

# Oracle: The History Journal of Boston College

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Volume III | Issue I

Article 4

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## **Masks: One Small Step for Man, One Giant Leap for America**

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## MASKS:

### ONE SMALL STEP FOR MAN, ONE GIANT LEAP FOR AMERICA

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**Abstract:** COVID-19 struck the globe nearly a century after the last major pandemic, where the Spanish flu is theorized to have “ended” *only* because it infected the entire planet. Scientists now believe that the mutations will become less deadly over time, that is, if we make vaccinations a regular part of our lives. One might refuse “the shot” for various reasons, but masks are now non-negotiable. These paper safeguards have been proven to protect ourselves and others, and yet have become a symbol of political rebellion in America. What exactly *causes* this reaction is difficult to understand, but with an intense dive into American political theory (and lots of Twitter posts), this paper can answer that question.

One would think that the immense impact of a humanitarian crisis would at least frighten us into preparing for the next crisis, but somehow, in America, that is not the case. COVID-19 struck the globe nearly a century after the last major pandemic, the Spanish Flu, which is theorized to have “ended” only because it infected nearly the entire planet. Fortunately, it seems as though our current predicament is headed in the same direction, leading professionals to believe that the mutations will become less deadly over time, that is if we continue to make vaccination a regular part of our lives. While one might refuse vaccination for various reasons, the wearing of masks has become non-negotiable. These paper safeguards have been proven to protect ourselves and others, and yet have become a symbol of political rebellion for some citizens. It is no arcane thought to assume that the past years of political disarray are responsible for the incorrigible approach to the pandemic, where both citizens and lawmakers have suffered to that effect. Instead of focusing on the humanitarian issues that Americans were forced to face, news outlets utilized the pandemic as a tool for political progress for the 2020 presidential election. The needs of frontline workers were largely ignored, and their safety was jeopardized by those who refused to wear personal protective equipment (PPE) in response to the growing political strain in America.

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<sup>1</sup> Maeve Pinheiro is an Environmental Studies major in the Class of 2025. She is a pre-veterinary student that enjoys studying pathology at the molecular level and a disease’s effects at the physical. The Oracle Journal gave her a new way to study pandemics through a field that she pursues as an extracurricular.

Now that we must deal with the pandemic's lingering effects, we must ask ourselves: when did the words of scientists become insignificant? What led us to become so skeptical of the same people who have accomplished the unimaginable, like landing a rover on Mars? What drove us so far down this path to prioritize our political beliefs before our very lives?

Many of us would be grateful for the chance to erase the pandemic from our recent memories, but in doing so, we would also eliminate the humanity we have gained together in the face of this evil. The idea that COVID-19 came as a shock to all of us, though, is wildly inaccurate. For years, scientists had warned us of the possibility that an event as destructive as the Spanish Flu could happen, however their cries were drowned by the incivility of American political parties. Their hostility to one another has always been present during election times, but the degree to which this hostility influences elections has dramatically increased with the presence of social media. The vast accessibility and freedom of these platforms have given us an inherently equal place to share, but the nature of cyberspace created an opportunity for users to incite violence against those who disagree. This risk has certainly affected American protests of all kinds, including some anti-mask efforts, where the proponents of this movement have decided to prioritize their political beliefs over their health and well-being.

At the beginning of any crisis, it is difficult to realize you are in one. The anxieties felt by those affected by a crisis can cause a certain amount of 'alexithymia,' or an inability to put a name to one's emotions and process them appropriately. The National Institute of Health researched South Africa's youth, predicting that they will be at greater risk of developing mental health disorders. The publication stated that: "high rates of severe mental illness and low availability of mental healthcare amidst COVID-19 emphasize the need for immediate and accessible psychological resources," naming depression, anxiety, and all of their 'covariates' as potential diagnoses.<sup>2</sup> Our reactions may be just a result of the stress we felt during the onset of the pandemic, but it is unreasonable to assume that we could not have prepared for this more thoroughly. If there was ever a time in which we really should not have taken historical lessons for granted, it was the predecessor of COVID-19: the Spanish Flu.

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<sup>2</sup> Andrew Wooyoung Kim, Tawanda Nyengerai, and Emily Mendenhall, "Evaluating the Mental Health Impacts of the COVID-19 Pandemic: Perceived Risk of COVID-19 Infection and Childhood Trauma Predict Adult Depressive Symptoms in Urban South Africa," *Psychological Medicine*, n.d., 1–13, <https://doi.org/10.1017/S0033291720003414>.

There are plenty of aspects of Spanish Flu (or the “1918 Flu”) that overlap with COVID-19, many of which are associated with the delay in the reaction time and attempts to prevent the virus from spreading. In March of 1918, American soldiers became the first of thousands to succumb to the virus in deployment camps alone (see Figure 0.1). Although there were attempts

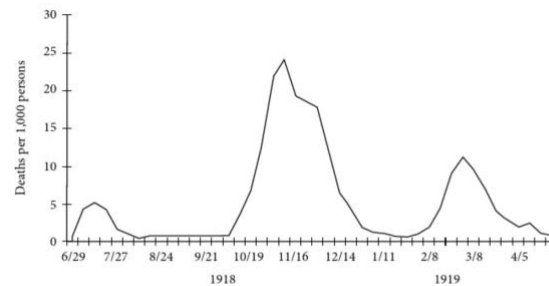


Figure 0.1 Three pandemic waves, UK.  
Weekly combined influenza and pneumonia mortality, United Kingdom, 1918–1919.  
Source: Jeffery K. Taubenberger and David M. Morens, “1918 Influenza: The Mother of All Pandemics”, *Emerging Infectious Diseases*, 12, no. 1 (2006).

to flatten the curve by the medics and frontline staff, the death toll skyrocketed due to improper PPE and the lack of experience with a disease of this magnitude. These attempts, however, were contradicted by the high population of “anti-maskers” at the time, who formed their own union in San Francisco called the Anti-Mask League.<sup>3</sup> The League took on the position that the nationwide mask ordinances were actually unhealthy, and tried to convince the public of the same through posters, advertisements, protests, and town halls. The group is well described in *Pandemic Re-Awakenings*, as editor Guy Beiner names the Spanish flu as the first “mass-mediated disease,” or one in which the general public has a strong influence on its outcome.<sup>4</sup> The ideas that the League promoted were shared all across the nation, yet their first formal protest did not occur until January of 1919, nearly a year after the first “flu-like symptoms” were detected in the United States. In just the first five days of that new year,



<sup>3</sup> Nicholas Loud, “The Anti-Mask League of 1919: The Cultural Battle of an Enduring Pandemic,” *Untapped New York*, July 15, 2020, <https://untappedcities.com/2020/07/15/the-anti-mask-league-of-1919-the-cultural-battle-of-an-enduring-pandemic/>.

<sup>4</sup> Guy Beiner, *Pandemic Re-Awakenings: The Forgotten and Unforgotten “Spanish” Flu of 1918-1919* (Oxford: University Press, 2021), <https://doi.org/10.1093/oso/9780192843739.001.0001>.

San Francisco reported 1800+ new cases and 101 deaths, igniting the first of many major protests against these ordinances.<sup>5</sup>

The events of the early twentieth century forced the United States into years of recovery, not only from the effects of the Great War but also those of the pandemic whose impact was nearly greater. It is difficult to imagine that an influenza was strong enough — or rather that our immunity was weak enough — that a world war would impact us to a lesser degree. This idea, however, left an impression on those who felt responsible for the spread of the virus, leading Beiner to the following conclusion:

For the first half-century after the ‘Spanish Flu,’ few historians gave the 1918-19 influenza pandemic much thought, concentrating on the far more compelling story of the First World War. By contrast, medical researchers never forgot their helplessness in the face of the pandemic and, after the war, returned to their laboratories determined to make amends for the ‘failure’ of [their own] bacteriological expertise.<sup>6</sup>

This strange intersection of medicine and history, however, is not the first of its kind. In 1890, Russia faced a minor battle with influenza, but one large enough to make headlines. Before that, influenza infected the United Kingdom every winter, inciting scientists to develop new theories about bacteriology in the process. Each of these “pandemics,” large or small, have fallen alongside a major historical event that largely distracted the public from its effects. The same thing happened with COVID-19, where it arguably coincided with the nation’s largest anti-racism movement since the 1960’s.<sup>7</sup> To that effect, the direct relationship between history and public health has existed for centuries, and yet, Americans still seem surprised by how high tensions grew in the political arena during the new age. It seems as though the key difference in all of these events is the presence of one *new* player whose costs seem to outweigh their benefits: social media platforms.

The speed at which we can now communicate over long distances is staggering when compared to the twentieth Century. The world has grown smaller in the sense that voices are now able to reach a much larger audience, prompting the global community to share ideas and think in new ways. While social media and news platforms have granted us this privilege, they also serve

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<sup>5</sup> “1918 Pandemic Influenza Historic Timeline | Pandemic Influenza (Flu) | CDC,” Centers for Disease Control and Prevention, April 18, 2019, <https://www.cdc.gov/flu/pandemic-resources/1918-commemoration/pandemic-timeline-1918.htm>.

<sup>6</sup> Beiner, *Pandemic Re-Awakenings*, 218-219.

<sup>7</sup> Beiner, *Pandemic Re-Awakenings*, 220.

as a loophole for those who try to incite violence, publish propaganda, or take advantage of new platform users. All of these aforementioned variables were key components of the pandemic, leading to some positive trends, like the Black Lives Matter movement, and some more negative consequences, like the capitol riots on January 6th, 2021. A lot of these events were connected to mask-wearing, — or rather by the greater theme of compliance — but what is unusual about this trend is that mask-wearing is a health matter, not a political statement; and yet we have turned it into one. That we should put our personal beliefs ahead of our safety and well-being should be of the utmost concern, and yet health concerns were ignored by a large portion of the United States throughout the pandemic. Now we must ask ourselves: what led us to this point?

It is not unusual for a presidential or larger federal election to impact citizens on a local level, but it is unusual for the impact to be offensive. The 2016 presidential election might seem like an unreasonable stretch, but when we consider the anxiety it gave American citizens and the attention it drew worldwide, it is no wonder that after four years of bickering, Americans were unwilling to tolerate such animosity again. One of the inherent failures of a two-party system is that citizens are forced to ‘umbrella’ all of their beliefs under one party or the other, which may or may not disagree with them on multiple accounts. Members of the Republican Party faced a massive test of faith when they realized Donald Trump was their 2016 nominee, causing groups like the “Never Trumpers” and the “Lincoln Project” to disassociate from their original affiliation. They wanted to continue to be members of the Republican Party but morally could not stand alongside Trump’s “wildly inconsistent worldview and unmoored principles.”<sup>8</sup> Trump’s commentary, however, was not just limited to the election and continued to agitate the public over the course of his presidency. There is something to be said about whom his words were directed towards as well. Aside from the already-marginalized populations, he also made remarks about his own followers when he realized who they were. He used words like “disgusting” and “uneducated” to describe them, which only further tested the party’s loyalty.<sup>9</sup> Since then, Trump’s commentary would be manipulated in such a way that his literal word became Gospel for some, and comedic

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<sup>8</sup> Yochi Dreazen, “They Publicly Denounced Him. Now NeverTrumpers Want Jobs in His White House. - Vox,” Vox, November 11, 2016, <https://www.vox.com/policy-and-politics/2016/11/11/13593254/president-donald-trump-administration-cabinet-gop-nevertrump>.

<sup>9</sup> Mark Leibovich, “Trump Has Called His Supporters ‘Disgusting.’ Do They Care?,” *The New York Times*, October 10, 2020, sec. Sunday Review, <https://www.nytimes.com/2020/10/10/sunday-review/trump-supporters.html>.

relief for others. His presidency desensitized the nation to the new political climate, but it did encourage the public to engage with politics for the first time in decades.

Tensions grew when the pandemic began in late 2019, but only in some overseas parts of the world. The cries from Italy, for example, could be heard around the world, but they were largely ignored by the American government. Quarantine may have begun on March 13th, but the nation's first mask mandate began as a mere "recommendation" in early April, nearly a month after the rest of the world had shut down. The government was not faced with much pressure at first, but after Mr. Trump had been seen blatantly ignoring the rules his own Senate had put into place, the public's attitude shifted. In *Pandemic Re-Awakenings*, Beiner remembers a particular time that Mr. Trump had not learned from his own family history, quoting him on his "[lack of] awareness of his own paternal grandfather's death in May 1918, during the first wave of the Spanish Flu," when Trump mislabeled it as the "Pandemic of '17."<sup>10</sup> He, like many others, may have forgotten much of our own histories, but the records we have of the 1918 pandemic seem to ignore its magnitude. Beiner noted that "the Great Flu was interwoven with the Great War in a literary apocalyptic landscape that obscured [its] cultural history."<sup>11</sup> In a sense, this fact was driven by newspaper companies trying to avoid lawsuits for fear mongering and writing about the heightened sense of danger associated with the ongoing war.



For those who trust in the science behind disease prevention, it is difficult to imagine two things: first, the logistics of how anti-maskers are able to navigate their regular lives in a post-COVID world, and second, why they are so obstinate, given the difficulty in avoiding wearing a mask. Furthermore, when did "believing" in science even become a question? One of the many beauties of science is that there are definitive answers, should you be willing to find them, and that choosing to ignore them is simply neglecting logic and reason. Journalist Emily Stewart attempted to answer this inexplicable question in an article for *Vox*:

What I discovered is that there is certainly a broad spectrum of reasons — some find wearing a mask annoying or just aren't convinced they work, and others have gone down a rabbit hole of conspiracies that often involve vaccines, Big Pharma, YouTube, and Bill Gates (to name a few). ... But there are also many commonalities. Most people I talked to noted government officials' confusing

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<sup>10</sup> Beiner, *Pandemic Re-Awakenings*.

<sup>11</sup> Beiner, *Pandemic Re-Awakenings*.

messaging on masks in the pandemic's early days... [However, they] also expressed doubts about the growing body of scientific knowledge around the virus, opting for cherry-picked and unverified sources of information found on social media.<sup>12</sup>

This political trend is also similar to the kinds of information (or lack thereof) published during the Spanish Flu. Objections from groups like the Anti-Mask league were mostly seen as “exceptions” to the public’s general mask-conformity, but experts who have dissected our literary sources urge us to disagree. In his publication, “Unmasking History,” Dr. Brian Dolan argues that he is not surprised to see the mild protests from 1918 make a comeback now, but finds that these protests are now heightened due to technological advancements. Both events have demonstrated “the disconnect between individual choice and universal compliance,” which has become a prevalent theme in recent years. “The masks turned into a political symbol,” he declared, after discussing how groups like the Anti-Mask League based their arguments on a lack of scientific evidence and negligence of constitutional rights.<sup>13</sup> Their disobedience, however, seems to be more about a list of grievances “anti-maskers” had with the government, but ironically ‘masked’ these complaints by making the protest appear solely about the act of mask-wearing itself.

While all of these sources can attest to the ‘pros and cons’ of democracy during unprecedented times, they cannot explain why Americans in particular have always shown animosity when unity was needed. We could speculate that our military success and a shared sense of nationalism have planted the fear of failure in all of us, but this fear would have to be rooted in a previously hard experience, whereas Alexis de Tocqueville argues we have none:

Americans have fortunately escaped all the perils that I have just pointed out, and in this respect, they are really deserving of admiration. Perhaps there is no country in the world where fewer idle men are to be met with than in America, or where all who work are more eager to promote their own welfare... The inhabitants of the United States alternately display so strong and so similar a passion for their own welfare and for their freedom that it may be supposed that these passions are united in some part of their character... They believe, on the contrary, that their chief business is to secure for themselves a government which will allow them to acquire the things they covet and will not debar them from the peaceful enjoyment of those possessions by which they have already acquired.<sup>14</sup>

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<sup>12</sup> Emily Stewart, “Anti-Maskers Explain Themselves,” Vox, August 7, 2020, <https://www.vox.com/the-goods/2020/8/7/21357400/anti-mask-protest-rallies-donald-trump-covid-19>.

<sup>13</sup> Brian Dolan, “Unmasking History: Who Was Behind the Anti-Mask League Protests During the 1918 Influenza Epidemic in San Francisco?,” 2020, <https://doi.org/10.34947/M7QP4M>.

<sup>14</sup> Alexis de Tocqueville, *Democracy in America*, Rev. ed., The World’s Great Classics. Colonial Ed (New York: Colonial Press, 1899).



This testament to our strength as individuals is incredibly accurate, even if it was written only decades after the nation's establishment. Tocqueville's foresight can apply to our contemporary world as well. He commented about how Americans tend to twist the truth so it fits our own political agendas, a practice that we are guilty of using in nearly every scandal or election. He writes, "While the bulk of the community is engrossed by private concerns, the smallest parties need not despair of getting the upper hand in public affairs."<sup>15</sup> In circumstances such as this recent pandemic, it is clear that political philosophy from the time of our nation's founding is still applicable in today's climate. John Locke's *Second Treatise of Government* is applicable here as well, with an explanation of *why* Americans value their democracy so much:



When the government is dissolved, the people are at liberty to provide for themselves by erecting a new legislature... as they shall find it most for their safety and good; for the society can never, by the fault of another, lose the native and original right it has to preserve itself.<sup>16</sup>

Amongst all of these sources are the motifs of duty, independence, and nationalism, which are most often found in democracy. These freedoms our country provides us with, however, require a certain amount of responsibility, a responsibility that the nation seems to have lost since its creation. We created the Constitution in order to protect our unalienable rights and become an example of a better world, and now in the face of adversity, we have turned to the exploitation of these liberties instead of using them to empower ourselves. During the Spanish Flu, we witnessed attempts of liberty distortion when the League denounced the California state legislature for their public mask mandate, claiming that it violated their individual autonomy. This idea spread during the anti-mask efforts with COVID too, where the phrase "my body, my choice," (often associated with abortion laws) was paraded around the legislature around the time of the Capitol Riots.<sup>17</sup>

<sup>15</sup> Tocqueville, *Democracy in America*.

<sup>16</sup> John Locke, *The Second Treatise of Government*, The Library of Liberal Arts. Political Science ; No.31 (New York: Liberal Arts Press, 1952).

<sup>17</sup> John E. Finn, "The Constitution Doesn't Have a Problem with Mask Mandates," *The Conversation*, accessed July 8, 2022, <http://theconversation.com/the-constitution-doesnt-have-a-problem-with-mask-mandates-142335>.

It is quite possible that American nationalism reflects our country's rebellious past. Colonization of the New World began with a want for religious and political freedom, individual states were created for that same reason, and so forth. It is safe to say that those who did not follow CDC recommendations did follow those of Trump, who is not a medical professional. That being said, the nature of Trump's presidency resembled that of presidents during war time, and for those of us living through the pandemic, the circumstances might have seemed fitting. During his 2016 campaign, Trump promised change and regardless of the actual sustenance of his policies, he certainly engaged with the public in ways that no recent politician ever has. Whether the headlines he made were good or bad, they were headlines, and this sort of attention is exactly the kind of unrest that fueled Anti-Mask campaigns.<sup>18</sup>

The United States is now in a period of waiting: waiting for old grievances to pass, waiting for the legislature to change, and waiting for a new country to take shape. The post-pandemic world can and should be viewed as a clean slate, however not one that forgets the events that led us here. Lots of what led us here could have been avoided had we not taken history for granted and avoided making the same mistakes we made back in 1918. This clean slate is giving us an opportunity to change our nation for the better, should we be willing to try. Ultimately, if in the course of human events we continue to mimic the behavior of our forefathers, it should be entirely in the pursuit of justice, equality, and happiness.

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<sup>18</sup> Finn, "The Constitution Doesn't Have a Problem with Mask Mandates."

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## Annotated Bibliography

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- Beiner, Guy. *Pandemic Re-Awakenings: The Forgotten and Unforgotten 'Spanish' Flu of 1918-1919*. Oxford University Press, 2022. This book was crucial for this year's Inaugural *Oracle* Journal conference, where I used several pages (as noted above) and dissected many chapters to support my thesis. There have been many times in which the United States and other countries have opted *not* to consult historical resources when making important decisions, which more often than not leads to the same consequences as before. Guy Beiner's *Pandemic Re-Awakenings* highlights some of the most challenging obstacles we've had to overcome both during and after this generation's pandemic, providing the structure for this year's spring conference.
- Chang, Mei-Chung, et al. “The Effect of Religion on Psychological Resilience in Healthcare Workers during the Coronavirus Disease 2019 Pandemic.” *Frontiers*, Frontiers, 1 Jan. 1AD, <https://www.frontiersin.org/articles/10.3389/fpsyg.2021.628894/full>. I found this source in my preliminary research and found that it made a lot of great points about the connection between religious values and psychological responses to trauma. The data was taken in Thailand amongst frontline workers who practiced a wide variety of East Asian religions like Buddhism, Hinduism, Christian denominations, and traditional polytheistic practices. This variety reemphasized some of the points I knew I wanted to make while outlining my rough draft, and it was helpful while undertaking this project.
- “A City under Quarantine: Atlanta and the 1918 Influenza Epidemic.” *Atlanta History Center*, 16 Aug. 2021, <https://www.atlantahistorycenter.com/blog/1918-flu-pandemic-in-atlanta/>. I incorporated one of the images from this website into the paper itself, Image 1, as an example of the lengths that military personnel went to keep the flu at bay. It was difficult for them to do so while the troops were being sent overseas, but their efforts saved thousands of lives and are an example of the successful initiatives of front-line workers that we still use today.
- Dolan, Brian Ph.D. *UC Berkeley - Escholarship.org*. <https://escholarship.org/content/qt5q91q53r/qt5q91q53r.pdf?t=qb0681>. Dr. Dolan was particularly helpful in my understanding of universal compliance, which later gave me the idea of returning to original political and philosophical sources like those of John Locke, John Stuart Mill, and Alexis de Tocqueville. His publication, “Unmasking History,” is much longer than my own, but still was concise enough to provide lots of information on the medical humanities. He included lots of ethics and philosophical

ideas, and balanced the two with hard evidence from major historical events, here and elsewhere.

Dreazen, Yochi. "They Publicly Denounced Him. Now Never Trumpers Want Jobs in His White House." *Vox*, Vox, 11, Nov. 2016, <https://www.vox.com/policy-and-politics/2016/11/11/13593254/president-donald-trump-administration-cabinet-gop-nevertrump>. The term "Never Trumper" has been used in recent years, but not very universally. The Republicans who in recent years decided to disassociate from the party have formed groups like the Lincoln Project together in hopes of dismantling Trump's presidency. This article was published in 2016, long before any of Trump's difficult policies went into full effect, but the animosity found amongst the White House staff and the public remains to be seen. This piece was critical in drawing the connection between the Trump following and Anti-Maskism, as his campaign trail promoted the authentic American ideas that our forefathers used to establish the nation.

France-Presse, Agence. "Trump More Likely Than Not Obstructed Congress: US Court on Capitol Riots." *NDTV.com*, NDTV, 28 Mar. 2022, <https://www.ndtv.com/world-news/us-capitol-violence-donald-trump-more-likely-than-not-obstructed-congress-us-court-on-capitol-riots-2848932>. I used this source for the image above on the Capitol Riots, but the article itself is interesting because it describes the unique situation we had where the former president did not have the support of his congress. For times like this and many others during his presidency, the government communicated many conflicting messages, some of which led to the behavior of mistrusting Anti-Maskers.

John E. Finn Professor Emeritus of Government. "The Constitution Doesn't Have a Problem with Mask Mandates." *The Conversation*, 14 Oct. 2021, <https://theconversation.com/the-constitution-doesnt-have-a-problem-with-mask-mandates-142335>. Unlike the source before this, this is a time in which Congress had to prove that the mask mandates in effect *were* constitutional, in an attempt to debunk the theories of those who protested. The theories themselves were baseless and fundamentally wrong, but they were popular enough to draw the attention of even the highest proponents. This source provided me with an image and information, used in the latter half of my research.

Kim Andrew Wooyoung, et al. "Evaluating the Mental Health Impacts of the COVID-19 Pandemic: Perceived Risk of COVID-19 Infection and Childhood Trauma Predict Adult Depressive Symptoms in Urban South Africa." *Psychological Medicine*, Cambridge University Press, 8 Sept. 2020, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7520640/>. While this article collected data from urban South Africa only, the information provided was generally applicable to most urban environments where the youth was greatly impacted by the strain of COVID-19. The source provided data from medical professionals and researchers who were attempting to predict the future need for mental health workers when these "pandemic children" reach adulthood. It focused on demonstrating the need for issues of mental health to be taken more seriously and proving that they can indeed shift between generations and their generational experiences. Whether or not these disorders may be

genetically redistributed is hard to say, but it's clear that the world is due for a change, and soon.

Leibovich, Mark. "Trump Has Called His Supporters 'Disgusting.' Do They Care?" *The New York Times*, The New York Times, 10 Oct. 2020, <https://www.nytimes.com/2020/10/10/sunday-review/trump-supporters.html>. This article helped demonstrate the strange relationship between Mr. Trump and his following. Those who supported him during his former and re-election campaigns were well aware of his spewings online (which got him removed from the sites) and yet continued to pledge loyalty to a man who evades them. His consistent, painful remarks not only were directed at them but, were also directed at the same marginalized groups who had cried desperately for change in the Summer of 2020. Their efforts were not entirely obsolete, but the effect they seemed to have on the president was insignificant if any at all. This was again useful in my articulation of his demeanor, wherein it directly correlates with the behavior of Anti-Masks.

Locke, John, et al. *Second Treatise of Government; and a Letter Concerning Toleration*. Oxford University Press, 2016. This was a source that I was hesitant to read but knew that there was a chance it may still apply. The age of this source (and de Tocqueville's like it) are from decades before any of my historical examples occurred, leaving me to question how much of their work would apply to my research. I only was able to quote Locke once, but I appreciated that he was an outsider whose work was inspired by the events of the New World.

Loud, Nicholas. "The Anti-Mask League of 1919: The Cultural Battle of an Enduring Pandemic." Untapped New York, July 15, 2020. <https://untappedcities.com/2020/07/15/the-anti-mask-league-of-1919-the-cultural-battle-of-an-enduring-pandemic/>. I did read through this article and cited it once, however, I found it with the intent of using the image of an old ad for an Anti-Mask League protest. This (and the citation below it) was crucial in my understanding of how severe political protesting during this pandemic was in comparison to the events of the 1918 Flu.

Nania, Rachel. "What to Know about a Fourth Wave of Covid-19 Cases." *AARP*, 8 Apr. 2021, <https://www.aarp.org/health/conditions-treatments/info-2021/covid-4th-wave.html>. Writing research on whole pandemics is hard when you've only lived your own experience, so this AARP page was useful because it provided me with real information on how it could affect different populations and people. The page as a whole is entirely informational, but it's information that can be used to show the lengths we must go to to protect ourselves (and how easy it is to find real credible sources).

Smith, Kiona N. "Protesting during a Pandemic Isn't New: Meet the Anti-Mask League of 1918." *Forbes*, Forbes Magazine, 23 June 2020, <https://www.forbes.com/sites/kionasmith/2020/04/29/protesting-during-a-pandemic-isnt-new-meet-the-anti-mask-league/?sh=3d6c8c2f12f9>. The protesting done in the past was largely considered to be the exception of the American people who knew mask-wearing

would protect them, but in the hands of social media during the 2020 pandemic, these ideas were at the forefront of magazines, news channels, and graffiti. This, and the article above by Nicole Saraniero, gave me a connection I needed to draw between the two, backed by even more information I found in Beiner's *Pandemic Re-Awakenings*.

Stewart, Emily. "Anti-Maskers Explain Themselves." *Vox*, Vox, 7 Aug. 2020, <https://www.vox.com/the-goods/2020/8/7/21357400/anti-mask-protest-rallies-donald-trump-covid-19>. Emily Stewart's quote on Anti-Mask explanations was crucial for my paper. I needed to prove why American citizens in particular have such a hard time following the same rules of the nations around us, and both this source and the words of de Tocqueville helped make that connection. Her work went far beyond just the quote that I utilized, and it's worth re-visiting it for psychological evaluations.

Tocqueville, Alexis de, et al. *Democracy in America*. Library of America Paperback Classics, 2012. The words of de Tocqueville have been used in academia for centuries, and my paper would not be as secure without them. As a French citizen, his foreign view demonstrates the perspective of those who observed American history in real-time from abroad. He praised American politics (at the time) for their significant dedication to one another and hoped that we may be a model for those around us. In this respect, we might have disappointed de Tocqueville, but his theory regarding the strength of American nationalism remains to be true today.