Middle Tennessee State University Scholars Week
College of Liberal Arts Day
March 20, 2019
Todd Hall 204

Program
12:45  
Metropolis: Expression of 1927 Germany  
Joshua Hendricks, Communication  
(Faculty Mentor: Roberta Chevrette, Communication)

1:00  
Thomas Hardy’s “Pure” Tess: Let Us Not Forget the Harlots and Dog Feces  
Stephen Severn, English  
(Faculty Mentor: N/A)

1:15  
Appalachian Land for Free(dom): Civilian Displacement in Oak Ridge, Tennessee  
Colbi Layne Hogan, Public History  
(Faculty Mentor: Molly Taylor-Poleskey, Public History)

1:30  
Photovoice Project: The Role Of Conflict In The Life Of College Students  
DeAnne Priddis, Communication Studies  
(Faculty Mentor: N/A)

1:45  
The Forgotten Resource: Analyzing the Architecture of Historic Roller Rinks  
Olivia Lane Tillner, Public History  
(Faculty Mentor: Dr. Carroll Van West)

2:00  
Being in Relief - G. W. F. Hegel and the Problematic Thing-in-Itself  
Kyle Standifer, Philosophy  
(Faculty Mentor: Michael Hinz)

2:15  
Cute as a Button  
Jamie Schmitt, English  
(Faculty Mentor: Claudia Barnett, English)

2:30  
Chatiment  
Stephanie Bottum, Theatre  
(Faculty Mentor: Dr. Claudia Barnett, English)

2:45  
How Machiavelli's 'The Prince' Relates to Incumbent Elections  
Miura Rempis, Political Science, Liberal Arts  
(Faculty Mentor: Dr. Patrick Richey)
3:00
Philosophy and Religious Studies Panel
Moderator: Krystal Marin, History

The Bahá’í Community from Iran to Nashville, Tennessee
Krystal Marin, History
(Faculty Mentor: Rebekka King, Religious Studies)

Satanism Confronted
Timothy Bodey, Religious Studies
(Faculty Mentor: Dr. Jenna Grey-Hildenbrand, Religious Studies)

Reclamation of the Sacred in the age of the Profane
David Furnish, Philosophy/Religious Studies
(Faculty Mentor: Dr. King)

Abstracts

Timothy Bodey
Satanism Confronted

The Satanic Panic of the 1980s/90s introduced the concept of an underground racket of individuals who performed unspeakably horrific acts such as human sacrifice and torture. Bob Larson, an outspoken anti-Satanism Televangelist and the Church of Satan propagated their views of Satanism, adding to the overarching moral panic. The perspectives of these two organizations were propagated through many forms of media, though no discourse analysis exists of their perspectives. A Foucaultian analysis of these their media will help to understand their function in the Panic. Using Foucault’s concepts of power and discipline, I will analyze an interview between Bob Larson and Zeena Levey, the founder’s daughter, and Nikolas Schreck, her husband. Understanding of the language used in this interview with give deeper insight as to how their views contributed to the Panic. By doing this, we can gain a better perspective of the underlying social anxieties.

Stephanie Bottum
Chatiment

I will have a staged reading of one or two scenes from a play I am working on for Advanced Playwriting class. The play is called Chatiment. It is about the Casquette Girls of New Orleans and the abuse they faced.

David Furnish
Reclamation of the Sacred in the age of the Profane

In the post-enlightenment age, where reason and logic domineer—the study of religion manifests itself as a symptom of modernity. Our culture is one whom has abandoned spirituality and now finds itself void of a higher purpose. The study of religion exists as either a novel form of entertainment or as a call back to
the source, prompting One to ask—what have we lost of ourselves now that god is dead, Tradition is taboo, and outrage reigns? Can we ever reclaim an element of the sacred within modernity?

**Joshua Hendricks**  
*Metropolis: Expression of 1927 Germany*

Fritz Lang’s *Metropolis* is a film inseparable from the era it was produced. Five years before the Nazi revolution and a Germany still suffering from the first war. The film is a science fiction epic that revolutionized our understanding of film. The movie tells the story of a city built for a rich few while workers feed machines. The film expressive Lang’s political ideology and provides commentary on the political discourse happening in the Weimar Republic. Using rhetorical strategies I employ an ideological criticism on the depiction of class, revolutions, and a liberal savior throughout the film. Metropolis is the first film to depict a robot in a motion picture. I will also focus on the relationship of robots in narratives and cultural others. Metropolis is a rare film as it captures the political of Weimar Germany in the form of a historic Sci-fi epic.

**Colbi Layne Hogan**  
*Appalachian Land for Free(dom): Civilian Displacement in Oak Ridge, Tennessee*

Despite eminent domain being the antithesis of Southern culture, the Appalachian region of East Tennessee has been consistently affected by large scale federal projects that swallowed the homes of the area’s citizens for the greater part of the twentieth century. Using Oak Ridge project maps, pre-Manhattan era photographs, and local histories, this poster seeks to acknowledge the families who forfeited their homes during the early 1940s as part of the war effort in the pre-Oak Ridge community of Wheat, Tennessee.

**Krystal Marin**  
*The Bahá’í Community from Iran to Nashville, Tennessee*

Using religious studies scholar Thomas Tweed’s theory of religion, this paper seeks to analyze the historical and social dynamics of the Bahá’í community of Nashville. Throughout this paper, the researcher explains their own personal reflexivity through their ethnographic encounters and utilizes secondary sources from religious studies and history scholars. This paper applied Tweed’s theory of religion in order to investigate how religions can create sacred spaces that cross political, social, and economic boundaries. This paper argues that religions can cross ontological boundaries by investigating the Bahá’í community of Nashville’s universalistic approach to religion, the fluidity of their services, and their unique connection to their organization’s history.

**Krystal Marin**  
*Philosophy and Religious Studies Panel*

The goal of this panel is to highlight certain interpenetrations between the fields of philosophy and religious studies by analyzing the historical, social, and theological components concerning three foci: Satanism, the Bahá’í faith, and postmodern spirituality in general. Using diverse secondary and primary sources, this panel confronts the clash between religious traditions and the making of modern America. Thus, in exploring differing perspectives and diverse media, this panel surveys the growth of Satanic
Panic in the 1990s, the historical development of the Bahá’í community of Nashville, and the creation of postmodern spirituality.

**DeAnne Priddis**  
*Photovoice Project: The Role Of Conflict In The Life Of College Students*

The purpose of this study is for students to use the tool photovoice to help faculty and university leaders understand the many challenges they encounter as college students. The Conflict in Communication students were asked during the first and tenth week of class to take a photo of a main area of conflict encountered as a college student, provide a caption for that photo, and write a paper describing how the picture and caption relate to this area of conflict. Students presented their photos, captions, and stories in class, which created a safe sharing place and bonding between students. A sample of photos, captions, and stories will be shared in this presentation.

**Miura Rempis**  
"How Machiavelli's 'The Prince'Relates to Incumbent Elections"

Machiavelli's "The Prince" is a satirical piece written and delivered to Lorenzo de' Medici, the crown of Florence from 1469 to 1492. The piece outlines what makes a "good leader" and how Medici encompassed what true power should be; it was intended to be a piece of satire, giving less-than-helpful definitions of good governing. The aim of this study is to look at how frequently bad politicians get re-elected and why it happens so often, as well as evaluating the circumstances that lead to an elected politician getting re-elected.

**Jamie Schmitt**  
*Cute as a Button*

I will be writing a full-length play, tentatively titled “Cute as a Button,” this semester in my Advanced Playwriting class. A new brand of oppression in our country is coming at women on all sides, and this play explores what it means to be a strong, powerful, and confident woman. “Cute as a button” and “doe-eyed” are phrases every woman has heard in her life, and they are supposedly compliments; however, each phrase has a ring of sexism and oppression. This play will explore the detailed complexities of modern feminism in the current political climate of today’s world. In my play, I have three women exploring the phrases they've been called in their life, and how they overcome the sexism and hardships that have come from those phrases. We will read a short 10 minute excerpt of the full-length play.

**Stephen Severn**  
*Thomas Hardy’s “Pure” Tess: Let Us Not Forget the Harlots and Dog Feces*

Thomas Hardy ignited a cultural firestorm when he appended the sub-title “A Pure Woman, Faithfully Presented” to Tess of the d’Urbervilles. Contemporary readers bristled at the notion that the heroine, Tess Durbeyfield, a poor village girl who is raped by a member of the rural aristocracy and then eventually kills him by plunging a knife through his heart could be deemed pure given that she was no longer a virgin. Hardy fired back at accused his critics of embracing an “artificial and derivative” understanding of the term.

So which understanding of the term “pure” does the text advocate?
Perhaps another one entirely. To date, the arguments taken in the context of this extensive scholarly discourse have all been fundamentally incomplete, as they have failed to address the fact that in late-Victorian Britain, pure could also connote both dog feces and a mistress.

**Kyle Standifer**  
*Being in Relief - G. W. F. Hegel and the Problematic Thing-in-Itself*

This paper examines the refutation of skepticism elaborated by G. W. F. Hegel in the introduction to his Phenomenology of Spirit. This refutation is motivated by what Hegel sees as a fundamental incoherence in modern philosophy, initiated by Descartes and culminating in the skeptical conclusions reached by Kant. More specifically, the incoherence concerns the inability to categorically represent the thing-in-itself. He approaches the problem by articulating Kant’s original unity of apperception as a kind of transcendental comparison of knowledge and being. This, along with a Fichtean elaboration, allows him to frame the distinction of phenomena and reality as a distinction internal to consciousness itself. The thing-in-itself is realized as not some detached, external reality, but a point of orientation, against which consciousness of this being is brought into relief. By positing a theoretically inaccessible standard for what counts as knowledge, skepticism is revealed as misunderstanding the very nature of knowing.

**Olivia Lane Tillner**  
*The Forgotten Resource: Analyzing the Architecture of Historic Roller Rinks*

Roller rinks make significant contributions to social and cultural history, as different demographic groups carved a space for themselves to develop community in rinks and as a site for the dissemination of various genres of music. Yet, roller rinks are often omitted from architectural and preservation studies, following a similar pattern of other historic recreational sites. Conducted for the completion of dissertation research, this fieldwork set out to identify the architectural styles and elements of historic rinks across the Southeast and Midwest. The rinks identified opened between 1900-1979 and still operate today. However, since beginning this research, several historic roller rinks have closed, taking with them unique histories and architecture. This research analyzes the significant architectural elements of roller rinks and identifies the best methods of preservation. This research expands the focus of what deserves to be preserved and will prove beneficial to historic preservationists and historians.