

VOLUME 7 · ISSUE 1

JUSWR

A JOURNAL OF UNDERGRADUATE SOCIAL
WORK RESEARCH, POLICY REVIEWS,
& OTHER CREATIVE WORKS

PERSON-CENTERED

TRANSFORMING ·

HUMANITY FIRST ·

BREAKING BARRIERS ·



About the Journal

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Acknowledgements

We would like to express our gratitude to Dean Benjamin Lough for supporting our efforts to continue publishing undergraduate student's original work in the Journal of Undergraduate Social Work Research (JUSWR): A Journal of Undergraduate Research, Policy Reviews, and Other Creative Works. We also thank the School of Social Work faculty for the encouragement they extended to the authors of the JUSWR 7th issue. We further wish to acknowledge and extend a very special thanks to the faculty and PhD student advisors for their extraordinary mentoring, guidance, and support on behalf of the student authors.

Dr. Rachel Garthe is our Undergraduate Research Program Coordinator. She brings her enthusiasm and her extensive knowledge of research to our advisory board. We are grateful for her expertise, guidance, and steady support.

Lastly, the JUSWR Advisory Board and Senior Editor wish to express our pride in and gratitude for our peer editors. These stellar students understood they were making a commitment: to participate in mandatory training, to review materials, and to offer viable, supportive recommendations to the student authors. We especially are grateful for their flexibility and dedication. Well done!

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Dear Reader:

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Welcome to the seventh volume of the Journal of Undergraduate Social Work Research (JUSWR): A Journal of Undergraduate Research, Policy Reviews, and Other Creative Works. This journal is a result of a highly collaborative effort between students, faculty, and staff. Undergraduate peer editors were instrumental in the selecting, editing, and submitting recommendations for research pieces to be accepted for publication. These undergraduate peer editors worked closely with the Senior Editor, Rebecca Dohleman Hawley, who did an outstanding job providing feedback, guidance, and prowess throughout the entire publication process. In addition to the work of the undergraduate peer editors and senior editor, we had the help of doctoral students, Jeanna Campbell and Jenny Evans, to help with training, editing, and advising. Faculty members also generously mentored their students in the writing and publication processes, of which we are grateful for their time and energy. Fellow Advisory Board Member, Dr. Jan Carter-Black, provided the team with exceptional guidance and feedback. As the Undergraduate Research Program Coordinator for the School of Social Work and Advisory Board Member of the JUSWR, I approached my role with commitment and enthusiasm, assisting with the peer editor training and editing process. Together, this collaborative team proudly brings you the seventh volume of JUSWR.

The journal was published for the first time in the spring of 2017. This year, Volume 7 is split into two issues to accommodate the number of excellent pieces submitted. This year's volume includes pieces from students majoring in Social Work and Psychology. Pieces include policy reviews (e.g., Older Americans Act), critical thinking forums (e.g., Haitian Refugees at the Texas border, Abortion rights), research (e.g., intimate partner violence against transgender and gender expansive individuals), and creative pieces (e.g., poetry and an essay). As you flip through the current and previous issues of this journal, you will see a glimpse into the knowledge, creativity, critical thinking, and thoughtfulness of the authors across these diverse platforms. Students make contributions that advance social and economic justice, further enhancing their own and their readers' appreciation toward our diverse and constantly evolving social world.

As the Undergraduate Research Program Coordinator for the School of Social Work, I am honored to join such a remarkable editorial team and direct undergraduate research efforts. The journal originated with the aim of supporting undergraduate research and scholarly work, becoming a platform for students to disseminate their findings and work. Some of the ways students can become involved in research at the School of Social Work include: 1) participating as a Research Assistant to a faculty-directed research project, or 2) leading their own area of research with an Independent Study or Project. Students can find more information about these opportunities in the Course Catalog (SOCW 310, 418, and 480). It is from these projects that many students submit posters and papers to this journal or present at the University of Illinois Undergraduate Research Symposium. Other research opportunities include authoring or co-authoring research papers and presentations for peer-reviewed journals and academic conferences, serving as a peer editor for the journal, or pursuing the Undergraduate Research Certificate Program offered by the Office of Undergraduate Research.

I am pleased to announce the seventh volume of JUSWR. This publication provides clear and compelling evidence of the high quality of undergraduate social work research and creative works that contribute to knowledge permeating the School of Social Work and the University of Illinois at Urbana-Champaign.

Sincerely,
Rachel Garthe, PhD
Associate Professor & Undergraduate Research Program Coordinator
School of Social Work



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*Research Based
Creative
Expressions*

Critical Thinking Forum Creative Expressions

From the editor:

Critical Thinking Forums give students the opportunity to consider and process rather dense course content through creative expression. Family trees, collages, analysis of existing or creating original song lyrics, poetry, videos, and various other art forms are welcomed. The one caveat is the creative piece must reflect some aspect of the student's lived experience as a member of a particular or combination of their multiple intersecting identities. Students are also required to submit a written description or reflection that addresses the relationship between their chosen creative piece and topics covered in a specific course. Some descriptions discuss the evolution of a student's thought processes, factors that have influenced their core beliefs, and values about how the world should be and what they should expect from said world, as well as issues they are still striving to reconcile that are related to the specific issues conveyed in their creative work.

Note to the reader:

Expletives associated with a particular identity group are included. However, such words must have an expressive and substantive purpose. The inclusion of potentially offensive words for entertainment or mere shock value is forbidden.

Social Work is a Lighthouse

Wyatt Aaron Beal

University of Illinois at Urbana-Champaign

Abstract

My visual for social work comes from my Bök (Book of Ken), a tool to engage in reflective practice and foster my professional identity development. Social work is a lighthouse, a beacon of hope. Social work shines a light on the problems society tries to hide. This action is critical as the only way to gain the hope needed to solve a problem is by first seeing the problem and then the path beyond it. Social work does not guarantee success but provides hope that strengths can be found, the rocks can be avoided, and the client can sail freely. Social workers, like lighthouse keepers, are guides to solutions. Just as the ship has to work not to hit the rocks, the client has to work to improve their condition. There is a partnership (clear communication) between the lighthouse and the ship, similar to that between the social worker and the client.

Keywords: Bök, light, hope, communication

About the Author: *Wyatt Beal is a sophomore at the School of Social Work and Chancellor's Scholar. His research interests include the study of how art and education can be utilized to reduce the wealth gap.*

Social Work is a Lighthouse

"The unique contribution of social work practice is the duality of the profession's person and environment mandate: social workers must help society work better for people and help people function better within society" (Segal et al., 2019, p. 3). I reflected on this concept in my Bök (Book of Ken), a self-reflective tool to develop critical thinking and stimulate transformative learning (Saddler & Larrison, 2021, p. 80). Saddler (2021) defines a Bök "as a vessel to process and sift ideas, feelings, and thoughts throughout learning and living experiences" (p. 82). Therefore, a Bök provides a safe space for social workers to holistically examine how their attitudes and beliefs can grow in response to acquired knowledge. As a visual learner, I created an image of the function and purpose of social work. Hence, my depiction of social work as a lighthouse, a symbol of light, hope, and communication (see Figures 1 and 2).

The duality of social work can only be accomplished by seeing the client and the environment from multiple perspectives. To symbolize this, I focused on the importance of light. Illumination is critical to identifying problems, interactions, and systemic racism that thwart a client's growth. Likewise, strengths are often invisible under the darkness of depression and circumstance. Therefore, to engage in social justice and raise clients, social work must shine a light on what darkness strives to hide.

Light alone is not a solution. Seeing a problem does not solve it, but it offers hope and a place for work to begin. I selected a lighthouse because it symbolizes the hope that ships will use its light to avoid the rocks. Likewise, it is always society's and a client's choice to follow the light. Ultimately to succeed, people must accept responsibility and do the work. Regardless of the acceptance of light, social work must remain vigilant. Just as the lighthouse shines through all storms, social workers must work tirelessly as a guide for what is just and possible.

There are many sources of light in our world, but not all are forms of communication. A lighthouse uses its light to communicate a path. To follow the path, the communication between the lighthouse and the ship must be constant because a break can result in a shipwreck. Likewise, the lines of communication between a social worker and a client must remain open and honest. Additionally, when social work fails to communicate injustice, society sinks into depravity, and clients are deprived of lifelines. Fortunately, social work has the power to ignite the light that illuminates the way to recovery by guiding sailors (clients) to safe harbors.

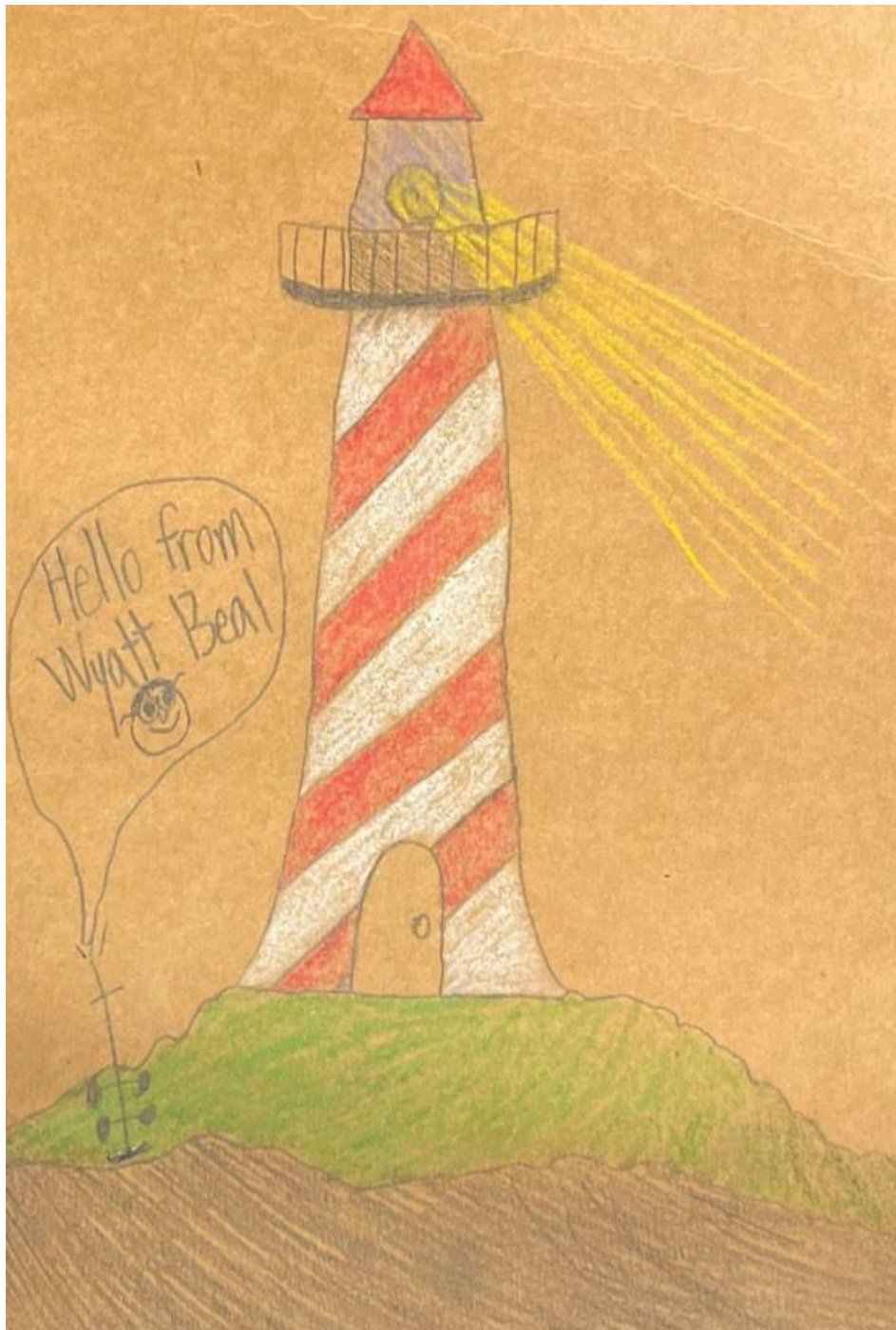
The image of a lighthouse conveys the function and purpose of social work. To meet the demands of the profession's duality, social work has the courage to shine a light on injustice, to offer hope for a better path forward, and to communicate honestly. Just as the lighthouse stands firm against the elements, social work remains steadfast in its commitment to guiding the vulnerable.

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Figure 1

Social Work as a Lighthouse on My Bök Cover



Note. My original visualization of social work as a lighthouse.

Figure 2

Social Work is a Lighthouse



Note. I visualize social work as a lighthouse, a beacon of hope.



Creative Expressions

God is a Black Woman

Kiera Collins

University of Illinois at Urbana-Champaign

Reflections from the Author

This poem explores the meaning of who God is and who God could look like. I believe God could be in any form and looks like everyday people. If Jesus was depicted to be a white man with blue eyes in paintings, even though he was middle eastern, I think it is time we reimagine the whitewashed version of who God is and what God looks like. This poem goes against traditional beliefs that God and the bible look down upon certain identities. Instead, God embodies the different identities that some believe are abnormal or wrong. After all, God is the one who created them in the first place. This poem is a lesson as to not judge thy neighbor as that neighbor and their identity is a reflection of who God is and what God looks like. This poem is not just about acceptance, it is about celebration and the idea that God celebrates the art that has been created in the form of people. Strippers, drag queens, and porn stars are just different ways that bodies are celebrated and appreciated because that is one of the many reasons why God created them.

Keywords: God, Black woman, celebrate

About the author:

Kiera Collins is a senior majoring in Social Work. After completing her bachelor's, Kiera plans on attending UIUC in the MSW program, concentrating in the mental health field. She hopes to work with those who are deaf and/or hard of hearing along with clients who are experiencing disordered eating.

God is a Black Woman

God is a Black woman.

God is a stripper

God gets down in the club and spends her nights dancing for dollars simply to celebrate the people she created and the space they have carved out for themselves

God is a queer woman

God is a drag queen in Tennessee

God is proud of other Black women in the club who take pride in who they are, where they come from, and the beauty of their bodies

God is a Black woman

God is an artist

God creates other Black women in the image of herself and admires her work in the form of pornography and nude paintings

God spends her nights in the Red-Light District of Amsterdam

God is a dominatrix for the devil

God is a Black woman.

In a Box

Kiera Collins

University of Illinois at Urbana-Champaign

Reflection from the author

I wrote this poem during a time when lack of sleep played with my emotions, and therefore made it hard to control my subconscious that I would normally keep at bay. Laced with out-of-the-box metaphors, the poem brings the reader along a self-reflective journey about hiding from one's own identity. I wanted to describe how even though I believed I had valid excuses that I gave the identity in the box, such as promises of returning, putting off one's identity for however long is still hiding from it. This was a difficult thing for me to come to understand, and I had felt the repercussions in the form of the identity retaliating in full force and showing up despite my best efforts. I took inspiration from Shane Koyczan's writing style and used it to issue a warning, partly to the reader but mostly to myself, that hiding from one's identity is difficult, but the first step is acknowledging the fact that it might be there in the first place. It is important to note this poem does not follow conventional formatting or grammar rules. It is meant to be read with the 'abnormal' spacing as pauses. The longer the space, the longer a pause to take while reading.

Keywords: identity, hide, shame

About the author:

Kiera Collins is a senior majoring in Social Work. After completing her bachelor's, Kiera plans on attending UIUC in the MSW program, concentrating in the mental health field. She hopes to work with those who are deaf and/or hard of hearing along with clients who are experiencing disordered eating.

In a Box

I know it was only because I didn't sleep well, but I found myself sitting alone with my thoughts for a little longer than I usually let myself. I don't do it because honestly, I'm not sure what I'll find.

But last night I crept toward the edges of my mind where I knew I'd only find some creepy crawly thing, or at least a long-lost bit of information I'd forgotten I had to even remember. My lack of sleep urged me on though. Of course, wanting to be obedient, I went. I know the journey was only because I was too sleep deprived to ignore that overgrown path, but the excursion still felt like agony to me. It all began days earlier when I stepped into a boxing ring with my shame. I was hoping I could come out on top David and Goliath style. However, my shame had won the last round and every round before it. But it's looking at me like I've got a glass jaw and just finished insulting its mother. So, its consolation prize was that I canceled my date. I'll admit I got scared; I wanted to be brave. I wanted to grab onto the rule that held my hurt, my shame, and my isolation. The rule that was forced upon me by someone else's religion for something I cannot control. I thought if I could manage to hold it so tight in front of me, then I could snuff out its light. I hoped I would become the victor and the rule couldn't hurt me anymore.

I wanted to meet that little broken shadow that followed me. The one who lost the fight against my venoms shame. And I wanted to claim it as mine. I wanted to be proud of what the world told me to keep hidden. I wanted to hold onto this missing part of me that I had been denying myself. For a long time, something in me hoped that if I closed my eyes and pretended it wasn't there, it would be easy to ignore. I thought it would be okay hidden away until I was ready to finally open my eyes.

But no.

Even though I put that missing part in a box, on a high shelf, in a dark room, it did not wait patiently for me - because it did not know I would come back for it soon! Instead, it metastasized. It grew impatient and hurt that I had been ignoring it- but it didn't know that I hadn't! It did not know that I would come back for it... someday.

I did not leave it up there to be forgotten like it thought I had. I kept a close eye on it, even though it thought I wasn't watching, I was. Like a parent with eyes in the back of their head, I always knew where it stood. I kept it out of trouble like it was about to throw sand in some other kid's eyes on the playground, but I put a hand on its shoulder just to remind it to stay in check.

I did not leave it out for the wolves. I glanced back every now and then, just slyly and quietly enough so I could hide the fact (even from myself) that I was holding onto something so important, so needy.

Yeah, I was upset about that. Upset that I caught a glimpse of something I knew I should love and cherish, because everyone has been lined up to tell me what I've been missing out on. Like a growing ticket line full of people who don't know the Taylor Swift Eras concert has been sold out for days. But they refuse to pack up their tents off the sidewalk because they just figured out a way to turn their eagerness into energy to charge their portable space heaters. So, they are determined to get to the front of the line and buy a ticket just to stand in front of me to tell me I've been missing a part of myself I didn't even know existed!

But really? When I close my eyes, curl into a ball, cover my ears, stop breathing, and start to hum, I can drown out all the voices of the world just barely, and only for a second or two, long enough to admit that...

I know what is missing.

And it happens to be in a box, on a high shelf, in a dark room. But I ran out of quarters to feed the silencing meter on the angry mob outside! Maybe I do know what is missing... but thanks to my asthmatic lungs, I can't hold my breath long enough to figure out why it is so important to me and what it feels like to pretend to make myself whole. Because I've been giving this box the side eye, and I'll admit I'm afraid to look at it straight in the face. Let alone open it. I wish it was only my fear of spiders that keeps me at bay. But it has been sitting on that shelf for so long that it has cobwebs on top of cobwebs on top of cobwebs, and I know what is in that box scares me more than any daddy long legs, black widow, or tarantula could do. Maybe I'm crazy, but I'd take a box overflowing with long-legged creatures any day before I admit to what is actually in that box. I'm nervous about what it will do to me if I give it too much attention or look at it the wrong way.

But I guess if I'm so determined to watch from a distance, I should've put my glasses on because what I didn't see was it growing. It is surprisingly resilient. It would not stand for my aloof attitude! As much as I hate to admit it, it knows me better than that, and it also knows it has a right to be here! And it will SHOUT! AND SCREAM! AND GET UP IN MY FACE! Because it has a voice that deserves to be heard GOD DAMMIT!

It will NOT leave until I LISTEN!

It just did not know that I would come back for it... eventually.

And I was crying angry, hot tears not understanding who or what would be so cruel to tell me to put the box up there in the first place. I just don't understand it. I wouldn't wish this on my worst enemy, so I'm not sure what I did in my past life to deserve this, but it must have been bad.

Or someone is just really, really mad that I took the last donut in the break room, which still doesn't seem fair for what I have endured- unless it was a Boston Cream, and in that case, I guess I can understand where they're coming from. But that still doesn't change the fact that it hurts like a metal bat to the chest. Because in the end, I did not snuff out shame's light. Instead, it grew and engulfed me until my whole being was aflame. And so, I kept crying, cursing the world- the shelf- the box- the light- the donut- and myself, thinking fuck!

I wish I would've just slept better.



Critical Thinking Forum

Critical Thinking Forum: Haitian Refugees at the Texas Border

Victoria K. Thoman, BSW

University of Illinois at Urbana-Champaign

Authors Note

The Haitian Refugee crisis continued resulting in the United States deporting more than 20,000 people from January 2021 to February 2022 (Douyon, 2023). U.S. authorities have continued to encounter Haitians at the Southwest border with more than 146,000 recorded interactions from October 2020 through May 2023 (Douyon, 2023). Similarly, the U.S. Coast Guard reports they have interdicted more than 4,600 Haitian migrants at sea (Douyon, 2023). People fleeing Haiti persist as their lives depend on it due to enduring mass poverty, gang violence, political instability, and unrest, diminishing economic opportunities, and overall insecurity as a result of these circumstances (Douyon, 2023).

Keywords: Haitian refugees, Texas Border Control, structural racism

About the Author: Victoria recently graduated from UIUC with her bachelor's degree from the School of Social Work. She is currently in the MSW program, focusing on leadership and social change.

Media outlets truly influence the way we think about various political topics. They can also potentially have an impact on how we choose to communicate those opinions with others. Misinformation, and severely alternative statements, can subconsciously dictate more than what we are aware of. An example of this is reading about the 2021 surge of Haitian refugees at the Texas border. This increase within the immigrant population was merely non-citizens, coming to America, seeking asylum. This phenomenon was completely legal, and was an internationally recognized human right to seek aid. After reflecting on multiple news articles from a variety of diverse media outlets, it is clear there was political propaganda being projected onto the American people to maintain the stigmas surrounding the immigration process. This concept was seen with the language and specific terminology media outlets used when explaining this ongoing crisis. Therefore, some might still question: why are undocumented individuals and asylum-seeking individuals so ostracized within our society?

The answer is simple: It is the direct result of structural racism in America. However, both currently and in 2021, the media is not the only tool currently being used to continue and strengthen the pattern of structural racism. Structural racism can be described as: “A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity” (The Aspen Institute, 2016). When discussing the other outlets used to enforce structural racism, it is important to highlight historical instances. An illustration of this is the millions of White immigrants who illegally migrated here from the 1900s and onwards who were faced with little threat of apprehension or deportation (Kamasaki, 2021). Within the past century, White immigrants were legally employed by businesses and were eligible to receive a multitude of public assistance programs regardless

of their legal status in America (Kamasaki, 2021). One might ask: Where are those initiatives for Haitians and other people of color both previously and currently at the border?

Helping non-citizens pave the way to achieve their American dream is somehow unheard of now. Today, with the recent influx of refugees, instead of job offers and public benefit programs, they are being homed under international highway bridges. These ‘homes’ are constructed with giant reeds that refugees are seen sitting on paint cans while their area is cluttered with overflowing trash and plastic bottles (Ruiz-Grossman, 2021). Condoned by the Biden administration, this practice is inhumane and endangering Haitian immigrants. This situation could have been much different if the public policy better assisted the people instead of putting them in positions where they could become seriously injured and sick due to the conditions. On the other hand, forcibly sending refugees back to their country countries can put them in dangerous situations, and they also find themselves more vulnerable to violence, poverty, and displacement (Ruiz-Grossman, 2021). Not only is the current treatment of asylum seekers inhumane, but the mass expulsion of Haitian and other immigrants within itself is cruel and counterproductive.

Another method that helps perpetuate structural racism is institutional practices. A prime example of this is the first-hand experiences of refugees receiving abusive treatment from the Texas border patrol. In 2021, the Department of Homeland Security recently suspended the use of horse patrol in Del Rio after a video leaked of Texas Border Patrol agents aggressively swinging their long reins at non-citizens attempting to cross the border (Alvarez, 2021). Not only was this instance a clear case of the continuation of structural racism, but it was simply modern-day White supremacy being enforced with the brutalization of people of color. This instance reinforces the notions of structural racism through cultural representations and other social

norms, in order to further perpetuate racial group inequality. Regardless of the alarming influx of immigrants at the border, there is no excuse to use excessive force, especially against people of color given our violently racist American history.

This humanitarian crisis is not a simple fix either. Structural racism within the American immigration system cannot be solved with band-aid solutions like the Biden administration continues to enforce at the Texas border. We must address the root causes of this issue, as well as how we can expel racism within our immigration process. Immigration being stigmatized through the media, the lack of assistance programs to non-citizens, the institutional practices of the Biden administration, and the usage of physical force and intimidation towards Haitian and other peoples at the border, are just a few aspects contributing to structural racism and why immigrants seeking aid are so ostracized within our society today.

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Critical Thinking Forum: Abortion Rights in Texas

Victoria K. Thoman

University of Illinois at Urbana-Champaign

Authors Note

The state of Texas followed through with implementing Senate Bill 8, and it has remained in effect since September 2021. This dangerous law officially bans abortions after six weeks of gestational age and continues to invite private entities to file lawsuits against anyone aiding with abortion access after that permitted period of time. Regardless of the American Medical Association's clear disapproval of the Texas six-week abortion ban, it was ultimately upheld by the United States Supreme Court on Dec. 10, 2021 (Planned Parenthood, n.d.). It has also provided several other states with the blueprint to enact their own anti-abortion legislation.

Keywords: abortion, Texas, human rights

About the Author: Victoria recently graduated from UIUC with her bachelor's degree from the School of Social Work. She is currently in the MSW program, focusing on leadership and social change.

The political issue of abortion has been a widely publicized topic of debate throughout the past 50 years. The trajectory of this debate was slightly changed in the 1973 supreme court landmark case of *Roe vs. Wade*. This case affirmed the constitutional right to abortion across the entire United States (Cohen, 2021). Although *Roe vs. Wade* set a new path going toward women's rights, in today's modern times we are essentially taken right back to where we started. America is continuing to propose laws fairly similar to the ones that were suggested in the 1960s regarding women's rights to abortion. An historical instance of this phenomenon would be the "San Francisco Nine". This 1966 trial sought to sue nine well-respected doctors for performing abortions on women who had been exposed to rubella; a disease known to cause birth defects (Planned Parenthood, n.d.).

The answer to this debate is simple; it is the direct result of the dominant group condoning and administering Christian ideals. Additionally, it is the outcome of the continued support to enforce the White patriarchy. The entire topic of abortion in America is deeply engrained with patriarchal attitudes that have inevitably stained our culture. Patriarchy directly means "the social system in which power is held by men, through cultural norms and customs that favor men and withhold various opportunities from women" (Dictionary.com, n.d). This notion is currently being seen today with the recent oppressive legislation proposed in the state of Texas (Marimow, 2021).

More specifically, Greg Abbott, the governor of Texas, is actively advocating and supporting the implementation of these laws. He is a prime example of another White, Christian man attempting to advance his own personal and religious ideals onto others. This law essentially weaponizes private citizens with the threat of suing abortion providers and receivers up to \$10,000 (Marimow, 2021). This unconstitutional piece of legislation not only threatens

other private citizens, but various health organizations, health care providers, and individuals attempting to aid patients as well (Marimow, 2021). When everyday citizens are deputized to prosecute others based on their own religious and spiritual agendas, it is truly a war against women and basic religious freedom. It is also hypocritical to discontinue following the fundamental rights we were given centuries ago through the Constitution of the United States of America. Instead, we are now living under a Christian regime where the separation of church and state has become unheard of.

Not only are abortion rights an ongoing struggle for women in Texas, but the laws created affect the livelihoods of women of color even more. *The Washington Post* states: “Data compiled by the state indicated that nearly two-thirds of all Texas abortions in the last five years involved Black and Hispanic women”. Therefore, Black and Latino communities will be disproportionately affected regarding the Texas abortion ban. It is a known fact that 66% of women who obtain an abortion in the United States are minority women (Cohen, 2021). Along with this, research has also shown lower-income women have higher rates of unwanted pregnancy (Guttmacher Institute, 2021). This is most likely because of the lack of proper sex education, lack of contraceptive access, and lack of income. The consequences these women could face for attempting to get a medical procedure done can result in bankruptcy, homelessness, and countless more examples of social and economic backlash. These are the instances where patriarchal attitudes are deeply prevalent within our society.

Laws and other pieces of legislation similar to the proposed Texas abortion ban are one major example of how women in America are still being affected by the enforcement of the White patriarchy. There are not only significant opportunities being taken away from women, as previously mentioned, but their bodies are being seen as political playgrounds for the

advancement of personal religious and spiritual agendas. Also, a lot of people do not take into consideration that it is difficult to perpetuate racism and misogyny in our society without controlling women and their reproductive systems. This attempt at social and political control occurs in order to keep America under the thumb of the established systems of privilege. While punishing those who step out of societal normativity, there are no repercussions for those who uphold and implement the act of suppressing the rights of others.

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