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## Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas

Kimberly Janine Hamilton-Wright

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Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism  
in Junction City, Kansas

by

Kimberly J. Hamilton-Wright

A Dissertation Presented to the  
Halmos College of Arts and Sciences of Nova Southeastern University  
in Partial Fulfillment of the Requirements for the Degree of  
Doctor of Philosophy

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2021

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**Nova Southeastern University  
Halmos College of Arts and Sciences**

This dissertation was submitted by Kimberly J. Hamilton-Wright under the direction of the chair of the dissertation committee listed below. It was submitted to the Halmos College of Arts and Sciences and approved in partial fulfillment for the degree of Doctor of Philosophy in Conflict Analysis and Resolution at Nova Southeastern University.

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## Dedication

To my loving and courageous husband, Virgilio Zenon Wright, *te amaré para siempre, mi corazón*, and my brave *lola*, Grandmommy Delores Manrique Luis Mitchell. You both knew war, yet persisted in service to humankind, amidst the echo of its wounds. You both went to be with the Lord while this study was underway. I miss you tremendously yet thank God for the intersection of our life stories. The prayers and support that you both extended over this research, and my journey through this Ph.D. program, will reap a resounding harvest of peace and a more exceptional quality of life for women military veterans, women military spouses, and others, who resiliently weather the traumas of war, and humanitarily support and serve in Junction City, Kansas, throughout the United States – and beyond.

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## Abstract

There has been significant attention paid to localized humanitarianism initiatives by women military spouses in military communities. What has been missing from the discourse is the study of the intersections between military veterans and military spouses, particularly as relates to women. This study seeks to bridge the gaps in understanding the experiential intersections between women military veterans and women military spouses. Additionally, the study introduces womenwarography: the tri-fold, collective study of women, war, and humanitarianism. Thematic narrative inquiry methodology was applied to explore and comparatively analyze the experiences between eight women military veterans and eight women military spouses in Junction City, Kansas. Junction City is a predominately military community, just outside Fort Riley, a massive United States Army infantry installation. The research question was: How do women military veterans and women military spouses, in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? Points of intersection included participants' intrapersonal and interpersonal conflicts as well as, resilience around familial relationships, posttraumatic stress disorder, and suicide. The findings revealed that the two populations weaved uncustomary connections through humanitarian engagement as a method of coping with the stresses of military contexts and impacts of war.



## Chapter 1: Introduction to the Study

As far back as the American Revolution in the United States (and without acknowledgement as military service members), women served as nurses, water bearers, cooks, laundresses, and saboteurs (Women in Military Service for America Memorial Foundation, Inc., n.d.). Women military spouses have unconditionally served as supporters and caregivers for their deployed and physically and mentally wounded war-torn service members. Women have also tirelessly united to help ease the wounds of war in their communities, through powerfully creative humanitarianism initiatives – again, sans acknowledgement as military service members.

In the context of this dissertation topic, women military veterans are defined as any woman who has served in any branch of the U.S. armed forces and lives in Junction City. Women military spouses, in the context of this dissertation topic are defined as any woman, in Junction City, who is or has been married to someone who has served in any branch of the U.S. armed forces.

In the context of this dissertation, the collective study of women, war, and humanitarianism in Junction City, Kansas is: *womenwarography*. As relates to this dissertation, womenwarography provided the synergistic framework for capturing the essence of each study participant's experiences as relates to women, war, and humanitarianism. This dissertation, furthermore, allowed freedom for the three-pronged, unified study of womenwarography to define itself and build connection with any historic, current, and prospective facets of its existence in Junction City, Kansas, and beyond.

## **Background of Women and War**

Since before they were acknowledged as an integral part of the military community and granted official military status, women have served our nation in war and peacetime. The onset of their service is prominently reflected in roles as not only women military spouses, but also, supporters and caregivers for their deployed and physically and mentally wounded military service members. They have, and continue holding down family, home, and community while their spouses are deployed in global theaters of war.

Women military spouses are resilient. As far back as the Civil War, a combination of economic urgency and patriotism propelled women military spouses and other women to balance domestic roles and work in farm and factory positions (Glymph & Silber, 2017). As noted by Glymph & Silber (2017), many women became sole property owners and political activists – “not simply as husbands’ or father’s dependents, but as citizens – who had the right to claim the support of their government – in their own right” (p. 2) once their spouses had died at war.

Similarly, during World Wars I and II, women military spouses were among those who joined the Women’s Land Army (WLA) (Litoff & Smith, 1993). Between 1942 and 1945, they harvested much of the crops available for combat forces as well as for citizens stateside (Litoff & Smith, 1993).

Furthermore, women military spouses, overall, began working at higher rates during World Wars I and II “in [the breadth of] jobs previously restricted to men” (Strong & Weiss, 2017, p. 1). This shift in employment demographics stabilized the presence of women in the workforce and “undeniably changed the fundamental structure of American families” (Strong & Weiss, 2017, p. 1).

In terms of officialized military service of women, establishment of the Army and Navy Nurse Corps occurred in 1901 and 1908, respectively. Additional history and background regarding women military veterans are provided in the literature review.

### **Humanitarianism**

Some scholars trace humanitarianism to Europe, with expressions of their take on it applied globally. Professors such as Hugo Slim assert that it is a “transcultural phenomenon that is found in all peoples” (Barnett, 2011, p. 1 & Slim, 2003). If this is true, much of the leadership reported around this transcultural aspect of it fails to highlight and define diversity, such as the role of women, among others, in humanitarian systems and projects. Limiting the origins of humanitarianism to Europe excludes interpretations (including those established for centuries) of additional identity group values and systems that meet the needs and goals of specific communities and societies. As such, it is important to provide a survey of humanitarianism, whereby embracing the breadth of it as a universal concept. Humanitarianism originates from numerous populations, worldwide – as elucidated in diverse African, Chinese, and Filipino cultures and societies. Furthermore, humanitarianism is evident in the functioning of the International Federation of Red Cross and Red Crescent Societies (IFRC), across a wide range of initiatives.

In her article, *Women and the Social Construction of Gender in African Development*, Anthonia C. Kalu discusses the wholistic humanitarian worldview of precolonial societies such as the Igbo and Yoruba – and other African societies. Kalu emphasizes the Igbo culture’s concepts of “*Nneka* (Mother is Supreme) and *Nwanyibuife*

(Woman is Something) as cultural mechanisms for both social change and development stunted by colonialism” (Kalu, 1996, p. 270).

Ongoing prosperity flows within and from many areas of the African continent. However, the tendency to compartmentalize diverse African customs and traditions into Westernized and European life models, has institutionalized much of the humanitarianism that is extended and assumed necessary throughout Africa, as well as globally today. Kalu explains that:

Most precolonial African societies functioned efficiently because the people had thought through most of the issues and problems of their existence and were prepared by traditional wisdoms to take charge of their world. They did not wait for threats to their well-being to develop beyond manageable proportions because they were firmly rooted in ancestral wisdom ...

Assumptions regarding humanitarian assistance in parts of Africa, at times, carry an air of self-righteousness by Western gatekeepers such as the United States, who commonly make haste in flying into areas of the Continent to assist – without thoroughly evaluating the need or desire for help.

Karen Attiah, in her Washington Post article, *Africa has defied the covid-19 nightmare scenarios. We shouldn't be surprised*, cites the lack of reporting regarding the successful strategies many African nations have implemented to control COVID-19. She chronicles how the knowledge, systems, and wisdom obtained from previous crises such as those surrounding Ebola and HIV/AIDS have informed strategies to manage COVID-19 in countries such as Ghana, where death rates are low (Attiah, 2020). By responding

with immediate lockdowns and unity via the “collective responsibility of communities” Ghana and other African nations have quelled the impact of COVID-19 (Attiah, 2020).

Articles such as the one by Attiah underscore the effectiveness of local and regional collaboration to proactively halt major crises. There is power in drawing on the strengths and knowledge of populations in the same geographic area – and maximizing on successful strategies gleaned from past crises. This strategy also lends itself to finding new solutions that mesh with local needs, goals, and values.

While it is honorable, and at times urgent to humanitarily assist in global crises, oftentimes solutions are in one’s “own house” or community. It truly behooves outside humanitarians to consult with local populations to best inform solutions they may have – and to help may inform strategies for future crises in the same area – or elsewhere.

Custom- and tradition-based humanitarianism is evident in China. In 2013, when Typhoon Haiyan caused major crisis in the Philippines, the Chinese government was criticized by some members of the international media, as conservative in initially providing \$100,000 in aid (Krebs, 2015). Underreported, however, was a more introverted international humanitarian mindset in China, linked to “the traditional proverb: Sweep your own house before you sweep the world” (Krebs, 2015). Essentially, the conviction is to ensure your house (or nation) is in order before addressing the needs of other homes (or nations).

Secondly, the \$100,000 in aid for Typhoon Haiyan in the Philippines stemmed from an element of Chinese culture committed to the “keeping face” for “prestige, image or reputation, connected with pride” (Krebs, 2015). This tradition supports China’s

preference for “infrastructure projects” versus “large scale humanitarian assistance” (Krebs, 2015).

Definitions of humanitarianism abound. Yet, assumptions remain static in the discourse around humanitarianism (Janzekovic, 2005). According to Janzekovic, assumptions capture what is “important” (p. 6) such as “human values, how humans treat each other, and certain human behaviors deem[ed] to be appropriate...and inappropriate” (Janzekovic, 2005, p. 6).

Moreover, “the fundamental objective of humanitarian action is to alleviate suffering and save lives” (Janzekovic, 2005, p. 6). People, rights, and societies aligned with peace and universal prosperity are also assumed tenets of humanitarianism (Janzekovic, 2005). Ultimately, Janzekovic contends that “humanitarianism and being a humanitarian is about human compassion and active participation in a moral society” (Janzekovic, 2005, p. 9).

Humanitarianism perspectives of Janzekovic blend with foundations of the IFRC, established in 1919 (International Federation of Red Cross & Red Crescent Societies, 2020). In an effort to fortify ongoing humanitarian aid, Britain, France, Italy, Japan, and the United States merged their Red Cross activities, back then, as the IFRC, to address international humanitarian crises in the aftermath of World War I.

With custodian responsibilities of the Geneva Conventions, the IFRC is required, under international law, to “visit prisons, organize relief operations, reunited separated families and undertake other humanitarian activities during armed conflicts” (International Federation of Red Cross & Red Crescent Societies, 2020). Their work is

guided by four core humanitarian principles: humanity, neutrality, impartiality, and independence (International Federation of Red Cross & Red Crescent Societies, 2020).

Defining “human compassion and active participation in a moral society” within humanitarianism” (Janzekovic, 2005, p. 9) requires examining not only European political and religious quests (Stamatov, 2013) – but also pre-European focus, interpretations, and applications of it across cultures. As highlighted earlier in this dissertation, cultural traditions, and values, have fostered networking for community humanitarian needs, and interventions, for centuries.

Europeans have expanded beyond their section of the globe from as far back as the 16<sup>th</sup> century (Stamatov, 2013). Armed with Stamatov’s concept of and actions “in defense of distant ‘others’” (p. 1) they sought to engage as “transnational activists” (p. 1). Modern day humanitarianism, exercised by organizations such as the International Committee of the Red Cross (ICRC), was birthed from what Stamatov describes as a “distinctive institutional model of long-distance advocacy” (p. 1).

Genevan businessman, Henry Dunant is coined as the patriarch of humanitarianism. In 1859, he traveled to Italy to “gain the favor of a French general in his planned commercial ventures in Algeria” (Barnett, 2011, p. 1). During the journey, he passed through Solferino, Italy where French and Austro-Hungarian troops were at battle (Barnett, 2011). The trauma he witnessed resulted in the “life-transforming” (Barnett, 2011, p. 1) decision to write *Memory of Solferino*, a memoir which urged others to unite in a campaign to heal the effects of war. Out of his campaign emerged the International Committee of the Red Cross (ICRC) and the Geneva Conventions (Barnett, 2011).

As evidenced by the survey of humanitarian conceptualization, the multi-foundational concept of humanitarianism stems from diverse contexts. Whether by culture, society, or global organization, disparate versions of humanitarianism abound. And manifestations of humanitarianism in each environment are molded by their respective contexts, needs, and resources.

Naraghi Anderlini noted in 2007 that during the early 1990s, humanitarian organizations experienced conflict when going into environments needing assistance, by failing to understand the local community, the “needs and roles of women” (p. 13) and operating with mere short-term humanitarian plans. Moreover, according to Cohn (2013), as a result of war, women are often exiled from their communities to so-called humanitarian environments, which puts them in danger of becoming “invisible...dependents” (p. 87) based on “gendered assumptions” (p. 87) amongst humanitarian workers.

The humanitarianism element of womenwarography, in the context of this dissertation, is defined as formal and informal networking among women military veterans and women military spouses. These formal and informal humanitarian networks ease the impact of war and foster a more exceptional quality of life for these women – personally, familially – and for community members impacted by their networking. The setting for this study was Junction City, Kansas, a predominately military community in the Flint Hills, just outside Fort Riley, Kansas; a large U.S. Army infantry installation in the northeast section of the state – where perpetual deployments abound.

Humanitarianism is reflected in formal activities in Junction City such as Run for the Wall, “a yearly pilgrimage across the country by bikers” (p. 1) in honor of combat



veterans – particularly those who served in Vietnam – and often did not experience welcome home celebrations (Kautz, May 2017). The Junction City community is also frequently involved in homecoming ceremonies at Fort Riley, for service members returning from 1<sup>st</sup> Infantry Division deployments, as well as hosting area military events and providing post-traumatic stress disorder (PTSD) support, for instance, through therapy dogs (Koshler, 2010).

Humanitarianism, frequently led by women in such communities, is also reflected in formal and informal gift-giving programs, support groups, and bereavement assistance for military family members. These efforts are intended to honor and support the patriotic sacrifices of military soldiers and their family members, while also bolstering community cohesion. Yet numerous Junction City residents, as in other military towns, grapple with the dire effects war (including perpetual deployments) has on hope, healing, wholeness, and resilience. Humanitarianism offers one of the responses to these challenges in terms of quelling the effects of war, including PTSD, veteran suicide, and fractured family relationships in military communities.

Media coverage of smaller, localized humanitarianism initiatives by women military spouses in military communities is common. However, analysis of parallels, variances, or networks between women military veterans and women military spouses is rare. Similarly, whether in the U.S., or globally, reports of large-scale, unified, women-led humanitarian operations around war – are rarely observed.

Such conflict and change issues expose the need for exploration and comparative analysis of the general experiences between such women who have been influenced by war and humanitarianism in military communities like Junction City. Revelations from

this type of research also broaden the potential of women in similar U.S. and global communities, in terms of developing humanitarianism initiatives toward greater hope, healing, wholeness, and resilience – despite the looming, multifaceted, effects of war.

### **War**

War is a derivative of conflict and causes numerous negative consequences.

Review of the literature indicates that new manifestations of conflict are birthed out of war, as defined variously, and discussed hereafter.

In his article, *Conceptualizing "War": Consequences for Theory and Research*, Benjamin A. Mostharvey Starr compares and contrasts various scholarly explanations of war (Mostharvey Starr, 1983). He thus “consensually” defines war as:

A particular type of outcome of the interaction of at least dyadic sets of specified varieties of actors in which at least one actor is willing and able to use some specified amount of military forces for some specified period of time against some other, resisting actor and in which some specified minimal number of fatalities (greater than zero) occur.” (pp. 4-5)

*Resort to Arms: International and Civil Wars, 1816-1980*, is the book where researchers Melvin Small and J. David Singer describe war as “violence, including the most acute form of hostile interaction among political entities” (Wilkenfeld & Brecher, 1988, Small and Singer, 1982, & Midlarsky, 2000, p. 271). Moreover, war is a “subset of conflict” – “the covert coercive interactions of contending collectivities,’ involving two or more parties using coercion to injure or control their opponents” (Wilkenfeld & Brecher, 1988, Gurr, 1980, & Midlarsky, 2000, p. 271).

Women military veterans and women military spouses experience myriad forms of intra- and interpersonal conflict as a result of war. Similarly, in response to war, each population of women engages with informal and formal humanitarian networks. The book, *Women and Wars* contains analysis of how women engage war as leaders, supporters, and in critical roles amidst the backdrop of it (Cohn, 2013). To understand women and war, it is important to grasp the gendered traditional nuances of it “with men initiating, conducting, winning (losing), and negotiating peace after wars....age, economic class, race, clan, tribe, caste, ethnicity, religion, sexuality, physical ability, culture, geographic location, state citizenship and national identity, and their positioning in both local and economic processes” (Cohn, 2013, p. 2).

The trend in current literature is to separate perspectives and experiences of women military veterans and women military spouses in war and humanitarianism. The problem – as is evidenced in effects of war such as PTSD, veteran suicide, and fractured family relationships – is individuals (including women), families, and military communities are crying out for solutions to quell such dire effects of war. If unified, however, this dissertation indicates that informal and formal humanitarian networks between women military veterans and women military spouses have the potential to quell the effects of war – personally, familially, locally, and globally.

Based on the research question, how do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas?, this study revealed that humanitarianism by women military veterans and women military spouses in Junction City resulted in a better quality of life, amidst the impact of war, not only for themselves, but also the collective

Junction City community. Humanitarianism between these women, included sharing information and resources, exercising, and volunteering together in community organizations – to lending one another an empathetic, supportive ear.

With war as a heavy backdrop in Junction City life, personal narratives, of the women military veterans and women military spouses reiterated how they, at times, unconsciously and seamlessly unified, in humanitarian service to one another and the Junction City community, at-large. Their unified acts of humanitarianism also proved fruitful in quelling the effects of war, through benefits such as ongoing supportive relationships, beyond Junction City, once women and others whom they had impacted, moved away.

It was not assumed, through this study, that women military veterans and women military spouses must “save” one another as nuanced in mainstream perspectives on humanitarianism. Conversely, this dissertation spotlights the diversity of women, war, and humanitarianism from Junction City women military veterans and women military spouses.

This dissertation challenges the domestic and global “savior” mentality from outside entities toward women who have intersected with war. Also challenged within this dissertation is the aforementioned idea that humanitarianism involves the concept of outside activism, dispensed onto a situation or population.

### **Statement of Purpose**

The purpose of this dissertation was to explore and comparatively analyze general experiences between women military veterans and women military spouses in Junction City, Kansas. This dissertation sought to inform diverse populations of women in the

U.S. and globally toward developing and operating impactful initiatives for sustainable resilience in war-torn communities, while bridging gaps in the literature between women military veterans and women military spouses. Women – including women military veterans and women military spouses – often respond to the impact of war via humanitarianism. Furthermore, under-researched is if or how humanitarianism presents between diverse populations of women in war-impacted communities, such as Junction City. These factors informed the decision to analyze humanitarianism in the general experiences of women who participated in this study.

A narrative inquiry qualitative approach was applied for this dissertation to identify emerging themes from participant interviews. Written and printed artifacts (war communications) from my family and study participants regarding Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas were analyzed via textual analysis and constant comparative methodology. Comparative analysis lends itself to “theoretical levels of abstraction” in narrative studies (Kohler Riessman, 2008, p. 70).

The war communications added symbolic memorial value to the study. They communicate expressions of the participant’s experience with and meanings they wanted to express on their connection with women, war and humanitarianism in Junction City, Kansas.

Study participants were welcomed to (but not required) to contribute up to five war communications for analysis. In the context of this dissertation, war communications are defined as (but not limited to) written and printed artifacts such as: letters, emails, text messages, journal entries, greeting cards, published articles and advertisements, poems,

book club documents, volunteer engagement marketing materials, volunteer awards and participation certificates, book entries, blog posts, and social media posts.

This narrative research study explored how women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas. Investigation of the following topics secondarily guided the research: what are the experiential commonalities and differences between women military veterans and women military spouses as relates to war and humanitarianism in Junction City, Kansas?; and based on these experiential commonalities and differences, what are the current, historic, and potential influences of Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas, both domestically and globally in terms of their potential to emerge as community leaders and global-change agents – whether before, during, or after service members engage in war.

### **Objective**

In adherence to the narrative research process indicated in the book, *Peace and Conflict Studies Research: A Qualitative Perspective*, I collected, analyzed, and interpreted the stories of study participants Cooper & Finley, p. 139 & p. 143). The storied experiences collected from research participants were interpreted as her reality/truth of these storied experiences – as was the structure, order, and format in which each storied experience was conveyed (Cooper & Finley, 2014, p. 139, Riessman, 2008, pp. 77-78).

Life story methodology was implemented through one in-depth interview with each participant (Cooper & Finley, 2014, pp. 145-146). The interviews consisted of an

open-ended question requesting that the participant share her life story, and later, her life experiences regarding war and humanitarianism in Junction City, Kansas – with secondary follow up questions regarding the research question. The content of the interviews was dissected through thematic analysis.

A collection of war communications, including vintage letters to, from, and pertaining to deceased women family members from Junction City, Kansas during World War II (which occurred December 7, 1941 - December 31, 1946) was analyzed by textual analysis and constant comparative methodology (Department of Veterans Affairs - Veterans Benefits Administration - Pension - Eligible Wartime Periods, 2015).

War communications from these women, such as a World War II Veterans and Dependents Handbook, World War II Ration Book, and a World War II era woman military spouse U.S. citizenship letter were analyzed. These printed documents provided background and historical references in terms of *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas* (Cooper & Finley, 2014, pp. 143-144). Because these data sources are epistolary narratives, versus “spoken interviews” [they did not] require textual transformation” (Riessman, 2008, p. 66). However, the war communications from participants were analyzed via textual analysis and constant comparative methodology, for discovery of connecting features within each item such as parallels, variances, or networks between women military veterans and women military spouses. The constant comparative method was applied after textual analysis to note any parallels, variances, or networks with respect to these two populations of women. Analysis of the war communications provided additional

depth and character regarding this study on Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas.

### **Research Questions**

The purpose of this dissertation topic was to explore and comparatively analyze general experiences between women military veterans and women military spouses as women who have been influenced by war and humanitarianism, in Junction City, Kansas. The research question for this narrative research study is: how do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? The following secondary follow up questions regarding the research question guided the study: what were the experiential commonalities and differences between women military veterans and women military spouses as relates to war and humanitarianism in Junction City, Kansas?, and based on these experiential commonalities and differences, what were the current, historic, and potential influences of women military veterans and women military spouses, war, and humanitarianism in Junction City, Kansas, both domestically and globally in terms of their potential to emerge as community leaders and global-change agents – whether before, during, or after soldiers engage in military missions? The narrative research objective explored how women military veterans and women military spouses in Junction City, Kansas defines their experiences with war and humanitarianism in Junction City, Kansas.

Humanitarianism was framed in terms of exploring the effectiveness of social networking and caring-support networks between women military veterans and women military spouses. Like other military communities, intricate facets of war shape how



humanitarianism is woven into the town's identity and social fabric. The constant comparative method was used to explore and comparatively analyze the current, historic, and potential influence of women military veteran and women military spouse humanitarians in Junction City, Kansas – as community leaders and global-change agents – whether before, during, or after soldiers engage in military missions. The following collective target population of women living in Junction City, Kansas was studied: women military veterans and women military spouses.

### **Implications/Conclusions**

As stated in this paper's introduction/statement of the problem, media coverage of smaller, localized humanitarianism initiatives by women military spouses in military communities is common. However, in terms of war and humanitarianism, coverage of parallels between women military veterans and women military spouses is rare. Similarly, whether in the U.S., or globally, reports of large-scale, unified, women-led humanitarian operations around war – those that reinforce sustainable hope, healing, wholeness, and resilience in war-shaken communities – are rarely observed.

Such conflict and change issues expose the need for exploration of connections between, and perspectives on women who have been influenced by war and humanitarianism, in military communities like Junction City, Kansas. In reviewing the literature, one study did explore “female active-duty and Veteran spouses” (Borah & Fina, 2017, p. 144). The researchers found, “that military life is influential in all aspects of life for military and veteran spouses” based on the themes of: “how military life has influenced health care access, spouses' identities as caregivers, marital relationships,

health outcomes, social support, spouses' educational and career opportunities, as well as their personal growth" (Borah & Fina, 2017, p. 144).

The researchers concluded that, "Support programs that focus on the entire family" (p. 144) would be helpful for the women who participated in the study (Borah & Fina, 2017). Revelations from research such as the aforementioned Borah and Fina study – and this dissertation – broaden the potential of women in similar U.S. military and global communities developing humanitarianism initiatives toward greater hope, healing, wholeness, and resilience – despite the looming, multifaceted, effects of war.

It was not assumed, through this study, that women military veterans and women military spouses must "save" one another as nuanced in mainstream perspectives on humanitarianism. Conversely, this dissertation spotlights the diversity of women, war, and humanitarianism from Junction City women military veterans and women military spouses.

This dissertation challenges the domestic and global "savior" mentality from outside entities toward women who have intersected with war. Also challenged within this dissertation is the aforementioned idea that humanitarianism involves the concept of outside activism, dispensed onto a situation or population. Marginalization and gendered roles of women military veterans and women military spouses of men serving in the military were analyzed through this dissertation, in part, through feminist theory and intersectionality theory.

### **Chapter 1 Review and Preview of Chapters 2, 3, 4, and 5**

Chapter 1 introduced this study with a focus on early intersections with war, by women. Womenwarography was introduced, defined, and cited as a framework for this

study. Chapter 1 included background of women and war; definitions of the populations of women who participated in this study; discussions on humanitarianism and war; and the statement of purpose. Chapter 1 also included the objective, research questions, and implications/conclusions for this study.

Chapter 2 begins with a “big picture” view, indicating extraordinarily little, if any research on the topic of this dissertation, in Junction City, Kansas, or beyond. Chapter 2 consists of the literature review and covers the theories that guided the research.

Chapter 3 consists of the methodology for this study. This includes the: research approach, research design, war communications analysis background, research practices, philosophical world view, narrative research study focus, narrative research question, sampling, target population, humanitarian engagements, sample size for the interviews, sample size for the study participant and researcher war communications, data collection – including descriptive analysis charts – data analysis, war communications analysis, and reporting,

Chapter 4 consists of the findings for this study. The findings are reported through the following sections: reporting – descriptive interview data and war communication charts and narrative explanations – of both interview data and war communications; and epiphanies/turning points data reporting is presented via charts and narrative explanations. Chapter 4 reports interview higher-level core concepts, citing similarities and differences, and dual populations notes as relates to women military veterans and women military spouses. Also reported are overall higher-level overarching themes . Chapter 4 reports war communications higher-level core concepts, citing similarities and differences, and combined population war communication notes as relates to women

military veterans, women military spouses, and the researcher. Chapter 4 continues with an epiphanies/turning points data reporting chart. Higher-level core concepts from the interviews, war communications, and epiphanies/turning points analysis – citing similarities and differences between women military veterans and women military spouses. Dual population notes and overall higher-level overarching themes for the interviews with women military veterans and women military spouses are also discussed in Chapter 4. War communications higher-level core concepts in Chapter 4, include similarities and differences between items provided by women military veterans, women military spouses, and the researcher. Discussion of the war communications, in Chapter 4, concludes with combined population war communication notes. The section: epiphanies/turning points: higher-level core thematic concepts for women military veterans, women military spouses, and the researcher, covers similarities and differences between epiphanies/turning points of women military veterans and women military spouses. This section concludes with combined population epiphanies/turning points notes. The following, final four sections conclude Chapter 4: a highlights summary of researcher memos; an overview of researcher-mentor bracketing meetings; researcher perceptions, possible advantages, and disadvantages (including related memo summaries); and a memos summary of researcher perceptions, possible advantages and disadvantages.

Chapter 5 provides discussions on implications and limitations of the study. Feminist theory and intersectionality theory study findings are covered in Chapter 5. Interview data for women military veterans and women military spouses is discussed, as relates to feminist theory and later for intersectionality theory. Feminist theory and

intersectionality theory interview data for women military veterans and women military spouses included higher-level overarching themes and key study participant quotes connected to those overarching themes. Feminist theory, as well as intersectionality theory, and war communications data – was predominantly presented through themes for items from women military veterans, women military spouses, and the researcher.

Additionally, Chapter 5 includes feminist theory- and intersectionality theory- nuanced epiphanies/turning points for women military veterans and women military spouses. The epiphany/turning point for each study participant is reported, followed by the quote that supports her epiphany/turning point. The conclusion of Chapter 5 is a big picture view of this study.

## Chapter 2: Literature Review

The “big picture” view of the dissertation *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas* is that there is extraordinarily little, if any, research that captures expressions of this subject. Research regarding women, war, and humanitarianism beyond Junction City, Kansas, likewise, appears minimal.

Expanding and building upon research from this study presents the rich potential of informing diverse populations of women in the U.S. and globally toward developing and operating impactful initiatives for sustainable resilience in war-torn communities. Furthermore, this dissertation is important in the conflict resolution field because it highlights the potential in researching populations, who, amidst the effects of war, uncustomarily connect in humanitarianism, conflict resolution, and peace building. As such, this study serves as a clarion call for additional womenwarographies.

There is a growing collection of separate qualitative research on women military veterans in terms of marginalization and how the armed forces and other entities are working toward expanding their rights and benefits while on active duty and once they separate from the military. Specific topics of increasing research include military women and PTSD, military sexual trauma (MST), traumatic brain injury (TBI), and interpersonal relationships, particularly as relates to marriage and family, and the impact of war – before and after deployments.

A study by Creech, Swift, Zlotnick, Taft, and Street (2016) included a survey mailed to a random sample of recently deployed women currently living in New England. The survey, which had a web-based component, “included measures of posttraumatic

stress disorder (PTSD) symptoms, alcohol misuse, post deployment stress exposure, family functioning, intimate relationship satisfaction, and parenting” (Creech, Swift, Zlotnick, Taft, & Street, 2016, p. 1). The study is considered a trailblazer of those investigating, “the deployment experiences on women military veterans’ relationship and family functioning” (Creech, Swift, Zlotnick, Taft, & Street, 2016, p. 1). The study indicated that women military veterans who had served in combat and carried significant PTSD symptoms possessed the potential to benefit from “family focused services” (Creech, Swift, Zlotnick, Taft, & Street, 2016, p. 1).

The proliferation of studies focused on women military veterans, MST, and VA health care regarding women military veterans who have served in Iraq and Afghanistan emphasizes the call for deeper understanding of this population of military service members and how to connect them with necessary services (Calhoun, et al., 2016). MST heightens mental health issues in veterans – including PTSD and depression (Calhoun, et al., 2016). A study of found that 15.7% of women who served in Iraq and Afghanistan experienced MST, yet nearly half had not utilized VA health care (Calhoun, et al., 2016).

Moreover, a VA study of 127 female veterans who served in Operation Enduring Freedom (OEF), Operation Iraqi Freedom (OIF), and Operation New Dawn (OND), revealed that close to “two thirds (63.0%) of women who complete a TBI evaluation reported lifetime IPV [intimate partner violence]” (Iverson, et al., 2017, p. 1). This research also indicated that IPV “may be common among female OEF/OIF/OND veterans,” yet “clinician-confirmed TBI was not associated with IPV” (Iverson, et al., 2017, p. 1)

Separate studies regarding women military spouses are also on the rise, focusing on family and social effects of war on marriage and family life, including the gendered roles through which military wives often operate. These effects of war stem, in part, from multiple deployments, military-related suicide, and mental health issues such as PTSD.

The “emotional labor” Army wives provide as volunteers in “Army-mandated family-member support groups in each unit called Family Readiness Groups (FRGs)” is analyzed in a key study from 2010 (Noble Gassmann, 2010, p. 1). Although this voluntary role for wives is unofficial, the purpose of it is critical in that this work provides, “resources and official information to soldiers’ family members” (Noble Gassmann, 2010, p. 1). FRGs are also an avenue through which volunteers foster the expected social interactions of military family life (Noble Gassmann, 2010, p. 1). Noble Gassmann conducted the study via, “in-depth interviews and nine months of participant observation fieldwork among Army wives on and around a large Army post from 2006-2007, during a time when most soldiers were deploying to fight a war in either Iraq or Afghanistan every other year” (Noble Gassmann, 2010, pp. 1-2). She discovered that the emotional labor Army wives provide as FRG volunteers mirrors the emotional labor they “manage and display” at home (Noble Gassmann, 2010, p. 2). The study revealed that “good Army wife behavior” (especially for commanders’ wives) was perceived as a duty in contributing to her husband’s success in the military (Noble Gassmann, 2010, p. 2). Furthermore, Noble Gassmann found that this “good Army wife behavior” influenced the level of “real or perceived” power of these wives, in the military environment (Noble Gassmann, 2010, p. 2). The researcher concluded that the emotional labor of Army wives via volunteerism in FRGs, “grants the Army increased control over soldiers’ families –



and “when combined with informal expectations, sometimes values supporting the Army over family members” (Noble Gassmann, 2010, p. 2).

Voris and Steinkopf’s 2016 study, which consists of a feminist viewpoint and semi-structured interviews, explores intersections between women military spouses of combat veterans living with PTSD and TBI and the influence of subjectivity these women experience via both the military and civilian community (Voriss & Steinkopf, 2016, pp. 1-2). Per their findings, these women “experience tremendous emotional, financial, and social challenges that arise from being the caregiver for their husbands” (Voriss & Steinkopf, 2016, pp. 1-2).

Challenges such as delays in acquisition of disability benefits for their husbands once separating from the military, the stigma of mental health disabilities such as PTSD and TBI, and a sense of disconnection and unwelcomeness from the military and civilian environment due to non-active-duty status were concerns by women military spouses in the study (Voriss & Steinkopf, 2016, pp. 8-9). One study participant shared, “You know, we save money shopping at the commissary, but that sense of community is like, well, why are you here? You’re not active” (Voriss & Steinkopf, 2016, p. 9).

A widowed study participant, whose husband had taken his life by suicide, cited feelings of unwelcomeness regarding active-duty-centered entitlements. Upon presenting her dependent military ID for entitlements at a theme park entrance, she was told that, “Your husband has to be here with you” (Voriss & Steinkopf, 2016, p. 9).

As indicated in the Voriss and Steinkopf study, “The pain and anger resulting from the loss of community for these women and their spouses are exacerbated by the challenges of coping with PTSD and/or TBI” (Voriss & Steinkopf, 2016, pp. 9-10). Post-

active duty life often competes with an active-duty military identity – and corresponding support systems. Per the study, “a process similar to grieving” occurs in many of these women military spouses and their husbands. Such challenges underscore the need for innovative initiatives that bolster humanitarianism support between members of the military community. This includes the potential of collaborative humanitarianism between women military spouses and women military veterans, toward greater resilience in war-impacted active duty and post-active duty populations.

Based on the literature, combined studies regarding the experiences of women military veterans and women military spouses are very few. However, one such article presented perspectives on “roles and expectations of women” – including military women and military spouses, while explaining how “American involvement in war has historically coincided with and caused large shifts in U.S. society” (Strong & Weiss, 2017, p. 1). According to the researchers, the impact of war in Iraq and Afghanistan and PTSD in military women is impacting their families – particularly with the December 3, 2015, Pentagon announcement that women would be “officially involved in combat roles” (Strong & Weiss, 2017, p. 1). Moreover, the study of the female military spouse is new (Strong & Weiss, 2017). Increasingly, military programs, such as FRGs are acknowledging military spouses (including women) as essential in establishing and maintaining the well-being of their service-member spouses. As such, they play a critical role in overall military mission readiness (Green et al., 2013 & Strong & Weiss, 2017).

Online searches regarding women in military communities – including comparative analysis of women military veterans and women military spouses, however, invariably produce results with exclusive focus on women military veterans. It is also

important to note that online searches regarding literature for comparative analysis of women military veterans and women military spouses in Junction City, Kansas did not match any documents.

### **Historical Highlights of War and Women Military Veterans in America**

In the context of this dissertation, war is defined as military combat with entities outside the United States. The term “deployment(s)” is used interchangeably with war to describe the physical and remote location process of active duty armed forces members serving in and providing support away from their duty stations (whether stateside or globally) for combat zones outside the United States.

Nearly three centuries before the Civil War, Catalina de Erauso became the first woman in the Americas to disguise herself as a conquistador, battling in the New World (Blanton & Cook, 2002). Having escaped from a Spanish convent, upon revealing her identity as a woman years later, de Erauso became known as Lieutenant Nun (Blanton and Cook, 2002).

During the American Revolution, numerous women concealed themselves as men to join up (Women in Military Service for America Memorial Foundation, Inc., n.d.). In 1776, Margaret Cochran Corbin was the first woman to receive a military pension for her service in fighting against British troops for Fort Washington (Kamarck, 2016).

The Civil War inspired between 250 and 400 women warriors to serve under male names in the combined Union and Confederate armies (Blanton & Cook, 2002). They executed combatant roles – with some of these women becoming prisoners of war (Blanton & Cook, 2002). Other Civil War service women carried out critical noncombatant roles (Blanton & Cook, 2002).

Establishment of the Army and Navy Nurse Corps in 1901 and 1908, respectively, officialized military service of women. On June 12, 1948, permanent status to women in the regular and reserve forces of the Army, Navy, Marine Corps, and Air Force was granted, when President Harry S. Truman signed the Women's Armed Services Integration Act of 1948 (Women in Military Service for America Memorial Foundation, Inc., n.d.).

### **Women Military Veterans in War Zones**

Women have valiantly served in war zones, are trained to protect, and serve, and engage in armed combat. Although they have served in war zones with their male counterparts, if a convoy is attacked and they are injured, they will not necessarily receive the same level of veterans compensation or benefits as men – or combat-based promotions. When they leave the military and seek help for service-connected PTSD or MST, from rape that often occurs while they are deployed, some facilities lack specialized services or adequate specialized services for women.

A milestone for women service members, however, occurred in 2015 when Secretary of Defense Ashton Carter announced that without any exceptions, the breadth of combat jobs would be open to women, thus canceling The Combat Exclusion Rule (Kamarck, 2016). Until then, military women were not considered part of formal combat missions. This limited their access to promotions at the same rate as male service members who were recognized, rewarded, and promoted for combat acts of valor.

A 2011 Pew Research survey found that between 1973 and 2010 active-duty enlisted women service increased from 42,000 to 167,000 (Patten & Parker, 2011). Although fewer women than men serve, the survey revealed “a slightly greater proportion

among the ranks of women are commissioned officers, compared with the share of men who are officers (17% vs. 15%)” (p. 7) (Patten & Parker, 2011). Active duty women, the study reported, are more likely to be racially diverse than their male counterparts, with black women consisting of one-third of women serving (Patten & Parker, 2011). Women and men were both as likely to suffer challenges upon separating from the military; 63% of women versus 54% of men were critical of the wars in Iraq and Afghanistan; and 97% of female veterans surveyed felt “proud of their service” (Patten & Parker, 2011, p. 11).

Women comprised 9.4 percent of the collective veteran population in 2015 (Department of Veterans Affairs (VA) National Center for Veterans Analysis and Statistics, 2017). The percentage of women military veterans is expected to rise to 16.3 percent by 2043 (Department of Veterans Affairs National Center for Veterans Analysis and Statistics, 2017).

### **Effects of War and Genderization on Women Military Veterans**

Women military veterans experience interpersonal stressors such as issues with family and friends, most, as a result of serving in combat (Yan et al., 2013). Deployment- and military-related issues and health concerns, death of a loved one, challenges meeting basic daily needs, and employment and school concerns are additional core stressors for women military veterans who have served in combat (Yan et al., 2013).

Women, like men, who have experienced deployments to Iraq and Afghanistan, have experienced trauma there (Yan et al., 2013). Women, however, are two times more likely than men serving in combat to be diagnosed with PTSD (Yan et al., 2013). As a result of PTSD, high rates of women deployed to Iraq and Afghanistan experienced significant intimate relationship satisfaction and parenting satisfaction issues once

returning home (Creech et al., 2016). The literature clearly states the urgency for expansion of gender-specific health care and readjustment services for women, as well as services that support military families.

A study supported by the National Center for PTSD, Office of Mental Health Services, Department of Veterans Affairs found that sexual harassment amongst women is more likely to occur (Street et al., 2013). Approximately half of the women in the study reported unwanted sexual experiences while deployed (Street et al., 2013). The same study also revealed that women military veterans are more likely to report “general harassment and poorer unit support” (Street et al., 2013, p. 8).

Moreover, according to Gray (2013), pressure on women military veterans stems from “the military (and U.S.) cultural standards of femininity” (p. 1) and a U.S. military that functions as a “‘heteromascuine normative institution’ [and] this femininity is defined by masculine society to maintain the status quo” (p. 2). Furthermore, servicewomen are expected to be “emotional laborers who while also prove[ing] their competency.... must be emotionally available and supportive and must be sexually discreet” (Gray, 2013, p. 78 & p. 1). When servicewomen conform to such aspects of military culture they are valued by both male and female peers – yet forgoing “normative gender characteristics” (p. 2) leads to devaluation (Gray, 2013).

While the gender-specific needs for women military veterans abound, the VA webinar, *Women military veterans 101* highlights challenges this population faces in connecting with benefits and services (Mosley Brown, 2016). Challenges women military veterans encounter include: unawareness of veterans status and some, “do not self identify as Veterans”; not applying for benefits due to unawareness of them; limited

“gender-specific care” – hence “lower utilization of VA”; “lack of childcare options” which limits getting to appointments – and obtaining jobs and educational pursuits; lack of transportation to and from appointments” (Mosely Brown, 2016, p. 12).

The VA’s efforts to handle these challenges include, “website and social media; collaboration with federal, state, local and external partners; health care (childcare, non-VA care/coordination of care, transportation, research related to VA health care); [and] benefits (hiring/employment initiatives) (Mosley Brown, 2016, p. 13). Additional efforts are “memorial affairs (expanding access – outreach to women military veterans and expanding access – funeral directors resource kit)” (Mosely Brown, 2016, p. 13).

As with other populations of women (including women military spouses) gender roles for men and women influence their opportunities while on active duty military service and benefits options once they separate from the military (Wilson, 2018). Early 19<sup>th</sup> century industrialization initiated “rigid gender roles for men and women” (Wilson, 2018, p. 18). Industrialization phased out farming during that timeframe, causing men to become “providers” (p. 18) via work in “factories and offices – considered unfit places for women at that time” (Wilson, 2018, p. 18). This change reinforced women, “as the standard bearer of virtue and values, and the workplace was anathema to the purity necessary for motherhood” (Wilson, 2018, pp. 18-19).

As of 2018, the number of women military veterans exceeds 2 million (Wilson, 2018). Furthermore, there are “just over 214,000 active-duty females” (Wilson, 2018, p. 19). Challenges for women military veterans include “male-centric” (p. 19) models for the Department of Defense and the Department of Veterans Affairs, which, for instance, hampers gender-specific care for women at VA medical centers (Wilson, 2018).

Amidst extensive research and media coverage of the pervasive marginalization of women military veterans, in the article, *New Military Femininities: Humanitarian Violence and the Gendered Work of War Among U.S. Servicewomen*, Jennifer Greenburg chronicles the specific role of military women in counterinsurgency missions in Iraq and Afghanistan from 2003 to 2013 (Greenburg, 2017). Although they “were technically banned from direct assignment to ground combat units” (p. 1) they were a critical element in combat missions in Iraq and Afghanistan “during post-September 11 wars” (Greenburg, 2017, p. 1). These all-female teams served in humanitarian combat roles whereby they “searched Iraqi women at checkpoints and in-home raids, provided medical assistance to Afghan women and children, and participated in highly combative special operations missions alongside Army Rangers and Green Berets in Afghanistan” (Greenburg, 2017, p. 1).

### **Women Military Veterans in Junction City**

In 2017, the Junction City community celebrated military history with neighboring Fort Riley when Pfc. Samantha Carrillo, who was stationed there, became the first enlisted female soldier to attend and graduate from the Urban Mobility Breachers Course (UMBC) at Fort Leonard Wood (Collins, 2017). The tactical training course trains soldiers to “successfully gain entry into buildings ... [and to] become experts in four methods of breaching – mechanical, ballistic, explosive and thermal” (Collins, 2017, p. 1).

Former Staff Sgt. Airial Dandridge served in the U.S. Army from 2002 until 2014 (Kautz, November 2017). Her Junction City-based company, The Veteran Woman, LLC was spawned from trauma, including PTSD, as a result of sexual assault and harassment



she experienced during her military service and the calling to advocate, support, and empower other female veterans (Kautz, November 2017 & The Veteran Woman, LLC, 2018). In addition to a podcast, Dandridge provides a nationwide peer support group and support for women military veterans who own businesses – and those who want to start businesses (Kautz, November 2017 & The Veteran Woman, LLC, 2018).

Retired Chief Warrant Officer 3, Phyllis Fitzgerald, is a veteran of Fort Riley and Vice Mayor of Junction City (Sellman, 2018 & Payne, 2017). In 2017 she “received the most prestigious award Fort Riley Officials can give a citizen” (Sellman, 2018, p. 1). Fitzgerald was honored with the Distinguished Trooper Award for compiling 100 stories of veterans who served at the Big Red One (Fort Riley) into the book, *What is Your Big Red One Story?* (Sellman, 2018, p. 2 & Payne, 2017, p. 1). Outside awards and accolades, Fitzgerald is known for pulling together groups of community servants to pick up garbage throughout Junction City (Sellman, 2018).

While the struggles of women military veterans abound, based on the literature, women military veterans, including those based in the Junction City community find innovative ways to serve as victors in their service to others. Their humanitarian works inspire intra- and interpersonal healing and progress.

### **Women Military Spouses and Military Culture**

According to the 2016 Military OneSource Profile of the Military Community Demographics Report, approximately 92 percent of active duty military spouses are women (Military OneSource, 2016). During war, women military spouses juggle a host of “institutional...marriage...[and] community demands, the process by which [army] families become resilient” (Fucella, 2012, pp. 1-2).

The study, *Military Experience: Perceptions from Senior Military Officers' Wives* is foremost, an exploration of lived experiences and “the psychological impact of stress of senior military officers’ wives” (McGowan, 2008, p. ii). These military spouses are predominantly leaders in providing support and stability within deployment-laden military communities (McGowan, 2008).

The researcher, Henrietta C. McGowan, ultimately, “...identified the coping strategies employed by these women to manage the stress and the level of success for each” (McGowan, 2008, pp. ii). Furthermore, the study explored interventions and prevention associated with the stress senior officers’ wives face (McGowan, 2008).

McGowan explains that senior officers’ wives are extremely instrumental in crisis, particularly as relates to war, and that theirs is a “...rewarding but demanding position in constant fluctuation” (McGowan, 2008, pp. 1-2). Furthermore, the military community is quite exclusive in that it consists of guidelines – unfamiliar to civilian society – that provide structure for not only service members, but also all family members, including spouses (McGowan, 2008).

Expectations of the senior military officer’s wife include support that facilitates his senior officer duties and helps lead to his success in various assignments – and the overall mission of his organization (McGowan, 2008). She is an essential a part of the “chain of command” (McGowan, 2008, p. 2). She is expected to voluntarily, “...mentor, organize, entertain, lead, and problem solve” (McGowan, 2008, p. 2).

Senior military officers’ wives and women in civilian communities, alike, “...are wives, mothers, daughters, sisters, mentors, entertainers, and role models” (McGowan, 2008, p. 2). Conversely, senior military officers’ wives are leaders who oftentimes

manage heavy stress in providing emotional support for spouses and other family members of the deployed (McGowan, 2008). They also serve as liaisons between military community members (McGowan, 2008).

Steady conflict around the globe causes more wives to carry myriad roles that assist their military spouses (McGowan, 2008). Senior military officers' wives handle greater responsibilities based on the higher rank of their military spouses (McGowan, 2008).

Studies around military culture and women military spouses often specifically expose the impact of deployments on family relationships (Lowe et al., 2014). In a 2014 study, of primarily white female dependent spouse participants, researchers discovered that the longer the women had been affiliated with the military, the less stress they experienced regarding service-related separation from their spouses (Lowe et al., 2014).

Children in military families, according to this article are also aware of "environmental change" (p. 24) associated with deployments (Lowe et al., 2014). In terms of distress, "Shorter tours of duty and weaker communication skills were associated with increased levels of parental distress" (Lowe et al., 2014, p. 25). The researchers concluded that entities and communities that support the military community can best meet the specialized needs of military families and military dependents in transition, by ensuring cultural competence within the military environment (American Psychological Association [APA], 2003 & Lowe et al., 2014, p. 25).

The U.S. has now been involved in perpetual conflicts, particularly in the Middle East, longer than in any other time in our nation's history (Tanielian et al., 2013). These conflicts continually result in military service-connected injuries that forever shape the

life experiences of not only veterans, but also their families, communities, and our nation, at large. According to a VA study, 79% of Iraq and Afghanistan veteran caregivers are women – typically spouses and parents (Department of Veterans Affairs, 2016).

According to a RAND Corporation study, 96% of military veteran caregivers are women caring for their spouses (Tanielian et al., 2013). These caregivers handle everything from health assistance to case management, to mental and emotional support, to legal, financial and advocacy assistance – which also often takes a toll on the caregiver’s health and well-being (Tanielian et al., 2013).

Until legislation was passed earlier this year, the breadth of Department of Veterans Affairs caregiver support was available exclusively to veterans caregivers of veterans severely disabled or ill from on or after September 11, 2001 (Byrnes, 2017). In 2017, of the more than 5.5 million caregivers, approximately 80% were assisting veterans from pre-9/11 eras (Byrnes, 2017). Earlier this year the VA MISSION Act of 2018 was passed, which “streamlines VA’s community care programs, improves VA healthcare delivery, [and] expands caregivers” (United States Senate Committee on Veterans’ Affairs, 2018, p. 1). Caregivers such as women military spouses will now have access to resources for their veterans of all generations (United States Senate Committee on Veterans’ Affairs, 2018 & Byrnes, 2017).

In discussing caregiving and the military spouse, it is important to note the crossover with women military veterans. U.S. Army veteran and former Disabled American Veterans (DAV) National Commander, Delphine Metcalf-Foster was a steadfast leader and advocate in veteran caregiver rights, toward the passing of the VA MISSION Act of 2018 (Metcalf-Foster, 2018). She understood the limitations of

government support for caregivers before the passage of this legislation. Metcalf-Foster, 2018) was ineligible for benefits while she cared for her veteran husband, Jimmy (Metcalf-Foster, 2018). Once she became unable to care for his extensive illnesses at home, she had to move him to a VA medical facility (Metcalf-Foster, 2018). “Had Jimmy served after 9/11, I could have been eligible for services and support through the government,” said Metcalf-Foster (Metcalf-Foster, 2018, p. 1).

### **Women Military Spouses, Humanitarianism, and Women Military Veterans**

An article featured in the February 1968 issue of “Ebony” magazine provided a snapshot of life for African-American military wives during the Vietnam War (Smith, 1968). Between 1965 and 1968 more than 40,000 men had completed Vietnam War training at Fort Riley (Smith, 1968). Women spouses and dependent military children lived in the Junction City area at the Schilling Manor housing project and at Fort Riley while their husbands were deployed for the Vietnam War (Smith, 1968).

While their husbands were at war, some of the 755 African-American women military spouses in Junction City participated in activities such as “a Waiting Wives Club, a ceramics group, a church choir, bingo nights at the Non-Commissioned Officer’s Wives Club [and there’s even a] Chitterling Club whose members cook ‘soul food’ when they get the urge” (Smith, 1968, p. 44). One of the wives featured taught a class regarding citizenship for immigrant women. The piece also featured the tragic stories of several Junction City war widows (Smith, 1968).

Much of the literature regarding military spouses in Junction City featured topics such as preparedness, support, and resiliency, as relates to war and Fort Riley deployments as well as “the Army system of values” (Childs, 2015, p. 1). Staff members

and volunteers at Fort Riley's Army Community Service (ACS) administer resiliency training, which is "designed to focus on increasing self-awareness, self-regulation, mental agility and strength of character" (Childs, 2015, p. 1).

In terms of preparedness, a *1<sup>st</sup> Infantry Division Post* newspaper cover story described the urgency of soldiers, spouses, and families operating in unison regarding deployments (Simon, 2018). "If 'Big Red One' Soldiers fail to prepare the home front, the war front can be an even more treacherous place" (Simon, 2018, p. 1). Army wife, Kristen Wellock explained that she and her husband, Maj. Michael Wellock prepare for deployments and other assignments via a set plan which includes, "who will pay the bills and how, a support system, powers of attorney, updated wills and insurance information" (Simon, 2018, p. 1). Wellock elaborated on the support system, citing living on post, and finding neighbors who are emergency contacts (Simon, 2018). The wife and family of Capt. Joshua Sanchez moved back home to California near "both sets of parents" to establish support during his 2013 deployment to Kuwait (Simon, 2018, p. 1). Military spouse, Emily Mussman, was completing her nursing degree in Ohio, while her husband Capt. Tom Mussman, who was based at Fort Riley, deployed to Korea in 2016 (Simon, 2018). "After finishing her degree, she moved to the Flint Hills Region and noticed how much more support and how many more services were available to her as she was now an active member of the military community" (Simon, 2018, p. 2). Mussman said, "Ladies wanted me over to do things. There were a lot more resources I could find out about or search out like education help or financial help" (Simon, 2018, p. 2).

As mentioned previously, humanitarianism is reflected in formal activities in Junction City such as Run for the Wall, "a yearly pilgrimage across the country by

bikers” (p. 1) in honor of combat veterans – particularly those who served in Vietnam – and often did not experience welcome home celebrations (Kautz, May 2017). The Junction City community is also frequently involved in homecoming ceremonies at Fort Riley for service members returning from 1<sup>st</sup> Infantry Division deployments, as well as hosting area military events and providing PTSD support through therapy dogs (Koshler, 2010).

Burgeoning humanitarianism connections between Junction City women military veterans and women military spouses are evident in free events such as USO Fort Riley’s Gift the Gown, organized by military spouse, and USO Fort Riley volunteer, Jamie Simpson (Lozick, 2018). “Spouses and service members donate their dress to the community... and every spouse registered for the event [can choose] one dress, an accessory, and a pair of shoes while supplies [last]” (Lozick, 2018, pp. 1 & 12). Simpson also explained that the event allows bonds between the community and spouses (Lozick, 2018). “Giving back to the community helps everybody,” she said (p. 12). “For me, it makes me feel good that I helped, but I also feel that (Gift the Gown) is a network between spouses” (Lozick, 2018, p. 12).

And although conversations and events are integrating the experiences of women military veterans and women military spouses, it is important to note that these intersections also include women who can relate to both populations. One such woman penned an open letter to military spouses (Huffman, 2018).

She begins by acknowledging that while she was single and active duty, she had two thoughts regarding the military spouse, “The ones I knew made it look so easy. And the ones who complained sounded silly, I just didn’t understand. What was there to

complain about?” (Huffman, 2018, p. 2). While on active duty she was able to “navigate” (p. 2) her life course – but when she became a military spouse, the focus became more her husband’s journey (Huffman, 2018).

In speaking to military spouses through this letter, the author merges her new understanding of her own military service and the realization that many in society assume she is not a veteran – and the immense sacrifices she was unaware of before becoming a military spouse, herself (Huffman, 2018). Her parting thoughts are for women in both segments of the military community to come together, “Let’s just agree military life is hard on both of us, but it can become a little easier when we choose to listen and support each other. Let’s bridge the gap between military spouses and female service members. Step one: Listen to the other side” (Huffman, 2018, p. 4).

## **Theoretical Framework**

### **Feminist Theory and Gender Coding**

Per the literature, patriarchal systems feed marginalization and gendered roles of women military veterans and women military spouses. Feminist theory is the umbrella perspective through which I explored and comparatively analyzed the general experiences between women military veterans and women military spouses in Junction City, Kansas.

Feminist theory encompasses diverse sub-theories for analyzing the impact of gender on factors such as social relationships, policy, and politics (Dunne et al., 2013, p. 206). Gender, as defined by feminists, is the collection of set roles and characteristics that society constructs for men and women – “to empower men and disempower women” (Dunne et al., 2013, p. 206 & p. 353).



Gender characteristics deeply embedded in societies, worldwide, are, for men: strength, rationality, independence, protector, and public – associated with masculinity (Dunne et al., 2013, p. 206). Gender characteristics for women are weakness, emotionality, relational, protected, and private – associated with femininity (Dunne et al., 2013, p. 206).

In their article, *A Feminist Ethical Perspective on Weapons of Mass Destruction*, Carol Cohn and Sara Ruddick explain how gender characteristics inform coded meaning systems. These meaning systems influence “how we experience, understand and represent ourselves as men and women” (Cohn, 2013, p. 11 & Cohn & Ruddick, 2004, p. 408). According to Cohn and Ruddick, “Gender constitutes a central organizing discourse in all societies we know of ... a set of ways of thinking, images, categories and beliefs ... including [ways of thinking about] war and security” (Cohn, 2013, p. 11 & Cohn & Ruddick, 2004, p. 408).

Consequences of organized discourse around gender include lack of neutrality and greater “value and reward” in masculinity (“hard” qualities) versus femininity (“natural” qualities) (Cohn, 2013, pp. 11-12 ). This phenomenon is observed in lower salaries for childcare workers (historically and cross-culturally, more often women) and police officers (historically and cross-culturally, more often men) (Cohn, 2013, pp. 11-12).

Gender coding is reflective in the value and rewards for participation in war (combat) and peacemaking (Cohn, 2013, p. 12). War codes are historically and cross-culturally connected to men. They include action, courage, destruction, domination, protection, independence, heroism, toughness, and emotional control (Cohn, 2013, p. 12). Peace codes, historically and cross-culturally connected with women, include passivity,

domesticity, family, softness, compromise, interdependence, and a lack of action (Cohn, 2013, p. 12). It is important to note that some feminists argue that women should be involved in peace talks, as “their interests will not be represented ... [furthermore] they represent half of the population and because it is their right as political subjects” (Cohn, 2013, p. 178).

Gender war codes help explain why fewer women military service members receive medals, awards, and promotions for action in combat zones, than their male counterparts. Conversely, peace codes, help explain the limited coverage of and reverence for women who engage in war zone combat alongside men. Women are heroic leaders in creatively collaborating to establish and maintain peace. Expanding the definition of humanitarianism, I believe, includes embracing and celebrating multifaceted war and peace contributions of both men and women.

Out of 3,500 recipients, Dr. Mary Walker is the only woman to receive the Medal of Honor. In November 1865, President Andrew Johnson bestowed Dr. Walker this honor – in recognition of her volunteer medical service with the Union Army (Lange, 2017). Although she voluntarily provided medical services – she was captured and held as a prisoner of war by the Confederate Army, during the and after the Civil War (Lange, 2017). Her Medal of Honor was rescinded two years before she died because she was a civilian – for having never served as an “official” commissioned Army officer (Lange, 2017). Regardless, Dr. Walker continued wearing the medal, until her death. In 1977, President Jimmy Carter restored the Medal of Honor based on advocacy by the family of Dr. Walker (Lange, 2017). Amidst gender-coded protocols, Dr. Walker served in the Army, with valorous contributions that surpassed numerous men.

### **Postpositive Feminist Theory Perspectives and Patriarchy**

“Whose interest and for what purpose knowledge is constructed?” (Dunne et al., 2013, p. 207). These questions call out the genderedness, foundational to postpositive feminist theory analysis. In postpositive terms, feminist theory posits that knowledge and power are about and created by men (Dunne et al., 2013, p. 207 & Harding, 1986). War, as referenced earlier, is layered with power “codes” most closely connected to men.

In her book, *Women and Wars*, Carol Cohn shares insight regarding the patriarchal link between within the gender-knowledge-power dynamic through a personal communication from women and war expert, Cynthia Enloe (Cohn, 2013, p. 4).

Patriarchy allows you to talk about the relationship of constructed masculinities and constructed femininities, over time and in relationship to each other and as they related to structures of power. If you just use ‘gender,’ then you can, in fact, never ask about the power relationships that both construct masculinity and femininity and relate them to each other unequally. (p. 4)

Ultimately, patriarchy is an appendage of genderization that bears out in the experiences of women engaged with war and humanitarianism in the U.S. and globally. Patriarchy is the frontline vehicle through which unequal power between men and women thrives. As such, presentation of the literature in this section of the dissertation relies on the concept of patriarchy to compare and contrast intentional and impromptu experiences of women in war and humanitarianism.

In reiterating the postpositive nuances within the feminist theory analysis of this study, the gendered power “codes” of men are deeply chiseled into the systemic military and civilian practices of sexually controlling women, in the twentieth century –

particularly during World War II (Enloe, 2014, pp. 160, 161, 396, & 397, & Roach Pierson, 1986).

“Comfort stations” were part of the Japanese imperial army’s system of “bolstering male soldiers’ morale” (Enloe, 2014, pp. 160-161). Korean, Filipino, Taiwanese, Malaysian, and Indonesian women were “forced into sexual service” in World War II “comfort stations” (Enloe, 2014, p. 160).

Again, the systemic sexual control of women during the twentieth century, including during World War II, was devised, and applied by men. Through this system, they unleashed fear, by constructing and building the widespread understanding (“knowledge”) that the sexual violation of women defined and maintained their “legitimacy” and [military] power (Enloe, 2014, pp. 160, 161, 396, & 397, & Roach Pierson, 1986).

Postpositivism challenges boundaries and complexities, particularly in feminist theory research and analysis (Peterson, 1992). It “seeks to understand the mutual and ongoing constitution of subject, object, and context” (Peterson, 1992). As such, during the 1990s, the “ongoing” complex process of comprehending the aforementioned trauma of women, during World War II, resulted in Korean feminists conceptualizing their experiences as “sexual slavery” (Enloe, 2014, pp. 160-161 & Peterson, 1992). Furthermore, they defined the system as, “militarized forced prostitution...understood as a war crime” (Enloe, 2014, pp. 160-161). Their conceptualization and definition of these war crimes ignited feminists, globally, to speak out against the “militarized abuse of women” during “the 1990s wars both in the former Yugoslavia and in Rwanda” (Enloe, 2014, p. 161).

Correlations of experiences of women, globally, are often studied and understood through gendered international relations (Dunne et al., 2013, pp. 205-222). As in many countries where men serve as predominant government and political system leaders, as well as family patriarchs, in the United States, gendered limitations for women (including women military veterans) are woven into the culture and operations of powerful entities such as the United States military, and similarly, the roles of women married to male service members.

### **Military Service: Women “Theoretically Joining Up, Just Like Men”**

Women are often recruited and otherwise choose to join the military, during national emergencies due to shortages in the number of men available or willing to serve (Cohn, 2013 & Grayzel, 2002). Purported rectification of gender equality in societies accounts for women joining the military, as well (Cohn, 2013). Women often serve in support roles, as well.

There are also cases where women are mandated to fill the ranks in response to “an ideological position” (Cohn, 2013). In Libya, after the 1969 military coup, Colonel Muammar Gaddafi sought to “modernize” society and ensure readiness against global hegemonic powers such as the United States and Israel (Cohn, 2013 & Graeff-Wassink, 1994, pp. 137-144). As such, mandatory military training for girls began and young women were ushered into military service (Cohn, 2013).

### **World War I and World War II**

In 1941, U.S. Rep. Edith Nourse Rogers acted to cease rights and benefits inequities toward women who supported the Army during World War I (U.S. Army, n.d.). Her bill which was submitted in 1941 – and rapidly passed in 1942 – resulted in

establishment of the Women's Army Auxiliary Corps (WAAC) (U.S. Army, n.d.). World War II had begun. The WAACs stepped (and stepped up) as conflict raged within World War II. Their military service was "for the purpose of making available to the national defense the knowledge, skill, and special training of women of the nation" (U.S. Army, n.d.). Flags flew high, signaling equal military service for men and women, as nearly 600 females joined the WAACS (U.S. Army, n.d.). Patriarchal gender codes, however, prevailed – rendering women ineligible to service in combat roles. WAACS, worked primarily in four areas: "baking, clerical, driving and medical" (U.S. Army, n.d.).

### **Vietnam War**

Under the guise of equal access into the military, during the Vietnam War, a shift occurred whereby women were targeted to serve (Cohn, 2013). As the draft drew down because of "unpopularity of the war," more women were recruited – to urge more volunteers, overall (Cohn, 2013, p. 133). The idea was to boost enlistment by presenting the military as a positive profession for all adults (Cohn, 2013). For American women, the Vietnam war also generated more exposure of women regarding war. Women were more visible as service members – as well as independent voices in support or against the war.

Similarly, women in Vietnam were key players in the conflict within their homeland. The Perfume River Squad was a unit of women Viet Cong fighters who covertly helped arrange the Tet Offensive of the Vietnam War (Dinh, 2018). With a fearless, Communist North Vietnam ideology, these women participated in a series of surprise attacks in South Vietnam, January 31, 1968 (Dinh, 2018). In an effort toward national solidarity, North Vietnamese women were expected to fight against the U.S. and

its allies, alongside men (Stow, 2016). Likewise, the Vietnamese People's Army consisted of women who served in roles such as saboteurs and "frontline nurses and [for] combat" (Stow, 2016). The role of the Perfume River Squad was mighty. Yet, theirs was a support role for Vietnamese men in combat.

### **The Right to Protest: American Men and Women Clashing with the Vietnam War**

Women gained strides in joining the military during the Vietnam Era. Simultaneously, the tentacles of patriarchy sought to prioritize themselves in antiwar activity. Masculinity and femininity are the bases for Vietnam War protest, per Say Burgin's article, *Understanding Antiwar Activism as a Gendering Activity: A Look at the U.S.'s War Movement* (Burgin, 2012). The sense of entitlement of men to define and lead antiwar tactics – was charged by their stance of subjectivity to the draft, and losing their lives in combat (Burgin, 2012). "Some women turned the logic on its head and argued that women were better, more righteous antiwar protestors than men because they were not motivated by the threat of being drafted" (Burgin, 2012). Military women still served in support roles for men in combat during the Vietnam War. As such they are referenced as Vietnam Era veterans versus Vietnam War veterans. That is important, because war veterans are not only more revered, but also eligible for more extensive military benefits, awards, and compensation.

### **Men, Women, and Conscription**

Although the U.S. military is known for its power, virtually beyond all others, it has waned in capitalizing on the strength of a more gender-diversified armed forces. The U.S. will never know the impact, in previous wars, had the equal expectation to serve encompassed both men and women. Drafting men and women for previous wars would

have likely influenced the circumstances surrounding those wars. The unity and input of both men and women entering the armed forces, by draft, I believe, expands conversations and policies that influence how and if war occurs. Expansion of U.S. global alliances is an additional possibility, when men and women are equally expected to serve, and valued, in military service.

Some nations do require service of men and women, it is not, without nuances of patriarchy. Israel is one such nation. The Israeli Defense Force (IDF) conscripts both men and women into military service at age 18 (Cohn, 2013 & Eglash, 2017). IDF service is linked to Israeli citizenship (Cohn, 2013). About one third of the IDF is women versus women serving as 14 percent of the U.S. Military (Eglash, 2017). And while men and women are expected to enter the military at age 18 – patriarchal barriers surrounding their opportunity to serve persist. When the Defense Service Law of 1949 mandated military service for men and women – “married women and mothers were exempted from compulsory military service on the grounds that a chief duty of a woman citizen of Israel was to bear children” (Cohn, 2013, p. 140). Women are also historically provided more religious exemptions to serve, than men.

Conversely, over the last decade, more women have determined to serve, in defense of Israel (Eglash, 2017). The IDF has also become more flexible in accommodating women who serve, in terms of uniform and religious observation considerations (Eglash, 2017). Between 2010 and 2016, the rate of women serving in the IDF nearly tripled (Eglash, 2017).

The aforementioned circumstances surrounding military service of women in countries such as the U.S. and Israel underscore the choices women must make, and are



often prevented from making, to serve (or not) in the military. Patriarchal coding impacts whether women serve and go to war, as well as how they are positioned and how they are represented as military service members.

### **Pondering Feminist Assumption on Women Engaging War**

In his article, *The Feminist Objection to Women in Combat*, Noah Berlatsky describes two key points regarding women and war. The first key point is: that women are “already in combat situations” (Berlatsky, 2013 & Baker, 2013). What is questionable, however, is whether “they’re able to get the same credit for risking their lives that men do” (Berlatsky, 2013 & Baker, 2013).

Berlatsky identifies himself, in the article, as a feminist. His piece reiterates much of this dissertation’s examination of patriarchy, as indicated in his second key point. He broadens the scope of feminism against one of its most arguable subjects – war. Berlatsky hyphenates the foundational tenet of equality with condemnation of the “male patriarchal values and ideals” on which war’s power has traditionally rested (Berlatsky, 2013).

Berlatsky delves deeper into patriarchy with a passage from Virginia Woolf’s book, *Three Guineas*. He describes Woolf’s book as an example of “pacifist feminism” (Berlatsky, 2013 & Woolf, 1938 & 1963). Woolf writes:

For though many instincts are held more or less in common by both sexes, to fight has always been the man’s habit, not the woman’s. Law and practice have developed that difference, whether innate or accidental. Scarcely a human being in the course of history has fallen to a woman’s rifle; the vast majority of birds and beasts have been killed by you, not by us; and it is difficult to judge what we do not share. How then are we to understand your problem, and if we

cannot, how can we answer your question, how to prevent war? The answer based upon our experience and our psychology—Why Fight?—is not an answer of any value. Obviously, there is for you some glory, some necessity, some satisfaction in fighting which we have never felt or enjoyed. Complete understanding could only be achieved by blood transfusion and memory transfusion—a miracle still beyond the reach of science.

Berlatsky disagrees with Woolf's opinion that war is an attraction to men, only. In fact, in a study on European polities led by women between 1480 and 1913, in a given year, queens were 39% more likely to engage in war per year (Dube & Harish, 2020). Married queens were perceived as more threatening than unmarried queens (Dube & Harish, 2020). Among the findings, was the tendency for married queens to incorporate their spouses in rulership (Dube and Harish, 2020). Queens often led by strategizing with their spouses in war (Dube and Harish, 2020).

Although sketchily written into history and in many cases, completely undocumented, women leaders have waged war around the globe, for centuries. Cyrus The Great of Persia was killed by Massagetae ruler, Tomyris for attempting to seize her territory (Toler, 2019, p. 32). West African ruler Amina of Hausa victoriously led the fight for territorial expansion for more than 30 years (Toler, 2019, pp. 16-17).

In 1982, British Prime Minister Margaret Thatcher, also known as the “Iron Lady,” set off a 74-day war (Kennedy, 2019). She refused to allow Argentina to overtake the Falkland Islands (Kennedy, 2019). The British won, maintaining the colony of islands (Kennedy, 2019).

The heroics of these women, and numerous others, underscore that women are not shy about war. Berlatsky's analysis of Woolf's passage posits that "the glory and necessity of war is often linked to masculinity—to the need to prove one's moral worth as a man" (Berlatsky, 2013).

Woolf, I believe, stands firm in her version of feminism. She does not sense a deficit in the urgency to engage in combat. Yet Woolf challenges men to evaluate their motivations for war and their exclusions of women in the space of it.

Based on the literature, I agree with the tendency for women to engage war more solely from the perspective of leadership style. So often women are noted for diplomacy and peace. That they have no qualms about declaring and fighting in war, indicates their boundless and strategic leadership.

### **Un-enlisted**

**Women – non-“official” military women and war.** Patriarchy looms over a common invisibility – blurriness, at best – of women associated with war. Whether they officially join the military, or otherwise become aligned within the combat space, the expectations and acknowledgement of women regarding war wane in comparison to those of men.

Conversely, the “non-official” actions of women around war are absolutely intentional, visible, and profoundly impact the politics and implications surrounding conflict in combat environments. The Madres de Plaza de Mayo were women such as mothers and aunts who protested the disappearance of male family members amidst “The Dirty War” in Argentina between 1976 and 1983 (Cohn, 2013, p. 107). The military government is reported to have captured approximately 30,000 people cited as opposers

of their regime – torturing and murdering these individuals (Cohn, 2013). The Madres, some of whom also disappeared within the protests, persisted in protesting in the Plaza de Mayo for a decade (Cohn, 2013). Their efforts sent a message of courage and hope regarding a firm military government (Cohn, 2013).

The Madres were courageous. Patriarchal power failed to silence their voices. “This power is in part due to the acknowledgement of and moral authority accorded to mothers’ bonds with their children. But at the same time, it is in part due to the lack of gravity or respect accorded mothers in patriarchal and political life” (Cohn, 2013, p. 107).

The Madres pressed through stereotypical barriers that package women as ultra-emotional beings. In “demanding the return of their disappeared children” they lit fire against fear of the Argentinian dictatorship and the legitimacy of the “military government internationally” (Cohn, 2013, p. 108).

Similar to the Madres, women military spouses function in a realm of interface between patriarchy and default familial roles, as women (Aducci et al., 2011). War is a space around which women military spouses juggle the “ingredients” for “The Recipe for Being a Good Military Wife” (Aducci et al., 2011). In their *Journal of Feminist Family Therapy* article, *The Recipe for Being a Good Military Wife: How Military Wives Managed OIF/OEF Deployment*, Kansas State University researchers, C. J. Aducci, Joyce A. Baptist, Jayashree George, Patricia M. Barros, and Briana S. Nelson Goff discuss two primary themes extrapolated from interviews with 25 military wives (Aducci et al., 2011). Research participant lived experiences revealed two overarching themes: 1) the recipe for being a good military wife, and 2) managing split loyalties (Aducci et al., 2011).

*The Recipe for Being a Good Military Wife* study revealed these sub-themes: 1) managing groundlessness alone, 2) assuming androgynous roles, 3) emotional caregiving, 4) re-learning the dance, 5) and recognizing the strength (Aducci et al., 2011).

The managing split loyalties theme captured the challenges of women military spouses vacillating between their husbands, the military, and its mission (Aducci, et al., 2011). Walking the walk, split loyalties, and listening from the sidelines emerged as managing split loyalties sub-themes (Aducci, et al., 2011).

***Walking the walk.*** Study participant stories vehemently dispelled the assumption of a “wife-husband dyad” (Aducci, et al., 2011). They instead revealed a “wife-husband-military triad” (Aducci, et al., 2011). Tearfully packing their husband’s ruck sacks for perpetual deployments solidified the truth these women shared in “walking the walk” (Aducci, et al., 2011).

***Split loyalties.*** Loyalty to their husbands, marriage, and the military role of their husbands produced the need for support for some study participants (Aducci, et al., 2011). Anxiety over their level of effectiveness in each loyalty category, combined with discontentment caused inter- and intrapersonal conflict for several of the wives; “this discontent created a division of loyalties to their service member, the military, and to themselves” (Aducci, et al., 2011, p. 18 ).

***Listening from the sidelines.*** Comradery between their husbands and other service members created a communication chasm in their marriages (Aducci, et al., 2011). Study participants described “eavesdropping” on conversations between their spouses and other service members – and sensing military experiential connectedness void in their conversations as marriage partners. They sensed the absence of comfort

discussing difficulties and pain – questioning her role in the extended military family, and her access to deeper conversations therein (Aducci, et al., 2011).

This study reiterates the need for continued research and solutions for women military spouses, military marriages, military families, and service members, to cope regarding the pressure of deployment. Greater acknowledgement, as this article indicates, of the vital role of women military spouses can help inform such solutions for the collective military community (Aducci, et al., 2011). Junction City, Kansas is an example of this type of military community, where empathy and practical resources for parties in support roles is increasingly needed.

### **Sharper Feminist Theory**

#### **Lenses: Intersectionality Theory**

Humanitarian contributions of women linked to war are incalculable. The diverse factors that shape the roles of women, war, and humanitarianism present intersections and variances, as well. Influences such as culture and family of origin often perpetuate stereotypical support and caregiving requirements. Economic, religious, educational background, and having grown up, or not, in a military environment are additional, prospective aspects of intersection for women military veterans and women military spouses.

As discussed earlier, military women have historically, overwhelmingly served in support roles such as nurses and administrative professionals, overseas, in war, and stateside. Women military spouses, are expected to await the return of their husbands, take care of family – yet maintain the toughness to help their husbands prepare and pack

for perpetual deployments – knowing they may not return home alive. Invariably, women are expected to balance some level of flexible fluffiness with toughness.

Women have multiple identities and are held more stringently to function optimally within and between all those identities – more so than men. Similar to the way minorities must navigate life, women are subject to myriad parameters. This influences how they live and explains the complex, non-linear measures women take when making decisions.

In light of the multiple identities of women military veterans and women military spouses, the theoretical framework for this dissertation was expanded through the lenses of intersectionality theory. Theorist Kimberle' Crenshaw developed the concept of intersectionality during the late 1980s to help clarify how racism and sexism “erase the specific experiences of routine violence experienced by African-American women” (McCann & Kim, 2013, p. 25). Intersectionality was a means for Crenshaw to incite awareness and conversations regarding how acknowledgement of such differences “will find expression in constructing group politics” (McCann & Kim, 2013, p. 25 & Crenshaw, 1993).

Intersectionality theory “locates its analysis within systems of ideological, political, and economic power as they are shaped by historical patterns of race, class, gender, sexuality, nation, ethnicity, and age” (McCann & Kim, 2013, p. 25). The theory has underscored how difference often informs the use (and misuse) of power in various spheres. Intersectionality theory has also continued evolving. It is comprised of myriad systems and patterned categories of difference—particularly as relates to feminism. Possibilities of analyzing situations through this theory are expansive.

The “analytic” nature of intersectionality theory provides the strategic framework for addressing limitations surrounding “fragmented identity politics” (McCann & Kim, 2013, p. 25 & p. 162 & Dill and Zambrana, 2009). Foundational to intersectionality theory is the concept that in “specifying differences and commonalities it becomes possible to find the ground on which to build alliances and principled coalitions” (McCann & Kim, 2013, p. 25, Dill & Zambrana, 2009, & Hill Collins, 1990, p. 2).

Moreover, intersectional theory “is not seen as emanating solely from a series of linked theoretical propositions but from an effort to improve society, in part, by understanding and explaining the lives of marginalized people and by examining the constraints and demands of the many social structures that influence their options and opportunities” (McCann & Kim, 2013, p. 178 & Dill & Zambrana, 2009). History and numerous studies highlight the marginalization of women – including women military veterans and women military spouses.

Intersectionality theory is a means through which insights regarding intersections between these populations of women may be revealed. Understandings through this theory are also fertile for coalitions that enhance the quality of life for these women, their families, communities, the U.S. military, and diverse global communities.

Military women are entrenched in the patriarchal systems governing the military. Simultaneously, as are women military spouses, military women are subject to gender codes that patriarchally direct their existence, as women. Both populations of women are expected to function optimally in roles such as spouse, mother, and extended family and community caregiver. Their roles, as relates to the military, are expected to play out with



excellence, as well. Men, however, are expected to excel as military warriors – yet are less frequently held as responsible in family and community caregiving roles.

Women military veterans and women military spouses share intersections where mutual support systems have the potential to strengthen their performance within the complex environments in which they have impact. Their engagement has the potential to fortify their multifaceted contributions as women. Furthermore, in unifying and supporting one another, their contributions are more observable and broaden the perspectives of men, children, and other members of the collective military community.

## Chapter 3: Methodology

### **Research Approach**

A qualitative research approach was applied to this research project. The individualized meanings that participants expressed and provided in the data collection process were analyzed to produce general themes (Creswell, n.d.).

The qualitative narrative and textual analysis approach was selected because it provides for the study of “people and phenomena in their natural setting” (Cooper & Finley, 2014, p. 2). This was a study of women military veterans and women military spouses in the military community, Junction City, Kansas. Qualitative research was a means through which I had the opportunity to meet with women military veterans and women military spouses, in person, in their natural setting. Also consistent with qualitative research was the benefit of studying these women in their most intimate and exclusive environment – grasping the meanings and perspectives, “in everyday practices and everyday knowledge referring to the issue under study” (Cooper & Finley, 2014 & Flick, 2008, p. 2). The issue under study for this dissertation, was *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas*.

Furthermore, qualitative research was selected for this study for its reflexive, hence, transparency requirements of the researcher (Cooper & Finley, 2014, p. 3). More specifically, qualitative research acknowledges that both study participants and researchers “make meaning out to their experiences and interactions...clearly, we all bring beliefs, even unarticulated ones, to the research process” (Cooper & Finley, 2014 & Butler-Kisber, 2010, p. 3). Such acknowledgement, I believe, creates an open environment, ripe for connection, and through which rich data has the potential to flow.

## **Research Design**

Narrative research is particularly effective in peace and conflict studies because the stories people tell of their lives frequently hold contradictory, layered meanings (Cooper & Finley, 2014, pp., 141-142, & Andrews, 2007; Andrews et al., 2008; Bar-On, 2006; Chaitin, Awwad, & Andriani, 2009; Fujii, 2010; Hammack, 2010; & McAdams, Josselson, & Lieblich, 2006). Their stories often consist of revelations linked to violence-, trauma-, and genocide- induced individual, social, and political changes (Cooper & Finley, 2014, pp., 141-142, & Andrews, 2007; Andrews et al., 2008; Bar-On, 2006; Chaitin, Awwad, & Andriani, 2009; Fujii, 2010; Hammack, 2010; & McAdams, Josselson, & Lieblich, 2006).

This study was conducted, more specifically, through a qualitative narrative inquiry research design (Creswell, n.d.). A thematic-based narrative analytical method was applied in this study. Narrative inquiry “can be defined as ‘any study that uses or analyzes narrative materials’” (Lieblich, Tuval-Mashiach, & Zilber, 1998, p. 2 & Cooper & Finley, 2014, p. 139).

Narrative inquiry is a methodology whereby researchers “collect, analyze and interpret the stories people tell about their lives” (Cooper & Finley, 2014, p. 139). Narrative inquiry research presumes that the reality of a person is shaped via their narrative (Cooper & Finley, 2014, p. 139). Capturing each study participant’s narrative and reality as relates to the research question, how do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas?, was best achieved per narrative inquiry methodology.

An additional feature of the narrative inquiry method, as applied in this study, is that it provides for rich details regarding the individual, as well as “his/her collective and his/her perception of the social reality” (Cooper & Finley, 2014, p. 141). In exploring how individual women, from two populations (women military veterans and women military spouses), within one community (Junction City, Kansas), define their experiences (with war and humanitarianism, there), their “perception of the social reality” unfolds, as well (Cooper & Finley, 2014, p. 141).

The following features define and support narrative inquiry as the most suitable methodology for this study (Cooper & Finley & Creswell, 2012, pp. 139-140). As such, these features, were implemented in this study (Cooper & Finley & Creswell, 2012, pp. 139-140).

- Narrative researchers collect stories from individuals about individuals’ lived and told experiences.
- Narratives tell about individual experiences and shed light on identities and self-perceptions.
- Narrative stories are collected in multiple ways, with interviews being the primary form of data collection.
- Narrative stories often contain turning points.
- Narratives occur within specific places or situations.

Narrative analysis was used to interpret study participant interviews based on the following steps: “listening, transcribing and reading the interview; chronological analysis; global analysis; in-depth thematic analysis; looking for overarching themes ; and creating a summary” (Cooper & Finley, 2014, pp. 146-150). These steps helped

generate themes that are incorporated into the summary (Cooper & Finley, 2014, pp. 150-151). The summary provided theoretical aspects of the study (Cooper & Finley, 2014, p. 151).

Thematic analysis was applied, in-depth and foundationally to analyze participant interviews. Thematic analysis is a method of identifying themes from the participants' stories as a means to inform each "untold story" (Cooper & Finley, 2014, pp. 146-147). Thematic analysis was especially useful in this study because it provided the framework for identifying major themes, items of emphasis and repetition, by interviewees – and patterns in the information they shared. Themes indicate "relationships among domains and how they are linked to the culture as a whole" and meaning within that culture [or environment] (Saldaña, 2013, p. 161 & Spradley, 1979, p. 94).

Furthermore, the experiential nature of this study reaffirms the suitability of thematic analysis for analyzing the interviews. The interviews featured open-ended questions for data collection. Structural analysis or dialogic analysis would have posed limitations to obtaining the experiential essence of the interview via the participants' stories. Structural analysis, for instance, would have posed limitations in this study, because it focuses more on the "narrative itself, [versus the] narrator's experience" (Kohler Riessman, 2008, p. 77). Capturing the experiential essence of interviews would also be hampered within the six elements structural analysis defines for a "fully formed" narrative (Kohler Riessman, 2008, p. 78). They are an abstract, orientation, complicating action, evaluation, resolution, and a coda (Kohler Riessman, 2008, p. 78). Structural analysis is better suited for "micro-analysis" of smaller, case studies, comparing data

between a few cases (Kohler Riessman, 2008, p. 78). This study was extensive, consisting of interviews with 16 participants.

The experiential and thematic aspects of analyzing interviews from this study would likewise be challenged by dialogic/performance analysis (Kohler Riessman, 2008, p. 105). While dialogic/performance analysis acknowledges the potential in narratives creating understanding of society, culture, people, or groups, the focus is the stage on which and how the story is designed and “coproduced” (Kohler Riessman, 2008, p. 105). This focus is prominent “between the teller and listener, speaker and setting, text and reader, and history and culture...” (Kohler Riessman, 2008, p. 105). Dialogic/performance analysis incorporates the investigator as “an active presence in the text” (Kohler Riessman, 2008, p. 105). This aspect of dialogic/performance analysis contrasts with the more mainstream, question – answer – listening stance of the investigator who implements thematic analysis (Kohler Riessman, 2008, p. 105).

### **War Communications**

The war communications were analyzed via textual analysis and constant comparative methodology, for discovery of connecting features within each text. A widely implemented qualitative methodology, textual analysis “closely examines the content and meaning of texts or their structure and discourse” (Given, 2008, p. 2). Textual analysis focuses on “what interpretations are possible and likely” while providing for “interconnections of meanings both inside and outside the text” (Given, 2008, p. 2). This aspect of the method provides for the text to speak – versus attempts to “identify a correct interpretation” of it.

In comparison, research types such as discourse analysis focus on the usage of language, conversations, and “speakers’ and hearers’ cognition” (Frey, 2018, p. 21). The flexibility, however, of textual analysis includes a more intimate inside view of the research environment and the experiences of the participants in it – which made this methodology suitable for this study (Frey, 2018). Similar to narrative methodology, discourse analysis offers researchers “[a means to] make sense of the ways in which people make meaning in educational contexts” (Frey, 2018, p. 2). However, the textual analysis narrative methodology applied to the war communications in this study, veered from an educational context, instead, infusing a personalized aspect to the research. This personalized, narrative methodological element is uncommon in the current body of knowledge and is often overlooked in academic studies.

### **Research Practices**

As the researcher I conducted this study with the goal of collecting and analyzing how the participants construct meanings of their experiences regarding Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas. In doing so, I informed the participants of my relationship to the topic, and any possible biases. My connections to the topic of Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas include: the fact that I was born in Junction City, am the widow of a career military veteran, military daughter, granddaughter, niece, aunt, cousin, and sister-in-law. I grew up internationally, in the military and am the granddaughter of a Filipina emigrant to the United States during World War II. Furthermore, I am a family member of veterans with

military service-connected PTSD (my late husband) and other disabilities linked to serving in combat zones and other aspects of their service.

Because the topic of this dissertation is close to heart, bracketing was incorporated to address possible biases and for my own emotional well-being. Bracketing for this dissertation consisted of journaling in the phone application, Day One Journal and in Microsoft Word. I also spoke with an academic mentor as an additional means of bracketing – and journaled notes from those conversations.

### **Philosophical World View**

The nature of this study is exploratory. The structure of the study lends itself to constructivism, based on the quest for “understanding, multiple participant meanings, social and historical construction, and theory generation” (Creswell, n.d., p. 3). As relates to the narrative research process, I “collect[ed], analyze[ed] and interpret[ed] the stories people tell about their lives” (Cooper & Finley, p. 139 & p. 143). The storied experiences that I collected from each research participant were interpreted as her reality/truth of these storied experiences – as were the structure, order, and format in which each participant chose to convey these storied experiences (Cooper & Finley, 2014, p. 139 & Riessman, 2008, pp. 77-78).

Consistent with constructivism, concepts and knowledge gleaned from this study emerged from data that I, as the researcher extracted “out of stories that are [were] constructed by research participants who are [were] trying to explain and makes sense out of their experiences and/or lives, both to the researcher and themselves” (Corbin & Strauss, 2008, p. 10). This knowledge, per constructivism surfaces through “multiple constructions, [that] analysts construct” (Corbin & Strauss, 2008, p. 10).



During the interviews, the study participants experienced epiphanies/turning points in the process of sharing their stories, thus “making sense” of their experiences. The process of making sense of their experiences was also reflected in pauses in their speech – and actual acknowledgment that an interview question caused them to think about something they had not before – or through different lenses. The interview with woman military veteran, Jacinta, revealed this aspect of constructivism, as indicated in the following excerpt:

Will you explain what it means to you, as a woman military veteran, with experience regarding war, in terms of helping others in the Junction City, Kansas community?

Jacinta: You know, it's....and that goes...you know, that's just....I've never looked at it that way. Just being part of military....because growing up....I've....that's just kind of how we live. We just helped each other. It was just in me. So being in the community – whether military or not military – has just always been....that's what I did. And then the Junction City area; I guess every other person is military (laughter). So, it's kind of whoever you help has some kind of....connection to the military, some kind of way. So, it's just kind of hard to....for me as a woman active duty veteran to just kind of pinpoint one specific thing or to think of it that way. I've never thought of it that way....being helpful because of my military....I've never thought of it that way. I don't know if that...sounds like it didn't make sense. But in my head...Incorporation of war communications in this study, further supported constructivism as a suitable philosophical world view path to follow. With war communications from the researcher providing

additional context to this study, items shared by women military veterans and women military spouses, provided additional meaning in terms of how they, as study participants “made sense” of their experiences.

One such war communication, A Department of the Army Achievement Award, from Mabel, embodied how she made sense of her humanitarian role as a woman military spouse, while her husband served in the Vietnam War. The award came from Vietnam War era U.S. Army Chaplain Hoffman, at Schilling Air Force Base (Schilling Manor Sub-Post). As documented within the text of the award, Mabel was recognized and thanked for her service as a dependable chapel leader, for faithful participation in worship services, and as a teacher of the 4-year-old Sunday school class.

### **Narrative Research Study Focus**

This narrative research study aimed to explore how women in Junction City, Kansas construct explanations of their experiences with war and humanitarianism in Junction City, Kansas. In the context of this dissertation topic, women military veterans are defined as any woman who has served in any branch of the U.S. armed forces. Women military spouses, in the context of this dissertation topic are defined as any woman who is or has been married to someone who has served in any branch of the U.S. armed forces.

Investigation of the following topics secondarily guided the research: commonalities and differences regarding overarching themes from the explanations that these women provided on their experiences with war and humanitarianism in Junction City, Kansas; and based on these common and different overarching themes, the current, historic, and potential influences of Womenwarography: A Qualitative Exploration of

Women, War, and Humanitarianism in Junction City, Kansas, both domestically and globally.

As relates to the narrative research process, I “collect[ed], analyze[ed] and interpret[ed] the stories people tell about their lives” (Cooper & Finley, p. 139 & p. 143). The storied experiences that I collected from each research participant were interpreted as her reality/truth of these storied experiences – as were the structure, order, and format in which each participant chose to convey these storied experiences (Cooper & Finley, 2014, p. 139 & Riessman, 2008, pp. 77-78).

Life story methodology was implemented through in-depth interviews with each participant (Cooper & Finley, 2014, pp. 145-146). Each participant was interviewed once. The interview consisted of an open-ended question requesting that the participant share her life story, and later, her life experiences regarding war and humanitarianism in Junction City, Kansas – with secondary follow up questions regarding the research question. The content of the interview was dissected through thematic analysis.

The study included analysis of war communications by, to, and regarding some of my deceased women family members (such as my paternal great-grandmother, paternal and maternal grandmothers, and paternal great-aunt) regarding topics such as World War II and humanitarianism in Junction City, Kansas. Such material added and enhanced the stories and the meanings therein.

War communications from these women, such as a World War II Veterans and Dependents Handbook, World War II Ration Book and a World War II era woman military spouse’s U.S. citizenship letter were analyzed. These printed documents served as background and historical references in terms of Womenwarography: A Qualitative

Exploration of Women, War, and Humanitarianism in Junction City, Kansas (Cooper & Finley, 2014, pp. 143-144). Because these data sources are epistolary narratives, versus “spoken interviews” [they did not] require textual transformation” (Riessman, 2008, p. 66). Yet the information provided additional depth and character, in analysis for this narrative research study.

Furthermore, I kept a journal to memo highlights that emerged during interviews. A journal also captured memo highlights that emerged during analysis of letters and other printed artifacts. Important thoughts and highlights that emerged during the overall research process were also memoed (Cooper & Finley, 2014, pp. 53-54).

### **Narrative Research Question**

The research question for this narrative research study is: how do women in Junction City, Kansas construct explanations of their experiences with war and humanitarianism in Junction City, Kansas?

The following secondary research follow up questions guided the study: what are the commonalities and differences regarding overarching themes from the explanations that these women provide on their experiences with war and humanitarianism in Junction City, Kansas?, and based on these common and different overarching themes , what are the current, historic, and potential influences of Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas, both domestically and globally?

### **Sampling**

Purposive sampling was used, whereby participants entered the study, “based on their anticipated richness and relevance of information in relation the study’s research

questions” (Gentles, et al., 2015 & Yin, 2011, p. 311). Purposive sampling allowed me, as the researcher, to seek and collect data, from participants with background and experiences, as specified for this study. Ultimately, participants for this study were those with the “required status, experience ... [and] knowledge of interest” (Whitehead & Whitehead, 2019, p. 112).

The target population of women for both categories was those who met the following criteria: (1) women military veterans (any English-speaking woman, 18 years and older, who has served in any branch of the U.S. armed forces); (2) women military spouses (any English-speaking woman, 18 years and older, who is or has been married to someone who has served in any branch of the U.S. armed forces); (3) women military veterans who have completed a minimum of three volunteer humanitarian engagements linked to people or activities associated with the military, in the Junction City community, within the year prior to being interviewed; (4) women military spouses who have completed a minimum of three volunteer humanitarian engagements linked to people or activities associated with the military, in the Junction City community, within the year prior to being interviewed.

### **Target Population**

The aforementioned target population of women was selected because I designed this study to only explore women in the specified geographic location, and with the specified background and experiences. Again, this target population of women was selected per purposive sampling of participants “based on their anticipated richness and relevance of information in relation the study’s research questions” (Gentles, et al., 2015 & Yin, 2011, p. 311). Furthermore, purposive sampling allowed me, as the researcher, to

collect data as specified for this study, from participants with the “required status, experience ... [and] knowledge of interest” (Whitehead & Whitehead, 2019, p. 112).

It is important to note that additional populations of women live in military communities such as Junction City, Kansas, and warrant womenwarographical research. These additional populations of women include, but are not limited, to: mothers, grandmothers, women unmarried partners of male military veterans, women spouses and women partners of women military veterans, women caretakers of military veterans, daughters, sisters, granddaughters, aunts, nieces, cousins, and sisters-in-law. Based on review of the literature, my knowledge of, and connection with the study location and environment, women military veterans and women military spouses, as presented in this study, emerge as two predominant populations in military communities such as Junction City, Kansas.

A labyrinth of static yet evolving connections between women in war-impacted communities like Junction City, is ripe for research. Womenwarography is a safe haven for them to tell their stories – and otherwise share their experiences – to inform diverse populations of women in the U.S. and globally – with the potential of radically improving their quality of life and with resources and tools to help improve the quality of life for others.

### **Humanitarian Engagements**

Examples of volunteer humanitarian engagements within a year prior to being interviewed, for women military veterans and women military spouses include (but are not limited to): volunteering for annual Junction City-community-wide Veterans Day and Memorial Day events and activities, including those that focus on women military

veterans; in any capacity, volunteering in or participating in any events or organizations regarding women military veterans or women military spouses; providing childcare, transportation, or help with home repairs or lawncare for a woman military veteran or woman military spouse; mentoring a woman military veteran or woman military spouse; interaction in social media groups for women military veterans and women military spouses; meeting for coffee, lunch, or dinner with a woman military veteran or woman military spouse and discussing military life; and active friendship with a woman military veteran or woman military spouse.

### **Access to Data**

In terms of locating the data sources, I contacted local humanitarian organizations and humanitarians whom I know in Junction City, and researched others at Fort Riley, to obtain access to potential interview participants. Area social media contacts through sources such as LinkedIn and Facebook were contacted to identify participants. Because of the overwhelming response in participants, an advertisement did not run in the local Junction City and Fort Riley newspapers to announce the opportunity to join the study. Snowballing between community members proved to be the most productive means of acquiring study participants.

### **Sample Size: Interviews**

This narrative research study required participation by a minimum of 10 Junction City, Kansas women. The minimum requirement of 10 Junction City, Kansas women participants required an equal number of women from each collective target population. More specifically, this narrative research study required a minimum of five women from

each of the collective target population segments – with participation in individual interviews.

The minimum sample size of 10 was selected to keep the study manageable, in terms of analyzing the interview transcripts. Conversely, the sample size allowed the flexibility for interviews with additional women. Allowing flexibility for more participants expanded the potential of including additional rich data and relevant information as relates to the study's research questions (Gentles, et al., 2015 & Yin, 2011, p. 311).

Ultimately, a total of 16 women from the target population (beyond the initial, minimum 10 participants) participated in the study, according to the aforementioned flexibility for interviews option. By including 16 participants, versus the initial, minimum 10 participants, additional rich data and relevant information was added to the study, as relates to the study's research questions (Gentles, et al., 2015 & Yin, 2011, p. 311). Again, snowballing between community members proved to be the most productive means of acquiring study participants. They were randomly selected (within the collective target population), with no limitations on factors such as race or age, or whether they are mothers, for instance. Ultimately, a total of 8 participants from both collective target populations (8 women military veterans and 8 women military spouses) participated in the study.

Each participant completed an Institutional Review Board-approved interview informed consent form. Interviews were recorded via my cell phone and laptop. All interviews for this study were recorded in audio format only. To ensure confidentiality, the recordings were transcribed, transferred to a USB and my personal computer, and



immediately deleted from my phone. The USB with interview recordings is locked in a safe deposit box to which I, only, have access. The recordings are also protected on my personal computer – for which I, only, have the password – and am the only user.

### **Sample Size: Study Participant and Researcher War Communications**

This study included data in the form of written and printed artifacts (war communications) from study participants and my (researcher) family, regarding *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas*. In the context of this dissertation, war communications are defined as (but not limited to) written and printed artifacts such as: letters, emails, text messages, journal entries, greeting cards, published articles and advertisements, poems, book club documents, volunteer engagement marketing materials, volunteer awards and participation certificates, book entries, blog posts, and social media posts. This study included a combined total of 16 individual war communications from: two women military veterans, one woman military spouse, and from my (the researcher's) family collection.

Initially, I planned to only contribute war communications from my family. With numerous (researcher) family war communications available to add to the study, a combined minimum of 5 of my family war communications were slated for analysis. After discussion with my dissertation committee, the decision was made to welcome study participants to also provide war communications. Allowing participants to provide war communications created the space for data from various war eras beyond those of the researcher. Moreover, allowing the flexibility for each study participant to provide up to 5 war communications, expanded the potential of including additional rich data and

relevant information as relates to the study's research questions (Gentles, et al., 2015 & Yin, 2011, p. 311).

Again, for analysis purposes, participants were asked, but not required, to provide up to 5 war communications regarding Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas. This sample size allowed for the flexibility to review additional war communications beyond those of the researcher, while keeping the war communications aspect of the study manageable (Cooper & Finley, 2014, p. 144).

### **Study Participant War Communications Sample Size**

Again, for analysis purposes, participants were asked, but not required to provide up to 5 war communications regarding Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas. Three research participants provided war communications – two women military veterans and one woman military spouse.

The first woman military veteran, a committee member with the local ICARE humanitarian organization, provided a flyer featuring photos and a description of their outdoor playground and fitness center. According to the woman military veteran who participated in this study and provided the flyer, the ICARE committee includes Junction City humanitarians who are veterans and also various military family members.

The second woman military veteran provided three war communications, all from Fort Riley, Kansas. Her war communications were:

1. The 2016 Volunteer of the 4<sup>th</sup> Quarter Religious Support Services Award

2. Letter of appreciation from her military service section supervisor, for excellent leadership and work ethic – hard work and extra time extended in completing the section’s mission

3. Total Support of the 58<sup>th</sup> Maintenance Company – Service Section Award

Again, one of the women military spouses provided war communications. She provided a total of four. Her war communications were:

1. Department of the Army Achievement Award (from Vietnam War era U.S. Army Chaplain Hoffman, at Schilling AFB, Kansas (Schilling Manor Sub-Post))

2. Coretta Scott-King Humanitarian Award – “Courage Through Adversity Catalyst For Change” (from The Junction City – Geary County Dr. Martin Luther King Jr. Celebration 2018 Committee)

3. Certificate of Appreciation (from the Filipino-American Club, Junction City, Kansas)

4. Kansas Martin Luther King Jr. Memorial Committee Woman of Distinction award (from The Kansas Martin Luther King Jr. Memorial Committee)

### **Researcher War Communications Sample Size**

As stated earlier, initially, I planned to only contribute war communications from my family. With numerous (researcher) family war communications available to add to the study, a combined minimum of 5 of my family war communications were slated for analysis. This sample size allowed for the flexibility to review additional war communications such as letters and other printed artifacts, if necessary (Cooper & Finley, 2014, pp. 143-144).

Ultimately, a total of 8 of my family war communications were analyzed. Allowing flexibility for more war communications expanded the potential of including additional rich data and relevant information as relates to the study's research questions (Gentles, et al., 2015 & Yin, 2011, p. 311). As such, I analyzed three family war communications beyond the minimum of 5, "based on their anticipated richness and relevance of information in relation the study's research questions" (Gentles, et al., 2015 & Yin, 2011, p. 311). The final number of 8 family war communications was determined to keep the study manageable, in terms of analyzing not only the family war communications, but also those from study participants. The 8 family war communications included in this study were:

1. Letter from my great uncle, MSgt Robert L. Luckie, while he was serving in World War II – to his wife, my paternal, great Aunt, Marveline Luckie
2. A handwritten letter from my great Aunt Marveline Luckie to her son, Cecil Bustill Luckie, my cousin, serving on the front lines in World War II
3. Letter from my great uncle, MSgt Robert L. Luckie, while he was serving in World War II – to his wife, my paternal, great Aunt, Marveline Luckie
4. A quiz postcard from my paternal, great Aunt, Marveline Luckie to her husband, my great uncle, MSgt Robert L. Luckie, while he was serving in World War II
5. Veteran's Handbook For Veterans of World War II and Their Dependents – Including an Explanation of the GI Bill of Rights
6. War Ration Book (from World War II)

7. Coffee Connection for Military Spouses Facebook Post (invitation for women military spouses to a coffee and pastries social event at Fort Riley, Kansas)
8. United States Congress – House of Representatives Citizenship Congratulations Letter (for my grandmother, Delores Mitchell)

### **Data Collection**

Collecting data for this narrative research study primarily involved interviews. The interviews were handled through the following stages: “making contact; getting acquainted; the interview; saying goodbye and keeping in touch” (Cooper & Finley, 2014, pp. 145-146).

Interviews for this research topic involved discussion of personal matters – each participant’s life story – and life experiences regarding war and humanitarianism in Junction City, Kansas. I ensured that my contact with the participants was respectful, personal, as well as sensitive to their stories, and the body of knowledge to which their stories contribute. Participants were contacted by phone, text, and in person (Cooper & Finley, 2014, pp. 145-146).

War communications from my family were in my possession, so they were readily available for analysis. In an effort to protect the war communications, each one was scanned into my computer. As with the interview participant data and war communications, the war communications that I used as data sources to and from deceased women family members, were also handled respectfully, personally, and sensitively – in terms of the stories and insight that they provided.

Narrative research often results in participants discussing deeply personal matters. Therefore, I ensured that each participant felt comfortable and trusting of my intentions

through this study. This included sharing what my relationship with the topic and what my connections are with the military community. Furthermore, I remained reflexive in terms of analyzing and reporting the findings as a researcher – apart from my connections with the military community.

### **Data Analysis**

The data for this narrative research study was analyzed through thematic analysis. Themes from the participants' stories informed the “untold story” (Cooper & Finley, 2014, pp. 146-147). I also analyzed how each story was constructed, for additional thematic insight.

The following steps were used to analyze the interviews: “listening, transcribing and reading the interview; chronological analysis; global analysis; in-depth thematic analysis; looking for overarching themes ; and creating a summary” (Cooper & Finley, 2014, pp. 146-150). These steps helped generate themes that are incorporated into the summary (Cooper & Finley, 2014, pp. 150-151). The summary provides theoretical aspects of the study (Cooper & Finley, 2014, p. 151).

The following chart details scholarly industry guidelines for analyzing narrative data, such as interviews. Based on those guidelines, the chart continues with the steps that were taken to analyze the interviews for this study.

**Table 1***Interview Analysis Steps*

<u>Steps 1 &amp; 2</u> <b>Listening, transcribing, and reading the interview</b>	<u>Step 3</u> <b>Chronological analysis</b>	<u>Step 4</u> <b>Global analysis</b>	<u>Step 5</u> <b>In-depth thematic analysis</b>	<u>Step 6</u> <b>Looking for metaphors [overarching themes]</b>	<u>Step 7</u> <b>Creating a summary and reporting of narrative data and results</b>
<b>Scholarly/industry guidelines:</b> To capture narrative understandings of the interview data, transcribe and print out each interview (Cooper & Finley, 2014, pp. 146-147 and Lapadat and Lindsay, 1999).	<b>Scholarly/industry guidelines:</b> In table form, presenting “a chronological sketch [is] to identify life-course changes or expectancies such as childhood, marriage, employment, residence, siblings and so on (Cooper & Finley, 2014, p. 147 and Creswell, 2012)	<b>Scholarly/industry guidelines:</b> The four key points of global analysis are: 1. Describing the interview context – including factors such as ease or difficulty of making contact with the participant, the interview setting, participant nonverbal indicators, and interview length; 2. Interview summary, including initial	<b>Scholarly/industry guidelines:</b> Thematic analysis consists of reading material several times to identify themes, with the goal of understanding the life-story via “identifying major themes that reoccur and are emphasized by the interviewees” (Cooper & Finley, 2014, and Lieblich et al, 1998, p. 148). Depth of thematic analysis, in terms of the	<b>Scholarly/industry guidelines:</b> “Metaphors [overarching themes] are creative ways to translate/convert the entire life-narrative into brief meaningful descriptions ...[such as] movie/song titles or proverbs” (Cooper & Finley, 2014, p. 149). overarching themes represent a wholistic view of the often “long, multifaceted and complex” life story	<b>Scholarly/industry guidelines:</b> The summary will combine information from steps one through six, “to identify the common themes” (Cooper & Finley, 2014, p. 150). Each common theme will be reported as a chapter (Cooper & Finley, 2014, pp. 150-151). The chapters will feature long quotes from the narrative

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<p>themes, speech style (questions, arguments, stories, hesitations, etc.), and emotional atmosphere;</p> <p>3. First hypotheses, impressions, in terms of the possible meaning shared experiences have for the participant;</p> <p>4. Critical evaluation of the interview process, such as positive and negative aspects of it, and the need for and any concerns regarding follow up interviews (Cooper &amp; Finley, 2014, p. 147).</p>	<p>extent to which “the actual language of the narrative will be studied,” is guided by the “overall research agenda” (Cooper &amp; Finley, 2014, and Johnston, 2005, p. 149). Theme identification methods include: repetitive nature; the space themes consume in text; biographer details; first and last appearance of a theme; transitions between themes; clues indicating the importance of a theme to the interviewee; tenor of delivery; and the depth of</p>	<p>interview (Cooper &amp; Finley, 2014, p. 149). Researchers must refrain from overarching themes that inject ethical violations – such as that are derogatory and judgmental – and those related to “gender, class, ethnicity, race, nationality, and so forth” (Cooper &amp; Finley, 2014 and Christians, 2003; Fine, 1998, p. 149). Respect toward the interviewee and awareness of hierarchical power relations potentially interfering are additional ethical</p>	<p>that capture how the themes were identified and how they add meaning to the study (Cooper &amp; Finley, 2014, pp. 150-151). The constant comparative method is the means through which two theme-based summaries can be compared (Glaser, 1965). The themes are analyzed to develop theoretical aspects of the study (Cooper &amp; Finley, 2014, p. 151). An analytic memo document was written to organize the data from each participant interview</p>
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<p>emotion (Cooper &amp; Finley, 2014, p. 148 and Muvingi, 2014). A maximum of six main themes was recommended (Cooper &amp; Finley, 2014, p. 148). No more than six final themes were identified for each participant. themes emerged. Coding is the overarching process, through which the aforementioned themes emerged. Coding “in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or</p>	<p>obligations (Cooper &amp; Finley, 2014 and Christians, 2003; Fine, 1998, p. 149).</p>	<p>“to document and reflect on ...coding processes and code choices; how the process of inquiry is taking [took] shape; and the emergent patterns, categories and subcategories, themes, and concepts in your data – all possibly leading toward theory” (Saldaña, 2013, pp. 41-51).</p>
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evocative  
attribute for  
a portion of  
language-  
based or  
visual data”  
(Saldaña,  
2013, p. 3).  
First Cycle  
coding  
renders  
initial  
impressions  
– with  
Second  
Cycle  
coding  
bringing  
forth “exact  
same units  
[as those in  
the First  
Cycle of  
coding]...to  
longer  
passages of  
text”  
(Saldaña,  
2013, p. 41).

<b><u>Analysis guidelines and rationale for this dissertation</u></b>	<b><u>Analysis guidelines and rationale for this dissertation</u></b>	<b><u>Analysis guidelines and rationale for this dissertation</u></b>	<b><u>Analysis guidelines and rationale for this dissertation</u></b>	<b><u>Analysis guidelines and rationale for this dissertation</u></b>	<b><u>Scholarly/ industry guidelines:</u></b>
<b><u>⋮</u></b> Each recorded interview was listened to a minimum of three times. The	<b><u>⋮</u></b> Chronologic al analysis was applied first to each participant’s response to sharing her life story –	<b><u>⋮</u></b> Global analysis for this dissertation consisted of: 1. General impressions; 2. Major life	<b><u>⋮</u></b> Each interview transcript was read a minimum of three times, noting the major	<b><u>⋮</u></b> Individual sections of the narrative were translated into themes and overarching	The summary will combine information from steps one through six, “to identify the common themes” (Cooper &

<p><u>transcribed interview was read a minimum of three times. Repeated listening and reading of the data allowed for the essence of the narrative to unfold. The essence of each interview was extracted via notetaking and marking of key words pertaining to the participant's lived experiences</u> (Cooper &amp; Finley, 2014, pp. 146-147).</p>	<p>and then to the remaining interview questions which pertain to Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas. Analysis include taking notes, via categorized charts, of factors such as life-course changes, expectancies, and events, Chronologically analyzing the responses allowed for further interpretation of the data and any connections between the participant's life story, Womenwarography: A</p>	<p>themes, and war and humanitarianism in Junction City, Kansas themes; 3. Key life events and key events pertaining to war and humanitarianism in Junction City, Kansas; 4. Impressions of how the participant constructs her identity as relates to the opposing research population (whether women military veterans or women military spouses) in the context of war and humanitarianism in Junction City, Kansas; Impressions of how the participant constructs</p>	<p>themes emphasized by the participant (Cooper &amp; Finley, 2014, and Liebllich et al, 1998, p. 148). The overall research agenda involved the participant's general life-story and life story as relates to women, war and humanitarianism in Junction City, Kansas. These factors guided the depth of studying the transcript and identification of themes. Theme identification methods included details I found, as the biographer and: repetitive</p>	<p>themes (approximately three to four words in length) (Cooper &amp; Finley, 2014, p. 149). The overarching themes captured the essence of the section of the narrative and included the option to use movie or song titles, proverbs, or other wording that reflects the meaning behind the segment of narrative (Cooper &amp; Finley, 2014, p. 149). One to two sentences "explanatory sentences" followed each theme (Cooper &amp; Finley, 2014, p. 149). I refrained from overarching</p>	<p>Finley, 2014, p. 150). Each common theme will be reported as a chapter (Cooper &amp; Finley, 2014, pp. 150-151). The chapters will feature long quotes from the narrative that capture how the themes were identified and how they add meaning to the study (Cooper &amp; Finley, 2014, pp. 150-151). The constant comparative method is the means through which two theme-based summaries can be compared (Glaser, 1965). The themes are</p>
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Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas – as well as comparison of the data between women military veterans and women military spouses (Cooper & Finley, 2014, pp. 147-148).	the meaning of her involvement in war and humanitarianism in Junction City, Kansas; Impressions of how the participant sees the potential of women, war and humanitarianism in Junction City, Kansas having influence, locally, globally, and nationally; and overarching themes (Cooper & Finley, 2014, p. 147);	nature; the space themes consumed in text; first and last appearance of a theme; transitions between themes; clues indicating the importance of a theme to the interviewee; tenor of delivery; and the depth of emotion (Cooper & Finley, 2014, p. 148 and Muvungi, 2014). No more than six final themes were identified (Cooper & Finley, 2014, p. 148). Coding is the overarching process, through which the aforementioned themes emerged.	themes that injected ethical violations – such as that are derogatory and judgmental – and those related to “gender, class, ethnicity, race, nationality, and so forth” (Cooper & Finley, 2014 and Christians, 2003; Fine, 1998, p. 149). I respected each interviewee and avoided interjecting any hierarchal power relations that would compromise sound ethics regarding the interviewee and the overall study (Cooper & Finley, 2014 and	analyzed to develop theoretical aspects of the study (Cooper & Finley, 2014, p. 151). An analytic memo document was written to organize the data from each participant interview “to document and reflect on ...coding processes and code choices; how the process of inquiry is taking [took] shape; and the emergent patterns, categories and subcategories, themes, and concepts in your data – all possibly leading toward theory”
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Coding “in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (Saldaña, 2013, p. 3). First Cycle coding, for this study, rendered both single words and short phrases. Second Cycle coding followed and brought forth “exact same units [as those in the First Cycle of coding] as well as slightly longer phrases (Saldaña, Christians, 2003; Fine, 1998, p. 149). After identifying overarching themes, they were further explained in chapter units. Each overarching theme chapter consisted of key quotes from the participant’s interview supporting that overarching theme chapter. Each chapter ended with an overarching theme summary that captured the essence of the preceding quotes. (Saldaña, 2013, pp. 41-51).

2013, p. 41).  
The coding  
process  
resulted in  
essence-  
capturing  
themes  
within each  
study  
participant  
interview.

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Thematic analysis was applied, in-depth and foundationally, to analyze participant interviews. Thematic analysis is a method of identifying themes from the participants' stories as a means to inform each "untold story" (Cooper & Finley, 2014, pp. 146-147). Thematic analysis was especially useful in this study because it provided the framework for identifying major themes, items of emphasis and repetition, by interviewees – and patterns in the information they shared. Themes indicate "relationships among domains and how they are linked to the culture as a whole" and meaning within that culture [or environment] (Saldaña, 2013, p. 161 & Spradley, 1979, p. 94).

Final analysis was conducted through an analytic memo document that was written to organize the data from each participant interview "to document and reflect on...coding processes and code choices; how the process of inquiry is taking [took] shape; and the emergent patterns, categories and subcategories, themes, and concepts in your data – all possibly leading toward theory" (Saldaña, 2013, pp. 41-51). Versus theory, the data from each interview revealed overarching themes that captured the essence of each study participant's narrative/story (Saldaña, 2013, p. 41).

### **War Communications Analysis**

The war communications were analyzed by reading each document multiple times. Memos reflected highlights of the readings, in terms of the research questions,

women, war and humanitarianism history in Junction City, and any additional thoughts. Breaks of a minimum of three days between readings occurred, to allow reflection of the data. Memos were written during each subsequent reading. After the first several readings, the coding process for themes began. First Cycle coding, for this study, rendered both single words and short phrases. Second Cycle coding followed and brought forth “exact same units [as those in the First Cycle of coding] as well as slightly longer phrases (Saldaña, 2013, p. 41). The coding process resulted in essence-capturing themes within each war communication.

Textual analysis and constant comparative methodology were incorporated in handling war communications data. The constant comparative method was used to compare the two theme-based summaries for women military veterans and women military spouses (Glaser, 1965). Constant comparison is “the analytic process of comparing different pieces of data for similarities and differences” (Corbin & Strauss, 2008, p. 65). This method was selected to analyze the summaries because it provides for incidents in the data to be “grouped together under a higher-level descriptive concept” for theme-based categorization based on distinguishable “properties and dimensions specific to that category/theme” (Corbin & Strauss, 2008, p. 73). This “higher-level” method of analyzing the summaries provided for extraction of comparable concepts gleaned from the interviews for both populations of women. Furthermore, the constant comparative method was applied to the war communications data after textual analysis.

## Chapter 4: Findings

### Reporting

The findings of this narrative research study are presented as relates to the research question: how do women in Junction City, Kansas construct explanations of their experiences with war and humanitarianism in Junction City, Kansas? Furthermore, the findings are presented in relation to the secondary follow up research questions: what commonalities and differences exist regarding overarching themes from the explanations of war and humanitarianism that these women provide?; based on these common and different overarching themes, what are the current, historic, and potential influences of Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas, both domestically and globally?.

The findings are presented in two sections. The first section features charts citing major themes identified in the study, through the interviews and analysis of the war communications (Cooper & Finley, 2014, pp. 150-151). By constant comparative analysis, both charts also feature higher-level concepts gleaned from collective themes. A section which summarizes my memos follows (Cooper & Finley, 2014, pp. 150-151).

The second section consists of epiphanies/turning points and thematic concepts from the overall study (Cooper & Finley, 2014, pp. 150-151). Themes from epiphanies/turning points are often, “considered crucial elements in processes of identity formation” (Cooper & Finley, 2014, p. 150). Although to varying degrees, each study participant indicated “aha moments” or epiphanies/turning points. Those cited in this study capture the most profound epiphanies/turning points revealed during each interview.



A section with core concepts from the overall study is also included. These core concepts consist of “higher-level” themes and overarching themes (Corbin & Strauss, 2008). The next section features a summary of my memos (Cooper & Finley, 2014, p. 151).

During the data collection process bracketing meetings were held with an academic mentor. A summary of these meetings notes is provided. A discussion of limitations follows. Findings of this study also include perceptions and any possible advantages or disadvantages that I brought to it – in terms of my connections to the military community and the Junction City, Fort Riley community. A summary of my related memos follows, later in this dissertation.

## **Reporting Charts**

### **Interview Data Reporting Chart**

The following chart is an organized report of final themes and top overarching themes gleaned from the individual interviews with each woman military veteran and each woman military spouse. The first column displays data for women military veterans. The second column displays data for women military spouses. The pseudonym for each study participant is cited at the beginning of her section of the column.

Through constant comparative analysis, as displayed in the third column, this chart reports similarities, differences, and dual population notes (additional revelations regarding the data collection process). This information derived from participant interviews, interview notes, and discussions with participants during the recruitment and general informed consent processes.

Themes emerged from key words and key statements identified through First Cycle and Second Cycle coding. Those key words and key statements were interpreted into themes. The final themes cited in the chart are the top themes that emerged from the interviews. Top themes appearing in the chart vary in number because each interview varied in factors such as length, key words, and themes.

The chart shows numbers after each theme. These numbers indicate the number of times that theme appeared in the interview transcript. The theme appearing most frequently within the interview emerged as the top overarching theme within the specified study participant's interview. The top overarching theme captured the most prominent aspect of the interview.

Meanings of the collective highest-level overarching themes are explained in the third column. Collective highest-level overarching themes emerged as the combined, most prominent overarching themes between women military veterans and women military spouses.

**Table 2**

*Thematic and Overarching Thematic Participant Interview Analysis*

<b>Women Military Veterans Individual Final Themes and Top overarching themes</b>	<b>Women Military Spouses Individual Final Themes and Top overarching themes</b>	<b>Constant Comparative Analysis Overall Higher-Level Overarching Themes (10+)</b>
Dagmar  *Overarching Theme: Humanitarian in Junction City-10  Final Themes: 1. Humble humanitarian-6	Eartha  *Overarching Theme: Humble humanitarian-5  Final Themes: 1. War and family hardship-2	Similarities Between Women Military Veterans and Women Military Spouses -An urgency for and continually engaging in humanitarianism -Acknowledgement that women in military communities intersect,

<p>2. Woman veteran service downplay-5</p> <p>3. Dual military service marriage conflict-5</p> <p>4. Humanitarian in Junction City-10</p>	<p>2. War impact support-2</p> <p>3. Spouse-vet connect-3</p> <p>4. Humble humanitarian-5</p> <p>5. Spouse-spouse connect-2</p> <p>6. Pay it forward-2</p>	<p>whether veterans, spouses, or other women family and community members</p> <p>-Commonly expressed faith in God or church as relates to their humanitarianism</p> <p>-Both populations acknowledged common aspects of seamless relationships between women, war, and humanitarianism in military communities such as Junction City, Kansas</p> <p>-All participants, on some level, exhibited, “humble humanitarianism” – whereby they did not consider the support and help they extended in the Junction City community as service-oriented or humanitarian – just as what came to them naturally – even in cases where many of the participants had received prestigious awards for their humanitarian efforts</p> <p>-All of the participants were mothers</p> <p>-All of the participants were or had been married</p> <p>-All of the participants acknowledged the military, including family members and the local community, on some level, as a unit</p>
<p>Earlene</p> <p>*Overarching Theme: Mentoring now soldiers-4</p> <p>Final Themes:</p>	<p>Faith</p> <p>*Overarching Theme: Military spouse war observations and reflections-14</p> <p>Final Themes:</p>	<p>Differences – Women Military Veterans</p> <p>-Women military veterans intersect more with one another on combat experience support</p> <p>-Drew tighter connections between Fort Riley and Junction City in terms of</p>

<ol style="list-style-type: none"> <li>1. Mentoring-4</li> <li>2. Elders-4</li> <li>3. Military spouses-3</li> </ol>	<ol style="list-style-type: none"> <li>1. Military spouse war observations and reflections-14</li> <li>2. Military bonds and faith connections-7</li> <li>3. Military community humanitarianism-8</li> </ol>	<p>experiences during active duty or understanding the impact of Fort Riley and Junction City on one another</p> <p>-More commonly expressed the sense that women military spouses did not grasp the breadth of the active duty experience, and war</p> <p>-Less commonly cited their relationship with the military outside of their service – such as whether they had grown up in a military family or had children serving in the military</p> <p>-Spoke more to the need for benefits and services necessary for military veterans and family members</p>
<p>Hadassah</p> <p>*Overarching Theme: Humanitarianism for combat-wounded warriors-13</p> <p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. War-facing war wounds-6</li> <li>2. War wound bonds-6</li> <li>3. Humanitarianism for combat-wounded warriors-13</li> </ol>	<p>Gabi</p> <p>*Overarching Theme: Military community humanitarianism-8</p> <p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. Novice military citizen via marriage-4</li> <li>2. Embracing military community diversity-4</li> <li>3. Military community humanitarianism-8</li> </ol>	<p>Differences – Women Military Spouses</p> <p>-Women spouses intersect with one another more on spousal war deployment and military daily life support</p> <p>-More commonly distanced themselves from interacting with women military veterans; yet some later in the interview realized women friends and other women in their circle had served</p> <p>-Were involved in more diverse aspects of humanitarianism than women military veterans</p> <p>-More commonly cited their connections with the military – whether as daughters, military mothers, and mothers-in-law, for instance</p>

		-More commonly cited faith in God as part of their humanitarianism
<p>Ianthe</p> <p>*Overarching Theme: Gender note: Women connect-5</p> <p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. Vet-vet connect-5</li> <li>2. Women military veterans and diverse experiences-5</li> <li>3. Gender note: Women connect-5</li> </ol>	<p>Kai</p> <p>*Overarching Theme: Strategic humanitarianism-8</p> <p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. Child of war-4</li> <li>2. Embracing diverse military community-6</li> <li>3. Spouse-vet connect-9</li> <li>4. Strategic humanitarianism-8</li> </ol>	<p>Dual Population Notes</p> <p>-Six out of the 8 women military veterans were also women military spouses</p> <p>-During the participant recruiting process (and after explaining study participation requirements) – it was common to encounter women military veterans who did not immediately share that they were veterans – and initially only self-identified as women military spouses explaining, for instance, that they served for a few years, and did not retire, or were reservists</p>
<p>Jacinta</p> <p>*Overarching Theme: Military community humanitarianism-8</p> <p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. War and enduring family separation-4</li> <li>2. Humanitarian heart-3</li> <li>3. Military community humanitarianism-8</li> </ol>	<p>Lachlanina</p> <p>*Overarching Theme: Daughter of war introspection-12</p> <p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. Daughter of war introspection-12</li> <li>2. Humble humanitarian-11</li> <li>3. Military spouse humanitarian-10</li> <li>4. Military spouse and war-6</li> </ol>	
<p>Nada</p> <p>*Overarching Theme: Junction City - Fort Riley Intersections-6</p>	<p>Mabel</p> <p>*Overarching Theme: Faith and humanitarianism-11</p>	<p>Collective Highest-Level Overarching Themes</p> <p>-Humanitarianism</p> <p>-Women in military communities intersect</p>

<p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. Junction City - Fort Riley Intersections-6</li> <li>2. Community-5</li> <li>3. Women and the military-3</li> </ol>	<p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. War bonds: spouse-spouse connect-11</li> <li>2. Empathetic humanitarianism-9</li> <li>3. Faith and humanitarianism-11</li> <li>4. Vet-spouse connect-8</li> </ol>	<p>-Faith in God</p> <p>Collective Highest-Level Overarching Themes Meanings Explanation:</p> <p>These overarching themes represent the prominence of women in military communities seamlessly intersecting in humanitarian actions. Both intentional and without intention or foreknowledge, they furthermore, frequently intersection humanitarily, based on their faith in God.</p>
<p>Octavia</p> <p>*Overarching Theme: On Duty Soldiers serve 24/7-8</p> <p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. One supportive military family-6</li> <li>2. Humanitarian heart-7</li> <li>3. Soldiers serve 24/7-8</li> </ol>	<p>Ocean</p> <p>*Overarching Theme: Active humanitarian educator-student mentor-6</p> <p>Final Themes:</p> <ol style="list-style-type: none"> <li>1. Benefits frustration: Help military spouses-4</li> <li>2. Race and military community-6</li> <li>3. Active humanitarian educator-student mentor-6</li> <li>4. Spouse-vet connect -4</li> <li>5. Education humanitarian: Women veteran focus-3</li> </ol>	

Pamela  *Overarching Theme: Faith in God-7  Final Themes: 1. War wounds-5 2. Faith - God-7 3. Trusting you with my pain-4 4. Surviving war-5 5. The other war: race, gender, and military service-4 6. Service heart-4	Page  *Overarching Theme: Gender note: Women and the military-7  Final Themes: 1. Global-6 2. Military citizen-6 3. Spouse-vet-5 4. Gender note-7 5. Paying it forward- 4	
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### War Communications Data Reporting Chart

Following is a chart that reports research question-based constant comparative and textual analyzed war communications from women military veterans, women military spouses, and the researcher. The first column displays war communications data for women military veterans. The second column displays war communications data for women military spouses. The pseudonym for each study participant is cited at the beginning of her section of the column. The third column displays war communications data for the researcher.

Each war communication is cited as an “item,” followed by an item description. A theme, emerging from research question-based constant comparative and textual analysis, follows each item description.

The fourth, and final column, represents combined themes, intersections, insights, and meanings regarding the women who provided war communications – as well as the actual war communications they shared.

**Table 3**

*Research Question-Based Constant Comparative and Textually Analyzed War*

*Communications*

<b>Women Military Veterans War Communications</b>	<b>Women Military Spouses War Communications</b>	<b>Researcher War Communications</b>	<b>Constant Comparative Analysis Higher-Level Concepts</b>
<p>Dagmar</p> <p><i>Figure 1.</i> Item 1 – An ICARE Center flyer featuring photos and a description of the outdoor playground and fitness center</p> <p>Theme: Elders and children unite</p>	<p>Mabel</p> <p><i>Figures 5 &amp; 6.</i> Item 1 – Department of the Army Achievement Award</p> <p>Theme: Vietnam War era chapel service for children and adults</p> <p><i>Figure 7.</i> Item 2 – Coretta Scott-King Humanitarian Award – “Courage Through Adversity Catalyst For Change”</p> <p>Theme: Humanitarian courage to serve for change</p> <p><i>Figure 8.</i> Item 3 – Certificate of Appreciation</p> <p>Theme: Filipino-American Club</p>	<p>Researcher</p> <p><i>Figure 10.</i> Item 1 – World War II soldier to wife letter</p> <p>Theme: World War II, deployment, wife, and home memories</p> <p><i>Figures 11 &amp; 12.</i> Item 2 – World War II mother to son letter</p> <p>Theme: Motherly memories, prayers, and World War II-deployed son support</p> <p><i>Figure 13.</i> Item 3 – World War II soldier to wife letter</p> <p>Theme: Wife gratitude, love, World War II Red Cross, resilience</p>	<p>Similarities Between Women Military Veterans, Women Military Spouses, and Researcher Items</p> <p>-All of the war communications involve humanitarian intersections stemming from the Junction City community</p> <p>-All of the war communications involve support of someone or an initiative stemming from the Junction City community – whether personally, locally, or globally</p> <p>-Each war communication directly or indirectly celebrates some aspect of life in Junction City as a military community influenced by war deployments</p>



	<p>service, support, and dedication</p> <p><i>Figure 9.</i> Item 4 - Kansas Martin Luther King Jr. Memorial Committee Woman of Distinction award</p> <p>Theme: A woman of distinction humanitarianism for Martin Luther King, Jr.'s dream</p>	<p><i>Figures 14 &amp; 15..</i> Item 4 – Quiz postcard</p> <p>Theme: Husband support and interactive communication</p> <p><i>Figures 16, 17, &amp; 18.</i> Item 5 – World War II Veterans and Dependents Handbook</p> <p>Theme: Benefits commitment for World War II veterans and dependents</p> <p><i>Figure 19.</i> Item 6 – War Ration Book</p> <p>Theme: Rationing of limited World War II provisions</p> <p><i>Figure 20.</i> Item 7 – Coffee Connection for Military Spouses Facebook Post</p> <p>Theme: Social connections between women military spouses</p> <p><i>Figure 21.</i> Item 8 - United States Congress – House of Representatives</p>	
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		<p>Citizenship Congratulations Letter</p> <p>Theme: World War II era woman military spouse and U.S. citizenship</p>	
<p>Nada</p> <p><i>Figure 2.</i> Item 1 - The 2016 Volunteer of the 4<sup>th</sup> Quarter Religious Support Services Award</p> <p>Theme: Exemplary, volunteer religious support services volunteerism</p> <p><i>Figure 3.</i> Item 2 – Letter of appreciation</p> <p>Theme: Exemplary military service</p> <p><i>Figure 4.</i> Item 3 - Award in recognition of Total Support</p> <p>Theme: Total Support in military service</p>			<p>Differences – Women Military Veterans Items</p> <ul style="list-style-type: none"> <li>-The women military veterans category featured war communications regarding exemplary military service</li> <li>- The women military veterans category features war communications regarding exemplary military service and local community humanitarianism</li> <li>-War communications pertain to humanitarianism by the woman military veteran</li> </ul>
			<p>Differences – Women Military Spouses Items</p> <ul style="list-style-type: none"> <li>-War communications are more diverse in humanitarian content than women military</li> </ul>

			<p>veterans war communications</p> <ul style="list-style-type: none"> <li>-War communications did not involve employment</li> <li>-War communications pertain to humanitarianism by the woman military spouse</li> </ul>
			<p>Differences – Researcher Items</p> <ul style="list-style-type: none"> <li>-War communications are more diverse in humanitarian content than women military veterans war communications</li> <li>- War communications did not involve employment</li> <li>-War communications are solely from the researcher's deceased family members</li> <li>-War communications do not pertain to humanitarianism by the researcher</li> </ul> <p>*Note: The researcher is a military spouse and not a military veteran</p>
			<p>Combined War Communications Analysis</p> <ul style="list-style-type: none"> <li>-Intersections between the women who provided war communications</li> <li>-All are women military spouses</li> </ul>

			<p>-All have lived in (deceased family members of the researcher and the researcher) or currently call Junction City home</p> <p>-All have served (including the deceased family members of the researcher and the researcher) or are serving humanitarilly in Junction City</p> <p>-All have intersected with war</p> <p>-All provide insight and meaning, through the war communications provided, of</p> <p>Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas</p> <p>- All of the war communications involve humanitarian intersections stemming from the Junction City community</p> <p>-All of the war communications involve support of someone or an initiative stemming from the Junction City community – whether personally, locally, or globally</p> <p>-Each war communication</p>
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			directly or indirectly celebrates some aspect of life in Junction City as a military community influenced by war deployments
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### **Epiphanies/Turning Points Data Reporting Chart**

Following is a chart that reports research question-based constant comparative and textual analyzed epiphanies/turning points from women military veterans and women military spouses. The first column displays women military veteran epiphanies/turning points data. The second column displays women military spouse epiphanies/turning points data. The pseudonym for each study participant is cited at the beginning of her section of the column. The third column displays constant comparative analysis higher-level themes/concepts.

Each epiphany/turning point was captured from the interview transcript. The first two columns in the chart cite the study participant's epiphany/turning point, followed by the supporting quote for her epiphany/turning point.

The third, and final column, represents combined epiphanies/turning points and supporting quotes analysis, and meanings, as relates to the research question. This column consists of: Similarities Between Women Military Veterans and Women Military Spouses Epiphanies/Turning Points; Differences – Women Military Veterans Epiphanies/Turning Points; Differences – Women Military Spouses Epiphanies/Turning Points; and Combined Epiphanies/Turning Points Analysis.

**Table 4**

*Research Question-Based Constant Comparative and*

*Textually Analyzed Epiphanies/Turning Points*

<b>Women Military Veteran Epiphanies/Turning Points</b>	<b>Women Military Spouse Epiphanies/Turning Points</b>	<b>Constant Comparative Analysis Higher-Level Thematic Concepts</b>
<p>Dagmar</p> <p>*Epiphany/Turning Point: The decision to get out the military as her husband continued to serve.</p> <p>Supporting quote: “So, I got out the Army. They didn't want to try and keep us together. It wasn't worth it. It wasn't worth it. Well, I felt like I was betrayed really, because both of us was in the military. Both of us was on the same side, fighting for the United States, protecting our country and they wouldn't let us be together because they always told us they didn't issue no wife, they didn't issue no husband.”</p>	<p>Eartha</p> <p>*Epiphany/Turning Point: Experiencing the hardship of growing up in a family impacted by war, as a daughter and sister of military veterans who served in the Vietnam War, she decided, early in life that she did not want to be the spouse of a military service member who went to war.</p> <p>Supporting quote: “I wasn't with my husband when he was in Vietnam, and I had a stepbrother that went to Vietnam. And that was kind of hard because my stepmother never... She really seldom heard from him when he was over there. So, she really didn't know what was happening with him or whatever. By seeing her go through changes that she did, I didn't want to ever see or be with a husband that had to go to war because it's a hardship on a family.”</p>	<p>Similarities Between Women Military Veteran and Women Military Spouse Epiphanies/Turning Points</p> <ul style="list-style-type: none"> <li>-Epiphanies/turning points of all participants captured an element outside of themselves, yet linked to military life</li> <li>-Ten of the participants cited epiphanies/turning points associated with family and military life</li> <li>- Four of the participants referenced her female gender</li> <li>-Each population included connections both within their own population and across to the other population</li> </ul>

<p>Earlene</p> <p>*Epiphany/Turning Point: Grappling with invisible wounds of war intrapersonally – and interpersonally, with family – particularly her son, on herself and family – particularly her son and how she was treated, as a veteran, upon returning home.</p> <p>Supporting quote:  “War devastates you and also devastates the things around you. And the things you see in war... And you come home... You can't... It's hard to adjust. It's very hard to adjust. Fort Riley is a training post. And you kept hearing all this, mostly a lot of guns, loud noises, and stuff. It would shake my... I thought I never left Iraq, actually. I had my son. And I woke up one morning, and I was like, "What are you doing here?" Right? I did. I really did. And so that tripped me out. And then when it really got bad, I started seeing how they treated me when I got back. It wasn't like I was vet – a war vet, at that. I was sick.”</p>	<p>Faith</p> <p>*Epiphany/Turning Point: Connecting with the unspoken impact the Vietnam War had on her husband. Furthermore, recognizing the complexities of death that he carried and the precious reality of life.</p> <p>Supporting quote:  “But one day, we were sitting and watching a movie at a friend's house. Henry Winkler, I don't remember the name of it, but two guys who come back from the war. And they're looking for their friend because they want to start this business together. And actually, their friend died, and they know it, but they have tried to blank it out. And they're searching. And my husband, who is not like this, I look over at him and he's watching this straight faced, but there's tears running down his cheek. And it's like, I realized, this has affected him more deeply than what he's verbalized or what he's told, you know? And I think that, many of the experiences when you get back, and the adjusting and the pressures that come, facing that reality and now we're here and people not realizing how close ... there are people dying, you know? We come close to</p>	<p>Differences Between Women Military Veteran and Women Military Spouse</p> <p>Epiphanies/Turning Points</p> <ul style="list-style-type: none"> <li>-Invisible wounds such as PTSD, depression, and related conditions from war trauma were cited as major challenges for several of the women military veterans</li> <li>-Direct participation in war</li> <li>-Intra- and interpersonal conflict between sacrifices of military service and family</li> <li>-Direct relational interaction with other women military veterans</li> </ul>
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	death. Look how precious life really is. So many things that you think about that maybe people back home just take for granted.”	
<p>Hadassah</p> <p>*Epiphany/Turning Point: Facing the life changes of serving in war and developing purpose and activism to help others facing struggles with war, such as PTSD and depression.</p> <p>Supporting quote: “I think war, because I went to war and came back not the same, my experience have made it easier for me to relate to people who suffer from mental illness, which is something that not a lot of people can relate to unless you've experienced it yourself. So, I would say because I suffer from depression for a long time and PTSD, I'm able to relate to other people going through the same thing...and maybe sometime being able to let them know that they're not alone because people who struggle with mental illness sometimes think that they are only they are the only one.”</p>	<p>Gabi</p> <p>*Epiphany/Turning Point: Introduction to race relations with the military. Understanding the powerful relationship between harmony between members of the military community and the productivity of service members.</p> <p>Supporting quote: “ I met my second husband. He was with the ROTC department at University of Arkansas at Pine Bluff, which was formerly UAPD. It was a predominantly black college at that point in time. At his job and on his job, we were more the minority then. And that's when you can really learn to adapt to being with other cultures because in the military you, as everybody says, you have, how do I put it? It's not the nationality of the people. It's the people themselves. You can have real good black neighbors. You can have good oriental neighbors, or you can have good Caucasian neighbors, or you can have whatever nationality. But it's up to</p>	<p>Differences – Women Military Spouses Epiphanies/Turning Points</p> <p>-Epiphanies/turning points were frequently hyphenated with self, family, community, and support of service members – including their military service-member spouses</p> <p>-With sacrifice, serving as foundational, grounded members of the military family – these women cite support of the overall military mission</p>



	<p>everybody to try to get along. Because if you have one person that's really not adaptable to live, in like you do, in the military, then you can make everybody around you very unhappy. And it would not be a joy bowl assignment for anyone. Because if the female of the household, a spouse who's not happy, then that also affects her husband's productivity.</p>	
<p>Ianthe</p> <p>*Epiphany/Turning Point: Reflecting on the difficulties of women military veterans serving overseas and spouses. This includes the impact on relationships, such and marriage and family, communication,– and what it takes to rebuild those relationships.</p> <p>Supporting quote: “It can be difficult being a veteran female going overseas and leaving your spouse not just locally or nationally or globally because then relationships are strained, communication is strained....then when you come back...depending on how strong the relationship is...there is....if you don't have a lot of trust it could cause divorce it could cause a lot of....it could cause a lot of strife within a</p>	<p>Kai</p> <p>*Epiphany/Turning Point: Congenital, conceived and birthed into a family with inseparable links to war.</p> <p>Supporting quote: “I can say this....is that I am a child of World War II. I wasn't in that war, but I was born right after that war and I was born in Philadelphia, which from what I understand I was conceived in the Philippines so that means I was across some water and everything that was going on before I even got here was all war related.”</p>	<p>Combined Epiphanies/Turning Points Analysis</p> <p>-Inter- and intrapersonal conflict were cited in women military veterans and women military spouses as relates to Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas</p> <p>-Inter and intrapersonal conflict reflected in their epiphanies/turning points not only reflected how they connect with the research question, “How do women in Junction City, Kansas construct explanations of their experiences with war and humanitarianism in Junction City, Kansas?” but also how they have formed their identity, overall, with this research study topic.</p> <p>-By virtue of their military service and service as</p>

<p>family dynamic. So, with that in mind...the separation...be it veteran spouse, female or...or vet or veteran or deployed veteran. Coming back to try and repair those relationships is hard. So that that is a major factor with that.”</p>		<p>military spouses, all of the women engage or have engaged in humanitarianism toward military missions and goals – which invariably intersect with family and the community – including as a result of war</p>
<p>Jacinta</p> <p>*Epiphany/Turning Point: Observing a gender gap in the military. Responding by joining up.</p> <p>Supporting quote: “I joined the military out of high school. Joined the Navy – something I always wanted to do because there wasn't...I didn't see women in the Navy.”</p>	<p>Lachlanina</p> <p>*Epiphany/Turning Point: A military daughter of the Vietnam War worries of the risks of her father serving there.</p> <p>Supporting quote: “I was in a military school with the other military dependents and the one thing that got my attention was this was a classmate, I think I was in fifth grade back then, a kid didn't show up for class several days. And finally, the teacher came and told us that his dad had been blown up and died, blown up in Vietnam. And so, of course, that brought attention to me. What was my dad doing there and the risk that he was running?”</p>	
<p>Nada</p> <p>*Epiphany/Turning Point: The influence of relationships with women family members.</p> <p>Supporting quote:</p>	<p>Mabel</p> <p>*Epiphany/Turning Point: Living amidst other Waiting Wives, empathetically supporting other women – while relating the stresses of a</p>	

<p>“But I would say for me the most....my influence comes from the women that I was raised with, my aunts, my grandmother, my mom.”</p>	<p>spouse serving in the Vietnam War.</p> <p>Supporting quote:</p> <p>“Well, my husband went to Vietnam back in the '70s and I went to go stay at a place for military wives... they called it Waiting Wives... in Salina, Kansas for a year while he was overseas. Went there because the other women that were there were all military wives who had husbands serving overseas in Vietnam. And so, we could get together and talk about our experiences and then have social time together because we were all living under the same stress and circumstances. All of us living there had children, so we were able to raise our children and share our living all together right in the same area, and when somebody passed, then we were all there sympathetic towards her cause.”</p>	
<p>Octavia</p> <p>*Epiphany/Turning Point: Understanding how her pre-military servant heart expanded through military service – into a humanitarian, leadership mission and lifestyle of look out for others.</p> <p>Supporting quote:</p>	<p>Ocean</p> <p>*Epiphany/Turning Point: Grappling with the pain of losing a spouse who was ill with agent orange. Experiencing the need for assistance with surviving spouse benefits and recognizing that other spouses need this type of assistance.</p>	

<p>“I mean, before I was even in the military, I always was helpful, but being a veteran, I don't know, I guess just take pride in it...I guess...It's kind of like you're still on duty (laughter)...when you're helping people. But also, I try to look out for like kids and stuff, too, like when I take my kids to the bus stop....I used to stay out there with them sometimes and look out for the kids and make sure they're doing the right thing and stuff like that. It just like you're supposed to be leading...you're like always leading...<i>Yeah</i>. Making sure everybody's taken care of and stuff like that. And looking out for people.”</p>	<p>Supporting quote: “He had agent orange and so it pretty much [had] eaten him away. My husband weighed 177 pounds when he was well. But I doubt if he weighed 100 pounds when he died. It had just you know....his body just couldn't take the pain and disease...the disease...disease itself. And so, my husband died in 2008. I've learned a lot since then there are a lot of things that the spouses don't know they're entitled to. We just have to keep asking questions and I think we need to get with army community services and have them explain some of the rights and privileges that we have that nobody tells us about.”</p>	
<p>Pamela</p> <p>*Epiphany/Turning Point: Family of origin and community humanitarian roots were foundational to her commitment to military service, through retirement, and in continued community service, post-military-retirement.</p> <p>Supporting quote: I always do community service always. And I do believe...and I joined some of the organizations and I've been a part of... I'm</p>		

<p>with the Masonic Order....Order of the Eastern Stars... That's the major one. Then we have the Golden Circle.... And we have Daughters...out of Topeka. And I do a lot. We do a lot of community service. I am also at Delta. Gotta put that. That's my love...Delta Sigma Theta. And I do – and it's not from the Army that....humanitarian service... It's my mom who taught us that. We did a lot in the community. We had to do a lot. When you grow up in a country town in a big family and you don't have much... So, everybody gave to everybody. Make sure that everybody is okay....they had food to eat. If the elderly needed help, we were there for them to make sure their clothes got off the line or hung the clothes up...whatever they needed, that's what we did.”</p>		
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### Higher-Level Core Concepts

This section features overall study higher-level core concepts from the interviews, war communications, and epiphanies/turning points analysis organized into in the preceding charts. These core concepts consist of “higher-level” themes and overarching themes (Corbin & Strauss, 2008). The findings for this study are presented and reported

in two sections. The first and second sections, by explanatory narrative, describes major themes identified in the study, through the interviews and analysis of the war communications (Cooper & Finley, 2014, pp. 150-151). By constant comparative analysis, both charts also feature higher-level concepts gleaned from collective themes.

The third section, by explanatory narrative, describes higher-level thematic concepts of the epiphanies/turning points from the overall study (Cooper & Finley, 2014, pp. 150-151). Themes from epiphanies/turning points are often, “considered crucial elements in processes of identity formation” (Cooper & Finley, 2014, p. 150). Although to varying degrees, each study participant indicated “aha moments” or epiphanies/turning points. Those cited in this study capture the most profound epiphanies/turning points revealed during each interview.

### **Interviews: Higher-Level Core Concepts**

Interview data is reflected through these categories: Similarities Between Women Military Veterans and Women Military Spouses; Differences – Women Military Veterans; Differences – Women Military Spouses; Dual Population Notes; and Overall Higher-Level overarching themes .

#### **Similarities Between Women Military Veterans and Women Military Spouses**

Interview data for both populations of women indicated an urgency for and continually engaging in humanitarianism – with common expressions of faith in God or church, as relates to their humanitarianism in Junction City, Kansas. Acknowledgement that women in military communities intersect, whether veterans, spouses, or other women family and community members emerged from interviews with both populations. All study participants were mothers, and were, or had been, married. They all acknowledged

common aspects of seamless relationships between women, war, and humanitarianism in military communities such as Junction City, Kansas.

“Humble humanitarianism,” on some level, was exhibited within interviews with all study participants. “Humble humanitarianism” was reflected in their refrain from consideration that the support and help they extended in Junction City defined community service or humanitarianism in Junction City. Each study participant framed their actions as simply what came to them naturally – even in cases where many of the participants had received prestigious awards for their humanitarian actions. And finally, all study participants acknowledged the military, including family members and the local community, on some level, as a unit.

### **Differences in Interview Data - Women Military Veterans**

When compared to interview data from women military spouses, women military veterans intersected more with one another regarding combat experience support. They drew tighter connections between Fort Riley and Junction City in terms of experiences during active duty or understanding the impact of Fort Riley and Junction City on one another. Women military veterans more commonly expressed the sense that women military spouses did not grasp the breadth of the active duty experience, and war. Furthermore, they less commonly cited their relationship with the military outside of their service – such as whether they had grown up in a military family or had children serving in the military. Women military veterans also spoke more to the need for benefits and services necessary for military veterans and family members.

### **Differences in Interview Data - Women Military Spouses**

When compared to interview data from women military veterans, women military spouses indicated intersecting with one another more on spousal war deployment and military daily life support. They commonly distanced themselves from interacting with women military veterans; yet later in the interview, some of the women military spouses, realized women friends and other women in their circle had served.

Women military spouses were involved in more diverse aspects of humanitarianism than women military veterans. Additionally, they commonly cited their connections with the military – whether as daughters, military mothers, and mothers-in-law, for instance. And finally, women military spouses more commonly cited faith in God as part of their humanitarianism.

### **Dual Population Notes**

Six out of the 8 women military veterans were also women military spouses. In addition, during the participant recruiting process (and after explaining study participation requirements) – it was common to encounter women military veterans who did not immediately share that they were veterans – and initially only self-identified as women military spouses explaining, for instance, that they served for a few years, and did not retire, or were reservists.

### **Overall Higher-Level Overarching Themes**

Overall higher-level overarching themes gleaned from the interviews with study participant women military veterans and women military spouses were: humanitarianism; women in military communities intersect; and faith in God.



### **War Communications: Higher-Level Core Concepts**

War communications data is reflected through these categories: Similarities Between Women Military Veterans, Women Military Spouses, and the Researcher; Differences – Women Military Veterans Items; Differences – Women Military Spouses Items; Differences – Researcher Items Dual Population Notes; and Combined Population War Communication Notes.

#### **Similarities Between Women Military Veterans, Women Military Spouses, and Researcher Items**

All of the war communications involved humanitarian intersections stemming from the Junction City community. All of the war communications involved support of someone or an initiative stemming from the Junction City community – whether personally, locally, or globally. The final similarity between war communications from women military veterans, women military spouses, and the researcher was that each item directly or indirectly celebrated some aspect of life in Junction City as a military community influenced by war deployments.

#### **Differences – Women Military Veterans Items**

When compared to the women military spouse and researcher items, the women military veterans category featured war communications regarding exemplary military service – as well war communications regarding exemplary military service and local community humanitarianism. These war communications pertained to humanitarianism by the woman military veteran.

### **Differences – Women Military Spouses Items**

When compared to the women military veteran and researcher items, the women military spouses category featured war communications that were more diverse in humanitarian content than women military veterans war communications. The woman military spouse war communications did not involve employment and pertained to humanitarianism by the women military spouse.

### **Differences – Researcher Items**

When compared to the women military veteran and women military spouse items, the researcher category featured war communications that were more diverse in humanitarian content. With the exception of one item, this category solely featured war communications from the researcher's deceased family members. Please note that the researcher is a woman military spouse and not a woman military veteran.

### **Combined Population War Communication Notes**

Combined population war communication notes indicated intersections between the women who provided war communications. All are women military spouses. All have lived in (deceased family members of the researcher and the researcher) or currently call Junction City home. All have served (including the deceased family members of the researcher and the researcher) or are serving humanitarily in Junction City. And finally, all of the women who provided war communications have intersected with war.

### **Epiphanies/Turning Points: Higher-Level Core Thematic Concepts**

Epiphanies/Turning Points data is reflected through these categories: Similarities Between Women Military Veterans and Women Military Spouses, Differences – Women Military Veterans Items; Differences – Women Military Spouses Items; Differences –

Researcher Items Dual Population Notes; and Combined Population Epiphanies/Turning Points Notes.

### **Similarities Between Women Military Veterans and Women Military Spouses**

Epiphanies/turning points of all participants captured an element outside of themselves yet linked to military life. Ten of the participants cited epiphanies/turning points associated with family and military life. Four of the participants referenced her female gender. Each population included connections both within their own population and across to the other population.

### **Differences – Women Military Veterans**

Invisible wounds such as PTSD, depression, and related conditions from war trauma were cited as major challenges for several of the women military veterans. Several women military veterans shared information regarding their direct participation in war. Also shared were intra- and interpersonal conflict between sacrifices of military service and family. Epiphanies/turning points also pertained to direct relational interaction with other women military veterans.

### **Differences – Women Military Spouses**

Epiphanies/turning points for women military spouse study participants were frequently hyphenated with self, family, community, and support of service members – including their military service-member spouses. With sacrifice, serving as foundational, grounded members of the military family – these women cited support of the overall military mission as epiphanies/turning points.

### **Combined Population Epiphanies/Turning Points Notes**

Inter- and intrapersonal conflict were cited as epiphanies/turning points in women military veterans and women military spouses as relates to *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas*. Inter- and intrapersonal conflict reflected in their epiphanies/turning points not only indicated how they connected with the research question, “How do women in Junction City, Kansas construct explanations of their experiences with war and humanitarianism in Junction City, Kansas?” but also how they have formed their identity, overall, with this research study topic. By virtue of their military service and service as military spouses, all of the women engage or have engaged in humanitarianism toward military missions and goals – which invariably intersect with family and the community – including as a result of war.

### **Summary of Researcher Memos: Highlights**

Journaling for this dissertation was incorporated as a means of bracketing to address possible biases and for my own emotional well-being regarding this research topic, which is close to heart. Journaling began in early December 2019, as I prepared to make the drive from Florida to Junction City, Kansas, to conduct the research. Collectively, the memos, which ended in February 2020, fit into two basic categories: the procedural aspects of collecting the data and the innerworkings of how this dissertation is inextricably connected to me, personally, familially, and my aspirations to serve women in the target population, and others, through the findings of this research study.

Many of the procedural memos pertained to the challenges, hope, and joy of recruiting and interviewing research study participants. The memo themes also often

involved conversations with God and emotional, private thoughts that needed to be penned regarding my husband, Virgilio, who is laid to rest in Kansas.

The greater part of memos for this research study were created amidst the need for reflexivity. Although I grew up in a military family, Junction City, Kansas is where our family calls home. My grandparents and many other family members settled there after retiring from the military. Other members of my family moved there from the East Coast in the late 1800s. Kansas is also where I met my husband, Virgilio, who retired from the military, at Fort Riley.

More specific memo topics involved the mind-clearing, research-anticipatory, 1500-plus mile drive to Junction City, with my dog, Chuleta (Chuey), and the experiences, sites, and people I encountered along the way. And, of course, once I got there, the peace and comfort of being home.

One of my memos covered the United Service Organization's (USO) coffee breakfast for military spouses, that I attended at Fort Riley, January 16, 2020. I met many young women military spouses, including a family readiness group (FRG) leader. I learned that the FRG now includes service members. Coincidentally, the FRG leader I met was from my grandmother's home province in the Philippines, Pampanga. We talked about cuisine, including balut, dinuguan, pancit, and ampalaya. We discussed the Tagalog and Kapampangan dialects, the tinikling (folk dance) that we both grew up participating in, World War II – and more. We also discussed the Filipino American Club in Junction City, with which my family has been involved, since the 1950s.

Four of us were at our table...talking about everything from...the new Cajun soul food restaurant in JC (Junction City) to how Fort Riley spouses stay connected via the

internet...Facebook. It was an honor to chat over coffee and breakfast with these young women military spouses – as they kept an eye on one another's children – while conveying their wisdom built on perpetual spousal deployments. It was amazing to hear how they balance home life, work – and keeping one another resilient amidst the infantry environment – while missing loved ones from their hometowns, around the globe.

We talked about childbirth and motherhood. They spoke of new post guidelines for various activities and keeping current on protocols. They discussed life. I sensed their urgent commitment to serve alongside their military service member spouses, holding down home, Fort Riley – and the Junction City community, at-large.

While social media anchors much of their communication and growth, amidst commitment to their roles in the military community, I loved how these women military spouses shared their admiration for elderly parents, grandparents, aunts, and close neighbors in their hometowns. Several of the women military spouses said that they needed to contact their mother or grandmother for favorite heirloom family recipes to cook while at Fort Riley – as if to firmly grasp connection to family and home.

Another memo, written January 9, 2020, addressed my family history in Junction City and the focus of this research study. I imagined my paternal great-grandmother (Grandmommy Turner), my paternal grandmother (Grandmommy Hamilton), my maternal grandmother (Grandmommy Mitchell), and my paternal great-aunt (Aunt Marveline), and other women military spouses and women military veterans of their eras discussing their experiences with war and humanitarianism in Junction City, Kansas, over coffee or tea, back then. In this memo, I pondered whether their conversations would

have created diversely different outcomes within their own lives, the Junction City community, our nation – and around the globe.

### **Overview: Researcher-Mentor Bracketing Meetings**

Conversations with an academic mentor were incorporated into this dissertation as a means of bracketing, to address possible biases and for my own emotional well-being regarding this research topic, which is close to heart. The first two researcher-mentor bracketing meetings occurred in person, in late November 2019 and early December 2019, here in Florida. The academic mentor helped me brainstorm topics such as flying versus driving to Kansas for data collection.

The remaining meetings were conducted by phone, between December 2019 and February 2020, while I was in Kansas collecting data. For each bracketing meeting, I typed or wrote down topics to discuss – whether logistical aspects of conducting the study out of town, related incidents, or my emotions, as relates to the extensive research in Kansas.

My mentor was excellent at listening, as I spoke about the data collection experience. I also took notes regarding the researcher-mentor meetings, to remember and reflect on those insightful conversations.

### **Researcher Perceptions, Possible Advantages and Disadvantages (Including Related Memo Summaries)**

Findings of this study also include perceptions and any possible advantages or disadvantages that I brought to it – in terms of my connections to the military community and the Junction City - Fort Riley community. In this section, a summary of my related memos follows.

As per the Researcher Disclosure Statement: I informed the interviewees of my relationship to the topic, and any possible biases. My connections to the topic of Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas include: the fact that I was born in Junction City, am the widow of a career military veteran, military daughter, granddaughter, niece, aunt, cousin, and sister-in-law of military veterans. I grew up internationally, in the military, and am the granddaughter of a Filipina emigrant to the United States during World War II. Furthermore, I am the family member of veterans with military service-connected PTSD (my late husband) and other disabilities linked to serving in combat zones and other aspects of their service.

More specifically, my perceptions around the topic of Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas are influenced by my family's military roots there. These perceptions stem, from history that I understand of the area, such as those around topics of not only women and gender, but also race relations, war, and the military.

These perceptions are influenced by conversations at the kitchen table of my now deceased *lola* (grandmother in Tagalog), Grandmommy Mitchell, in Junction City. Growing up I had the opportunity to listen and talk to her talked about her experiences with a group of Filipina teen girls during World War II in the Philippines. Hearing her traumatic experiences, witnessing her will to survive – decades beyond the physical war – and observing the impact her experiences have had on our family – compel me to understand how women relate, support one another, and survive in life-threatening circumstances, such as war.



My perceptions are further influenced by family conversations, letters, and other artifacts to and from now deceased women in my family, impacted by war. These war communications included content regarding their experiences as African Americans, particularly during World War II. Whether challenges and limitations, in terms of where they could live, to racial incidents of their children at school, they patriotically served in roles such as women military spouses, mothers, grandmothers, aunts, sisters, and cousins. With dignity and grace, they were active and committed Junction City humanitarians. These women kept stateside home life firmly grounded, while fervently communicating with and supporting male family members they greatly anticipated safely returning home from war.

Perceptions around this research study are further influenced by my military family upbringing. As a military daughter, the memories, and experiences of living in Kansas during the time my father served in the Vietnam War shape my perspectives on war.

Again, I am the family member of veterans with military service-connected PTSD (my late husband) and other disabilities linked to serving in combat zones and other aspects of their service. Hence, I have increased sensitivity and awareness toward service-connected disabilities such as PTSD.

These perceptions may also serve advantageously as relates to this study. My experiences around *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas*, provide insight, in terms of the potential impact findings from this study have toward improving the quality of life for women in the target population, others in the area, nationwide, and globally.

Disadvantages of having such insight involve the fact that my relationship to this topic, the location of the study, and the military community are, from my personalized (yet open) perspective. I am a woman military spouse, with clearer sight and insight regarding many woman military spouse issues and experiences. Yet, I am not a woman military veteran.

Conversely, although I am not a woman military veteran, I have conducted extensive research and presented on the experiences of women military veterans. This includes my Master of Public Administration (MPA) thesis, *The Potential of Women Military Veterans Obtaining Success, Progress, and an Exceptional Quality of Life*.

**Memos Summary: Researcher Perceptions, Possible Advantages and Disadvantages**

Personalized perceptions, and possible advantages and disadvantages are reflected throughout the memos. The memos focused heavily on my connections with the topic of Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas. Some focused relationally, others, emotionally – and pondered the potential findings of this study around enhancing the quality of life for those who participated – others in the target population – and beyond.

These connections, while posing advantages and disadvantages around the research topic, indeed influence my perceptions on it. Yet, with excitement, I remained open to expand those perceptions – which opened additional windows of understanding regarding Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas.

## Chapter 5: Study Implications, Limitations, Findings, and Big Picture View

### **Study Implications**

As stated in this dissertation's introduction/statement of the problem, media coverage of smaller, localized humanitarianism initiatives by women military spouses in military communities is common. However, in terms of war and humanitarianism, coverage of parallels between women military veterans and women military spouses is rare. Similarly, whether in the U.S., or globally, reports of large-scale, unified, women-led humanitarian operations around war – those that reinforce sustainable hope, healing, wholeness, and resilience in war-shaken communities – are rarely observed.

Such conflict and change issues expose the need for exploration of connections between, and perspectives on women who have been influenced by war and humanitarianism, in military communities like Junction City, Kansas. In reviewing the literature, one study did explore “female active-duty and Veteran spouses” (Borah & Fina, 2017, p. 144). The researchers found, “that military life is influential in all aspects of life for military and veteran spouses” based on the themes of: “how military life has influenced health care access, spouses’ identities as caregivers, marital relationships, health outcomes, social support, spouses’ educational and career opportunities, as well as their personal growth” (Borah & Fina, 2017, p. 144).

The researchers concluded that, “Support programs that focus on the entire family” (p. 144) would be helpful for the women who participated in the study (Borah & Fina, 2017). Revelations from research such as the aforementioned Borah and Fina study – and this dissertation – broaden the potential of women in similar U.S. military and

global communities developing humanitarianism initiatives toward greater hope, healing, wholeness, and resilience – despite the looming, multifaceted, effects of war.

Marginalization and gendered roles of women military veterans and women military spouses of men serving in the military were analyzed through this dissertation, in part, by feminist theory and intersectionality theory.

### **Limitations**

In terms of limitations, this study did not contribute to the literature regarding experiences of the breadth of women in Junction City, Kansas. The study, as designed, exclusively explored the experiences of women military veterans and women military spouses. Nor did the study explore or contribute to the literature regarding the experiences of male military veterans and male military spouses.

This was a short-term study, with relatively few narratives to analyze and compare. The short-term nature of this study, likewise, limited the timeframe for exploratory application of womenwarography in Junction City, Kansas, over time. A longer study presents the opportunity for more multi-faceted data, findings, and reflections of changes regarding the experiences of participants and within the community, over time. Whereby, studying the community over time, would provide for more in-depth exploration and more generalizable findings. Furthermore, applying a quantitative component to this research topic would produce more generalizable findings.

This study posed geographic and military service branch limitations. Junction City is a predominantly military community, in a non-urban, Midwest section of the U.S., with Fort Riley, as the nearby U.S. Army infantry installation. Experiences and findings would differ in a military community that predominantly represents the U.S. Navy or

U.S. Coast Guard, for instance, in an urban city on the West Coast – or a U.S. Air Force installation in a remote area near the Canadian border.

An additional limitation is that Junction City is a military community impacted by the infantry and war oriented mission of Fort Riley. And, while virtually any military installation has the potential to support war missions and experience the impact of war and humanitarianism, the diversity of each military installation mission presents the potential of generating varied findings.

Furthermore, in terms of limitations, storytelling is at the core of narrative research. The “natural” act of “telling and writing stories is invariably situated and strategic, taking place in institutional and cultural contexts with circulating discourses and regulatory practices, always crafted with audience in mind” (Kohler Riessman, 2008, p. 183).

Potential variations of data, based on the influence of an audience, present limitations around validity and ethics of narrative research – particularly regarding participant communities (Kohler Riessman, 2008). Yet, much of the expansion of narrative research is based on a growing commitment for “students and other investigators” to design their studies more concisely (Kohler Riessman, 2008, p. 200). This includes defining the type of narrative research, the level of focus on “narrative form and language, local contexts of production, and broader social discourses” (Kohler Riessman, 2008). Moreover, researchers are urged to frame narrative projects with greater “distinctive focus and related unit of analysis, and epistemological and theoretical perspectives” (Kohler Riessman, 2008, p. 200).

## Findings

### Feminist Theory and Study Findings

Feminist theory encompasses diverse sub-theories for analyzing the impact of gender on factors such as social relationships, policy, and politics (Dunne et al., 2013). Gender, as defined by feminists, is the collection of set roles and characteristics that society constructs for men and women (Dunne et al., 2013).

Gender characteristics deeply embedded in most societies, worldwide, are, for men: strength, rationality, independence, protector, and public – associated with masculinity (Dunne et al., 2013). Gender characteristics deeply embedded in most societies, worldwide, for women, are: weakness, emotionality, relational, protected, and private – associated with femininity (Dunne et al., 2013). In matrilineal societies, these gender characteristics are predominantly rooted in reverse.

**Interviews.** The highest level of analysis for interviews in this study emerged as overarching themes, preceded by themes. Overall higher-level overarching themes gleaned from the interviews with study participant women military veterans and women military spouses were: 1) humanitarianism; 2) women in military communities intersect; 3) and faith in God. These overarching themes represent the prominence of women in military communities seamlessly intersecting in humanitarian actions. Both intentional and without intention or foreknowledge, they furthermore, frequently intersect, humanitarily, based on their faith in God.

***Interviews: women military veterans and feminist theory.*** Women military veterans in this study functioned in gendered roles as outlined by men, yet pursued life and those roles uniquely, independently, and in ways in which they evolved and often

surpassed men. Amidst gendered circumstances, these women were not stuck and subdued in roles men and society traditionally expect of women. They successfully balanced more “hats” than men. All of the women military veterans in this study balanced marriage and motherhood, at some point – including while they served in the military. Their stories indicated that each gendered role generated the ingenuity for them to transcend common, limiting expectations and support women often encounter within military culture. Yet they excelled as military service members and leaders. After separating from the military, they have excelled in civilian professions, as mothers and grandmothers – and in perpetual, diverse humanitarianism commitments throughout Junction City.

These women military veterans extended humanitarianism by virtue of their service in the military. They were steadfast and progressive in serving in the military – including in roles traditionally held by men. Between her military service and as a civilian contractor, Ianthe was a mechanic on helicopters such as the Black Hawk and other military aircraft carriers – more commonly serviced by men.

Jacinta was humanitarily inspired to join the military to break role barriers of women in the military. During the interview she shared, “I joined the military out of high school. Joined the Navy – something I always wanted to do because there wasn't...I didn't see women in the Navy.”

Another study participant's story revealed gendered aspects of feminist theory regarding how women in military communities intersect around common experiences regarding not only sexism, but also racism, while serving in the military. Her story also referenced faith in God. Now retired from the military, Pamela was a high-ranking

service member. She led soldiers through multiple deployments, ensuring that they and their families back home had the resources and support they needed.

You know the white males...they don't like females in charge...and then black too? And you better believe I held my own. They didn't see me crying. Now I done shed some tears. Behind closed doors...not in front of them. I said, God...why are they treating me like that? Why are they doing this? I sat behind the door at fall in...receive the report...let's do this! Ok? I kid you not! I did. I did. I put my foot on their neck. You're not gonna...and I still showed Jesus. I didn't cuss them out. That's just not my nature. But I can get hard....okay? With no problem. None, whatsoever. I'd fall out there...let's do what we gotta do. Sure did. – Pamela

And while the women military veterans interviewed for this study balanced their active duty experiences with familial roles – gendered expectations of them, as women often loomed – and still haunt some of the women today.

Woman military veteran, Dagmar, connected to common gendered aspects of feminist theory in terms of how women in military communities intersect around military service and family decisions. During the interview, Dagmar, described the sense of being torn from her patriotic commitment to continue serving in the military, and her marriage. Both she and her husband were active duty. After numerous denials for an assignment at the same military installation, she sensed the (gendered) pressure to exit the military. Her husband continued his military career. She explained this decision as one of the most difficult she had ever faced – to, what she described as keep her marriage intact, focus on motherhood, and a later enter and retire from a civilian career. Yet, it was evident, as she



told her story, that her dream, was to make the military a career, simultaneously with marriage and motherhood.

...I was married by this time and the Army always told us that they didn't issue us no husband and they didn't issue us no wife. So, there was a conflict in my marriage. We were separated because I was ordered to go to Germany and we try to get to go to Germany together, and then they said, "Well he don't have enough time to go to Germany". So, I had enough time, but I'd have to still reenlist after I got over there. My clothes went to Germany, they rerouted me and sent me to South Carolina and he was still in Virginia. And then I wrote my Congressman because we want to be together as married. They was breaking our marriage up, being separated, and wrote the Congressman. So, he got me back to Virginia and by that time when they got me back to Virginia, they sent him to Germany where I supposed to be going. So, I got out the Army. They didn't want to try and keep us together. It wasn't worth it. It wasn't worth it.

Well, I felt like I was betrayed, really. Because both of us was in the military. Both of us was on the same side, fighting for the United States, protecting our country and they wouldn't let us be together because they always told us they didn't issue no wife, they didn't issue no husband. – Dagmar

***Interviews: women military spouses and feminist theory.*** Again, overall higher-level overarching themes gleaned from the interviews with study participant women military veterans and women military spouses were: 1) humanitarianism; 2) women in military communities intersect; 3) and faith in God. These overarching themes represent the prominence of women in military communities seamlessly intersecting in

humanitarian actions. Both intentional and without intention or foreknowledge, they furthermore, frequently intersect, humanitarily, based on their faith in God.

As relates to feminist theory, thematically-derived data indicated that women military spouses intersected with one another more on spousal war deployment and military daily life support, more commonly distanced themselves from interacting with women military veterans, and more commonly cited God as part of their humanitarianism. These three findings are consistent with the aforementioned “relational and private” gender characteristics of feminist theory.

During the interview, woman military spouse, Mabel connected with the essence of the humanitarianism and women in military communities intersect overarching themes .

Well, my husband went to Vietnam back in the '70s and I went to go stay at a place for military wives... they called it Waiting Wives...in Salina, Kansas, for a year while he was overseas. Went there because the other women that were there were all military wives who had husbands serving overseas in Vietnam. And so, we could get together and talk about our experiences and then have social time together because we were all living under the same stress and circumstances. All of us living there had children, so we were able to raise our children and share our living all together right in the same area, and when somebody passed, then we were all there sympathetic towards her cause. – Mabel

Likewise, nuances of the humanitarianism and women in military communities intersect overarching themes appeared in the interview with woman military spouse, Eartha. When asked about her interactions with women military veterans, she replied,

“No. No. Other than in the church. I mean we talk in the church and stuff like that.”

However, later in the interview, Eartha shared how she walks daily and has taken an exercise class with women, whom she recalled were military veterans.

Eartha’s responses connect with feminist theory as relates to the private world women often share – oftentimes, detached from readily relating to actions and expectations such as military service – more commonly associated with men. Additionally, Eartha’s responses indicate the fluidity and seamlessness of women coming together, in military communities, influenced by war and humanitarianism.

The overarching theme, of “faith in God” was captured in the interview with woman military spouse, Faith. She spoke of the soberness of grappling with a spouse involved with war. Faith turned to prayer and faith in God to cover her concerns regarding her husband and the Vietnam War. She shared,

And I think the reality of Vietnam... It was there...you know, like in the back of my mind...because I used to pray that he wouldn’t go to Vietnam. But then I would say, still, I would pray for God’s will, which was always my mindset back then. Even at a very young age.

### **War Communications: Women Military Veterans, Women Military Spouses, and Researcher and Feminist Theory**

Again, the war communications were items voluntarily provided for the study by women military veterans, women military spouses, and the researcher. These artifacts rendered themes underscoring the prominence of feminist theory in the actions or history surrounding individual items. Some of the war communications thematically revealed genderized actions and roles (some literal and some with passive gender undertones).

Other war communications generated themes representing the resolve with which these women tossed genderization aside and grasped humanitarianism by the horns to lead and support one another, their communities, families, deployed spouses, and their nation independently and collaboratively.

While the concept of genderization typically signifies elements such as male decision-making, expectations, and roles for women and themselves toward direction for women, I believe there are aspects of a woman's independence, decision-making process, and positioning of herself, for which genderization cannot take credit. Women move through many areas of life that are commonplace for us, as women – and often assumed forced by men. However, it is important to note that motherly, spousal, and sisterly support, for example, carry powerful independence – and at times soulful instinct – that cannot be regulated or contained within gendered boundaries.

The following examples of war communications themes indicate varying degrees to which feminist theory presents in this dissertation womenwarography. Some themes connect with more than one of the example categories.

Examples of war communications themes representing literal or expected feminine roles were:

Theme: A woman of distinction humanitarianism for Martin Luther King, Jr.'s dream;

Theme: Exemplary, volunteer religious support services volunteerism;

Theme: Vietnam War era chapel service for children and adults;

Theme: World War II, deployment, wife, and home memories;

Theme: Motherly memories, prayers, and World War II-deployed son support;

Theme: Husband support and interactive communication; and Theme: Social connections between women military spouses.

Examples of war communications themes with passive gender undertones were:

Theme: A woman of distinction humanitarianism for Martin Luther King, Jr.'s dream;

Theme: Exemplary, volunteer religious support services volunteerism;

Theme: Vietnam War era chapel service for children and adults;

Theme: World War II, deployment, wife, and home memories;

Theme: Motherly memories, prayers, and World War II-deployed son support,

Theme: Husband support and interactive communication;

Theme: VA benefits, and Theme: Social connections between women military spouses, and

Theme: Military spouses connect.

Examples of war communications themes reflecting gender – independence and collaborative leadership and support were:

Theme: A woman of distinction humanitarianism for Martin Luther King, Jr.'s dream;

Theme: Exemplary, volunteer religious support services volunteerism;

Theme: Vietnam War era chapel service for children and adults;

Theme: World War II, deployment, wife, and home memories;

Theme: Humanitarian courage to serve for change;

Theme: Motherly memories, prayers, and World War II-deployed son support;

Theme: Husband support and interactive communication;

Theme: World War II era woman military spouse and U.S. citizenship, and

Theme: Social connections between women military spouses.

Examples of neutral war communications were:

Theme: Elders and children unite;

Theme: Benefits commitment for World War II veterans and dependents; Rationing of limited World War II provisions;

Theme: Exemplary military service;

Theme: Total Support in military service;

Theme: Humanitarian courage to serve for change;

Theme: War ration items, and

Theme: Filipino-American Club service, support, and dedication.

### **Intersectionality Theory and Study Findings**

Theorist Kimberle' Crenshaw developed the concept of intersectionality during the late 1980s to help clarify how racism and sexism “erase the specific experiences of routine violence experienced by African-American women” (McCann & Kim, 2013, p. 25). Intersectionality was a means for Crenshaw to incite awareness and conversations regarding how acknowledgement of such differences “will find expression in constructing group politics” (McCann & Kim, 2013, p. 25 & Crenshaw, 1993).

Intersectionality theory “locates its analysis within systems of ideological, political, and economic power as they are shaped by historical patterns of race, class, gender, sexuality, nation, ethnicity, and age” (McCann & Kim, 2013, p. 25). The theory has underscored how difference often informs the use (and misuse) of power in various spheres. Intersectionality theory has also continued evolving. It is comprised of myriad systems and patterned categories of difference—particularly as relates to feminism. Possibilities of analyzing situations through this theory are expansive.

The “analytic” nature of intersectionality theory provides the strategic framework for addressing limitations surrounding “fragmented identity politics” (McCann & Kim, 2013, pp. 25 & 162 & Dill & Zambrana, 2009). Foundational to intersectionality theory is the concept that in “specifying differences and commonalities it becomes possible to find the ground on which to build alliances and principled coalitions” (McCann & Kim, 2013, p. 25, Dill & Zambrana, 2009, & Hill Collins, 1990, p. 2).

Humanitarian contributions of women linked to war are incalculable. The diverse factors that shape the roles of women, war, and humanitarianism present intersections and variances, as well. Influences such as culture and family of origin often perpetuate stereotypical support and caregiving requirements. Economic, religious, educational background, and having grown up, or not, in a military environment are additional, prospective aspects of intersection for women military veterans and women military spouses.

As discussed earlier, military women overwhelmingly served in support roles such as nurses and administrative professionals, in overseas, in war, and stateside. Women military spouses, are expected to await the return of their husbands, take care of family – yet maintain the toughness to help their husbands pack for perpetual deployments – knowing they may not return home alive. Invariably, women are expected to balance some level of flexible fluffiness with toughness.

Women have multiple identities and are held more stringently to function optimally within and between all those identities – more so than men. Similar to the way minorities must navigate life, women are subject to myriad parameters. This influences

how they live and explains the complex, non-linear measures women take when making decisions.

### **Interviews**

As discussed previously, the highest level of analysis for interviews in this study emerged as overarching themes, preceded by themes. Overall higher-level overarching themes gleaned from the interviews with study participant women military veterans and women military spouses were: 1) humanitarianism; 2) women in military communities intersect; 3) and faith in God. These overarching themes represent the prominence of women in military communities seamlessly intersecting in humanitarian actions. Both intentional and without intention or foreknowledge, they furthermore, frequently intersect, humanitarily, based on their faith in God.

#### **Interviews: women military veterans and intersectionality theory**

Woman military veteran, Hadassah, connected the humanitarianism overarching theme gleaned from this study, in discussing how she works through her own mental health conditions and humanitarily extends empathy to others. She shared:

I think war, because I went to war and came back not the same, my experience have made it easier for me to relate to people who suffer from mental illness, which is something that not a lot of people can relate to unless you've experienced it yourself. So, I would say because I suffer from depression for a long time and PTSD, I'm able to relate to other people going through the same thing...and maybe sometime being able to let them know that they're not alone because people who struggle with mental illness sometimes think that they are only they are the only one. – Hadassah



As relates to intersectionality theory, Hadassah cites the openness and potential in crossing barriers with others throughout the Junction City community to quell the impact of mental health challenges such as depression and PTSD.

Woman military veteran, Earlene captured the intersection of motherhood and the impact extending humanitarianism, having served in war.

War devastates you and also devastates the things around you. And the things you see in war... And you come home... You can't... It's hard to adjust. It's very hard to adjust. Fort Riley is a training post. And you kept hearing all this, mostly a lot of guns, loud noises, and stuff. It would shake my... I thought I never left Iraq, actually. I had my son. And I woke up one morning, and I was like, "What are you doing here?" Right? I did. I really did. And so that tripped me out. And then when it really got bad, I started seeing how they treated me when I got back. It wasn't like I was vet – a war vet, at that. I was sick. – Earlene

The interview with Earlene is a reminder of the pressure women military veterans experience in grappling with war wounds. Their war wounds often intersect with the roles of soldier and mother.

The overarching theme of women in military communities intersecting was embraced during the interview with Ianthe, who described the camaraderie between women military veterans. She shared, She reflected on the difficulties of women military veterans serving overseas and spouses. This includes the impact on relationships, such and marriage and family, communication, and what it takes to rebuild those relationships. Ianthe shared:

It can be difficult being a veteran female going overseas and leaving your spouse not just locally or nationally or globally because then relationships are strained, communication is strained....then when you come back...depending on how strong the relationship is...there is....if you don't have a lot of trust it could cause divorce it could cause a lot of....it could cause a lot of strife within a family dynamic. So, with that in mind...the separation...be it veteran spouse, female or...or vet or veteran or deployed veteran. Coming back to try and repair those relationships is hard. So that...that is a major factor with that.— Ianthe

### **Interviews: women military spouses and intersectionality theory**

In discussing race relations within the military community, woman military spouse, Gabi captured the humanitarianism built around intersecting, harmonious relationships between members of the military community and the productivity of service members. She shared:

I met my second husband. He was with the ROTC department at University of Arkansas at Pine Bluff, which was formerly UAPD. It was a predominantly black college at that point in time. At his job, and on his job, we were more the minority then. And that's when you can really learn to adapt to being with other cultures, because in the military you, as everybody says, you have...How do I put it? It's not the nationality of the people. It's the people themselves. You can have real good black neighbors. You can have good oriental neighbors, or you can have good Caucasian neighbors, or you can have whatever nationality. But it's up to everybody to try to get along. Because if you have one person that's really not adaptable to live – in like you do, in the military – then you can make everybody

around you very unhappy. And it would not be a joy bowl assignment for anyone. Because if the female of the household...a spouse who's not happy, then that also affects her husband's productivity. – Gabi

During the interview, woman military spouse, Kai described congenital intersectional links to war. In connection with the overarching theme, women in military communities intersect, woman military spouse, Kai found intersections with her mother (and father), meaning in life, as well as and her humanitarianism in Junction City, remarkably inseparable from war. Kai shared:

I can say this....is that I am a child of World War II. I wasn't in that war, but I was born right after that war and I was born in Philadelphia, which from what I understand I was conceived in the Philippines so that means I was across some water and everything that was going on before I even got here was all war related. – Kai

The faith in God overarching theme was reflected in the interview with woman military spouse, Mabel. She described the vulnerable dynamic between women military spouses and women military veterans at her church. She shared:

Through our church, a lot of the military vet women... they're able to share things that most women probably wouldn't know that haven't been in the military. Especially where their religious life is concerned. The fact that they are women, and they may have found themselves in a war situation and the part that God has played in their lives and bringing them back to safety and protecting them while they are over there. A lot of us don't really understand what it's like to be in a war situation, but when we have our women's ministry meetings, a lot of times, they

share incidents that may have occurred over there that we don't see or hear about except for in extreme cases. And that Me Too thing has really brought out a lot of sharing between our women at women's ministry that most people don't talk about, but what we discuss at our women's ministry meetings does not leave where we are. – Mabel

### **War Communications: Women Military Veterans, Women Military Spouses, and Researcher and Intersectionality Theory**

Again, the war communications were items voluntarily provided for the study by women military veterans, women military spouses, and the researcher. These artifacts rendered themes underscoring the prominence of intersectionality theory in the actions or history surrounding individual items. The war communications included those thematically reiterating the balance of intersecting roles of women in military communities as relates to war and humanitarianism.

The following examples of war communications themes indicate varying degrees to which intersectionality theory presents in this womenwarography study. For this dissertation, the items are best described through two categories of war communications themes. The first category is: Examples of war communications themes representing intersectionality theory and diverse aspects of Junction City, Kansas-based women, war, and humanitarianism: The second category is: Examples of war communications themes representing intersectionality theory and Junction City, Kansas-based woman military veteran and woman military spouse or service family member, war, and humanitarianism. Some themes are assigned to both categories.

Examples of war communications themes representing intersectionality theory and diverse aspects of Junction City, Kansas-based women, war, and humanitarianism:

Theme: Elders and children unite

Theme: Exemplary, volunteer religious support services volunteerism

Theme: Exemplary military service

Theme: Total Support in military service

Theme: Vietnam War era chapel service for children and adults

Theme: Humanitarian courage to serve for change

Theme: Filipino-American Club service, support, and dedication

Theme: A woman of distinction humanitarianism for Martin Luther King, Jr.'s dream

Theme: World War II, deployment, wife, and home memories

Theme: Motherly memories, prayers, and World War II-deployed son support

Theme: Wife gratitude, love, World War II Red Cross, resilience

Theme: Husband support and interactive communication

Theme: Benefits commitment for World War II veterans and dependents

Theme: Rationing of limited World War II provisions

Theme: Social connections between women military spouses

Theme: World War II era woman military spouse and U.S. citizenship

Examples of war communications themes representing intersectionality theory and Junction City, Kansas-based woman military veteran and woman military spouse or service family member, war, and humanitarianism:

Theme: Exemplary, volunteer religious support services volunteerism

Theme: Exemplary military service

Theme: Total Support in military service

Theme: Vietnam War era chapel service for children and adults

Theme: World War II, deployment, wife, and home memories

Theme: Motherly memories, prayers, and World War II-deployed son support

Theme: Wife gratitude, love, World War II Red Cross, resilience

Theme: Husband support and interactive communication

Theme: Benefits commitment for World War II veterans and dependents

Theme: Rationing of limited World War II provisions

Theme: Social connections between women military spouses

Theme: World War II era woman military spouse and U.S. citizenship

### **Epiphanies/Turning Points: Feminist Theory and Intersectionality Theory**

The highest level of study participant epiphanies/turning points analysis rendered thematic concepts. Nuances of feminist theory and intersectionality theory were evident within inter- and intrapersonal conflict—as well as pain, resilience, progress, and success revealed through epiphanies/turning points in both women military veterans and women military spouses. as relates to *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas*.

**Feminist theory connection.** Examples of feminist theory-nuanced woman military veteran epiphany/turning points follow:

***Woman military veteran – Nada.*** \*Epiphany/Turning Point: The influence of relationships with women family members. Supporting quote: “But I would say for me the most....my influence comes from the women that I was raised with, my aunts, my grandmother, my mom.”

Feminist theory connection: Nada's epiphany/turning point captures the feminist theory's relational gender characteristic between women – highlighting the strength and wisdom gleaned through her women family members.

***Woman military veteran – Dagmar.*** \*Epiphany/Turning Point: The decision to get out the military as her husband continued to serve. Supporting quote:

So, I got out the Army. They didn't want to try and keep us together. It wasn't worth it. It wasn't worth it. Well, I felt like I was betrayed really, because both of us was in the military. Both of us was on the same side, fighting for the United States, protecting our country and they wouldn't let us be together because they always told us they didn't issue no wife, they didn't issue no husband.

Feminist theory connection: Dagmar highlights common genderized social relationship and policy expectations of independent, professional women. This pressure and more male gendered military policies likely contributed to her exit from the military, versus the expectation for her husband to do so.

***Woman military spouse – Ocean.*** \*Epiphany/Turning Point: Grappling with the pain of losing a spouse who was ill with agent orange. Experiencing the need for assistance with surviving spouse benefits and recognizing that other spouses need this type of assistance. Supporting quote:

He had agent orange and so it pretty much [had] eaten him away. My husband weighed 177 pounds when he was well. But I doubt if he weighed 100 pounds when he died. It had just you know....his body just couldn't take the pain and disease...the disease...disease itself. And so, my husband died in 2008. I've learned a lot since then there are a lot of things that the spouses don't know they're

entitled to. We just have to keep asking questions and I think we need to get with army community services and have them explain some of the rights and privileges that we have that nobody tells us about.

Feminist theory connection: In describing the pain of losing her veteran husband, Ocean not only connected with the emotional and relational aspects of feminist theory, but also how male gendered aspects often influence policies – and politics around surviving spouses (typically women), obtaining access to related benefits.

***Woman military spouse – Faith.*** \*Epiphany/Turning Point: Connecting with the unspoken impact the Vietnam War had on her husband. Furthermore, recognizing the complexities of death that he carried and the precious reality of life. Supporting quote:

But one day, we were sitting and watching a movie at a friend's house. Henry Winkler, I don't remember the name of it, but two guys who come back from the war. And they're looking for their friend because they want to start this business together. And actually, their friend died, and they know it, but they have tried to blank it out. And they're searching. And my husband, who is not like this, I look over at him and he's watching this straight faced, but there's tears running down his cheek. And it's like, I realized, this has affected him more deeply than what he's verbalized or what he's told, you know? And I think that, many of the experiences when you get back, and the adjusting and the pressures that come, facing that reality and now we're here and people not realizing how close ... there are people dying, you know? We come close to death. Look how precious life really is. So many things that you think about that maybe people back home just take for granted.



Feminist theory connection: Faith reiterates the emotional and relational aspects of feminist theory. She observes the unforeseen, unspoken impact of war on her husband. Faith, furthermore, observes the struggle of adjusting to reality for her husband amidst traumatic, haunting memories of war.

**Intersectionality theory connection.** Examples of intersectionality theory-nuanced woman military veteran epiphany/turning points follow:

***Woman military veteran – Octavia.*** \*Epiphany/Turning Point: Understanding how her pre-military servant heart expanded through military service – into a humanitarian, leadership mission and lifestyle of look out for others. Supporting quote:

I mean, before I was even in the military, I always was helpful, but being a veteran, I don't know, I guess just take pride in it...I guess...It's kind of like you're still on duty (laughter)....when you're helping people. But also, I try to look out for like kids and stuff, too, like when I take my kids to the bus stop....I used to stay out there with them sometimes and look out for the kids and make sure they're doing the right thing and stuff like that. It just like you're supposed to be leading...you're like always leading...*Yeah.* Making sure everybody's taken care of and stuff like that. And looking out for people.

Intersectionality theory connection: Octavia embraces intersecting life roles with her helpful nature. Her humanitarianism in Junction City intersects through a military service duty mindset, as a mother, looking out for children, and the commitment to ensure the well-being of others.

***Woman military veteran – Ianthe.*** \*Epiphany/Turning Point: Reflecting on the difficulties of women military veterans serving overseas and spouses. This includes the

impact on relationships, such and marriage and family, communication,— and what it takes to rebuild those relationships. Supporting quote:

It can be difficult being a veteran female going overseas and leaving your spouse not just locally or nationally or globally because then relationships are strained, communication is strained....then when you come back...depending on how strong the relationship is...there is....if you don't have a lot of trust it could cause divorce it could cause a lot of....it could cause a lot of strife within a family dynamic. So, with that in mind...the separation...be it veteran spouse, female or...or vet or veteran or deployed veteran. Coming back to try and repair those relationships is hard. So that that is a major factor with that.

Intersectionality theory connection: Ianthe connects numerous intersecting aspects of women, war, and family. She exposes the intersecting roles regarding separation of deploying women veterans, who are also wives, as well as spouses of deployed veterans. These roles require intersecting capabilities of military service, support, and relationship fortification.

***Woman military spouse – Gabi.*** \*Epiphany/Turning Point: Introduction to race relations with the military. Understanding the powerful relationship between harmony between members of the military community and the productivity of service members. Supporting quote:

I met my second husband. He was with the ROTC department at University of Arkansas at Pine Bluff, which was formerly UAPD. It was a predominantly black college at that point in time. At his job and on his job, we were more the minority then. And that's when you can really learn to adapt to being with other cultures

because in the military you, as everybody says, you have, how do I put it? It's not the nationality of the people. It's the people themselves. You can have real good black neighbors. You can have good oriental neighbors, or you can have good Caucasian neighbors, or you can have whatever nationality. But it's up to everybody to try to get along. Because if you have one person that's really not adaptable to live, in like you do, in the military, then you can make everybody around you very unhappy. And it would not be a joy bowl assignment for anyone. Because if the female of the household, a spouse who's not happy, then that also affects her husband's productivity.

Intersectionality theory connection: Foundational to intersectionality theory is the concept that in “specifying differences and commonalities it becomes possible to find the ground on which to build alliances and principled coalitions” (McCann and Kim, 2013, p. 25, Dill and Zambrana, 2009, and Hill Collins, 1990, p. 2). Gabi captures this aspect of intersectionality theory as relates to the potential of strong relationships in military communities between various racial and ethnic populations.

***Woman military spouse – Lachlanina.*** \*Epiphany/Turning Point: A military daughter of the Vietnam War worries of the risks of her father serving there. Supporting quote:

I was in a military school with the other military dependents and the one thing that got my attention was this was a classmate, I think I was in fifth grade back then, a kid didn't show up for class several days. And finally, the teacher came and told us that his dad had been blown up and died, blown up in Vietnam. And

so, of course, that brought attention to me. What was my dad doing there and the risk that he was running?

Intersectionality theory connection: Lachlanina reveals the challenge of balancing the intersecting roles of elementary school student, military daughter, and classmate to other military dependent students. In pondering the “risk her father was running” serving in the Vietnam War, she also connects with the analytical aspect of intersectionality theory.

### **Recommendations**

#### **Interventions**

*Peace circle chats.* “In the telling of the story is the resolution” (Muvingi, 2021).

This nugget of wisdom precisely captures the reflective, resolute – and for many study participants – the yoke releasing benefit of simply engaging in the narrative process.

As indicated in the epiphanies/turning points gleaned from each interview, as well as other key aspects of their stories, the study participants obtained deeper meaning in their experiences. Some of them expressed gratitude for the opportunity to communicate about their experiences regarding war and humanitarianism, and feelings they did not realize existed. This study is where other study participants shared experiences, that they had never discussed. Other study participants were grounded and at peace regarding their experiences with war and humanitarianism in Junction City, Kansas, indicating the hope that their participation in the study would help women and the community.

As explained earlier, in the research design section, narrative research is particularly effective in peace and conflict studies because the stories people tell of their lives frequently hold contradictory, layered meanings (Cooper & Finley, 2014, pp., 141-142, & Andrews, 2007; Andrews et al., 2008; Bar-On, 2006; Chaitin, Awwad, &

Andriani, 2009; Fujii, 2010; Hammack, 2010; & McAdams, Josselson, & Lieblich, 2006). Their stories often consist of revelations linked to violence-, trauma-, and genocide- induced individual, social, and political changes (Cooper & Finley, 2014, pp., 141-142, & Andrews, 2007; Andrews et al., 2008; Bar-On, 2006; Chaitin, Awwad, & Andriani, 2009; Fujii, 2010; Hammack, 2010; & McAdams, Josselson, & Lieblich, 2006).

As such, I recommend peace circle chats. This narrative intervention, whether online or in person, is where women can tell their stories of war and humanitarianism. Telling their stories, is the platform through which they may resolve past and current (intrapersonal and interpersonal) conflicts. Furthermore, their narratives can reinforce current, effective conflict resolution and peace building solutions. Narrative interventions are also powerful tools to unearth preemptive strategies to quell potential conflict.

Peace circle chats are flexible in size, with two or more people. The format would mirror the basic tenets, respectively, of indigenous North American talking circles, peacemaking circles, or healing circles, and the Zimbabwean *dare* gathering.

***Talking circles, peacemaking circles, and healing circles.*** Many indigenous people of Canada and the United States use the talking circle, peacemaking circle, or healing circle to resolve problems and questions (Mehl-Madrone & Mainguy, 2014 & Masitera, 2019). When an elder is part of the circle, they typically begin with a prayer, which follows with a talking stick, passed to each participant, indicating the opportunity to talk, and the requirement of others to remain quiet (Mehl-Madrone & Mainguy, 2014).

The peace circle chats recommended through this study would function, in part, with essential components of the talking circles of indigenous North Americans.

Remaining quiet and listening intently to the story of others is in line with a reflective listening aspect recommended for the peace circle chats, which will be discussed later in this dissertation.

Traditional talking circles are becoming more prominent as a “culturally derived practice” tool in Native American community primary care settings – “as a means to reduce health care costs by providing other alternative settings to deal with stress-related and other life problems” (Mehl-Madrona & Mainguy, 2014).

“Talking circles as a psychological technique provide a cathartic impact of publicly sharing problems or concerns” (Mehl-Madrona & Mainguy, 2014 & Tafoya, 1990). They are used in environments such as schools, group homes, and English as a Second Language programs; “they effectively foster respect, model good listening skills, settle disputes, resolve conflicts, and build self-esteem” (Mehl-Madrona & Mainguy, 2014 & Girls Action Foundation, 2014). Similarly, it would be beneficial to fuse these elements into peace circle chats for women military veterans and women military spouses in Junction City.

***Dare.*** *Dare* is a traditional court gathering of the Shona people of Zimbabwe, based on “achieving social justice and common good” (Masitera, 2019, p. 291). *Dare*, is instrumental in the good of the community and in ensuring peace, justice, and, as a “principle...equality among the Shona people,” toward community-wide benefits, particularly in pursuit of living in and striving for peace (Masitera, 2019, pp. 291-293). It functions as a meeting where resolutions are made through rational discussion [narratives] and negotiations that aim at fostering humane relations in society” (Masitera, 2019, p. 294). Depending on the type of *dare* – whether pertaining to relatives or

members of the community, at-large – family heads, eldest family members, or members of the chief’s court preside over the gathering (Masitera, 2019, p. 294).

As is essential to *dare*, the aforementioned peace circle chats would strive for the equal opportunity and benefits of peace for women military veterans and women military spouses, and potentially others, throughout the Junction City community.

The peace circle chats may involve interpersonal conflict resolution between parties, or simply the need for participants to resolve intrapersonal conflict. These gatherings would be for the common good, as each person accessing, pursuing, and lending humanitarian support to others, would do so, for not only themselves, but also in a way that ignites the community to do the same.

***Reflective listening.*** The peace circle chats would include initial training or familiarization with reflective listening techniques. “Reflective listening is a special type of listening that involves paying respectful attention to the thoughts and feelings expressed in another’s communication, hearing and understanding, and then letting the other know that he is being heard and understood” (Katz, Lawyer, & Sweedler, 2011, p. 17 & pp. 17-33). “Attending and responding,” is an aspect of reflective listening that will heighten the effectiveness of the peace circle chats (Katz, Lawyer, & Sweedler, 2011, p. 33 & pp. 17-33). While a direct response is not always necessary in this type of setting, listening intently contributes to empathy and understanding of the experiences, concerns, and needs of others in the group. Reflective listening helps build trust. This creates greater potential for collaborative humanitarianism that is healing and supportive.

An important component of peace circle chats is open-ended questions, similar to the research question and follow up questions that undergirded this study. In an effort to

fine tune each peace circle chat intervention, I recommend further study (qualitative and quantitative) to identify women with both uncustomary and customary connections in Junction City, Kansas. This data will provide more insight in terms of additional peace circle chat components, that effectively help participants cope with the stresses of military contexts and impacts of war.

***Connecting overarching themes with peace circle chats.*** Findings of this study indicated the following top three overarching themes as the highest areas of intersecting connection between women military veterans and women military spouses: 1) humanitarianism; 2) women in military communities intersect; 3) and faith in God. These overarching themes represent the prominence of women in military communities seamlessly intersecting in humanitarian actions. They would be an appropriate starting point for peace circle chat gatherings for women military veterans and women military spouses in Junction City, because they indicate core areas of connection. My recommendation is to base the focus of peace circle chats on various aspects of the top three overarching themes identified through thematically and comparatively analyzed interview and additional study data.

***Venues and expanding the impact of peace circle chats.*** Peace circle chats could occur at venues like the USO at Fort Riley, community centers, churches, and other worship centers. Gathering in private homes would also work. In the spirit of humanitarianism, particularly in war-impacted environments, peace circle chats would serve as a coping mechanism in war impacted communities like Junction City, while streamlining support for others as a resounding, resilient way of life.



Although a conflict resolution and peace building intervention for individuals participating in the peace circle chats, the experience would incorporate the opportunity to obtain practical training to communicate and have these types of conversations in any environment and with populations beyond women military veterans and women military spouses. The gatherings would be appropriate for male military veterans and male military spouses – or between police officers and fire fighters. The skills would potentially become a natural way of communicating – whether with family, friends, community members, coworkers, or others in crisis or in need of support.

***Uncustomary connections.*** A profound example of uncustomary connections for peace building and humanitarianism is expressed through The Parents Circle – Families Forum (PCFF) (The Parents Circle – Families Forum, 2021). Developed in 1995, the organization consists of more than 600 families “who have lost an immediate family members to the ongoing [Israeli-Palestinian] conflict” (The Parents Circle – Families Forum, 2021). The organization seeks to, “prevent bereavement, to promote dialogue, tolerance, reconciliation and peace” (The Parents Circle – Families Forum, 2021). PCFF, which has numerous international partners, promulgates their mission and message in educational settings, public meetings, and the media (The Parents Circle – Families Forum, 2021).

Uncustomary connections are ripe for exploring commonalities – and humanitarily connecting on an empathetic human level, amidst the perceived absence of commonalities. I recommend the concept of uncustomary connections as a basis for ongoing conflict analysis and resolution research, theory, and practice. The findings have

the potential to creatively build peace, and bolster humanitarianism – particularly in war-impacted communities.

Similarly, as relates to this study, applying the concept of uncustomary connections in populations and environments different than women military veterans and women military spouses in Junction City, Kansas, is a strategy to analyze and resolve conflict, and to build and sustain peace.

Uncustomary connections as a conflict resolution and peace building tool would be appropriate in developing and providing workshops on understanding and coping with PTSD, MST, and other forms of military and civilian community trauma. Uncustomary connections are a resource for establishing collaborative humanitarianism, relationship-building communication skills, and practical response skills to trauma situations – for adults, teens, and children. Police departments, fire departments, military installations, emergency medical technicians (EMTs), hospitals, COVID-19 support services, faith-based organizations, assisted living facilities, detention centers, neighborhoods, homeless shelters, and academia are examples of environments that would benefit from maximizing the potential in uncustomary connections.

***Womenwarography in academia.*** I recommend incorporating womenwarography in programs, courses, and workshops in higher education and professional conference settings – regarding gender studies, military science, conflict analysis and resolution, and peace building.

Womenwarography is an appropriate topic to teach in the following graduate and undergraduate courses, respectively, developed during this Ph.D. program: Conflict and Peace Connections: Posttraumatic Stress Disorder and Women in U.S. Military

Communities, and Posttraumatic Stress Disorder: U.S. Domestic and Global Perspectives.

### **Big Picture View of This Study**

In analyzing the “big picture” view of researching Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas, the findings of this study have the potential of enhancing the quality of life for the target population. These positive impacts are also extendable to their families and communities, to foster resilience and to bolster success of military missions.

Findings of this dissertation also have the potential to inform the Department of Defense, the VA and other entities urgently working to find solutions to end suicide in the military community. Among VA initiatives, is a heightened focus on suicide in women military veterans. A VA fact sheet indicates that, “Women military veterans are more likely to die by suicide than non-Veteran women: In 2016, the suicide rate of women military veterans was nearly twice the suicide rate of non-Veteran women, after accounting for age differences” (Department of Veterans Affairs, 2019).

The urgency of extending expanded mental health services for all military veterans – including improved care and service for women veterans, is indicated through the recently-legislated Commander John Scott Hannon Veterans Mental Health Care Improvement Act of 2019 (Commander John Scott Hannon Veterans Mental Health Care Improvement Act of 2019, 2021 & Dever, 2021). DAV National Legislative Director, Joy Ilem said, “This law allows the VA to take a new approach in fighting the veteran suicide crisis” (Dever, 2021, p. 5)

Suicide in women military veterans is also often linked to military sexual trauma (MST) and PTSD. One of the women military veterans who participated in this research study discussed death by suicide of one of her female soldiers after they had returned home from war. In her book, *It Takes a Brigade: Twenty-Two a Day Minus One. I'm That One*, Maria Gastelum, discusses how military sexual assault ended her military career (Gastelum, 2019, p. 1). She was also diagnosed with PTSD (pp. 7 & 21).

Woman military veteran, Pamela, was deployed six times. During the interview for this study, she spoke of the heart-wrenching realities of war. She discussed the suicide of one of her female soldiers, and her own resilience, amidst PTSD. Pamela shared:

And when I came back in '03....no,'03....was a hard time. But '08 to '09 was a really hard deployment because the soldier....one of my soldiers killed herself. We made it through a whole year, and you come back, and you want to commit suicide? That one really took me over the edge. I ended up going into a hospital for 45 days for mental....for PTSD....and it was good. I thank God for that....because they....you know....you are not alone....you know? Because you would think....I was thinking I was crazy. I would pull up... One time I pulled up to my house and I thought I saw the insurgent in my house. I did. I sat outside....in the yard....in the car and told my husband to come home, I said you need to go clear the house....make sure it's clear. That's what I did. That was crazy but I made it through that. And I still have nightmares. And it was really, really bad. I would have nightmares every night....From 2011 to maybe two years ago. I still have them but not as much. – Pamela

The Pentagon released a 2018 “first-ever report on military family suicides, including spouses who have died by suicide” (Kime, 2019). “The suicide rate for spouses was 11.5 deaths per 100,000, broken down into 9.1 per 100,000 for female spouses and 29.4 per 100,000 for males” (Kime, 2019).

Implications of this dissertation also involve initiatives that facilitate support between members of the target population – ultimately strengthening military families, missions, and national security. Some of the study participants mentioned that something as simple as periodic coffee or lunch get-togethers with other women military veterans and women military spouses would lower their stress levels and help develop personal and professional networks between them.

This research study provides the framework for a potential, similar study that looks into intersections between male military veterans and male military spouses – and large-scale, unified, men-led humanitarian operations around war. Such a study would bridge gaps in literature regarding this topic between men, which is rarely discussed, with the potential of enhancing their quality of life, as well as their families and communities, to foster resilience and bolster success of military missions.

A combination of the interview data, war communications, and my memos provided rich context to this research study. The interviews revealed the stories each participant was willing to share – rendering snapshots of deep personal thoughts, their experiences, and perspectives on women, war and humanitarianism in Junction City, Kansas.

There were multiple parallels and variances, in the experiences of these women – within their own populations – and collectively. However, one theme that was present

(and to varying degrees), in the interview data from all 16 participants, was the theme, I named, “humble humanitarian.” This theme emerged in the consistent tendency for both the women military veterans and women military spouses to downplay their humanitarianism toward others. Through this study, participants connected with the realization of their humanitarianism as military veterans and military spouses.

This study reveals that all of these women are humanitarians – and serve within the military family – both as military veterans and military spouses. During the recruiting process, there were numerous instances where I asked a prospective participant if she was a woman military veteran or woman military spouse – and discovered that they were members of both populations. Interestingly, these women initially only revealed that they were women military spouses.

This occurred frequently when the prospective participant had served, but not retired from the military. However, some of the ones who retired, also identified more with their role as a military spouse. Many of the women military spouses did not see their volunteerism with organizations, and community service or being a support to other women in the target population as humanitarian – and often downplayed their outreach.

During the interviews, participants from both populations commonly indicated that they gained deeper insight of experiences and perspectives around the study questions and participating in the study. Many of the women also expressed gratitude and relief regarding the opportunity to share their experiences.

Research study participant war communications provided historical and current context to their connection to the topic of Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas. The war

communications I provided, as the researcher, were more historical, but also provided current insight into the research study topic.

This dissertation introduces, defines, and establishes the potential in womenwarography, as the three-pronged, unified study of women, war, and humanitarianism. Moreover, this dissertation bridges gaps in the literature between women military veterans and women military spouses – while potentially informing diverse populations of women in the U.S. and globally toward developing and operating impactful initiatives for sustainable resilience in war-torn communities.

Ultimately, this dissertation is important in the conflict resolution field because it highlights the potential in researching populations, who, amidst the effects of war, uncustomarily connect in humanitarianism, conflict resolution, and peace building. Two such populations, common in military communities, such as Junction City, Kansas, are women military veterans and women military spouses.

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## Appendix A: War Communications

**Figure 1**

*Flyer-Analysis of War Communication from Dagmar*



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: An ICARE Center flyer featuring photos and a description of the outdoor playground and fitness center
- Who created the text? The ICARE committee likely created the text
- What are the authors' intentions? To provide photos and a description of the ICARE Center
- Who is the intended audience? Likely the Junction City community
- [What are] the specific textual characteristics? “For a better tomorrow we play today,” is quoted on the flyer – likely indicating the purpose of the ICARE Center

- What topic or issue is being addressed? “For a better tomorrow we play today,” likely speaking to the importance of play and fitness
- How is the audience addressed? Via the flyer’s photos and the explanative quote
- What is the central theme or claim made? “For a better tomorrow we play today”
- Is there evidence or explanation to support the theme or claim? Yes, via the photos of children playing and elders exercising on the equipment featured at the center. What is important to note about this war communication is that the woman military veteran who provided it serves on the ICARE committee who helped conceptualize and ensure completion of the outdoor playground and fitness center featured in the flyer. According to the woman military veteran who participated in this study and provided the flyer, the ICARE committee includes Junction City humanitarians who are veterans and also various military family members
- What is the nature of this evidence or explanation? It appears, that by children playing (and elders exercising) at the ICARE Center a “better tomorrow” lies ahead. The photos express the positive impact of humanitarianism by a committee that includes a woman military veteran with experience regarding war – in bringing together children and local elders – socially and for exercise
- [What is] the wider context of the text? It appears, that by children playing (and elders exercising) at the ICARE Center a “better tomorrow” lies ahead – and both populations have the opportunity to interact there

- How does the text relate to other texts in the same genre or format? As is commonly expressed in flyers – colorful, interactive photos, and a written explanation of them – this document features the same format
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? This flyer features Junction City elders and children coming together, interacting, for fitness and play. In coming together, these populations are indirectly extending humanitarianism toward one another in the space of fitness and play – in a military community, heavily impacted by war. Furthermore, as previously mentioned, the woman military veteran who provided this war communication serves on the ICARE committee who helped conceptualize and ensure completion of the outdoor playground and fitness center featured in the flyer. The ICARE committee includes Junction City humanitarians impacted by war, including the woman military veteran who participated in this study and provided the flyer, male veterans, and various military family members. Theme: Elders and children connect

**Figure 2**

*Award-Analysis of War Communications from Nada*



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: The 2016 Volunteer of the 4<sup>th</sup> Quarter Religious Support Services Award
- Who created the text? It appears Religious Support Services, Fort Riley, Kansas
- What are the authors' intentions? It appears, to acknowledge the 2016 Volunteer of the 4<sup>th</sup> Quarter

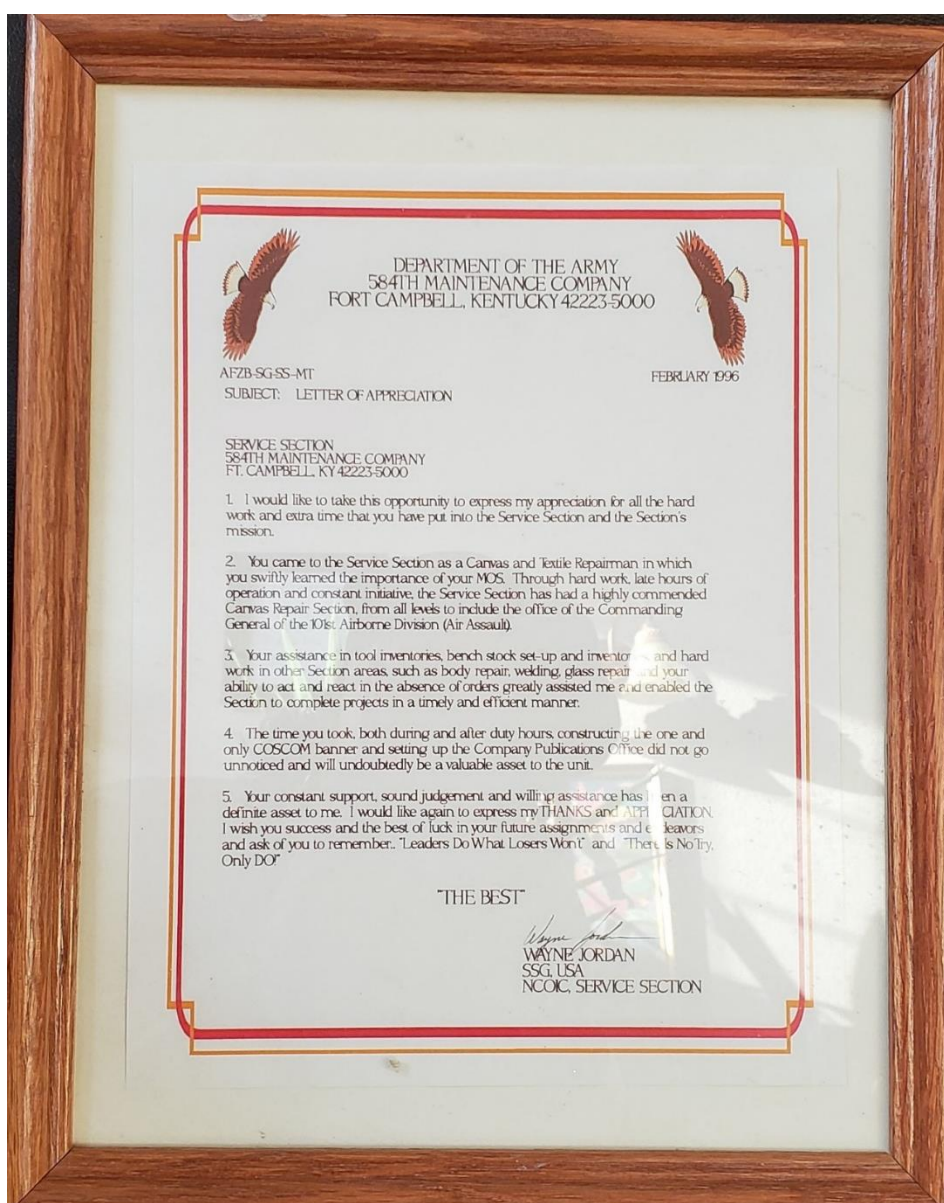
- Who is the intended audience? The recipient, and likely, others who participated in and volunteered with religious services, and anyone who views the award thereafter
- [What are] the specific textual characteristics? Textual characteristics appear to reference acknowledgement for volunteerism
- What topic or issue is being addressed? Volunteerism with Religious Services at Fort Riley, Kansas
- How is the audience addressed? Via the 2016 Volunteer of the 4<sup>th</sup> Quarter award presentations
- What is the central theme or claim made? Volunteerism as relates to Fort Riley, Kansas Religious Services
- Is there evidence or explanation to support the theme or claim? Yes. The recipient is cited as the Volunteer of the 4<sup>th</sup> Quarter
- What is the nature of this evidence or explanation? Acknowledgement of volunteerism via the award
- [What is] the wider context of the text? Likely, the wider context involves recognizing the recipient's volunteerism with Fort Riley, Kansas Religious Services
- How does the text relate to other texts in the same genre or format? As with many awards, the intent appears to acknowledge volunteerism
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and



humanitarianism in Junction City, Kansas? The recipient is extended this award acknowledging volunteerism in a community where multiple war deployments occur – and with extensive challenges for those directly involved in war, their families, and the community, at-large. Theme: Religious support services volunteerism recognition

**Figure 3**

*Letter-Analysis of War Communication from Nada*



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: Letter of appreciation
- Who created the text? Wayne Jordan, SSG, USA, NCOIC, Service Section
- What are the authors' intentions? To express appreciation for the recipient's commitment to success of the service section
- Who is the intended audience? Likely other service members and coworkers  
The recipient, and likely, military service members and coworkers of the service section cited in the letter, who attended a gathering where the letter was presented – and anyone who views the letter thereafter
- [What are] the specific textual characteristics? Outlining five specific areas of excellent leadership and work ethic – hard work and extra time extended in completing –for which the recipient is appreciated
- What topic or issue is being addressed? Five specific areas of excellent leadership and work ethic – hard work and extra time extended in completing -- for which the recipient is appreciated
- How is the audience addressed? Via the letter of appreciation – possibly during a ceremony or meeting
- What is the central theme or claim made? Five specific areas of excellent leadership and work ethic – hard work and extra time extended in completing – for which the recipient is appreciated
- Is there evidence or explanation to support the theme or claim? Yes, each of the five areas includes a paragraph to explain the exemplary work performed



- What is the nature of this evidence or explanation? Qualities such as swift learning, hard work, late hours, efficiency, constant support, and sound judgement
- [What is] the wider context of the text? “Leaders Do What Losers Won’t and There’s No Try, Only Do”
- How does the text relate to other texts in the same genre or format? As is similar in other work-related letters of appreciation for work well done, the reasons for this form of appreciation are specified throughout the letter
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? This letter of appreciation captures the woman veteran study participant’s heart for not only military service – but going the extra mile in her military service work, at nearby Fort Riley Theme: Exemplary military service appreciation

**Figure 4**

*Award-Analysis of War Communication from Nada*



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

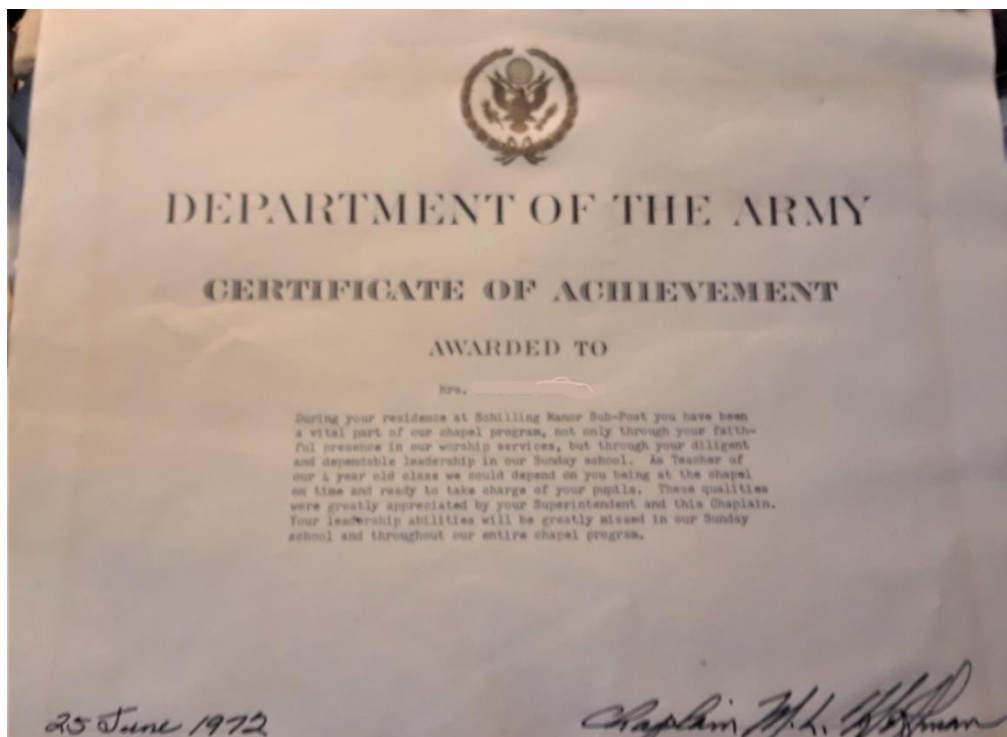
- War communication description: Award in recognition of Total Support
- Who created the text? A representative from the 58<sup>th</sup> Maintenance Company – Service Section
- What are the authors' intentions? It appears the author intends to recognize the participant for Total Support in the 58<sup>th</sup> Maintenance
- Who is the intended audience? The recipient, and likely, military service members and coworkers of the service section cited in the letter, who attended a gathering where award was presented
- [What are] the specific textual characteristics? Recognition and total support
- What topic or issue is being addressed? Recognition of total support

- How is the audience addressed? It appears, via presentation of the award to the recipient
- What is the central theme or claim made? That the participant provided total support
- Is there evidence or explanation to support the theme or claim? That the participant provided total support from May 1992 to February 1996
- What is the nature of this evidence or explanation? In quotes, the award reads, “The Best” – it appears, in further explanation of the basis for which it was given
- [What is] the wider context of the text? It is likely that the participant consistently provided such support from May 1992 to February 1996
- How does the text relate to other texts in the same genre or format? As is similar in other work-related recognition awards, highlights of the awardable actions are reflected in the text, which includes – “Total Support” and “The Best”
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? This recognition award captures the woman military veteran study participant’s heart for not only military service – but going the extra mile in her military service work, at nearby Fort Riley

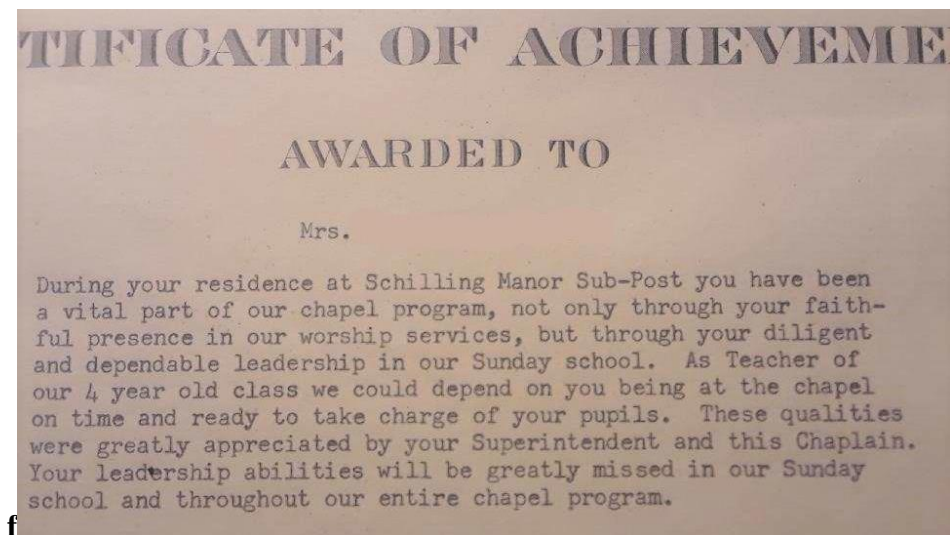
Theme: Award in recognition of Total Support

**Figure 5**

*Analysis of War Communications from Mabel*

**Figure 6**

*Award-Analysis of War Communication from Mabel*



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: Department of the Army Achievement Award
- Who created the text? Vietnam Era U.S. Army Chaplain Hoffman at Schilling Air Force Base (Schilling Manor Sub-Post)
- What are the authors' intentions? It appears the author intends to thank the volunteer for her humanitarian service with the chapel
- Who is the intended audience? The recipient, and likely, others who participated in and volunteered with the chapel, and anyone who views the award thereafter
- [What are] the specific textual characteristics? Textual characteristics appear to reference gratitude and appreciation
- What topic or issue is being addressed? Gratitude for dependable chapel leadership, faithful participation in worship services, and as a teacher of the 4-year-old Sunday school class appear to be the topics of address
- How is the audience addressed? Via the Department of the Army Achievement Award
- What is the central theme or claim made? Dependable chapel leadership, faithful participation in worship services, and as a teacher of the 4-year-old Sunday school class
- Is there evidence or explanation to support the theme or claim? Yes. The recipient is cited as a vital part of the chapel program; a faithful presence in worship services; dependable leader in the Sunday school; a dependable 4-

year-old Sunday school class teacher, arriving on time and ready to “take charge” of “pupils”

- What is the nature of this evidence or explanation? Gratitude and appreciation for humanitarianism at the chapel
- [What is] the wider context of the text? Likely, amidst the Vietnam War and Waiting Wives location (Schilling Air Force Base – Schilling Manor Sub-Post), of this award, the recipient extended humanitarianism to enhance the quality of life for children and other adults at the chapel
- How does the text relate to other texts in the same genre or format?  
Department of the Army Achievement Award was catered to the type of humanitarianism the recipient extended in this military environment
- How, if at all, does the text relate to the research question for this dissertation?  
How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? It appears the recipient transcended the stress and unknown nature of being a Vietnam War Waiting Wife, by extending humanitarianism to enhance the quality of life for children and other adults at the chapel

Theme: Vietnam War era chapel service for children and adults.

**Figure 7**

*Award-Analysis of War Communication from Mabel*



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: Coretta Scott-King Humanitarian Award –  
“Courage Through Adversity Catalyst For Change”

- Who created the text? The Junction City – Geary County Dr. Martin Luther King Jr. Celebration 2018 Committee
- What are the authors' intentions? It appears the committee intended to award the recipient for humanitarianism in Junction City – Geary County
- Who is the intended audience? Likely the audience where the award was presented during the Junction City – Geary County Dr. Martin Luther King Jr. Celebration 2018 and anyone who views the award thereafter
- [What are] the specific textual characteristics? It appears, the topics of humanitarianism and ““Courage Through Adversity Catalyst For Change”
- What topic or issue is being addressed? Likely, the topics of humanitarianism and ““Courage Through Adversity Catalyst For Change”
- How is the audience addressed? Through presentation of the award
- What is the central theme or claim made? It appears, the topics of humanitarianism and ““Courage Through Adversity Catalyst For Change”
- Is there evidence or explanation to support the theme or claim? The theme and claim of humanitarianism appear to be supported by the quoted award statement, “Courage Through Adversity Catalyst For Change”
- What is the nature of this evidence or explanation? Likely, appreciation and honor of the recipient, as relates to her humanitarianism involvement in Junction City – Geary County
- [What is] the wider context of the text? Likely, the wider context involves recognizing the recipient’s “courage” commitment to humanitarianism in the face “adversity” – as a “catalyst for change”



- How does the text relate to other texts in the same genre or format? As with many awards, the intent appears to express appreciation and honor
- How, if at all, does the text relate to the research question for this dissertation?  
How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? The recipient is extended this award in a community where multiple war deployments occur – and with extensive challenges for those directly involved in war, their families, and the community, at-large. Engaging humanitarily there indeed requires, as the award states, “Likely, the topics of humanitarianism and ““Courage Through Adversity Catalyst For Change”

Theme: Recognizing the courage to serve for change.

**Figure 8**

*Certificate-Analysis of War Communication from Mabel*



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: Certificate of Appreciation
- Who created the text? Filipino-American Club, Junction City, Kansas
- What are the authors' intentions? It appears the author's intention is to extend appreciation for the recipient's service, support, and dedication to the Filipino-American Club, Junction City, Kansas
- Who is the intended audience? Likely the audience where the certificate was presented and anyone who views the certificate thereafter

- [What are] the specific textual characteristics? It appears, as stated on the certificate, also noted as an award, appreciation is extended for service, support, and dedication
- What topic or issue is being addressed? It appears, appreciation for service, support, and dedication
- How is the audience addressed? Through presentation of the award
- What is the central theme or claim made? It appears, appreciation for service, support, and dedication
- Is there evidence or explanation to support the theme or claim? Likely, the recipient extended service, support, and dedication to the organization prior to extension of this award – hence the presentation of it
- What is the nature of this evidence or explanation? Likely, the recipient extended service, support, and dedication to the organization prior to extension of this award – hence the presentation of it
- [What is] the wider context of the text? It is likely that the recipient superseded expected and/or required service, support, and dedication toward the organization.
- How does the text relate to other texts in the same genre or format? As with many awards, the intent appears to express appreciation and honor
- How, if at all, does the text relate to the research question for this dissertation?  
How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? The recipient is extended this award in a community

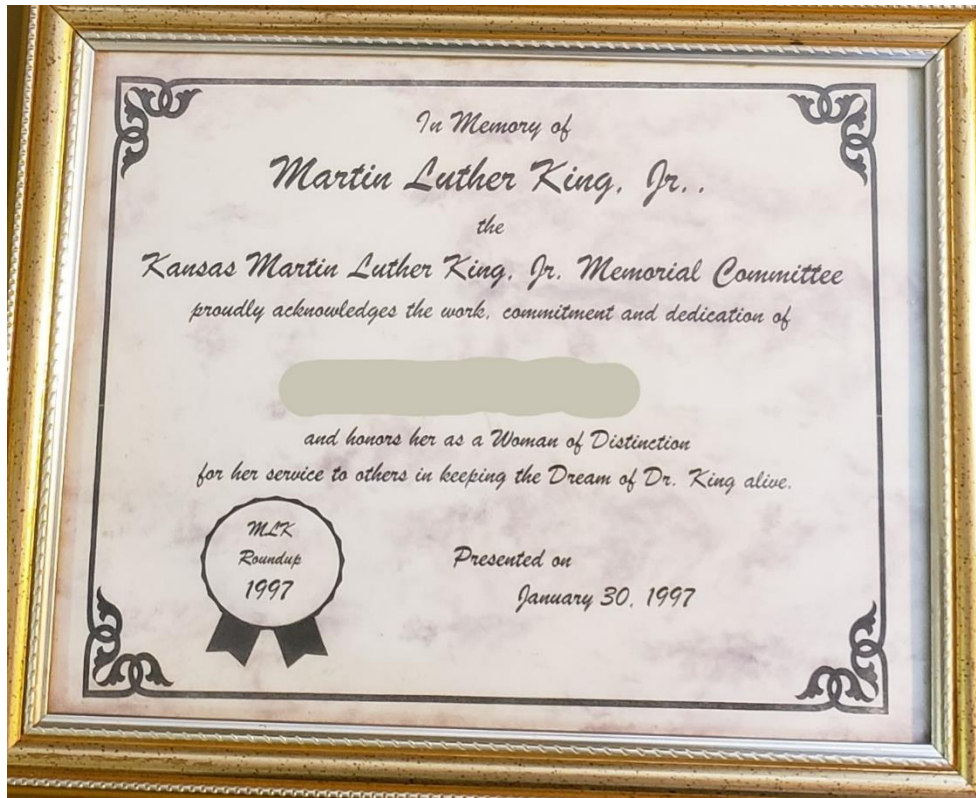
where multiple war deployments occur – and with extensive challenges for those directly involved in war, their families, and the community, at-large.

Her commitment to service is therefore captured in this award

Theme: Filipino-American Club service, support, and dedication recognition.

### Figure 9

*Award-Analysis of War Communication from Mabel*



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: Kansas Martin Luther King Jr. Memorial Committee Woman of Distinction Award
- Who created the text? The Kansas Martin Luther King Jr. Memorial Committee

- What are the authors' intentions? It appears to acknowledge the work commitment and dedication of the recipient as a woman of distinction for her service to others in keeping the dream of Dr. Martin Luther King Junior alive
- Who is the intended audience? Likely the audience at the ceremony where the award was extended and anyone who views the thereafter
- [What are] the specific textual characteristics? As per the award text it appears the award was extended to acknowledge the work and commitment and dedication of the recipient as a woman of distinction for her service to others in keeping the dream of Dr. Martin Luther King Junior alive
- What topic or issue is being addressed? The recipient's service in keeping the dream of Dr. Martin Luther King alive
- How is the audience addressed? Through the presentation of this award the recipient extended service in keeping the dream of Dr. Martin Luther King alive
- What is the central theme or claim made? That the recipient extended service in keeping the dream of Dr. Martin Luther King alive
- Is there evidence or explanation to support the theme or claim? In extending this award to the recipient the committee acknowledges it appears that she extended service toward keeping the dream of Dr. Martin Luther King Junior alive
- What is the nature of this evidence or explanation? The recipient likely extended this service prior to receiving this award hence the extension of it

- [What is] the wider context of the text? That the recipient as a citizen of Junction city where war deployments are common serves the community and humanitarian capacity regarding the dream of Dr. Martin Luther King Jr.
- How does the text relate to other texts in the same genre or format? As with similar awards it appears the intent is to acknowledge and honor the humanitarian service of the recipient
- How, if at all, does the text relate to the research question for this dissertation?  
How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? The recipient as a citizen of Junction city will war deployments are common serves the community and a humanitarian capacity and as a woman of distinction

Theme: Recognizing a woman of distinction humanitarianism for Martin Luther King, Jr.'s dream

Figure 10

## Letter Analysis of War Communications from the Researcher

Print the complete address in plain block letters in the panel below, and your return address in the space provided.  
Use typewriter, dark ink, or pencil. Write plainly. Very small writing is not suitable.

No. PASSED BY U 13417 ARMY EXAMINER (CENSOR'S STAMP)	Mrs Robert L. Luckie Box 212 Junction City, Kansas	MSgt Robert L. Luckie Co B 788th AB Sec Bn. (Sender's name) APO 985th Postmaster (Sender's address) San Francisco, California 18 July 1945 (Date)
	<p>My Darling Wife:</p> <p>Hello honey bunch how are you to day?</p> <p>Fine I hope. I am alright only I miss you so much I saw Cecil yesterday. he was doing alright he is kind of homesick like most everyone. I told him that Henry was back in the states we are hoping that we can call you up from San Francisco one of the days soon and tell you that we will be home. 'Boy' that will be one happy day.</p> <p>Dear do you remember how we use to drive out into the country to some creek to fish or hunt every thing was so peaceful and quiet we never dreamed that all of this would happen. Remember how I would hate when it was my turn to be on chage of quarters I sure hated to be away from you. I promise you this I'll never leave you again after this war is over with. I will always be kind of easy to find well dear I must close. Love and kisses Forever Yours Luckie</p>	

I WILL PROTECT  
COUNTRY FAMILY  
BUY WAR BONDS  
V...-MAIL

## Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: Letter from my great uncle, MSgt Robert L. Luckie, while he was serving in World War II – to his wife, my paternal, great Aunt, Marveline Luckie
- Who created the text? MSgt Robert L. Luckie
- What are the authors' intentions? To communicate with his wife while serving in a war
- Who is the intended audience? Marveline Luckie

- [What are] the specific textual characteristics? The letter is handwritten, includes pet names for his wife. He assures her that he is “alright” and that he saw their son (my cousin), also serving nearby in the war and he was “alright” also – and another family member, their brother-in-law (my paternal grandfather, Henry, also a service member) made it back home from overseas. He writes, reminiscently of fishing with his wife, driving to peaceful, quiet creeks to do so. He, “promises to never leave you again after this war is over”
- What topic or issue is being addressed? Marital love, family updates from war, life memories, before war, returning home from war, and reuniting as a married couple.
- How is the audience addressed? Via a written letter
- What is the central theme or claim made? Communicating and staying connected amidst serving in World War II – and it appears, to ensure his wife he loves and misses her
- Is there evidence or explanation to support the theme or claim? Yes, via factors such as the writing and sending of the letter – pet names implemented to address his wife, reminiscing, anticipating their reunion, post war – anticipating the end of the war
- What is the nature of this evidence or explanation? It appears the commitment to communicate amidst the war, words he uses to reiterate his love for his wife – such as pet names, sharing memories, and anticipating a happy post-war reunion



- [What is] the wider context of the text? It appears the reality of war's impact on the service member, his marriage, and family. Yet, the hopeful resilience the writer conveys to his wife – and likely to keep himself encouraged and grounded during World War II..
- How does the text relate to other texts in the same genre or format? Love, war zone updates, regarding family are included – likely topics common in other war letters between married couples
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? The text of this letter reiterates the reality of a woman military spouse (a waiting wife) while her spouse is deployed in war. Amidst the atrocities and unknowns of war – including whether a spouse will return, this letter speaks to the commitment to service of military service members, spouses (and other members of the military family) – and their uncanny, hopeful resilience

Theme: World War II soldier writes wife while deployed.

Figure 11

Letter-Analysis of War Communication from the Researcher

To my Son at the Front  
 I remember you, son bowed at my  
 knee, repeating <sup>your</sup> childish prayer  
 with me; I remember tucking you  
 snugly in bed, and placing a kiss  
 on your curly head.  
 Ah but the years have quickly  
 flown, And now I cannot call you  
 my own. For there in a plane in God's  
 blue sky ~~you~~ you've taken your wing  
 and swiftly fly. ~~The~~ The guns will roar  
 and the bombs will blast. but I'll  
 hide my fear in dreams of the past:  
 when you asked me to mend your  
 broken toys and you shared with me  
 your sorrows and joys. god keep you  
 safe up there my son. <sup>god</sup> Keep you  
 be strong till your task is done.

Figure 12

*Letter-Analysis of War Communication from the Researcher*

Then when the world again is  
 free, I pray that he'll bring you  
 back to me, so I can please  
 take good care of you self and  
 the lovely picture is just  
 fine you sent me in the hoop.  
 I am very glad the red cross are so  
 very good to you all son I never  
 they would be do you no that I  
 just came back from Pa. I did  
 not get to stop by Luckie's hometown  
 Pittsburgh because if you got a seat  
 on a train you where very lucky and  
 when we got to Chicago we had to stand  
 up until we got to Kans. City and then we  
 had to stand up all the way to Poughon then  
 is some of the best and that was a lot  
 I don't want to say for a long time

Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: A handwritten letter from my great Aunt Marveline Luckie to her son, Cecil Bustill Luckie, my cousin, serving on the front lines in World War II
- Who created the text? Marveline Luckie
- What are the authors' intentions? To communicate with her son who is at the front lines of World War II, to pray with him through writing – by writing of her own visions of what he likely sees and hears amidst war, “The guns will roar, and the bombs will blast...”
- Who is the intended audience? Cecil
- [What are] the specific textual characteristics? It appears, acknowledgment of his frontline war service...connecting with him as a mother, reminding him of his childhood prayers with her – perhaps reminding him of his faith and to pray while at war. She also provides her own travel updates to him regarding standing on a train from Pennsylvania to Kansas
- What topic or issue is being addressed? It appears, life amidst war. A mother communicating with her son, blending his youth, faith, and military service, “And now I cannot call you my own” – as his life is at risk in war
- How is the audience addressed? Via a handwritten letter
- What is the central theme or claim made? It appears much of this letter involves a mother’s prayer over her son who is serving in World War II
- Is there evidence or explanation to support the theme or claim?
- What is the nature of this evidence or explanation? Yes. The prayers are written into the text of the letter

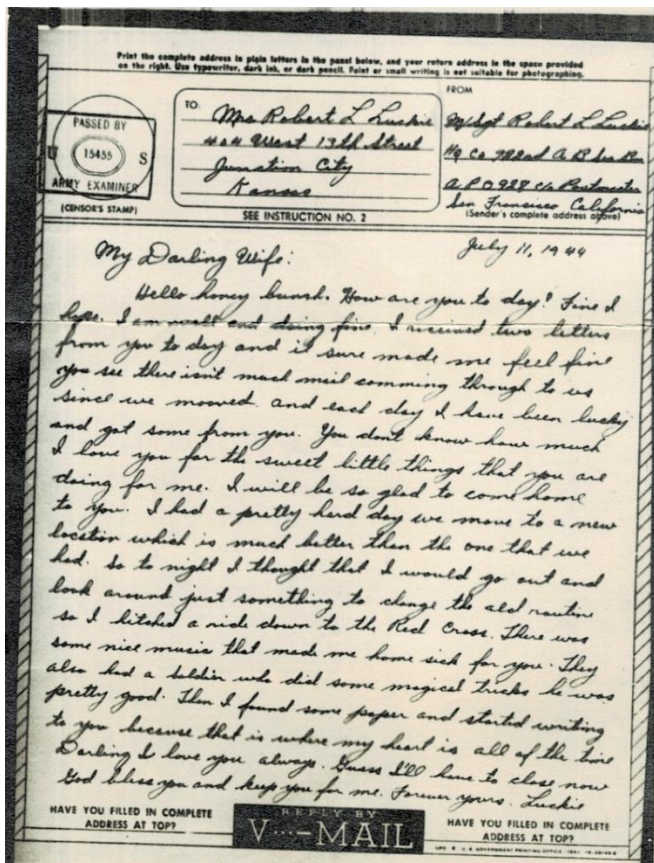
- [What is] the wider context of the text? A war mother misses her son and prays for his safe return home from war – and she also wants him to stay prayerful. Faith and family impacts of war are wider contexts in this letter
- How does the text relate to other texts in the same genre or format? Family letters, in wartime, such as this one, likely include memories, faith, and updates
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? Aunt Marveline defines her experiences through the text of this letter to her son, Cecil, honoring the humanitarian elements of motherhood, in the context of a child at war – supporting and inspiring faith regarding her prayers for his safety back home

Theme: Motherly memories, prayers, and World War II-deployed son support.



Figure 13

## Letter-Analysis of War Communication from the Researcher



## Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: Letter from my great uncle, MSgt Robert L. Luckie, while he was serving in World War II – to his wife, my paternal, great Aunt, Marveline Luckie
- Who created the text? MSgt Robert L. Luckie
- What are the authors' intentions? To communicate with his wife while serving in a war
- Who is the intended audience? Marveline Luckie

- [What are] the specific textual characteristics? This handwritten letter has characteristics of heartfelt gratitude around receiving letters from his wife, war zone updates, and expressions of love and longing for his wife
- What topic or issue is being addressed? Life from the war zone and a soldier in war, staying in touch with his wife
- How is the audience addressed? Via a handwritten letter
- What is the central theme or claim made? It appears, heartfelt gratitude for receiving letters from his wife and silver linings amidst serving in World War II – in terms of going to the Red Cross, watching a magic show, hearing music that made him homesick, and writing his wife a letter, “Then I found some paper and started writing to you because that is where my heart is all of the time”
- Is there evidence or explanation to support the theme or claim? Yes. Uncle Robert (Bob) thanks her for her ongoing letters and provides updates to Aunt Marveline from the war zone
- What is the nature of this evidence or explanation? It appears his gratitude for receiving his wife’s ongoing letters, his commitment to write her and reiteration of his love for her.
- [What is] the wider context of the text? It appears the overarching wider context of this letter is that love endures between this married couple, even through the trauma and unknown aspects of war

- How does the text relate to other texts in the same genre or format? Love, gratitude, and topics such as Red Cross visits to quell the difficulties and dangers and war – as topics likely included in letters between married couples
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? The text of this letter reiterates the reality of a woman military spouse (a waiting wife) while her spouse is deployed in war. Amidst the atrocities and unknowns of war – including whether a spouse will return, this letter speaks to the commitment to service of military service members, spouses (and other members of the military family) – and their uncanny, hopeful resilience – and their commitment to stay in touch

Theme: Wife gratitude, love, World War II Red Cross, resilience.



Figure 14

Postcard-Analysis of War Communication from the Researcher

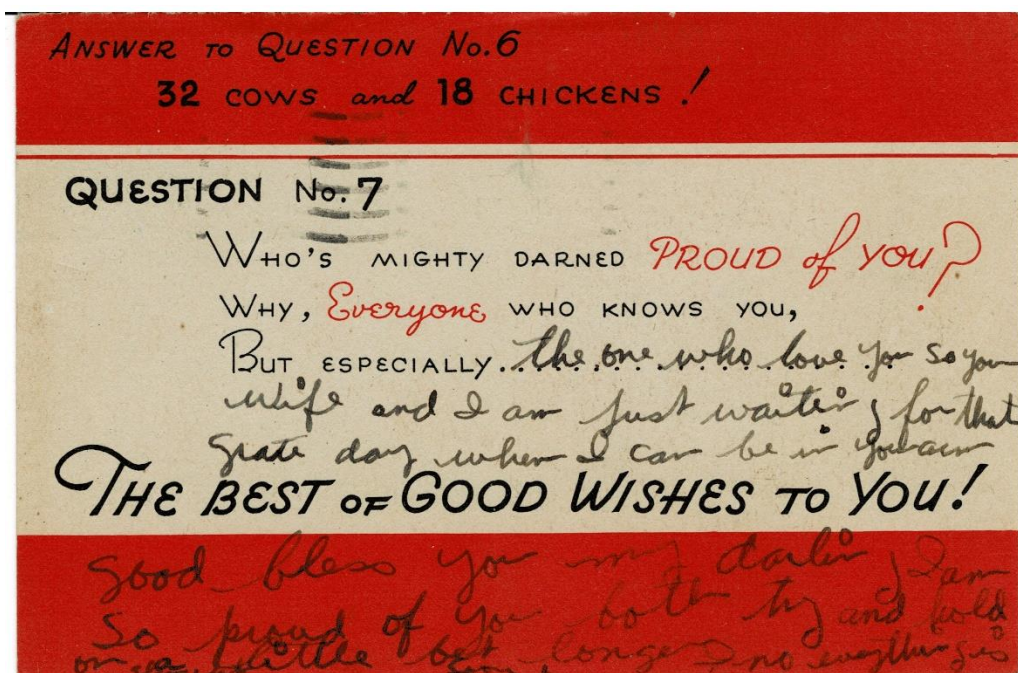
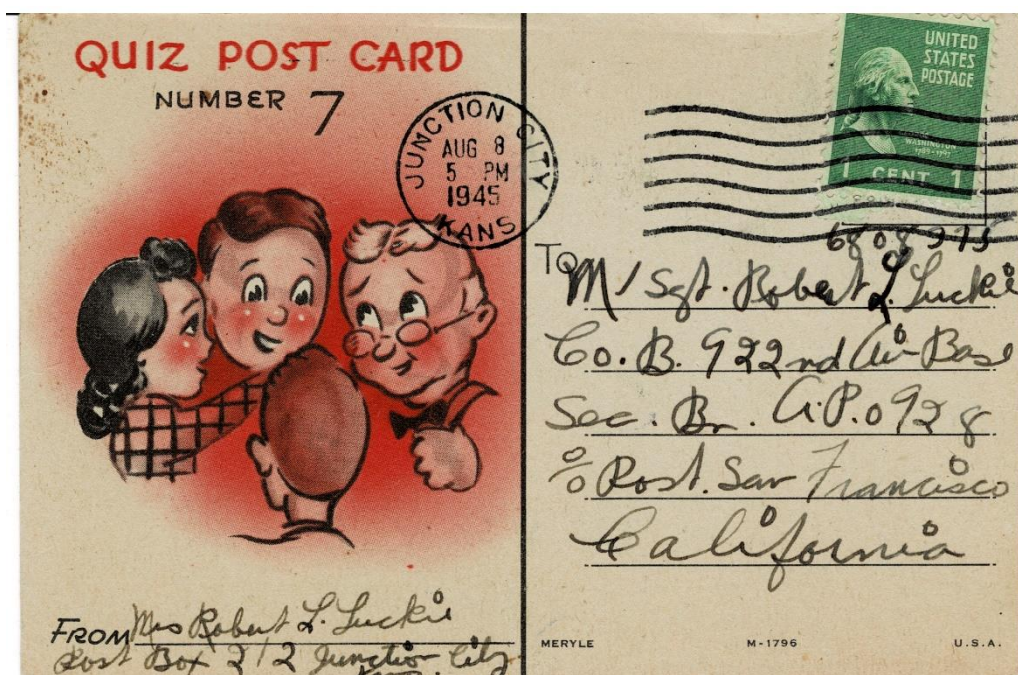


Figure 15

Postcard-Analysis of War Communication from the Researcher



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: A quiz postcard from my paternal, great Aunt, Marveline Luckie to her husband, my great uncle, MSgt Robert L. Luckie, while he was serving in World War II
- Who created the text? Marveline Luckie
- What are the authors' intentions? It appears to stay in touch with her husband, who is serving in World War II – and to do so through this witty, vibrant, interactive postcard, which asks a fun question – and provides the answer to a previous, similar quiz postcard (No. 6) question – likely sent to him before this one
- Who is the intended audience? MSgt Robert L. Luckie
- [What are] the specific textual characteristics? A witty, vibrant, and interactive quiz postcard with a fun question for her husband – for which the answer will be provided on her next postcard to him
- What topic or issue is being addressed? It appears, encouragement toward, and expression of pride of his service in the war – as well as love and anticipation of reuniting with her husband, post-war
- How is the audience addressed? Via a quiz postcard
- What is the central theme or claim made? It appears, encouragement toward, and expression of pride of his service in the war – as well as love and anticipation of reuniting with her husband, post-war and interactive communication by virtue of the response element of the quiz postcard

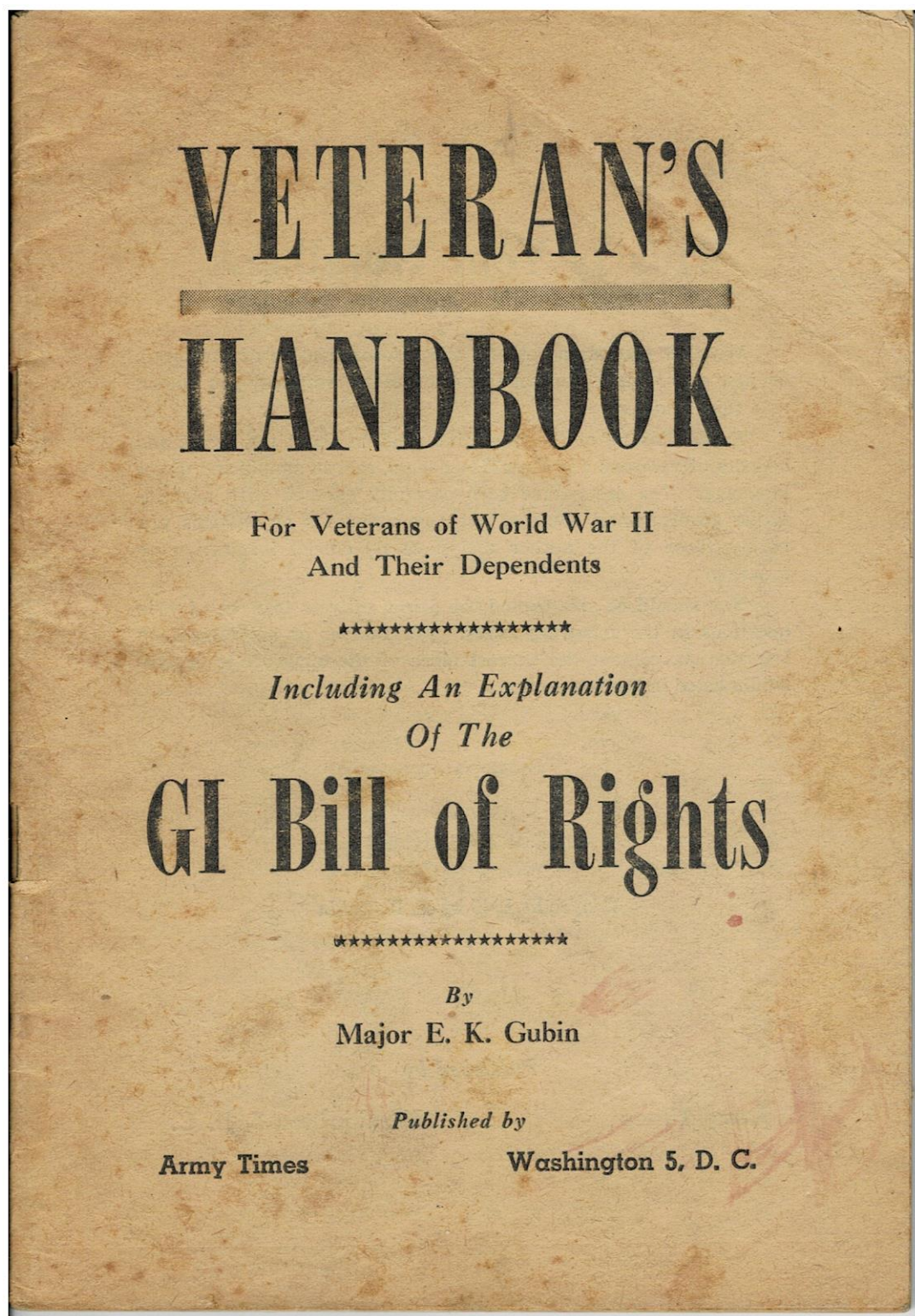
- What is the nature of this evidence or explanation? She chose to communicate via this unique quiz postcard, which adds variety to letters, which are likely her more common method of communication with her husband
- [What is] the wider context of the text? It appears, encouragement toward, and expression of pride of his service in the war – as well as love and anticipation of reuniting with her husband, post-war. Is there evidence or explanation to support the theme or claim?
- How does the text relate to other texts in the same genre or format? As with this quiz postcard, most postcards – whether sent during war time or other circumstance – are typically, short, thoughtful, colorful communications
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? This quiz postcard reiterates the reality of a woman military spouse (a waiting wife) while her spouse is deployed in war. Amidst the atrocities and unknowns of war – including whether a spouse will return, this quiz postcard speaks to the commitment to service of military service members, spouses (and other members of the military family) – and their uncanny, hopeful resilience – and their commitment to stay in touch. Furthermore, this postcard adds a unique communication, in addition to her handwritten letters and any other forms of communication that were available during World War II

Theme: Husband support and interactive communication.



Figure 16

*Handbook-Analysis of War Communication from the Researcher*





**Figure 17**

*Handbook-Analysis of War Communication from the Researcher*

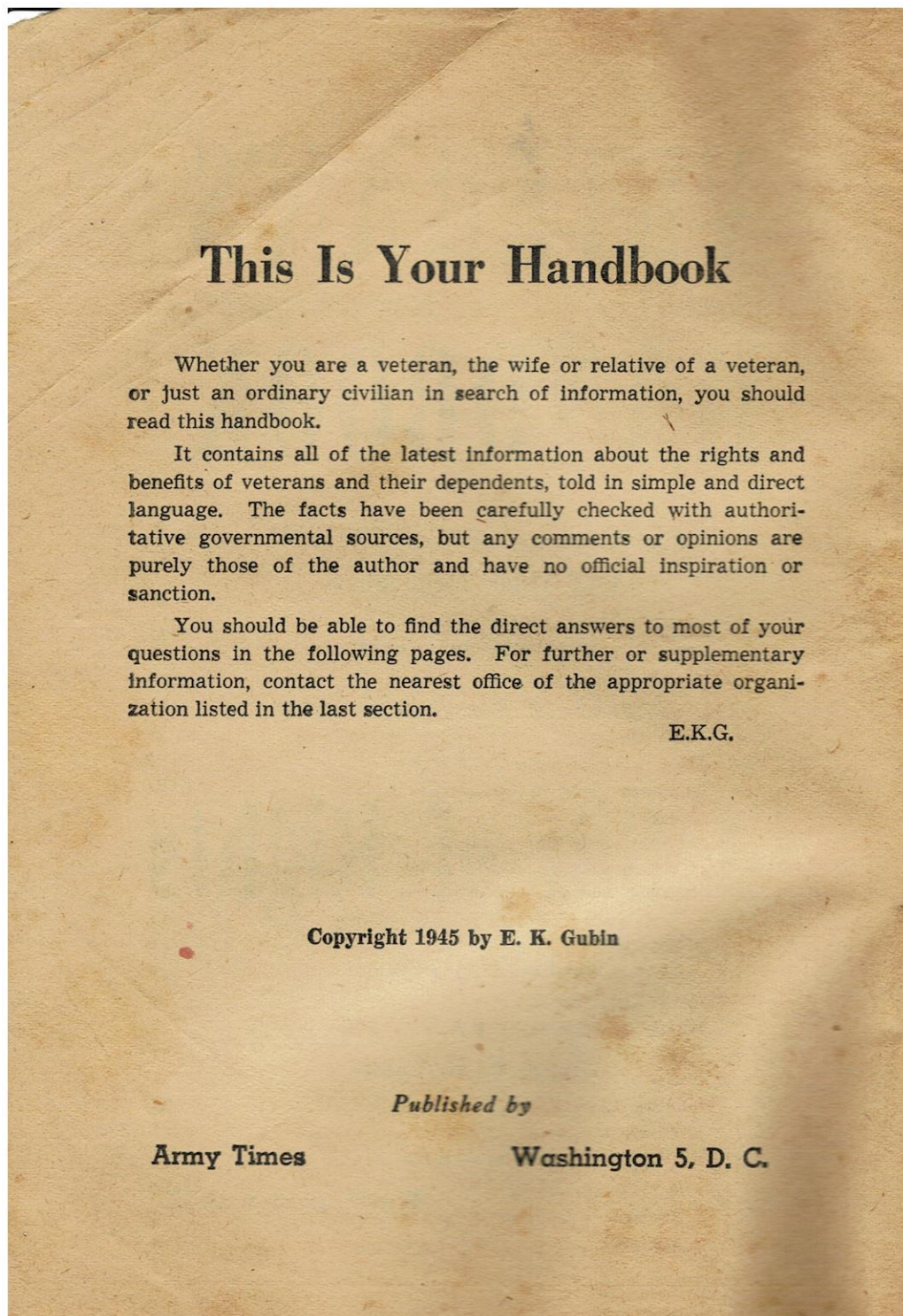
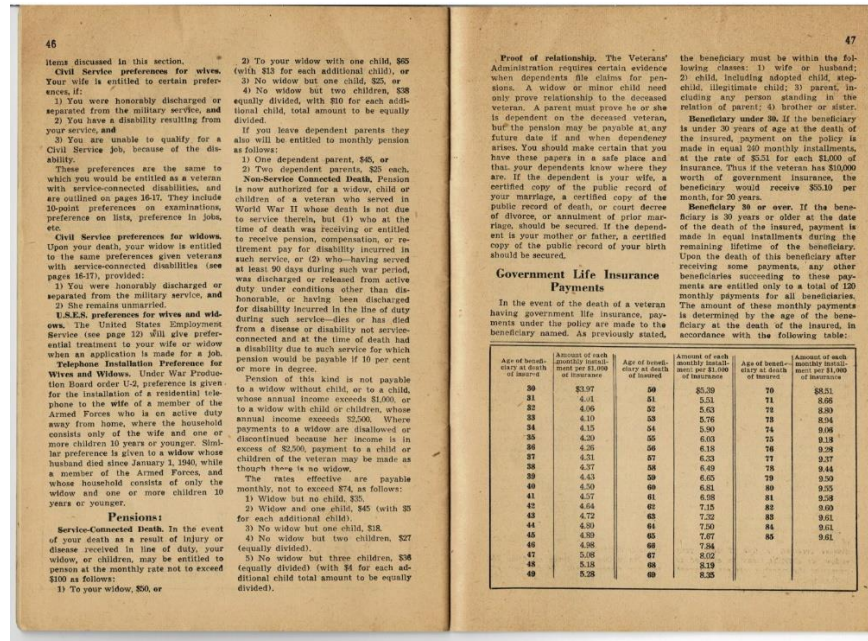


Figure 18

*Handbook-Analysis of War Communication from the Researcher*

## Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: Veteran's Handbook For Veterans of World War II and Their Dependents – Including an Explanation of the GI Bill of Rights
- Who created the text? By Major E. K. Gubin – Published by Army Times – Washington 5, D. C.
- What are the authors' intentions? Veterans of World War II and Their Dependents – Including an Explanation of the GI Bill of Rights via this Veteran's Handbook
- Who is the intended audience? Veterans of World War II and Their Dependents – including wives and widows

- [What are] the specific textual characteristics? The textual characteristics of this handbook are based on resources, process, and benefits details for World War II veterans and their dependents – including wives and widows
- What topic or issue is being addressed? Resources, process, and benefits details for World War II veterans and their dependents – including wives and widows – including an explanation of The GI Bill of Rights
- How is the audience addressed? Via this handbook
- What is the central theme or claim made? That this is a Veteran’s Handbook For Veterans of World War II and Their Dependents – including wives and widows – including an explanation of The GI Bill of Rights
- Is there evidence or explanation to support the theme or claim? Yes. Per not only the cover title and introductory page, titled “This Is Your Handbook,” this publication, “contains all of the latest information about the rights and benefits of veterans and their dependents – including wives and widows, told in simple and direct language”
- What is the nature of this evidence or explanation? Per the introductory page, “You should be able to find the direct answers to most of your questions in the following pages”
- [What is] the wider context of the text? It appears to inform Veterans of World War II and Their Dependents (including wives and widows) of their rights and benefits



- How does the text relate to other texts in the same genre or format? Rights and benefits handbooks, such as this one – whether government issued or civilian issued, typically contain the latest information
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? This handbook speaks directly to Veterans of World War II and Their Dependents. It is humanitarian in nature, as a means of ensuring these veterans and their dependents (including wives and widows) are informed of and taken care of via its stated rights and benefits

Theme: VA benefits.

### Figure 19

*War Ration Book-Analysis of War Communication from the Researcher*

UNITED STATES OF AMERICA  
OFFICE OF PRICE ADMINISTRATION

**WAR RATION BOOK No. 3** **DA** *Void if altered*

Identification of person to whom issued: PRINT IN FULL

(First name) (Middle name) (Last name)

Street number or rural route \_\_\_\_\_

City or post office \_\_\_\_\_ State \_\_\_\_\_

AGE	SEX	WEIGHT Lbs.	HEIGHT Ft. In.	OCCUPATION

SIGNATURE \_\_\_\_\_  
(Person to whom book is issued. If such person is unable to sign because of age or incapacity, another may sign in his behalf.)

**WARNING**  
This book is the property of the United States Government. It is unlawful to sell it to any other person, or to use it or permit anyone else to use it, except to obtain rationed goods in accordance with regulations of the Office of Price Administration. Any person who finds a lost War Ration Book must return it to the War Price and Rationing Board which issued it. Persons who violate rationing regulations are subject to \$10,000 fine or imprisonment, or both.

OPA Form No. R-130

**LOCAL BOARD ACTION**

Issued by \_\_\_\_\_ (Local board number) \_\_\_\_\_ (Date) \_\_\_\_\_

Street address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

\_\_\_\_\_  
(Signature of issuing officer)

NOT VALID WITHOUT O.P.A. STAMP

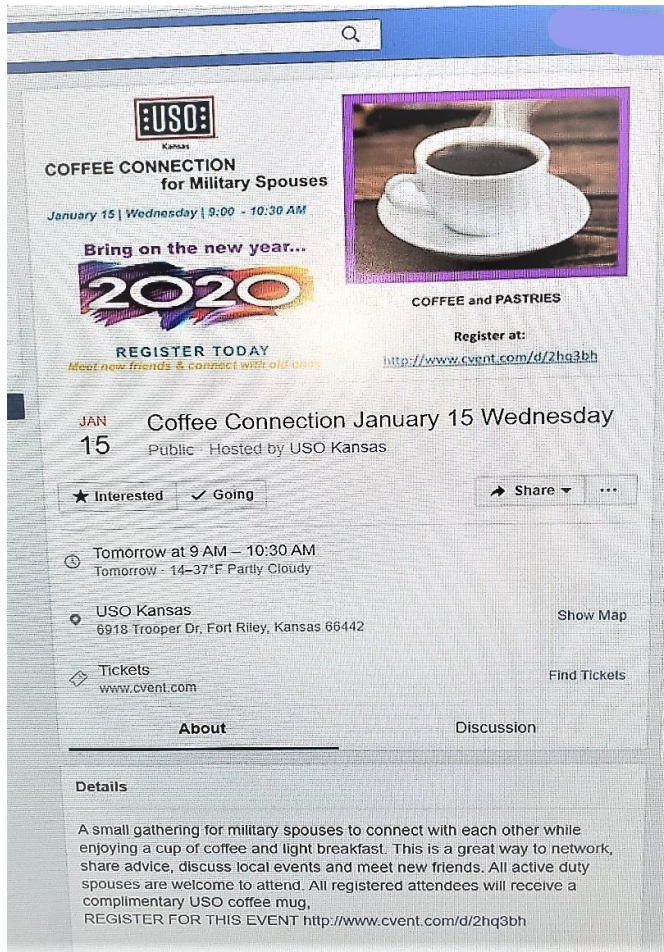
Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)



- War communication description: War Ration Book (The National WWII Museum, New Orleans, n.d.)
- Who created the text? United States of America Office of Price Administration
- What are the authors' intentions? It appears to render a war ration book to the recipient due to food and supply shortages during World War II (The National WWII Museum, New Orleans, n.d.)
- Who is the intended audience?– American citizens -- in this case, one of my family members in Junction City, Kansas
- [What are] the specific textual characteristics? The book's identity as a War Ration Book, requiring the recipient to fill in demographic information such as name, address, age, sex, weight, height, and occupation
- What topic or issue is being addressed? War ration items
- How is the audience addressed? Via the administration of the War Ration Book
- What is the central theme or claim made? That this book includes access to and monitoring of items such as food and supplies during World War II (The National WWII Museum, New Orleans, n.d.)
- Is there evidence or explanation to support the theme or claim? Yes. It appears this book supports this claim by its identifying titles and a warning that it is, "property of the United States Government"
- What is the nature of this evidence or explanation? It appears that the text intends to confirm the validity and purpose of the War Ration Book

- [What is] the wider context of the text? It appears to render a War Ration Book to the recipient due to food and supply shortages during World War II (The National WWI Museum, New Orleans, n.d.)
- How does the text relate to other texts in the same genre or format? As is common with other official government documents and resources – the War Ration Book it appears that the text intends to confirm its validity and purpose
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? The War Ration Book gives historical context to the topic – as relates to the experiences in Junction City, of my great aunt, during World War II – including humanitarian aid to United States citizens and monitoring of food and supplies, to ensure the needs regarding the war (The National WWI Museum, New Orleans, n.d.)

Theme: War ration items.

**Figure 20***Facebook Post-Analysis of War Communication from the Researcher***Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)**

- War communication description: Coffee Connection for Military Spouses
- Facebook Post
- Who created the text? The USO Kansas
  - What are the authors' intentions? To invite women military spouses to a coffee and pastries social event
  - Who is the intended audience? Military spouses

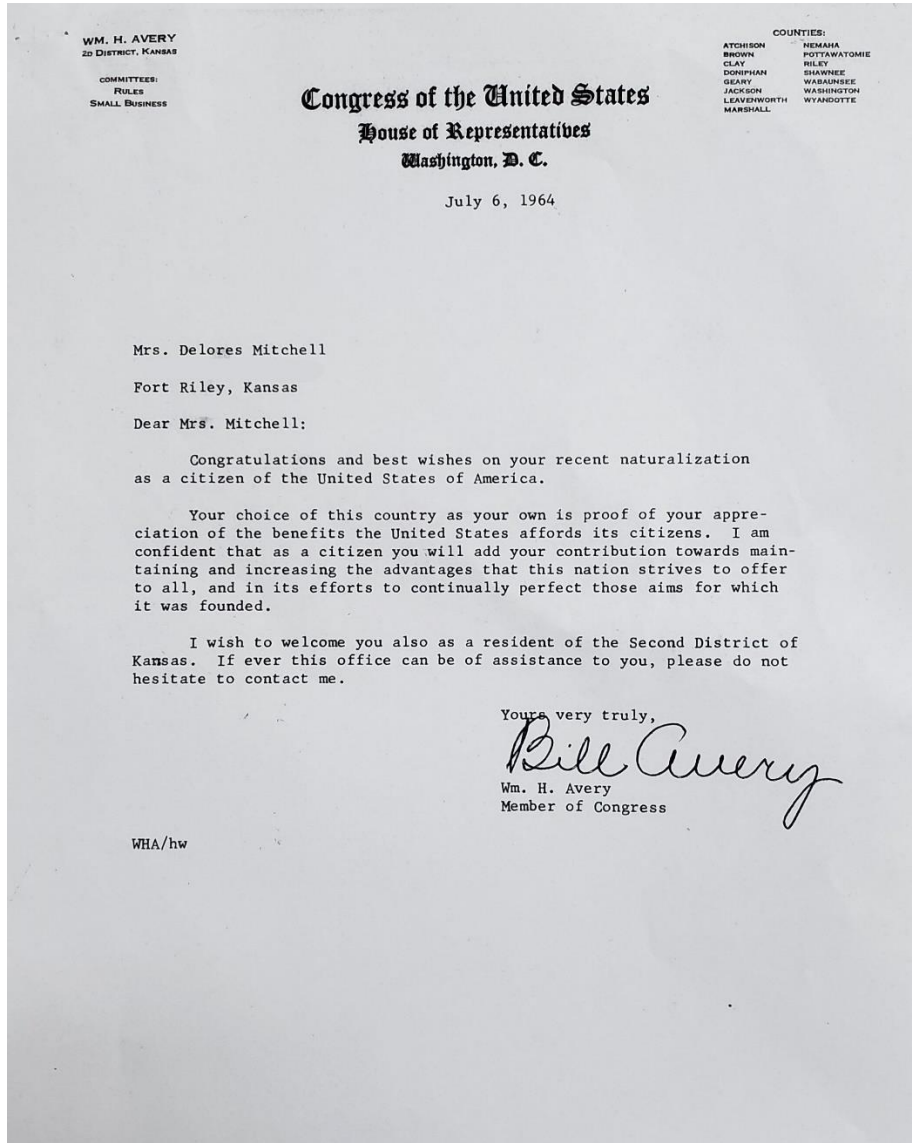
- [What are] the specific textual characteristics? Bright colors, a cup of coffee, time, date, location, and ticket information
- What topic or issue is being addressed? Coffee connection gathering for military spouses
- How is the audience addressed? Via this Facebook post
- What is the central theme or claim made? An invitation for women military spouses to a coffee and pastries social event
- Is there evidence or explanation to support the theme or claim? Yes. Details of the nature of the event, time, date, location, and ticket information
- What is the nature of this evidence or explanation? The clearly stated text within the post
- [What is] the wider context of the text? An invitation for women military spouses to a coffee and pastries social event – to likely talk and support one another in the wider Junction City community (Fort Riley)
- How does the text relate to other texts in the same genre or format? As with most Facebook post invitations, specified are details of the nature of the event, time, date, location, and ticket information. Additionally, the color and graphics are appealing – likely catching attention of viewers
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? The text, and the event itself speaks to the efforts of military communities to bring women military spouses

together to socialize and support on another – more specifically, in the wider  
Junction City community (Fort Riley)

Theme: Military spouses connect.

## Figure 21

### *Letter-Analysis of War Communication from the Researcher*



Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)

- War communication description: United States Congress – House of Representatives Citizenship Congratulations Letter
- Who created the text? Congressman Bill Avery, The United States Congress – House of Representatives Citizenship
- What are the authors' intentions? It appears, to congratulate Delores Mitchell in becoming a United States citizen. Additionally, the letter appears to acknowledge her decision on U.S. citizenship, “Your choice of this country as your own is proof of your appreciation of the benefits the United States affords its citizens.” The author (Congressman Avery) further notes that he is “confident” that, “as a citizen you will add your contribution towards maintaining and increasing the advantages that this nation strives to offer to all...”
- Who is the intended audience? Delores Mitchell (my maternal grandmother)
- [What are] the specific textual characteristics? Official United States Congress letterhead, a congratulatory tone, noting benefits and expectations in U.S. citizenship, as stated by the author
- What topic or issue is being addressed? The recipient’s “Recent naturalization as a citizen of the United States of America”
- How is the audience addressed? Via this letter
- What is the central theme or claim made? The recipient’s “Recent naturalization as a citizen of the United States of America”

- Is there evidence or explanation to support the theme or claim? Yes. As stated in the first sentence of the letter, Delores Mitchell recently entered “naturalization as a citizen of the United States of America.”
- What is the nature of this evidence or explanation? As stated in the first sentence of the letter, Delores Mitchell recently entered “naturalization as a citizen of the United States of America.”
- [What is] the wider context of the text? The letter contains a congratulatory tone, noting benefits and expectations in U.S. citizenship, as stated by the author. In the context of this study, my grandmother, Delores Mitchell emigrated to the U.S. from the Philippines by way of meeting and marrying my grandfather who serving in the military there during World War II. In addition to U.S. citizenship, my grandmother also served as a woman military spouse.
- How does the text relate to other texts in the same genre or format? As with most correspondence from government officials, this letter is on Official United States Congress letterhead. This letter features a congratulatory tone, noting benefits and expectations in U.S. citizenship, as stated by the author.
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas? In the context of this study, my grandmother, Delores Mitchell emigrated to the U.S. from the Philippines by way of meeting and marrying my grandfather who serving in the military

there during World War II. In addition to entering U.S. citizenship, while my step-grandfather was stationed at, and living on Fort Riley, Kansas, my grandmother also served as a woman military spouse and humanitarian – including, for many years, in Junction City, Kansas.

Theme: World War II era woman military spouse and U.S. citizenship.



## Appendix B: Media Request for Research Participants

Dear Media Representative:

My name is Kimberly J. Hamilton-Wright. I am a Ph.D. candidate at Nova Southeastern University and am conducting a dissertation research study titled, *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas*.

I am requesting an interview with one of your reporters, radio, or television hosts, to share information regarding the study and to request participants for the study.

Although I currently live in \_\_\_\_\_, Florida, I am originally from Junction City, Kansas and am a graduate of Kansas State University. It will be exciting to return home to conduct this study, in an effort to find ways to strengthen the Junction City community and the military community, internationally. I can be reached by email at: \_\_\_\_\_ by phone at \_\_\_\_\_.

Sincerely,

Kimberly J. Hamilton-Wright

## Appendix C: Interview Protocol and Interview Questions

### Interview Protocol

**Interview Approach:** Open-ended, semi-structured, and narrative focused

**Proposition:** Humanitarianism in Junction City, Kansas is influenced by local women military veterans and women military spouses who have been impacted by war (Cooper & Finley, 2014, pp. 102-103).

**Interview Background Reiteration:** Based on details from the consent form, before the interview begins, each interviewee will be reminded that the topic of the interview and dissertation is *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas*. Also based on the consent form, each interviewee will be reminded that the interview is exploratory in nature, in terms of her experiences – and that additional interviewees will be interviewed according to the same interview format.

**Interviewee Life Story Background:** Each interview transcript will be prefaced with background information on the interviewee, based on the request for her share her life story. Her name and any other background information she chooses to share will be cited in the interviewee background section. This information will be analyzed and coded in the same format as the core interview question responses.

**Researcher Disclosure Statement:** I informed the interviewees of my relationship to the topic, and any possible biases. My connections to the topic of *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas* include: the fact that I was born in Junction City, am the widow of a career military veteran, military daughter, granddaughter, niece, aunt, cousin, and sister-in-law. I grew

up internationally, in the military, and am the granddaughter of a Filipina emigrant to the United States during World War II. Furthermore, I am the family member of veterans with military service-connected PTSD (my late husband) and other disabilities linked to serving in combat zones and other aspects of their service.

### **Interview Questions**

#### **Main Interview Question for Women military veterans**

- Will you please explain how war and humanitarianism in Junction City, Kansas have influenced your life experiences?

#### **Follow Up Interview Questions**

- How have your life experiences regarding war influenced helping others in the Junction City, Kansas community?
- What are some examples of how you have helped others in the Junction City, Kansas community?
- Will you explain how your help in the Junction City, Kansas community has involved women military spouses?
- Will you explain what it means to you, as a woman military veteran, with experience regarding war, in terms of helping others in the Junction City, Kansas community?
- What impact do you believe your experience with war and helping others in the Junction City, Kansas community has had – and potentially has – locally, nationally, and globally?

**Main Interview Question for Women Military Spouses**

- Will you please explain how war and humanitarianism in Junction City, Kansas have influenced your life experiences?

**Follow Up Interview Questions**

- How have your life experiences regarding war influenced helping others in the Junction City, Kansas community?
- What are some examples of how you have helped others in the Junction City, Kansas community?
- Will you explain how your help in the Junction City, Kansas community has involved women military veterans?
- Will you explain what it means to you, as a woman military spouse, with experience regarding war, in terms of helping others in the Junction City, Kansas community?
- What impact do you believe your experience with war and helping others in the Junction City, Kansas community has had – and potentially has – locally, nationally, and globally?

**Reserve Interview Questions (To Prompt Interviewees If the Conversation Stalls)****Reserve Interview Questions for Women Military Veterans**

- Will you please explain how you felt about the potential of war influencing your life experiences, prior to becoming a woman military veteran?
- How does helping others in the Junction City, Kansas community lead others to do so?

- Will you describe what women military veterans and women military spouses have in common?
- Will you describe differences between women military veterans and women military spouses?

### **Reserve Interview Questions for Women Military Spouses**

- Will you please explain how you felt about the potential of war influencing your life experiences, prior to becoming a woman military spouse?
- How does helping others in the Junction City, Kansas community lead others to do so?
- Will you describe what women military spouses and women military veterans have in common?
- Will you describe differences between women military spouses and women military veterans?

### **Textual Analysis Protocol and Questions for War Communications (Given, 2008, p. 2)**

**War Communications Protocol:** War communications will be retrieved from participants by text, or email. When a participant provides a hard copy of a war communication, it will be photocopied and scanned to my computer. Hard copies may also be photographed with my phone, saved, emailed to me, and saved to my personal computer. The phone copy will be deleted immediately after the war communication is saved to my personal computer. Hard copies will be scanned and securely saved in a file on my secure personal computer. Privacy of each participant's war communications (including those from my family) and all textual analysis and constant comparative

method information will be protected on my personal computer – for which I, only, have the password – and am the only user.

**Researcher Disclosure Statement:** I will inform the participants of my relationship to the topic, and any possible biases. My connections to the topic of *Womenwarography: A Qualitative Exploration of Women, War, and Humanitarianism in Junction City, Kansas* include: the fact that I was born in Junction City, am the widow of a career military veteran, military daughter, granddaughter, niece, aunt, cousin, and sister-in-law. I grew up internationally, in the military, and am the granddaughter of a Filipina emigrant to the United States during World War II. Furthermore, I am the family member of veterans with military service-connected PTSD (my late husband) and other disabilities linked to serving in combat zones and other aspects of their service.

**Textual Analysis Questions for Each War Communication (Given, 2008, p. 2)**

- Who created the text? (Given, 2008, p. 2)
- What are the authors' intentions? (Given, 2008, p. 2)
- Who is the intended audience? (Given, 2008, p. 2)
- [What are] the specific textual characteristics? (Given, 2008, p. 2)
- What topic or issue is being addressed? (Given, 2008, p. 2)
- How is the audience addressed? (Given, 2008, p. 2)
- What is the central theme or claim made? (Given, 2008, p. 2)
- Is there evidence or explanation to support the theme or claim? (Given, 2008, p. 2)
- What is the nature of this evidence or explanation? (Given, 2008, p. 2)
- [What is] the wider context of the text? (Given, 2008, p. 2)

- How does the text relate to other texts in the same genre or format? (Given, 2008, p. 2)
- How, if at all, does the text relate to the research question for this dissertation?: How do women military veterans and women military spouses in Junction City, Kansas define their experiences with war and humanitarianism in Junction City, Kansas?