

It is with great pleasure that I introduce this volume of *Opus Politicum*. Special recognition is due to Bonnie Stohel for her hard work, diligence, and excellent organizational skills in her role as Editor-in-Chief.

Opus Politicum represents a major effort of the BYU-I chapter of the Brigham Young University Public Affairs Society and the Alpha Delta Phi Chapter of Pi Sigma Alpha. This journal, written and edited by undergraduate students of Brigham Young University Idaho, showcases some of the best research conducted by our students. Articles are subjected to double-blind review before being accepted for publication. This allows the students to experience most of the various aspects of academic publishing.

Pi Sigma Alpha, the National Political Science Honors Society, was created in 1920 to recognize the accomplishments of students of politics. Brigham Young University Idaho's Alpha Delta Phi Chapter of Pi Sigma Alpha was established in 2006, and has inducted almost 150 members. The society works with the BYU-Idaho chapter of BYU-PAS to foster political research, discussion, and activity in a non-partisan fashion.

One of the disappointments students have in traditional classroom settings is that research papers often get submitted only to the professor, with little chance for the students to share their work or to see what exemplary papers look like. Further, there is often little chance for thoughtful critique and revision of work submitted for a class. This journal is intended to do something to meet this need. Student papers are subjected to double-blind peer review—that is, the reviewers don't know who the authors are and the authors don't know who reviewed their papers. The best papers are selected, with the expectation that they will revise their article to accommodate the reviewers' suggestions. In order to showcase the very best work produced at BYU-Idaho, submissions are received each semester, but the journal is published annually. Members of the editorial staff, students at BYU-Idaho, have worked tirelessly to select the best papers, provide clear and constructive feedback to the authors, and cooperate with the authors during the revision process. They have done this as an extra-curricular service, with only a few pizza-and-pop dinners as compensation. They have done it because they value learning and seek good experiences. Yet, I'm sure they would indicate that they have found the experience most helpful to themselves as they've learned much in the process.

The articles encompass a wide range of topics, representing the breadth of concerns and experiences at BYU-Idaho. The authors should be commended for their initial scholarship as well as their diligence in going beyond class requirements for a grade to submit their work to further criticism and revision. They worked well with the editors to produce a journal most worthy of praise.

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Advisor, *Opus Politicum*

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SAUDI ARABIAN LAW CODE DEVELOPMENT

BY JAROM ROBERTSON

INTRODUCTION

In November of 2000, the Saudi capital was rocked by a series of car bombs. Soon after the attacks, the Saudi government arrested seven westerners: five Britons, a Canadian, and a Belgian. These seven men were arrested, imprisoned, beaten, and tortured until each of the seven men admitted to committing those crimes. Their confessions were handed to them to recite on Saudi TV and subsequently various individuals of the group were sentenced to death. Ensuing investigations by Scotland Yard found each of the men innocent of any wrongdoing. Eventually, King Fahd, King of Saudi Arabia at the time, granted clemency to the men- freeing them of their punishment, not their guilt. ¹

Incidents like this are typical in the Kingdom of Saudi Arabia. The foundation of their legal system is simply the Koran and the Sayings of the Prophet. This constitutes an unwritten legal system (Sharia law) and is the subject of worries and complaints. ² The law system scares away businesses, stanches personal freedoms, and keeps Saudi Arabia from further development. Because of these numerous problems the Saudi royal family has a vested interest in seeing standardization, openness, and fairness come into their legal system in order to see further economic development and maintain peace. ³

This paper will explore the creation and background of Saudi Arabia's current legal system, identify some important ramifications stemming from their current legal system, explore previous attempts at dealing with this issue, and finally propose a solution to create a more fair, just, and modern legal system in Saudi Arabia.

BACKGROUND

The current Saudi legal system has its roots in the Saudi conquest of the Arabian Peninsula in the nineteenth century. It began when the Amir of Dir'iyya (Dir'iyya is a small town near modern day Saudi Arabia's capital), Muhammad Ibn Saud, took Muhammad Ibn Abd al-Wahhab under his patronage and attached himself to the fervor of Wahhab's followers. Ibn Saud was the founder of today's Saudi Dynasty and al-Wahhab was the founder of

1 Lueng, Rebecca. "Saudi Justice?" 60 Minutes. CBS. December 5, 2007. <http://www.cbsnews.com/stories/2004/05/06/60minutes/main615986.shtml> (accessed September 22, 2012).

2 Saleh, Heba. "Support for shake-up of Saudi justice system." The Financial Times. October 4, 2007. <http://www.ft.com/intl/cms/s/0/ec3ad182-72a2-11dc-b7ff-0000779fd2ac.html#axzz27Ry6jh4j> (accessed September 19, 2012).

3 Zakaria, Fareed. "Islam, Democracy, and Constitutional Liberalism." Political Science Quarterly 119, no. 1 (2004): 16.

the Islamic school of Wahhabism. 4 Al-Wahhab was an Islamic Imam who preached an extremely conservative interpretation of Islam. 5 He believed that Islam had shifted too far from its founding principles during the Ottoman era and had been corrupted by Western influences. In consequence al-Wahhab advocated a return to the Koran and the Sayings of the Prophet as the only basis for religious, social, and political life; in essence he called for a merger of state and religion. 6

These fundamentalist ideals created a near fervor in its followers and created enough momentum for Ibn Saud that he was able to conquer a majority of the Arabian Peninsula, including the two Holy Cities of Islam: Mecca and Medina.⁷ In order to cement his family's rule in Arabia, Ibn Saud made his family synonymous with religious rule. The Saudis established Sharia law as the law of the land. The Sharia legal code was, and remains, unwritten. Outside of the specific crimes mentioned in the Koran and a handful of decrees given by the king, what exactly makes up a crime was left up to the discretion of the police and the judges. Islamic scholars were appointed as judges in the nation's court system to render judgments that were consistent with their Islamic tradition and God's will. Due to the few legal restrictions of Sharia the religious judges of Saudi Arabia (known as Ulema) carry broad discretionary powers in determining what is and is not a crime according to Sharia law. 8 Because of the semi-autonomous nature of the Ulema and the Saudi's dependence on religion as their basis of support, reformation must be done cautiously and slowly so the delicate balance of power is not upset. 9

The system was designed to make Saudi Arabia an Islamic ruled state, cleansing the land of Western influence, but the discovery of oil in Saudi Arabia ended any practical notions of that. 10 Today the legal system includes more public coverage, specialized courts in modern non-Sharia matters (business and economic law for example), and a system of appeal courts; however,

4 Nevo, Joseph. "Religion and National Identity in Saudi Arabia." *Middle Eastern Studies* (Taylor and Francis, Ltd.), July 1998: 37.

5 Eijk, Esther van. "Sharia and national law in Saudi Arabia." In *Sharia Incorporated: First Global Overview From Saudi Arabia to Indonesia*, by Jan Michiel Otto, 141-179. Amsterdam: Leiden University Press, 2011: 142.

6 Nevo, "Religion and National Identity in Saudi Arabia.": 37.

7 *Ibid.*, 36.

8 Bureau of Democracy, Human Rights, and Labor. "2010 Human Rights: Saudi Arabia." U.S. Department of State. April 8, 2011. <http://www.state.gov/j/drl/rls/hrrpt/2010/nea/154472.htm>: 10. (accessed September 25, 2012).

9 Eijk, Esther van. "Sharia and national law in Saudi Arabia.": 193.

10 Price, Daniel E. *Islamic Political Culture, Democracy and Human Rights: A Comparative Study*. Westport, CT: Greenwood Press, 1999: 92.

the traditional system of the Ulema hearing and ruling on cases remains intact and unchanged.¹¹

The current Saudi Arabian legal system is broken up into two main groups: the king and royal family in the first and the Bureau of Investigation and Prosecution, along with the Ulema in the second.¹² The king (and behind him the royal family) is the absolute authority in the land and issue decrees and judgments as they see fit. They, however, give much power to the Bureau of Investigation and Prosecution and Ulema. The Bureau of Investigation and Prosecution is responsible for investigating and prosecuting crimes on behalf of the state before the appropriate judge. In essence they are charged with maintaining the Islamic purity of Saudi society.¹³ A common complaint of the Bureau is that it has long been accused of purposefully violating established regulations of the legal system.¹⁴ Opposite the Bureau of Investigation and Prosecution lie the Ulema. The Ulema are appointed to their offices by a royal appointment and function within a state sponsored role.¹⁵ They may be given jurisdiction over various types of cases but their injunction to judge according to Sharia law remains the same. They enjoy a wide range of freedom in sentencing, they are not bound by legal precedence, and they regularly ignore government decrees.¹⁶ The Saudi legal system has become the source of many complaints due to the power that is granted to these institutions, the lack of rules, and the willful ignorance of regulations. The consequences of these actions have widespread implications within Saudi Arabian society and the international community.

CONSEQUENCES

The absence of a written legal system and abuses of power in the Saudi legal system end up hurting two primary parties: those individuals who are abused from within the system and Saudi Arabia itself. International human rights groups and other organizations have gathered numerous reports that detail abuses experienced in the Saudi legal system. The reports included per-

¹¹ Eijk, Esther van. "Sharia and national law in Saudi Arabia.": 172.

¹² "Law of Criminal Procedure." Bureau of Experts at the Council of Ministers. October 16, 2001. <http://www.boe.gov.sa/ViewSystemDetails.aspx?lang=en&SystemID=127> (accessed September 19, 2012).

¹³ Ibid.

¹⁴ Bureau of Democracy, Human Rights, and Labor. "2010 Human Rights: Saudi Arabia.": 10.

¹⁵ Nevo, "Religion and National Identity in Saudi Arabia.": 42.

¹⁶ Human Rights Watch. "Human Rights Watch." Universal Periodic Review of Saudi Arabia. June 11, 2009. <http://www.hrw.org/en/news/2009/06/11/universal-periodic-review-saudi-arabia> (accessed September 19, 2012).

sons held without trial, 17 prisoners tortured into confessions, 18 trials held in secret, 19 persons convicted without trial, 20 lawyers being kept from clients, 21 and crimes varying widely in determining punishments. 22 Many of the above abuses are prohibited in the Basic Law and the Criminal Procedure Law, but these laws are routinely ignored. 23 The Saudi system has become a tool used for abuse rather than a means to insure justice.

The country of Saudi Arabia suffers because of the absence of a codified legal system and the abuses of individual rights. Without a standardized legal code, companies find it difficult to do business inside of Saudi Arabia. 24 In addition to the difficulty of doing business, many international businesses fear sending individuals to work in Saudi Arabia due to the unpredictability of its legal system. 25 This deprives the country of new sources of wealth and damages its geopolitical value. The government of Saudi Arabia realizes the problems caused by an unwritten legal code and has attempted to address this issue.

ATTEMPTS TO ADDRESS THE ISSUE

The shortcomings of the Saudi legal system can all be traced back to an unwritten legal code. When there is no written, or clearly defined, legal code then there is no rule of law. 26 Because there is no written legal system, abuses of power are common within the Kingdom.

The first major attempt to address the issue of an unwritten and ill-defined legal system occurred in 1992 with the declaration of the Basic Law of Gov-

17 Amnesty International. "Media Centre." Amnesty International. August 10, 2012. <http://www.amnesty.org/en/for-media/press-releases/saudi-arabia-must-charge-or-release-detained-dissident-cleric-2012-08-10> (accessed September 19, 2012).

18 BBC. "Saudi Arabia accused of repression after Arab Spring." News Middle East. December 1, 2011. <http://www.bbc.co.uk/news/world-middle-east-15977980> (accessed September 19, 2012); Amnesty International, "Saudi Arabia." Amnesty International. 2012. <http://www.amnesty.org/en/region/saudi-arabia/report-2012> (accessed September 19, 2012).

19 Human Rights Watch. "Human Rights Watch." Universal Periodic Review of Saudi Arabia. (2009)

20 "Law of Criminal Procedure." October 16, 2001.

21 Human Rights Watch. "Human Rights and Saudi Arabia's Counterterrorism Response." Human Rights Watch. August 10, 2009. <http://www.hrw.org/print/reports/2009/08/10/human-rights-and-saudi-arabia-s-counterterrorism-response> (accessed September 19, 2012).

22 Bureau of Democracy, Human Rights, and Labor. "2010 Human Rights: Saudi Arabia." 10.

23 Ibid.

24 Saleh, Heba. "Support for shake-up of Saudi justice system."

25 Lueng, Rebecca, "Saudi Justice?"

26 Hobbes, Thomas. Leviathan. Indianapolis/Cambridge: Hackett Publishing Company, Inc., 1994: 173-75.

ernance.²⁷ The declaration of the Basic Law came from a combination of internal and external pressures on the Saudi government.²⁸ The Basic Law was intended to establish the framework of the Saudi government. It gave answers to basic questions such as What is the basis of the Saudi legal code? How shall Saudi Arabia be governed? and, What can Saudi citizens expect from their government? The Basic Law of Governance was an enormous step in defining the Saudi Arabian government, but due to its brevity it covers only the broadest aspects of government and law; leaving the legal system largely ill-defined. The Saudi legal system still needed further definition.

The next important attempt in addressing the problems of the Saudi legal system came in 2001 when the Law of Criminal Proceedings was issued by then King Fahd. The Law of Criminal Proceedings was designed to lay out the structure of the legal system and define key aspects such as rules of evidence, prisoner treatment, and judicial jurisdiction. This law now serves as the framework of the Saudi Arabian legal system.²⁹ Initially this law was issued by the King to placate factions within the country calling for greater transparency in the legal system, but upon its arrival the law has been criticized from both sides of the issue.³⁰ On one side, there are those who call for still greater reform, criticizing aspects overlooked by the law, such as not guaranteeing the rights of the defendants or what to do with a confession received under duress. While on the other side, judges often ignore the limitations set forward in the Law of Criminal Procedure.³¹ Despite being issued by the King, the Law of Criminal Procedure has been met with stiff resistance from the judges and has yet to be fully implemented.³²

The current king, King Abdullah, attempted the next major legal reform in 2007. While this reform was not on the same scale as the Basic Law of Governance, nor the Law of Criminal Procedure, it did streamline the appeal process, create specialized courts, and provide funding to train old and new judges according to the law. In effect the restructure attempted to create courts that can rule without reference to Sharia, provide a path towards codifying

27 "Basic Law of Governance." Bureau of Experts at the Council of Ministers. March 1, 1992. <http://www.boe.gov.sa/ViewSystemDetails.aspx?lang=en&SystemID=4> (accessed September 19, 2012).

28 Eijk, Esther van. "Sharia and national law in Saudi Arabia." 174.

29 "Law of Criminal Procedure." October 16, 2001.

30 Eijk, Esther van. "Sharia and national law in Saudi Arabia: 148.

31 Human Rights Watch. "Human Rights Watch." Universal Periodic Review of Saudi Arabia. (2009)

32 Eijk, Esther van. "Sharia and national law in Saudi Arabia." 148.

Sharia, and implement judicial precedence. 33 Initially the reform was hailed as it seemed to bring modernization to the system; however, this restructure, just like the Law of Criminal Proceedings, has been met with objection from within and the government has made no effort towards implementing the decree. 34

The attempts to address the issue of legal reform have mostly failed because of the Saudi's dependence on the religious establishment for legitimacy. Their legal system is based on religious principles and judged by religious judges. Because of this fact, whenever a step towards modernization, reform, or codifying is taken it is seen as a step away from the religious establishment and therefore criticisms occur. The government of Saudi Arabia must constantly be seen to appear as 'Islamic enough' to please a bulk of their population, so efforts towards legal code reform have stalled. Heavy resistance from the religious judges of the Saudi system forces any reform to come at an imperceptible rate. 35

PROPOSED SOLUTION

Looking back at the attempts undertaken to update the Saudi legal system, one realizes that any attempt at major reform will fail. To successfully bring the current legal system into the modern era will require incremental movements. The number one issue that needs to be addressed is the un-codified existence of Sharia law. 36 Once Sharia law becomes codified then the system will stabilize. Accusations of crimes will become limited to those found in statutes, and definite punishments will be set forth for crimes. The method proposed to codify Sharia law is to implement the principle of judicial precedence. As the judges begin to look to past decisions to guide toward current options, an un-official codification of Sharia law will begin to be established. This will not be as easy or groundbreaking as issuing a complete criminal code with all possible crimes and all possible punishments, but a decree such as that could destabilize Saudi legitimacy or be ignored by those in the legal system. Change would be implemented slowly within the system and the judges would be an intrinsic part of creating that law. With the judges' own decisions at the forefront of creating this un-official legal code, Sharia law will be viewed within Saudi Arabia as interpreted "correctly" by those who are qualified within Islam to interpret the law.

33 The Economist. "Tentative Steps in Saudi Arabia." The Economist. February 17, 2009. <http://www.economist.com/node/13134598>.

34 Human Rights Watch. "Human Rights and Saudi Arabia's Counterterrorism Response." (2009).

35 Eijk, Esther van. "Sharia and national law in Saudi Arabia." 173.

36 Human Rights Watch. "Human Rights and Saudi Arabia's Counterterrorism Response." (2009).

CONCLUSION

As the law becomes codified, predictability will follow. With a legal code that is not open to wide interpretation the abuses of law should naturally be eliminated. Those provisions set forth in the Law of Criminal Procedure and the Basic Law will be adhered to as the system becomes more structured and rigid and a new generation of legal system workers will learn to follow its guidelines. After Saudi Arabia gradually becomes accustomed to these changes, small reforms will become more and more acceptable as it will take new decrees from the king to change the existing system. This will allow Saudi Arabia to successfully modernize its system of law while retaining its unique Islamic heritage.

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“THAT HE LACKED NOTHING TO REIGN BUT A KINGDOM”

**MACHIAVELLIAN POWER STRUGGLES AND
POLITICAL COMMENTARY IN WILLIAM
SHAKESPEARE’S HAMLET**

BY CALEB EGBERT

Politics and murder go hand in hand in nearly all of William Shakespeare's works, but Hamlet speaks to ancient political theory as no other work of literature does. Critics often comment on the violent nature of Shakespearean characters and their unreasonable actions. Alan Friedman expresses this in a critique of the base principles of power struggles and what the unclear intentions of others lead Hamlet to do. He says, "For Hamlet, Shakespeare's more active and violent protagonist on the state, spends the vast bulk of his play trying in vain to avoid becoming the revenge hero demanded of him by his father's ghost and, concomitantly, to avoid participating in such a scene as the final bloodbath."¹ The facts that can be utilized in this analysis are many. However, it seems that the crux of action does not come from the demand of the Ghost, but rather from Hamlet and other characters' tentative actions. The choices of others influence the dance between the Ghost, Hamlet, and King Claudius and are tempered by the flames of political power.

Principles of power, and power's subset of control, greatly impact the disposition of Hamlet's characters. Juan Cirlot defines Hamlet as strictly a work of literary myth; stepping into the role of critical commentary he says that, "[t]his famous Shakespearean tragedy has its origins in a Nordic legend. Apart from the Renaissance dramatist's explanation of its 'obvious contents', it also lends itself to other explanations of latent contents, or, better, to disclosures on other planes."² It is the wiggle room he offers in 'other explanations' that we will find in the exploration here. The restriction of Hamlet to a psychological framework or a study in myth limits its application from the more practical social studies. It is evident that Shakespeare is aware of the political implications of Machiavellian thought. Shakespearean political thinking in Hamlet stems from the amoral treatise on the nature of rulers called *The Prince*. Shakespeare is familiar with its principles and uses them well to develop the Prince of Denmark. Julia Lupton says that "[w]hile English Machiavellism is now represented as a more or less legitimate phenomenon in the history of ideas, the state Machiavel continues to be understood as a spurious and crude caricature of Italian political theory."³ Even with the limitations Lupton places on Machiavellian Theory as a general commentary on Italian politics, its value is in its maxims, not its history. Most critics agree that the Machiavel influences Shakespeare's Italian dramas, but its influence extends beyond the Italian dramas to the general realm of most Shakespearean tragedies as well. Hamlet,

1 Friedman, Alan W. "Hamlet the Unready." (University of Texas) n.d.

2 Cirlot, Juan Eduardo. *Dictionary of Symbols*. London: Routledge, 1983.

3 Lupton, Julia. *Truant Dispositions: Hamlet and Machiavelli*. Vol. 17.1, in *Shakespearean Criticism*, edited by Michelle Lee, 59-82. Detroit, Michigan: Gale, 1987.

therefore, is a study of political structures and the maxim of power; specifically, it is an exercise of the power that men and women seek to gain within these structures.

By observing how Hamlet's characters negotiate these obstacles, both overcoming and failing, we get to see the evolution of powerful people and, by extension, the struggles of the masses. The call to action by the Ghost hints at this as it hollowly appeals to The Prince's core principle of power: control.

Till the foul crimes done in my days of nature

Are burnt and purged away. . .

. . .List, list, O list!

If thou didst ever they dear father love—

. . . Let not the royal bed of Denmark be

A couch for luxury and damned incest. 4

Just as Hamlet is called to action by the Ghost's appeal to his paternal love, the reader of the play must also be ready to understand the perspective of the Bard as he crafts the Prince-that-should-be in Hamlet into a caricature of the fight against tyranny and despotism. Choosing to study collectively three characters – King Claudius, Hamlet and the Ghost – will yield an understanding of the proper role of leaders and the improper use of power. The failings of each character will demonstrate what inaction and faith in unfounded principles can do to an individual, a society, and, eventually, a nation.

Il Principe, or *The Prince*, is authored by the most notorious political scientist of the ancient world: Niccolo Machiavelli. The Italian's 15th century expression of military, social, and political power is utilized by many classes of people modernly who are seeking to gain control or greatness in a variety of professional, personal, and political fields. Here we will focus on the principles of the Machiavel as it patterns the theories of control, revenge, and fortune. Cirlot again helps us here to understand the connection between the symbol of the prince, and Shakespeare's utilization of the kingly order. "The prince, or the son of the king, is a rejuvenated form of the paternal king, as the nascent sun is a rejuvenation of the dying sun. The prince often figures as the hero in legends; his great virtue is intuition and it is by no means rare for him to possess the powers of a demiurge."⁵ Cirlot's suggestion of a prince's great virtue being that of "intuition" is part of a disconnect that exists throughout the play. Here highlights the crevasse between how Hamlet acts and how he should act.

4 Shakespeare, William. Hamlet. Online Library. Prod. MIT Online Library. MIT, n.d.

5 Cirlot, Juan Eduardo. Dictionary of Symbols. London: Routledge, 1983.

While a prince, in the figurative form, is the symbol of rejuvenation, a prince in Machiavellian terms is one who gains power to lead, the genesis is of little importance. His structures depend on the threat of violence, initial establishment, and alliances that existed in experience, council, and faction management.

What Hamlet possesses in prophetic vision, he lacks in the fortitude to do what is necessary in accordance with the principles of Machiavel. J.G.A. Pocock highlights what Machiavelli intended *Il Principe* to be: "The Prince is not a work of ideology, in the sense that it cannot be identified as expressing the outlook of a group, it is rather an analytic study of innovation and its consequences; but within that character, it proceeds straight to the analysis of the ultimate problem raised by both innovation and the decay of citizenship."⁶ In connection with this inward struggle turned outward, we will do as Machiavelli himself suggested to all who wish to obtain a lofty goal, "[h]e should do as those prudent archers do who, aware of the strength of their bow when the target at which they are aiming seems too distant, set their sights much higher than the designated target, not in order to reach such a height with their arrow, but instead to be able, by aiming so high, to strike their target."⁷ In the hopes of hitting what we are aiming at, we must be willing to discuss the nature of Machiavelli's theories, and how critics have applied them to political literature in general, and specifically to the comings and goings of Hamlet, the Ghost, and Claudius.

Hamlet is a man who does not know what he has the ability to do. This shortcoming highlights his lack of vision to do what is necessary to take the power of leadership that is rightfully his. Leo Paul de Alvarez shows us what Machiavelli expressed as the nature of leaders, and what they must become for a successful state to be defended or obtained. Alvarez analyzes Machiavelli's political thought to be an expectation of compete excellence, or not excellence in any way. Writers who fail to recognize this are living in a wishful world of needing to praise only the outwardly positive traits of a prince, rather than the quality of the outcomes of their actions. The *Mirrors of Princes Theory* requires a leader to have all good traits and to express those traits in all ways possible. The Machiavel shows a reversal of this requirement is more neces-

6 Pocock, J.G.A. "The Machiavellian Mooment: Florentine Political Thought and the Atlantic Republican Tradition." In *The Medicean Restoration*., by J.G.A. Pocock, 156-82. Princeton, New Jersey: Princeton University Press, 1975.

7 Machiavelli, Niccolo. *Il Principe*. Translated by Niccolo Bondanella. Oxford Universtiy Press, 2005.

sary than the perfect reflection called for by the Mirrors. ⁸ In comparing this example to the Prince of Denmark, Hamlet, we are forced to consider these two points: First, according to de Alvarez, ambiguity in the mind of the prince must not exist or there cannot be a successful state. By choosing to be either excellent or less than such, a prince allows his state to be run by his hand or by the hand of others. A lack of clarity as to which is being carried out will increase the formation of uncontrollable faction, and drive the state, and its inhabitants, to ruin.

Hamlet testifies to his state of mind and a lack of clarity in two distinct points in the play. “And thy commandment all alone shall live/Within the book and volume of my brain,/Unmix’d with baser matter: yes, by heaven!/ That one may smile, and smile, and be a villain;/At least I’m sure it may be so in Denmark.”⁹ It is obvious that Hamlet’s concern for the livelihood of the state is vigorous, and his motives are clear. His wish is to be the leader of the state, and the ambiguous Ghost issues this exact challenge. However, in Act II, scene ii Hamlet tips his hand in a different direction about his feelings on Denmark, “Hamlet: Denmark’s a prison./Rosencrantz: Then is the world one./ Hamlet: A goodly one; in which there are many confines,/wards and dungeons, Denmark being one o’ the worst.”¹⁰

According to the Oxford English Dictionary, ‘prison’ is a term that was used connectively with ‘exile’ between 1330 and 1888. Defined specifically as “A banished person; one compelled to reside away from his native land,”¹¹ this subtle suggestion comes to pass later in the play as Hamlet is sent physically away after the elimination of Polonius. The irony of Polonius’ death is that according to Machiavelli’s *The Prince*, “. . . it should be noted that men must be either caressed or wiped out; because they will avenge minor injuries, but cannot do so for grave ones. Any harm done to a man must be of the kind that removes any fear of revenge.”¹²

Secondly, de Alvarez suggests that Hamlet is a reversal of the Mirrors of Princes principle which, if followed, says that all virtue should be contained in a good leader. However, Machiavelli’s theory of leadership does not require virtues to be the keys to success; rather he attempts to break the molds of

⁸ de Alvarez, Leo Paul S. *Of Those Things for Which Men, and Especially Princes, Are Praised or Blamed; Of Liberality and Parsimony; Of Cruelty and Pity: And if it is Better to Be Loved than Feared, or the Contrary; In what Mode Princes Ought to Keep Faith*. Vol. 140, in *Literature Criticism from 1400 to 1800*, edited by Thomas Schoenberg, 78-90. Dekalb: Northern Illinois University Press; Gale, 1999.

⁹ Shakespeare, William. *Hamlet*. Online Library. Prod. MIT Online Library. MIT, n.d.

¹⁰ Shakespeare, William. *Hamlet*. Online Library. Prod. MIT Online Library. MIT, n.d.

¹¹ Oxford English Dictionary. Oxford Press, 2012.

¹² Machiavelli, Niccolo. *Il Principe*. Translated by Niccolo Bondanella. Oxford University Press, 2005.

accepted principles of power. This expression is clarified by de Alvarez as he comments on the nature of Machiavelli's theory of leadership.

One can say that Machiavelli is not simply an amoralist or one who mocks all morality. Rather, he wants to be able to break with the generally accepted views of the good and the bad, or, as he says, to be able to be good and bad depending on what is necessary to do.

Always being good will lead one to destruction, but so will always being bad.¹³

The powers of an ascended prince or king inseparably connect with action or inaction. As Hamlet and Claudius take their turns in failures though the course of the play, the action turns on their inability to perform what is necessary according to the Machiavel.

The symbol of the ideal prince, one who has all virtues and makes the correct decisions as the rightful heir, with the Machiavellian prince, who neither needs these traditional principles nor must show them, allows the focus to fall onto the mentality and actions of the play's prince. Hamlet's personal struggle leaves a question to be answered; what does the Claudius and Hamlet relationship teach us about power and control? Armed with an understanding of what the ideal prince should be, and what Hamlet is showing to be, we can now turn our attention to the specific relationship between Hamlet and Claudius. Hamlet's foreshadow of events begins with the Ghost's appeal to Hamlet.

I am thy father's spirit,
Doom'd for a certain term to walk the night,
And for the day confined to fast in fires,
Till the foul crimes done in my days of nature
Are burnt and purged away. But that I am forbid
To tell the secrets of my prison-house,
I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotted and combined locks to part
And each particular hair to stand on end,
Like quills upon the fretful porpentine:

13 de Alvarez, Leo Paul S. *Of Those Things for Which Men, and Especially Princes, Are Praised or Blamed; Of Liberality and Parsimony; Of Cruelty and Pity: And if it is Better to Be Loved than Feared, or the Contrary; In what Mode Princes Ought to Keep Faith.* Vol. 140, in *Literature Criticism from 1400 to 1800*, edited by Thomas Schoenberg, 78-90. Dekalb: Northern Illinois University Press; Gale, 1999.

But this eternal blazon must not be
To ears of flesh and blood. List, list, O, list!
If thou didst ever thy dear father love— 14

The Ghost's appeal to Hamlet's love is unfair to the character; however, this appeal highlights how Hamlet allows his actions to be controlled by the vapors of either this imagined or real encounter. Friedman directs us to this control that Hamlet allows to be placed on him when he states, "[t]hat the rest of the play derives direction from this line is, I think, fairly obvious; Hamlet, sufficiently worn and cornered to accept what he has long rejected and opposed is at last disposed to do what he has, in effect, been charged to do from the first: Kill and be killed."¹⁵ This forcing of a final action of death, either dealt or received and inevitably both, helps us to see the connection that Machiavelli says happens to all who are not clear in their actions, "[f]or men do harm either out of fear or out of hatred."¹⁶ This cut and dry level of action is softened by de Alvarez comments on Machiavel and the theory's view on causal relationships.

Desire is formed by the image (intellectual desire). Aristotle thus speaks of the power of rhetoric and poetry, both of which move men to action. What Machiavelli denies is the efficacy of the image to form the desiring or nonrational part of the soul. Men's desires are moved by the external forces of necessity, not by images. Here is the great dividing line between the ancient political philosophers and Machiavelli. Can the images form the soul? Is the intellect therefore able to move men into action? Or must one work with the causes external to man before which the images are nothing?¹⁷

Shakespeare's use of a Ghost is an extension of the Aristotelian Cave Allegory theoretical application. As the force of action which guides Hamlet to decide between his own intellect and the images of the soul are clearly present. However, without the push from the Ghost, Hamlet supposedly would have done nothing and remained sufficiently ignorant to the nature of Claudius' deceit. Friedman suggests that Hamlet's thoughts were not clear on this matter; therefore, he could not have understood his final destination. "But to

14 Shakespeare, William. Hamlet. Online Library. Prod. MIT Online Library. MIT, n.d.

15 Friedman, Alan W. "Hamlet the Unready." (Universtiy of Texas) n.d.

16 Machiavelli, Niccolo. *Il Principe*. Translated by Niccolo Bondanella. Oxford Universtiy Press, 2005.

17 de Alvarez, Leo Paul S. *Of Those Things for Which Men, and Especially Princes, Are Praised or Blamed; Of Liberality and Parsimony; Of Cruelty and Pity: And if it is Better to Be Loved than Feared, or the Contrary; In what Mode Princes Ought to Keep Faith*. Vol. 140, in *Literature Criticism from 1400 to 1800*, edited by Thomas Schoenberg, 78-90. Dekalb: Northern Illinois University Press; Gale, 1999.

suggest that Hamlet has been seeking – perhaps unconsciously – not to do the deed is to cut the Gordian knot. His reasoning suggests one hopelessly caught in a trap, but not yet acknowledging the inevitable.”¹⁸ This observation speaks directly to the lack of control that Hamlet exerts on the situation. Because of that lack of control, Hamlet and Claudius are bound in eternal fates that others are dragged into. Instead of destroying one or the other, they destroy each other and innocent bystanders in the process of their political incompetence.

The lack of control that Hamlet and Claudius place in these situations is evident by the movement of the action. Pocock’s commentary illuminates this by addressing the principle of fortune, or fortuna, that is often used by Machiavelli and other to describe the outside influences on a situation. He says that “[i]f politics be thought of as the art of dealing with the contingent event, it is the art of dealing with fortuna as the force which directs such events and thus symbolizes pure, uncontrolled, and unlegitimated contingency.”¹⁹ The chief failing of both Hamlet and Claudius is actually the same failure. Claudius makes the mistake of sending Hamlet away into exile as punishment for Polonius’ death. Hamlet learns of the plan and is able to escape his death, leaving others to the fate that was destined to be his. Instead of taking care of the action himself, Claudius fails to remove the true bloodline. Machiavelli would say that this is Claudius’ grand mistake in his effort to retain power.²⁰ Fortune intercedes and Hamlet is returned safe to Denmark.

Hamlet also fails to follow the Machiavellian principle of removing threats as he has the perfect opportunity while the king prays in his chamber. John E. Alvis describes Claudius’ mindset and the reasons behind the failed attempt of eliminating Hamlet and this can conversely be applied to Hamlet in the same breath.

Hamlet depicts a murderer-usurper whose Christian conscience, however it may disturb him when he prays, does not deter his crime nor alter his resolve to continue to enjoy ill-acquired gains. The same play presents us with a prince who allows himself to be distracted from his duty by preoccupations with discontents arising from a Christian sense of universal sinfulness.²¹

18 Friedman, Alan W. “Hamlet the Unready.” (Universitij of Texas) n.d.

19 Pocock, J.G.A. “The Machiavellian Mooment: Florentine Political Thought and the Atlantic Republican Tradition.” In *The Medicean Restoration*., by J.G.A. Pocock, 156-82. Princeton, New Jersey: Princeton University Press, 1975.

20 Machiavelli, Niccolo. *Il Principe*. Translated by Niccolo Bondanella. Oxford Universitij Press, 2005.

21 Alvis, John E. “Shakespeare’s Hamlet and Machiavelli: How Not to Kill a Despot.” Edited by John E Alvis and Thomas G West. *Shakespearean Criticism* (Gale) 107 (2000): 289-313.

Alvis' argument is partially supported by Machiavelli in *The Prince*. He suggests that being Christian encourages a state of weakness that credits fortuna with more than the idea already should be given.²² This suggestion only partially holds weight with our arguments here however, because it is not fortune that rules the lives and actions of Hamlet and Claudius, but rather inaction to do what is necessary. Julia Lupton says that the Christian tradition of love is connected to its understanding of justice. This justice must be superior to fear, but inspired by it for a motive of obedience. This understanding leads those who are subjects to the prince to fall into loving submission. However, she notes that most Christian theorist commentators state that fear is necessary to bring people to love and is therefore a dynamic and coercive principle in creating loving subjects.²³ Politically, Hamlet and Claudius could not have acted more inept or less powerfully to either gain or retain possession of the elusive control that is necessary for power to exist in the Machiavellian Theory. Neither man delivers on what should be expected of the ruler of a nation. This left the state to suffer for their lack of political savvy.

Power is elusive. Hamlet learned this in death and Claudius learned this in attempting to eliminate Hamlet by the hand of another. Alvis' summarization of the end of the play suits the previous suggestion that Hamlet failed as a prospective prince and Claudius failed as a sitting prince. Because neither could deliver on gaining true control they allowed fortune to rule their actions.

The prince's death deals a serious wound to Denmark since, as the designated future king, Hamlet's obligation is to provide the realm with a transition from Claudius's despotism to decent government. Finally and most damaging to the political well-being of the state, Hamlet leaves his country defenseless against a foreign invader. In fact he ratifies Fortinbras's illegitimate acquisition of Denmark for Norway with his dying words. For Machiavelli, but not only for Machiavelli, losing the independence of one's fatherland is the gravest of political sins.²⁴

Hamlet's great failure was to not put aside his goodness. Machiavelli states that "a man who wishes to profess goodness at all times will come to ruin among so many who are not good. Therefore, it is necessary for a prince who wishes to maintain himself to learn how not to be good, and to use this knowl-

²² Ibid.

²³ Lupton, Julia. *Truant Dispositions: Hamlet and Machiavelli*. Vol. 17.1, in *Shakespearean Criticism*, edited by Michelle Lee, 59-82. Detroit, Michigan: Gale, 1987.

²⁴ Alvis, John E. "Shakespeare's Hamlet and Machiavelli: How Not to Kill a Despot." Edited by John E. Alvis and Thomas G. West. *Shakespearean Criticism* (Gale) 107 (2000): 289-313.

edge or not to use it according to necessity.”²⁵ From de Alvarez’s and Friedman’s differing suggestions about the nature of power and its purpose in Hamlet, to Lupton and Cirlot’s definition of the Machiavellian power structure in literature, there is still room for a discussion on the lack of concern that states have for the individual, and that princes with power have for the state. The obvious lack of personal care and managerial view that Hamlet and Claudius could not present gives us the answer to the question ‘What does Claudius’ and Hamlet’s relationships tell us about power and control?’ As Niccolo Machiavelli wrote highly of Heiro the Syracusan, we would not be able to say about the Ghost, Claudius or Hamlet: *quod nihil illi deerat ad regnandum praeter regnum*, “that he lacked nothing to reign but a kingdom.”²⁶ Had either Claudius or Hamlet been more decisive, the facts might fall to the other side of the scale. It is evident that the lack of decisive action, as the Machiavellian Theory of power calls for by Hamlet or Claudius, is the reason both lost their position, their lives, and eventually, the state of Denmark.

²⁵ Machiavelli, Niccolo. *Il Principe*. Translated by Niccolo Bondanella. Oxford Universtiy Press, 2005.

²⁶ *Ibid.*

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GENDER INEQUALITY IN THE PEOPLE'S REPUBLIC OF CHINA

BY CHRISTIAN BURSTALL

INTRODUCTION

The Chinese Communist Revolution brought with it great upheavals in the social order. Chairman Mao, the leader of the Communist Party throughout the revolution until his death in 1976, intended to dramatically increase the quality of life for Chinese women. His policies were effected, but with mixed results. The cause of inequality in modern China is not lack of effort from the Communist Party, but rather Confucian feelings within individual Chinese citizens. Federal oversight can help provide greater gender equality.

SECTION 01: THE CAUSE OF CHINESE GENDER INEQUALITY

China has a Confucian tradition. Even if modern Chinese citizens do not typically self-identify as Confucian, the cultural institutions and archetypes from Confucius have typically been omnipresent. For example, the role of the man as the principle figure in society and the woman as subordinate made health care for women minimal, made possible the sale of wives, and made the mutilation of women fashionable.¹ Parents preferred sons to daughters; sons could pass on the family name and would provide better care for their aging parents than they would for their aging in-laws.²

Confucius's teachings about gender and the roles of family members are such that a woman is always subordinate to her husband.³ Traditional interpretation of his teachings, mingled with the ancient Chinese cult of ancestor worship, place incredible importance on the patriarchal line. This historically made the value of a woman exactly equal to the number of sons she had reared.⁴

At the fall of the Qing Dynasty in 1912, Confucian philosophy was targeted in Mao's Cultural Revolution, and thus no longer played an official role in public policy, but was not extinguished from the culture of the citizenry.⁵ Although China is modernizing rapidly, and Chinese youth are ideologically very different than their parents,⁶ Confucian norms such as fanatic confidence in education, ethnocentrism, and preference for males remain prevalent.⁷

SECTION 02: PREVALENCE AND EFFECT OF GENDER INEQUALITY

One indicator of gender equality is the number of women employed in

1 Lim, Louisa. *Painful Memories of China's Footbinding Survivors*. National Public Radio.

2 Murphey, Rhoads. *A History of Asia*. Upper Saddle River: Pearson Longman, 2009.

3 Ebrey, Patricia Buckley. *China: A Cultural, Social, and Political History*. Boston: Houghton Mifflin, 2006.

4 Murphey, Rhoads. *A History of Asia*. Upper Saddle River: Pearson Longman, 2009.

5 MacFarquhar, Roderick and Michael Schoenhals. *Mao's Last Revolution*. Boston: Harvard University Press, 2006.

6 Gifford, Rob. *China Road: A Journey into the Future of a Rising Power*. New York: Random House, 2007.

7 Norbu, Dawa. "Cultural Preconditions for Development." *Interface of Cultural Identity Development*. Ed. Baidyanath Saraswati. New Delhi: Indira Gandhi National Center for the Arts,

the nonagricultural sector.⁸ In 2013, less than 40% of female laborers—which would exclude women not working and not seeking work—were employed in nonagricultural sectors.⁹ Therefore, most working Chinese women are still agricultural laborers. This is traditionally due to the fact that many Chinese, especially in the rural areas, do not see the purpose of sending their girls to school if they are only expected to remain mothers and peasant farmers.¹⁰ Presently, women represent 21.3% of the National People’s Congress, and three out of fourteen members of the Standing Committee.¹¹ Even accounting for China’s chronic sex-ratio problem, this still shows significant underrepresentation.

The worst of Chinese cultural gender deference is manifest in matters of reproductive health, and has been impelled forward by the one-child policy. Public schools provide sex education and have done so increasingly over the years. However, it is only taught from a biological perspective, which precludes discussion of healthy sexuality and effective birth control practices. Women, nevertheless, are expected to conform to and uphold the one-child policy. Over 80% of women use permanent or long-term birth control, compared to 10% of men.¹² However, for those women who do not, or whose birth control methods fail, China has a history of forced abortions and sterilizations.¹³

Infanticide slowed significantly from 1950–1978, but rose sharply in 1979, at the same time as the implementation of China’s one-child policy.¹⁴ It is difficult to ascertain the exact amount of female infanticide in China as the practice is hidden as much as possible, but there are presently 43,932,000 fewer women in China than men.¹⁵

SECTION 03: ACTIONS TAKEN BY THE COMMUNIST PARTY

Following the establishment of the People’s Republic of China, the Communist Party made, and continues to make, huge strides to increase the rights of women. These rights include allowing women to initiate divorces,¹⁶ permitting higher education to all women,¹⁷ establishing means of protection against

1996.

⁸ “Millennium Indicators.” UNStats. United Nations.

⁹ “Millennium Development Goal 3.” United Nations Development Programme. United Nations, 2013.

¹⁰ Wudunn, Sheryl. “Our Century’s Greatest Injustice.” TED. Oxford, UK. July 2010. Lecture.

¹¹ Tatlow, Didi Kirsten. “Women Struggle for a Foothold in Chinese Politics.” New York Times. The New York Times Company.

¹² Li, Wei-xiong. “Family Planning in China.” Medizin-ethik. National Research Institute for Family Planning.

¹³ “Thousands at Risk of Forced Sterilization in China.” Amnesty International.

¹⁴ Jones, Adam. “Case Study: Female Infanticide.” Gendercide Watch. Gender Issues Education Foundation.

¹⁵ “Population Projections for Pre-specified Age Groups from 2000 to 2015.” World Bank. EdStats.

¹⁶ Chen, Xinxin. “Marriage Law Revisions Reflect Social Progress in China.” China Today.

¹⁷ Liu, Jane and Marilyn Carpenter. “Trends and Issues of Women’s Education in China.” The Clearing House. 78.6 (2005): 277–281.

domestic violence, ¹⁸ requiring health benefits for all female employees, ¹⁹ and constitutionally demanding equal salaries for men and women. ²⁰

One of Mao's first reforms in his effort to champion feminism was the Marriage Law of 1950, which allowed women to sue for divorce from their husbands. However, the measure was largely symbolic as petitions could be refused by provincial judges if only one party sought divorce. ²¹ A new marriage law was introduced in 1980, which was bolstered by the institution of a legal system overseen by the National People's Congress in 1982. ²² Since the institution of these policies, and the Marriage Law of 2001 amendment, women may now claim equal division of joint property in divorce. As well, women are now able to sue for compensation from spouses who engaged in abuse, infidelity, or deserted the family. ²³

Following the Revolution, Mao's Communist Party immediately set about instituting schools throughout the state, hoping to make the peasantry literate. Previous laws forbidding advanced education for women were abolished, and nine years of compulsory education were legislated. A policy known as the "two-track approach" was developed to tackle the enormous task of educating the vast population. The national government regulated schools in urban areas and provincial government managed the rural schools (Fu, 2005.) Then, as now, universal public education was a goal more than an actuality, especially since provincial governments were underfunded and lacked many qualified teachers. Schools frequently cost more for students than peasant farmers could reasonably expect to make, ²⁴ so if parents were afforded the choice between sending a son or daughter to school, they would send the son. However, some long-established trends have changed; urban Chinese residents outnumber rural residents for the first time in history. ²⁵ Simultaneously, female enrollment is greater than male enrollment at all levels of education. ²⁶ As more women and girls live in urban areas, they have greater access to education funded by the central government. This is tremendously beneficial for urban girls, but rural girls are still marginalized.

18 McCue, Margi Laird. *Domestic Violence: A Reference Handbook*. Santa Barbara: ABC-CLIO, 2008.

19 Hong, Lawrence K. "The Role of Women in the People's Republic of China: Legacy and Change." *Social Problems*. 23.5 (1976): 545-57.

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24 Fish, Isaac Stone. "The Rural Poor are Shut Out of China's Best Schools." *Newsweek*.

25 FlorCruz, Jaime A. "China's Urban Population Outnumbers Rural Dwellers for the First Time." *Cable News Network*. Time Warner Broadcasting System, Inc.

26 "Ratio of Girls to Boys in Primary and Secondary Education (%) in China." *Trading Economics*.

In 2004, the All-China Women's Federation published findings that 30% of Chinese women experienced domestic violence. In 2005, the National People's Congress responded by passing the Law of Protection of Rights and Interests of Women, formally criminalizing domestic violence.²⁷ Rural law enforcement officers, although aware of spousal abuse in their jurisdictions, are generally unaware of the 2005 criminalization of said abuse,²⁸ and so prosecution against male perpetrators is low in rural areas. The disparity becomes more apparent against the fact that female abusers of husbands face charges, even in rural areas.²⁹

One program effected during the Cultural Revolution gave maternal health new priority; women were given light duty in state-owned factories twenty-eight weeks into their pregnancy, had ninety-eight days maternal leave, and fees for yearly examinations were paid by the government.³⁰ After the rise of Deng Xiaopeng, and thus the rise of private business in China, female employees were still entitled to these benefits at the expense of the owners of the business. It has become increasingly common to not hire a woman so as to avoid liability for their health care. Consequently, many women are excluded from employment in private firms, and must take lower-paying jobs in the public sector.³¹

Finally, the Chinese constitution guarantees the protection of women economically by demanding equal work for equal pay.³² In practice, there is a pay gap of 23%. This policy is skirted in two major ways: The first is giving men and women similar— though technically different— jobs, justifying the differences in pay grades. Chinese factories will assign some men to serve as “supervisors,” positions which are basically the same as workers, but have some responsibility to look after a certain number of workers; women are not hired as supervisors.³³ Perhaps more common is the simple act of ignoring policy by bribing regulators. It is important to note that these trends are largely absent from foreign-owned enterprises, joint ventures, and state businesses.³⁴

27 McCue, Margi Laird. *Domestic Violence: A Reference Handbook*. Santa Barbara: ABC-CLIO, 2008.

28 “China (includes Tibet, Hong Kong, and Macau.)” Bureau of Democracy, Human Rights, and Labor. US Department of State.

29 Huang, Juan. “Status Quo of Female Criminals in Nanjing.” *Women of China*. Women's Foreign Language Publications of China.

30 Banister, Judith and Christina Wu Harbaugh. “China's Family Planning Program: Inputs and Outcomes.” Center for International Research. Bureau of the Census.

31 Tatlow, Didi Kirsten. “For China's Women, More Opportunities, More Pitfalls.” *New York Times*. The New York Times Company.

32 “Chapter II Equal Legal Status.” *Government White Pages*. Communist Party of China.

33 Ngai, Pun. “Made in China: Women Factory Workers in a Global Workplace.” *Labor Studies Journal*. 31.2 (2006): 101-102.

34 Gustafsson, Bjorn & Shi Li. “Economic Transformation and the Gender Earnings Gap in Urban China.” *Journal of Population Economics*. 13.2 (2000):305-329.

CONCLUSION: SOME PROPOSED REFORMS

The above examples each demonstrate the interest of the federal government of China in trying to protect women, which are frustrated by the actions of citizens. It may be impossible to change the psychological impact of roughly two millennia of Confucian ideology—Mao's efforts were unsuccessful, and Xi Jinping (his modern successor) probably will not try.³⁵ Following are some approaches which may prove more successful in protecting and empowering Chinese women.

Women's health can be safeguarded through the public subsidy of entitlements. China's growth over recent years has created a tremendous amount of wealth for the public treasury and the ruling class. Some resistance to public subsidy may be raised due to last year's slight budget deficit,³⁶ but a marginal increase on taxes of foreign companies would generate more revenue without seriously affecting large firms.³⁷ As China faces the staggering costs of leaving its citizenry without health care,³⁸ providing preventative health care is much less expensive than medical treatment.³⁹ The Chinese government should subsidize the maternal care legally required for female employees, rather than demanding it of private employers, which would allow more women into higher-paying markets.

Girls could be educated inexpensively if all provincial funding for education were given to the Ministry of Education of China, which should then remove the two-track system, conglomerating all education under its auspices. Beijing could either opt to completely nationalize schools in rural areas or issue tuition waivers for poor girls. The effect would be the immediate, and permanent, rise in female literacy. This is the cheapest investment in the future of China as literacy and education are largely sustainable and the newly educated of rural China are more likely to teach their children and send their daughters to school.⁴⁰

Domestic violence, which is already a crime, remains more elusive. Two interrelated programs are proposed, one long-term and one short-term. The long-term plan would require the Ministry of Public Safety to alter existing officer candidate examination to quiz on matters of domestic violence. Candidates professing no knowledge of the criminalization of spousal abuse can

35 Zhang, Lijia. "The Specter of the Cultural Revolution." *New York Times*. The New York Times Company.

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37 Flannery, Russell. "New China Tax on Foreigners to Raise Up to \$10,500 per Head Annually." *Forbes*. Forbes.com LLC.

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39 Ornish, Dean. "Yes, Preventative Medicine is Cheaper than Treatment." *Newsweek*. The Newsweek Daily Beast Company.

40 Bhola, Harbans S. and Sofia Valdivielso Gomez. "Signposts to Literacy for Sustainable Development." *UNESCO Institute for Lifelong Learning*. UNESCO.

either be rejected or instructed. As a shift in Human Resource policy, it can be extended indefinitely at no cost. A short-term solution is to offer wage bonuses or promotions to officials who arrest convicted suspects of spousal abuse as incentives have often been shown as effective ways to change employee behavior.⁴¹ The competition for these incentives would serve the purpose of spreading awareness of the acts criminalization. However, competition of this nature could very rapidly lead to corruption and incentives sometimes only work in the short-run.⁴²

The simplest solution to pay equality between genders is to impose quotas upon companies, requiring either a certain number or a certain percentage of female employees in each given position. Men and women with the same job would be required to receive the constitutionally requisite equal pay. Similar quotas, based on race, have been implemented and yielded success in Brazil's University of Brasilia.⁴³ Firms meeting this quota could be awarded with tax breaks or the award of government contracts. This initiative would produce some success, although it would be limited. Pay equality will be difficult to enforce as long as corruption is rampant in Chinese regulation.

It should be fully noted that cultural perceptions of women will continue to be difficult road blocks to gender equality in China for the foreseeable future. Federal oversight, perhaps bolstered by economic subsidies or incentives, can do much to enforce gender equality.

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DIVINE DUTY AND DISFRANCHISEMENT
BY HANNAH ECKHARDT

THIS IS MORMON COUNTRY

This past election cycle of 2012 brought concerns and cries of voter disfranchisement as many states passed stricter voting laws. Idaho has its own history of disfranchisement called the Idaho Test Oath Act, which prohibited anyone who practiced polygamy, bigamy, patriarchal, or celestial marriage, or anyone who belonged to an organization that taught or followed these practices from voting. Aimed at The Church of Jesus Christ of Latter-day Saints (The LDS church), or “Mormons,” members were not allowed to vote, serve on a jury, or hold public office from 1885 to 1892. The passing of the test oath was more politically motivated than a moral statement against polygamy.

These sentiments began before Idaho was a territory. In 1856, the Republican Party adopted a platform with the following key plank: “It is the duty of Congress to prohibit in the territories those twin relics of barbarism, polygamy and slavery.”¹ The polygamy reference was a challenge to the church and its practice of allowing men to have more than one wife. The Democratic Party was neutral on the subject. As Mormon settlements grew in the Territory of Idaho, these communities began to align themselves with the Democratic Party and tended to vote unanimously for candidates, also referred to as bloc voting.² The Democrats controlled Idaho and they counted on the Mormon vote.

By 1880, the increasing national anti-Mormon agitation was reflected in President Rutherford B. Hayes’ annual State of the Union address to Congress. He asked for radical anti-Mormon legislation to suppress the sectarian political power of the Church. The strong anti-Mormon movement in the United States influenced Congress to pass the Edmunds Act in 1882, declaring cohabitation with more than one wife illegal. Those convicted were disfranchised as well as fined or imprisoned. U.S. Marshal and later Congressman Fred T. Dubois is the name most associated with the anti-Mormon movement in Idaho. When Congress passed the Edmunds Act, it handed Dubois a powerful weapon. Dubois had spent years trying to prosecute men with plural wives in Idaho for “unlawful cohabitation” under the Edmunds Act with few convictions.³ Dubois understood that members believed polygamy was a divine revelation and they were following the revelations from God. “They believed this was their conscientious duty to uphold the divine law instead of the manmade law.”⁴ He wanted stronger legislation against polygamy and a way to decrease the Democratic stronghold.

“This day marks the beginning of the end of Mormonism as it exists in Idaho today”⁵ was the closing remark of Dubois in an address given in 1884

1 Independence Hall Association. Record of the GOP convention of 1856 in Philadelphia. http://www.ushistory.org/gop/convention_1856.htm, accessed March 2013.

2 Merrill D. Beal & Merle W. Wells, *History of Idaho*, (Lewis Publishing, 1959) 443

3 Donald L. Crowder, *Rexburg, Idaho: The First One Hundred Years* (Caldwell, ID: the Caxton Printers, Ltd, 1983) 87-88

4 Fred. T. Dubois, *The Making of a State*, ed. Louis J. Clements (Rexburg, ID: Eastern Idaho Publishing Company, 1971) 39

to the newly established Anti-Mormon party. The party platform denounced the Mormon organization because of the close union of religion and local government. The platform also demanded the disfranchisement of the Mormons because of polygamy.

Dubois founded the Anti-Mormon party after attending a local Democratic convention in Oneida County, Idaho, where Mr. Thomas E. Ricks, an area leader from Rexburg for the LDS church, was conducting the meeting. According to Dubois, Ricks was reading off the list of names of whom he desired nominated for county office. "He was so unfamiliar with the people that he would stop for consultation in order to be sure that he had the right man for sheriff, or assessor, or the other offices."⁶

Dubois was disturbed by the influence of intermingled power between religion and politics. This political power, along with the teaching of polygamy in the Church, made members of the LDS church targets of hostility.⁷ Dubois wanted to decrease the Democratic stronghold and establish a stronger legislation against polygamy. He felt the only effective way by which polygamy could be destroyed was by taking away the political power of the church.⁸

DESTROY THE POLITICAL POWER

The election of 1884 brought a wave of successful anti-Mormon candidates into the 13th Territorial Legislature of Idaho. With the encouragement of Dubois, who was not a member of the legislature, Harvey Walker "Kentucky" Smith of Malad, Idaho, "drafted the harshest anti-Mormon legislation ever enacted,"⁹ the Test Oath Act. This act prohibited any man from voting who practiced polygamy, bigamy, patriarchal, or celestial marriage, as well as anyone who belonged to an organization that taught or practiced polygamy. The legislation was debated between December 8, 1884, and the end of January 1885.

The newly appointed Territorial Governor, William Bunn, quickly adopted the anti-Mormon stance through speeches and personal associations. Governor Bunn signed the Test Oath Act on February 3, 1885, disfranchising members of the LDS church. An additional act barred members of the church from jury duty or holding public office. The following elector oath would be administered and signed before a voter could be registered:

I... do further swear that I am not a bigamist or polygamist; that I am not a member of any order, organization or association which teaches, advises, counsels or encourages its members, devotees or any other person to commit

⁵ Ibid, 83

⁶ Ibid, 83

⁷ Carlos A. Schwantes, In Mountain Shadows: A History of Idaho (Lincoln, NE: University of Nebraska Press, 1991) p. 124

⁸ Fred. T. Dubois, The Making of a State, ed. Louis J. Clements (Rexburg, ID: Eastern Idaho Publishing Company, 1971)

⁹ Leonard J. Arrington, History of Idaho (Caldwell, ID: University of Idaho Press, 1994) 372

the crime of bigamy or polygamy, or plural or celestial marriage as a doctrinal right of such organization; that I do not and will not publicly or privately, or in any manner whatever, teach, advise, counsel, or encourage, any person to commit the crime of bigamy or polygamy, or any other crime defined by law, either as a religious duty or otherwise, that I do regard the constitution of the United States, and the laws thereof, and of this Territory, as interpreted by the courts, as the supreme law of the land, the teachings of any order, organization, or association to the contrary notwithstanding; and I have not previously voted at this election, so help me God. ¹⁰

Anti-Mormons accused the religious leaders of influencing how the men of the church voted. Just before passage of the test oath, George Q. Cannon, a leader in the church, defended this practice admitting that members were more obedient to the priesthood than to those that held civil authority. ¹¹ At one-fourth the population of Idaho, the Mormons could cast a deciding vote and influence elections. The goal of the Mormon communities in Idaho, which stemmed from past prosecutions, was to be self-sustaining and independent from government control. There was little separation between church and state. They tended to be closed and tight-knit communities. Republicans knew the test oath could stop the political power of the Mormon Church.

Dubois stated in his memoirs, "The political control of the president of the Mormon Church over his followers was absolute and complete." ¹² In Oneida County, the Democratic Party was called the "Mormon Party." He felt members also had more allegiance to the church than to the United States. This was another part of the conflict between the "Gentiles" and the Mormons. The Mormons had unswerving obedience and loyalty to their church, which was considered to be anti-American and anti-Republican. ¹³ The members of the church felt that they were following a higher law and could ignore the civil law.

Between 1884 and 1890, many Idaho polygamists went into hiding to avoid prosecution. Some went into exile in neighboring territories and others were called on foreign church missions. ¹⁴ Even though the Church stopped advocating the practice of polygamy in 1886, there was no official statement. By 1888, Mormons in Idaho decided that members who did not practice or believe in polygamy as a doctrine should take the test oath and vote.

A registrar in Rexburg, A.M. Carter, cooperated by letting Mormons sign the oath. They hoped Associate Justice Charles H. Berry, also a Democrat, would uphold the view allowing anti-polygamous Mormons to vote. Instead,

Territory of Idaho v. Andrew S. Anderson, 1888, court record located in Bingham County Court Archives, Blackfoot, Idaho.

¹¹ E. Lyman, "A Mormon Transition in Idaho Politics," *Idaho Yesterdays* 20 (1977).

¹² Fred. T. Dubois, *The Making of a State* ed. Louis J. Clements (Rexburg, ID: Eastern Idaho Publishing Company, 1971), 48

¹³ Thomas Donaldson, *Idaho of Yesterday*, (Caldwell, ID, Caxton Printer, Ltd., 1941) 55

¹⁴ Donald L. Crowder, *Rexburg, Idaho: The First One Hundred Years* (Caldwell, ID: the Caxton Printers, Ltd, 1983) 92-98

Berry went along with Dubois' view that only a formal renouncement of plural marriage by the President of the Church in their annual conference would satisfy them. Hundreds of voters were arrested for perjury and the Bingham County Sheriff served warrants, with many being arrested in Rexburg. ¹⁵

Andrew S. Anderson was arrested and charged with perjury on October 4, 1888. Anderson was one of the first settlers in Rexburg, a civil engineer and the surveyor for the village of Rexburg and the surrounding areas. ¹⁶ The court records for Bingham County Idaho have the record of his case with the signed Elector Oath as Exhibit A and the Elector's Additional Oath as Exhibit B.

This oath included the following questions answered by Anderson:

Q. How long have you resided in Idaho Territory and in Bingham County?

A. Five years.

Q. Are you a member of the order, organization, or association known as the "Church of Jesus Christ of Latter Day Saints" or "Mormon Church?"

A. Yes.

Q. Is the practice of bigamy or polygamy still taught as a tenet or part of the faith of the "Church of Jesus Christ of Latter Day Saint" or "Mormon Church?"

A. No.

Q. Is not the practice of polygamy still enjoined upon members of that church as a religious duty?

A. No.

Q. Do not the preachers and teachers of that church still preach and teach from the Book of Mormon and the Doctrine and Covenants?

A. I don't know.

Q. Has the order, organization or association known as the "Church of Jesus Christ of Latter Day Saints" or "Mormon Church," in any way, to your knowledge, either publicly or privately, renounced the practice of polygamy?

A. Yes.

I do solemnly swear that the above answers given by me are true, to the best of my knowledge and belief, so help me God. Signed: A. S. Anderson ¹⁷

Since the church had not officially renounced polygamy, Anderson was convicted of perjury for lying on the test oath. He was sentenced to one year in the Idaho Territorial Penitentiary, but his sentence was commuted to six months. His record of release from the penitentiary on April 26, 1889, shows he was entitled to a deduction of fifteen days from his sentence for "good

¹⁵ E. Lyman, "A Mormon Transition in Idaho Politics," Idaho Yesterdays, Vol 20 (Boise, ID, Idaho Historical Society, 1977)

¹⁶ Louis J. Clements & Harold S. Forbush, Pioneering the Snake River Fork Country, (Rexburg, ID, Eastern Idaho Publishing, Co. 1972) 27

¹⁷ Territory of Idaho v. Andrew S. Anderson, 1888, court record located in Bingham County Court Archives, Blackfoot, Idaho.

behavior.”¹⁸

The Idaho Test Oath was found to be constitutional by the Supreme Court of the Territory of Idaho and the United States Supreme Court. In his affirmation of *Wooley v. Watkins* in July of 1889, Chief Justice Weir of the Idaho Territory Supreme Court declared that doctrines of religious belief are not superior to the laws of the land. If a religious sect practiced an act contrary to society, such as human sacrifice, they would not be protected under the guise of religious freedom. Polygamy was such an act.¹⁹ Justice Broderick in another case, *Innis v. Bolton*, stated that suffrage is a right conferred by law, and test oaths can be justified under public danger or public necessity.²⁰

In 1890 *Davis v. Beason* went before the United States Supreme Court. Samuel D. Davis was a voter convicted of perjury and H. G. Beason was the Sheriff of Oneida County. Justice Field in his legal opinion wrote, “Bigamy and polygamy...are crimes by the laws of the United States, and they are crimes by the laws of Idaho. They tend to destroy the purity of the marriage relation, to disturb the peace of families, to degrade woman, and to debase man.” He concluded by saying that religious freedom does not “excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the state.”²¹

DIVINE REVELATION

Did members of The Church of Jesus Christ of Latter-day Saints have their constitutional rights inhibited by the test oath? The First Amendment of the Constitution of the United States says, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”²² The Preamble of the Constitution guarantees “domestic Tranquility” and the “Blessings of Liberty.” Church members today have little concept that at one time the church was not protected under the Constitution and “freedom of religion.” These guaranteed rights were taken from members because of a tenet of their religion.

Richard Z. Johnson, a Democrat and future Attorney General of the Territory, was sympathetic to the plight of the Mormons. He presented the cases on behalf of the church to the Supreme Court of the Territory of Idaho. Johnson stated, “. . . there is not a man in the Union that would tolerate this oath if it was intended to exclude his own sect of Christians.” He made the argument that voters should not be disfranchised just because they belonged to

¹⁸ Idaho Penitentiary Records, Andrew S. Anderson, Idaho State Historical Society, Boise, ID

¹⁹ S. Hasbrouck, Reports of Cases Argued & Determined in the Supreme Court of Idaho Territory, Vol. 2, (San Francisco, CA, Bancroft-Whitney Company, 1903)

²⁰ Ibid

²¹ *Davis v. Beason*, 133 U.S. 333 (1890). United State Supreme Court. Retrieved from www.caselaw.lp.findlaw.com. Accessed March 2013. 3-4

²² U.S. Const., amend. I, § 1

the Mormon Church and that the principle of celestial marriage is a belief that has no detriment to society. He stated any attorney could draw up an oath pertaining to a certain tenet of religion in order to exclude their members from the polls.²³

The clause in the test oath that disfranchised members from voting because they belonged to an organization that taught polygamy became frustrating for the members. The *Deseret News* dated October 30, 1888, ran an article regarding this subject. It stated the law was to suppress a practice, but legislation can only affect actions and not beliefs or opinions. Only one out of every ten heads of households in Idaho practiced plural marriage so the non-practicing men should have been allowed to vote.²⁴

By 1888 the doctrine had not been taught for two years in Idaho, but members were still restricted from voting. Some voters came up with a radical solution; they would resign their church membership in order to qualify to vote. Withdrawals began in Rexburg on October 24, 1888 commencing in another round of perjury arrests.²⁵ *The Territory of Idaho v. Hyrum B. Simmons* is another Bingham County case. Simmons was arrested near Rexburg and brought before Judge Shoemaker in Bingham County. The actual transcript of the trial provides an interesting look into the attitudes on both sides of the situation. During the questioning, Simmons stated that he decided to withdraw his membership after the Anderson case and because he had become “dissatisfied with the whole of it.” Simmons was found not guilty of the charge.²⁶ The controversies were becoming so widely known that even the *New York Times* published an article on November 18, 1888, titled “The Mormon Problem in Idaho.”

Mormons were denied input in the State Constitution as Idaho applied for statehood. Even though they represented one-fourth of the population, there were no members of the church allowed to be involved in the Constitutional Convention of 1889. A version of the Test Oath Law was included in the constitution with no opposition from the delegates.²⁷

THE END OF AN ERA

In 1890 the President of the Church, Wilford Woodruff, issued the “Mani-

23 Richard Z. Johnson, *The Idaho Test Oath: An Argument Delivered in the Supreme Court of the Territory of Idaho*. Retrieved from <http://babel.hathitrust.org>. Accessed March 2013

24 “Idaho Test Oath,” *Deseret News*, October 30, 1888 (Salt Lake City, UT) Retrieved from <http://www.news.google.com>. Accessed February 2013

25 Donald L. Crowder, *Rexburg, Idaho: The First One Hundred Years* (Caldwell, ID: the Caxton Printers, Ltd, 1983) 97

26 *Territory of Idaho v. Hyrum B. Simmons* 1888, court record located in Bingham County Court Records, Blackfoot, ID

27 Dennis Colson, *Idaho's Constitution: The Tie That Binds*, (Moscow, ID, University of Idaho Press 1991)

festo,” urging all members to comply with the civil laws and renouncing polygamy. The Edmunds-Tucker Act of 1887 had allowed the United States government to seize property owned by the church. President Woodruff in a later address posed the following question: which would be the wisest course? To continue to practice plural marriage with the laws of the nation against it, risk the confiscation of temples and other church property, and have fathers imprisoned? Or submit to the laws and cease the practice? “The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice.”²⁸

The Idaho legislature repealed the test oath in 1893 after being convinced that the church no longer taught polygamy, and Mormons once again were franchised. Members had promised to discontinue the practice of bloc voting and divided themselves between the two parties. Even though the Test Oath was repealed, the anti-Mormon language stayed in the Idaho Constitution for nearly one hundred years until 1982, when voters, through a statewide initiative, agreed to remove it.

A story was written in the *Deseret News* in 1889 about a former Senator, a U.S. Marshal, and an ex-Mormon that were waiting for a train in Pocatello. Their conversation turned to the Mormon issue that had riveted the territory and state. The U.S. Marshal stated, “...they do nothing unlawful, they are law abiding people, except for their religion.” The men discussed how Mormons should be neighborly and do business with others besides their own. The Marshal remarked how they made the best prisoners. They never had to be handcuffed and, if told to stay, they would; their word was their honor. The ex-Mormon joked about non-Mormon men who are practicing secretly what the Mormons preach openly. The Senator described his first visit to a Mormon community. It was beautiful, organized, and the farms were neat; it was an ideal community where people worked in harmony, but they were Mormons!²⁹

The Idaho Test Oath was the antidote for the perceived political poison of the Mormons. Legally passed in a time of the development of the West and the statehood of Idaho, it demonstrated the essential process of how politics find compromise, make changes, and create society.

²⁸ Joseph Smith & The Church of Jesus Christ of Latter-day Saints, *The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints: Containing revelations given to Joseph Smith, the Prophet : with some additions by his successors in the Presidency of the Church.* (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1981) 292-293

²⁹ Idaho and “Mormonism”: a Spicy Discussion, *Deseret News*, September 9, 1889. Retrieved from <http://www.news.google.com>. Accessed March 2013

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Territory of Idaho v. Hyrum B. Simmons, Bingham County Court Archives, 1889.

U.S. Const., amend. I, § 1.

AN INTERSECTION OF GENDER AND ENVIRONMENTAL SECURITY: A LITERATURE REVIEW

BY SUSAN BELL

INTRODUCTION

The relationship between gender security and environmental security is clearly established in security studies literature, particularly within the segment of societal security studies known as HUGE: Human, Gender, and Environmental Security. ¹ HUGE is one of many segments of security studies which contributes to a broader, human-focused view of security issues, encompassing the oft-neglected issues and populations in security studies – women, children, the aging and elderly, indigenous and minority populations, and the problems that those populations encounter everyday which pose threats to their well-being and security. ²

In trying to seriously evaluate and understand the relationship between women, the environment, and gender security and environmental security, scholars have encountered in recent years a prevalent notion and strain of study known as the “feminization of poverty.” The “feminization of poverty”³ is a trend in gender and economic security studies that is currently waning. It was based upon the assertion (anecdotally founded, as it turned out) that households headed by females tended toward greater levels of poverty than did those headed by males across cultural and state or societal boundaries. While there are many households headed by women who live in abject poverty, when all other factors are accounted for, including the extremely important aspect of cultural constraints and expectations, this is hardly every the case in any statistically significant way. ⁴ Leaving this theory behind, it becomes necessary to look deeper for the relationship between these wide-reaching variables.

RELATIONSHIP BETWEEN FEMALE EMPOWERMENT AND ENVIRONMENTAL PROTECTION

Data from the less-developed world collected over the past few decades has shown that women as heads of households tend to improve the nutritional and educational status of children in said households, as well as the health of the local environment and ecosystem, as opposed to the impact of households headed by men. ⁵ Although the role of men cannot be discounted in contribut-

1 Oswald Spring, Úrsula. 2009. A HUGE Gender Security Approach: Towards Human, Gender, and Environmental Security. International Security, Peace, Development and Environment: V. 1. EOLSS Publishers Co. Ltd. Pg. 1157.

2 Ibid. ; Westing, Arthur H. 1989. The Environmental Component of Comprehensive Security. Security Dialogue Volume 20, Issue 129. Pg. 131; Sorensen, Carina . 2012. The nexus of gender, security and development: UN security council resolution 1325 & South Sudan. <http://rudar.ruc.dk/handle/1800/8173>. Published Online 06/04/2012. Pg. 21; Detraz, Nicole and Betsill, Michelle M. 2009. Climate Change and Environmental Security: For Whom the Discourse Shifts. International Studies Perspectives. Volume 10, Issue 2 (February 2009). Pages 303-320

3 Arora-Jonsson, Seema. 2011. Virtue and vulnerability: Discourses on women, gender and climate change. Global Environmental Change, Volume 21, Issue 1 (February 2011). Pg.745

4 Floro, Maria Sagrario and Swain, Ranjula Bali. 2013. Food Security, Gender, and Occupational Choice among Urban Low-Income Households. American University, Washington DC, USA and Uppsala University, Sweden. World Development, Volume 42 (February 2013). Pg. 89.

ing to the protection of local environments, statistically women are stronger advocates for local issues especially those regarding health and sustainability.⁶ Research shows that the most effective programs supporting environmental protection mobilize whole social groups, but that more often their initial support is driven by interested and motivated women with ties to the impacted community.⁷ The more opportunities women have to participate in and affect the implementation of public policy correlates with the degree of sensitivity and sustainability that will be emphasized and utilized in programs to combat environmental threats or destabilization. The converse also tends to be true, and these situations of environmental instability or conflict often coincide with problems of civil conflict or societal distress.⁸

Although Koubi, Bernauer, Kalbhenn and Spilker assert that environmental problems and climate change are not the source or particular trigger for political unrest or civil conflict, they do allow that environmental changes such as extreme weather patterns paired with volatile changes in precipitation and temperature can greatly contribute to those factors which often “reshape the productive landscape of entire regions.”⁹ This reshaping can then “exacerbate food, water, and energy scarcities, as envisaged in the traditional resource scarcity (neo-Malthusian) model” which then places severe stress on disadvantaged segments of society and begins a push up from the bottom of a society and puts significant pressure on the state and upper classes, thus increasing the likelihood of conflict.¹⁰ Alcamo, Endejan, Kasparm and Rösch assert that the GLASS model (Global Assessment of Security) can mitigate the potential fallout of this scarcity problem, and highlight the need for an open approach to human security as a means of achieving environmental security.¹¹ The GLASS

5 Kennedy, Eileen and Peters, Pauline. 1992. Household food security and child nutrition: the interaction of income and gender of household head. *World Development*, Volume 20, Issue 8 (August 1992). Pg. 1077.

6 Shah, Meera Kaul and Shah, Parmesh. 2009. Gender, Environment and Livelihood Security: an Alternative Viewpoint from India. *IDS Bulletin* Volume 26, Issue 1. Pg. 75.

7 Pandey, Anupam. 2010. Greening Garhwal through Stakeholder Engagement: the Role of Ecofeminism, Community and the State in Sustainable Development. *Sustainable Development*, Volume 18, Issue 10 (February 2010). Pg. 18; Sorensen, Carina . 2012. The nexus of gender, security and development: UN security council resolution 1325 & South Sudan. Pg. 67.

8 Koubi, Vally, Bernauer, Thomas, Kalbhenn, Anna and Gabriele Spilker. 2012. Climate Variability, Economic Growth, and Civil Conflict. *Journal of Peace Research*, Volume 49, Issue 10 (January 2012). Pg. 117; Detraz, Nicole and Betsill, Michelle M. 2009. Climate Change and Environmental Security: For Whom the Discourse Shifts. *International Studies Perspectives*. Volume 10, Issue 2 (February 2009). Pages 303-320

9 Koubi, Vally, Bernauer, Thomas, Kalbhenn, Anna and Gabriele Spilker. 2012. Climate Variability, Economic Growth, and Civil Conflict. *Journal of Peace Research*, Volume 49, Issue 10 (January 2012). Pg. 116.

10 Ibid.

11 Alcamo, Joseph, Endejan, Marcel B, Kaspar, Frank and Thomas Rösch. 2001. The GLASS model: a strategy for quantifying global environmental security. *Environmental Systems Research*, University of Kassel, Kassel, Germany. *Environmental Science & Policy* Volume 4, Issue 1, February 2001. Pg. 1.

model, as used by Alcamo and his associates, addresses global issues of environmental security through integrated informational and multi-disciplinary methods.¹² The more integrative the approach, the more likely it is that such an approach will yield broadly applicable solutions. This applies specifically in the case at hand – the study of the connection between women and environmental security.

There is a well-regarded observation that women's roles in relation to the environment usually come in two archetypal forms: virtue and vulnerability.¹³ When it comes to climate change especially, women can be either one or both types simultaneously. Problems caused by climate change are most likely to cause damage or suffering for women in rural communities (more than men in rural or any other communities) and are also more likely to be addressed or confronted by women.¹⁴ This notion of vulnerable and virtuous as the main qualities of female environmental interaction, according to Seema Arora-Jonsson is one of the important keys to understanding the relationship between gender security and environmental security. "This imagery [of woman as vulnerable and/or virtuous] makes two viewpoints seemingly obvious: women in the global South will be affected more adversely by climate change than men in those countries and that men in the global North pollute more than their female counterparts."¹⁵ Barnett writes on this topic, "Environmental insecurity in this context is the double vulnerability of people that arises when underdevelopment and poverty are compounded by environmental change."¹⁶

The growing recognition of these problems¹⁷ and the explorations recently made and currently underway to try and curb the vulnerabilities and gaps are greatly contributing to the advancement of women's security and environmental security issues as parallels. All of these developments are aiding further and renewed recognition of the depth of this connection between females, the environment, and the security or securitization of both. Heidi

12 Ibid, 2.

13 Arora-Jonsson, Seema. 2011. Virtue and vulnerability: Discourses on women, gender and climate change. *Global Environmental Change*, Volume 21, Issue 1 (February 2011). Pg. 744

14 Gibbs, Andrew, Willan, Samantha, Misselhorn, Alison, and Jaqaline Mangoma. 2012. Combined structural interventions for gender equality and livelihood security: a critical review of the evidence from southern and eastern Africa and the implications for young people. *J Int AIDS Soc. [International AIDS Society]* 2012; Volume 15.

15 Arora-Jonsson, Seema. 2011. Virtue and vulnerability: Discourses on women, gender and climate change. *Global Environmental Change*, Volume 21, Issue 1 (February 2011). Pg. 744

16 Barnett, Jon. 2003. Security and climate change. *Global Environmental Change*, Volume 13, Issue 3 (May 2003). Pg. 14

17 Sorensen, Carina . 2012. The nexus of gender, security and development: UN security council resolution 1325 & South Sudan. Pg. 37; Westing, Arthur H. 1989. The Environmental Component of Comprehensive Security. *Security Dialogue* Volume 20, Issue 129. Pg. 133; Oswald Spring, Úrsula. 2009. A HUGE Gender Security Approach: Towards Human, Gender, and Environmental Security. *International Security, Peace, Development and Environment: V. 1*. EOLSS Publishers Co. Ltd. Pg. 1175; Arora-Jonsson, Seema. 2011. Virtue and vulnerability: Discourses on women, gender and climate change. *Global Environmental Change*, Volume 21, Issue 1 (February 2011). Pg. 749

Hudson, a researcher at a South African University, has written extensively about this connection, particularly as it is manifest in the relationship between female empowerment and enhanced human security.¹⁸ Her case studies build effectively upon the work of others preceding and contemporary with her in the field of gender and human security.¹⁹ Those countries with fewer or more restricted opportunities for women in public life are often the countries with less environmental and social stability.

Whether this particular aspect of the relationship is actually causal or just contributory is debatable.²⁰ Koubi and his research partners call it a “politically moderated relationship,” saying that the environmental security issues widen the cracks in already deteriorating civil and political institutions, exacerbating the already extant problems in a given society. These civil and political problems range from regime security, to economic security, to gender security.²¹ A United Nations report and research paper published in 2010 outlines the important role of women in the peace-building process (using the Sudanese as case study material), finding that contextual factors contribute largely to the failure of the state and the hindrance of reconstruction. Some of the most notable contextual factors found to be influential in the problematic or fitful recovery from economic, environmental, and ethnic conflict are, “underdevelopment, low institutional capacity of security providers and a [strictly enforced] patriarchal society.”²² All of these factors contribute to the problems, but the researchers found something very interesting in relation to this topic. The participation of women in the policy and governance or decision-making initially caused significant social rifts and resulted in great cultural distress, but within a relatively short period of time drastically improved quality of life and greatly increased the responsible use and allocation of environmental resources.²³ It is clear from the research available that the relationship between females and the

18 Hudson, Heidi. 2005. ‘Doing’ Security As Though Humans Matter: A Feminist Perspective on Gender and the Politics of Human Security. *Security Dialogue* Volume 36, Issues 2 (June 2005). Pg. 156.

19 Tickner, J Ann. 1992. *Gender in international relations: feminist perspectives on achieving global security*. Columbia University Press, 1992. Pg. 140; Handrahan, Lori. 2004. *Conflict, Gender, Ethnicity and Post-Conflict Reconstruction*. International Centre for Gender Studies, Oxford University, UK & Cuny Center, Washington, DC, USA. *Security Dialogue* Volume 35, Issue 4 (December 2004). Pg. 442; Hyder, Adnan A., Maman, Suzanne, Nyioni, Joyce E., Khasianim Shaniysa A., Teoh, Noreen, Premji, Zul and Sali Sohani. 2005. The pervasive triad of food security, gender inequity and women’s health: exploratory research from sub-Saharan Africa. *African Health Sciences* Volume 5, Issue 4 (December 2005) Pg. 331; Bastick, Megan. 2010. *Integrating Gender in Post-Conflict Security Sector Reform: Policy Paper 29*. Geneva Centre for the Democratic Control of Armed Forces

20 Timura, Christopher T. 2001. “Environmental Conflict” and the Social Life of Environmental Security Discourse. *Anthropological Quarterly*, Volume 74, Issue 3 (July 2001). Pg. 108.

21 Koubi, Vally, Bernauer, Thomas, Kalbhenn, Anna and Gabriele Spilker. 2012. Climate Variability, Economic Growth, and Civil Conflict. *Journal of Peace Research*, Volume 49, Issue 10 (January 2012). Pg. 124.

22 Sorensen, Carina . 2012. The nexus of gender, security and development: UN security council resolution 1325 & South Sudan. Pg. 65.

23 *Ibid.*, 41.

environment (local, regional, and global) is very dynamic, and is manifested in a variety of ways through the filters of cultural paradigms and fundamental social assumptions about the role of women in public and private life.

ECOFEMINISM

Tinkner's seminal work on female participation in International Relations highlighted the need and broadcast the call for women to take an active and public role in matters of international affairs both broadly and specifically.²⁴ Within the scope of female participation in public life there have been two main tracks: the first – to live in, work in, and adapt to operate in a “man's world” by pursuing roles and aspects of public life that have been traditionally associated with manliness or have been the undisputed purview of male ego and the “good old boys club” way of doing things. The second – to pursue the public advancement of, or to seek legitimacy or notoriety through the advocacy of those problems and areas traditionally thought of as “women's issues” such as education, healthcare, and the environment.

Feminists since the 1960s have split along these two approaches, sometimes called militant feminism and soft feminism. Both have contributed to the advancement of women's rights domestically and globally, but those taking the soft approach have done much from a civil society perspective while the militants have focused more on government involvement. The civil society impact had by the influence of soft feminism tends to fall along human security lines while the militant feminism follows more of the male focus on traditional security approaches.²⁵

The ecofeminist school of thought developed as a sub-genre of both feminist and environmental activism, hitting its stride in the early 1990s. One of ecofeminism's central tenets is a contention that the same “androcentric ideologies” which are responsible for environmental degradation are also to be held responsible for the oppression of women. Most strands of ecofeminism purport, with varying degrees of specificity, that under certain circumstances it is possible to posit a natural alliance between nature and women and that the issues or actions of one greatly affect the other.²⁶ It contends that “women's relationship with nature is shaped by the gendered division of labour and regards the given material circumstances of women agents and their labour as the crucial factors in determining their emotional, physical and practical world and world-view.”²⁷ According to Oswald Spring, ecofeminism can also be

24 Tickner, J Ann. 1992. *Gender in international relations: feminist perspectives on achieving global security*. Columbia University Press, 1992. Pg. 5.

25 Oswald Spring, Úrsula. 2009. *A HUGE Gender Security Approach: Towards Human, Gender, and Environmental Security*. *International Security, Peace, Development and Environment: V. 1*. EOLSS Publishers Co. Ltd. Pg. 1166.

26 Pandey, Anupam. 2010. *Greening Garhwal through Stakeholder Engagement: the Role of Ecofeminism, Community and the State in Sustainable Development*. *Sustainable Development, Volume 18, Issue 10 (February 2010)*. Pg. 18.

27 *Ibid.*, 19.

understood as “a convergence of environmental, social, and feminist movements, where mothering spirituality is caring about nature and society, about the vulnerable above all.”²⁸ Oswald Spring explored the connection between gift economy and ecofeminism, calling them “interrelated and complementary” and interpreting them as a pillar of gender security studies today.²⁹

Hudson wrote of the postmodern manifestations of feminism in the realms of human security issues, and posits that these manifestations differ greatly, much more greatly than is often acknowledged, between regions and socio-economic positions.³⁰ Women working within Western cultures often find themselves fighting against fewer cultural bastions and biases against their participation than do women in more rural and primal or conservative cultures. One South Sudanese woman, interviewed by a Danish NGO for a UN report on the implementation of Resolution 1325 on women and peace and security, made this statement about her efforts and her perception of the community’s reception of her efforts: “If you want to raise your voice as a woman, nobody will listen, because you don’t have the right to complain. Sometimes it leads to family separation because if you want to raise your voice as a woman, the man will just divorce you and get another one. As a woman you don’t have the right to decide on what you want or how you want to be.”³¹ This statement unfortunately reflects a harsh reality faced by many in the global South, highlighting a continued worldwide need to advance a cause colloquially deemed finished. The development of ecofeminism as an approach to addressing primal issues central to human survival is considered by some to be a natural conclusion and end goal of the advancement of women’s rights around the world. The fundamental importance of environmental health and security is very deeply integrated with female characteristics and evolutionary biological processes designed to keep them aware of the world and environment in which they live and raise children, according to the ecofeminist analysis of the relationship.³² The evolutionary biological connection between females and their environments goes much deeper than does the connection males have with their environments, a conclusion that clearly supports the ecofeminist assertion that women are the best and most natural advocates for environmental issues because to be so is a primal instinct of nurture that extends beyond the fam-

28 Oswald Spring, Úrsula. 2009. A HUGE Gender Security Approach: Towards Human, Gender, and Environmental Security. *International Security, Peace, Development and Environment: V. 1*. EOLSS Publishers Co. Ltd. Pg. 1171.

29 *Ibid.*, 1170.

30 Hudson, Heidi. 2005. ‘Doing’ Security As Though Humans Matter: A Feminist Perspective on Gender and the Politics of Human Security. *Security Dialogue* Volume 36, Issues 2 (June 2005). Pg. 161.

31 Sorensen, Carina . 2012. The nexus of gender, security and development: UN security council resolution 1325 & South Sudan. Pg. 48.

32 Chagnon, Napoleon A., and Irons, William. 1979 (Republished 2008). *Evolutionary biology and human social behavior: an anthropological perspective*. Duxbury Press, University of Michigan.

ily unit because some subconscious part of the female brain or psyche knows that the health of her family is dependent upon the health and sustainability of their environment and ecosystem.³³ This school of thought places women in a unique position as natural advocates and protectors of the environment, especially on local and regional scales.

WOMEN AS DOMESTIC ENVIRONMENTAL PROTECTORS

Populist ecofeminist thought has developed past its initial “granola” incarnation and emerged aligned with the evolutionary biologists position on primal connections and the synchronicity of psychological, physiological, and environmental factors in the human experience which have persisted instinctually as a survival mechanism to protect us from the degradation of life or those supplies needed to sustain it.³⁴ Not only do we have the evolutionary biological arguments at work here, but we can also rely on statistical observations to support at least this assertion concerning women’s role as protectors of their domestic environment. Women are statistically more protective of their local environments when it comes to the survival of their family and community, and as NGOs and other state actors continue to search for how to mitigate environmental security issues they increasingly find local, grassroots support and solutions among women.³⁵

Hudson wrote of the tensions between human security and national security as they compete for the interest and attention of their citizens, and how often this tension falls along gender division lines.³⁶ Men predictably tend to give more attention to matters of national security while women, also predictably, give much more attention to those issues affecting human security. Berik, van der Meulen Rodgers and Zammit did significant research on this topic as well, highlighting the importance of integrating the already existing predilections of gender and social groups into development strategies and state efforts.³⁷

33 Oswald Spring, Úrsula. 2009. *A HUGE Gender Security Approach: Towards Human, Gender, and Environmental Security*. International Security, Peace, Development and Environment: V. 1. EOLSS Publishers Co. Ltd. Pg. 1173.

34 Pandey, Anupam. 2010. *Greening Garhwal through Stakeholder Engagement: the Role of Ecofeminism, Community and the State in Sustainable Development*. Sustainable Development, Volume 18, Issue 10 (February 2010). Pg. 19.

35 Alcamo, Joseph, Endejan, Marcel B, Kaspar, Frank and Thomas Rösch. 2001. *The GLASS model: a strategy for quantifying global environmental security*. Environmental Systems Research, University of Kassel, Kassel, Germany. Environmental Science & Policy Volume 4, Issue 1, February 2001, Pages 1–12; Sorensen, Carina . 2012. *The nexus of gender, security and development: UN security council resolution 1325 & South Sudan*. Pg. 180.

36 Hudson, Heidi. 2005. *‘Doing’ Security As Though Humans Matter: A Feminist Perspective on Gender and the Politics of Human Security*. Security Dialogue Volume 36, Issues 2 (June 2005). Pg. 155.

37 Berik, Günseli, van der Meulen Rodgers, Yana and Ann Zammit. 2012. *Social Justice and Gender Equality: Rethinking Development Strategies and Macroeconomic Policies*. UNRISD Research in Gender and Development. Routledge.

Carter, Kruse, Blakely, and Collings wrote about the dynamic and sensitive relationship of women and their local environments in their study of food security along gender lines and its attendant psychological distress in New Zealand. ³⁸ According to their research findings women tend to be more affected by, and therefore more sensitive to, scarcities of food and other natural resources. This effect is felt physiologically as well as psychologically, both of which factor into the primal motivation to protect the food source. These findings from New Zealand are corroborated by similar psychological and sociological conclusions in Israel, ³⁹ Sub-Saharan Africa, ⁴⁰ and other regions. ⁴¹ While it is important to note that agriculture is a key part of this discussion on environmental and food security, ⁴² it is by no means the only aspect deserving of attention. ⁴³ Experts agree, although not all extrapolate the relationship as far as the ecofeminists do, that females make more ardent defenders of environmental resources and responsible use on average than do men, and that this relationship is further solidified in times of crisis or scarcity. ⁴⁴

The research done by Hyder, Maman, Nyoni, Khasiani, Teoh, Premji, and Sohani on this topic is particularly fascinating because of how they framed their discussion. In their research they found a triad of intersubjective factors that deeply impacted the overall social and physical health of communities in sub-Saharan Africa. ⁴⁵ Focusing on rural farming communities in Kenya and Tanzania, they found that food security, gender inequity, and women's health (both overall and reproductively) were exerting significant intersubjective

³⁸ Carter, Kristie N., Kruse, Kerri, Blakely, Tony, and Sunny Collings. 2011. The association of food security with psychological distress in New Zealand and any gender differences. *Social Science & Medicine* Volume 72, Issue 9 (May 2011). Pg. 1464.

³⁹ Sa'ar, Amalia, Sachs, Dalia, and Sarai Aharoni. 2011. Between a Gender and a feminist Analysis: The case of security studies in Israel. *International Sociology*, Volume 26, Issue 50 (January 2011). Pg. 59.

⁴⁰ Bernier Q, Franks P, Kristjanson P, Neufeldt H, Otzelberger A, and K Foster. 2013. Addressing Gender in Climate-Smart Smallholder Agriculture. CGIAR Research Program on Climate Change, Agriculture and Food Security (CCAFS), The Rockefeller Foundation, World Agroforestry Centre.

⁴¹ Kvaloy, Berit, Finseraas, Henning and Ola Listhaug. 2012. The Public's Concern for Global Warming: A Cross-national Study of 47 Countries. *Journal of Peace Research*, Volume 49, Issue 10 (January 2012). Pg. 20; Hudson, Heidi. 2005. 'Doing' Security As Though Humans Matter: A Feminist Perspective on Gender and the Politics of Human Security. *Security Dialogue* Volume 36, Issues 2 (June 2005). Pages 155-174

⁴² Lambrou, Yianna and Nelson, Sibyl. 2013. Gender Issues in Climate Change Adaptation: Farmers' Food Security in Andhra Pradesh. *Research, Action and Policy: Addressing the Gendered Impacts of Climate Change*. Pg. 190.

⁴³ --. 2009. Food Security and Global Environmental Change: Emerging Challenges. *Environmental Science and Policy*, Volume 12, Issue 11 (December 2009). Pg. 373.

⁴⁴ Carter, Kristie N., Kruse, Kerri, Blakely, Tony, and Sunny Collings. 2011. The association of food security with psychological distress in New Zealand and any gender differences. *Social Science & Medicine* Volume 72, Issue 9 (May 2011). Pg. 1464.

⁴⁵ Hyder, Adnan A., Maman, Suzanne, Nyoni, Joyce E., Khasianim Shaniyisa A., Teoh, Noreen, Premji, Zul and Sali Sohani. 2005. The pervasive triad of food security, gender inequity and women's health: exploratory research from sub-Saharan Africa. *African Health Sciences* Volume 5, Issue 4 (December 2005) Pg. 328.

influence and that where one or more of these factors was emphasized in the culture or local climate of a given season, the other one or more were equally strong.⁴⁶ Their research reinforces that done by the UN in Sudan, further describing the importance of rural women in combating environmental security threats, but also highlighting the impotence of those same groups of women dealing with cultural norms and values entrenched in a strongly patriarchal system with particular and stringent views on the place of women in society.

WOMEN AS INTERNATIONAL ENVIRONMENTAL PROTECTORS

Western women, for a variety of reasons and underlying factors, tend to be much stronger advocates on the international governmental stage.⁴⁷ For one, the feminist movements throughout the 20th century made significant strides for women's rights as equal citizens with men in most Western countries. For another factor, the industrialization of the Western world during approximately this same period as the women's empowerment movements equalized much of the difference in labor power and expectations between men and women. Another factor that often goes unnoticed by the public eye is the normalization of issues formerly considered to be "fringe problems" if they were considered at all. The promotion of "women's issues" on an international scale has grown more and more in the mainstream since the end of the Cold War particularly.⁴⁸ This came partially as a backlash from International Relations scholars about the inherent masculinity of the Cold War relationship between the great powers of the time and the myriad ways that it might have ended catastrophically were it not for the mitigating factors embodied in the respective bureaucracies.⁴⁹

A serious part of the post-Cold War era of security studies has become the segment of human and societal security previously quite ignored or downplayed – environmental security. Public concern over environmental issues, globally and locally, has only grown in the past few decades. This concern is evidenced in a variety of ways, but the civil society approaches around the world on the regional and international levels draw particular concern from

46 Ibid., 332.

47 Bastick, Megan. 2010. Integrating Gender in Post-Conflict Security Sector Reform: Policy Paper 29. Geneva Centre for the Democratic Control of Armed Forces (DCAF) Online Publication 03/19/2010. <http://hdl.handle.net/123456789/27847>; Hudson, Heidi. 2005. 'Doing' Security As Though Humans Matter: A Feminist Perspective on Gender and the Politics of Human Security. Security Dialogue Volume 36, Issues 2 (June 2005). Pg. 157; Arora-Jonsson, Seema. 2011. Virtue and vulnerability: Discourses on women, gender and climate change. Global Environmental Change, Volume 21, Issue 1 (February 2011). Pg. 745

48 Collins, Alan. 2010. Contemporary Security Studies 2nd Edition. Oxford University Press – New York.

49 Fukuyama, Francis. 1998. Women and the Evolution of World Politics. Foreign Affairs, Volume 77, Issue 5 (September 1998). Pg. 33

women, especially those of middle to higher social and economic classes.⁵⁰

The far-reaching and global implications of pollution and the human influence on climate change is most certainly a security issue, or at least a potential one, and researchers have been saying this for years.⁵¹ Since the rise of human security as a viable and legitimate facet of mainstream security studies discussions over the past three to four decades, environmental security has also gained international support and focus. Researchers such as Maria Julia Trombetta of the Delft University of Technology in Germany purport that this is due in at least some measure to the parallel rise of women in prominent roles of international influence.⁵²

Trombetta's research also noted a divergence in how environmental factors and gender factors fit into the traditional securitization model formed by the Copenhagen school.⁵³ "[Y]et, when applied to environmental issues, the process of securitization [under the Copenhagen model] does not seem to be analytically accurate."⁵⁴ Even those efforts to mobilize "emergency support" on an issue of environmental security drew little attention and support, in or outside the "realm of ordinary policy debates" in a given state.⁵⁵ Jon Barnett, a research fellow at the University of Melbourne, concludes that a redefinition of security and its traditional relationship to climate change is necessary if any efforts are to be sustainable and effective.⁵⁶ As a result of her findings on this front, Trombetta also concluded that the traditional security approach (which also happens to be a very male approach) is far from effective in dealing with environmental security risks in particular. Barnett and Trombetta agree, that the traditional "reactionary responses" of the security mainstream do not effectively address the problems of environmental security and that preventive measures are far more apt and applicable.⁵⁷

This presents an interesting divide and an oft neglected problem with the study of female participation on the global scale. While there are certainly

50 Kvaloy, Berit, Finseraas, Henning and Ola Listhaug. 2012. The Public's Concern for Global Warming: A Cross-national Study of 47 Countries. *Journal of Peace Research*, Volume 49, Issue 10 (January 2012). Pg. 16.

51 Trombetta, Maria Julia. 2008. Environmental security and climate change: analyzing the discourse. *Cambridge Review of International Affairs*, Volume 21, Issue 4 (December 2008). Pg. 599;

Dalby, Simon. 2002. *Environmental security*. University of Minnesota Press, 2002.

52 Trombetta, Maria Julia. 2008. Environmental security and climate change: analyzing the discourse. *Cambridge Review of International Affairs*, Volume 21, Issue 4 (December 2008). Pg. 588

53 *Ibid.*, 589.

54 *Ibid.*

55 *Ibid.*, 590.

56 Barnett, Jon. 2003. Security and climate change. *Global Environmental Change*, Volume 13, Issue 3 (May 2003). Pg. 8

57 Trombetta, Maria Julia. 2008. Environmental security and climate change: analyzing the discourse. *Cambridge Review of International Affairs*, Volume 21, Issue 4 (December 2008). Pg. 594; Barnett, Jon. 2003. Security and climate change. *Global Environmental Change*, Volume 13, Issue 3 (May 2003). Pg. 8

powerful universalizing aspects and tendencies for women worldwide, the presentation of “women” as a single, homogenous group does not help us to understand the diversity of experiences and impacts that these women can have coming from a unique local or regional perspective as well as a female one.⁵⁸

Returning to Arora-Jonsson’s dual roles of vulnerable and virtuous, this need for more diverse classification can be found in one approach to be an added dimension between global North and global South. While women overall tend to be strong protectors and advocates for environmental protection and the prevention of environmental security threats, their capacity and scope for participation is vastly different between the two categories of global North and South, falling along the lines of both economic differentials and cultural liberality or rigidity.

WOMEN AND ENVIRONMENTAL POLICY/ADVOCACY

Tinckner wrote in 1987 about the unfortunate lack of women participating in the academic and public policy dialogue. What participation there was seemed to be limited to “women’s issues” such as health, education, and poverty eradication, and was an uphill battle for legitimate consideration.⁵⁹ Recently there have been efforts to re-imagine “women’s issues” as human issues, and their increasing prominence in security has greatly contributed to these efforts.⁶⁰

As far back as 1989 there have been security experts advocating a holistic approach to security. This approach, known as Comprehensive Security, is still very much a player in the academic and practical discussions within Security Studies.⁶¹ A significant segment of the comprehensive security discussion deals with women’s rights and participation in the public sphere and their ability to affect serious social change. The women and gender aspect of comprehensive security fits together nicely with the environmental component of comprehensive security studies because of not only the tremendous local or regional impact of women on the environment and environmental issues, but also because of their potential on a national or global scale.⁶² This aspect of the advancement of women’s rights and roles internationally deeply impacts

⁵⁸ Hudson, Heidi. 2005. ‘Doing’ Security As Though Humans Matter: A Feminist Perspective on Gender and the Politics of Human Security. *Security Dialogue* Volume 36, Issues 2 (June 2005). Pg. 157.

⁵⁹ Tickner, J Ann. 1992. *Gender in international relations: feminist perspectives on achieving global security*. Columbia University Press, 1992. Pg. 2.

⁶⁰ Collins, Alan. 2010. *Contemporary Security Studies 2nd Edition*. Oxford University Press – New York.

⁶¹ Westing, Arthur H. 1989. *The Environmental Component of Comprehensive Security*. *Security Dialogue* Volume 20, Issue 129. Pg. 130; Alcamo, Joseph, Endejan, Marcel B, Kaspar, Frank and Thomas Rösch. 2001. *The GLASS model: a strategy for quantifying global environmental security*. Environmental Systems Research, University of Kassel, Kassel, Germany. *Environmental Science & Policy* Volume 4, Issue 1, February 2001, Pages 1–12.

Security Sector Reform, especially in advocating not only for environmental issues, but just as importantly for those same environmental issues to be taken seriously and considered as legitimate and impactful security problems.⁶³

As many scholars have asserted in recent decades, participation is fundamental to the advancement of any issue.⁶⁴ Participation is limited by a number of factors, some of them nearly insuperable, especially in rural communities and the global South. But there is a significant relationship between the degree of female participation on national and international issues, the health of the civil and social fabric within which they operate, and the emphasis that country or international group places upon issues of human and environmental security.⁶⁵

One of the keys to continuing the growth of female participation around the world is for women in developed countries, who have the opportunities and abilities to become involved seriously in the security policy issues, is to do just that. One of the most impactful actions that women in the global North can take is to advocate the issues of human rights and security as they conflate with environmental issues not just on a local scale (although that is admirable and very much needed), but on a global one.⁶⁶ This is not to say that women in the West or global North do not face obstacles associated with gender difference. Said Hudson, “the new ‘machismo’ heralded by the post 9/11 global war against terror threatens to drown out the progress made during the 1990s with regard to building a global normative consensus on the importance of human security.”⁶⁷ She argues that women in the “West” or the global North

62 Bastick, Megan. 2010. Integrating Gender in Post-Conflict Security Sector Reform: Policy Paper 29. Geneva Centre for the Democratic Control of Armed Forces.

63 Bastick, Megan. 2010. Integrating Gender in Post-Conflict Security Sector Reform: Policy Paper 29. Geneva Centre for the Democratic Control of Armed Forces. Pg. 11; Sorensen, Carina . 2012. The nexus of gender, security and development: UN security council resolution 1325 & South Sudan. Pg. 41.

64 Tickner, J Ann. 1992. Gender in international relations: feminist perspectives on achieving global security. Columbia University Press, 1992. Pg. 7; Timura, Christopher T. 2001. “Environmental Conflict” and the Social Life of Environmental Security Discourse. *Anthropological Quarterly*, Volume 74, Issue 3 (July 2001). Pg. 111; Arora-Jonsson, Seema. 2011. Virtue and vulnerability: Discourses on women, gender and climate change. *Global Environmental Change*, Volume 21, Issue 1 (February 2011). Pg. 747; Detraz, Nicole and Betsill, Michelle M. 2009. Climate Change and Environmental Security: For Whom the Discourse Shifts. *International Studies Perspectives*. Volume 10, Issue 2 (February 2009). Pg. 313.

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ought to lead the way in re-establishing the focus of international movement and discourse to be on the deeply important human security issues of women and minority rights and the deterioration of local and global environmental resources.

CONCLUSION

As one can see from the research cited here and the many other sources corroborating the evidence elsewhere, gender security and environmental security have not just one single intersection, but many. From the primeval physiological and evolutionary biological connection, to the cultural stewardship and advocacy overlaps, the data would appear to suggest that neither security sub-genre can be significantly impacted without that impact spilling over in some way to the other. The most effective and vocal advocates for the legitimate consideration of both as security issues tend to be female, and the most natural advocates for the health and security of the environment are the females whose natural and inborn instincts are most subject to the health and security of their surroundings.⁶⁸ “Since the analytical potential of feminist epistemology cannot be divorced from its political and transformative value, a critical feminist perspective on the study of security, and especially human security, is crucial to overcome certain gender silences.”⁶⁹ From the women in the rural communities of sub-Saharan Africa, to the aboriginal populations of New Zealand, to the modern women living in an advanced, industrialized country in the Western cultural world, when they access and recognize those primal instinctual motives they become the best possible advocates for the consideration of serious environmental security concerns.

⁶⁸ Dankelman, Irene. 2010. *Gender and Climate Change: An Introduction*. Routledge Publishing.

⁶⁹ Hudson, Heidi. 2005. 'Doing' Security As Though Humans Matter: A Feminist Perspective on Gender and the Politics of Human Security. *Security Dialogue* Volume 36, Issues 2 (June 2005). Pg. 156.

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