

SOCIAL IDENTITIES WITHIN THE SOCIETY FOR CREATIVE ANACHRONISM

A Thesis

by

ZANE GARDNER LEE

Submitted to the Office of Graduate Studies of
Texas A&M University
in partial fulfillment of the requirements for the degree of

MASTER OF SCIENCE

December 2005

Major Subject: Sociology

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ABSTRACT

Social Identities Within the Society for Creative Anachronism. (December 2005)

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This research investigated the issue of identity within a historical reenactment group called the Society for Creative Anachronism, the SCA. This international organization numbering in the tens of thousands of participants offered an unusual setting with which to investigate the issue of identities due to identities' fluid nature among SCA members. Whether or not a member was satisfied with their modern world identity, members were free to create a medieval persona, an identity based on a medieval time and culture. Identity Theory provided the conceptual framework to analyze and understand the nature of transient identities that become more permanent through continued participation within the organization. Research hypotheses examined the relationships between subjects' perceived feelings of belonging and their participation in the organization, perceived sense of emotional closeness with subjects' biological family and their participation as well as the relationship between subjects' occupational prestige ranking and their degree of involvement in the SCA. It was found that subjects' participation within the SCA was significantly impacted by perceived sense of belonging within the group as well as by occupational prestige ranking.

DEDICATION

To my Parents

ACKNOWLEDGEMENTS

I would like to greatly thank my committee chair, Dr. McIntosh and my committee members, Dr. Albrecht and Dr. Sell, for their understanding and support during my time in graduate school at Texas A&M University. They stood by me through a number of ups and downs over the course of my research and for that I am most appreciative.

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TABLE OF CONTENTS

	Page
ABSTRACT	iii
DEDICATION	iv
ACKNOWLEDGEMENTS	v
TABLE OF CONTENTS	vi
INTRODUCTION	1
Impetus for Research	1
Literature Review	2
Introduction to the SCA	6
Hypotheses	26
METHODOLOGY	29
Participants	29
Measures	29
Procedure	30
ANALYSIS/FINDINGS	32
Descriptive Results	32
Theoretical Results	44
CONCLUSION	47
Discussion	47
Future Research	49
REFERENCES	52
APPENDIX A	54
APPENDIX B	65
APPENDIX C	66
VITA	69

INTRODUCTION

Impetus for Research

This research project investigated the issue of identity within a historical reenactment group called the Society for Creative Anachronism, the SCA. This international organization numbering in the tens of thousands of participants offered an unusual setting with which to investigate the issue of identities due to identities' fluid nature among SCA members. Whether or not a member was satisfied with their modern world identity, members were free to create a medieval persona, an identity based on a medieval time and culture. Identity Theory provided the conceptual framework to analyze and understand the nature of transient identities that become more permanent through continued participation within the organization.

The goal behind this project was to gain a greater insight into the social makeup of SCA members. A question that has been forming in this researcher's mind for years now was what sort of people become involved in the SCA? What drew them into it? Why do they continue to participate in the SCA? Most importantly, how important to them was the SCA identity they assign for themselves?

The desire to study the SCA was fueled by a few reasons, some personal. First and foremost, the SCA was an organization that this researcher was quite literally born into; his parents were active members for a couple of years before he was born. Some of his earliest memories as child involved participation in SCA events and gatherings. In

This thesis follows the style of *American Sociological Review*.

fact, his parents were responsible for the local chapter of SCA members in Beaumont, TX, where the researcher was raised.

Another reason for researching the SCA was very few studies had been conducted on the SCA. The last ten years displayed an increased interest in the SCA organization emerging from within the ranks of academia with various small studies turning their eye toward the SCA. Even so, in the nearly four decades of its existence, there were only a handful of books or studies, if that many, ever written on the SCA and its community. The absence of such academic literature perplexed the researcher. This researcher wanted to learn more about himself, as one who grew up among the SCA, as well as help fill this literary void by learning more about this all-but-neglected organization. Research will help answer descriptive questions about the SCA. Also, the SCA provides an arena to investigate issues about identity as well as commitment.

Literature Review

While there was a lack of SCA-specific academic literature, some theoretical views could be applied to the SCA organization and its members. Sociologist Peter Burke developed Identity control theory, a theory which focuses on self, identity and the maintenance of salient identities. Identity control theory is part of the general perspective of Symbolic interaction. Symbolic interaction views people as proactive and goal-seeking as well as claiming that human cooperation was possible due to the common understanding of meanings and behaviors that people within groups share. Interaction among people was possible due to the process of role taking, where individuals reflexively examine their own behaviors. Thinking about how others viewed them enabled people to understand the expectations that will be placed upon them. Identity

theory was a theoretical framework that came about under the flag of symbolic interaction (Stryker, 1980). Its beginnings traced back to the work of George Herbert Mead in the 1930s with regard to the role of symbols and meaning as well as the nature of the self. Human behavior was dependent upon a world setting where the environment's physical as well as social aspects are named and classified. The names carried meaning in the form of shared behavioral expectations. Among the important things named and classified, roles were positions within the social structure that carry shared expectations for behavior.

Much of social identity theory focused on inter-group relations, how people came to see themselves as members of the in-group in comparison to an out-group, as well the consequences of this categorization (Turner et al. 1987). The basis of social identity was the uniformity of both perception and action among its group members. However, the basis of role identity lay in the differences in perceptions and actions which accompany a role as it relates to counter-roles. With regard to attitudes, people made positive evaluations of a group when they became members of it. When people adopted a group-based identity, there was a uniformity of perception and action (Stets and Burke 2000). By taking on a role identity, people adopted both expectations and self-meanings which accompany the role in relation to other roles in the group. Once adopted, people acted to represent and preserve the meanings and expectations (Thoits & Virshup 1997).

Identity theory viewed people as agents whose very behavior was shaped by the "individual's trying to achieve or accomplish internally held goals within the constraints of the social system in which they find themselves" (Burke 1996a). Within identity theory, the goals were self-meanings that are contained in the identity standards. These

goals were then achieved when the current perceptions of self-relevant meanings in the situation corresponded with the self-meanings contained in the identity standard. Identity theory held that people will act in ways that bring about a similarity between the perceptions and the identity standards. If the perceptions did not abide with the standards, “the standards [would] change as the result of higher level control processes, and actors [would] continue to seek a match between perceptions and (now altered) standards” (Burke 1991, Burke and Cast 1997).

Identities consisted of hierarchical sets of control systems, each one comprising four parts. First, a standard held the self-meanings of the identity as well as any other socially relevant dimensions for defining that identity. Second, perceptions of self-relevant meanings in the current social situation the actor finds himself/herself in then followed along the same meanings that were coded into the identity standard. Third, there was a comparator that, as its name implied, compared the self-relevant perceptions and the identity standard. The comparator then emitted an error signal which is the difference between the perceptions and the actual standard. Lastly, the output was a function of the error signal emitted by the comparator.

Actors continued to select alternate behavior continues until the perceptions and standards matched. Upon reaching this point, behavior change ceased. With regard to individual actors, each one’s behavior brought consequences for the behavior of others involved in the situation. These consequences, in turn, brought about additional consequences to a specified actor. The process was itself was a feedback loop. Burke noted that when broken down into basics, interaction occurred when there were two or more individuals in the same situations and their behavior influenced each others’

behavior. It was possible for behavior to become patterned and repetitive in regard to the behavior of others and this, according to Nowak and Lewenstein (1994), brought about the emergence of the social structure.

How did all this information about Identity Theory relate to the SCA? This researcher believed Peter Burke's work on Identity Theory offered insights into the mental processes of SCA members, specifically why they continued to participate within their organization. It was surmised that the SCA's close knit groups and activities served to preserve as well as restore the identity standards of the individual members.

Burke used the term role identities to mean "the meanings and expectations one [attributed] to oneself in a role (and that others [attributed] to one)" (Burke 1996b). They not only originate in, but were maintained by social interaction through self-presentation (Goffman, 1959). Self-meanings were known and understood through interaction with other individuals and they were learned via the reactions of others in regard to an individual's own action. An individual's actions developed meaning through the responses of others and over time became significant symbols that called up the same responses within the individual as within others (Burke 1996b).

Within the umbrella of the SCA, it is presumed that role identities were discovered through individual perceptions. This process may not even be conscious. Even so, by acting in ways that reinforced their positive perceived identity role within the SCA, members maintained a positive sense of self-worth. In a nutshell, this researcher contended that the SCA offered its members a positive sense of sense of self worth that was missing in their regular, daily activity. The role identities established under the backdrop of the SCA would be hard to break/overwrite once more; individuals would

return to their patterned behavior and the social structure they helped create/maintain within the SCA.

Introduction to the SCA

Four decades have seen the emergence and continued growth of an organization whose members delight in Middle Ages culture and combat... the SCA, the “Society for Creative Anachronism.” The term anachronism referred to something that outside its place in time. Even the most cursory glance at the organization would reveal many such items: clothing, medieval weaponry, scrolls and much more. Simply put, the SCA is a group that is dedicated to researching and recreating the Middle Ages in the present (Courtney, 1995). It is an international, non-profit organization devoted towards not only the study of but the recreation of the crafts, customs and ideals of pre-seventeenth European culture (Mayer, 1991). The specific period of time open for study within the group is Western civilization prior to 1600 AD and dating as far back as 600 AD.

If asked, members invariably replied that they dedicate themselves towards the recreation of life not as it was but as it should have been back in the Middle Ages. This sentiment referred to enjoying the crafts and culture of the time period without suffering through things like the plague and Spanish Inquisition. In this way, participants were selective in their recreation of medieval culture, choosing what attracted and interested them (Courtney, 1995). The SCA was known for its attempt to revive and embody ideals generally considered lost in modern society: Chivalry, Courtesy and Honor. To this end, many SCA members referred to living “The Dream,” an amorphous concept of valor, virtue and glory that varied according to each member (O’Donnell, 2004: 4).

The selective approach among participants was one that separates the SCA from other reenactment groups in the world. Other groups, for example Civil War re-enactors did their part to bring to life specific events in history, replaying them for a modern audience. The SCA's focus was on the culture and skills of the time and not on replaying past battles or court events. As a result, numerous individuals and organizations referred to the SCA as a fantasy-based organization. Nonetheless, study within the SCA was a learn-by-doing approach. Members not only studied books about the crafts and customs of the Middle Ages but also actively engaged in their construction. Those interested in the clothing and materials of a given time period would construct wearable garb. Those people interested in weapons and armor would also learn by making their own arms and armor. Those interested in medieval recipes or libations would cook foods according to the recipes and brew their own drinks. It was felt that creating something with one's own hands was one of the better ways to understand how that object or device operates.

While its source material dated back centuries, the SCA itself only stretched back to 1966 at Berkley, California. Then graduate student Diana Paxton and some her friends organized a medieval revel and tournament, complete with costumes and weapons. The activity was so successful that more such gatherings were planned. Whereas it started with a small group, the SCA blossomed throughout the United States over the years and even grew to include groups in Europe, Japan and Australia. The current SCA comprised a total of eighteen kingdoms, "the Knowne World." Together, these kingdoms included over 500 local branches in different cities/counties. Fifteen of these kingdoms resided within the United States. The region was divided into Kingdoms which were themselves

broken down into Baronies, Shires, and Cantons, depending on the size of membership population for each group.

The Middle Ages consisted of a feudal society and the SCA followed suite. In fact, “the SCA” was often used to only deal with the real-world environment of the organization while “Society” was often used with regard to the historical reenactment. Within the Society’s feudal system resided a King and Queen (the rulers), a Prince and Princess (the heirs to that throne), as well as various councils of officers and nobles. This Society was different from traditional monarchies: royalty were chosen by right of arms, i.e. through combat in a tournament. The Crown was chosen by besting all other entrants in a tournament called a Crown List. The winner and his/her consort would become the current reign’s Prince and Princess. Such a title means in the Society that they would succeed their Majesties at the end of the current kingdom reign, taking up the mantle of King and Queen. In the SCA it was equally possible for a woman to become Queen by right of arms and make her male consort King. The theme of interdependent individuality was continually made known throughout SCA activities.

Feudal society relied on fealty, an oath of services and duty that intertwined noble and peasant in a social pyramid. The notions of personal honor and mutual responsibility were the social glue that held society together. Peasants owed service to the nobles who in part owed assistance and protection from dangers to their peoples. Nobles likewise owed taxes and men to the king who in turn owed assistance and protection from danger to those under his rule. In much the same way, those within an SCA kingdom were bound by their fealty and honor to their Majesties. “Royalty [were] bound by the laws and customs of the kingdom and the Society as a whole, but still [wielded] significant

power over their subjects,” (Courtney, 1995). Unlike the Middle Ages, the reign of a King and Queen within the SCA lasted not a lifetime or years but only four to six months, depending on the kingdom. At that time, the Crown Prince and Princess take up the throne and the cycle continues towards another Crown tournament.

While noble title that was to be used within the SCA was something that must be earned, athletic prowess and skill with a blade were not the only doorways toward titles or political power. Rank was not inherited but earned through individual worth. An elaborate system of rank, awards and honors comprised much of the backbone of the power structure within the SCA. Each of them were awarded only royalty or landed nobles in return for various services done for the SCA Society. Throughout the decades, various councils arose from these titles, each one a special authority on the criteria required for their title. These councils, their officers and the landed nobles were responsible for much of the day-to-day activities and self-government that occurred within the kingdoms. The task of overseeing a kingdom, not surprisingly, proved to be far more than a lone couple could bear. Along with the councils were ministers and advisors to assist Their Majesties with the responsibilities of administration. There were also Seneschals whom handled daily affairs between the kingdom and local group, Marshals who supervised fighters and tournaments, and Chroniclers which published newsletters, and more (Mayer, 1991). Of course, the King and Queen had overriding power on many issues within their Kingdom in the Society.

For all the elements of the feudal system the SCA still existed in the modern world. It was incorporated under California law as a non-profit educational society not too long after its inception. Since that time, the SCA established and has operated by a

set of by-laws interpreted and added to by a Board of Directors, called the BOD, who served as the highest authority within the SCA. For all the fun and recreation within the SCA, there were still very real and binding modern laws to which the members and organization must abide. The BOD met four times a year in differing kingdoms to discuss proposals and changes for how the SCA will function. Their task continued to be updating policies and procedure to help ensure that the SCA still had a place to operate and exist within the modern world (Courtney 2003). To retain non-profit status, various rules and regulations governing behavior have been developed. Strict punishments were threatened for those who willfully acted in a way to threaten the non-profit status: expulsion/banishment from the group as well as legal charges brought against them in court.

As previously mentioned, the SCA covered the period of history between 600 and 1600 AD. Any culture that was known to Europe during this time was fair game for recreation and study within the group. Again, this all went back towards the creed of learning by doing. The SCA encouraged active participation in every aspect of the organization, including: calligraphy, combat styles, cooking, costuming, dancing, embroidery, literature, metalwork and much more. Due to the magnitude of options, members might trace a wide variety of hobby interests back to their counterparts in the medieval culture. Members attempted to copy or recreate medieval patterns for clothing, medieval recipes for cooking as well as manufacture items using goods readily available in modern times. While there might have been some social pressures to improve upon one's craftsmanship or skill with a weapon, many SCA members did so at the pace they desired. Although not required for participation, some members actively trained their

skills or developed their craft in the pursuit of some goal within the society. At the same time, others continued solely out of interest or appreciation for the craft or skill.

Members chose a name to use within the Society, referred to as a persona. “The concept of using a different name and behaving as a different persona [added] both authenticity and fantasy to this world” (O’Donnell, 2004: 149). The idea involved devising a name that could have existed during the historical period covered by the SCA. The name chosen is one’s persona and members are encouraged to become as detailed as they so wish. Some people adopt a simple name (John of Wardcliff) while others adopted something complicated and exotic (Oisín Dubh mac Lochlainn) in their pursuit of a historical identity (Courtney, 1995). The easiest method by far for establishing a persona was to choose a country from the Middle Ages from which to adopt a name. No serfs, peasants or slaves existed within the confines of the SCA; it was assumed within the SCA that all people are at least lesser nobles to some extent and thus were entitled to a personal coat of arms (created according to historical and heraldic guidelines). In fact, the most basic award given for service across Kingdoms was the “Award of Arms” which granted the man/woman the right to be addressed within the SCA as “Lord” or “Lady,” respectively.

The only real limitations on personae and one’s coat of arms were that they could not be anyone historical. For example, one could be “Richard the Chickenhearted” but not “Richard the Lionhearted.” Another limitation was that names and countries used in personae were restricted to those who had trade with western civilization from 600 AD to 1600 AD. However, this proviso was not as limiting as it might first sound due to the vast amount of trade among the European countries during that time. A final limitation

was that in order to have an official persona within the SCA, participants needed apply for it within certain heraldic councils and groups whom inspected personas for historical accuracy as well as making sure the name has not already been taken within the Society. Nonetheless, even if a persona did not pass and the individual could not receive awards in the Society by that name, there was nothing to stop that person and his/her friends from using it informally within the Society.

A persona was meant to be a gentle guide for a participant's study on the Middle Ages. How much of a driving force one's persona was upon their research and study was entirely up to the individual though. As a result, personae were varied in the SCA according to the extent to which people embraced this new alter ego. For others, the persona becomes a different identity entirely. There were no restrictions that force people to narrow their historical study and research to the period defined by their persona nor did anything preventing someone with a Roman persona from wearing garb or participating in any activity that does not fall within the Roman period. Even so, some participants narrowed their focus tremendously, quite literally customizing any and all clothing to match cultural specifications of the time as well as restricting their armor and weaponry to those styles used by their persona's historical period. In opposite fashion, one's interest in a particular culture's clothing or armor might also help dictate the persona adopted. And if someone found aspects of a conflicting historical period or a differing country to be equally pleasing, that person was more than welcome to create an additional persona with which to embrace this new cultural or historical material.

For many participants, a persona was little more than a nickname to be used during their hobby. They simply chose a name and considered their persona to be

themselves but simply back within the Middle Ages. This sort of participant opted to leave things as vague as possible. Others had a different take, weaving detailed histories for their personae, breathing life into them in their exploits or tales of or woe which may or may not have happened within the SCA. Details included place of birth, family members, travels and more. These imaginative individuals did their part to act in accordance with the culture and sometimes even dialect of their chosen persona.

The elements of fantasy that arose from acting out the role of a historically based person, but one who never existed, have often been a sore spot among other reenactment groups with regard to the SCA as these other groups see no need for such role play (O'Donnell, 2004: 255). Other reenactment groups have also snubbed the SCA for allowing anachronisms, no matter how well hidden from view. These were just some of the attacks against the historical focus and authenticity of the SCA wherein standards of authenticity were up to the individual. The argument against fantasy was not completely without merit, at least decades ago. In the early days of the SCA, both fantasy and history were embraced. But as time progressed, the focus shifted away from fantasy towards history. Fantastical elements in personae that might have passed decades ago would not meet with approval these days.

However, unlike other groups, all that was required in the way of clothing is that members make a reasonable attempt at medieval clothing (Trigg 1999). Clothing and garb were the most distinct elements of the SCA as their visual nature belies the nature of the organization. Clothing and garb were also considered the chief battlefield for authenticity both within and outside the SCA. Clothing was the first real area of focus on which an individual must decide since historical clothing styles varied dramatically from

period to period. “Your time, place and culture [determined] clothing styles and what gender roles clothing plays,” (O’Donnell, 2004: 38). Once again, the degree to which an individual held themselves regarding their garb was up to the individual. Some people wore only historically-passable tunics while others may wear garb of apparent museum quality. For those without the financial means to purchase what would be considered high end costumes, there were many alternatives to achieve the desired medieval look.

Visiting an SCA event was much like attending a Renaissance Festival but usually with less modern devices and objects. Unlike other reenactment groups that were insistent on having no anachronisms in their event sites, the SCA was more lax on the matter. Modern objects (referred to as mundane), such as ice coolers, were to be covered with cloth/fabric where feasible to preserve the illusion of a medieval environment.

While cars may be too large to be covered, they were ideally left in parking areas out of line of sight so as to not clutter the campsites, battlefields, feast and other activity areas. The extent to which a group strove to maintain the medieval illusion of course varied from SCA group and according to the limitations of the sites designated for SCA events.

The SCA was most known for its interesting combat styles which members displayed at SCA gatherings and the occasional Sunday demonstration or practice in parks. Aside from garb, combat was one of the most visually engaging sights and activities within the SCA. There were two different styles of combat: Chivalric (medieval knights-in-armor-with-broadswords style) and Rapier combat (combat fencing from the Renaissance period). Aspects of these combat styles, at least where Chivalric fighting is concerned, were not completely historically accurate but this was of no fault on the part of the SCA members; there was a small amount recorded instruction on the

various martial combat techniques employed during that time that have survived to the modern day. However, towards the end point covered by the SCA, a fair amount of documents and manuals survived and were usually studied by SCA members. In these ways, SCA sword fighting could not help but exist as a mixture of historical and anachronistic technique. Those who participated in chivalric fighting wear protective armor of various cultural styles and time periods. With the combat armor, there was more emphasis on safety for the individual involved rather than having real, historically accurate armor.

Their armors were made of various materials depending on finances and medieval period recreated: leather, banded leather and metal plates. Given the modern environment from which to draw, other materials could be used that were not available in the medieval period such as aluminum plates or forms of molded, high-impact plastic for armor. While not historically accurate, these materials are less expensive and often lighter than period materials. Historical accuracy would have to come second with regard to modern members' finances and physical ability. However, there were pieces of equipment that could not be so easily fudged. Steel helms were required constant among all Chivalric armor types, though they were fashioned according to culture and time period as well. Helms were required to meet certain specifications and durability before being allowed for use in SCA combat. For additional defense, fighters carried shields of varying designs, depending on personal preference and regional area. Instead of real steel weapons (referred to as live steel), Chivalric fighters used mimetic rattan weapons wrapped in duct tape. Such weapons not only simulated the weight of their historical counterpart and but also allowed for safe recreation of attacks with broadswords, axes,

spears, etc. If a medieval weapon existed within the proper time period (proved with historical documentation), and a safe variation of that weapon might be utilized, then it might be used for SCA combat if the weapon meets with approval from the various weapons/safety officers within the SCA. Chivalric combat used quick, powerful attacks as combatants literally club one another as they drove attacks into one another.

In stark contrast to the Chivalric fighting, Rapier combat leaned more towards agility, speed, and control of a rapier blade. Of course, this was not to say that Chivalric combat did have these traits but merely that Rapier combat often imparted more graceful motion than Chivalric styles. Depending on the financial means of the combatant, they used fencing foils, epees, more historically accurate schlager blades or even del Ten rapiers (which are essentially historically accurate weapons save for their dulled blade tips). It must be noted that the blade styles mentioned were not interchangeable; foils and epees might be able to intermix but the other blades could not be used in concert. More and more combatants have shifted over towards schlager blades and del Tens. Rapier combatants wear protective armor that is specially layered cloth. Their armors were designed to look like Renaissance clothing. The designs vary by fighter, but many employed bright, colorful fabrics for the outer-layer of the armor, simulating flashy as well as puffy clothing from the period. Head protection ranged from simple fencing masks to recreated closed helmets of Renaissance period.

While rapier combatants might appear to resemble Olympic fencers in colorful armor instead of the stark white uniforms, there were vast differences in style. Rapier combat was the historical warfare that occurred; there was no strip to fight in like with modern strip fencing and rules regarding movement or multiple weapons. Rapier

combatants were likely to hold a weapon, buckler (small shield) or even small cloak in their offhand. Movements in Rapier combat allowed for a full 360 degrees, limited only in the SCA by the outer boundaries of the designated fighting area. Rapier battles were interesting dances that intermixed thrusts and parries as fighters sought to tag one another, landing the tip of their blades (foil, epee or schlager) on their opponents with what would be considered sufficient lethal force if using period weapons.

Breaches in authenticity that were allowed within the SCA were often points of disinterest or even scorn from other combat-oriented re-enactment groups. While other groups espoused absolute authenticity at the cost of everything else, they missed out in other aspects of medieval combat. The SCA sought to recreate the pace of battle, sacrificing appearance and materials instead of competition (O'Donnell, 2004: 29). While its weapons and armors were deemed laughable by some groups and inaccurate by others, the spirit of combat was honored and recognized within the SCA. Other re-enactment groups may have allowed for supposedly more authentic fighting with regard to dueling but they underplayed the value of melee combat. The term dated back to the early 17th Century and described a noisy or riotous fight. Melee battles in the SCA certainly lived up to this definition as well the definition of disorganized fighting. While strategies were devised and employed in melee combat, battles often slipped into degrees of organized chaos, meaning that there was an overall plan or tactic at the group level but at the individual level things were chaotic.

None of these other groups had the numbers necessary to mount truly large battles. These limitations narrowed any greater understanding that might be achieved from investigating battles in the Middle Ages as they were, more often than not, battles

between armies and not singular men. On an aesthetic note, recreation of the pace and flow of battle allowed for truly inspiring confrontations. At certain key events, the SCA was capable of having battles or wars between opposing sides numbering in the hundreds and sometimes thousands.

The SCA might be a medieval re-enactment group but its members did not recreate historical battles like, say, American Civil War re-enactors might. There two types of battles: close quarters, one-on-one combat or melee battles. The former style was used more in tournaments, simulating the style of combat that would occur between two armed knights who had been unhorsed and were forced to fight on the ground (Courtney, 1995). Historically, this was the sort of combat used in medieval foot tournaments but in the SCA this was not limited to the chivalric style. The Rapier combatants had their tournament duels in similar fashion. The second style of combat was melee combat.

Every SCA melee battle was a small competition involving two opposing sides of combatants. There were a plethora of combat scenarios possible for a melee; all that was required was that more than one person on each opposing side was involved or more than two individual fighters in combat going in free-for-all fashion. Common scenarios were open field battles, bridge battles where two opposing forces fought over a small bridge and castle battles wherein one group laid siege to the castle while the other one defended it. The key to melee combat scenarios was that an individual combatant understood he/she was a member of a unit who must work as a team in order to survive. Individuals were engaged with more than one person at a time and for simplicity's sake, this meant that they could be "killed" from any number of directions or opponents. In a melee

battle, unless it was a free-for-all, each person had to look after the comrades on either side of them and do what was within their power to protect those two people without compromising the group.

The SCA was different from other competitive organizations in that there were no judges, per se. In keeping with Honor and Chivalry within the Society, blows were called on an honor system; the person struck by a weapon said whether or not the blow was good. A combatant was obligated to accept the word of his/her fellow combatant. A good blow, one of sufficient force so as to have penetrated armor and flesh, was considered a killing blow if it hit a person's groin, torso or head. There were exceptions; projectiles from siege equipment like a ballista or catapult were treated as death-on-contact. It was up to an individual's own honor to call blows appropriately, "taking wounds" or "dying" as they are suitably hit. Different Kingdoms kept different guidelines regarding what constituted a good blow in terms of power, given the slight differences in weaponry, armor and fighting styles across Kingdoms. Combatants often attempted to calibrate their blows appropriately with opponents of differing regions before a battle.

When a fighter "died," he/she either walked off the battlefield if able or fell to the ground as if dead. Such choices normally depended on type of battle engagement. If in a tournament duel, fighters tended to fall to the ground, making a show of their death. In melee battles, sufficient room for such deaths was not always present nor would it be safety conscious. In these confrontations, fighters tended to walk off the field, arms raised and weapon overhead, signaling that they are dead. For any battle there were marshals who acted as judges of a sort. Their task was to ensure the rules were followed,

monitor the fighting for the safety of the participants and their equipment, as well as observe if fighters call their blows properly. While calling blows is up to the individual hit, a marshal may pull a fighter aside to mention advice about how blows against him/her appeared or even yank the fighter off the field if for irresponsible behavior. As with the real battles of old, winning a scenario required careful strategy as well as experienced fighters to carry out the orders of their leaders.

SCA members who participate in chivalric fighting style were typically attributed as being strong, powerful and tough while rapier combat fighters were typically attributed as being fast, precise and graceful. Participation in chivalric fighting bestowed sentiments of physical power and skill for fighters. On the other hand, rapier combat bestowed sentiments of precision and poise. The two styles were separate but not mutually exclusive; no organizational restrictions existed to prevent a fighter from participating in both styles so long as they were physically able. Regardless of style, sword-fighting was as much a game of mental chess as it was a physical competition. Both styles required a fighter to be able to interpret posture and make snap decisions for actions and targets.

More examples of recreating the Middle Ages as they should have been were gender roles in combat. Unlike in the Middle Ages, gender in the SCA was not a discriminating factor regarding involvement in activities in the SCA. Men and women were encouraged to participate in all aspects. For the most part, men have been more visible in SCA activities because there were more men involved in fighting than women. Fighting also tended to be the most senses-catching experience, given the clash of weapons on helms, shields as well as bodies. This is not to say that women were not

visible; women garbed in the clothing of various Western European countries from varying time periods delightfully stood out among modern backdrops. Even if women in the SCA stereotypically spent more time on medieval arts, crafts, and bardic work (songs), there are men who preferred these particular arts as well as cooking and blacksmithing. The level of participation was left up to the individual.

In fact, there were some very skilled female fighters in both styles with a number of them having attained 'master' status. Of the two styles, there appeared to be more active female participation in the rapier combat fighting style. Nonetheless, there is no activity that excluded anyone for any reason. Anyone who is interested may learn about and participate in the activities. The social norms and restrictions of gender in the Middle Ages no longer applied in the SCA.

Going back the idea of notion of fealty and interrelated responsibility among the feudal social pyramid, the king was responsible for the maintaining the safety of his subjects. Should another kingdom challenge the right(s) to the land under the domain of the king, military action would often be required to settle the matter. Wars within the Society were not the same as in the mundane world. A tremendous difference regarding wars in the SCA has been that wars are not fought for economics or politics but for recreation and fellowship. The winner of a war does not claim rule or power over a defeated foe. Wars within the SCA consisted of amiable gatherings between different kingdoms who happen to slug it out in chivalric and rapier combat battles for a reason contrived for that year: one kingdom marched against allies of the other, one kingdom encroached on the other lands, etc. No matter the outcome, combatants amiably departed the event at wars' end.

Gulf Wars has been one of the larger war events within the SCA, the largest being Pennsic Wars, a two-week long event held in Slippery Rock, Pennsylvania. Gulf Wars began fifteen years ago months after the real-life Gulf War in the Middle East which in turn led to the inspiration for the name (O'Donnell, 2004: 106). Held on the 380 acre King's Arrow Ranch in Lumberton, Mississippi, the Gulf Wars have been rather large events that drew many SCA members from far and wide among various kingdoms within the United States and sometimes beyond. The official reason for the battle was a war between the kingdom group of Texas and Oklahoma, called Ansteorra, and the kingdom group of Florida, called Trimaris, in the territory of the kingdom of Meridies which comprised Louisiana, Alabama, Arkansas, Georgia, Kentucky, Mississippi, Tennessee and Virginia. Each side annually recruited allies from the different kingdoms, as many as they could muster, with Meridies left to choose a side to fight alongside, usually alternating sides every year or two. While a competition, the Gulf Wars was essentially a larger chance for enjoyment and entertainment than a regular weekend event, spanning seven days. However, official war activities that would determine a winner would last only the last four days of the event. The event has unofficially averaged anywhere from 3,000 to 5,000 people in recent years.

As part of the event, the official reason for the gathering was a literal battle between Kingdoms as well as a contest between the artisans and craftspeople of each side. There were contests to determine best bardic performance (oratory; sung or spoken, with music or without), best historical piece (recreating and documenting various objects, crafts and clothing of the Middle Ages) and much more.

What many have considered to be the main draw of the Gulf Wars site was its fort. Due to the often temporary nature of site locations for SCA events, permanent structures normally cannot be constructed. Fighters must make do with walls of dirt, hay or even security tape in place of structures and terrain obstacles/impediments. Rare are the instances where groups were able to build lasting structures that allowed for combat. The first group that did so was a Barony within Ansteorra in the early 1980s; they constructed a small combat fort/castle front out of landscaping timbers. A Shire within Mississippi later improved on the size of those blueprints, allowing for a fort constructed of landscaping timbers that was able to support hundreds of fighters.

As a small aside, only one other location had anything close and that was the Kingdom of Ansteorra. Though the original Ansteorran castle is long since gone, a victim of politics among the park staff in control of the land, the groundbreaking group erected another wooden fort structure elsewhere in Texas. In recent years, necessity forced Ansteorra to surpass the original design with the building of a cinderblock fort with two large towers. This new design will not suffer the same wear and tear problems as its wooden predecessors. Due to various restrictions and regulations within the SCA, structures like these must be built by the members themselves or by people they employ out of their own pocket to help. The members received no financial backing from the SCA though members were free to donate materials and finances towards the castle. Since volunteer effort erected and built the castle, neither the funds nor time were available to build something on the scope of true medieval castles but this sort of structures came closer than any other structure in the SCA.

The fort site in Lumberton, Mississippi, consisted of a long fort/castle front with walls down its side; only the rear was open and that is usually “sealed” with hay bales or security tape to prevent unlawful entrance from the rear during combat. The fort had a wide gate and doorway as well as two thin towers for where archers may climb and fire (O’Donnell, 2004: 108). Behind and to the side of the fort stretched a mostly open field nearly bordered by trees. Those fields were the site for the Gulf Wars’ field battles, engagements of mobilized troops numbering in the hundreds.

Gulf Wars also had another draw for SCA members: horses. In the opening ceremonies for the event, the King and Queen from each kingdom paraded in on horseback accompanied by their royal entourage. Gulf Wars was also one of a few SCA events that use horses in its competitions. Horses were not allowed into SCA battle due to obvious safety hazards for both man and beast. However, equestrian events did involve the use of timed events where horse and rider go through the course trying to hit as many targets as possible. Whether in a parade or in a competition, horses definitely added flair and historical immersion.

In terms of combat, Gulf Wars had themed-tournaments like most other events wherein combatants fought one-on-one to win. Then there were the Gulf Wars’ melee combat battles for which the war was renowned: The Field Battles, the Town Battles, the Ravine Battles and the Castle Battles. The Field battle was fairly simple: two armies clashed until only one remains. Depending on conditions, this battle could employ the use of some siege weaponry (ballistae, catapult, trebuchet). The Town battles were timed battles with an objective: the side that controlled the most flags inside the spread out houses declares victory. The battle was essentially an armored combat version of modern

“Capture the Flag” games. The Ravine battle was similar in that it was timed and there were objective points on the battlefield to control but it was held in a semi-steep ravine where combatants struggled against the terrain as well as their opponents. Then there were Castle battles.

Castle battles consisted of one attacking force laying siege to the fort in an attempt to overwhelming the defenders. This big difference here was the full use of siege weaponry as well as battering rams, and ramps. The castle scenarios generally had two access points into the castle: a fortified gate that must be “broken” via battering ram or siege weapons and a smaller sally-port gate located on the side. (A Sally port was a small, easily secured door in a castle wall or other fortification. During a siege, defending raiding parties would emerge or “sally forth” from a sally port to attack the besiegers. The goal of these raids was to slow the offensive siege on the castle or fortification.)

While the battles were also for fun, they were the chessboard for armies and generals to either employ or ignore Middle Ages military tactics. The SCA Battles were full of a myriad of variables that required consideration: numbers on both sides, if/how many knights, archers, spearmen and shieldmen were present, whether or not siege weaponry (ballistae, catapult, trebuchet) were allowed. The inclusion or removal of a variable could drastically alter a general’s the military tactics.

In the end, no matter the outcome of the war points, no matter who would logically win, each war is officially deemed a tie. Wars in the Society are battles with comrades not against foes. Though incidents each year may cause one side to grumble or complain, succeeding wars are little more than playful rivalries among different

kingdoms. That said, each side tended to know who “really won,” redoubling their efforts to either maintain their wins or preparing for a win the following year.

Hypotheses

This researcher grew up within the SCA and it was just another part of life. When quite young, his family went to SCA gatherings in numerous cities across Texas. Driven by personal experiences and influenced by the above literature, the researcher came up with a few basic hypotheses regarding SCA members for this preliminary study:

H1: SCA members continued their participation because the role identity of an SCA member gave them a sense of belonging and fulfillment that was not realized in regular, modern life. SCA involvement was viewed positively and offers a consistently positive identity standard.

Within the SCA, people had a chance to literally recreate themselves. In many ways, their social class and background did not matter; they did not carry along the same burdens or negative connotations that were connected to them in everyday life. Skills, talents and interests that might be socially discouraged elsewhere were looked upon favorably and might even provide a sense of importance within the SCA community. It was expected that the identity taken on within the SCA provided many interpersonal resources for self-fulfillment. In accordance with identity theory, SCA members would participate as often as possible to maintain the positive sentiments.

H2: People with a weaker family ties were likely to be active members of the SCA due to the positive reinforcement they received; the SCA was an important social network.

Given an emotionally distant stance with one's family, a person would pursue environments that later proved to be welcoming to the individual, in this case, the SCA. However, the more alternatives a person had for social networks, the less likely that SCA involvement would be high.

In the researcher's past experience as a participant within the SCA, SCA environments with local members tended to be quite informal and relaxed, save for court ceremonies. Members welcomed newcomers and newer members, including them in their own "household" activities. (Households were member-made families within the SCA. For all intense purposes within SCA gatherings, these members' personas were related by blood or marriage if they so wished, tying them together and giving them an SCA-related reason to spend time with one another.) Such households could comprise but were not limited to actual blood family members.

SCA members who had weaker real family ties and relationships were likely to seek out involvement with the SCA as much as possible due to the positive family relationships they encounter within the SCA. It was expected that the camaraderie that occurred within the SCA overshadowed any weak familial bonding.

H3: Subjects with lower occupational prestige rankings would be more likely to devote more time to the SCA organization and activities.

Identity standards based on interaction with SCA members and developed within the SCA environments by individuals with lower prestige value occupations would provide them with positive feedback as well as a sense of belonging that was diminished or absent from routine work lives. Simply put, such people would be likely to receive

more favorable impressions of self through continued involvement with the SCA. Lower prestige-occupations most often had less autonomy while the SCA hierarchy offered both prestige and autonomy. Preferring the positive feedback that interpersonal SCA relationships offer, these people will pursue SCA activities and achievements.

It is expected that they will pursue behaviors and activities within the SCA in order to generate outcome impressions that are as close as possible to the sentiments that they belong and are successful. It is also likely that these people are likely to become too involved with SCA meetings and functions.

METHODOLOGY

Participants

The Gulf Wars XIII event (Spring Break, March 15-21, 2004) was selected as the location for the research study. A primary factor in site location was that the “Gulf Wars” events were among the more well-known events, drawing in attendance people from all over the United States and perhaps even outside the United States. Another reason that determined this event as the study focus was that Gulf Wars XIII was the most varied sample population easily accessible to the researcher. Time and travel costs did not allow for a trip to another event like the Pennsic Wars. The researcher arrived mid-event, early Tuesday evening, as did many other people, only a day before the first war point competitions began.

According to SCA gate records, a total of 3,510 people attended Gulf Wars XIII. Of that number, 3,270 people were age 13 years and older, 162 people were ages 6 years to 12 years, inclusive, and 78 people were ages 1 day to 5 years, inclusive. Participants in the study were 219 SCA members, ages 18 or older since adult-level fighting required participants to be at least 18 years of age. This age requirement was adopted for the study for ease of data collection and analysis.

Measures

For the assessment of the prestige score of respondents, questionnaire responses were rated according to the Nakao-Treas Prestige Scores and Economic Indices (Nakao and Treas 1994). They introduced a new occupational and socioeconomic status scale derived from data in the 1989 National Opinion Research Center (NORC) General Social Survey (GSS).

Procedure

The researcher used a combination of the self-administered questionnaires and face-to-face interviews. In order to help ensure a greater response rate, a face-to-face element was included, polling the SCA members that the researcher came across in repeated passes over the 380 acre site. Subjects were approached by the interviewer and asked if they would mind participating. Participants read consent forms, as seen in APPENDIX B, and, if interested, signed them before receiving a questionnaire. Any and all SCA members were eligible for inclusion within the study. The concentration of generally like-minded folk (after all, they were all there for the event) who participated in the study may skew answers one way or the other.

The questionnaire, as seen in APPENDIX C, was kept reasonably simple and short, containing sixteen questions that were a combination of open-ended, choosing from a list of answers and pre-defined five-point scales. On average, most participants were able to answer in around two minutes. Of course, there were exceptions; on occasion, a subject who had received many awards within the SCA had difficulty in recalling them all. Few questions were completely skipped by subjects.

A chief advantage of self-administered questionnaire research that led to its inclusion within the study was that it provided access to people who are rarely home or are less inclined to answer the phone or a mail. Another strong reason for the self-administered questionnaire was the lack of interviewer bias. The researcher had participated within the organization for many years and wanted to limit as much as possible any bias entered into the study.

One disadvantage did work against the research; low(er) response rate. The researcher encountered a surprisingly high number of refusals from people present at Gulf Wars XIII. Reasons ranged from generally not being interested to simply wanting to escape paperwork as much as possible and enjoy their downtime/vacation time. While this was somewhat expected, the extent to which this occurred surprised the researcher, given prior experience with the SCA organization. For varying reasons, people declined to fill out a questionnaire. That said, nearly all who did take part in the study needed very little persuasion and were quite happy to participate. Of those present, the researcher gathered 219 completed questionnaires. (See Appendix A for the questionnaire.)

Randomization of sample population was another disadvantage of this research approach. The sample population was not randomized and thus did not give a completely accurate representation. All data was collected following the assumption that members participated. A truly randomized study would have allowed for non-member participants as well in order to act as a control group. As a result, tests of identity among SCA members were conservative. Again, due to the lack of randomization of sample population, the variable results were skewed with regard to membership and participation as those present at the Gulf Wars event were more likely to participate due to the fact that they traveled to the site in Mississippi.

ANALYSIS / FINDINGS

Descriptive Results

I used a number of variables in my questionnaires: age, gender, identities, membership, education, other groups, SCA belonging, day-to-day belonging, family, participation, reenactment, SCA activities, awards, officer, and occupation. Each variable is a distinct facet of the people I surveyed and a window into the SCA.

Age

“Age” was a ratio variable that referred to a subject’s age in years. The SCA has a diverse amount of ages among its members and this diversity among ages was reflected by the data. Save for those under the age of 18 (who could not legally participate in armored battles along with adults regardless of fighting style), age does not prevent anyone who is physically able from participating in any of the various available activities. As seen in Table 1.1 in APPENDIX A, there was a large range of ages. The mean for “age” among subjects was 38.62, meaning the average age of subjects studied was 39 years of age.

Sex

Seen in Table 1.2 in APPENDIX A, out of 219, 101 subjects (45%) were male and 218 subjects (54%) were female. The research results were slightly biased in favor of women over men.

Membership

“Member,” a ratio variable, sought to quantify in terms of years how many years participants spent with the SCA organization as a paid member. Subjects were free to enter long they had been a member, converting to years where necessary. There was a

wide range of measurement, 0-36, as seen in Table 1.1 in APPENDIX A. The average time of membership with the SCA among the 213 participants was 11.71, meaning 12 years participation as a paid member with the SCA.

Education

Level of education completed was coded: 1) High school or below, 2) Some college/higher schooling/training, 3) Completed Trade school/received Associates degree, 4) Bachelors Degree or 5) Masters Degree/higher.

The following results of 216 total responses were taken from Table 1.3 in APPENDIX A: of the educational makeup of sampled participants, 82 subjects (38%) completed college and received a Bachelor's degree, 73 subjects (34%) had some college/higher schooling or training, 35 subjects (16%) completed a Masters degree or Ph.D., 13 subjects (6%) had a high school education or below, and 13 subjects (6%) completed a trade school /received an Associate's degree.

Groups

There were four possible answers in the questionnaire: 0) zero groups outside the SCA, 1) one group outside the SCA, 2) two groups outside the SCA and 3) three groups outside the SCA.

Table 1.4 in APPENDIX A displayed the results for groups. Of those 199 total responses, 72 individuals (36%) belonged to only one group other than the SCA, 64 individuals (32%) did not belong to any group or organization outside of the SCA, 43 individuals (22%) were a part of two groups and 20 belonged (10%) to three groups outside of the SCA. Table 1.1 in APPENDIX A showed the mean for groups to be 1.10,

meaning that, on average, the subjects in this study belonged to only one group or organizations outside the SCA.

Importance of the Group

Importance of the group was a dichotomous, categorical variable, that determined how important that group was to the subject in relation to the SCA group. Simple yes or no, this dummy variable was coded as: 1) No, the other group was not as important and 2) Yes, the group(s) was as important to these individuals as the SCA.

According to table 1.5 in APPENDIX A, of the 191 total responses, 120 respondents (63%) indicated that no other group was as important to them as the SCA while 71 respondents (37%) said that the other group(s) was as important to them.

Sense of Belonging within the SCA

“Belong1” was an ordinal measure of a subject’s perceived belonging within the Society for Creative Anachronism. This variable had a five-point scale: 1) Strongly Disagree, 2) Disagree, 3) Neutral, 4) Agree and 5) Strongly Agree. These responses were reverse coded from the questionnaire in order for simplicity of interpretation.

Table 1.6 in APPENDIX A indicated subjects’ responses to what degree they felt a sense of belonging within the SCA, 111 subjects (51%) agreed that the SCA gave them a sense of belonging, 70 subjects (32%) strongly agreed to feeling a sense of belonging within the SCA, 26 subjects (12%) felt neutral in the matter, 6 subjects (3%) disagreed to feeling a sense of belonging within the SCA, 5 subjects (2%) strongly disagreed to feeling a sense of belonging. As seen in Table 1.1 in APPENDIX A, the mean for belong1 was 4.08, meaning that, on average, the subjects in this study agreed to a perceived sense of belonging within the SCA.

Sense of Belonging within Everyday Life

Another ordinal variable, “belong2,” investigated subjects’ perceived sense of belonging within their normal daily life. It pertained to any and all involvement outside of the SCA: work, home life, community, etc on a five-point scale: 1) Strongly Disagree, 2) Disagree, 3) Neutral, 4) Agree and 5) Strongly Agree. These responses were reverse coded from the questionnaire in order for simplicity of interpretation.

In response to the question of to what degree did respondents feel a sense of belonging in their normal life outside the SCA, 218 responses were collected. The results were taken from Table 1.7 in APPENDIX A. Of those, 113 respondents (52%) agreed at feeling a sense of belonging outside the SCA, 43 respondents (20%) were neutral in their feelings, 44 (20%) respondents strongly agreed at feeling a sense of belonging outside the SCA, 14 respondents (6%) disagreed at feeling a sense of belonging outside the SCA and, finally, 4 respondents (2%) strongly disagreed at feeling a sense of belonging in their life outside of the SCA. Table 1.1 in APPENDIX A showed that the mean for belong2 was 3.82, meaning that, on average, subjects agreed to a feeling sense of belonging in their lives outside the SCA.

Closeness to Biological Family

Yet another ordinal variable, “family,” measured the degree to which subjects considered themselves emotionally close to their biological families. This variable was an investigation into a possible factor turned people towards the SCA organization. Family was also a five-point scale: 1) Not close at all, 2) Not Close, 3) Neutral, 4) Close and 5) Very Close. These responses were reverse coded from the questionnaire in order for simplicity of interpretation.

Table 1.8 in APPENDIX A indicated that a total of 218 responses were gathered in response to family ties. Of those, 8 subjects (4%) said they were not close at all to their families, 15 subjects (7%) said they were not close to their families, 24 subjects (11%) felt neutral, 62 subjects (28%) felt close to their families and, finally, 109 subjects (50%) felt very close to their families. According to Table 1.1, the mean for family was 4.14, meaning that, on average, subjects felt emotionally close to their biological family.

Participation

“Participation” was an ordinal measure of how often subjects took part in SCA-related activities throughout the course of a standard year. It had a four-point scale: 1) Once or twice a year, 2) Once every couple months, 3) Once or twice a month and 4) Weekly. No option for “none” was included in the questionnaire since they would have had attended at least one event to be present for the study. These responses were reverse coded from the questionnaire in order for simplicity of interpretation.

Table 1.9 in APPENDIX A referred to how often respondents participated in SCA-related activities. Of 216 collected responses, 97 people (45%) replied that they attended an SCA-related activity weekly. Following them, 65 people (30%) said they attended some re-enactment group once or twice a month and 44 people (20%) said they attended SCA-related activities only once every couple months. Lastly, 10 people (5%) said they attended SCA-related activities only once or twice a year. Table 1.1 in APPENDIX A showed the mean for participation to be 1.85, meaning that over the course of a standard year subjects, on average, participated in SCA events once every couple months.

Other Reenactment

The dichotomous, dichotomous, categorical variable, “reenact,” checked to see whether or not subjects participated in other reenactment groups and was coded: 1) No and 2) Yes. Table 1.10 in APPENDIX A displayed the results. Of 219 total respondents, 191 people (87%) did not take part in any other reenactment group or organization but 28 people (13%) did belong to another reenactment group or organization.

Importance of Other Reenactment

A nominal variable was used to look into the specific other reenactment groups in which subjects took part. “Reenact2” serves to quantify what other historical reenactment groups to which subjects belonged. This question resulted in eleven categories: Civil War, WWII reenactment, Traditional Dancing society, various Rapier groups, Trained Bandes/English Civil War reenactment, Renaissance Festivals, Colonial-era reenactment, Docent historical art and collection, Mahaffe vintage sewing, Mountain Men Black Powder firearms and, lastly, Blacksmithing.

The results were seen in Table 1.11 in APPENDIX A. Of the study’s 219 observations, 28 respondents took part in other reenactment-based organizations or groups: 7 respondents (3%) actively took part in Renaissance Festivals, 5 respondents (2%) were also a part of English Civil War reenactment, 4 respondents (2%) participated in Colonial-era reenactment along with 4 others (2%) who took part in Civil War reenactments. World War II reenactment claimed only two respondents in this sample (1%) with the other categories only received 1 person each (Traditional Dancing society (0%), various Rapier groups (0%), Docent historical collection (0%), Mahaffe vintage sewing (0%), Mountain men Black Powder shooting (0%) and Blacksmithing (0%)).

SCA

To attain a general listing of the subjects' participation among the various activities within the SCA, a nominal variable, "sca," was developed. Subjects chose as many activities as were applicable of the following activities: Chivalric fighting, Rapier combat, Arts & Sciences, Service & Support or None of the Above. Due to the varied possibility of answers, the researcher used SAS program to divide all the possibilities into five distinct dichotomous, categorical variables: "chiv" represented whether or not subjects took part in Chivalric fighting, "epee" represented whether or not subjects took part in rapier combat, "art" represented whether or not subjects participated in SCA's arts and sciences, "serve" represented whether or not subjects took part in service and support functions within the SCA and, lastly, "none" represented if subjects were not involved in any SCA-related activities within the group.

The results were displayed in Table 1.12 in APPENDIX A. Of the 219 respondents, "chiv" demonstrates that 77 participated (35%) in the Chivalric fighting style. "Epee" shows how 64 respondents (29%) engaged in the Rapier combat style. "Art" indicates that 131 respondents (60%) were at least in some way involved with SCA Arts, sciences and craft skills. The variable "serve" shows that 164 respondents (75%) took an active role in service and support roles within the SCA, helping to ensure that events functioned and ran as smoothly as possible. Finally, "none" displays how many respondents did not take part in any of the activity groups within the SCA: 11 individuals (5%) did none of those activities.

Awards

For examination of total number of SCA awards received by subjects, a ratio variable was constructed. Subjects were free to list as many awards as they wished. This

variable was originally meant to be a grand listing of awards but was changed into a numerical listing of awards instead. In the end, the only thing needed with regard to awards was the understanding that they were given due to skill or service in the SCA.

As seen in Table 1.1 in APPENDIX A, awards had a big range of possibilities, 0-21 awards. It had a mean of 3.05, meaning the average number of awards received by subjects in this study was 3 awards. The most awards received so far by one person over the span of their SCA career was 21. Of the total number of respondents, 217 had received a least one award at some point in time during their SCA membership.

Officer Status

“Officer,” a dichotomous nominal variable was assigned to see whether or not subjects were officers in their local kingdom or group. Officer was the term used to describe members who were took care of regular day-to-day duties and tasks within the SCA. Every local and kingdom group was required to have volunteer officers to cover the various aspects of SCA activity and each officer position covered a specialized role, for example, treasurer, fighter marshal, chronicler (record keeper), etc. Active status as an officer required a fair amount of dedication to the organization. Officer was coded as: 1) No, 2) Yes.

The results for officer were displayed in Table 1.13 in APPENDIX A. Of 217 observations, 89 respondents (41%) claimed to be current officers for their local group and/or Kingdom and 128 respondents (59%) were not officers. However, this is not an accurate picture due to the improper way the question was worded. A better way to have dealt with the issue was ask if respondents had ever been an officer for their local or Kingdom group.

Occupational Prestige

A ratio variable, “occupation,” was created in order for analysis based on subjects’ occupations. Subjects were free to enter in their occupation of vocational description as they wished. Those descriptions were then ranked by prestige value according to the Nakao-Treas Prestige Scores and Socioeconomic Indices (Nakao and Treas 1994). Occupation has a large range as seen in Table 1.1 in APPENDIX A. The Nakao-Treas scale allows for an occupational prestige rating between 11-87. Within the study sample, the highest rating of occupational prestige was 86 while the lowest rating was 17. The mean occupational rating was 52, meaning the average prestige rating associated with SCA subjects in this study was 52.

SCA-related Identity

Subjects were able to list up six identity titles/roles that they felt were important to them. A dichotomous, categorical variable, “SCAID,” examined whether or not subjects listed an SCA-related identity in any one of the six possible slots on the questionnaire. The following results came from Table 1.14 in APPENDIX A. Of 219 total observations, 157 respondents (72%) included an SCA-related identity within their list of six identities while the remaining 62 respondents (28%) did not list anything among identities that were important to them.

SCAORDER

Next, a categorical variable called “SCAORDER” investigated the degree of importance of the SCA-related identities among the six identities listed by subjects. According to Table 1.15 in APPENDIX A, 9 respondents included their SCA identity (4%) as their first identity, 19 respondents (9%) listed it as their second identity, 42

respondents (19%) chose an SCA-related identity for their third identity, 45 respondents (21%) decided an SCA-related event was fourth identity in their list of importance, 22 respondents (10%) put down something SCA-related as a fifth most important identity and 20 respondents (9%) listed an SCA identity as the lowest priority identity out of six possibilities. Lastly, 62 respondents (28%) did not even include an SCA identity as any possible identity that was important to them.

IDI

Six categorical variables broke down the hierarchical order that resulted for each sequential identity role/title in order to analyze the various identities of which SCA members were consciously aware and considered important. One variable was created for each blank: “id1” through “id6.” Id1 collected a listing of identities for the first identity blank in the questionnaire. Identity responses were coded as ten categories: 1) “parent,” 2) “spouse/lover,” 3) “sibling,” 4) “other family role,” 5) “friend,” 6) “occupation,” 7) “religious identity,” 8) “other” (apart from SCA), 9) “SCA-related identity” and 10) “additional SCA identity.” (The last category was added due to necessity. Eleven respondents listed more than one SCA identity and for SAS to properly generate a list of identities, these eleven other SCA identities had to be changed to secondary status.)

According to Table 1.16 in APPENDIX A, 60 subjects (28%) listed “parent” for the primary identity, 58 subjects (27%) chose “spouse/lover,” 29 people (14%) decided on “other,” 19 subjects (9%) picked “other family,” 16 subjects (8%) picked “occupation,” 9 subjects (4%) chose “sibling” and another 9 subjects (4%) opted for an

SCA-related identity, 8 subjects (4%) listed “friend” and the final 4 people (2%) went with “religious.”

ID2

“Id2” was the categorical variable created to deal with secondary identities with the subjects’ identity hierarchy. The results for the second identity were displayed in Table 1.17 in APPENDIX A: 46 individuals (22%) chose “spouse/lover,” 37 individuals (17%) listed “other family,” 28 individuals (13%) picked “parent,” 22 individuals (10%) went with “other,” 19 individuals (9%) chose “sibling” and another 19 individuals (9%) listed “SCA-related identity.” Of the remaining observations, 18 individuals (8%) picked “occupation,” 15 individuals (7%) chose “friend,” 3 individuals (1%) opted for “religious” and, lastly, 2 individuals (1%) put down an “additional SCA identity.” Of the observations, 3 individuals (1%) did not list an identity.

ID3

Categorical variable “id3” dealt with tertiary identities within the subjects’ identity hierarchy. Table 1.18 in APPENDIX A held the documented results for id3: 42 respondents (20%) chose “SCA-related identity,” 30 respondents (14%) chose “occupation,” 29 respondents (14%) went with “other,” another 29 respondents picked “sibling” (14%), followed by another 29 respondents (14%) chose on “other family.” Of those remaining, 14 respondents (7%) chose “spouse/lover,” 13 respondents (6%) opted for “friend,” 6 respondents (3%) selected parent, 2 respondents (1%) listed a “secondary SCA identity” and a single person (0%) chose “religious.” In addition to all those identities, 17 respondents (8%) did not list an identity at all.

ID4

Categorical variable “id4” dealt with identities listed fourth within the subjects’ identity hierarchy. The fourth possible identity yielded interesting results, most notably an increase in those who did not list an identity. For this identity, the results were posted in Table 1.19 in APPENDIX A: 45 subjects (21%) chose “SCA-related identity,” 26 subjects (12%) chose “other,” 24 subjects (11%) went with “occupation,” 22 subjects (10%) decided on “other family,” 12 subjects (6%) opted for “sibling,” 10 subjects (5%) chose “friend,” 3 subjects (1%) listed “parent” while 3 others (1%) listed “religious.” Of the remaining two people who listed an identity, one person (0%) chose “spouse/lover” while the other (0%) chose a “secondary SCA connection.” However, 65 subjects (31%) did not even list a fourth identity.

ID5

Categorical variable “id5” dealt with fifth identity set within the subjects’ identity hierarchy. Its results were placed in Table 1.20 in APPENDIX A. The fifth identity saw 22 respondents (10%) chose “SCA-related identity,” 17 respondents (8%) went with “other,” 13 respondents (6%) decided on “occupation” while 12 respondents (6%) went with “friend” as their identity. These choices left 8 respondents (4%) selecting “other family,” 5 respondents (2%) opting for a “secondary SCA identity,” 4 respondents (2%) going with sibling, 2 respondents (1%) selecting “spouse/lover” and 1 respondent (0%) chose “parent” while the remaining 1 respondent chose “religious” (0%). The fifth identity had nearly twice the amount of subjects who did not list an identity as the previous identity; 127 respondents (60%) showed that more than half the respondents did not list five identities.

ID6

Categorical variable “id6” dealt with sixth set of identities within the subjects’ hierarchy. As seen in Table 1.21 in APPENDIX A, the final identity option had 20 individuals (9%) choose “SCA-related identity,” 13 individuals (6%) decided on “other,” 7 individuals (3%) listed “occupation,” 5 individuals (2%) settled on “sibling,” 3 individuals (1%) chose “friend” and 2 individuals (1%) listed “religious.” Of the last two, one individual (0%) chose “other family” while the other one (0%) decided on a “secondary SCA identity.” A grand total of 160 individuals (75%), most of the sample population, did not list any identity at all for this option.

Theoretical Results

The first research hypothesis claimed that SCA members continued their participation because the role identity of an SCA member gave them a sense of belonging and fulfillment that was not realized in regular, modern life. SCA involvement was viewed positively and offers a consistently positive identity standard. That hypothesis was evaluated by a regression model whose results were displayed in Table 2.1 in APPENDIX A. The model’s statistical significance was 0.003 which allowed the researcher to reject the null hypothesis and examine the individual variables.

Participation, the frequency with which subjects participated in SCA-related activities, had an F value of 3.25 and p value of .0229. *Belong2*, the measure of subjects’ perceived sense of belonging in their regular day-to-day routine was not significant with its F value at 1.59 and p value at .1777. According to the R-square, these variables accounted for 17% of the variance for *belong1*, perceived sense of belonging within the SCA. Both

variables were statistically significant in their relationship with belong1, subjects' perceived sense of belonging within the SCA. The hypothesis was supported.

The second research hypothesis contended that subjects with a weaker family ties with their biological family would be more likely to active members of the SCA due to the positive reinforcement they received. The relationship between variables was evaluated using a chi-square test of participation and family. Its findings followed in Table 2.2 in APPENDIX A. The chi-square with 12 degrees of freedom resulted in a value of 14.1355 and a p value of .2921 which was not statistically significant. The research hypothesis was rejected: there was no statistical significance between family, a subject's perceived emotional closeness with biological family, and participation, the frequency with which subjects participated in SCA-related activities.

The final research hypothesis claimed that subjects with lower status occupations would be more likely to devote more time to the SCA. The positive identity standards developed would provide them with positive feedback as well as a sense of belonging not present in their daily lives. This hypothesis was checked by GLM regression as seen in Table 2.3 in APPENDIX A. The model's statistical significance was 0.001, allowing the researcher to reject the null hypothesis of no statistical relationship among variables as well as individually examine individual variables. Occupation, meaning one's occupational prestige rank as established by the Nakao-Treas Prestige Scores and Economic Indices, was statistically significant. Occupation had an F value of 1.65 and p value of .022. Belong2, the measure of subjects' perceived sense of belonging in their regular, day-to-day lives was also statistically significant: F value= 2.69 and p value= .034. According to the R-square, these variables accounted for 64% of the variance for

belong1, perceived sense of belonging within the SCA. The research hypothesis was confirmed, a statically significantly relationship did exist between a subject's occupational prestige ranking and their participation within the SCA. People with lower status occupations are more likely to feel a sense of belonging to the SCA.

CONCLUSION

Discussion

In the end, two of the three hypotheses put forth by the researcher were confirmed with statistical significance, based on the data collected from the 219 subjects. The variable relationship within the first research hypothesis was confirmed: subjects continued participation within the SCA was significantly influenced by their perceived sense of belonging within that organization. The positive identity standard associated with SCA fellowship continued to bring subjects back for more events. This is a slightly more complicated issue than they participated because they enjoyed it. The positive identity standard either repaired or maintained their internalized view of self and continued to regulate the new positive identity.

Perceived sense of emotional closeness with one's biological family did not have any statistical effect on subject's participation within the SCA. Subjects who participated in SCA-related activities came from a variety of family backgrounds. Some members felt emotionally close to their family while other members did not; such feelings were not a major factor in their participation. In the end, other factors are far more directly involved with subject's participation.

Lastly, the relationships within the third research hypothesis were also confirmed: subjects with lower prestige ranked occupations did spend more time within the ranks of the SCA. These individuals received positive feedback meanings associated with their sense of self. The identity control process continued to maintain their identity standards in a positive light. These positive feedbacks motivated them towards continued participation and commitment to the organization.

What were the implications for identity? The SCA was an excellent environment to look into the interplay of identities between various actors. Role identities evoked were capable of reinforcing the positive sentiments that became grafted onto the set of meaning individuals hold for themselves, their identities, through the identity feedback loop (and its four components). Any given situation would evoke a variety of different identity standards among individuals based on subjects' manner of dress, surroundings, and level of nobility with whom they came in contact.

The most immediate examples of this effect involved were SCA Court ceremonies. The SCA's organization structure capitalized on the relation identities had within social structure; the role behaviors of those involved in Court continued through processes of self-verification. The SCA continued to evoke different yet positive identities within its members in a highly ritualistic manner. Identities were created, maintained and reinforced by subjects' participation within the SCA's various court scenarios. No matter whether awards were given out by landed nobility or by the Crown itself (King and Queen), any honor received in such a formalized fashion would spur on the identity standards generated within the organization. The positive meanings attached to the self in a social role became entrenched and set in motion the feedback process within identity. The identities evoked became stronger over time, gaining social strength as they were continually evoked.

The positive effects of identity the SCA infused within subjects would not be limited to just that organization. The SCA was just one of many counter-culture groups/organizations where people find acceptance, meaning and enjoyment. Church groups and organizations like volunteer motorcycle clubs would be similar examples of

an organization with views and practices that deviate from society's regular norms and mores. A continuous process of the identity, positive self-verification led participants to future involvement with the group. In the example of a Church group, roles and stations awarded to church-goers would involve them within the internal functions of the Church as could be seen with the nominated but volunteer position of a Deacon.

Strong, socially involved organizations with built-in rewards systems have operated and functioned throughout mankind's history. Perceptions and expected behavior have served well as strong influences on human behavior. Continued participation in organizations like the Society for Creative Anachronism will occur as long as people with kindred interests gather and their activities continue to reaffirm the identity standards that people hold for themselves.

Future Research

This study was just a preliminary study into the culture and members of the Society for Creative Anachronism. Points of interest included the following points. There were limitations with the questionnaire's questions that were not realized until too late by the researcher. The research questionnaire did not address total number of years involved with the SCA but only years as a paid member. It was possible for subjects to have participated for some unknown span of time with the SCA before becoming a paid member. The questionnaire did not investigate what degree of education subjects were currently working towards. Students attending university education or persons attending specialized training were not properly included within study results thus resulting in an inaccurate picture of subjects.

A problem of omission occurred within the research questionnaire regarding

equestrian and archery activities. Those activities were excluded from the list. Archery had erroneously been included as an aspect of each of two fighting styles. Combat archery was subsumed as an aspect of the fighting styles, those who participated in target archery were considered to be aspects of SCA Arts and Sciences, along with equestrian activities. Even so, target archery competitions and equestrian events should have been made into their own unique categories.

In hindsight, the variable “officer” should have questioned whether or not the participant had at any time previously been an officer. Current officer status alone provided only a limited perspective. Total involvement over time within the politics and maintenance of the SCA would be a chief factor that examined within future research. Related to this, what other activities SCA members shift into should they be no longer have the physical ability necessary to perform their preferred tasks in the SCA (whether by injury or by old age) would be a point of interest. Do they shift more into the political sphere or do they begin to withdraw from the SCA society?

The study of identity should be expanded to deal more specifically with the issue of personae. Future research should look into the question of exactly how many personae individual members adopted within the SCA. The degree to which people integrate these personae among their identity standards and how those regulatory standards maintain their sense of self would prove to be quite interesting. It would also be interesting to investigate among those more colorful persona creators within the SCA how their sense of self varied and regulated while actively engaging in the persona identity standard.

This preliminary study was an attempt to get a better understanding of the social bond that keeps SCA members active within the organization. The support of two

research hypothesis demonstrated the power a sense of belonging has among individuals. Human beings are by nature, social creatures. The desire for belonging and acceptance when met with positive reaffirmation leads to increased commitment to the organization. Belonging does not depend only on the roles and identities ascribed to one by their daily life but can also be the product of counter-cultural environments wherein individuals recreate themselves through behavioral choices.

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APPENDIX A

Tables

Table 1.1: Variable Means Among SCA Subjects

Variable	N	Mean	Std Dev	Minimum	Maximum
age	219	38.6255708	9.3630390	18.0000000	67.0000000
member	213	11.7051643	8.1711020	0	36.0000000
educ	216	3.2453704	1.2463815	1.0000000	5.0000000
groups	199	1.0954774	0.9671000	0	3.0000000
belong1	219	4.0821918	0.8687240	1.0000000	5.0000000
belong2	218	3.8211009	0.8903552	1.0000000	5.0000000
family	218	4.1422018	1.0958484	1.0000000	5.0000000
participation	216	1.8472222	0.9046606	1.0000000	4.0000000
awards	217	3.0599078	3.4266259	0	21.0000000
occupation	198	52.0101010	13.8805601	17.0000000	86.0000000

Table 1.2: Respondents by Sex

sex	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	101	46.12	101	46.12
2	118	53.88	219	100.00

Table 1.3: Respondents by Education

educ	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	13	6.02	13	6.02
2	73	33.80	86	39.81
3	13	6.02	99	45.83
4	82	37.96	181	83.80
5	35	16.20	216	100.00

Frequency Missing = 3

Table 1.4: Respondents by Group Participation Outside the SCA

groups	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	64	32.16	64	32.16
1	72	36.18	136	68.34
2	43	21.61	179	89.95
3	20	10.05	199	100.00

Frequency Missing = 20

Table 1.5: Respondents by Other Group Importance

groupimport	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	120	62.83	120	62.83
2	71	37.17	191	100.00

Frequency Missing = 28

Table 1.6: Respondents by Sense of Belonging within the SCA

belong1	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	5	2.28	5	2.28
2	6	2.74	11	5.02
3	26	11.87	37	16.89
4	111	50.68	148	67.58
5	71	32.42	219	100.00

Table 1.7: Respondents by Sense of Belonging outside the SCA

belong2	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	4	1.83	4	1.83
2	14	6.42	18	8.26
3	43	19.72	61	27.98
4	113	51.83	174	79.82
5	44	20.18	218	100.00

Frequency Missing = 1

Table 1.8: Respondents by Perceived Closeness to Biological Family

family	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	8	3.67	8	3.67
2	15	6.88	23	10.55
3	24	11.01	47	21.56
4	62	28.44	109	50.00
5	109	50.00	218	100.00

Frequency Missing = 1

Table 1.9: Respondents Regular Participation in SCA activities/events

participation	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	10	4.63	10	4.63
2	44	20.37	54	25.00
3	65	30.09	119	55.09
4	97	44.91	216	100.00

Frequency Missing = 3

Table 1.10: Respondents by Participation in Other Reenactment Groups

reenact	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	191	87.21	191	87.21
2	28	12.79	219	100.00

Table 1.11: Respondents by Type of Other Reenactment Group

reenact2	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	191	87.21	191	87.21
1	4	1.83	195	89.04
2	2	0.91	197	89.95
3	1	0.46	198	90.41
4	1	0.46	199	90.87
5	5	2.28	204	93.15
6	7	3.20	211	96.35
7	4	1.83	215	98.17
8	1	0.46	216	98.63
9	1	0.46	217	99.09
10	1	0.46	218	99.54
11	1	0.46	219	100.00

Table 1.12: Respondents by SCA Activity

Chiv	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	142	64.84	142	64.84
1	77	35.16	219	100.00

Epee	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	155	70.78	155	70.78
1	64	29.22	219	100.00

Art	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	88	40.18	88	40.18
1	131	59.82	219	100.00

Serve	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	55	25.11	55	25.11
1	164	74.89	219	100.00

None	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	208	94.98	208	94.98
1	11	5.02	219	100.00

Table 1.13: Respondents by Participation as an Officer

officer	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	128	58.99	128	58.99
2	89	41.01	217	100.00

Frequency Missing = 2

Table 1.14: Respondents by Inclusion of SCA-related Identity

SCAID	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	62	28.31	62	28.31
1	157	71.69	219	100.00

Table 1.15: Respondents by Priority of SCA-related Identity

SCAORDER	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	62	28.31	62	28.31
1	9	4.11	71	32.42
2	19	8.68	90	41.10
3	42	19.18	132	60.27
4	45	20.55	177	80.82
5	22	10.05	199	90.87
6	20	9.13	219	100.00

Table 1.16: Respondents by First Identity

id1	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	60	28.30	60	28.30
2	58	27.36	118	55.66
3	9	4.25	127	59.91
4	19	8.96	146	68.87
5	8	3.77	154	72.64
6	16	7.55	170	80.19
7	4	1.89	174	82.08
8	29	13.68	203	95.75
9	9	4.25	212	100.00

Frequency Missing = 7

Table 1.17: Respondents by Second Identity

id2	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	3	1.42	3	1.42
1	28	13.21	31	14.62
2	46	21.70	77	36.32
3	19	8.96	96	45.28
4	37	17.45	133	62.74
5	15	7.08	148	69.81
6	18	8.49	166	78.30
7	3	1.42	169	79.72
8	22	10.38	191	90.09
9	19	8.96	210	99.06
10	2	0.94	212	100.00

Frequency Missing = 7

Table 1.18: Respondents by Third Identity

id3	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	17	8.02	17	8.02
1	6	2.83	23	10.85
2	14	6.60	37	17.45
3	29	13.68	66	31.13
4	29	13.68	95	44.81
5	13	6.13	108	50.94
6	30	14.15	138	65.09
7	1	0.47	139	65.57
8	29	13.68	168	79.25
9	42	19.81	210	99.06
10	2	0.94	212	100.00

Frequency Missing = 7

Table 1.19: Respondents by Fourth Identity

id4	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	65	30.66	65	30.66
1	3	1.42	68	32.08
2	1	0.47	69	32.55
3	12	5.66	81	38.21
4	22	10.38	103	48.58
5	10	4.72	113	53.30
6	24	11.32	137	64.62
7	3	1.42	140	66.04
8	26	12.26	166	78.30
9	45	21.23	211	99.53
10	1	0.47	212	100.00

Frequency Missing = 7

Table 1.20: Respondents by Fifth Identity

id5	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	127	59.91	127	59.91
1	1	0.47	128	60.38
2	2	0.94	130	61.32
3	4	1.89	134	63.21
4	8	3.77	142	66.98
5	12	5.66	154	72.64
6	13	6.13	167	78.77
7	1	0.47	168	79.25
8	17	8.02	185	87.26
9	22	10.38	207	97.64
10	5	2.36	212	100.00

Frequency Missing = 7

Table 1.21: Respondents by Sixth Identity

id6	Frequency	Percent	Cumulative Frequency	Cumulative Percent
0	160	75.47	160	75.47
3	5	2.36	165	77.83
4	1	0.47	166	78.30
5	3	1.42	169	79.72
6	7	3.30	176	83.02
7	2	0.94	178	83.96
8	13	6.13	191	90.09
9	20	9.43	211	99.53
10	1	0.47	212	100.00

Frequency Missing = 7

Table 2.1: Regression Model for Occupation and Belong2

The GLM Procedure					
Class Level Information					
Class	Levels	Values			
participation	4	1	2	3	4
belong2	5	1	2	3	4 5
Number of observations					219
NOTE: Due to missing values, only 215 observations can be used in this analysis.					
The GLM Procedure					
Dependent Variable: belong1					
Source	DF	Sum of Squares	Mean Square	F Value	Pr > F
Model	18	26.7363471	1.4853526	2.29	0.0029
Error	196	127.0124901	0.6480229		
Corrected Total	214	153.7488372			
	R-Square	Coeff Var	Root MSE	belong1 Mean	
	0.173896	19.62298	0.804999	4.102326	
Source	DF	Type I SS	Mean Square	F Value	Pr > F
participation	3	6.31790937	2.10596979	3.25	0.0229
belong2	4	4.12914387	1.03228597	1.59	0.1777
participatio*belong2	11	16.28929385	1.48084490	2.29	0.0120
Source	DF	Type III SS	Mean Square	F Value	Pr > F
participation	3	2.29049233	0.76349744	1.18	0.3192
belong2	4	4.21613247	1.05403312	1.63	0.1691
participatio*belong2	11	16.28929385	1.48084490	2.29	0.0120
The GLM Procedure					
Level of participation -----belong1-----					
	N	Mean	Std Dev		
1	10	3.60000000	1.17378779		
2	44	4.00000000	0.80694658		
3	64	4.00000000	0.85449326		
4	97	4.26804124	0.79733232		
Level of belong2 -----belong1-----					
	N	Mean	Std Dev		
1	4	3.50000000	1.73205081		
2	13	3.69230769	1.18213193		
3	42	4.02380952	0.74859528		
4	112	4.18750000	0.67824960		
5	44	4.13636364	1.06946866		

Table 2.2: Chi-square for Participation by Family

The FREQ Procedure			
Statistics for Table of participation by family			
Statistic	DF	Value	Prob
Chi-Square	12	14.1355	0.2921
Likelihood Ratio Chi-Square	12	14.4425	0.2733
Mantel-Haenszel Chi-Square	1	0.0286	0.8658
Phi Coefficient		0.2564	
Contingency Coefficient		0.2484	
Cramer's V		0.1480	
WARNING: 50% of the cells have expected counts less than 5. Chi-Square may not be a valid test.			
Effective Sample Size = 215			
Frequency Missing = 4			

Table 2.3: Regression Model for Occupation and Belong2

		The GLM Procedure																				
		Class Level Information																				
Class	Levels	Values																				
occupation	42	17	24	26	30	31	32	33	34	35	36	38	39	40	41	42	43	44	45	46	47	48
		49	51	52	53	54	56	57	58	59	60	61	62	63	65	66	68	69	71	73	74	86
belong2	5	1	2	3	4	5																

Number of observations 219

NOTE: Due to missing values, only 197 observations can be used in this analysis.

		The GLM Procedure				
Dependent Variable: belong1						
Source	DF	Sum of Squares	Mean Square	F Value	Pr > F	
Model	95	94.7600919	0.9974747	1.88	0.0010	
Error	101	53.5952381	0.5306459			
Corrected Total	196	148.3553299				
	R-Square	Coeff Var	Root MSE	belong1 Mean		
	0.638737	17.80466	0.728454	4.091371		
Source	DF	Type I SS	Mean Square	F Value	Pr > F	
occupation	41	35.94683289	0.87675202	1.65	0.0223	
belong2	4	5.70367735	1.42591934	2.69	0.0355	
occupation*belong2	50	53.10958162	1.06219163	2.00	0.0016	
Source	DF	Type III SS	Mean Square	F Value	Pr > F	
occupation	41	43.34564741	1.05721091	1.99	0.0028	
belong2	4	7.46041583	1.86510396	3.51	0.0099	
occupation*belong2	50	53.10958162	1.06219163	2.00	0.0016	

		The GLM Procedure		
Level of belong2		-----belong1-----		
	N	Mean	Std Dev	
1	4	3.50000000	1.73205081	
2	13	3.38461538	1.32529629	
3	38	4.00000000	0.73521462	

APPENDIX B

Consent Form

This research study seeks to examine study about 200 members of the Society for Creative Anachronism (SCA), a medieval reenactment group with members spanning the United States and parts of Europe. This study seeks to gather information about who SCA members are and determine who is likely to become a SCA member. Participants will be recruited by the interviewer and asked to fill out a questionnaire during the SCA event “Gulf War XIII” located in Lumberton, Mississippi between March 15 – 21, 2004. Participants will be expected to answer truthfully and to the best of their ability; that is all that is required of them.

This study is confidential. Confidentiality of the participants will be protected. My name and the information I provide will only be connected to me for the purposes of determining who has participated so as to not create multiple interviews for me. I understand that my name not be used in the data analysis and that should the need arise to quote me, an alias will be used for me instead of my real name.

I understand that there are no discomforts or risks involved in my participation in this research study. I also understand that there are no benefits for participation and that there is no compensation involved for my participation in this study.

I understand that I may refuse to answer any questions in this study that make me feel uncomfortable. I also understand that should I refuse to answer questions that I could be withdrawn from the study data. There are no consequences for not answering questions as well as having my answers excluded from the study.

I understand that this research study has been reviewed and approved by the Institutional Review Board—Human Subjects in Research, Texas A&M University. For research-related problems or questions regarding subjects’ rights, I can contact the Institutional Review Board through Dr. Michael Buckley, Director of Support Services, Office of Vice President for Research at (979) 458-4067.

I have read and understand the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.

I have been given a copy of the consent form.

SCA name/persona

Signature of Subject

Date

Signature of Principal Investigator

Date

APPENDIX C

ID # _____

SCA Questionnaire

Please circle the response that best indicates your answer for each question, or fill in the appropriate blank.

1) Age? _____

2) Gender?

1) Male

2) Female

3) People possess many identities at the same time, such as father, brother, husband, worker, SCA member, etc. Please list a few identities in order of importance to you.

1 _____
2 _____
3 _____

4 _____
5 _____
6 _____

4) How long have you been a member of the SCA? _____

5) What is the extent of your education?

- 1) high school or below
- 2) some college / higher schooling / training
- 3) completed a trade school
- 4) Bachelor's degree (completed college)
- 5) Masters degree or higher

6) What groups do you belong to outside of SCA? (can be any group)

List: _____ About how often do you participate during the year?

7) Do you feel that any of the above groups are as important to you as the SCA?

1) No

2) Yes ----if yes, which ones _____

For the statements below, indicate your degree of agreement. A "1" is the strongest agreement while a "5" is the strongest disagreement.

8) Participation in SCA gives me a sense of belonging.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

9) Participation in my day-to-day activities associated with my other identities gives me a sense of belonging.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

10) When you think about how you feel about people, you often think about close relationships in terms of confiding in people or offering support, etc. In your estimation, how close are you to your family?

Please rank from a scale of 1 to 5 where 1 is very close to family at all and 5 is not very close to your family.

1	2	3	4	5
Very Close	Close	Neutral	Not Close	Not close at all

11) How often do you participate in SCA events/gatherings/meetings?

- 1) Weekly
- 2) Once or twice a month
- 3) Once every couple months
- 4) Once or twice a year

12) Do you participate in other reenactment group activities? (for example, Civil War re-enactors)

- 1) No
- 2) Yes, if yes, please specify what activities _____

13) What activities do you take part in within the SCA?(circle all that apply)

- 1) Chivalric fighting (heavy)
- 2) Rapier Combat (light)
- 3) Arts & Sciences
- 4) Service and Support (ex. Water-bearer)
- 5) None of the above

14) What, in any, award titles have you been given within the SCA?

15) Are you an officer within your local group and/or kingdom group?

1) No

2) Yes ----if yes, which one(s) _____

16) What is your occupation? _____

Thank you for your participation. Please feel free to write any comments or questions on the back of this questionnaire.

VITA

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