domestic violence statutes toward minor children involved in dating relationships. This allowed the parent or guardian the right to seek petition for a protection order for the child on his/her behalf.
- The Council on Domestic Violence added a new component adding Victim Assistance to their programs to involve victims of all crimes.
- Finally, 2000 laws required any household member committing the felony of inflicting bodily injury on another household member to seek counseling or treatment according to the standards set forth by the domestic violence council.

Near the end of 2004, legislators across the country were scrambling to define what type of partnership defines a marriage. In Idaho, it remains to be defined as a union between a man and a woman, and marriage among same-sex partnerships is illegal. Unfortunately, domestic violence law in Idaho does not always protect victims in same-sex partnerships from victimization because it defines “household member” as spouses, former spouses, persons residing or had resided together (referring to common law couples), and persons who share children whether or not they had been married at one time. Because same-sex partnerships are recognized largely as roommate situations only, the domestic violence protection act does not necessarily protect these victims. The good news is, however, the language applied to relationship dynamics necessitating possible protection orders in domestic violence and stalking cases does leave room for these partnerships, although not directly addressed.

Various changes have evolved over the last 23 years in how domestic violence has historically and currently been defined and understood. Understanding domestic violence from this perspective is crucial because it involves an approach to the problem of domestic violence from an interdisciplinary perspective as well as addressing an issue that is largely experienced by women worldwide and their families without naming women as the only victims. Hurt, Perfectly is a tool intended to be used for the education of
Idahoans pertaining to legislative shifts currently evolving through communication of laws and community action. Ultimately, Hurt, Perfectly provides an opportunity inform the public of social services available to victims, the current court systems in Ada and Canyon counties, and past problems and solutions-in-progress regarding domestic violence in our state.

References


Crossing Borderlands:  
The Face of Chicana Border Literature

Irene Ruiz: McNair Scholar  

Dr. Maria Alicia Garza and Dr. Marcy Newman  
Mentors  

Department of Spanish

Abstract

Chicana literature details the trials and tribulations of Chicana life at the borderlands of the United States and Mexico. In particular it focuses on different challenges Chicana women face at the borderlands they must cross. While borderlands are usually represented as physical, many are not. Using Sandra Cisneros’ Women Hollering Creek, Denise Chavez’s Loving Pedro Infante, Maria Amparo Escandon’s Esperanza’s Box of Saints, and Alicia Gaspar de Alba’s, The Mystery of Survival, I will explore several common themes that relate to Chicana identity and the struggles that they must go through to overcome these barriers. I will examine the Chicana experience with racism, generational gaps, religions and culture.

Introduction

Chicana Border literature details the trials and tribulations of Chicana life at the borderlands of the United States and Mexico. In particular it focuses on different challenges Chicana women face at the borderlands they must cross. While borderlands are usually represented as physical, many are not. These non-physical borderlands are issues that many Chicana women must face. Using Sandra Cisneros’ Women Hollering Creek, Denise Chavez’s Loving Pedro Infante, Maria Amparo Escandon’s Esperanza’s Box of Saints, and Alicia Gaspar de Alba’s, The Mystery of Survival, I will examine the Chicana experience with racism, generational gaps, language religious and cultural values in these borderlands.

What are borderlands? Many see borderlands as a physical space like that of the border of the United States and Mexico, but many are not physical there are those that transcend borders and one that creates the identity of many Chicano/as. These borderlands are not found or are overcome by crossing the Rio Grande, but by coming to terms [by those that make a person who they are with one’s own identity. As Anzaldúa states in her book Borderlands/La Frontera:

“The U.S. border es una herida abierta where the Third World grates against the first and bleeds. And before a scab forms it hemorrhages again, the lifeblood of two worlds merging to form a third country-a border culture. Borders are set up to define the places that are safe and unsafe, to distinguish us from them. A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition. The prohibited and forbidden are it inhabitants. Los atravesados live here: the squint-eyed, the perverse, the queer, the troublesome, the mongrel, the mulatto, the half-breed, the half dead; in short, those who cross over and pass over, or go through the confines of the “normal” (Anzaldúa, 25).

Anzaldúa states that the borderlands are a mixture of two cultures that form into one. Whether you come from Mexico or live in the United States, it is a culture that takes the best and worst from both worlds. It is a constant struggle with the old and the new. Many feel that they are no de aquí or de allá.
Many Chicanas are confronting issues in these borderlands that keep them from being successful and which result in the loss of identity.

A part of crossing an issue of a borderland is racism. Racism is one issue faced by Chicanas crossing the non-physical borderland. At some point in their life, most Chicanas face racism. This experience forces many to question their identity; it makes them feel inferior and makes them lower their own ambitions. School settings usually exhibit some form of institutionalized racism. It is difficult to cross this borderland because of the fact that it makes a person feel inferior, especially a child who does not posses the knowledge to overcome such an issue that can make or break the adult they are to become.

A form of this type of racism is seen in “Eleven,” a narrative from Cisneros’s: Women Hollering Creek, introduces readers to eleven-year-old Rachel who encounters institutionalized racism at school. No one in Rachel’s class wants to claim ownership of an ugly red sweater. To Rachel it is quite possibly the worst piece of clothing she has ever laid her eyes on! It represents more than just bad fashion sense. The ugly red sweater symbolizes the poverty and embarrassment so often associated with Chicanas. Rachel describes her negative feelings about this sweater: “It’s an ugly sweater with red plastic buttons and a collar and sleeves all stretched out like you could use it as a jump rope” (7). This description that Rachel uses to describe the sweater gives the readers and idea why she, like her classmates want to claim this sweater. Who at the age of eleven wants to be labeled as the poor, dirty classmate who cannot afford a new sweater certainly not Rachel.

Rachel knows she has not worn that sweater. To the utter horror and despair of Rachel, Mrs. Price insists that the sweater must belong to her, “of course it’s yours, I remember you wearing it once” (7). Mrs. Price and the other students simply assume that because of the decrepit condition of the sweater, it must belong to the Mexican girl. Mrs. Price being the authority figure feels that she is able to place the blame on Rachel, especially because she is Mexican and most are stereotyped as poor and dirty.

It is also easy for Mrs. Price to associate the sweater with Rachel because Rachel would likely not defend herself. The traditional Chicano cultural value of respect for elders prevents Rachel from putting up a defense as she says that Mrs. Price, “because she is older and the teacher, she’s right and I’m not” (7). Rachel being a child, she feels that she is young and must not question an adult because they are wise.

Rachel feels humiliated and embarrassed, “Only today I wish I didn’t have to be eleven years rattling inside me likes pennies in a tin box” (7). Rachel wants to be younger so she would not have to face racism. Rachel does not want to worry about feeling like the dirty, smelly, little Chicana she is being made out to be. Her identity is not her own to decide, she has no such luxury. Instead, Rachel’s supposedly well-educated teacher has predetermined an identity for her. Cisneros quite ably draws sympathy for the anguish and heartache Rachel went through.

Mrs. Price’s mindset accurately reflects the lowered expectations and negative connotations. Her mindset is a sort of institutionalized racism. Cisneros likely intends for readers to understand what so many Chicanas go through in their lives. Being so young, Rachel was not able to comprehend why she was treated that way. How is a child supposed to comprehend that what is being done to them is wrong? A child would likely think that it is their fault that the teacher is cruel to them. They cannot imagine the teacher being wrong, they do not understand how a teacher could not be fair and responsible. This is part of a borderland that must be overcome by being able to stand up and defend oneself and by not letting this tear a person apart to succeed and show people that are not who they think they are.

Generational gaps mark another border-crossing for Chicanas. Both the young and old experience mutual conflict because of such gaps. The fact that United States and Mexico are so close it is easier to be able to connect with the mother culture. Also, because many Chicanas are taking different customs from both worlds this creates a conflict with those that want to maintain their mother culture intact. The older generations try to maintain traditional Mexican culture and values, which they also try to pass on to the youth. This is easier said than done however. When a family moves from their own culture and homeland to one where there is a new dominant culture, the traditional cultural values become hard to maintain. This is when conflicts arise. Many Chicanos, like other immigrant communities, struggle to find an identity between the two cultures that dominate their lives: Mexican and American.

One reason why Chicanas find it so hard to find their own identity is that they are attacked from all sides. The dominant Anglo-culture negatively stereotypes them. In response, many mistake home as a safe-haven, instead they find similar negative attitudes reflected there. This is one reason why it is so hard to find an identity; they are made to feel like they are either too “brown” (Mexican) or too “white” (American).
An example of such gap is found in the short story “Mericans” from *Women Hollering Creek* illustrates this generational gap well. In “Mericans,” Micaela’s Awful Grandmother goes to church to pray for her loved ones while the grandchildren stay outside and play. Awful Grandmother prays because she thinks that “el otro lado” has corrupted her family. She hopes that the Virgin de Guadalupe will help undo the damage that the United States had inflicted on her family. The Awful Grandmother calls the United States “that barbaric country with its barbaric ways” (19). This phrase effectively represents the way that older generations of Mexicans think that American culture destroys family and cultural values; this is why so many think of American culture as barbaric, because it barbarically destroys their centuries-old traditional culture. Frequently skipping church is one such “destruction.” It is a common intergenerational difference.

The Awful Grandmother feels that she is losing her children and grandchildren; she is upset at the fact that her family is losing their traditions and values. She is also upset that they are not as involved with the church; she would like them to be devout like her. For Micaela and her brothers it is fun and games while they wait for grandmother outside the Basilica, the holy site of the Virgin de Guadalupe.

The Basilica is a way that Mary Pat Brady expands on the different mindset of the children and herself and how each view the building. The beautiful Basilica fails to effect the newer generation, she explains:

Hence, the basilica is simultaneously represented as a religious shrine and tourist site, an object of veneration and of curiosity, although for the children it appears to be neither. Or rather, it is alternately theater and playground, as well as a tourist sight or shrine. The juxtaposition of the presumptuous tourists and the disapproving grandmother characterizes the crossing of identities forced on the children and suggests the kind of shuttle diplomacy in which the collection itself engages” (121).

It is all fun and games for the children. They seem not to understand the value or historical context of this Basilica. The children do not identify with their grandmother and do not know why she wanted them to care about the building. While the Awful Grandmother is inside the church praying, her children do not seem to see, or even care, how significant religion is. Her grandchildren are apathetic even when they are by the domains of a holy church. It bothers the Awful Grandmother, because she knows that her grandchildren have no sense of how important this site is. The differing degrees of importance of religion represent a borderland struggle.

Language is another borderland struggle; it is a way identity is questioned. Language is an essential part of the Chicana culture, whether they speak English, Spanish or both. Chicana writers use both languages in their literature. Anzaldúa also discusses the value of language in the Chicana way of life and culture, “A language which they can connect their identity to, one capable of communicating the realities and values true to themselves—a language with terms that are neither español ni inglés or both” (77). Chicano/as need to find an identity and by speaking Chicano Spanish, which most know by Spanglish, they are able to connect with both cultures by using both languages in the same sentences. This give Chicano/as their own culture and able to communicate among each other.

Spanglish is seen in Gaspar de Alba’s novel and also explores some of the nuances surrounding language; one of her stories is written entirely in Spanish. She does this because it allows her to capture the culture and values traditionally associated with Spanish. “No me voy a disculpar. Después de tantos años, hasta nuestras lenguas han cambiado” (47). Using Spanish, Alba shows the bilingual facet of her Chicana identity. As Mary Pat Brady points out:

“the weighted choice of Spanish or English or Spanglish in these stories evokes the tensions of living in two languages and two cultures, languages that conflict not only with each other but also with the presumed cultural underpinnings that, in the border zone, are frequently highly charged.”(41). Brady alludes to the importance of using both English and Spanish in Gaspar de Alba’s stories. The reason is because there are two languages and two cultures, but that they are connected to each other and also conflict with each other it is a border culture. It is a way that Chicanas can maintain themselves in between borderlands while still able to find their identity.

Many Chicanas do grow up and decide to speak English. Some do not even learn Spanish, making it harder for the younger generation to understand the older generation. Some decide to mix both languages, which Anzaldúa refers to as Chicano Spanish. “Pocho, cultural traitor, you’re speaking the oppressor’s language by speaking English, you’re ruining the Spanish language” (77). Many Chicanas are view as traitors because they have decided to mix both English and Spanish, which most feel mutilates
Spanish. The mixture of both languages by Chicanos and Chicanas is usually viewed as nothing short of betrayal by those whose primary language remains Spanish. These alleged linguistic traitors are called Pochos, just for trying to find their own identity in an uncertain world.

Language is a borderland that also intersects with intergenerational differences. The older generation often feels that the United States corrupts the younger generation. “El Pavo” from Gaspar de Alba’s *The Mystery of Survival and Other Stories* explores the relationship and generational gaps between Gabriela, her grandpa and dad.

Representing the older generation, Gaby’s grandpa speaks Spanish. Her father is a college-educated man who knows both languages, while Gaby who understands Spanish speaks only English. Gaby’s grandfather resents her lack of Spanish proficiency. Many elders, like Gaby’s grandfather feel that English is not the correct language.

Gaby’s grandfather’s attitude of superiority is reflected in Gaby. Her grandfather attacks her for not speaking Spanish. Her father agrees as he tells her, “Habla Español, hija, tu abuelo te va a pegar” (20). Gaby’s grandfather attacks her identity by making her feel that speaking in English makes her an inferior person. It is not unusual for those raised in the United States to speak to their elders in English; it is a part of who they are. Many first and second-generation Mexican-Americans adapt to the new culture by learning English. Overtime, either by choice or by the fact that they are surrounded by English, Spanish becomes mixed or lost. Choosing one over the other does not make them lesser people.

Choosing one over the other is another issue that comes into play is how Gaby’s grandfather views education. He does not understand why his son pursues a college degree. This is an intergenerational point of conflict between Gaby’s grandfather and her dad. It does not make sense to Gaby’s grandfather that his son went to college to become a gringo. He says, “Y tu te crees muy gringo, ¿Verdad? Desde que te metistes al colegio ese, ya no respetas, ya no te importan las costumbres y ni tu madre te importa” (21). Gaby’s grandfather feels that his son has lost his customs and respect and he thinks that it reflects on Gaby. In his eyes, his son is trying to act like something he is not, and should not be: Anglo.

One more reason for Gaby’s grandfather’s dismissal of his son’s college might be economic in nature. Many families need their children to work instead of furthering their education. A lot of Chicano families live in the present and usually do not think of the future because many are poor and everyone has to help each other out in order to survive. So many children end up quitting school and end up in the same position as their parents because they chose to help out their families instead of receiving a better education. As Chicanos and Chicanas one must cross this borderland if not it is an issue of whether the person will succeed and or stay behind. It must be something that Chicanas must stand up to. Culture and religious practices go hand in hand. They are a borderland that many Chicana women must cross to find their identity. It is a way for machismo and the mal treatment of women to occur and be accepted by some people. Women have specific roles that the culture and church dictate. If they do not follow these roles, some face consequences for going beyond the norms.

The norms are the roles of women designated within the Mexican culture and Catholicism, they are well-defined as Anzaldúa states, “The Culture and the Church insist that women are subservient to males. If a woman rebels she is a mujer mala. If a woman doesn’t renounce herself in favor of the male, she is selfish. If a woman remains a virgin until she marries, she is a good woman.” (Anzaldúa, 39). A good woman is like Anzaldúa said a woman who must be a good wife, mother and must give herself to a man. If she is not then she has failed her role as the woman her husband and family expect her to be. A woman has three paths in her role, being a mother, nun or a prostitute as Anzaldúa writes in her book. Of course the first two are acceptable and the latter a women is known as a mala mujer. There is a forth role, that is of being educated or having a career, this is a path that many Chicanas are taking. But many are still obligated to be a wife and mother as Anzaldúa says. It is also seen that many Chicana women are breaking from their confined roles as a wife and mother and crossing a borderland of being self-sufficient and not depending on men and creating another identity, that being an independent woman.

Being an independent woman means that there are repercussions to women who cross this border. Many who decide to take on the forth step and waiting longer to get married and have children. As Anzaldúa states “Women are made to be total failures if they don’t marry or have children” (39). These women are not following the path that their parent’s culture and religious values have dictated and those around her including family members question her identity as a woman for choosing a different path.

Many Chicana women must face the guilt they feel for choosing this path. In *Loving Pedro Infante* by Denise Chavez, we see how the character, Tere Avila is affected by this saint/ sinner dichotomy.
Tere is a single, career oriented women in her thirties who is having an affair with a married man. It is already seen that by being single, in her thirties and working she is already going against her culture and religious values. Not only this, Tere is having an affair which makes her a sinner who is criticized and ostracized for this affair by those around her. She is made to feel guilty even through she feels she is not, “on top of that, I love my guilt. On the Guilt-o-Meter, I guess that I’d have to say that I’m a pretty good Catholic.”(114). Tere feels that she is not as guilty as people seem she is, even though those around her think she should feel shame and guilt for having an affair. In a way Tere overcomes her borderland by not letting other people tell her that her guilt is bad or wrong. She feels comfortable with herself and that is her identity.

Religion is also criticized not only for the way women should act, but also by how those who have power in the church act. Maria Amparo Escandon does this in her novel Santitos by projecting Padre Salvador as a sexually-driven man who had his first sexual experience when he was just a child. He develops feelings for Esperanza after hearing her confessions. Priests are supposed to serve God, but Padre Salvador seems to be far from committed to his vows. He watches telenovelas and revels in the gossip the small Mexican town offers. For example, Padre Salvador is praying to God and says, “and now, I have to go. It’s almost eight o’clock and I don’t want to miss my soap opera” (23). It seems that Padre Salvador is more fascinated in the gossip and things that do not have anything to do with Catholicism. This also suggests his desire to be a part of the carnal world. Chávez criticizes the Catholic tradition of abstinence for priests. Many do not live up to this ideal and entertain thoughts of carnal pleasures.

**Conclusion**

Crossing borderlands allows Chicanas to maintain their sense of identity. Identity is a central component of Chicana life and crossing those borderlands allows them to be what they want to be in life. Chicana writers like those I have discussed are changing the traditional outlook of literature by writing about these issues through women’s perspectives. This new generation of writers is trying to break out into a genre that has traditionally been dominated by men. Readers are able to see the points of views of Chicanas and how they perceive different borderlands, such as racism, generational gaps, language, religious and cultural values.

Chicanas have to cross many non-physical borderlands. Chicana authors often write about racism, generational gaps, language, religious and cultural values. Anzaldúa, Castillo and Brady explore these themes by applying theories. Cisneros, Gaspar de Alba, Escandon and Chavez introduce readers to different ways in which Chicanas have confronted or experienced such non-physical borderlands. The protagonists of this Chicana Border literature serve as positive examples of how borderlands can be crossed without the loss of identity.

**References**


Gang Violence and Latino Youth in Chicano Literature: The Loss of Potential

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Abstract

This literature analysis examines the representation of violence in Chicano literature, in particular, gang violence. The violent culture of gangs in the Chicano community is an essential aspect of the works of Luis Rodriguez, Mona Ruiz, Yxta Maya Murray, and Alejandro Morales. By examining the lives of the protagonists in a selection of works by these authors, this analysis aims to determine how gang violence affects the Latino youth portrayed in the texts. The analysis reveals that Latino youth who live in communities where violent gang activities are a part of everyday life often end up joining gangs. The characters decline as drug addiction, imprisonment, or death renders them powerless. Effectively the texts, through their representation of gang violence, make the plea that young Latinos living in gang communities need other options to regain control of their lives and their potential in life.

Analysis

“In the mid-1990s, it was estimated that the United States had more than 10,000 street gangs distributed in more than 800 cities” (Klein, 1995). The violent culture of gangs is prominent in many minority communities. A gang is generally understood to be an associated group whose members share a common identity and often engage in unlawful or antisocial behavior. Most gangs are established by marginalized youth who want to create their own identity and protest against the injustices of the dominant culture. For many young Latinos, the only way of surviving the tough life of the barrios is by joining the gang. In Always Running La Vida Loca: Gang Days in L.A., Luis Rodriguez gives a description of the barrios: “Sometimes they had no sewage system or paved roads” (38).

The roots of the gang crisis in Latino communities go back to the 1940’s when Mexican Americans were treated violently by the dominant culture. According to Rodriguez, Latino gangs originated with the “Mexican Pachuco style of 1930’s and 1940’s, and was later recreated with the Cholos” (4). The Pachucos became the model to follow for new gangs because they developed the foundations of a gang: “the Mexican Pachuco initiated the emblematic tattoos, the signing with hands, the writing of legends on walls” (4). In Gang Nation narratives, by Monica Brown, she analyzes the plays of Luis Valdez about the 1940’s “Pachucos” and the “Zoot Suit Riots” and concludes that the Pachuco of this time was struggling with issues of identity and being “caught between nations” (40). Latinos today face the same issues of identity confronted by those Pachucos of the 1940’s. Some of the difference between Mexican Pachucos and the new generation is the way they conduct business. Although Pachucos where considered an outlaw group by the dominant culture they respected their communities and older citizens. For example, in the past the code of behavior was that a Pachuco deals with the problem one on one. The new generation of gangsters has developed more violent tactics of controlling their territory. In Two Badges: the lives of Mona Ruiz, Ruiz writes:

A drive by had left a woman with bullet in her back. She had been a bystander, just minding her own business. To the veterans, the shooting was proof that wild new generation was ratcheting up the worst parts of gang life and leaving behind the codes of behavior that had guided the Trooper and others (62).
Limited options are available to the youth who live in the poorest and most violent parts of the country. These violent acts have created feelings of fear and powerlessness for those who are not in the gangs. The question of whether to join a gang for some youth is not an option because growing up in a place like East L.A. is tough; exposure to drugs and street violence becomes part of the everyday routine. Under these circumstances, safety is a large concern. As stated by Luis Rodriguez, young Latinos are forced to claim a gang otherwise they get “fucked” by all the gangs (55). Youth join a gang out of necessity to protect themselves from gang members and surrounding neighborhoods. In her autobiography of Mona Ruiz, describes her first day of junior high as an intimidating and fearful day: “Changa and Guera hit us up in the morning, stepping in our path and demanding to know which gang we claimed” (40). Latinos living in gang neighborhoods are expected to claim a gang otherwise they are putting their lives at risk. Furthermore, it is sometimes a family tradition to join the gang, as Ruiz states in her autobiography. She was expected to join the gang because her cousins were the leaders. Latino youth join gangs to feel a sense of belonging. Many Latinos struggle with issues of identity because they feel caught in between two cultures. To create that sense of belonging they form clubs or gangs. Rodriguez states that gangs were seen as clubs by their members: “It was something to belong to something that was ours. We weren’t in boy scouts, in sports teams or camping groups” (42).

For whatever reason individuals choose to become members of a gang, they must go through the initiation process. Becoming an official member of a gang is a painful process that consists of a brutal jump in by all the members, or, if you are a female, of having sex with all the members of the gang (Rodriguez, 54). As Monica Brown states, “to join the gang, he must not only show a willingness to accept violence against his own body without showing fear, or breaking down, but also willingness to enact it upon other” (67). To gain respect and a leadership position in the gang one must be willing to take on any task including killing another member of the gang. For example, in the novel Locas, by Yxta Maya Murray the leader of the gang Manny was overthrown for showing signs of weakness. When Chico, one of the members of the gang, left to form his own gang, Manny did not punish him for withdrawing because he considered him to be like a brother. The consequences of Manny’s behavior were that Chico came back to rob Manny leaving the gang broke and one of Manny’s homeboys was assassinated: “Cause of Manny Ghost got beat and then he got dead, and Manny wasn’t even taking it like a man. The Lobos, though, they need to see their boss act brave” (142). Lucia who was dating Manny took advantage of the situation that Manny was going through and convinced one of the members to take Manny out. In the gang those who demonstrate no fear of killing take over the business.

Once new recruits have demonstrated to the gang leader that they can be trusted, they gain status and benefits. Some of the benefits are protection from surrounding neighborhoods, drugs, sex, weapons and power: “I was 13 years old already. Already tattooed. Already sexually involved. Already into drugs” (Rodriguez, 48). Gang leaders like recruiting twelve and thirteen years old because they can still be molded to fit the goals of the gang. In Locas, Lucia goes out to recruit members for the gang and explains that the new members were babies: “…but you want them young ones cause they can be the meanest” (212). The younger the gangsters the more aggressive they are, because they are fighting to gain or keep their status. Keeping the status in a gang can be a difficult task if one is not willing to follow up with what ever task the leader wants. There will always be someone else who is willing to do the job if you can not or will not do it. Being a member of a gang sometimes means dropping out of school, going to prison or being willing to sacrifice your life for the gang. In all the novels in this analysis, the main characters drop out of school to dedicate their time to the gang. In Locas, Lucia drops out of school to bang with Manny who had drop school to start his own gang: “He found me when I was fifteen years old, a red-candy cherry girl sitting on the porch in my new dress with the bow…” (Murray, 21). Rodriguez and Ruiz report dropping out of school to bang with the gang, but later both return to school and graduate.

Joining the gang is painful but trying to withdraw is deadly: “I sneaked out of my ‘hood in the dark of night, hid out in an L.A. housing project, and removed myself from the death-fires of La Vida Loca”’ (Rodriguez, 4). Members of the gang who want to remove themselves from this life end up dead because once you joined you are in it for life. To escape the cruel reality of living “La Vida Loca” where there is no future; many youngsters take refuge in substance abuse. In the novel Barrio on the Edge: Caras viejas y vino Nuevo, by Alejandro Morales the main character Julian becomes a drug addict who runs away from home and throws his life away.

In the autobiography, Always Running La Vida Loca: Gang Days in L.A., Rodriguez dreamed of becoming a saxophone player:
I didn’t really know how, but I envisioned myself offering melodies which screeched of back roads and wet sidewalks and Spanish Broadway night stalkers. I felt like I had this brass throat, moaning like Billy Holiday, shrieking like James Brown (86).

As the story goes on he and his friends start a club or gang because they do not fit in with the rest of the school. They try to establish their own identity and in the process of doing so the school labels them as troublemakers. Rodriguez feels like he is no good and compares himself with his brother Rano: “So when I was at Garvey, he was in high school being the good kid, the Mexican exception, the barrio success story—my supposed model” (49). Being labeled as a “good-for-nothing” because he would not assimilate to the dominant culture, affected Rodriguez’s self esteem and made him hungry for power and status:

I wanted this power. I wanted to be able to bring a whole school to its knees and even make teachers squirm. All my school life until then had been poised against me: telling me what to be, what to say, how to say it. I was a broken boy, shy and fearful (42).

This anger towards a system that could not or would not understand Rodriguez drove him to join a gang, where his adolescence was spent doing drugs, committing crimes and serving jail time. Eventually, he realized that the gang would not offer him a future and relocated himself to Chicago, where today he works as a journalist.

The autobiography Two Badges: The Lives of Mona Ruiz, by Mona Ruiz another success story illustrates the story of young Latina trying to make her father proud by staying away from the gangs and focusing in school: “My father’s hatred for the gang members was driven by his belief that they were lazy, disrespectful and shamed our people” (27). Ruiz describes that it was tough trying to live up to her father’s expectations because gangs were dominant in her barrio and if you were not part of them you would get harassed all the time. Under these circumstances, Mona had no other choice but to join the gang:

I had been selected to join the gang and had been scheduled for initiation. I would have to take an oath to lay down my life if necessary for the gang, to fight and even kill… I had been tapped for membership and it was just assumed that I would accept. (67)

While in the gang she got married to a gangster and went through an abusive relationship. When the future seemed lost, Ruiz regained control of her life and joined the police academy. Currently, Mona Ruiz is a police officer in Santa Ana, the area where once she was a gangster.

The autobiographies of Rodriguez and Ruiz, and the novels of Morales and Murray give voice to the experiences of many young Latinos in the barrio. Few Latinos have the opportunity to withdraw from the gang and become success stories like Rodriguez and Ruiz. Many become drug addicts like Julian and Manny, others go to prison like: “Dario, Conejo and I were booked for assault with intent to commit murder” (Rodriguez, 188) or die running the gang life: I had this feeling as he walked away that I wouldn’t see him again. The next day I got a call from a friend. Conejo had been on the I-5 freeway with his brother when some rivals recognized them. The carload of bangers pulled up alongside and fired, shooting Conejo in the head. Then, after the funeral, a couple of Troopers went over for payback. It never seemed to end (Ruiz, 71).

The gang lifestyle controls the future of Latino youth because it interferes with their education. The majority of youth portrayed in these novels are students who are no longer in school either because they were expelled or dropped out. Rodriguez comments in his autobiography that he spent most of his time doing drugs and committing crimes after he got expelled from school because he had nothing to do (105). This deviant behavior leads to the incarceration or death of many young Latinos who could have a better future. The autobiographies of Rodriguez and Ruiz demonstrate that when Latinos are given the opportunity to remove themselves from the gang, some do succeed. Both these authors come from families who do not support the gangs and who supported them when they were trying to withdraw from the gang. In the novels of Morales and Murray the protagonists came from broken homes where the parents’ had lost hope in them. Morales describe the relationship between the main character Julian and his father as unhealthy: “…Don Edmundo’s words battered him. Look here, you asshole, if you ever come back to this house again, I’ll kill you…” (28). Julian’s father disapproved the activities his son was involved in and
after Julian’s mother died their relationship worsened because both blamed themselves for her death. Murray comments about the example the mother of Lucia set for her as an alcoholic who prostituted herself to support her addiction and forgot to take care of Lucia: “A red wine borracha. She’s drunk herself so big she only fits in one chair in the whole damn house, house, and her hair’s everywhere, bushing brown and curly so she looks like a bum” (36). For Latino youth to regain control of their lives and withdraw themselves from the gangs they need family support.

In conclusion, the texts examined in this literature analysis give voice to a marginalized group struggling to establish their own identity within the dominant culture. The autobiographies of Mona Ruiz and Luis Rodriguez, two former gang members, vividly and fearlessly inform us of the cruel realities of the gang violence that many young Latinos face in their everyday life: “By the time I turned 18 years old, 25 of my friends had been killed by rival gangs, police, drugs, car crashes, and suicides” (Rodriguez, 4). Young Latinos need more role models like Rodriguez and Ruiz to give them hope so they believe that there is something better outside the gang culture. Latinos living in gang communities need other options to regain control of their lives and their potential in life.

Acknowledgements

The author wishes to express her appreciation to her loving son, Hector, her parents Aida and Alfredo Sanchez, her best friend Alma Navarrete, and Helen Barnes and David Hall of the Boise State McNair Scholars Program for their support, encouragement and assistance with this paper.

References


Pensive Lullabies: Re-Examining Children’s Stories Through Visual Representation

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Fine Arts, emphasis in Printmaking

In my exploration of various themes and the diverse techniques within printmaking, I have developed an interest in the history of American childhood nursery rhymes, stories and songs. As in many cultures, myths and stories are often created to serve social interests. The imagery from children’s stories and nursery rhymes have become so deeply embedded in our culture that they have almost become iconic, serving as signifiers for the stories. Although the nursery rhymes and their imagery are evocative for many Americans, their original connotations are often lost or shifted.

These elements present an intriguing avenue for my personal and artistic investigation. I am interested in the original context of these stories, the darkness to which they allude, and the whimsical way in which they have been told or recited. The fairytales seem outwardly harmless and playful, yet elements of violence and cultural disillusionment permeate the narrative. By playing with the evocative imagery, I explore the contemporary significance of these stories in connection with their overcast history, breaking down different aspects of the rhymes to question their contemporary meaning.

References


Often, I situate readily identifiable characters from the stories in suggestive arrangements, frequently with contrasting design elements. In figures 1-5, all of the creatures rest in reticent gestures, yet there are more complex distinctions provoking the viewer’s assumptions.

**Figure 2** *Pensive Lullaby*
22x30” serigraph, drypoint, collage

**Figure 3** *Arbitrary Predicament*
x “ monotype

**Figure 4** *Itsy Bitsy Barriers*
15x22” drypoint, collagraph, collage
This next series investigates rhymes and stories involving sheep, which have potent connotations in our culture. Fig.'s 6-8 particularly plays with the song, "Mary had a little lamb," yet the Mary is missing, and the viewer is subjected to feelings of isolation and abandonment, as the lost lamb contemplates its guideless actions.

Figure 5  We Blind Mice
10x20" Waterless Lithography

Figure 6  Where Has Mary Gone?
15x25" Woodcut

Figure 7  Mary's Pantry
11x15" Etching
Other pieces in the series address issues of exploitation, using the awkwardness of daily objects to question the readily accepted narrative of the stories. The stability of the Rapunzel story in Fig. 9 is questioned by the lack thereof in the tower, and the lumbering scissors operate to deconstruct assumptions and exploitations, inquiring about the rhetoric of the imagery and the misused rope of hair and its absent vendor.

**Figure 8**  *Shepard Me*
7.5x11” collagraph, serigraph, transfer

"Baa Baa Black Sheep" is the story referred to in Fig. 10, but the wool has been replaced by potatos, giving a contemporary connotation referring to the exploitation of small American farmers being overrun by wealthy mass production farms, large corporations and urban expansion. The fragmented potato peeler framing text and a potato peel preserved in wax symbolizes the prideless position these independent farmers are forced into.

**Figure 9**  *Let Your Hair Down*
11x15” drypoint monotype

**Figure 10**  *Three Bags Full...*
10.5x13.5” etching, serigraph, chine colle, wax, potato peel
In this particular series, I examined three different stories, each with a hierarchy of three similar characters and a contrasting antagonist. The contrasting dual positions of the literal, monochromatic, single-frame narratives next to simple blocks of color and suggestive objects dramatize the violence and begin deconstructing the suetcharine surface of the stories.

The objects and the suggestive placement of the repetition of each of the three animals implies their violent actions. Each of the chosen colors in the pieces is symbolic for key elements in the story: green for the grass that the Billy Goats kill the troll for; gold for the intruder Goldilocks' hair; red for fire and the indestructible red brick house.

In each of the stories, it is interesting that there are three main characters, hierarchically staged by some type of class, strength or intelligence, and their foe meets a brutal ending due to someone's selfish consumption. Juxtaposed as a series, the color combinations resemble those of a traffic signal, reinforcing the hierarchies.