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The Pepperdine Journal of Communication Research seeks to pursue truth and academic excellence in the field of communication by recognizing outstanding student scholarship that explores interpersonal, organizational, rhetoric and leadership, and intercultural communication. Through rigorous peer-review, the Journal strives to contribute to ongoing discussions in communication studies by publishing student papers that investigate a variety of contemporary topics and issues.

Submissions explore the many contexts of personal and professional communication, unveiling the shifting goals, strategies, and relationships that define interactions in our society. Papers may take the form of book reviews, research articles, persuasive campaigns, or essays. We encourage application from students throughout the public relations, advertising, integrated marketing communication, journalism, communication studies, and sports administration programs.

Pepperdine Journal of Communication Research

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Editor's Note

This volume's theme of "illuminate" unites our articles' many topics, from gender negotiation to cross-cultural disputes, highlighting the complexities that communication practices hold in different contexts. As mainstream media continues to dominate in this digital age, we must revisit communication issues that have often been pushed aside. Our authors' contributions offer a window into the various intersections of communication practices, including gender negotiation, cross-cultural disputes, mediation effectiveness, and intersecting identities.

The papers in this volume provide compelling cases for transforming our standards for institutional responsibility and examining general negotiation practices to level the playing field in gender communication. Other articles reveal how colonialism can strip people of self-identity and how intersecting identities can impact people's self-advocacy ability. Additional pieces take a deep dive into mediation and how it can be a peaceful means to resolve a dispute over cultural artifacts, and the influence of empathetic language in the workplace.

Through the light shed by each contributor on these complex issues, this year's publication shows the importance of understanding the messages that drive our assumptions and interactions. For the emerging undergraduates pursuing a path in this broad field, we hope this volume sparks reflection on our imperfect communication systems and our capacity to evolve. By examining the complex intersections of communication practices, we can better represent diverse voices and foster more effective communication practices for all.

Morgan Purdy

Editor-in-Chief

Pepperdine University Class of 2023

The Intersection of Gender and Negotiation: A Comprehensive Look at the Literature

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Abstract

According to the majority of literature it appears there are differences in specific advantages and disadvantages genders are exposed to in negotiations. This article aims to further introduce and break down the literature in order to provide a comprehensive overview of the intersections of negotiation and gender in regards to general negotiation practices, negotiations within the workplace, and what can be done to level the playing field in regards to disadvantages placed on certain genders. This article also addresses the remaining gaps in the literature and suggests where the research should move in future studies.

Keywords

gender, negotiation, intersection, men, woman, sex, stereotypes, education, differences

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Introduction

Negotiation can take on various forms and includes many variables that interact to impact the outcome and value gained. One area of research includes how differences in gender impact negotiation, mainly regarding cisgender males and females. Over time questions have been raised and attempted to be answered on the following: what are the differences in how genders negotiate; why are there differences; and what can transpire to educate and eliminate some of the differences that negatively impact certain genders? This article reviews gender differences in general and the workplace and explores why such differences exist. Additionally, the article considers further education and research as tools to mitigate challenges associated with gender and negotiation. Knowledge of these differences and how they may be advantageous or place a specific gender at a disadvantage is crucial. With this information, one is not only able to leverage certain aspects associated with their gender in the negotiation but also will have the ability to acknowledge the perceptions and actualities about the differences in how their gender versus their opposite gender negotiate. It is clear after reviewing the literature that certain genders, primarily women and other gender minorities, are disadvantaged in negotiations. It is essential to uncover, acknowledge, and ask why this is in order to move forward and find ways to ensure that certain gender stereotypes do not hinder success in negotiation.

Sex Versus Gender

Before discussing the various intersections of gender and negotiation, it is crucial to note that much of the research, when discussing gender, only discusses cisgender males and females. It also should be noted that in some of the research presented, the experiments were done with males and females, and the assumption of being cisgender was likely made before the experiment. Little is done to assess the particular forms in which those identifying as non-binary or transgender may

differ regarding negotiation characteristics. Thus, this discussion focuses on the differences between cisgender males and females, as is common in most literature. For example, an article recently justified focus on traditional approaches to gender by stating: "This grounds my necessary disclaimer that much of the work characterized in this article as taking one of the traditional feminist approaches to "gender" in principled negotiation theory and practice, which term is predominant in the literature, is really about sex" (Turetsky et al., 2022). This shows that much literature discusses sex rather than gender. Therefore, much of the advice these articles offer is "largely applicable to mythological, sex/gender congruent, "male/masculine" men and "female/feminine" women only" (Del Gobbo, 2018). However, to discuss differences, it is vital to acknowledge socially constructed stereotypes that stem from thoughts on gender which are typically why the term "gender" rather than "sex" is used.

Main Gender Differences in Negotiation

According to most research and experiments, there are many general differences in gender when negotiating. Specifically, these general differences can be attributed to trait and style differences and negotiations differing when gender pairings change.

Trait and Style Differences

According to the literature, notable feminine stereotypes include being cooperative (Kray, 2004), using less intensive language (Roberts, 2016), placing a high priority on relationships (Roberts, 2016), being more sensitive to nonverbal cues (Craver, 2017), and taking a more conservative approach when approximating the Zone of Possible Agreement (ZOPA) and anchoring (Klein, 2012). This differs from men. The majority of the literature finds masculine stereotypes in negotiation to include being highly competitive, including when perceiving the ZOPA and anchoring; being assertive (Kray, 2004); using intensive language (Roberts, 2016); and

placing a heavy focus on their interests (Klein, 2012). These differences show that there are instances where men or women can be more or less successful in specific negotiation strategies and situations. For example, "explicit activation of the feminine stereotype led negotiators to be more effective logrollers, more capable at conceding on low priority issues for their preferred outcome on high priority issues. Explicit activation of the feminine stereotype created resources and expanded the pie" (Kray, 2004). This shows that traits and skills many feminine negotiation stereotypes possess help in integrated bargaining when seeking to understand the other party's interests to enlarge the pie. However, in navigating these stereotypes, issues can be raised. For example, one study found that when combining gender and race, specifically when an African American woman adopts pieces of the masculine stereotype, there appears to be a double standard. When acting assertively, they are perceived as "controlling, manipulative, and aggressive" (Schneider et al., 2012). Women are also disadvantaged when it comes to zero-sum negotiations due to their competitive nature and the narrow room for creative solutions and enlarging the pie. An article supports this mode of thought when stating, "the attributes of women that add value in most conflicts have the potential to be abused in zero-sum negotiations" (Klein, 2012). This is also true as research also supports the notion that men are more prone to interrupting conversations and speaking for more extended periods (Craver, 2017). This can further disadvantage women as they may feel a loss of control when bargaining as the masculine competitive nature may opt to control the negotiation.

Despite these possible disadvantages of the feminine stereotype and disadvantages that a woman must acknowledge and deal with, women have specific attributes that aid in ensuring success, specifically in integrative bargaining and creating collaborative solutions. Women have a greater capacity for trust that allows for increased collaboration and creation. At the same time,

men are less collaborative and trusting (Roberts, 2016). This allows women to be highly successful in developing creative solutions to adopt outcomes of mutual gain. These feminine attributes are particularly useful in peace resolutions and international negotiation (Klein, 2012). Women have been proven to be better than men at reading nonverbal cues, which can foster women's success in negotiation. Schneider's article highlights this when stating, "Women are better able to read smiles and better able to read eye contact. Women are also better able to read emotions through these nonverbal cues. Interestingly, men are better at reading threatening cues but will often miss other emotions that are conveyed through these nonverbal cues" (Schneider et al., 2012). From this research, it can be gathered that although women may be disadvantaged because of stereotypes or masculine negotiation skills being favored over feminine ones, women possess some traits that aid them in negotiation.

Negotiating with the Opposite versus the Same Gender

While there are general differences in men's and women's traits and styles, there are also differences when people of the same or different genders are paired in negotiations. For example, an experiment regarding the likelihood of using ultimatums in negotiation found that "men are 121% more likely to use *ultimatums* against known male partners compared to known female partners" (Huang & Low, 2022). It becomes clear throughout Huang & Low's research that outcomes and how negotiations ensue depend partly on gender pairings. This statement became more evident when the experiment also discovered that "men are 13.4 percentage points more likely to be *friendly* against known female partners compared to male partners (that is, a 30% increase)" (Huang & Low, 2022). This implies further that men alter the way they negotiate depending on what gender they are negotiating with. The experiment also uncovered that "male-male pairs significantly under-perform when communication is introduced. Men playing with male

partners do worse than any other pairing, including women playing with male partners, who out-earn men with male partners by about a dollar per negotiation" (Huang & Low, 2022). Clearly, gender pairings have a significant impact on the successes and failures of negotiation.

While the studies mentioned above discuss the differences in men when paired with other males or females, other studies discuss differences in negotiation outcomes when females are paired with other females or males. According to one study, these differences are observable by age eight. The experiment found that when paired with a male evaluator, young girls initially asked for fewer stickers (Arnold & McAuliffe, 2021). This supports earlier findings that women were more conservative when anchoring and perceiving the possible ZOPA. Therefore, the question arises as to whether women are conditioned at an early age to ask for less, especially when paired with a male. This is particularly interesting since the experiment also found that "boys, on the other hand, made requests that did not change with age or the gender of the evaluator" (Arnold & McAuliffe, 2021). More imperatively, if these differences are anchored on gender conditioning, how does this conditioning operate?

Touch also contains the potential to further negotiation. There is a reason hands are shaken, and pats on the back are given. However, men and women are socialized differently to give and receive touch in different ways. A recent study in 2019 found that men generally refrain from touch unless initiated by the other party. It discovered that this allows women to use touch to their advantage to build relationships with the opposing party (Schneider, 2019). This introduces the question of "why." It would be beneficial to research why men seem less comfortable than women at initiating physical touch in the negotiation process. Is it how men have been socialized to think about touch in a professional setting, and if so, has this changed over time since this article was written relatively recently?

Why a Difference?

The existing research indicates that gender impacts negotiation. Such differences lead to the question of "why." The consensus from a few sources attributes these differences to socially constructed beliefs about how genders should act and participate in negotiations conditioned from an early age, leading to self-fulfilling prophecies later in the negotiation. An article that sought to revise how negotiation is taught states, "they create expectations that men will be more competent than women. These expectations can become self-fulfilling prophecies that affect assertiveness and confidence in negotiation (both of which are necessary for effectiveness)" (Schneider, 2010). This supports the idea that revision to education about negotiation in terms of gender needs to take effect. A separate article came to a similar conclusion that, "perceptions can prime knowledge structures in the mind that assimilate behaviors consistent with the activated bias, stereotype, or discrimination, creating self-fulfilling prophecies that work to the negotiator's disadvantage" (Del Gobbo, 2018). In discovering two pieces of separate literature affirming the same notion that through socialization and built upon gender stereotypes, a self-fulfilling prophecy can occur, hindering one's performance in negotiation, it further exposes why there are differences in not only how different genders negotiation but also the difference in success within genders in negotiation.

Perhaps the most extensive support of this argument, however, is the finding that there is a difference in negotiation behavior by gender as early as the age of eight. This study indicated "that—consistent with adult work—girls asked for less than boys when negotiating with a man" (Huang & Low, 2022). The support for a socialized self-fulfilling prophecy is so fundamental in this finding, specifically because results seem to be standard across age groups. It was clear from prior studies done with adults that socialization could lead to a self-fulfilling prophecy. Huang's study shows how early in children's lives, socialization concerning gender and self-fulfilling

prophecies can manifest. This shows that conditioning begins early and does not cease to affect female behavior within adult negotiation.

Gender Differences in the Workplace

When the average person thinks of negotiation, it is likely a workplace or professional negotiation. In this section, gender differences in the workplace with negotiation are further examined.

Advocating for Others Versus Self

The current research promotes the idea that women may be better off advocating for others in negotiation than for themselves. This is not only due to how advocating for others by women is received but also how the woman perceives it. It has been shown that women tend to have better outcomes and are more passionate about advocating for others versus themselves. An article supports this idea: "When a woman negotiates on behalf of herself, assertive bargaining is encoded as incongruent, with communal prescriptions of the feminine role. When a woman negotiates on behalf of others, it is encoded as congruent with communal femininity" (Amanatullah & Morris, 2010). The article points out that, because of stereotypes, when a woman advocates for herself, it is seen outside of a feminine way to act and is not received as well as if she were to be advocating for someone else. The study also stated that the "results indicate that self-advocating female negotiators felt the need to ask for nearly $8,000 less than the other three groups to avoid social backlash" (Amanatullah & Morris, 2010). The stereotype that it is more masculine to be assertive when advocating for oneself is further confirmed. The stereotype not only ensures women are perceived differently than men by others when acting assertively but is seen affecting the woman's perception of herself and how she can behave based on the stereotype awarded to her based on her sex. A study confirms that women do better when negotiating on behalf of others, stating that "they

(women) usually set higher goals and obtain more advantageous results when they bargain on behalf of others" (Craver, 2012). It is clear that the majority of women are more comfortable when advocating on behalf of another, which would enormously benefit a woman who is an attorney or working in litigation as she will negotiate and advocate on behalf of her client. The final article discussed that supports this idea states that women will tend to be more assertive and aggressive when negotiating on behalf of someone else. This reveals whether it is appropriate for a woman to overcome the stereotype she has been given if she is advocating for another individual or party. Or will a woman still be chastised for stepping out of her allotted stereotype?

Initiation and Salary Negotiation

There has been a gender pay gap for years despite attempts at passing legislation to close the gap. It is common to wonder how this issue remains even with laws in place to prevent the gap, such as The Equal Pay Act of 1963.

The literature suggests that in the past, it was due to the conditioned expectation that since women typically work in the home and do not get paid a salary, women should expect and accept lower salaries. However, the literature supports that now it is due to women feeling less comfortable initiating negotiation, particularly regarding salary and raises, for fear of being reprimanded or liked less. One piece of literature states, "In terms of compensation, women expect to be paid less and accept less pay than men" (Roberts, 2016). This study was performed in 1984 after The Equal Pay Act, showing that although there was a law to equalize pay, women were still expected to be paid less. A more recent study in 2009 stated, "These three experiments showed that male evaluators penalized women more than they penalized men for attempting to negotiate for higher compensation" (Elzer, 2009). This shows that even in later years, women are penalized for attempting to initiate negotiation regarding compensation. Because of this penalization, it is

conceivable that many women are uncomfortable initiating salary negotiations because they fear, at best, being disliked and, at worst, being dismissed. Research further supports this by stating that "employers are often not receptive to women who *do* negotiate or that employers might even dislike women for being too aggressive" (Elzer, 2009). Being aggressive is a trait that is commonly thought of as masculine when it comes to negotiation, and women are seen getting punished for adopting these traits that do not align with the feminine type assigned to them.

This introduces a more significant issue aligning with the narrow view of gender. The aggressive masculine stereotype assumes that men are masculine. Del Gobbo's journal questions the way we educate individuals on negotiation when stating, "We might call this feminist negotiation theme, "*fix everyone around the androgyne*." This theme is reflected by prescriptions in the classroom that "men should learn to be more like women and women should learn to be more like men" (Del Gobbo, 2018). This implies the automatic assumption of two genders assigned specific masculine and feminine stereotypes. It also suggests that educating genders to be more like their opposite enforces the focus on differences between exclusively two genders.

While, in today's society, specifically within the United States, the narrow assumption of gender and its qualities are slowly expanding, and there are men who adopt feminine qualities and women who adopt masculine qualities. There is still a long way to go in reducing the backlash one receives for being one gender, adopting the traits of another, and further work to be done in diffusing the system assuming that all are cisgender. It also seems conclusive as the literature thus far has supported that stepping out of cisgender stereotypes of male and female is cause for a poor negotiation outcome with few exceptions.

Expressly, in salary negotiation, it has also been noted that while men and some cisgender women can initiate and be more aggressive in salary negotiation, the research supports that if one

is a racial minority, a racial minority and a woman, non-binary, or transgender one is not allotted the same equal opportunity in negotiation that is allotted to cisgender white females and men. According to an article in 2018, it states, "A racialized woman and a trans woman, let alone a racialized trans woman, cannot simply "lean into" salary negotiations in the same way as a white cisgender woman when it may not be safe, productive, or even possible to do so" (Del Gobbo, 2018). This is one of the few articles that address gender outside of the cisgender masculine/feminine norm. It aims to recognize that some racial and gender minorities can still not initiate and negotiate competitively because it can, at worst, place them in a dangerous situation.

What Can Be Done?

As research demonstrates some adverse outcomes in negotiation based on gender, the question is, what can be done to limit such negative aspects? Many articles have suggested different avenues of change.

Fix Men? Fix Women? Fix the System?

If specific differences in gender and negotiation are an issue, it seems that education is a way to begin change. However, research has suggested different education approaches. For example, one author stated that "Our intention with this article is to articulate ways to move away from the dominant approach of teaching gender (first generation) - often viewed as "fixing women" or dealing with stereotypes" (Schneider, 2010). It is clear that in the past, the goal has been to educate more women on masculine stereotypes and to "fix them." However, much literature is moving to teach a more inclusive and expansive concept. One article describes how one organization encouraged women to become more confident by teaching more feminine ways of approaching negotiation and working as an attorney as well as masculine ways. It states specifically, "Workways faculty emphasized some "feminine" ways of working, such as stressing

the construction of narratives and attention to interpersonal work, in addition to the importance of manipulating the numbers and understanding the law of substantial performance of construction contracts" (Farber & Rickenberg, 1999). This shows that by educating people on both masculine and feminine approaches it was demonstrated, "that women in the Workways section assessed their abilities higher than women in the non-Workways sections" (Farber & Rickenberg, 1999). Literature also indicated educating women early to advocate for themselves is crucial. This was indicated when stated, "we should be teaching young girls to advocate for themselves in the context of negotiation from as early as elementary school" (Huang & Low, 2022).

It should be noted that in the past, the idea of educating women by "fixing them," as referenced in Schneider's article above, through teaching them to adopt more male attributes, is now being pushed back against. A new educational approach believes educating women and men on equally important feminine attributes that can aid in negotiation is growing to become more popular and effective.

While this may be beneficial, another piece of research argues that molding the education system around male and female attributes benefits negotiation. It reinforces the differences and ignores the existence of other genders. This is clear when it is stated, "According to this theory, we should reject the M/F dualism altogether, assume that men and women are equally mobile and essentially the same, M=F, and aspire to a superior "third sex" model that combines all or some of the psychic qualities traditionally associated with male/masculine and female/feminine negotiators" (Del Gobbo, 2018). This shows one theory offering the benefits of discarding teaching a difference in male and female negotiation and approaching education from a point that does not center around gender but instead combines all traits from both male and female style tendencies in negotiations.

Gaps in the Research

After reviewing the literature, there are a few instances where further research needs to be done. Two areas of interest that contain little to no research are how those who do not identify as cisgender are affected and/or perform in negotiation settings and how touch differs by gender. Thus far, research is limited to these two aspects. There is a lack of research on people who identify as transgender or non-binary regarding their success, limitations, and stereotypes within a negotiation. Research in this area would work towards a more comprehensive overview of how gender can impact the negotiation. It could bring to light new ways in which disadvantages based on gender could be avoided within the negotiation realm.

Another area with little research is how different genders view and can use touch in negotiation. While the importance of touch is beginning to fade with the move to virtual meetings following Covid-19 possibly, how men and women may be able to use or not use touch to their advantage in negotiations is still an area in need of research. In reviewing essential gestures such as shaking hands, pats on the shoulder, etc., it would be beneficial to review how comfortable genders are in using these types of touch in negotiation with the same gender versus the opposite gender**.**

Conclusion

After reviewing research on the intersection of gender and negotiation, it is apparent that some differences between men and women can be beneficial and learned from, while others disadvantage genders. There is education that needs to be reformed and future research that needs to expand on different genders in order to gain a more comprehensive overview. From the literature reviewed, it has been gathered that it would be beneficial to acknowledge and educate genders on how they are socialized and the stereotypes associated with them to foster awareness and avoid

limitations or placing limitations on persons of the opposite gender. Going forward, it has also been revealed that it is vital to educate on feminine attributes in negotiation and masculine attributes, weighing their education equally. While research has become more inclusive over time, it is also apparent that studies need to be done that include all genders, including non-binary and transgender people. Overall, this article has aimed to analyze and give insight into research about the intersection of gender and negotiation and consider what can be done to limit aspects that put certain genders at a disadvantage in negotiation due to those differences.

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Who Am I?: How Natives' Mental Trauma Develop During Precolonial and Colonial Eras

as Seen in Achebe's Things Fall Apart and Fanon's The Wretched of the Earth

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Abstract

Colonialism is a long, brutal process, where natives' identities are uprooted as colonizers establish their influence in a foreign land. Consequently, through the exploration of the natives' response to this upheaval throughout the precolonial and colonial eras, the psychological toll that is placed on the colonized is evident. Such mental trauma that is incited is explored in Chinua Achebe's fictional novel *Things Fall Apart*, which unveils the slowly lost of the natives' identities during the precolonial shift, and the non-fiction work of Frantz Fanon, *The Wretched of the Earth* that details psychological disorders of the colonized due to colonization. This essay will explore how the stripping of natives' autonomy and their sense of self results in the detrimental traumas illustrated within these critically acclaimed texts.

Key Words

colonialism, Chinua Achebe, Frantz Fanon, trauma, psychology, native, precolonial, psychological trauma, race

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Introduction

Colonialism is a process. It begins with the precolonial era, in which foreigners arrive in a distant land and slowly seek to claim it as their own, ignoring the native traditions to instill Western customs. In the colonial era, the period that follows, the colonizers' influence is fully established in the land of the colonized and the natives' identities are in disarray. With this new authority, the indigenous people lose control over their homeland, resulting in mental trauma. In the fictional novel *Things Fall Apart*, Chinua Achebe breaks down the precolonial shift in indigenous society and the psychological toll it takes on the indigenous as they slowly lose their native identity. Once the precolonial society transitions to full-fledged colonialism, the irreversible change in life of the colonized incites distressing mental responses, as specified in the non-fiction work of Frantz Fanon, *The Wretched of the Earth*. Fanon's studies illuminate Achebe's realistic depiction of the shift of the natives' precolonial lifestyle to Western customs by detailing the painful outcomes colonialism has on natives. Through the reflection of the indigenous society's response to change in precolonial life in Achebe's *Things Fall Apart* and the mental disorders that manifest in natives during colonialism in Fanon's *The Wretched of the Earth*, it can be observed how the slow stripping of the natives' autonomy results in the natives' absence of identity in their own culture and mental trauma.

The sudden and unfamiliar process of colonialism becomes a war that involves the involuntary uprooting of the native way of life, leaving the indigenous in disarray. As Fanon explains, colonization is the "substitution of one 'species of mankind by another," where one side will always be more dominant due to "mutual exclusion" (Fanon, 2005, p. 4). This is seen within precolonial stages, as Achebe describes that "compromise and accommodation" is denounced by colonizers who suggest such approaches to their peers (Achebe, 1994, p. 184). As Oberika reminds

Okonkwo in *Things Fall Apart* when discussing the white missionaries, the colonists do not speak their language nor fully understand their customs the colonists deem as bad (Achebe, 1994, 176). In the precolonial process, there is no effort from the Other, also known as the foreigners, to hear the voice of the indigenous, which belittles the native's self-worth and the value of their customs. Colonialism is "waging war against a genuine struggle for human liberation," resulting in a "psychiatric phenomenon" where natives internally struggle to find their identity (Fanon, 2005, p. 181). Therefore, when the "colonized's defenses collapse" throughout the physical war, "many of them end up in psychiatric institutions," even if they were not actively fighting in the war (Fanon, 2005, p. 182). As the brutality of colonization "disrupts and shatters the world" of the colonized, the trauma outlasts the war (Fanon, 2005, p. 183). This leads the colonized to ask this question continuously to themselves when considering their new world, "Who am I in reality?" (Fanon, 2005, p. 182). The abrupt upheaval of a familiar way of life during the process of colonization contributes to the mental battles that follow those hurt.

As the indigenous way of life comes undone due to foreign influence, the natives believe it is their duty to fight back against the colonizers to defend their independence. This sense of duty to defend against foreigners is seen in the precolonial stages of *Things Fall Apart*. Clan elders spoke that there would be "no peace" until the "abominable gang was chased out of the village with whips." (Achebe, 1994, p. 159). Yet, what ultimately was decided upon was "to ostracize the Christians," demonstrating that moral obligation to defend one's home does not only need to be met with force (Achebe, 1994, p. 159). Another example was when the missionaries asked the elders in Mbanta for a plot of lant to build on, the elders allowed them to use the "evil forest," a place "alive with sinister forces" (Achebe, 1994, p. 148). Rather than physically retaliating against the foreigners, the indigenous found ways to dutifully protect their land through nonviolent means.

However, Okonkwo remembered hearing of deeply destressing stories in which white men invaded tribes and killed locals in their hometowns, leaving a disturbing impact on him so that when the white men begin to evade his own clan, he was ready to retaliate. When Okonkwo banded with men in Umuofia to physically fight back against the colonizers, the men received a "few blows on the head and back" by the colonizers and were imprisoned (Achebe, 1994, p. 195). The colonizers do not consider that the "criminality" of the colonized are the "direct result of the colonial situation" (Fanon, 2005, p. 203). Foreigners believe retaliation to defend one's land is an inhuman response, failing to understand that defensive retaliation from natives is done out of protecting their own autonomy. Similar to the natives' instinct to retaliate against the foreigners in *Things Fall Apart*, Fanon wrote of a case of two Algerians boys in their early teen years living in a colonial era. They killed their European "best friend," because "the Europeans want to kill all the Arabs," and since they could not "kill the 'grown-ups,'" the next best thing to help contribute to the war was to "kill someone like him because he's [their] own age" (Fanon, 2005, p. 199). The boys saw that the reasoning behind the action outweighed the outcome, and they were not "sorry," as their European friend is now at peace in "Heaven" and they believed that they indirectly fought the enemy (Fanon 200). The boys' reasoning behind the murder is a product of their surroundings, rationalizing this behavior by understanding it as part of their duty to defend their people. In hopes to protect their autonomy and identity, there is a moral obligation amongst natives to defend their home.

When the natives lose the fight the against the Outsiders, indigenous individuals carry enormous guilt. After Okonkwo shares with Obierika his willingness to fight back against the missionaries, Obierika dismally states "it is already too late," a heavy phrase that acknowledges the foreigners' dominance in society is now irrevocable due to their inaction and the consequential

blame they must live with (Achebe, 1994, p. 177). Obierika goes on to admit that the "white man [was] very clever," as he came "quietly and peaceably with his religion" and they were too "amused at his foolishness and allowed him to stay," leading many of the colonized to convert and now the "clan can no longer act like one" (Achebe, 1994, p. 176). They believed their gods and ancestors were lamenting due to the irreversible "shameful sacrilege they are suffering" (Achebe, 1995, p. 203). As the precolonial era transitions into colonialism, a different version of guilt due to inaction takes place. In a case Fanon observed, there was a young Algerian man who became "paranoid due to overbearing guilt that he was not doing enough to help his people." As he passionately begun to pursue a stable career, he began to think his family saw him as a "traitor," causing him to avoid them and eventually break down, being plagued with "voices crying in his head [saying...] 'Traitor ... coward ... all your brothers are dying'" (Fanon, 2005, p. 202). He reacted to this episode by running up to a group of French soldiers shouting, "I am an Algerian!" while he tried to take a machine gun, looking "to be beaten because that proved they considered [him] to be one of the enemy as well" (Fanon, 2005, p. 203). This man was not given an option to live freely and pursue his dream career, as he would instead be dragged back to feel overwhelming guilt for not standing with his people. Guilt steadily followed those who were inactive in attempting to stop the colonizers as their people lost autonomy, leading those affected by precolonial and colonial actions to carry the heavy burden of this trauma long after the arrival of the colonizers.

For precolonial native groups who were rejected from their own communities and colonization provided potential solace, their conversion had directly hurt their people since it contributed to the growing disunity in the clans. In *Things Fall Apart*, while the missionaries' presence was a "sorrow" to the clan's leadership, many thought that "the white man's god would not last," believing that the clan's religion would outlive and overpower the influence of

Christianity. However, the people who originally converted were not those of "title," but the "efulefu," who were the "excrement of the clan" (Achebe, 1994, p. 143). They were damned by their own people and as the evangelists gave them more respect than their clan as long as they converted, they found comfort in the prospect of no longer being seen as rejects of society. Nwoye, Okonkwo's son, became one of these outcasts and saw Christianity as a means to avoid the killing he could not make sense of in his clan (Achebe, 1994, p. 147). Questioning the customs deemed him as weak in society's eyes, like the efulefu, but Christianity gave him a place where he could openly try to find peace and understanding. Despite being outcasts, not only was the conversion of the indigenous considered "very depth of abomination" from clan members, but it also led to discord within the clan, as it gave the missionaries an outlet to strengthen their hold in society (Achebe, 1994, p. 152-153). Within colonial society, a similar sentiment follows. Fanon emphasized that the Church's influence in colonialism calls the colonized to the "ways of the master," the "white man." The "final aim of colonization" was to persuade natives it would "save them from darkness," that darkness being the native's way of life (Fanon, 2005, p. 149). When people willingly converted to Christianity, they followed the ways of the "oppressor," abandoning their own community and culture (Fanon, 2005, p. 7). Similar to precolonial religious conversion, society becomes "depersonalized on a collective level," as communal traditions fade, and the colonized become "individuals who owe their very existence to the presence of the colonizer" (Fanon, 2005, p. 220). The transition of following the white man's faith by an indigenous people creates irreparable discord within a native land, inciting shame on clan members who refuse to willingly convert.

As Western influence takes hold, there is a progressive ridding of native identity, in which mass conversion is deemed necessary by the colonizers. The "psychological warfare" that occurs

in colonized societies, as Fanon describes, begins in the precolonial stage, when natives turn away

from their own culture due to foreigners inciting fear and causing the natives to have an internal

battle between what is right and wrong (Fanon, 2005, p. 213). This is seen in *Things Fall Apart*

when the white men taught the natives that they worshipped "false gods" and that when they die

and face judgement from God, they would be considered "evil" and "thrown into fire" while the

"good men who worshipped the true God lived forever in His happy kingdom" (Achebe, 1998, p.

145). In return, Umuofia was like a "startled animal [...] not knowing which way to run" (Achebe,

1998, p. 196). By the time the precolonial era turned into full-fledged colonialism, it is drilled into

the minds of the natives that "if the colonist were to leave, they would regress into barbarism,"

making them become codependent on the colonists out of fear of becoming less than human

(Fanon, 2005, p. 149). This psychological shift strips them of their cultural identity. If the

colonized had not fully conformed to the colonists' ideology by the time colonization is in full

swing, they would be forcefully brainwashed into adapting. Within certain kinds of torture, the

colonized individual is made to "eliminate [any idea of revolution] one by one" and instructed

their native land "has never been a nation, and never will be" (Fanon, 2005, p. 214). No matter

how long the process may be, the natives succumbing to Western ideology strips them of their

national identities as if who they were was meaningless.

As the native culture slowly fades, there is a transition within precolonial and colonial life

on who upholds the law and ultimate authority in society. In *Things Fall Apart*, the foreigners

founded a church, which established an authoritative system where those who converted to

Christianity abided to the word of the missionaries, and a government. Within this government

was a court in which the "District Commissioner judged cases in ignorance," as he refused to

acknowledge the customs of the natives and made prisoners of those who "offended against the

white man's law" (Achebe, 1994, p. 174). The court officials were "hated" in Umuofia since these foreigners were "arrogant and high-handed," yet they were powerless to make an impact to stand against them (Achebe, 1994, p. 174). The authority of the native "men of title" were cast aside and were "grieved by the indignity and mourned" their loss of power (Achebe, 1994, p. 175). Even though there were many who saw these "new institutions as evil," their heavy involvement in their daily life caused their influence to be impossible to uproot (Achebe, 1994, p. 183). Fanon suggests that the reasoning behind the colonizers' need to be in leadership steams from a "scientific assessment of the colonized's limited biological possibilities" (Fanon, 2005, p. 226). As they simply do not believe that the colonized can properly govern themselves, the colonizers' aim was to establish themselves as the governing body during the precolonial period so that they would hold once authority colonialism was fully developed. These Western bodies of power do not consider the reasoning behind why crime is taking place, instead being quick to deem it evil. Fanon gives the example of stealing bread, in which the colonizers fail to contextualize the crime. The criminality is blamed on "savagery" due to "how [the native's] nervous system is organized or specific character traits" rather than considering it "the direct result of the colonial situation" (Fanon, 2005, p. 233). The Western governments that take hold in foreign territory strip the indigenous from being able to represent themselves and dishevels their current justice system, since the white men do not deem it adequate. As a result, the Western authority disregards the native's idea of justice and fail to give to them any say when enacting this change.

As the process of transitioning to colonialism aggressively strips the natives of their identity, there are those who grow weary in fighting against the foreigners' reform and accept it, refusing to abide by the new standards of life and dissociate. Within *Things Fall Apart*, Okonkwo observes and occasionally acts against the colonizers as they take a firmer hold that gradually

dominates the natives. Okonkwo becomes "deeply grieved" as he saw his clan "falling apart," noticing that the "warlike men of Umuofia" had "become soft like women," quick to adapt to the will of the foreigner (Achebe, 1994, p. 183). "Worthy are men no more," Okonkwo decides, as he admits defeat, that his people will no longer defend themselves using force against the outsiders (Achebe, 1994, p. 200). Amid the precolonial struggle, he saw that the clan would no longer have autonomy. Within colonization, Fanon talks about the most common form of defeat and acceptance from the colonized is to understand that this is their life now and to dissociate. The colonized find that "living does not mean embodying a set of values," such as they once had (Fanon, 2005, p. 232). As their culture is destroyed and their lifestyle must be adapted to that of the request of a foreigner, they do not hold any principles of their own. "To live simply means not to die," moving through this world without a say in anything that matters (Fanon, 2005, p. 232). As the foreigners take hold of an indigenous land, the natives' understanding that their world will forever be undone and accept it results in drastic measures to disassociate, whether it is through death or moving through this world without truly living a life of joy in embracing an identity that they were forced to abandon.

The natives' submission to their new lifestyle that was forcefully brought on by the colonizers can bring such a grief that prompts suicide, an alternative to living in a foreign environment despite never leaving their home. Afterall, it was this overbearing defeat that brought Okonkwo commit suicide after realizing that his authority and that of the tribe no longer exists. The day prior to his suicide, Okonkwo reasons that if the people of Umuofia decide not to physically fight back against the colonizers and "chose to be cowards, he would go out and avenge *himself*," *not* his people who would fail him (Achebe, 1994, p. 199). When the colonizer's messenger ordered the natives to stop the gathering where the tribe's leaders were urging the

natives to fight back against the colonizers, Okonkwo was quick to kill the messenger with his machete. Okonkwo "knew the Umuofia would not go to war […] because they had let the other messengers escape" (Achebe, 1994, p. 205). He chose to stand by his decision to no longer fight for Umuofia, as they "had broken into tumult instead of action" out of "fright" (Achebe, 1994, p. 205). He admitted defeat, believing that the only way he can avenge himself is by committing suicide, as his tribe was now a lost cause. His dear friend, Oberika, accused the colonizers of prompting "one of the greatest men in Umuofia [..] to kill himself," understanding that it could only be Okwokwo's defeat in the matter that would prompt this sort of death (Achebe, 1994, p. 208). Okonkwo knew the beliefs of his people, understanding that it is "an abomination for a man to take his own life" and that a "man who commits it will not be buried by his clansmen" since his body would then be considered "evil, and only strangers may touch it" (Achebe, 1994, p. 207). In a way, his final act of expressing his disappointment in his clan was to spoil the already spoiled land with his suicide and not doing his people the honor of burying him in the traditional sense that does not involve evil. Nonetheless, as Fanon attests, "the atmosphere of permanent insecurity" in which natives, such as Okonkwo, face when colonizers invade lead to a variety of "mental disorders," including "many attempted suicides" that stems from lingering trauma of colonial distress that enables these "pathological kinks" (Fanon, 2005, p. 279). Psychologists have found that "when dealing with a patient subject to melancholia" in relation to the aftermath of colonialism, there is lingering "fear that he would commit suicide" to cope (Fanon, 2005, p. 299). Suicide, after all, "is a turning into and against oneself; it implies looking at oneself; it means practicing introspection" (Fanon, 2005, p. 299). Many, like Okonkwo, turn within and question whether it is worth for them in a space where familiarity was stolen. As it is the "objective of the native who fights against himself to bring about the end of domination," suicide is the ultimate end

of domination, since if one is not living, they are not to be dominated (Fanon, 2005, p. 309). When a native's home is ripped away due to the acts of the colonizers, when all hope of returning to precolonial times are gone, suicide could be the ultimate comfort.

As the colonizers are the ones with the ultimate authority, they are often dictating the colonial narrative, depicting themselves as heroic and silencing the voice of the colonized. Achebe foreshadows the conclusion of *Things Fall Apart* when he stated, "what is good among one people is an abomination with others" (Achebe, 1994, p. 141). The harrowing end of the book concludes on how the Commissioner intended to document his time developing the precolonial stages, writing about what he had learned when "bring[ing] civilization to different parts of Africa" (Achebe, 1994, p. 208). In his book, the great and powerful Okonkwo, in which the reader spent a whole book learning about his humanity and struggles, would be a mere "interesting reading[…] a whole chapter" at most (Achebe, 1994, p. 208). A man who has so much complexity would be a case study to the colonizers, an interesting story on how the West influenced Africa. The Commissioner would bring his book back to England, publish it, and his account of Africa would be the standardized account of how noble the West's influence was in civilizing Africa. No one else would know about the culture there and its people and the Westerners would just accept it since they would have no other account of the natives in Africa. The Commissioner acknowledges that "there was so much else to include, and one must be firm in cutting out details" in his book, meaning that Okonkwo's story is just one out of many Africans' life stories that would be diluted to a mere paragraph that points out what the West deems as 'flaws' to justify their influence in Africa (Achebe, 1994, p. 209). As in every stage of colonialism, the "ruling species" are "outsiders," labeling the "indigenous population" as the "others" (Fanon, 2005, p. 5). The colonists do not care about what the natives value, as what is "good [for them] is quite simply what hurts

[the colonized the] most" (Fanon, 2005, p. 14). The main objective for the colonists is to "make history," as their "life is an epic, an odyssey" (Fanon, 2005, p. 15). They believe that they have "made this land," as if it was not always inhabited by an established group of people (Fanon 15). The colonizers will be noted as heroes in history while the colonized become the ashes of a fallen life. "The colonized subject is a persecuted man who is forever dreaming of becoming the persecutor," instead left desolate as the colonizers destroy their homes in the name of false honor, using the natives as a means to an end for their personal glory (Fanon, 2005, p. 16). Consequently, "the colonized subject is bound to stop telling stories" of their history and culture, forgetting their identity (Fanon, 2005, p. 20). The colonized echo: "I have lost my voice, my whole life is fading away" (Fanon, 2005, p. 192). The colonizers' stories of colonization are typically the narratives that prevail, a final nail in the coffin for silencing the voice of the colonized by creating long-lasting literature that will prevail over forgotten culture.

Conclusion

Achebe's *Things Fall Apart* and Fanon's *The Wretched of the Earth* illuminates how colonialism progresses and negatively effects natives' identity, resulting in a destruction of the indigenous' sovereignty and psychological trauma. Foreigners come into an indigenous land and slowly strip the natives of their sense of self and autonomy by allowing them to have no authority to run their homeland. Even if the colonized fight for liberation and achieve such a challenging goal, society will never return to how it was before the arrival of the Other. The natives can move forward to heal, but they cannot undo the past. Colonialism has a lasting effect, meaning that even in an autonomous society for the natives, the lingering effects of the violation of their homeland will trail. As the indigenous search for their identities in a postcolonial world, lingering mental trauma will be grafted into their beings.

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Exploring the Experiences of Black College Women with Autism

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Abstract

This research paper explores the experiences of Black women with autism in college by adopting a framework of intersectionality. The paper specifically examines self-advocacy within these women and the impact that their intersecting identities may have on their ability to self-advocate. The development of self-advocacy skills in students with disabilities is crucial for their academic achievement in college, and students with autism face specific challenges in navigating the transition into post-secondary institutions. However, students with disabilities face challenges in developing self-advocacy skills due to the stigma surrounding disability and the need for self-realization and awareness. Black women with autism face additional challenges in self-advocacy due to the intersection of their marginalized identities, including racism, sexism, and ableism. The study will use a qualitative approach, collecting data through interviews and open-ended surveys with participants who are diagnosed with autism and pursuing an associate or bachelor's degree. The goal of this study is to determine the specific needs of Black women with autism as well as uncover the challenges and barriers they face at post-secondary institutions rooted in systemic oppression, such as racism, sexism, and ableism.

Keywords

autism, black women, self-advocacy, intersectionality, post-secondary education,

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Introduction

This research paper will take on an exploratory approach with the purpose of providing a better understanding of the experiences of Black women with autism in college. Black women with autism face unique challenges different than that of men and white women with autism due to the intersection of marginalized identities along race, gender, and disability. By adopting frameworks of intersectionality, this paper will specifically examine self-advocacy within these women and will illuminate the impact intersecting identities may have on their ability to self-advocate. The development of self-advocacy skills in students with disabilities serves a vital purpose in their academic achievement in college. Successful self-advocacy skills in students have been linked to higher graduation rates and grade point averages (Elias & White, 2018). However, students with disabilities face difficulties in developing their self-advocacy skills because of stigmatization around disability as well as the need to develop self-realization and awareness so they might be better equipped to handle problems that arise as a result of their disability (Downing et al., 2007). Students will be better prepared to handle such problems if they are provided with tools to fully understand their disabilities, strengths, needs, and limitations. Students with autism face specific challenges when it comes to navigating the transition into post-secondary institutions as the increased social, emotional, and academic demands of attending such institutions can be intensified due to their disability (White et al., 2011). Such results highlight the need for programs and interventions for students with autism as they transition into college and the importance of developing self-advocacy skills during this transition. Additionally, with the increase of students with autism entering college and university, there is a growing need for research surrounding these students' experiences in order to increase understanding of their needs (Cox et al., 2021). One's experience as a student with autism can vary based on their other social identities as well. The

implementation of intersectionality allows for the analysis of how different social identities such as race, gender, class, and disability are interconnected and produce further advantages or disadvantages for individuals. Black women with autism face unique challenges and barriers when entering college, particularly in their ability to self-advocate due to the intersectionality of marginalized identities. The goal of this study is to determine the specific needs of Black women with autism as well as illuminate the challenges and barriers they face at post-secondary institutions rooted in systemic oppression, such as racism, sexism, and ableism. By introducing the concept of self-advocacy and the skills and resources needed to develop self-advocacy, these college students may be better equipped to face the challenges presented to them and better positioned for success.

Literature Review

This research paper is aimed at exploring the experiences of Black college women with autism and the influence that the intersection of their identities has on their ability to self-advocate. As the number of young adults entering college with autism is increasing, so does the need for research and a deeper understanding of autistic students' college experiences and outcomes (Cox et al., 2021). Additionally, the intersection of different social identities for students with autism can produce an entirely unique experience and present further challenges as marginalized identities such as race, class, or gender converge with that of disability. Very little research exists that specifically addresses the experiences of Black women and women of color with autism. Through the application of a theoretical framework of intersectionality, the ways in which various social identities come together and can create disadvantages based on systemic levels of oppression will be emphasized.

Theoretical Framework: Intersectionality

A theoretical framework focused on intersectionality has been implemented to better represent the experiences of Black women with autism within the collegiate environment. Intersectionality is a term coined by professor and researcher, Kimberlé Crenshaw, as a way to represent race intersecting with class and gender, particularly among women creating barriers and disadvantages for them (Littlejohn & Foss, 2009). Intersectionality has come to include numerous social categories or identities, viewing them in conjunction with one another rather than in isolation. Furthermore, social identities or categories are seen as being constructed socially and culturally, through communication, as well as demonstrative of the power differences that exist between different social categories (Littlejohn & Foss, 2009). For the purposes of this research study, an approach of intersectionality helps in understanding the distinctive experiences of college students as ability, race, and gender intersect. There are three approaches in which intersectionality can be understood and applied as suggested by Cho et al. (2013), they include using intersectionality as a frame of analysis, as a theoretical and methodological paradigm, and lastly as a means of political intervention, and reform. This recognition of the various fields in which intersectionality can be applied creates space to explore how these subcategories interact on their own and with one another (Cho et al., 2013). It is important to address that there is some debate about the limitations of using intersectionality theory within certain contexts. The historical implications that intersectionality has, particularly as its creation revolves around the experiences of Black women and their intersecting identities can call into question its appropriateness when examining other marginalized communities (Cho et al., 2013). However, for the purposes of this research study, intersectionality theory proves to be an appropriate tool of analysis. The application of intersectionality theory to research pertaining to autism allows individuals not to be viewed

solely based on their disability identity but rather calls for recognition of other aspects of their identity and experiences (Cascio et al., 2021). Intersectionality theory, therefore, serves to be particularly important when exploring disability alongside social categories that are marginalized or excluded within society.

Autism in Women

Women in general face unique challenges when it comes to understanding the ways in which autism is presented, as their experiences with autism vary from those of men and therefore must be looked at through different lenses. Autism is diagnosed four times more in men than in women and as a result, has led to there being significantly less research exploring autism in women (Shmulsky & Gobbo, 2019). This lack of research produces numerous challenges for women as they seek to find resources and support to meet their needs. Due to the limited amount of research, women with autism often are presented with challenges in their mental health, as well as unmet social, educational, occupational, and health-related needs (Shmulsky & Gobbo, 2019). Women with autism are also more likely to be underdiagnosed or receive their diagnosis later in life (Milner, McIntosh, Colvert & Happé, 2019). Furthermore, the limited amount of research and understanding of women's experiences with autism also contributes to diagnosis rates and the adaption of strategies to cope with autism. An extremely common strategy that women embrace is that of masking or camouflaging their autistic behaviors (Milner, McIntosh, Colvert & Happé, 2019). In seeking to understand why these gender-related differences in autism diagnoses exist, some scholars turn toward notions of socialization for men and women and cultural perceptions related to gender. Gender-related differences are evident in the social behaviors of women and men with autism supporting the notion of masking or camouflaging autistic behaviors among women. Within a school environment, girls with autism compensate for their autistic behaviors by

staying engaged and within proximity of their peers, whereas boys typically play alone rather than in organized sports like their peers (Dean et al., 2017). These results suggest that gender differences impact the socialization of children with autism as well as their behaviors and demand consideration of gender biases when evaluating children with autism. Furthermore, the extreme male brain theory is one that aims at addressing gender and autism by viewing the female brain as more empathizing and the male brain as more systemizing (Baron-Cohen, 2002). Through this model, autism is viewed as the extreme characteristics of a male's systemizing brain, as autism exhibits traits that are viewed as traditionally male (Baron-Cohen, 2002). However, this theory perpetuates stereotypes about gender and sex and looks at autism through a male-centered lens, excluding everyone with autism that doesn't fit that description (Jack, 2011). As we seek to further understand autism, we must not limit our understanding of autism as it correlates with traditional understandings of sex and gender as it further marginalizes those with autism that don't fit these descriptions.

Autism Among Black Youth

For the purposes of this research study, it is just as important to review research centered around the experiences of Black youth with autism as it is to look at that of females with autism. Returning to the theoretical framework of intersectionality, it is consequential for this research study that the ways in which race, gender, and disability interact be acknowledged. Autism in Black students presents numerous challenges and barriers due to the intersecting of marginalized identities. Racism and discrimination within the United States, both historically speaking as well as its existence today, has significantly shaped the way disability and race have been viewed in conjunction with one another. Historically, unethical scientific research has been used as a tool to demonstrate inferiority and lower intelligence among Black individuals in order to support

segregation and slavery (Annamma et al., 2013). These beliefs in white superiority and inferiority among people of color are still evident in institutional practices and systems today and influence our understanding of disability specifically among people of color.

A great number of disparities exist in autism diagnoses among white children and Black children, particularly in regard to disability documentation, age of diagnosis, and the likelihood of co-occurring intellectual disabilities. Black children are less likely to have documentation of their disability when compared to white students (Mandell et al., 2009). Additionally, research supports that Black children are more likely to receive an autism diagnosis at a later age than white children (Baio et al., 2018). In a study that looked at autism diagnoses, Black children were less likely than white children to be diagnosed by the age of 36 months (Maenner et al., 2020). Later diagnoses among Black children with autism result in numerous challenges that can have social and educational impacts. Black children who received a diagnosis later in life displayed more autistic traits and lower cognitive functioning compared to white children diagnosed later in life (Habayeb et al., 2022). These findings also suggest that among older black children diagnosed with autism, those who report higher cognitive functioning as well as less intense autistic traits, are less recognized as having autism and have greater difficulty accessing resources (Habayeb et al., 2022). Regarding autism prevalence, research studies have historically shown a difference in autism prevalence between Black and white children. However, in the last few years, there has not been a statistically significant difference in the prevalence of autism between black and white students (Maenner et al., 2020; Maenner et al., 2021). Additionally, Black students with autism are also diagnosed with intellectual disabilities in a higher proportion than white and Hispanic students (Maenner et al., 2018). Ultimately, this research presents a need for further exploration into the specific intersection of race and disability for Black autistic college students.

Lastly, it is important that we turn our attention towards the experiences of Black women and girls with autism in previous literature as it relates to this research study. Black women and girls are further excluded from research pertaining to autism. In a study that reviewed existing literature on Black women and girls with autism, the researchers found only three peer-reviewed case studies focused on Black women and girls with autism and none of them included intersectionality (Lovelace, Comis, Tabb & Oshokoya, 2021). Additionally, in looking at Black girls' experiences within a school environment, racial disparities in punishment were found among Black and white girls. In a study that look at school discipline for Black girls, they were found to be overrepresented in disciplinary actions as well as in meeting the criteria for special education services however are underrepresented in research (Annamma et al., 2019). Black girls were also perceived as being more potentially threatening and defiant, received harsher punishments and more out-of-school suspensions than white girls, and are often positioned as being less feminine (Annamma et al., 2019). These results exhibit the intersection of both racism and sexism for Black girls within a school environment and the need for representation and research of their experiences at the intersection of both race and gender. These experiences are also subject to change at the intersection of disability as well, and with the limited amount of research on Black autistic women, more efforts must be taken to include them in research in order to address the systematic barriers in place that disadvantage and marginalize these women.

*Self-*Advocacy

A key component to the success of students with disabilities is that of self-advocacy, however, students with autism in particular, often face unique challenges when it comes to learning how to self-advocate. Self-advocacy is a term that falls under the wider scope of self-determination and can be defined as the ability of individuals to assertively communicate their wants, needs, and

rights, as well as pursue and obtain support all necessary in order to achieve goals (Santhanam & Bellon-Harn, 2022; Martin & Marshall, 1995). Self-advocacy is understood to be a contributing factor to success within the college environment for individuals with disabilities, specifically when it comes to academic success. Academic performance, completion of a college degree, and higher grade point averages are all influenced by self-advocacy skills and development (Fleming, Plotner & Oertle, 2017; Elias & White, 2018). However, students with autism often face unique challenges when it comes to learning and developing self-advocacy skills.

Young people with autism are presented with further struggles in their ability to successfully self-advocate, as they face challenges in everyday living and social skills, as well as in skills such as speaking up for oneself and emotional regulation (Elias & White, 2018). The development of skills such as problem-solving, understanding one's disability, and goal-setting are crucial components of self-determination in students with autism (Getzel & Thoma, 2008). Students who develop self-awareness, particularly in understanding their disability, directly related this skill to their success in college, as they understand their needs and strengths better than anyone else and therefore can better advocate for themselves (Getzel & Thoma, 2008). Additionally, the development of problem-solving and goal-setting skills required students to recognize limitations, set priorities, form relationships when assistance is necessary as well as persevere through opposition (Getzel & Thoma, 2008). As self-advocacy requires one to be self-determined, the development of these skills is important to the development of self-advocacy in college students.

Additionally, when considering self-advocacy for the purposes of this study it is important to bring into consideration intersectionality, analyzing how different identities such as race, gender, and class can influence self-advocacy in autistic students. Black students with autism and of lower socioeconomic status reported the lowest levels of self-determination (Shogren, Shaw,

Raley & Wehmeyer, 2018). As self-advocacy falls under the umbrella of self-determination it is important to consider how race and class can influence autistic students' communication and self-perceptions and therefore their ability to self-advocate (Martin & Marshall, 1995; Santhanam & Bellon-Harn, 2022). Additionally, in a study that looked at disability identification and self-efficacy, Black students scored the lowest in disability identification and in one of the measures assessing self-efficacy (Shattuck, Steinberg, Yu, Wei, Cooper, Newman & Roux, 2014). This is significant because understanding and recognition of one's disability is an important part of developing self-advocacy skills in students with autism.

Rationale

A review of previous literature pertaining to Black women with autism's experiences on college campuses highlights the need for further research on the topic. Ultimately, the limited amount of knowledge pertaining to women with autism, specifically Black women is of concern and must be addressed. The overrepresentation of Black women and girls in special education programs and their underrepresentation in research demonstrates a troubling gap (Annamma et al., 2019). This study will be structured as a qualitative study, in which data will be collected through interviews and open-ended surveys, with the goal of providing a clearer understanding of the needs that Black women with autism have within a collegiate environment. Additionally, this paper will address the barriers that exist in preventing Black women with autism from being strong self-advocate. Previous research displays that Black students with autism in particular display lower levels of self-determination and Black students with a wide range of disabilities scored lower in disability identification compared to white students (Shogren, Shaw, Raley & Wehmeyer, 2018; Shattuck, Steinberg, Yu, Wei, Cooper, Newman & Roux, 2014). Understanding one's disability, the ability to make one's own life choices, and recognizing one's needs and strengths are key

components of self-advocacy (Santhanam & Bellon-Harn, 2022). It is therefore necessary to consider how race and gender can influence self-advocacy among students with disabilities. Through the acknowledgment of intersecting identities, a better understanding might be provided of the experiences of Black college women with autism and the systematic barriers in place that can further prevent them from becoming strong self-advocates. Building off previous literature the following research questions have been proposed for the purposes of this study.

RQ_1: What challenges do Black women with autism face as students when it comes to self-advocacy?

RQ_2: How does the stacking of marginalized identities influence the development of self-advocacy in Black autistic women?

RQ_3: What implementations must be made in order to aid in developing self-advocacy in Black women with autism.

Methods

This study draws on previous literature in order to explore the experiences of Black women with autism and their self-advocacy, ultimately proposing a new research study for future analysis in further exploring this topic. For this research study, a qualitative approach will be used, as the reasoning behind conducting a qualitative research study lies in the paradigm's nature to uncover experiences in a deep and meaning for way while accounting for the complexity of the topic. Qualitative research results in regard to studies about autism, aim to uncover the unique needs that these individuals have as well as seek to understand the experiences of marginalized communities (Cascio et al., 2021). Participants for this study will be women who have been formally diagnosed with autism or ASD as well as individuals who work with students with autism such as; caregivers, teachers, or service providers. Additionally, the participants who have been diagnosed with autism

must be enrolled as undergraduate or recent graduates of a college or university in pursuit of an associate or bachelor's degree.

Data Collection

Data will be collected for this study by conducting interviews and distributing open-ended surveys to students with autism as well as those individuals who work with autistic students. Ideally, these interviews will be done in person, however, if necessary, they may occur via video call. The interviews will be directed in a semi-structured model, in order to provide some guidance and direction in the interview process so that the research questions are being addressed, however, also allowing flexibility to explore participants' experiences and backgrounds in a deeper and more authentic way. Open-ended surveys will be distributed in order to measure self-advocacy more effectively. These surveys will be structured after the self-advocacy survey composed by Downing and others (2007) and will ask participants a number of questions regarding their knowledge of special education services, characteristics of their specific experience with autism, and how they would respond in different situations. It is important to address the limitations in administering a survey, as indicated in the literature review Black students hold lower scores in disability identification and therefore may produce misrepresentations in the results (Shattuck, Steinberg, Yu, Wei, Cooper, Newman & Roux, 2014). In order to provide a more comprehensive perspective the survey will all be administered to individuals who work closely with the students participating in the study. Furthermore, during the interview process, the participants will be asked a series of questions that aim to address the experiences of these women in college, looking at their social and academic lives, and encounters with stereotypes, stigma, and discrimination that impact self-advocacy.

Data Analysis

The results of this study will be analyzed by reviewing the interviews, surveys, and any additional notes and information and sectioning that data based on emerged themes or topics. Codes will then be created based on the key emerging themes and relevance to the study and research questions. Qualitative analysis software, NVivo, will be used in order to organize and interpret the data.

Conclusion

With the increase of students with autism entering college and the limited literature that exists studying women and women of color with autism, it is crucial that more research be conducted exploring the experiences of individuals with autism at the intersection of race and gender. Current understandings and characterizations of autism perpetuate gender biases and stereotypes, reflecting a largely male population, therefore excluding individuals that do not fall into these descriptions (Jack, 2011). Gender-related understanding of autism only serves to exclude women from having a more comprehensive understanding of their diagnoses. Women are misdiagnosed, diagnosed less frequently, and diagnosed later in life compared to men, often adopting strategies that help conceal their autistic traits and behaviors (Milner, McIntosh, Colvert & Happé, 2019). More research is needed to further understand autism within women and how their experiences and the characterizations of autism in women. Additionally, turning attention to autism in Black girls and women, this population is not only overrepresented in special education programs in schools they are also underrepresented in research (Annamma et al., 2019). The presence of systemic racism and sexism within medical and educational fields must be explored and recognized as it impacts women of color with disabilities. This study aims at questioning existing notions that support traditional understandings of autism. The completion of this study

will provide a more extensive comprehension of the barriers that Black women with autism face within a colligate environment when it comes to self-advocacy. Ultimately, the hope of this study is to produce findings that are more inclusive and representative of Black women's experiences with autism, contributing to the existing literature surrounding the topic.

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The Artistry of Mediation: A Look at Mediation's Effectiveness for Resolving Cross-Cultural Disputes Through the Leonardo da Vinci Conflict Between France's Louvre Museum and Italy's Uffizi Gallery

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Abstract

Art is powerful, as it symbolizes the history and identity of the country that claims it. However, through timely transitions, such as trade and wars, the ownership of meaningful artworks blurs, with museums fighting to claim their heritage to put on honorable display for their people. Mediation can be a peaceful means to resolve art ownership disputes, as it accounts for respecting the individual cultures of the countries represented in the dispute. Using the key medication traits described within this essay, a prepared mediator involved in such a cross-cultural conflict should be able to help resolve the issue at hand. The following tests this claim by analyzing a fictional analysis of a real dispute between France's Louvre Museum and Italy's Uffizi Gallery over a loan of artworks by Leonardo da Vinci.

Key Words

mediation, communications, international communications, art, cross-cultural, alternative dispute resolution, law, international law

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Introduction

Art is powerful. Many of the timeless art pieces people find in museums represent the beauty of a nation's history, unifying a people over shared antiquity. Notable artists' narratives instill a sense of pride for their people, as the artist was able to creatively express the sublime of their region. Since art is held in such a high regard, it is reasonable for people to become protective of their national possessions. Art disputes is the overarching term that comprises a comprehensive array of disagreements in the realm of art and cultural heritage. It includes legal and nonlegal topics such as, but not limited to, ownership rights, digitalization, misappropriation of a culture, and copyrights. Parties in art disputes include "states, museums, indigenous communities, and – last but not least – artists or other individuals," often forming into a cross-cultural dispute (Rafal, 2018).

To avoid the expensive and time-consuming process of handling art disputes within a court of law, mediation has been used to help parties find a consensual solution to art-related conflicts. Mediation draws attention to issues of "commercial, cultural, ethical, historical, moral, religious, or spiritual nature" in hopes to understand both sides of an argument (World Intellectual Property Organization). Furthermore, there is the intention that the parties involved will leave the mediation with mutual respect. To simplify the wide range of topic-specific areas art meditation covers, the following will discuss a real-life dispute between two notable European art museums that was not settled with mediation. This essay will dissect the intentions of Italy's Uffizi Gallery's withholding of several notable paintings created by Leonardo da Vinci from the Louvre Museum in France to conceptualize how mediation is a proper means to settle cross-cultural art disputes.[5]

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[5] While this dispute is based on true events, the parties did not use mediation to solve this dispute. References to an actual mediation are fictional to support the claim that using mediation tactics would have been beneficial to the parties involved in the da Vinci dispute.

General Overview of the Case

It is the beginning of 2019 and the 500th anniversary of Leonardo da Vinci's death is quickly approaching. The Louvre Museum, located in Paris, France, had spent a decade curating a collection to honor this famous Renaissance artist's inspiring works. A few of the Louvre's highly anticipated da Vinci artworks was set to come from the world-renowned Uffizi Gallery, located in Florence, Italy. After extensive negotiations, Italy's former minister of culture struck a deal with France's ministry of culture that the Uffizi Gallery would lend several of their da Vinci pieces to the Louvre for their showcase in the Fall of 2019 in exchange for The Louvre to lend a few works by Raphael for a 2020 Uffizi exhibit.

However, Italy had recently gone through a political shift, in which the previous centrist government was replaced with a populist régime. As the French and Italian take pride in their culture and history, the topic of which country could claim Leonardo da Vinci as their own has perpetually been an intense debate. The populist government blocked the loan, recoiling at the idea that the French will be in possession of this famous Italian artist's works (Crow, 2019). The Italian populists already view the French with contempt over the arts, claiming that their ownership of the Mona Lisa is unjust as it is an "important part" of Italian cultural heritage that was "stolen" by France (Micucci, 2020). They believed that the paintings ought to be returned to Italy, despite da Vinci originally passing down the painting to his assistant who thereafter sold it to the King of France. Undersecretary for the Italian Ministry of Culture Lucia Borgonzoni echoed the beliefs of Italy's populist government by stating "Leonardo is Italian; he only died in France[…] giving the Louvre all those paintings would mean putting Italy on the margins of a great cultural event" (Ruiz, 2021). While the da Vinci pieces outwardly seem like a simple transudatory loan between museums, the artwork represents the pride of the respective nations.

This art dispute has reached the attention of governmental leaders, thus needing to be settled by respectable political officials in preferable consolation with the museums' head curators. Due to high tensions and time being at the essence as the populist movement defends their repealing of the da Vinci loans, a mutual agreement using a mediator that deals specifically with high-profile art disputes would be a positive direction towards forming a reciprocal agreement. Through a mediator's expertise in facilitating a discussion that accounts for the mutual respect of the countries' customs and heritage, an immediate resolution could be made.

Alternative Dispute Resolution and Mediation

While litigation within a national court may be useful for resolving domestic art disputes, it should be noted that this process is often not preferable within international disputes. This is due to litigations results, in which there would be a "winning and a losing party" (Bandle & Theurich, 2011, p. 30). Having one country loose over another is detrimental to a country's nationalist identity, in which art ownership is a sort of pride. Moreover, it "may affect professional relationships," as the zero-sum process of litigation could damage rapport between nations and constraint future negotiations (Bandle & Theurich, 2011, p. 30). This would particularly be an issue with art museums that would want to continue to borrow pieces from each other, as seen with the working relationship between the Louvre and Uffizi museums. Furthermore, as art-related disputes are frequently international, there are multiple jurisdictions involved. There is not only potential for these settlements to be "costly and lengthy" due to the continuous negotiations between the courts and parties involved, but probable "conflict of laws" (Bandle & Theurich, 2011, p. 29). To remove bias, there is a need for a neutral body to help mitigate the outcomes of such disputes.

Alternative Dispute Resolution (ADR) steps in to alleviate the limitations of litigation.

ADR is out-of-court dispute resolution process that provides parties more flexibility in a timely and cost-efficient matter. All parties must consent to the process and decide whether to defer their case to what kind of ADR experts, such as mediators and arbitrators. The parties are able to choose the third-party facilitator and the legal framework of the negotiation to avoid conflicting perspectives. ADR resolutions are not limited to monetary gain, as it allows for creative solutions that would mutually benefit the parties (Bandle & Theurich, 2011, p. 30). The privacy ADR offers allows for there to be a communal space in which the parties' voices could be heard and validated, allowing them to have input on the resolution.

A particular form of ADR that has been successfully used to resolve art disputes is mediation. In this method, an impartial mediator facilitates a non-binding negotiation between the parties in conflict so that a mutual solution can be reached. The process of mediation helps the parties better their relationship, "cultivating a co-operative approach" that is "tailored" to the requests of both parties (Mason, 1998, p. 32). Outside of the legal framework the mediator works in, they also account for the "sensitive non-legal issues" within a dispute (Bandle & Theurich, 2011, p. 30). For instance, while legal barriers may limit a court proceeding, mediation could lead parties to pursue "interest-based solutions that take account of moral elements" (Bandle & Theurich, 2011, p. 30). Mediation's ability to not only facilitate a solution, but enhance the parties' relationships, would be beneficial to the da Vinci dispute.

Prominent Art Mediation Services

Using ADR mechanisms to settle art related disputes has led for the creation of multiple prestigious art mediation services. For example, the European Union created the EU Directive of Mediation in 2008 to provide simple access to mediation for member states. However, their dispute mechanisms are meant to settle disagreements over a broad range of conflicts rather than the highly

specific care that art related disputes require (Kumar, 2017). When it comes to niche disputes, it has been found that using a mediator from organizations that has mediators with a proper background and sensitivity to the topical conflict at hand is preferred. Their expertise, after all, adds repour to their ability to facilitate.

Thus, international art dispute institutions have been created to accommodate this need. One example is the Court of Arbitration for Art, known as the CAfA, which was formed by the Netherland Arbitration Institute and the Hague's Authentication in Art to specialize in "museum exhibition and loan agreements" (Morek, 2018). While the CAfA may have experience with handling notable art disputes, the da Vinci conflict is much more than a museum exhibit, but rather the prevalence concerns of cultural identity. Afterall, a common feature of art disputes is the "cultural and immaterial value" imbedded within them, which is intensified within this international dispute due to the stakeholders within the conflict (Bryne-Sutton, 1998, p. 448). In addition to the CAfA, there are national ADR institutions specializing in art-related disputes for individual countries that have a notable art scene, such as France and Italy. However, if the case were to be settled with one of these institutions, there is a risk that there would be a bias from the mediator to help their country (Morek, 2018).

The da Vinci conflict needs an ADR body that has experience in moderating sensitive art disputes between nations. The International Council of Museums and the World Intellectual Property Organization jointly founded ICOM-WIPO Art and Cultural Heritage Mediation, a "not-for-profit mediation service specially designed for art and cultural heritage disputes" based on a set of "Mediation Rules" that emphasizes impartiality amongst their skilled mediators (World Intellectual Property Organization). As this organization has practice in mediating art disputes between States and museums, it would be appropriate that this conflict between the Louvre and

Uffizi would defer to the mediation services of the ICOM-WIPO (World Intellectual Property Organization). Due to the ICOM-WIPO's prestige, French and Italian representatives would assumingly be willing to defer to their judgment.

Key Mediator Traits

A good mediator would understand that this mediation is much more than a fight to retain famous artifacts, but a significant cross-cultural dispute (Bryne-Sutton, 1998, p. 448). As seen within the conflict between the Louvre and Uffizi, international art disputes could entail involvement of political powers and institutional relations, as country representatives actively fight to acquire or retain the art they believe represents their nation. Art disputes could be a highly sensitive subject, as art could represent the heritage and identity of a nation. It is essential that the mediator assigned to an art dispute uses the following traits.

Preparation

With art disputes, particularly in relation to pieces that hold much value pertaining to the culture of a region, it is vital that the mediator understands the history of the artifacts. For instance, in the conflict between the Louvre and the Uffizi, there has been a long-standing discord between the two nations on who can claim the works of the renowned Leonardo da Vinci. Before entering the mediation, the mediator should be well-versed in the knowledge concerning the history of Leonardo da Vinci and trace the locations of his major works, in particular the artwork that was in the blocked loan agreement. The knowledge of the artist's works is to help the mediator understand where the root of the tension between the two countries has stemmed from, as this issue of Italy wanting to retain da Vinci's artworks is based on a long-term rivalry.

To give further "context of a given negotiation," other "outside sources of information" to consider is the political regimes of both countries involved in the da Vinci dispute, particularly

Italy (Golann & Folberg, 2016, p. 49). Conflict over the da Vinci exhibit was brought to light due to a shift in Italian politics. Research of the mindset of the current populist party would help the mediator comprehend the deep-rooted intents behind this dispute. Further investigations on the parties would include researching how the parties dealt with past mediations and what were their outcomes, the credentials on who would be representing each country, and former relations between the museums.

Ask Questions to Promote Understanding

A key part of preparation is to discern "what you need to find out before you actually make a deal" (Golann & Folberg, 2016, p. 49). As the mediator can discover the facts behind the arts' history through research, it would be useful for the mediator to prepare a list of possible questions they can default to asking to better understand why the countries are having difficulty making amends. At the very least, these questions could prompt discussion and collaboration if there were to be an impasse.

As art disputes often have emotional ties entangled within the conflict, it is wise to further conversation by asking questions that promote understanding between the parties (Bandle & Theurich, 2011, p. 30). This process is the "most obvious way to gather information[…] especially about the reasons behind positions taken by the other party" (Golann & Folberg, 2016, p. 49). These questions can be preplanned or inspired by the current state of the conversation. As the mediator, it is important to discern how to keep the conversation flowing towards a positive solution through assessing what is the best way for the parties to understand each other. A few questions that could be asked are for the parties to elaborate on the underlying principles in which they believe they are correct in this dispute, request further information, or question what type of relationship the parties intend to have with each other after the mediation is over (Golann &

Folberg, 2016, p. 45-46). With the da Vinci case, it is vital that the mediator ask questions to understand the emotions behind the dispute, as they would already know the facts through research. By asking questions, the mediator shows that they are invested in this case and want to understand all parties further to help them conclude a resolution.

To further emphasize the mediator's interest, it is vital they use their "hallmark […] ability to listen" (Golann & Folberg, 2016, p. 48). There could be an underlying solution to an issue the mediator could detect by listening and paying attention to subtle "verbal and nonverbal cues that either reinforce or contradict the surface message conveyed" (Golann & Folberg, 2016, p. 49). The mediator's silent gathering of cues could lead towards a compromise that the other party may be shy from noticing as they are actively defending themselves. For example, the leaders representing each country in the da Vinci conflict may appear collected when sharing their thoughts on the matter in interviews. However, in the safe and private environment that is mediation, they could unveil how they truly feel about the situation through simple signals. Through paying attention to details, the mediator can strategize what are the appropriate questions to raise to prompt the parties to reach a resolution.

A way to ask these intentional questions is to determine whether they should be said within a joint session or during a caucus, a private meeting between the mediator and a party. It is difficult to discern prematurely on whether the French and Italian representatives would want to collaborate upon entering the da Vinci mediation. Depending on if the "parties are interested in exploring an interest-based resolution or, especially, repairing a broken relationship," which could be assumed that the museums would want to do so to continue to loan art pieces with each other in the future, joint discussions would be the assumingly best way to handle this mediation (Golann & Folberg, 2016, p. 76). While a joint session would allow for the parties to help communicate openly, a skill

needed if the art museums in question would like to peaceably negotiate in the future, differing perspectives could lead to a stalemate. Furthermore, the conversation could become heated due to nationalist ties causing passionate outbursts (Bryne-Sutton, 1998, p. 452). It is possible for the mediation to get intense, as the representatives could easily begin to ardently defend the rights of both their countries. Within a caucus, the "mediator can shape the disputants' dialogue in productive ways" upon returning to a joint session (Golann & Folberg, 2016, p. 76). When emotions become more prevalent in the mediation, as seen by a person's "facial expressions, body language, tone of voice, or how [they] relates to other people in the room," it is "necessary to ask questions, usually in a private setting" to understand how the mediator can help (Golann & Folberg, 2016, p. 180). Caucuses should be used to assist in getting both parties' interests across without the defensive ties that could offend the other side. Afterall, caucuses give the space often leads to parties being more "apt to express their feelings" (Bryne-Sutton, 1998, p. 452). It is the mediator's job to discern when to facilitate the mediation within a joint session or caucus setting.

Respect

It is important for the mediator to recognize the value of the dispute art to the conflicting parties. Through their knowledge of the art in question, the mediator needs to show they understand the reverence of the pieces. The mediator can state their understanding of the value of the art within their opening statement to reassure the parties that they comprehend the importance of what the art means to each of them as a sign of mutual respect. For instance, the mediator of the da Vinci case could begin their mediation by affirming emphatically that they recognize that the Leonardo da Vinci works in both the Louvre and the Uffizi are held there with much pride and that it is rational that both counties safeguard this man's works. These remarks should not be limited to the opening statement, however, as the mediator needs to continuously respect the value the art has to

the parties.

Another key element to the da Vinci conflict that the mediator must respect the parties' anger. Italy's Undersecretary for Culture Borgonzoni deems that France is "showing 'a lack of respect' and treating Italy like a cultural 'supermarket'" by wanting their da Vinci pieces (Nayeri, 2019). The mediator must neutrally acknowledge the individuals represented, ensuring that both parties are validated in their emotions. The mediator must simultaneously do this while ensuring the parties "work together and make decisions together" (Golann & Folberg, 2016, p. 106). During the mediation, it is essential that the mediator mutually empowers each party to negotiate, while facilitating the conversation to conclude in a peaceful resolve.

Art brings out the passion of individuals. Consequently, art related disputes can bring to the surface the emotions of the parties. What may appear as simple artifacts, the da Vinci artworks is part of the identity of two nations who want to claim it solely as their own. Nationalism incites a wild energy, emotionally charged to express individuals' pride for their nation. Anger, in particular, is a "prevalent emotional response," as the parties "feel threatened" when their cultural heritage is at stake (Golann & Folberg, 2016, p. 69). Both France and Italy want their people to be proud to be citizens of their counties, which the ownership of the da Vinci incites. Empathy is an essential tool for the mediator to use, as they want the parties to realize that they unilaterally understand both of their sides.

Conclusion

While the tensions between the Louvre and Uffizi were high during the Italian populist government's blockage of the da Vinic artwork, the issue was resolved close to the opening date of the Louvre's da Vinci exhibit. In the Spring of 2019, French President Emmanuel Macron assisted the attempts in removing the da Vinci blockage by inviting Italian President Sergio

Mattarella to visit the château in Amboise, where da Vinci spent his last three years of his life (Crow, 2019). Nonetheless, the French president's endeavors of getting over this impasse did not lead to the populist government reneging on their decision. A solution was concluded after the change in Italian political leadership to a more centralist regime, in which the original loaning of the da Vinci art pieces from the Uffizi would be exchanged for a loaning of Raphael artwork from the Louvre (Crow, 2019).

As the da Vinci dispute's participants used art as nationalist representation, the outcome of the legitimate conflict relied heavily on politics. If the populist Italian government did not return to its centralist regime, most likely the da Vinci impasse would have remained. However, through the fictional walkthrough on how mediation could have resolved this standoff, mediation could have served as a proper mechanism to untangle this dispute and repair the relationship France and Italy, and therefore that of the Louvre and the Uffizi. This would support future cultural exchanges and the loaning of artwork. The aforementioned mediation principles do not only apply to this case, as many other museums could validly resolve disputes likewise.

Many fine art related disputes could be resolved through the respectable means of mediation. Afterall, through the private conversing with a neutral third-party, there could be hopes to understand cross-cultural differences to repair relations. It gives a space where both parties' voices are heard and promotes bilateral relations, as the mediator helps those in conflict reach a mutual solution. Furthermore, for art disputes between museums or countries, the bilateral efforts for mutual solvency that mediation helps strengthen business relations, which is needed for future artistic cultural exchanges. Mediation builds rapport between those in conflict through understanding, boosting camaraderie between parties. When art represents the valued pride and respect of a culture, art mediation could be the key in uniting communities and national identities.

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A Review of Motivating Language Theory's Effects on Trust in Organizations

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Abstract

In their research, Men and colleagues (2022) investigated the influence of Motivating Language Theory (MLT) from supervisors on employee trust during the COVID-19 pandemic. Men and colleagues conducted online surveys across the United States to determine the effectiveness of empathetic, meaning-making, and direction-giving language in building trust within organizations. Results showed that empathetic language had a strong positive relationship with trust (β=.53), and direction-giving language had a weak positive relationship in satisfying employees' need for competence (β=.32). This article is particularly relevant for organizational leaders looking to build trust with employees and those interested in psychology, communication, or business.

Keywords

Motivating Language Theory, employee psychology, trust, supervisory communication

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Men, L. R., Qin, Y. S., & Jin, J. (2022). Fostering employee trust via effective supervisory communication during the COVID-19 pandemic: Through the lens of motivating language theory. *International Journal of Business Communication*, *59*(2), 193–218. **https://doi.org/10.1177/23294884211020491**

In their research, Men, and colleagues (2022) examined how Motivating Language Theory (MLT) influences trust between employees and supervisors within the context of the COVID-19 Pandemic. Previously, other studies have shown that the use of MTL by supervisors is associated with positive effects like employee satisfaction and organizational citizenship, but Men and colleagues focused specifically on the element of employee trust and its potential correlates (Mayfield et al., 2015; Sharbrough et al., 2006). The COVID-19 pandemic has placed significant pressure on employee-employer relations. This study illuminates which types of communication organizational leaders can utilize to build trust with employees and why these methods may be effective.

In their study, Men and colleagues conducted online surveys across the U.S. and different organization types to determine how employees were influenced by the elements of MLT. The surveys asked questions about how effective each type of communication in MLT was for building trust for organizational leadership. The three elements of MLT are empathetic, meaning-making, and direction-giving language. As defined by MLT, Empathetic language is showing genuine concern for employees through "expressing appreciation, care, sharing feelings, and validation" (Men et al., 2022). Meaning-Making language aligns employees' values and goals with the company to create a sense of higher purpose. Lastly, direction-giving language involves providing clear instructions and feedback, so employees know what is expected of them. Beyond this, Men and colleagues hypothesized that these tactics would be effective at building trust because they

satisfy the employee needs for competence and relatedness outlined by Self-Determination Theory[7] (SDT).

In their survey, Men and colleagues searched for correlates between MTL and trust, MTL and elements of SDT, and SDT and trust. The strongest significant correlate presented in the study was the positive moderate relationship[8] between the use of empathetic language ($\beta =.53$) and trust in an organization and its leaders. The only other result with a relevant correlation strength was the weak positive relationship[9] between direction-giving language and competence need for satisfaction ($\beta =.32$). The rest of the results produced were significant and positive but produced negligible correlates.

This study opens the door for new research on building trust in organizations, but also provides insight into how pandemics can affect employee-employer relations in the modern world. One limitation of the study Men and colleagues did not mention was that future research could include surveys of employees and leaders from the same companies; in these cases, discrepancies between what leaders feel they are emphasizing and what employees perceive could indicate how employee disposition and perspective relate to the effectiveness of MLT. Another limitation was that the surveys were only conducted at one point in time, rather than in intervals, which might help indicate how employee trust changes over time in relation to an event like a pandemic or recession. Lastly, future studies might seek to examine these findings within the context of online communication platforms like zoom, or how employee-employer trends like sector-wide layoffs or quiet quitting affect these findings.

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[7] A motivational theory that people seek to satisfy three psychological needs: autonomy, competence, and relatedness.
[8] Correlate higher than $\beta =.5$ or 50%
[9] Correlate higher than $\beta =.3$ or 30%

Overall, Men and colleagues' study of MLT's effects on employee trust during the COVID-19 Pandemic was well executed and is highly relevant to the evolving relations between employees and employers. Their research indicates organizational leaders looking to build trust with employees should focus on using empathetic language, and they can also use direction-giving language to support employees' need for competence. This article is particularly relevant to organizational leaders and those interested in psychology, communication, or business; some relevant topics covered are Motivating Language Theory, employee trust, Self-Determination Theory, organizational leadership, and COVID-19.

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Jump in the Water: Persuasive Campaign

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Abstract

In the following persuasive campaign, we aim to improve guests' experience at the Surfrider Hotel Malibu to thus boost the company's monetary inflow. Through the rollout of our "Get in the Water" campaign, we plan to transform guests' perceptions of the hotel's offerings. Furthermore, we plan to persuade guests that getting in the water is a fun and rewarding experience, ultimately improving their overall experience at the hotel and in Malibu. Initiatives, including a media-output revival and influencer-marketing events, would allow the Surfrider to connect with potential guests and advertise the possibilities of a hotel stay.

Keywords

guest experience, campaign, perception, media-output, influencer-marketing, economic intake

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Context

Why do so many people dream of visiting Malibu? Known for its beautiful scenery, inviting weather, and famous residents, Malibu has become an iconic American city, with it often being the setting of movies, television shows, and advertisements. But if the gorgeous shoreline, warm weather, and high-profile residents are the main reasons people visit Malibu, then there are alternatives, such as Kailua, Hawaii, and La Jolla, California. So then, why is Malibu such a desired destination? What makes it unique? While other affluent seaside communities have opulent mansions beside lovely beaches, nothing quite compares to the bond Malibu has with its landscape—to be in Malibu means not just being by the sea but living with the sea. This entails not only a wealth of chances for boating, hiking, and surfing but also a tranquility that is typically only found in the middle of nature. Hosting a population of 16,000 plus residents with a 27-mile stretch of coastline, Malibu is the ideal location for those seeking an isolated, intimate experience. For those seeking to enjoy urban, city experiences, the Los Angeles area is less than 25 miles away. Ultimately boasting the best of both worlds for tourists that want a taste of everything, from wineries in the scenic canyons of Malibu to the hottest new restaurant in LA's downtown, to the secluded beach on Malibu's north side to the theme parks within Los Angeles. Although there are a variety of other possibilities for coastal locations for vacationing, "the Bu's" ambiance is unmatched.

Despite Malibu's unbeatable features, some would-be vacationers argue that the city -and thus Surfrider Hotel- fails as a desirable vacation destination. The town's high prices and growing move towards modernization has hurt its worth in regard to attracting travelers. The Surfrider itself, once a popular 1970s crash-spot for rockstar legends including the likes of the Rolling Stones and Fleetwood Mac, has become a much more modern, commercialized space. With the

properties' reopening in 2017, Malibu locals were met with a brand new Surfrider experience; a chic space featuring a luxurious atmosphere and sky-rocketed pricing. Following this 2017 rebranding, the Surfrider Malibu's team has been tasked with client outreach; thus needing to reestablish ways in which the hotel can bring in a larger number of clients. Complaints regarding Malibu pricing is a constant focus of the Hotel's marketing process, and thus the company constantly looks for ways in which to prove the value in a guest's stay.

Objective

The objective of our campaign is to effectively elevate guest satisfaction with the Surfrider Malibu Hotel's offerings, specifically in a campaign to encourage more interaction with Malibu's greatest attribute: the ocean. The *Get in the Water* campaign will serve as a commercial campaign, promoting various beach-based activities that can be enjoyed on the Pacific coastline - described as a part of the hotel's offerings. The reason behind such a campaign is simple and honest, to maximize potential economic profit for the hotel without too much investment or overhead costs. As the hotel already offers a variety of beach accessories, from complementary surfboards to the perfect beach bag, the goal is to re-establish the beach as a go-to activity for guests to enjoy as a part of their Surfrider stay. Ultimately, our goal is to remind guests why they booked a stay at the Surfrider in the first place - to enjoy everything Malibu's coast has to offer.

Theme

The Elaboration Likelihood Model will contribute to a strong theoretical framework to guide our persuasive commercial campaign. Developed by psychologists Richard Petty and John Cacioppo, this theory suggests that audiences' attitudes are persuaded by how they receive information. Thus, a viewer receiving information through the central route of processing is being persuaded by logical, factual content being persuaded. On the other hand, a viewer receiving

information through the peripheral route of processing is looking to sensory content, such as sound, colors, or other sensory factors, to shape their attitude (Borchers, 2022). In terms of which route a viewer is persuaded by, one can consider the 'intent' of the viewer. For example, central-route processing takes place when people are highly motivated and have the time to consider their options. In this case, they thoroughly assess the advantages and disadvantages of a decision. In peripheral-route processing, however, people tend to be more easily swayed when they are rushed, or the decision is less important to them (Hopper, 2020). It's important to create content that appeals to both routes of processing, to maximize the potential of positively influencing a viewer.

In regard to the Elaboration Likelihood Model, our campaign will target both central and peripheral routes of processing. The central-route processing will be targeted as we provide context as to the benefits of the beach, reminding guests of what makes Malibu a famous and desirable location to travel to. Facts regarding the hotel's *Get in the Water* amenities, such as complimentary surfboards and branded beach chairs will be the focal point of information provided. In addition, though, information regarding car transportation, weather reports, surf forecasts, and more will be provided; crucial information for the attentive incoming guest planning their stay. For the peripheral-route processing, one can consider how our campaign will align with the already established identity of the Surfrider Hotel. Our campaign will be communicated in a variety of mediums, from pamphlets for in-house guests to website updates to magazine features, all of which will match the current Surfrider aesthetic. This aesthetic includes shades of yellows, blues, and muted neutrals - all styled to look effortlessly perfect. Verbiage will fall in line with the current staff-promoted narrative; for example, guests are welcomed to *their* Malibu beach house upon arrival. The hotel and its staff constantly work to maintain the nonchalant, effortlessly cool surfer type vibe, using words like 'stoked' and 'rad.' The hotel itself is decorated with art depicting the

ocean, with the lobby featuring a 2x4 of a Surfrider "babe". Furthermore, the guest that casually peruses our website or looks around the hotel during check-in (or through a window) will be bombarded with ocean-esque imagery. They'll see pictures of our custom McTavish surfboards for rent or see endless books depicting the ideal surfer's dream.

Target Audience

The *Get in the Water* campaign aims to reach a broad audience, encouraging a fun, laid back, and authentic experience that only the Surfrider Hotel in Malibu can offer. When deciding on hotels and destinations, guests look for uniquely themed experiences, beautiful scenery, as well as what they have heard or seen, whether from reviews or social media (Li & Cao, 2022). Due to the nature of the business (being a hotel), geodemographics and demographics were not specifically considered in determining the campaign's audience. Our team can instead consider the financial status of guests, where our pricing attracts an array of middle- and upper-class economic statuses. Ultimately, the goal of the campaign is to activate incoming guests of the 'new' amenities, inform potential guests of the offerings, and neutralize those that are not interested in the beach offerings upon booking their stay.

Get in the Water functions to communicate the experiences to be enjoyed in Malibu, as part of an extension of the hotel's offerings. Furthermore, the campaign functions to change guests' perceptions of what they can do during their stay. As the common denominator among guests is their financial status, it's important that guests receive an elevated experience worth the value they are spending. Thus, the beach activities advertised in *Get in the Water* don't affect the costs of guest stays (or the hotels' financial output) but spells out and further reminds guests of the offerings they can enjoy with their booking. Families and couples alike can enjoy complementary use of the hotel's surfboards, paddleboards, towels, and chairs - perfect for a family to enjoy a group surf

lesson or a couple to sunbathe on the beach. Children can learn how to safely enjoy the water with the guidance of one of the hotel's top surf instructors, and couples can be guided to a beautiful winery nestled in the canyon. For guests that have come to Surfrider under the premise of work or business, the *Get in the Water* campaign would function as a guide for how guests can relax - everything from the morning breathwork class to a group morning dip in the Pacific. All this is done in keeping with the nonchalant, endless summer vibes the Surfrider Hotel enjoys; inspiring guests to enjoy Malibu and get in the water.

We understand that within our audience, people have had negative experiences with the ocean, do not know proper ocean safety, or come to Malibu with false expectations of what the city is truly like. At the Surfrider Hotel and through the *Get in the Water* campaign, we will create positive experiences with the ocean, providing fun and unique experiences, while also teaching proper ocean safety. We want people to get the authentic Malibu experience, where they will find a relaxed beach town, with good food, good views, and good people.

Platform and Timing

In regard to the platforms and release schedule of the *Get in the Water* campaign, our team will implement a three-part process. The first phase of the campaign focuses on Website and in-house textual pieces. Meaning, adding info regarding the *Get in the Water* campaign to the Surfrider Hotel's website, as well as curating brochures and pamphlets for in-house guests to receive upon check-in. This combination of digital marketing and corporate communications allows the Surfrider Team to streamline communication to in-house, booked, and potential guests in a cost-effective manner which is a common practice of the hotels' communication strategy today.

The second phase of the *Get in the Water* campaign would be an influencer event hosted by the hotel, spanning over a four-day weekend. This event would be organized with specific *Get in the Water* amenities, including group surfing lessons, yoga on paddleboards, tanning sessions accompanied with picnics, meditation practices, and more. All of which would be experienced by a select group of influencers, who would thus share the Surfrider's campaign with a target audience that aligns with the Surfrider's clientele. In hosting such an event, we believe that excitement regarding the Surfrider will be boosted while also creating positive and lucrative relationships for the future with the invited influencer personnel.

The third phase of the *Get in the Water* campaign consists of publishing Surfrider's new offerings. Luxury lifestyle magazines like Condé Nast Traveler would be provided with all the necessary info to create features showcasing the *Get in the Water* campaign. From factual content regarding the hotel's operations to testimonials and pictures from the Surfrider's *Get in the Water* weekend, these magazine features would further boost the campaign's prominence, expediting the number of potential guests interested in staying at the hotel. Circling back to the ultimate goal of the *Get in the Water* campaign, we hope to boost the Surfrider Hotels' overall guest satisfaction and thus monetary intake. The belief here is that guest satisfaction will lead to an increase in positive ratings, which would encourage more bookings and thus more income for the hotel. Based on a 2020 study by Pew Research Center, it was determined that "82% of U.S. adults say they at least sometimes read online customer ratings or reviews before purchasing items for the first time" (Smith, 2020). Furthermore, the idea here is that the *Get in the Water* campaign will attract more attention, and better ratings, and thus increase the number of first-time bookings at the Surfrider Hotel.

Success of the Campaign

The *Get in the Water* campaign has the objective of raising guest satisfaction through various ways of encouraging bookings and keeping current guests loyal through different offerings, encouraging people to get in the water, giving them a more authentic Malibu experience. This campaign can be evaluated in terms of success by utilizing surveys for guests after their stay. These final surveys or assessments will determine if the campaign was effective in keeping guests satisfied, as well as growing the guest market (Beebe, 2021, p. 270). Reviews on websites like booking.com, Trip Advisor, Yelp, etc. will also be a good indicator of the satisfaction rates of guests. Another way of determining the success of the campaign is utilizing the digital footprint left on the website as well as social media platforms. Analyzing the data of increases or decreases in engagement on these platforms is an easy and effective way of determining the success in the traction of the campaign.

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