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Dear Reader,

We invite you to explore Texas State University's top multidisciplinary undergraduate research. Each semester the editorial board of the Texas State Undergraduate Research Journal receives several submissions from the university's undergraduate students. The editorial board has reviewed and chosen the best research articles of their respective discipline, bringing together a diversity of thoughts, questions, knowledge, and enlightenment. Our students have worked to introduce several interesting and debatable topics for the reader's mind such as: Hegemonic Whiteness, Hooliganism, and Goldonis Apprentice. We have expanded our minds and the academic field through Texas State's undergraduate students, and we continue to encourage the rise of undergraduate research in all disciplines.

This voyage for prominent research was a grand journey made possible by our editorial board that has worked hard in creating this issue of TXSTUR. We want to thank our Journal Advisor Dr. John Hood and Honors Dean, Heather Galloway for their support and guidance of our journal. We also want to thank our undergraduate students for submitting their research to TXSTUR and taking part in Texas State University's rise as a research institute.

We continue to praise and strive for rising undergraduate research for all disciplines, and encourage you to consider publishing your research for the Fall 2014 issue. You can find more information on submissions and guidelines at <http://journals.tdl.org/txstate/index.php/txstate/>. The views expressed in the articles are not those of the Editorial Board or Texas State University. We want to thank you for taking the time to discover the research of Texas State's undergraduate students, and we hope you enjoy.

Sincerely,

Brittni Young
Reviewing Editor

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Hegemonic Whiteness: A Qualitative Study of Fairness Advertisements in India

Kaitlin Sylvia

SOCI 4309- Qualitative Research Methods

Final Project: Unobtrusive Method/Content Analysis

Dr. Rachel Romero

Department of Sociology

INTRODUCTION

I passed several beauty advertisements selling fairness products during my morning five-kilometer walk from my apartment to the campus of Christ University. The advertisements were displayed in store windows, pasted on buildingsides, and billboards were posted throughout the city. While I waited to watch my first Bollywood film, commercials for fairness products bombarded the audience before the movie began. The vast amount of advertisements was initially overwhelming, and without a doubt succeeded in grabbing my attention. Studying and travelling for four months through India inspired me to conduct further research on how advertisements for Indian fairness products embody hegemonic whiteness. Working as a participant and an observer in the field, gave me several perspectives on how hegemonic whiteness is conveyed through these advertisements. For the purpose of my study, I will define hegemonic whiteness as the domination and assumed superiority based upon the whiteness of one's skin. The market for fairness products generates over 6.75 billion rupees (USD\$150 million) each year, and is growing at a rate of 25% per year (Picton 2013). Fairness products are gaining popularity as the beauty industry promotes whiteness as the ideal beauty for Indian women. Additionally, it is important to analyze the advertisement's message and its effects on Indian society. In this study I will address how Indian advertisements for fairness products embody hegemonic whiteness.

The brand Fair & Lovely has traditionally dominated the fairness product industry, but the growing market has led to competition and the emergence of similar products. For my study, I reference a variety of fairness product brands to represent the diversity and growth of the industry in India. The advertisements for fairness products are widespread and abundant throughout the region. Print advertisements are prev-

alent in India's largest cities and also their poorest slums. As a result, the influence of skin whitening does not stop in urban area, but also extends to rural India compromising 75% of the population. Fairness products attract women from all socio-economic backgrounds by providing a range of prices. This illustrates the range of influence the brands have with marketing towards a larger audience. This marketed audience grows with available access to television even in the slums. As the use of technology spreads the message of hegemonic whiteness has a more substantial chance to shifting the views of beauty among Indian women. Through my research I have seen the undeniable influence fairness product advertisements have in shaping the thoughts of Indian society in idealizing hegemonic whiteness.

LITERATURE REVIEW

As part of my studies I have reviewed seven peer-reviewed sources related to whiteness and the depiction of beauty in advertisements for Indian fairness products. The purpose of the literature review is to gain insight from assessing previous qualitative and quantitative studies on similar topics. These topics explore the background and history of how whiteness is becoming the beauty standard in India.

During my research I discovered pre-existing literature on the popularity of fairness products in India and throughout the Asian region. Through my research I learned how whiteness is becoming the beauty standard in several Asian countries. Literature specifically addressing advertisements on fairness products in India focused on the brand Fair & Lovely. The literature I reviewed allowed me to narrow my topic not seen in previous research. The literature addressed the roles of women in Indian society and the importance of beauty in marriage, finding a career, and overall success in a woman's life.

There is increasing research focused on the media's role in shaping and reinforcing social opinion towards skin. These studies contribute to a larger pool of research discussing the construction of social discrimination towards women and their appearance in general. Additionally, this body of research adds to the current issue of how television and print advertisements play a fundamental role in associating whiteness with positive attributes such as, beauty and goodness, while darkness is associated with being evil or impure (Picton 2013). Social research also examines how gender, eth-

nicity, social status, and advertising associate with fairness. The media's influence of public opinion and reinforcement of discrimination makes it important to recognize and understand the messages they send to Indian society. The following analysis will describe key themes in the current research about the embodiment of hegemonic whiteness in advertisements for Indian fairness products.

Discrimination against Women

Research on skin portrayal in advertisements contributes to a larger discussion on the discrimination of women in India. This discussion analyzes how the influence and preference for fairer skin determines a women's social status and desirability. In traditional patriarchy India, women are viewed as subservient to men; their role is to attract the attention of men through their physical beauty. Companies selling skin-lightening products send a message that their product will make a woman more desirable by men. Indian women feel pressured to use these products not only to improve their own opinion of themselves, but also the opinion of others. Hussein (2010) further illustrates this point by discussing how a family with a dark skinned daughter requires a larger dowry and also increases the difficulty to marrying her off to a decent man. This discrimination existed prior to the media exploiting the idea of skin fairness, and profiting from it. Parameswaran and Cardoza (2009) suggest the train of the globalizing middle class is only hitching its carriages of old prejudices and attitudes to new engines.

Capitalism and the Fairness Product Industry

Social research illustrates how the media has added a new element to reinforce a pre-existing attitude towards hegemonic whiteness. According to Hussein (2010) not only do advertisements attempt to sell us products through their implicit and explicit ways of making meaning, but they also make the audience feel they are lacking something. As India shifts towards a capitalist economy, the process of economic liberalization has encouraged domestic and multinational companies to produce and market lifestyle commodities for India's burgeoning middle-class consumers (Parameswaran and Cardoza 2009). Fairness products promote the desire for upward mobility in India based on whitening one's skin. Advertising

techniques for fairness products often aim to transcend age, social class, and status, by insinuating anyone can achieve a desired look by using their product; even the very poor may purchase them in the vast rural markets of India (Karan 2008).

Overall, the literature analysis exhibits the portrayal of skin tone in television and print advertisements within the extensive history of sociology exploring discrimination against women in India, and assigning social value based on the color of their skin. Although, discrimination based on skin tone did not begin through advertising for fairness products, one respondent in a study by Karan (2008) suggests, “they (advertisers) have made it (fairness) a craze, and it’s in our mind that we must be fair to get a good husband or get a good career.” The role of television and print advertisements for fairness products uses the channel of mass media to target products and influence Indian society as a whole. The following research explores skin tone portrayal in television commercials and print advertisements through a range of product brands

DATA AND METHODS

This study utilizes the unobtrusive method of content analysis to examine how Indian advertisements for fairness products embody hegemonic whiteness. I conducted a content analysis of ten television commercials and thirty print advertisements of various product brands including: Fair & Lovely, Olay, Neutrogena, L’oreal, Garnier, Pond’s, and Fem. The brands used in this analysis represent an array of products introduced as a result of popularity and the industry’s increasing profit margin. For the purpose of maintaining consistency through this study, I analyzed only television commercials in English to avoid meaning lost through translation.

Hindustan Lever opened the fairness product industry with the launch of their product line Fair & Lovely. Over the past few decades the industry has expanded into a multi-million dollar industry producing at least USD\$150 million annually (Karan 2008). Fair & Lovely’s success has inspired dozens of brands to create similar products. For my analysis I have selected eight brands representing advertisements embodying hegemonic whiteness. These brands target Indian women of all ages, but primarily those in their late adolescent into early adulthood. This age group is characterized as the marriageable age in India, and is the target audi-

ence for fairness products. The ideal standard of fair beauty is an important variable in marriage. Advertisements displayed universally due to le- niency of their placement in India, further influences the consumer’s choice and general attitudes about preference for whiteness over darkness.

Content analysis is the appropriate means of methodology for researching the message created and the depiction of hegemonic whiteness in Indian advertisements. I have identified ten commercials and thirty print advertisements of various products by searching specific product brands on Google images. After verifying my data sample, I began carrying out the dynamic process of analyzing and interpreting the data. The first step in my process was coding the material by analyzing the advertisement’s message to the consumer. I coded the data after assessing each advertisement where I found images were focused around fair skinned models or actresses. Viewing the content I grouped my findings in to descriptive codes. I interpreted in to literal codes the advertisements with text. I will discuss in the data analysis three analytical codes or themes I organized after reducing the descriptive and literal codes.

Prior to describing my data analysis I will address the limitations associated with this study. Currently I am not residing in India therefore my access to both television commercials and print advertisements are limited. This has confined my sample size and resources to the Internet. No other methodologies such as, in-depth interviews or focus groups were used to provide triangulation for my study, and were not possible due to time constraints. Despite minor limitations, content analysis was a sufficient way to carry out the research.

DATA ANALYSIS

The purpose of this study is to explore hegemonic whiteness embodied in Indian advertisements for fairness products. I have examined ten television commercials and thirty print advertisements from a variety of different product brands. The advertisements analyzed for my study included Fair & Lovely, Olay, Neutrogena, L’oreal, Garnier, Pond’s, Lux, and Fem. This analysis contributes to the community of sociology to further understand how advertisements for fairness products construct beauty standards and expectations for women in India. The findings address my research thesis of

how Indian advertisements for fairness products embodies whiteness and the depiction of skin tone.

Upon completing data collection and analysis, three major themes emerged: (1) advertisements use language to equate whiteness to perfection and beauty, (2) advertisements use celebrity endorsement to form a direct association between hegemonic whiteness and experiencing success, and (3) advertisements suggest darkness is a problem. In the following section I will discuss each theme extensively to encourage readers to critically examine fairness product advertisements and the messages they are sending to consumers.

The Power of Persuasion: Using Words as Weapons

Theme 1: Advertisements use language to equate whiteness to perfection and beauty. Based on the content analyzed, the product names reflect this theme such as: Pond's White Beauty Face Wash, Loreal's White Perfect Day Cream, and Fair & Lovely. These products advertise the parallels between whiteness and ideal beauty within the product name. In an advertisement for LUX White Glow, the headline states, "Beauty is one attitude women should have every day", beauty is not only a physical appearance, but an attitude of confidence associated with hegemonic whiteness portrayed in advertisements. This type of language appeals to consumer's emotions and demands their attention. These advertisements encourage a person to buy the product and reinforce the relationship between whiteness and perfection.

Success and beauty is achieved if you use fairness products

Theme 2: Advertisements use celebrity endorsement to form a direct association between hegemonic whiteness and experiencing success. The second finding of this study is advertisements use of celebrity endorsement to form a direct association between whiteness and experiencing success. Indian celebrities featured in these advertisements display uncommon phenotypes within the greater Indian population. In addition to celebrities having white skin, they are thin, with stylized hairstyles, bright sparkling eyes, and so on. The celebrity endorsers have a greater influence in reinforcing hegemonic whiteness due to their popularity. Loreal's White Perfect advertisement features Bollywood actress Sonam Kapoor. Underneath her photo

there is a quote stating, "On and off screen, my skin looks perfect." Loreal's product is an example of brands creating an association between the success of a celebrity and their fairness. The product sends a message to consumers that they can also have success and beauty if they use fairness products.

Darkness is a problem and fairness products are the solution

Theme 3: Advertisements suggest darkness is a problem. The third finding of my study discovers how advertisements suggest darkness is a problem. Advertisements portray women with dark skin as insecure and unconfident due to their skin tone. The dark skin women have sad facial expressions, their eyes do not look directly at the camera, and their body posture is poor. Women using the fairness product are portrayed as confident and transformed, because of their whiteness. For example, in an advertisement for Fem Herbal Bleach the title of the advertisement says, "Wear a new face." Next to the text, there is a picture of a smiling woman who was transformed by using "the three steps to fairness." According to the advertisements, women should feel ashamed of their darkness and view their skin as an issue, which needs resolution. Fairness products promise whiteness as the solution to the problem of darkness. The examples shown in the advertisements are overdramatized, showing drastic lightening of skin tone in just one or a few uses. The misconstrued images attract women who want to avoid the negative attention of their dark skin. An advertisements presented color swatches ranging from white to dark brown, implying whiteness is the goal and darkness is the problem women want to escape. The models place color watches next to their face to prove their transformation from darkness to lightness, and ugliness to beauty. Advertisements associate negativity with darkness marking the skin as a problem with negative consequences if they do not seek a solution.

CONCLUSIONS

This study has analyzed how Indian advertisements for fairness products embody hegemonic whiteness. Through my analysis of forty advertisements from eight product brands, three major themes emerged. I used textual examples from the advertisements in order to support these three themes.

The first theme discussed how advertisements use language to equate whiteness to perfec

tion and beauty. This theme contributes to simultaneously forming and reinforcing beauty standards for Indian women. The theme illustrates all of the advertisements in some variation by using language to depict parallels between whiteness, perfection, and beauty. The overarching message from suggests whiteness is the embodiment of beauty and perfection.

The second theme I discussed is advertisements use of celebrity endorsement to form a direct correlation between hegemonic whiteness and success. The brands using celebrity endorsements promised consumer's success associated with a celebrity's whiteness.

The final theme is how advertisements suggest darkness is a problem. This theme is illustrated by proposing darkness as a problem in need of correction. The advertisements for fairness products offer a solution to the problem by reinstating the standard beauty is hegemonic whiteness.

The promotion of language is problematic, because advertisements equating whiteness with beauty leaves no room for originality or deviation

from hegemonic whiteness. Equating whiteness to beauty and perfection results in the degradation of darkness. The advertisements use of celebrity endorsement to form a direct association between whiteness and success is problematic, because the message conveys that success is achievable through whiteness. The idea of hegemonic whiteness imposes a form of social stratification on Indian women and society based on whiteness. Companies have profited from the fairness product industry by making women feel inadequate about their darkness. They create a message to consumers of hegemonic whiteness by insinuating women are not beautiful, successful, or desirable without achieving hegemonic whiteness through their products.

I was able to find an adequate amount of data despite time and accessibility limitations. In the future, I plan to address the limitations of my study by using triangulation through combining other methods of research such as in-depth interviews to further explore how Indian advertisements for fairness products embody hegemonic whiteness.

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About the Author

My name is Kaitlin Sylvia and I am a rising Senior at Texas State University. I am currently pursuing a degree in Sociology, with a minor in Anthropology. I was inspired to conduct this research project after I spent the first semester of my Junior year studying and traveling throughout India. My experiences abroad have expanded my perspective of the world and have encouraged me to explore different cultures. In the future, I plan to attend graduate school to continue my education and eventually pursue Sociological research..

For Honor & Country: Understanding the Link Between Football Hooliganism & Nationalism

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ABSTRACT:

Although football hooliganism is largely understood as a historical phenomenon, the sport has seen a resurgence in fan violence in the 2000s and into the current decade. Modern-day hooliganism occurs in both verbal and physical forms, including verbal attacks, offensive or racist chants, pitch invasions, severe property damage, and open assaults on opposing players, fans, referees, or civilians. Though previous studies have identified a number of potential causes of football hooliganism, the present study aims to demonstrate how nationalism arises as a factor behind incidents of hooliganism at international fixtures. Existing studies are severely limited in their scope, focusing primarily on domestic hooliganism in England at its height between the 1960s–1990s. By contrast, this study engages a cross-cultural perspective of hooliganism at the international level through a content analysis of major world newspapers. The author analyzes a total of 103 articles longitudinally, ranging from 2000–2013, using an open coding process based on the theme of international hooliganism in order to determine how nationalism arises from the media content as a motivating factor behind football violence at international matches. Furthermore, the research provides insight as to when hooliganism appears to manifest most frequently and the regional migration of hooliganism.

Keywords: nationalism; hooliganism; deviance; sociology of sport

INTRODUCTION

Love of sport and love of country are synonymous in the realm of association football at the international level. Games are not simply a matter of one team versus another, but rather a competition between nationalities, races and ideologies. Football is viewed as the sport most commonly associated with deviant fan behavior (Piotrowski 2006). Football hooliganism—physical or verbal antagonism directly resulting from association football matches or allegiances—demonstrates what can happen when pride for one's home team, often containing traces of nationalist sentiments, prompts supporters to commit acts of violence. Many studies have examined football hooliganism at the domestic level, but the present study aims to fill a gap in the literature by studying hooliganism at the international level and from a cross-cultural perspective. This study analyzes how international football hooliganism has been depicted in major world newspapers over the past 13 years in order to determine how nationalism arises from the content of these media reports as a motivating factor behind football violence at international matches. A total of 103 articles were studied longitudinally, analyzing media reports ranging from 2000 to 2013, to focus on modern day hooliganism and offer new research. As a result, the analysis provides insight as to when hooliganism appears to manifest most frequently—for example, in years directly prior to or concurrent with the FIFA World Cup—and the regional migration of hooliganism to reveal where football violence is most prevalent in the modern world.

HISTORY OF FOOTBALL HOOLIGANISM

Association football burst onto the social scene in the United Kingdom in the latter half of the nineteenth century and won the hearts of the masses, promptly spreading to nearby European nations. Soccer was a game that could be shaped to represent societies' personally constructed ideals and would come to signify national pride; the nation's teams carried the hopes of the country on their shoulders as they ventured out to battle inter-continental foes. The modern game came of age at the same time as another phenomenon, new nationalism, and the two would prove to share a dynamic relationship. According to Taylor, a strong faction of historians maintains that the sport has

been “determined by society” and reflects “broader patterns of continuity and change” (Taylor 2008:6). The emergence of football hooliganism demonstrates what can happen when pride for the team boils over into acts of violence and can be thought to symbolize the strength of nationalist passions. Hooliganism provides an illustration of how deeply the intense loyalty to team and country is rooted in the hearts of fans. As Armstrong explains, football “supporters never accepted the notion that the contests should be confined to the pitch” (Armstrong 1998:4). Though football hooliganism is now often recognized as a historical phenomenon, typically dated from the 1960s–1990s, fan violence at football matches is far from a thing of the past; hooliganism has seen a resurgence in the 2000s and into the current decade. While there are debates amongst scholars over what constitutes hooliganism in the present day (Dunning, Murphy, and Williams 1986; King 1999), this study will accept a broad definition, including both verbal and physical manifestations of hooliganism, whether premeditated or spontaneous, including but not limited to verbal attacks on opposing teams' players and fans, offensive or racist chants, pitch invasions, severe property damage, and violent assaults on opposing players, fans, referees, or even innocents caught after the match.

HOOLIGANISM IN THE MEDIA

As the current study will be a content analysis of media reports on hooliganism, it is important to consider the development of football journalism. Football journalism arose following the spread of soccer throughout Europe in the 1870s and 1880s and the “wave of ‘middle-class’ enthusiasm for the sport was responsible for the materialization of other sporting publications designed to address the interest in the sport of the ‘middle classes,’ emphasizing the physical and spiritual virtues of sport” (Crolley and Hand 2006:5). By the beginning of the twentieth century, various publications were covering the sport daily to satisfy public interest in the game; the media also served to circulate news related to domestic results, upcoming fixtures, international competition, and behind the scenes action (Crolley and Hand 2006). For example, in England periodicals such as *The Sporting Times* and *Bell's Life in London and Sporting Chronicle* ran regular articles regarding not only results and

standings of various teams, but also included features on key players and offered informative pieces on the rules of the game to draw in new audience members. Likewise, weekly publications devoted solely to football journalism began to surface in Spain in 1906 and in France from 1909 onwards. The media is often characterized by its propensity to sensationalize news stories in order to create further spectacles and provide greater entertainment. The collective identity of early football spectators was reinforced by the shared fandom. Supporters of particular teams identified with one another and often united on political, ethnic, and religious fronts as well. This mental unity of football fans added to the extension of nationalist tendencies throughout society and across state borders.

Hooliganism began to gain its own independent media attention beginning in the 1960s, catalyzed by the 1966 World Cup in England. Predictably, the press often sensationalized these stories, in turn creating a “moral panic” amongst society over the state of football spectatorship (Dunning et al. 1986:227). Between the 1960s and the 1980s, there was a significant “change in the style and extent of reporting football hooliganism,” in which reporters were being sent to specifically report on incidents of hooliganism, not the game itself (Maguire 2011:894). Hooligans were motivated by their representation in the media. Moorhouse maintains that the increase in media attention on spectator violence “promoted football stadiums to the rough working class as a place where their favoured masculinity norms could be displayed and they began to attend in much greater numbers” (Moorhouse 2006:261). Football hooliganism became an exhibition for audiences at home and across the globe (Scott 2012). Previous research has also suggested the football hooligans were motivated by their negative, sensationalized image in the press and were further attracted to the idea of committing illegitimate acts to make a statement (King 1997). A number of scholars argue that these are intentional political statements, or that hooligans operate within a political context. (Spaaji 2008; Braun and Vliegthart 2008; Spaaji and Anderson 2010; King 1997). Yet, while they assert that violence and rebellious acts committed by hooligans against police suggest insurgence against the state, a more critical analysis would show that these acts are highly contingent. Spectator violence is directed specifically

at the opposing fans and police most often come under harm when they attempt to intervene. The recent influx of hooliganism in popular culture allows the broader population a chance to savor the experiences of hooligans without any of the associated risks (Poulton 2006; Poulton 2008). Hooliganism has become the subject of a number of books—namely memoirs of former hooligans—video games, and films such as *The Football Factory* or *Green Street Hooligans*, which have become fairly popular internationally (Scott 2012). These accounts glorify the hooligan experience for passive consumers: users are able to revel in thrilling, simulated or relayed situations of violence without the actual threat of injury, perjury, or arrest, although these features are essential to the true hooligan lifestyle.

CURRENT LITERATURE OF FOOTBALL HOOLIGANISM

Hooliganism has spread from England to virtually all European football leagues (Scott 2012; Martin 2011; Dunning, Murphy, and Williams 1986). While English fans have largely been tamed domestically, they are widely feared across Europe and still present a danger when traveling with their club for inter-continental league fixtures (Dunning et al. 1986:221). Meanwhile, other European countries have experienced an increase in domestic hooliganism as it declines in England (Scott 2012); for example, one of the most recent studies, performed by Carl-Gustaf Scott (2012), reports that hooliganism has been on the increase in Sweden over the last 40 years where domestic hooligan firms have followed the English and Italian models of spectator violence. Scott’s study does not include an analysis of international hooliganism in Sweden, though he does state that spectator violence “certainly occurs at the national level as well” (Scott 2012:224). Hooliganism is widely accredited as the result of a genetic predisposition to violence, which is further aggravated by heavy drinking, encouraged by violence on the pitch (Dunning, et al. 1986). However, Anthony King disputed this notion in what he deems “the practical paradigm” in the study of football hooliganism, stating that violence cannot rightfully be attributed to a predisposition or premeditation because it is a highly contingent manifestation, dependent upon both internal and external factors (King 1999). Football hooliganism

is also predominantly described as an issue of the working class (Dunning et al. 1986; Maguire 2011; Melnick 1986). Sociologists have claimed that working class individuals “tend to grow up with a more positive attitude towards aggressive behavior than their counterparts higher up the social scale” (Dunning et al. 1986:232). Although this conception of the typical hooligan may have been true in the past, in the modern day, hooligans can come from virtually any social strata, including the upper classes.

Hooliganism has also been strongly linked to the expression or reassertion of masculinity norms (Moorhouse 2006; Scott 2012; King 1997). Anthony King asserts that football allows male fans to assert their manhood and “through the support of a football team, the male fan affirms his status as a man—in the eyes of his peers and himself—and also articulates the nature of that manhood” (King 1997:585). While these analyses refer to domestic hooligans, international hooligans behave in much the same way, although they do so at an institutional level. Hooligans take it upon themselves to rise up with their players as representatives of their home country in the interest of establishing a masculine national identity. They have socially constructed the idea that the strength of the nation’s men on the field (and off) reflects the strength of the nation itself. In his research, Spaaji has used masculinity norms and the sociological concept of habitus to explain why some football clubs have “significantly more, and more intense, fan violence than others” (Spaaji and Anderson 2010; Spaaji 2008). He explains that some clubs are friendly, while others are known for sanctioning violence; spectator violence is heavily contingent upon the audience members. This analysis can be extrapolated to national teams and the behavior of their fans, as well. Masculinity and nationalism are more intense or encouraged to a greater extent amongst certain countries, such as England or the Netherlands. Furthermore, this could be used to explain why hooliganism is more prominent amongst/between fans of certain countries.

GAPS IN THE LITERATURE

Existing studies on football hooliganism have been severely limited in their scope. The vast majority of research in this area focuses on domestic hooliganism, between rivals of competing clubs.

One of the greatest weaknesses in current hooliganism studies is the lack of a cross-cultural perspective; research has been focused primarily on hooliganism as “the English disease,” and therefore studies tend to direct attention almost exclusively on English fans (King 1997). Most of the prevalent hooliganism research was conducted in the 1990s, focusing on hooliganism at its height in England from the 1960s–1990s. (King 1997; Giulianotti 1994). However, these studies are becoming outdated, as spectator violence has transformed a great deal in the previous two decades, both in its manifestations and locales. International hooliganism has not been thoroughly examined in a cross-cultural context. The vast majority of studies on football hooliganism focus chiefly on domestic violence (and almost exclusively in an English setting), while international incidents have only been mentioned as side notes in a small number of readings (Moorhouse 2006; King 1999). Scott and Reicher employ an incident involving English fans during the 1990 World Cup in Italy as a case study, but as Anthony King has noted, their study underestimates the nationalist motivations of a large portion of English fans (King 1999).

METHODOLOGY

The author performs a content analysis of media reports on hooliganism immediately prior to or following FIFA World Cup fixtures (including qualifiers), UEFA Euro fixtures, and international friendlies to discover episodes of violence amongst fans. Articles were obtained through a keyword search of “international football hooliganism” on the research database LexisNexis, pulling from a variety of major world publications. The data is studied longitudinally between the years 2000–2013, encompassing the past three World Cups in addition to the current qualifying season for the 2014 World Cup in Brazil. This time frame allows the researcher to trace the patterns of football hooliganism on the modern international scene and to determine whether the frequency of international hooliganism has increased or decreased over the past 13 years. The research utilizes an open coding process based on the theme of international hooliganism. The author read through all the results that fit the designated time frame (2000–present) and selected articles that met the search criteria to ensure content only included acts of violence

committed as a result of national team matches, not domestic competition. From the search of over 600 news reports, a total of 103 articles were saved, comprising the data set, and articles were categorized based on competition and year. Though the current study was confined by a monolingual nature—analyzing only articles in English—the data set included articles from news outlets in a variety of countries, including England, Scotland, Ireland, New Zealand, the United States, Russia, Korea, Japan, Malaysia, Zambia, South Africa, and Gambia. The author noted significant displays of hooliganism, the countries involved, setting, and explanation offered by the press, including any potential underlying motivations. The analysis is open to latent content within the news report or interviews of hooligans in order to decipher any symbolic meanings behind displays of fan violence. Manifest indicators under examination included words (i.e. “hooliganism”) or primary themes regarding football violence between international fans, while nationalism is characterized as a latent indicator. While an inherent weakness of content analysis is the sensationalized nature of the media—particularly evident in football journalism—the current study is primarily concerned with how media outlets frame hooliganism and what the reports concentrate on to analyze depictions of hooliganism and nationalism.

FINDINGS

Hooliganism outbursts at international events are rarer than incidents of domestic hooliganism because league fixtures are much more frequent. International hooliganism was perceived to be at high levels beginning in 2000, fluctuating every two to three years. Furthermore, the media appears to declare that football hooliganism is once again on the rise with references to the return of the “English disease” resurfacing about every other year. Findings reveal that hooliganism at international matches is just as prevalent in years surrounding the UEFA Euro Championship as in World Cup years. In fact, some of the most notable displays of international hooliganism have occurred at the Euros (Scislowska 2012; Malley 2004; Moore 2000). For example, the 2000 Euro competition hosted by Belgium–Holland generated the greatest amount of press attention in the past 13 years. At the tournament, English fans infamously rioted in

the streets of Charleroi for two days following England’s victory over Germany (AFP 2000); 450 fans were arrested in the immediate aftermath, while almost 1000 English fans were detained or expelled by Belgian and Dutch forces by the end of the competition, according to Adrian Lee in *The Express* (2001). Media reports also show that violence was not only feared, but expected in the run-up to the match, a recurring theme with England–Germany, two nations that have both football and historical tensions. Following the incident, UEFA President Lennart Johansson stated, “What has happened has come as no surprise to anyone, it has been going on for 30 years and nothing has changed – and we cannot accept it any longer” (*Herald Sun* 2000:50). Not only was the Charleroi controversy covered heavily immediately following the incident, the riots were commonly referenced in media reports on hooliganism in the years to follow, standing as a preeminent example of English hooliganism in the modern era (Groves 2002; McDougall 2002; Lee 2001; Williams 2001; Roberts 2000; Ford 2000). The scandalous displays of hooliganism haunted England for years to come, earning them direct warnings from UEFA officials that threatened to remove the English national team and their fans from the tournament if supporters engaged in hooliganism at future tournaments. The European football governing body first issued this warning in 2000 (*Herald Sun* 2000) and later reiterated it before the 2004 tournament (Alexander 2004; Grant 2004). Though the warning against hooliganism was extended to all countries participating, England was the only nation called out by name.

In response to the behavior of English fans at the competition in Charleroi, substantial preventative action was put into place to protect against hooliganism in future fixtures involving the English national team. The Home Office in England, led by Home Secretary Jack Straw, proposed a bill to Parliament that would give police unprecedented powers in combating international hooligans. The Football Disorder Bill was designed to greatly enhance the scope of police power over yobs, or thuggish young men (often used synonymously with “hooligan”) by granting them the right to confiscate passports of individuals suspected of or associated with either domestic or international hooliganism not only at matches, but at airports as well (Taylor 2000). The bill defined violence as “any

act of damage to people or property, while disorder includes any act to stir up hatred, or any instance of using threatening, abusive or insulting behaviour,” in addition to any “threatening or insulting ‘visible representation,’ which could include a nationalistic or obscene tattoo” (Taylor 2000). England renewed the 2000 Football Disorder Act in 2001 to protect against international hooligan attacks, “particularly the type of xenophobic, threatening behaviour witnessed during Euro 2000,” as explained by the Home Office (Hermes Database 2001). The bill was passed in time for the match between England and Germany in September 2001 in order to ban 537 known English hooligans from traveling to Munich, amounting to a new record (Rickman and Moore 2001). Fifty more were turned away at airports and sea ports (Millward and Harding 2001). At the match, increased security efforts engaged thousands of police officers from both England and Germany (Rickman and Moore 2001).

German forces used similar tactics when hosting the 2006 World Cup (O'Neill and Boyes 2006; Boyes 2005), but faced issues of hooliganism before the start of the tournament. Kevin Miles of *The Guardian* declared, “It would be naive in the extreme to think that an event like the World Cup finals in Germany, attracting hundreds of thousands of football fans to the home of beer, would not give rise to an incident or two” (2006:7). Incidents were recorded between German hooligans and the Polish, another nation that historically has experienced a strained relationship with Germany. A reporter from the *Irish Times* stationed in Berlin during the 2006 World Cup relayed, “The German media have run huge reports about the plans of Polish and English fans to run riot in Frankfurt and Dortmund” in addition to planned marches by a Neo-Nazi group known as the NPD in solidarity with Iranian supporters (Scully 2006:15). Scully further explained that German police forces decried the media for creating unnecessary hype over the possibility of hooligan attacks (2006). Other news outlets reported that although African and Muslim supporters in particular feared they would be harassed, “the nationalism that has emerged in Germany during the matches has been positive and benign” (The Press 2006). To combat international hooligans, German organizers launched a large-scale security operation, which included “border control, AWACS surveillance planes and the pres-

ence of police and secret service agents from several countries... said to cost several hundred million euros” (Bagratuni 2006:1).

In contrast, the 2002 FIFA World Cup hosted by Korea–Japan, made headlines for the tournament’s distinct lack of hooliganism. In the years leading up to the competition, media sources disputed whether the small Asian nations were prepared to deal with traveling hooligans. For example, Phillip Anderson reported in the *Korea Herald* in 2001 that World Cup organizers had “no plan to segregate opposing fans at stadiums,” or to institute an alcohol ban (2001). Anderson also relayed that Glyn Ford, a former member of the European Parliament, feared Korean and Japanese authorities were underestimating the possibility of hooliganism, stating that they “think that it’s a European phenomenon that cannot happen over here. They are wrong. Football hooliganism – an international, and often, organized crime – needs to be addressed as a matter of urgency by the authorities before it’s too late” (Anderson 2001). However, a number of articles were focused on the extensive precautionary measures the hosts adopted, including the use of net guns, external police forces, and bans (Groves 2002; Anderson 2001; Joyce 2001; Ford 2000). As a result, the 2002 World Cup in Japan–Korea has since been named the safest tournament in the Cup’s history (The *Korea Herald* 2002). Interestingly, the peaceful competition is also consistent with the fact that Asia is less affected by football hooliganism than most other regions.

Likewise, the 2010 World Cup in South Africa—the first ever held in Africa—experienced very little hooliganism. However, Africa, as a whole, experiences less international football hooliganism than Europe, according to the media reports sampled in the present study. Hooliganism between African nations are typically isolated incidents; in the past 13 years, media reports regarding international hooligan episodes mention only five African countries: Zambia (Hughes 2007; The *Times of Zambia* 2005), Uganda (New Vision 2002; The *Monitor* 2002), Zimbabwe (This Day Lagos 2000), Kenya (The *Nation Nairobi* 2000), and Gambia (Foroyaa Newspaper 2012).

The two most recent international football competitions, the UEFA Euro 2012 in Poland and Ukraine, and the 2013 Confederations Cup in Brazil, each experienced significant displays of inter-

national football hooliganism as well, though press attention in the data set was concentrated on European incidents. Recent media reports reveal that international hooliganism appears to be common amongst Eastern European nations, namely Poland (Warsaw 2011), Russia (Scislowska 2012), Ukraine (Lawton 2012; Taylor 2011), and Serbia, Croatia, Bosnia, Macedonia, and Montenegro (Georgiev 2012). The media has depicted Polish fans as an increasingly dangerous threat, stating they “have gained a growing reputation as some of the most badly behaved in Europe” (Warsaw 2011:52). Riots between hooligans supporting Russia and Poland at the UEFA Euros in June 2012 generated a large amount of press attention. Even before the tournament began, the fixture between these longtime rivals was presented as the greatest risk for hooligan violence (Walker 2012). Shaun Walker of *The Independent* asserted that “in terms of the historical context there are few sporting clashes that can match Russia versus Poland,” whose international relations are marked by “four centuries of bitter conflict and mutual invasions” (2012:64). Adding to the tension was the fact that the game took place in Warsaw on June 22, the same day Hitler launched Operation Barbarossa from Poland in 1941 (Walker 2012). According to Monika Scislowska, an estimated 5,000 Russian fans marched to the National Stadium on game day “waving national flag and chanting ‘Russia, Russia,’” provoking Polish fans in the process (2012).

Russian hooliganism has been largely characterized by its strong racist element (Moscow News 2013; Kidd 2010), similar to depictions of Serbian hooliganism. Serbia came under heavy scrutiny for hooliganism and racism in 2012, prompting the Chairman of the Professional Footballers’ Association, Clarke Carlisle, to call for a UEFA ban on all Serbian teams (Lansley 2012). David Chater asserted that Serbian football culture has been shaped by the “toxic mixture of football hooliganism, nationalism and organised crime” as a result of the regime of former Serb President Slobodan Milosevic, who was responsible for the ethnic wars of the 1990s (2010:25).

DISCUSSION

From the data set, it becomes apparent that international football fans from European nations are much more prone to hooliganism and racist ac-

tivities. The news reports comprising the data trace the movement of football hooliganism from their historical roots in England to Eastern European countries in the past four years. The data set also suggests that English fans are typically one of the largest groups of travelling supporters to international tournaments, whereas South American fans do not often travel to competitions in Europe, isolating them from issues of intercontinental hooliganism (Walls 2002). The findings reveal that international hooliganism has been less prevalent in Asian and African countries in the past 13 years relative to European nations.

The media tend to indicate a bias against fans of England—even English media outlets—yet cover them more heavily than supporters of any other national team, presenting the English as central to the hooligan phenomenon. A majority of international incidents were discussed in the context of English hooliganism, either because English fans were directly involved or their model of hooliganism was portrayed by the media as an influence on supporters of other countries. The media almost exclusively frame hooliganism as an English problem or byproduct, perpetuating the stereotype that it is the “English disease.” Instead of being eradicated over time, major episodes of hooliganism committed by fans of the English national team reintroduces the recurring theme of the “English disease” in the media, as though it were a plague football cannot eliminate. The riots in Charleroi at the Euro 2000 tournament served as both a point of reference and a crowning example of English hooliganism at work in the modern era; the incident was mentioned in 24 of the total number of articles sampled. Furthermore, the media placed particular emphasis on containing hooligans to their home country to prevent them from spreading abroad. English fans are still labeled as “high risk” and viewed as a threat to host nations (Black Country Edition 2005:59).

A number of media reports depict football hooliganism as the result of heavy drinking and insinuate that it is inspired by violence seen on the pitch; however, prior academic studies have demonstrated that both of these assumptions are not strong enough factors to cause hooliganism on their own. The consciousness, values, and character of the actors have been shown to be more significant than external provocations. Conversely, many articles do not venture to speculate on what the

possible reasons for hooliganism may be. However, in the vast majority of the articles in the data set, nationalism arises only as a latent indicator rather than as a primary cause.

Hooligan violence between fans of opposing countries often contains heavy traces of nationalist sentiments. International football can increase nationalist fervor more than domestic soccer, as it arouses an intense devotion to country in its followers, who treat each game as a contest of honor and valor. Challenges between two nations provided all the action of domestic games with the added thrill of national pride being put on the line. Social tensions stemming from earlier wars, conflicts, or colonization creates an edgy atmosphere for international competitions, as evidenced by the case of the Russia–Poland clash on the anniversary of Operation Barbarossa, for example. In 2000, Home Secretary of England, Jack Straw stated his belief that hooliganism is caused by “English people with a distorted and racist view of their nationality” (Wintour 2000). Again, two years later, Straw “blamed football hooliganism and yob culture on Britain’s colonial past” and claimed that “hooliganism originated from a ‘distorted’ sense of patriotism which was fed by old ideas about Britain’s supremacy and empire” (Paveley 2002). Though some reporters were offended by Straw’s negative characterization of his own country (Glover 2000), the politician’s viewpoint is well-founded and refers to a highly possible motivating factor behind hooliganism that most seem too timid to mention.

Issues of racism are strongly tied to nationalism, which would account for the racist chants and attacks that are a staple of hooligan violence in the past 13 years, as reported in the media. Nationalist sentiments create an aversion to the collective “other” that often manifests in racist responses to those perceived as aliens. While most articles do not explicitly posit that the described hooligan acts were committed as a result of nationalism, a few do allude to it. For example, an article by Glyn Ford that appeared in *The Korea Herald*, explained that hooligans act to “parade and assert their national identity, often underpinned amongst the hard core by membership or, at least, inchoate support for extreme-right and neo-fascist politics” (Ford 2000). Likewise, *The Mirror* relayed a characterization of supporters clubs as being “infested with young, white males determined to display offensive

and distorted perceptions of patriotism” (Roberts 2000). However, a number of these fans, namely Poles and Ukrainians, have made it known that they are offended by the suggestions that they are members of racist societies (Simpson 2012:2).

Furthermore, media sources have acknowledged that hooliganism is not only motivated by the score line, but is often based solely on “hatred toward supporters of rival teams” (Korea Times 2002). Games are not simply a matter of one team versus another, but rather a competition between nationalities, races and ideologies. For centuries sporting prowess has been seen as synonymous with national dexterity; this trend continues to characterize football, which has been defined as a mechanism of national identity and honor. Fans take great pride in the success of their nation and have proven they will go to great lengths to defend their country’s reputation. Football hooligans, on the other hand, go to extreme measures to protect this image. Clashes between international hooligans can be viewed as a means by which these fans continue the battle off the pitch; hooligans can either rectify a loss by beating the opposing team’s fans in a brawl or further prove themselves as winners by using violence to display the strength of their nation. However, there is a growing conflict between the hooligan’s image of themselves and how the rest of society views them. They act to support the team and uphold their honor off the pitch, but they are then portrayed in the media as traitors, thugs, and as a disgrace to the nation. Hooligans arguably represent some of the most devoted fans, yet their actions have had them branded in the media as “traitors to the cause of English football” (Holden 2003). Instead, football hooligans acting at the international level embarrass their home country while their intention is to defend it.

SUGGESTIONS FOR FUTURE RESEARCH

Future research should continue to adopt a cross-cultural perspective in order to determine if the heavy English influence persists. The current study was limited to articles that only appeared in the English language; a multilingual study would greatly broaden the scope of the data set and allow researchers to further explore media depictions of hooliganism in other countries. If it were possible (with consideration to geographic and sampling constraints), a study that directly observes

or surveys individuals who have participated in hooliganism would allow for a firsthand perspective rather than an interpretation from a secondary source. In-depth interviews would offer greater detail and personal interaction with the subject. Interviewing hooligans in person could potentially allow the researcher a chance to discover how they frame their hooligan acts and determine their actual motivations rather than inferring. Additionally quantitative studies might be able to demonstrate if a direct correlation exists between international hooliganism and nationalism. A survey could be distributed to determine the motivations of both active and former hooligans. It would be useful to gather data on their background, socioeconomic status, educational level, political affiliations, and alcohol consumption, in particular, to determine how they align with past conceptions of hooligans.

CONCLUSION

Though the present media does not often mention nationalism as a manifest indicator

of international hooliganism, it frequently arose as a latent indicator. The data demonstrates that nationalism is indeed an element of international hooliganism, though it is potentially under-emphasized. On the other hand, alcohol consumption, masculinity norms, and country of origin seem to be over-emphasized in modern-day football journalism. The media reports on significant displays of international hooliganism over the past 13 years reveal that historical tensions between countries are exhibited both on and off the field. It would appear that hooligans in support of their national team are more likely to clash with international rivals, as evidenced by the cases of the English, Germans, Poles, and Russians. The past is fraught with the clashes of warring nations that reverberate to this day and ill feelings toward historical rivals have hardly abated. Perhaps it would be prudent to keep these thoughts in mind as well as the realization that history really does repeat itself.

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Goldoni's Apprentice: Mozart's Setting of "Voi avete un cor fedele," K. 217

Bethany Cowan

In 1775 Mozart received a commission to write the substitution aria "Voi avete un cor fedele," K. 217, for an unknown soprano in an Italian comic opera troupe passing through Salzburg.¹ The aria, which was inserted into Baldassare Galuppi's comic opera *Le nozze di Dorina*, was undoubtedly better suited to the unknown soprano's voice than the original one. In this aria we see an early manifestation of the opera buffa style years before Mozart composed his Italian comic opera masterpieces--*Le nozze di Figaro*, *Don Giovanni* and *Così fan tutte*. In this essay I will show how Mozart assimilated the comedic foundation laid by the opera's librettist, Carlo Goldoni, and how Mozart worked within it to assert his own opera buffa style.

Mozart's later comic operas (notably, those based on Da Ponte's librettos) are remarkably complex. In them he blends Germanic richness of orchestration with traditions from Italian comedy to portray the triumphs and misgivings of human nature. His sophisticated portrayal owes much to the innovations brought to the genre by librettist Carlo Goldoni, who aimed to write drama that would educate audiences on moral matters.² Goldoni drew on strands from *commedia dell'arte*, *intermezzo* and *commedia per musica*, all of which contributed to the mature opera buffa style in the late eighteenth century that we have come to associate with Mozart. The stock character types that Goldoni drew upon from the *commedia*

¹ Neal Zazlaw, "K. 217 Voi avete un cor fedele," in *The Complete Mozart: A Guide to the Musical Works of Wolfgang Amadeus Mozart* (New York, 1990), 76.

² Mary Hunter, *Mozart's Operas: A Companion* (New Haven, 2008), 111-113.

³ Hunter, 111.

⁴ Hunter, 115.

dell'arte provided models for subsequent characters in Mozart's operas: Figaro and Despina are descendants of the clever Harlequin and Columbine.³ Plot and comic riff staples of the commedia included disguise and mistaken identity, misunderstood conversations, advice on affairs of the heart from ill equipped characters, unwarranted self-confidence and asides to the audience.⁴ Elements of these topics are recreated in Mozart's comic operas with Goldonian style contemporary settings, situations and character types.

Goldoni also drew on traditions of the commedia per musica, which had its greatest flowering in Naples.⁵ The variety of characters usually associated with this genre represents a range of social classes, a hallmark of Mozart's mature opere buffe. In Goldoni's settings classes are often distinguished through dialect: upper class characters speak a Tuscan dialect, and low class characters speak a Neapolitan dialect.⁶ There here was also an increased dramatic "naturalness" in the Goldonian tradition. Situations called for a wide variety of expression. Long, comic texts made use of parlante singing, as in the catalogue aria and even the buffa rage aria.⁷ Dramatically continuous aria texts allow for more musical continuity. Goldoni increased the number of ensembles to express disagreements and differences between the characters, and to intensify a dramatic complication. He and Galuppi created the "chain finale," or the "action ensemble," in which a series of discrete sections, usually in different keys, tempos and meters, reflect the changing verse structure and dramatic action that vividly portrays events on stage.⁸ Although Mozart's ensemble finales are more sophisticated, his predecessors set the standard.

Twenty years after the premiere of Galuppi's and Goldoni's *Le nozze di Dorina*, an itinerant traveling Italian opera buffa troupe presented the opera in Salzburg.⁹ An unknown soprano requested an aria to replace Dorina's original Act I aria, "Voi avete un bel visetto." Set to text by an unknown author, Mozart composed "Voi avete un cor fedele." Having completed *La finta semplice* at age 12 and *La finta*

giardiniera at age 19, Mozart was already an accomplished composer of Italian comic opera. Although "Voi avete un cor fedele" was composed in the same year as *La finta giardiniera*, it shows a remarkable advance in comic and musical sophistication.¹⁰

The orphaned chambermaid Dorina is engaged to Masotto, the chief agent of an aristocratic household. In this aria she contemplates Masotto's faithful heart and questions the sincerity of his promises. Though Mozart uses a simple rondo form to illustrate the simple romantic dilemma, he takes advantage of Goldoni's dramatically continuous text and anticipates a more continuous musical structure with sonata form elements. The aria is in G major, scored for two oboes, horns, violins, cello and bass. The vocal line calls for a soprano with a clear, lean tone. In the first section Mozart assigns a triple meter, sometimes associated with aristocracy, to a lower class character. Dorina may be classified as a mezzo carattere, a middle ground character whose musical and dramatic profile combines comic and serious elements. The noble meter and long orchestral introduction emphasize her goodness and sincerity. At the text "but my husband," the mood changes. The strings play staccato and mirror her doubt and anticipation. Ascending fourths and a descending tritone in the vocal line underscore her doubts about her fiancé's loyalty. The second section moves to the dominant, in common time; here Mozart underscores Dorina's agitated emotional state, with a syllabic vocal line, not quite parlante, here at the text "Ah I don't believe! I knew it!" She finally declares, "I do not want to trust you," before a re-transition back to the tonic and the return of opening text. The return of the second part of the first section, together with the second statement of the second section functions like a development in sonata form, which typically includes less harmonic stability and sometimes, as here, extensive coloratura passages. The re-transition is signaled by the D pedal in the cello. The final statement of the rondo theme coincides with the tonal recapitulation. The final section, replete with incessant scalar figuration in the violins, acts as a long, extended

5 Hunter, 111.

6 Hunter, 111.

7 Hunter, 113.

8 Stanley Sadie, *Mozart: The Early Years 1756-1781* with forward by Neal Zaslaw (New York, 2006), 153.

9 Zaslaw, 76.

10 Sadie, 153.

coda as Dorina insists in a declamatory style, "I do not want to trust you."

In "Voi avete un cor fedele," Mozart builds on dramaturgical foundations laid by Goldoni. He brings to it his uncanny ability to vividly portray the character's emotions set within a complex structure

that stresses continuity of dramatic and musical action. Dorina's aria provided Mozart with a laboratory of sorts, in which he fleshed out the hallmarks that were characteristic of his later, mature opera buffa style.



About the Author

Bethany Cowan is a music major pursuing a Music Studies degree in the School of Music at Texas State University. Bethany will begin student teaching during Spring 2015, after which she looks forward to securing a position teaching in the greater Austin area at the secondary level.

As a performing soprano Bethany's voice is particularly well suited to the music of Mozart. As part of her research Bethany performed this aria, providing explanations in a lecture-demonstration about the performance practice options available to singers.

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MEET THE AUTHOR OF OUR FEATURED ARTICLE



Margaret Vaverek is currently a Librarian at Texas State University in the Research, Instruction & Outreach Department. She holds a BA and MA in History from Texas State where she also graduated from the Honors College. She earned an MLS from the University of North Texas.

The author wishes to express gratitude to Dr. Donald W. Olson of the Physics Department at Texas State for the privilege of serving on his research team and for his generosity in acknowledging the work done by librarians and archivists at Texas State and around the world and for the use of his photograph. Thanks also to the students and faculty of the Honors College, past and present, who have allowed me to join in many amazing hunts. Thanks to Kristine Toma, University Archivist at Texas State– who always manages to somehow make me look good.



THE THRILL OF THE HUNT

Margaret A. Vaverek

Being a research librarian is not much different from being a hunter. Many experienced hunters have trophies to show for their efforts. As a librarian, my “trophies” are pictures which hang on the wall of my office, each one commemorating a research “hunt” I have been on with faculty members and undergraduate students at Texas State University. The trophies showcase the work done by Dr. Donald W. Olson of the University’s physics department and his undergraduate students in the Honors College. Librarians on any campus have a unique partnership with the faculty in the academic enterprise. We work together to educate students and provide them with the skills needed for success in their college careers and beyond. I love tracking down obscure references and learning about all kinds of different resources that are available to those who know where to look. I enjoy helping others learn to navigate the sometimes murky waters in an ocean of information. I simply love “the thrill of the hunt” and the satisfaction that came with success.

One of the greatest sources of joy in this job has been my long and happy association with the faculty and students of the Honors College, an association that goes back over thirty years to my days as a student at what was then Southwest Texas State University, where I earned both a BA and an MA degree

in history. It was here I found some of my earliest opportunities to practice critical thinking skills and engage with students and faculty in challenging academic research. It was through the study of history that I discovered my passion for doing research. After graduating from Southwest Texas, I went to North Texas State for an MLS, and I was lucky enough to be hired by my alma mater back in San Marcos just a couple of months after earning my degree.

I settled into my new job and loved the idea of connecting people with the information they needed. I could help searchers become researchers, and share ideas and sources that would make that process easier. One day a professor came to the Reference Desk in the library and asked me if there were any way to find out what Boston Harbor looked like at the time of the Boston Tea Party. I remembered learning about historical atlases in library school. I confidently went to the shelf and showed him a map of Boston Harbor from the time period. He said that was exactly what he needed, quietly made a photocopy, and went on his way. That professor, I later learned, was Dr. Donald Olson of the Department of Physics who later published an article in *Sky & Telescope* magazine about tides and the role they had played in the Boston Tea Party. The map he used when researching that article was the one we had found. I was so proud! Although I didn’t know it at the time, I played a very small part in the research for that article.

In the early 1990s, Dr. Olson developed an Honors course entitled “Astronomy in Art, History & Literature.” In the class students combine astronomy and the humanities and use computers to create simulations of celestial events that affected history or appeared in historical art and literature. I have been honored to be a member of the research team for that class from its inception. Dr. Olson contacted me when he and his students were working on dating the iconic photograph *Moon & Halfdome* by Ansel Adams. He needed historical weather records. I didn’t know if I could possibly find weather records for that area of Yosemite National Park during the time period on which they were focusing. This was, of course, while the internet was in its infancy as a research tool, and e-mail was still a little sketchy. I was delighted to have this challenge before me.

The first thing I did was visit our government docu-

ments collection in the Alkek Library to learn what I could about Yosemite. In the booklet from the National Park Service on Yosemite, I found contact information for their research library. Who knew the National Parks have research libraries? I made contact with the archivist there who assured me that they indeed did have weather records and would be glad to send me photocopies. Dr. Olson later took his students to the park to do the scientific calculations, check more historical resources, and confirm their research hypothesis. Researchers are not born after all; they are made. How can students be expected to conduct successful research projects at the graduate level if they are not first exposed to solid research techniques as undergraduates? Olson’s Honors students were involved in every stage of the research process on the Ansel Adams project. They were engaged in real research, and their investigations lead to the publication of an article in *Sky & Telescope* magazine called “Dating Ansel Adams’ *Moon & Halfdome*,” in which all of the students are listed as co-authors.

Thus began my collection of “trophies.” I decided to commemorate the *Moon & Halfdome* hunt with a reproduction of the famous photograph on the wall of my office. I now have nearly twenty pictures on that wall, each one reminding me of the unique research challenges associated with a particular project. From weather records found in obscure places to memories of tracking down references to Blue Moons in old almanacs, nineteenth century Norwegian newspapers, and even records of court-martial, I continue to love that thrill of the hunt. I have shared the search with faculty and students alike over many years now, and I am amazed at the thoughtful questions that students ask and lengths to which they are willing to go to find answers. Whether it was looking through the letters of the Norwegian artist Edvard Munch, with his impossible handwriting, for clues to a celestial object in one of his paintings, or trudging through the streets of Auvers, France, in search of a white house painted by Van Gogh, students have been involved in and excited about the research they have done for their Honors class. For many of the students, this has been their first exposure to scientific research and often to travel as well.

Results of their research quickly spread beyond the classroom. The faculty members and Honors students who worked on the projects wrote articles

that were published in *Sky & Telescope*, and the results of their research have been reported in the press around the world, from Texas to China and many places in between. Their research has helped show the world the unique relationship between the arts and sciences in very concrete and interesting ways. Research is a life-long skill and one that is needed in many walks of life even outside of academia. Undergraduates should be encouraged to pursue research opportunities through classes like those offered in the Honors College at Texas State University. The key to any successful student research project is to develop a passion for the topic and to have the support of faculty, librarians, and others who can guide students toward the resources needed to complete the project. These experiences have served me well over the years, and the Honors classes of today continue to provide great research and learning opportunities for current students. I am delighted to have the opportunity to give back to the Honors College and its students through my

work as a research librarian at Texas State University.

Dr. Olson has recently compiled the stories of thirty-three of his fascinating projects in a book published by Springer/Praxis called *Celestial Sleuth: Using Astronomy to Solve Mysteries in Art, History and Literature*. The book contains many stories about his Honors classes over the years, the talented students and faculty with whom he has worked, and the exciting investigations they have undertaken as a team. Are undergraduates capable of doing original research that is publication worthy and advances scholarly knowledge? They are in the Honors College at Texas State University!

There's still room on my wall for more trophies. Where will the next hunt take us? I never really know for sure and that's what makes being a research librarian such a rewarding profession. I can help searchers become researchers and enjoy the "thrill of the hunt" without ever picking up a weapon.

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