

# **Stellar**

## **Oklahoma City University's Undergraduate Research Journal**

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# Preliminary Report: Differences in Early Cognitive Development of Humans and Gorillas

Tammy Phillips

## Abstract

Piaget's theory of human cognitive development was applied to three gorillas at the Oklahoma City Zoo by operationalizing sensorimotor intelligence. The gorillas were of different ages ranging from one to five years old. Previous research has shown that non-human primates complete Piaget's stages in the same order as humans, albeit not until later ages. These studies were conducted to determine how the cognitive developmental progression of non-human primates compares to that of humans, which is important in exploring how humans evolved their level of cognition. Two hypotheses were tested: 1) The gorillas will complete Piaget's six substages of sensorimotor intelligence in the same order as humans; and 2) The gorillas will exhibit a slower rate of cognitive development as defined in Piaget's theory compared to humans. Observational behavioral data were collected via 30-m focal continuous samples for a total of 17 h, and their behaviors were categorized. Chi-square analysis revealed the gorillas generally completed the stages in the order predicted by Piaget's model (one-year-old gorilla:  $df = 5$ ,  $\chi = 20$ ,  $p = 0.00125$ ; three-year-old gorilla:  $df = 5$ ,  $\chi = 13.706$ ,  $p = 0.018$ ; five-year-old gorilla:  $df = 5$ ,  $\chi = 11.444$ ,  $p = 0.043$ ). The gorillas also exhibited slower progression through the stages, not achieving each stage until later ages compared to humans. Thus, the null hypothesis that there was no significant difference in the number of stages achieved by each gorilla was rejected.

## Introduction

This project seeks to apply Piaget's model to understand the cognitive developmental milestones achieved by gorillas of varying ages at the Oklahoma City Zoo. The study has two main goals: 1) to increase knowledge of the stages of cognitive development in juvenile gorillas; and 2) to comparatively determine how these stages differ from those of human children, as defined by Piaget's theory. This information can be applied to improve gorilla health and welfare in captivity as well as provide greater insight into how humans progressed to achieve their level of cognition.

Eastern lowland gorillas (*Gorilla beringei graueri*) are a critically endangered great ape species (Plumptre et al., 2016) with a decreasing population of less than 5,000 individuals (Strindberg et al., 2018). As a primate species, gorillas are social animals and as such depend on interaction with others for their overall wellbeing (Nichols et al., 1988). By outlining the levels of cognitive development achieved for each of these gorillas using a widely-recognized paradigm such as Piaget's theory, such information may be useful to zookeepers to use as another way to assess the cognitive health of gorillas in captivity. It could also provide another avenue for zookeepers to better understand the behaviors of the gorillas under their care.

Cognition in non-human primates has been a topic of interest for many years. One way that non-human primates' cognitive abilities have been tested is through determining the extent to which they can differentiate between varying physical quantities (Barnard et al., 2013). There have also been studies providing strong evidence of primates' ability to grasp numerical representations (Livingstone et al., 2014). In recent years, research has been focused on elucidating how humans evolved to develop their complex cognitive abilities. Cognitive science has shown that the capacity for symbolic mathematical thought likely arose from a primitive number representation system (Cantlon and Brannon, 2007).

Swiss psychologist Jean Piaget formed a theory of cognitive development to explain how children construct mental models of the world (McLeod, 2018). Piaget's theory has been operationalized for application to the study of the cognitive development of many non-human primates, such as chimpanzees, bonobos, orangutans, and baboons (Wobber et al., 2014; Poti and Spinozzi, 1994). Such past studies have concluded that non-human primates do exhibit achievement of at least Piaget's first stage of cognitive development, termed the sensorimotor period. The sensorimotor period has six substages of cognitive milestones, including simple reflexes and the coordination of actions to name a few (Munari, 2000). Relatively fewer studies have applied Piaget's theory to gorillas. However, infant gorillas have also been shown to follow much the same course of psychological development as human infants (Redshaw, 1976). Building on these prior findings, this study submits two hypotheses to be explored:

1. The gorillas will complete Piaget's six substages of sensorimotor intelligence in the same sequence as humans.
2. The gorillas will exhibit a slower rate of cognitive development as defined by Piaget's theory, achieving each stage at later ages compared to humans.

These hypotheses are based on research findings from studies that have applied Piaget's model to non-human primates in the past (Wobber et al., 2014; Redshaw, 1974; Poti and Spinozzi, 1994). These studies have investigated hypotheses similar to those posited in this paper and found significant support that non-human primates do complete Piaget's stages in the same order, albeit not until later ages, as compared to humans. In the present study, the validity of these prior findings will be tested by applying Piaget's model to gorillas specifically, which has been documented to a much lesser extent than for other non-human primates. Data collected for the gorillas in this study will be compared to published data on the cognitive development of humans drawn from Piaget, 1974. If supported, these hypotheses will provide useful information that can increase our understanding of how the mental capacities of gorillas compare to those of humans. This information can also enable zookeepers to better provide mentally stimulating toys for gorillas which may better match their cognitive abilities.

## **Methods**

Gorillas were observed while on exhibit at the Oklahoma City Zoo's Great EscApe. Observational behavioral data were collected non-invasively from the general public viewing area. The gorilla enclosure was comprised of both an indoor section and an outdoor section. The indoor section had multiple levels that the gorillas could climb and contained various items, such as a tire swing, plastic rings, and clothes/hay on the ground. The outdoor section was approximately three times the size of the indoor section with many trees, large rocks, and grass covering the ground. However, the gorillas mostly used the indoor enclosure, perhaps because the weather was often too cold for them to go outside. There were usually only a few or no other visitors present during data collection. Data were obtained via 30-minute continuous focal samples of three juvenile gorillas housed at the Oklahoma City Zoo: Leom, Rubi, and Azinza. Leom is five years old, Rubi is three years old, and Azinza is one year old. Seventeen hours of data were collected overall, with visits to the zoo occurring at least twice per week during the months of October 2018 through December 2018.

During focal samples, the number of demonstrations of behaviors distinguishing each of the six substages of Piaget's first stage of cognitive development, the sensorimotor period, were recorded. The number of demonstrations were compared between each of the three gorillas. Data were analyzed using Microsoft Excel statistical functions including mean, standard deviation, and a chi-squared goodness of fit test. A chi-squared test was performed to determine whether the data for each of these gorillas were significantly different than expected. In other words, the chi-squared test was used to reveal whether each of the gorillas exhibited each stage to different extents. Combined with this statistical analysis, the ages of the gorillas were noted and compared to the ages/cognitive milestones of human children that would be predicted according to Piaget's theory. The behaviors of interest for each substage were standardized beforehand using ostensive definitions and organized in an ethogram (Table 1).

Due to the nature of Piaget's theory, the ethogram was structured in such a way that the gorillas were merely watched for whether or not they ever displayed a certain type of behavior. To demonstrate achievement of a certain cognitive substage of sensorimotor development, a wide range of behaviors could be performed. Since Piaget's theory has mainly been operationalized for use on human children, the ethogram for this study was difficult to construct for application to juvenile gorillas. Thus, whether or not a behavior constituted completion of a certain substage of sensorimotor cognition was at the discretion of the observer. It is recognized that this most likely made the data collection more subjective in nature, and it is for this reason that the gorillas were carefully observed for multiple demonstrations of behaviors that most clearly characterized each substage.

## **Results**

The youngest gorilla, Azinza, exhibited successful achievement of substage one of sensorimotor intelligence but not substages two through six. The older gorilla,

Rubi, exhibited achievement of substages one through four but not substages five and six. The oldest gorilla, Leom, exhibited achievement of all six substages. These results are summarized in Figure 1. Chi-square analysis revealed the gorillas indeed completed each of the stages to differing extents with increased age corresponding with increased number of substages completed (one-year-old gorilla:  $df = 5$ ,  $x = 20$ ,  $p = 0.00125$ ; three-year-old gorilla:  $df = 5$ ,  $x = 13.706$ ,  $p = 0.018$ ; five-year-old gorilla:  $df = 5$ ,  $x = 11.444$ ,  $p = 0.043$ ). The null hypothesis for the chi-squared test was that there was no significant difference in the number of demonstrations of behaviors by each gorilla for any substage; this was rejected based on the results (Table 2). The average number/mean of behaviors exhibited by each gorilla for each substage was also calculated, as well as the standard deviation among these values (Table 3).

### **Discussion**

According to Piaget's theory, humans normally complete all six substages of sensorimotor intelligence by two years of age (Piaget, 1974). However, only the oldest gorilla tested in this study, Leom, demonstrated completion of all six substages while the other two gorillas lagged behind in terms of cognitive milestones achieved. The results listed in Table 3 show that the mean number of behaviors exhibited by the gorillas generally decreased, providing further evidence indicating that the gorillas did indeed complete the substages in much the same order as predicted by Piaget's theory, with all of the gorillas having completed the first stage and only the oldest gorilla having completed the final stage. Since this was a fairly short-term study, it cannot be concluded with certainty whether the first hypothesis was supported since the gorillas were not observed from birth to present day. Thus, it cannot be exactly known at what age Leom had successfully completed all the substages and could be a potential source of error. In considering the present data set as a whole, however, there is some evidence suggesting that the first hypothesis was supported. Such evidence includes the finding that Azinza had only achieved the first substage of sensorimotor intelligence, Rubi had achieved all substages up to substage four, and Leom had demonstrated successful achievement of all six substages. Thus, there seems to be at least a general sequence that the gorillas are following in terms of cognitive development in which the later substages outlined by Piaget were completed at relatively later ages and the earlier substages were completed at relatively earlier ages. Overall, it seems that the gorillas are indeed completing the substages in much the same order as humans do, thereby supporting the first hypothesis.

As for the second hypothesis, it is also difficult to confidently conclude whether that was supported or not as well. Leom demonstrated successful completion of all six substages, so it would seem in that respect, the second hypothesis was not supported. However, it is not known for certain exactly at what age Leom had completed each of these substages, so he very well could have exhibited cognitive development that followed a different sequence or timeline than that seen in humans. If this is the case, then the second hypothesis would be supported especially when taking into account the fact that Azinza and

Rubi had not yet completed all the substages. While it cannot be claimed definitively whether the second hypothesis was supported when it comes to Leom, there is some evidence that Azinza and Rubi exhibited slower progression through the stages, not achieving each stage until later ages compared to humans.

In order to better test both the first and second hypotheses, future research could be directed toward repeating the procedure outlined in this paper for application to a larger sample size over a longer period of time, from birth to present day. Steps could also be taken to control for the sex of the gorillas tested. Leom was the only male gorilla used in this study, and it would be interesting to see if that is a confounding variable that influences the rate of cognitive development of gorillas. Future research could also endeavor to clearly form a model much like Piaget's theory in which cognitive milestones are outlined specifically for gorillas. If a large enough sample size was used so as to procure reliable and repeatable results, then these milestones could perhaps be matched with specific ages and possibly provide a checklist for zookeepers to use when determining if the gorillas under their care are developing normally in terms of cognition.

Few studies have applied Piaget's theory to gorillas. In fact, the only other one that can be found is a longitudinal study published almost half a century ago. That study (Redshaw, 1976) followed gorilla and human infants through their first eighteen months of life and found that they both completed the substages in the same order. Interestingly, the study also found that the gorilla infants were quicker to complete the substages up until substage four, which is when the human infants began surpassing the gorillas by completing the later substages at ages earlier than the gorillas. Thus, this previous research seems to mostly coincide with the results found in the present study. Although the gorilla infants in Redshaw, 1976 started off ahead of the human infants in terms of substages completed, this could be due to gorillas having a shorter length of gestation compared to humans. In other words, gorillas are born more physically advanced and capable than humans at first, so it would make sense that they would gain some sensorimotor skills earlier than human infants, but it appears that cognitively the human infants are able to catch up over time.

The present sample size was quite small both in terms of number of individuals tested and amount of time spent collecting data. These could be considerable sources of error in this study. Data were also collected around the same times of the day, so it is possible that data were collected during times when the gorillas were not as active. Especially for Azinza and Rubi, who were the younger subjects in this study, it was not possible to collect as much data for them because they were often kept away from the viewing windows by their mothers. Thus, it is possible that all three of the gorillas have actually completed all six substages of sensorimotor intelligence, but the results fail to reflect that because of the limited sample of data. Additionally, due to the nature of operationalizing a model made for humans to a different species, subjective judgements frequently had to be used to determine which behaviors exhibited by

each gorilla constituted completion of which substage. This introduces an arbitrary element into the data collection process that potentially biased the results as well, so this could be yet another source of error in the study.

The results from the present study have many important implications. For example, the results reported through this study may further the understanding of the extent of gorillas' cognitive ability and its relation to the evolutionary development of higher primate cognition. Conclusions from this study may also potentially lead to a greater capacity of zookeepers to personalize and include more interesting/cognitively beneficial toys in gorilla enclosures that are appropriate for their age and level of cognitive development achieved. Moreover, this information may be helpful in the future for those involved in conservation efforts, as the cognitive intelligence of gorillas has been shown to be both measurable and significant.

**Figure 1.** Graph comparing the number of behaviors exhibited by each gorilla for each substage.

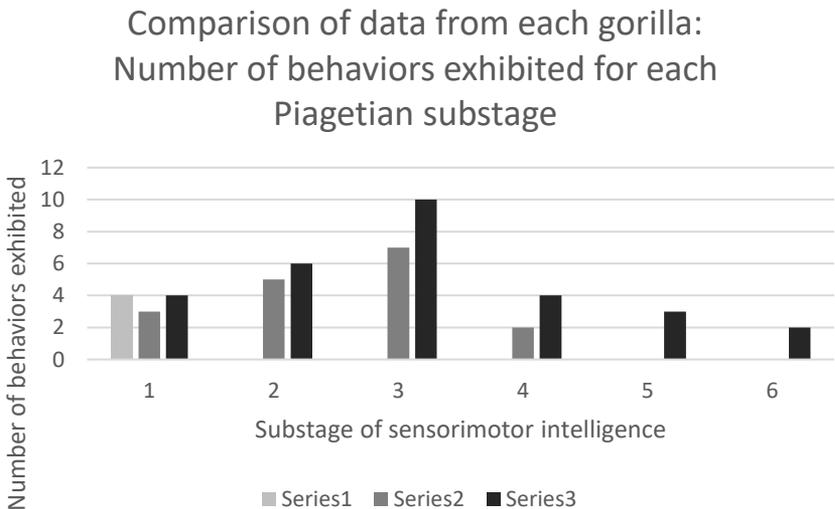


Table 1: Ethogram of gorilla behaviors.

BEHAVIOR	DEFINITION	SUBSTAGE
Reflexive activity	Any behavior that is an automatic (unlearned) response to external stimuli; examples include remaining stationary while following moving objects with the eyes, closing of the hand when an object makes contact with the palm, etc.	1. Simple reflexes
Simple coordination of actions	Any behavior associated with the process of coordinating what were separate actions into single, integrated activities that are directed towards self; examples include combining motions such as walking and staring at something, banging the ground and chewing, etc.	2. Primary circular reactions
Complex coordination of actions	Any behavior associated with the process of coordinating actions directed towards the environment or other individuals; examples include reaching for and grasping objects, imitating another individual's behavior, sitting and passing objects from one hand to another, etc.	3. Secondary circular reactions
Object permanence	Any behavior associated with demonstrating an understanding that objects continue to exist even when they can no longer be perceived; examples include looking for hidden objects, moving objects aside to reach a desired object, etc.	4. Coordination of secondary circular reactions
Trial and error	Any behavior associated with the process of trial and error learning; examples include putting objects together and/or separating them, demonstrating tool use, varying how a novel object or toy is manipulated, etc.	5. Tertiary circular reactions

Symbolic thought	Any behavior associated with the ability to understand and visualize abstract concepts such as numbers and time; examples include choosing greater quantities of food when given the option, associating a certain symbol (i.e., a person, time of day) with feeding time, etc.	6. Internalization of schemes
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Table 2. Chi-squared goodness of fit test of observational behavioral data, analyzing whether the number of behaviors each gorilla exhibited for each substage significantly differed from one another.

Gorilla, age	Chi-square	Degrees of freedom	<i>p</i> -value (two-tailed)
Leom, 5 years old	11.444	5	0.043
Rubi, 3 years old	13.706	5	0.018
Azinza, 1 year old	20	5	0.00125

Table 3. Mean and standard deviation for the data set as a whole for all the gorillas observed.

Substage	Mean number of behaviors exhibited	Standard deviation
1. Simple reflexes	3.66	0.577
2. Primary circular reactions	3.66	3.215
3. Secondary circular reactions	5.67	5.136
4. Coordination of secondary circular reactions	2	2
5. Tertiary circular reactions	1	1.732
6. Internalization of schemes	0.67	1.155

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## “The Greatest of Wrongs”: A Rhetorical Analysis of Narratives on the Death of Mangas Coloradas

Anna Delony

In 1863, Apache chief Mangas Coloradas was killed by the U.S. military in what Geronimo, another Apache war leader, describes as “perhaps the greatest wrong ever done to the Indians” (Barrett 119). The duplicity of Coloradas’ killing, and the subsequent mutilation of his body, spurred on the dwindling Apache wars for several more years (Hutton 103). This project uses rhetorical analysis to examine the multiple accounts of the circumstances surrounding the death of Mangas Coloradas. Coloradas was an impressive warrior, leader, and diplomat, uniting multiple bands of Apaches by earning their respect as a warrior and leader, and through diplomacy by marrying his daughters to other chiefs.

As union troops were pulled out of Arizona and New Mexico to fight in the Civil War, tensions between settlers and Apaches rose. While Coloradas wanted to establish peace (Carleton to West, *The War of the Rebellion* 147-8), the California Volunteers First Infantry saw him as a threat, and local miners saw him as an impediment to finding gold. Lured in under the guise of peace talks, Coloradas was seized and later killed, while allegedly “attempting to escape,” as the military record states (Shirland Entry 44). The accounts of Coloradas’ death vary dramatically depending on who is telling the story, and so we are left with multiple conflicting narratives. By using Fisher’s Narrative Paradigm, this project examines these varying accounts of Coloradas’ death from military personnel, the local mining party, and other Apaches collected from archival research to provide insight as to their credibility.

### Context

Mangas Coloradas was killed in January of 1863, at the height of the Civil War when Union troops were being pulled south to fight the Confederacy, leaving little to no military presence in Arizona and New Mexico (Hunt viii). In order to combat what the U.S. Government viewed as the growing “Indian problem,” volunteer infantries were formed from the settlers in California (Hunt vii). These colonists were generally miners who travelled west to strike it rich in the gold rush, and they had no love for the local Native populations who were blamed for the miners’ failure.

An important ontological view held by Apaches was that gold was sacred, and not to be touched (Ball, *In the Days of Victorio* 46). Mining, therefore, was an abhorrent practice to them, and Apaches had been trying their best for many years to sabotage mining efforts in the Arizona New Mexico area (Hutton 4). One such incident came to a head in 1837, when Mexican miners at the Santa Ria mines noticed missing supplies and blamed the local Apaches. The miners hired a man named John Johnson to stop the theft, and Johnson called for a feast with the Apaches in the area. When they had gathered around the table, Johnson shot at them with a concealed cannon while miners pulled out guns and joined in attacking the unarmed Apaches. Many Apaches were massacred, and

in retaliation the Apaches cut off all supplies to the mine by ambushing wagons (McClintock, 174-6).

This massacre is thought to have fueled Coloradas' intense hatred for Mexicans, and he went on to lead several raids against them in revenge for the Apache deaths (Sweeny, *Mangas Coloradas* 72). These revenge raids earned him the name 'Mangas Coloradas' which is a Spanish translation for 'red sleeves,' supposedly from the blood on his arms after killing so many Mexicans (73). While Native American bands typically acted independently from one another, they would occasionally unite under a strong leader, like Coloradas, to increase military strength. These attacks earned Coloradas' great respect among Apaches, and this was when he was first able to bring multiple bands together.

After revenge for the Johnson massacre, Coloradas kept his political influence by marrying his daughters to different Apache chiefs in order to form alliances (McClintock 173). The actual number of bands he united is disputed, but he was still generally considered to be the "undisputed Apache leader throughout eastern Apacheria" (173), making him a prime target for the U.S. military who believed that killing him might subdue all Apaches in the area, as it had for Indians in other parts of the U.S. who were less aggressive towards colonial Americans (Hutton), freeing up the area to mine for gold that was desperately needed to fund the Civil War. Ironically, Coloradas was a huge proponent of peace with colonial Americans, as he believed an alliance with them could aid him in driving out the Mexicans, who he hated much more than the U.S. settlers (Sweeny, *Mangas Coloradas* xv).

Towards the end of his life Coloradas advocated even more strongly for peace, sending messages to Brigadier-General Henry Carleton asking to meet. Carleton however was not convinced, saying "Mangus Colorado sends me word he wants peace, but I have no faith in him..." (Carleton to West 147-8). He claimed disbelief in Coloradas' true intentions, that Coloradas was likely to go back on any arrangement they made. This is supposedly why he ignored Coloradas' requests for peace talks and what spurred him to start an expedition against Coloradas' as outlined below in General Order #1.

Brigadier General West... will immediately organize a suitable expedition to chastise what is known as Mangus Colorado's band of Gila Apaches. The campaign must be a vigorous one, and the punishment of that band of murders and others must be thorough and sharp (Hunt 64).

While his mistrust could have been genuine, it is important to note that Carleton has a vested interest in Coloradas' removal from the area as an officer in the U.S. military, which was in desperate need of the gold in the area to fund the war. In a letter written to the Adjutant-General, Lorenzo Thomas, just a few days before the issuance of General Order 1, Carleton discussed the future possibilities for the area, saying:

I shall organize and send into the country around the headwaters of the Gila and expedition to punish, for their frequent and recent murders and depredations, the band of

Apaches which infest that region. The Pino Alto gold mines can then be worked with security. From all I can learn that is one of the richest auriferous countries in the world; one whose development will tend greatly to the prosperity of this Territory. Should I be so successful as to whip those Indians, I propose at once to establish a military post near the Pino Alto mines. (Carleton to Thomas 275)

Carleton's end goal in this region was clearly to obtain access to the Pinos Altos gold mines for the U.S. military. At best, this campaign intended to aggressively confront Coloradas, weakening his band of Apaches enough that they could not stop the military from mining. At worst, Carleton intended for West to kill Coloradas, or even pushed West towards this outcome in order for the military to utilize the mines in the area. Either way, meeting to talk peacefully with Coloradas never appeared to be an option in Carleton's mind.

### **Fisher's narrative paradigm**

Fisher's narrative paradigm is a rhetorical theory that aids in determining the believability of these accounts by looking at the character of and values held by each narrator. A good, credible story, according to Fisher, is one with narrative rationality, which is determined by the coherence and fidelity of the characters and narrators (Fisher 88). Coherence is defined as the believability of characters as actors and as narrators, and the degree to which the story does not contradict itself. Fidelity or truth qualities are how well a narrative is in accordance with the logic of good reasons as determined by the soundness of its reasoning and the value of its values. Good reason, Fisher argues, is something every human being can notice naturally; they are "those elements that provide warrants for accepting or adhering to advice fostered by any form of communication that could be considered rhetorical" (57). The narrative paradigm will be used to evaluate the accounts given on Mangas Coloradas' death by various Apaches, military personnel, and miners.

### **The Death of Mangas Coloradas**

While the narratives of Coloradas' death vary significantly, there are certain facts that we can say are almost certainly true based on historical record. The coherence of these narratives can then be evaluated on the basis of how much they contradict known fact, as well as by their internal coherency.

From the letters discussed above between military men posted in New Mexico and Arizona, Carleton, and West, it is obvious that Coloradas was trying to establish peace talks with colonial Americans, and that West and Carleton both knew of his desire for peace (Carleton to Thomas 275; Carleton to West 147-8). By West's own self-admission, and in accordance with every single narrative, Coloradas was killed by the U.S. military while under their guard. How he came into their possession, and the exact reason why he was killed still remain somewhat suspect. Based on multiple testimonies from across these narratives, and from a book published by Orson Fowler entitled, *Human Sciences or Phrenology*, with sketches of Coloradas' skull, it can be said with reasonable certainty that Coloradas' head was removed after his death and it

made its way to Fowler (Fowler 1196). Whether or not it was ever in the property of the Smithsonian, which the Smithsonian vehemently denies (Hutton 102), could be debated, but it almost certainly was in Fowler's possession. These facts paint a basic picture of what happened the night Coloradas was killed; the missing pieces may never be filled in with absolute certainty, but the credibility of the following narratives can provide a better insight into these events.

### **Apaches**

There are three main Apache accounts: Geronimo, Kaywaykla, and Daklugie. According to the narrative paradigm, the Apache stories are the most credible out of the three groups. The main reason for this is that they are extremely coherent amongst each other and within themselves. All three stories are extremely similar, or at least have no significant differences to call their integrity into question. Additionally, each individual story has virtually no internal contradiction or discrepancy.

Geronimo's story claims that Coloradas had talked to someone who promised him government rations like food and blankets if he returned within a week. He unsuccessfully advised Coloradas not to go, and then heard from scouts that he had been killed (Barrett 119-20). Daklugie's and Kaywaykla's account do not mention Coloradas going earlier and being promised rations, but they do both mention Coloradas going to the fort willingly, under the promise of peace and safety, and that he was killed there (Ball, *Indeh* 20; Ball, *In the Days of Victorio* 121). Kaywaykla's story also mentions the mutilation of Coloradas' body after his death. He is the only Apache to do so, which provides a strain of incoherence between their stories, but it is a small difference, and likely due to the fact that Geronimo and Daklugie did not know it happened at the time their narratives were recorded, as all the Apaches would learn of Coloradas' death from scouts, and they have no reason to cover up this fact.

These narrators have coherence, because their stories do not vary significantly, and they have fidelity, because they have no incentive to lie. All three told these stories when asked about their histories; there is no job or reputation on the line for them, and they gain nothing by lying.

### **Military**

The military stories, conversely, are the least credible group. West's, Stocking's, and McCleave's stories all differ significantly from one another, and they are lacking in some degree of internal credibility and value.

#### *West*

Brigadier-General Joseph R. West was sent to the area specifically to "chastise" Mangas Coloradas and his band of Apaches under the order of Carleton's General Order 1 (Hunt 64). West was there under orders that were certainly specifically aggressive towards Coloradas, and possibly specifically to kill Coloradas. Like Carleton, he has a vested interest by serving the U.S. military, which would have influenced his values and his actions in this situation. West's actions were part of his job, and he could have been demoted or relieved of his command for acting poorly, or promoted or retained for acting

well. This introduces two corrupting values to his character that would influence his credibility; he has reason to lie to avoid punishment, or to gain professional acclaim.

West's account of Coloradas' death is found in a letter reporting to Captain Ben C. Cutler (Assistant Adjutant-General, Santa Fe) written January 28, 1863, 10 days after Coloradas' death (West to Cutler 296). This report is oddly situated, because throughout it West speaks as if he is justifying his own actions to a supervisor, but a Brigadier-General outranks a Captain, so West has no reason to justify his actions to Cutler specifically. It is plausible that this tone is due to the fact that this is an official military report, and while Cutler may not be able to hold him accountable, this letter could easily be, and probably was, passed along to West's supervisors. It is possible that Carleton even asked West to report his progress back to Cutler, as Carleton's letter to Thomas states that he was leaving on other military business soon after issuing General Order 1 (Carleton to Thomas 275).

West's report states that, in compliance with General Order No 1 (West to Cutler 296), he sent Captain Edmond D Shirland off to find Coloradas and use his best judgment on whether to kill or capture him. West makes two interesting and contradictory claims in his report that severely impact its fidelity. First, he claims that Coloradas only "expressed desire for peace..." out of fear of punishment, and then immediately afterwards, that Coloradas "voluntarily placed himself in [West's] power." It is difficult to imagine why the Apache chief would have surrendered to Shirland if peace talks were not already on his mind. If he did, as West claims, only begin to discuss peace after threat of punishment, why would he have surrendered to that possibility of punishment in the first place? This self-contradiction not only reflects a lack of fidelity within West's account, as it does not follow the logic of good reason, and the first claim also does not accord with what is known about Coloradas' character.

From the messages given to Carleton where Coloradas expresses his desire for peace, it is obvious that Coloradas had this sentiment before talking with West. Furthermore, it is readily apparent that West knew of this desire for peace from letters he had received from Carleton that mention Carleton's distrust of Coloradas. This outlier with what is known about Coloradas' character reduces West's coherence as well, therefore further reducing his credibility. While West could have argued that he was distrustful of Coloradas' desire for peace, he did not; he went out of his way to lie by saying that Coloradas had no desire for peace. This falsehood is disproved through documented letters, and the falsehood is also obvious through the lack of fidelity and coherence in his story; this can be implied to be caused by corrupted values if West believed the true story would negatively impact his career.

West describes Mangas Coloradas' death as taking place at 1:00 a.m. as he was shot by the guard on his third attempt to escape. Other narratives give us reason to doubt that he was killed "escaping", as neither the other two military stories, nor the miner account make this claim. West also mentions nothing about the treatment of Coloradas' body after his death. While West does not

deny the removal and theft of Coloradas' head, he does not make note of it either. This missing detail, that we know to be true, lends a very noticeable absence to West's story, and that absence serves West by buttressing his claim that the U.S. military has done nothing wrong. It is also possible that West left it out simply to keep his report short and to the point, rather than as a malicious attempt to cover it up. Therefore, while interesting, it can only be tentatively described as a self-contradiction, lacking in coherence, or a representation of corrupted values, lacking in fidelity.

None of the military accounts really agree with each other, but West's stands out as specifically lacking in fidelity as he is the narrator with the most to lose. Stocking was not responsible professionally for the actions that took place, and McCleave likely recorded his story towards the end of his life when there were no real dangers of repercussions.

#### *Stocking*

Clark Stocking, a member of the California Volunteers, is the person who attributes to West a relatively well-known quote on this subject, telling Coloradas' guards "I want him dead or alive tomorrow morning, do you understand? I want him dead" (Myers 9-10). Stocking describes the circumstances of Coloradas' "attempted escape" as provoked by the guards, where a rock is thrown into Coloradas' wall and he is shot as he jumps up in alarm. This is similar to Conner's story, which will be discussed later. Stocking also, interestingly, mentions the Walker mining party, which none of the other military stories nor any military records cite. While this does set this story apart from the other military stories, it aligns it with Conner's stories mentioned later, so it does not completely represent a lack of coherence.

In fact, Stocking's story appears to be the most credible of the military and miner stories. Unlike the other narrators, Stocking's job was never on the line for his actions; he was simply a spectator, he did not change his story, and he had no identifiable corrupting values in telling his story.

#### *McCleave*

McCleave's account, on the other hand, is definitely the outlier of the bunch. The story does not mention any military orders to capture or subdue Coloradas; his story actually involves peace talks, which, as previously mentioned, these military officers would not have had the authority to hold. While peace talks with Indians often happened in this unofficial way – even entire treaties were made, discussed, and agreed upon, only to be ratified by Congress later, if ratified at all, based on the nature of General Order 1 and the intentions of Carleton discussed earlier, it is unlikely that even an unofficial peace treaty was on the table. McCleave's is the only military account that claims Coloradas was in Fort McLane before the day he was killed and the only account saying there were other Apaches in the encampment at the same time (McCleave Papers). The depiction of Coloradas' death is odd as well, as McCleave claims Coloradas is drunk, taken under guard for his own protection, and then is killed trying to rush his guard, which does not accord with any of the other accounts.

This lack of coherence with the other stories, not only among the military but overall, makes McCleave's account stand out right off the bat as non-credible, and the tone in which it is written fully supports that assessment. In his work *The Enigma of Mangas Coloradas*, Myers questions whether this account really is even written by McCleave due to the self-effacing writing which is unusual when compared to his other writings (3). This account was, however, found unfinished among McCleave's personal papers and donated to the Bancroft Library by his wife (Hammond 5-8), so though Myers offers up another potential author who was paid money for rights to the story in 1870, it is hard to see how an unfinished version of the account would end up in a box of McCleave's papers. Therefore, it seems likely that this account was, in fact, written by McCleave.

Though it was likely written by him, that does not make it credible. With the lack of coherence from the two major contradictions of the other stories mentioned above, as well as the fact that McCleave is writing this narrative in such a figurative tone towards the end of his life, one is led to believe that he may be trying his hand at creative writing; and the fact that this account lay unfinished in a box for years makes it seem that he may not have not meant for it to ever be published. Either way, the values with which this story was written do not lend credibility to McCleave's narrative, nor do the frequent contradictions with every other narrative studied here.

### **Miner Party**

There is only one account from a miner, Daniel Elias Conner, but his is a unique case as he actually told two versions of the story of Mangas Coloradas' death. For this reason, he merits his own section as to fully explore the implications of telling two differing narratives over time.

The 'first' version, according to historian Lee Myers, was published in Conner's manuscripts entitled *Joseph Reddeford Walker and the Arizona Adventure* in 1956, over 20 years after he died. When Conner actually wrote that account, whether it was right after the event or later in his life, does not seem to be known. Myers dubs the second account as one that was published in McClintock's *Arizona Historical Review*, sent in as a "letter lately received by the Editor" where Conner asks that "history be put straight" (176). This historical review was published in 1916, but this letter could have been written earlier, making it extremely unclear as to the time difference between when Coloradas died, when Conner wrote his narrative about the Walker party, and when he sent this version as a letter to the editor. It could even be that the letter was written before the other account, and that the story Conner was "setting straight" was not his own, but the military record. With no definitive evidence to change the timeline, I will stick with Myer's claim of calling the manuscript version one, and the letter version two.

It is also important to note with Conner's accounts that he often misspells names and gives the wrong date for Coloradas' death in both his narratives. While Conner's misspelling of names and incorrect dates would generally be indicative of a lack of coherence, historians working on his writings

note in the intro to *Joseph Reddeford Walker and the Arizona Adventure* that Conner had consistently poor spelling and grammar, and often recorded the wrong dates for events that he certainly was present for. Of course, this does indicate some level of a lack of credibility throughout, simply due to the possibility of unreliable narration, but it also means that his incorrect dates and spelling may not indicate a lack of coherence in the sense that they are not likely due to conscious misrepresentation of information. This also could lend credibility to the idea that *the Arizona Adventure* was written closer to his death, as he might have had trouble remembering dates.

#### *Conner 1*

Conner's "first" version of this story claims that the Walker party was camped out at Fort McLane trying to decide how to get through Apache Pass. He says it was Walker who came up with the idea to capture Mangas Coloradas and hold him as a hostage for safe passage, putting Jack Swilling, one of the party members, on the job. This is when West's advanced guard, led by Captain Shirland, showed up and were invited to join the search expedition with Swilling. The combined party moved out to Pinos Altos and hoisted a white flag to draw out Coloradas. The next day Swilling and Coloradas talked, and Coloradas came into camp, only to be held at gunpoint and then taken back to Fort McLane. Coloradas then supposedly spent the night under charge of the Walker party before being handed over to West. That night Conner describes the soldiers pressing their heated bayonet ends against Coloradas' feet until he jumped and was promptly shot for "trying to escape." Conner does describe the mutilation of Coloradas' body here, and to a more detailed degree than any other story, discussing how the next morning Coloradas was scalped, and his head removed and sent to Fowler to study (Conner 40).

#### *Conner 2*

The "second" version of Conner's story is relatively similar to the first, the primary difference being that in this version they actually track down Coloradas rather than raising a white flag and waiting for him to approach and levelling their guns at Coloradas' whole party to convince him to come with them. Conner describes some additional events on the night of Coloradas' death, i.e., that West demanded to speak with Coloradas in private, that Conner robbed Coloradas' body, and that West was brought up on charges of brutality years later by acting New Mexican Governor William Arny. There is also no mention of Coloradas' being under guard by the Walker party before the Volunteer infantry (McClintock 176-7).

#### *Evaluation*

The fact that Conner told two different versions of this story already severely reduces his coherence. While it might be reasonable to tell a story in a slightly different way if time has passed, these stories have some pretty significant differences, meaning that at least one of them contains a lie, which calls into question the credibility of Conner as a narrator, and therefore the credibility of both stories.

In addition to that fact, both of these stories have other issues.

Conner first states that Coloradas spent a night with the Walker party before being in the charge of West where he died. This does not coincide with any of the other stories (including Conner's second account), almost all of which say Coloradas was killed the same night he came in to Fort McLane. This account by Conner lacks coherence when compared to the rest of the narratives of Coloradas' death. The first account also shows major corruption of Connor's values, which affect the credibility of his stories. Tricking Coloradas to come with them by hanging a white flag when there were obviously no intentions of peace talks is a duplicitous action, revealing an untrustworthy character.

The second account is no more credible than the first. While the story itself reveals less about Conner's character, the circumstances of its telling call into question his values. While it is unclear when this letter was sent, the 1916 historical review claims it was "just sent" in, so it was likely not written any earlier than 1914 if published in 1916. According to the introductory material of Conner's manuscript, he had been unsuccessfully trying to publish his writing for years. Writing a letter to "set the story straight" about a controversial topic could have been a publicity stunt, making him biased towards swaying the story to make it more interesting. Unfortunately, without conclusive dates for the writing of each narrative, that is only speculation.

### **Relevance**

Depending on who is telling the story, the circumstances of Coloradas' death change, and it is extremely unlikely that the true sequence of events will ever be known definitively. This study attempts to bring a new perspective on the credibility of these accounts through use of Fisher's narrative paradigm. Most work done on Coloradas' death primarily considers Conner's and military accounts in their depiction of this event. While the Apache stories are mentioned, generally it is only in passing, and almost never are they evaluated as credible in regards to the others. But by Fisher's narrative paradigm, we see the Apache stories as the most believable in terms of fidelity and coherency.

All too often in history, the stories of the oppressed are pushed to the side in favor of the dominant perspectives; the idea that history is written by the victors rings true here. Narratives from the disenfranchised are considered less credible for lack of concrete proof, when that proof is often destroyed or rewritten. And sometimes their narratives are not even considered at all. In this scenario, there is an overarching lack of definitive evidence; everyone says something different. Despite this, the native perspectives are still not given the weight they merit. Fisher's narrative paradigm allows for assessment of credibility when there is little recorded evidence. With so much unknown or disputed about this event, the narrative paradigm calls on what we know to be true about the world, and about the characters in this situation to determine if we are to believe them as narrators.

Fisher's paradigm gives us a means to discredit stories where the narrators are untruthful, incoherent, or have something to lose, as in all of the miner and military accounts, which are rife with inconsistencies; their narrators

are not trustworthy, and the narrations are marred by greed or a desire for acclaim. Fisher's paradigm also allows for the proper consideration of narratives told by the disenfranchised and by the oppressed as truthful, coherent, and credible accounts as long as their narrators remain as such, which the Apache's do.

By examining these multiple narratives with Fisher's paradigm, we can look at a history written by the victors, and call into question how it is that they won and how much they have to lose now, in order to determine how truthful the history they have written really is.

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# History of Women in Mathematics and Their Accomplishments

Brenna Long-Wheeler

Mathematics, a subject I love, is typically dominated by men. Since my seventh grade year, I have only had two women as mathematics teachers, which means I have only had two women for a total of 3 semesters in the past 10 years of my mathematics career. Although I have had great male math teachers over the years, it would be nice to see more women represented in mathematics. However, it is not surprising that I have had fewer women than men as mathematics teachers and professors over the years, especially when considering that a college or university education was not always available to women because of their gender. In the United States, it was not until the 19th century when some state universities became co-ed, or sister schools to all-male schools were established, and it was not until “1970, [when] sex segregation had ended at most state colleges and universities” (“Women in Higher Education”).

Although it took till 1970 for sex segregation to end at most state universities, a woman by the name Winifred Edgerton Merrill was the first American woman to earn a Ph.D. in mathematics in 1886 from Columbia University in New York City. Luckily, Merrill was not only concerned with her education as a woman in America in the 19th century, but she also encouraged other women to get a college education when “she helped found Barnard College, a women’s college affiliated with Columbia University, and she founded a girl’s college preparatory school” (Kelly and Rozner). Thankfully there was someone like Merrill who was courageous enough to get a college education in a male-dominated world, and she not only advanced her own education, but made it possible for other women to advance their education. Despite completing her thesis in two-and-a-half years, Merrill faced her own set of challenges on the road to receiving her Ph.D. at Columbia. Merrill was not allowed to attend lectures, because at the time Columbia University “barred [women] from attending courses, but they [were] given detailed syllabi and they would take exams. If the necessary exams were passed, the women would be awarded the appropriate degrees” (Kelly and Rozner). Thus, Merrill studied from the assigned text for each of her courses all alone, without the opportunity to ask questions or collaborate with other students, and as part of her requirements for using the university’s telescope for her studies “she was told ‘not to disturb the male students’” (Kelly and Rozner). Despite Merrill being the first American woman to earn a Ph.D. in mathematics, it did not come easy. Merrill faced adversity being a woman that strived for an education, from not being able to attend the lectures for the courses she was taking, to not being able to socialize with the male-students that were taking the same courses as her, but nevertheless, she persisted.

Another woman that helped define history for women in mathematics was Florence Nightingale. Although Nightingale’s main focus was to improve the terrible health conditions that soldiers faced in the military’s hospital during

the Crimean War in 1854 (Tunstall), her research in this matter unexpectedly turned into impressive statistical analysis. But before Nightingale was able to make important contributions to statistics, she was educated by her father in subjects including religion, philosophy, language, and mathematics in which she excelled. Nightingale's elder sister, Parthenope, noticed Florence's success in mathematics, writing, "Florence has taken to mathematics... and she is deep in them and working very hard" (Cook). Although Nightingale flourished in her academics, and hoped to continue her mathematics education, her mother was not fond of her pursuing an education because she believed that her daughter's future should involve marriage. Nightingale's father supported her as she continued studying, however, he questioned Florence's choice in wanting to pursue mathematics, by asking "why mathematics? I cannot see that mathematics would do great service. History or philosophy, natural or moral, I should like best" (Kotre). Unfortunately for Nightingale, her father believed there were better subjects suited for a woman to study, even though he knew that his daughter excelled in mathematics. Despite Nightingale's parents initial disapproval of her wanting to continue studying mathematics, she proved she was more than capable of being successful in mathematics when "her mathematical approach saved the British army at Scutari during the Crimean war and provided the data that led to hospital reforms" (Pickering).

Nightingale had feverishly worked to help decrease the amount of deaths in a hospital which she believed were caused by poor sanitary practices. To decrease the death toll due to poor sanitary practices in hospitals, Nightingale decided to properly and uniformly record the death tolls in hospitals and the causes of each death. Not only did Nightingale record the death tolls to prove unsanitary conditions existed in hospitals, she also created a diagram to help with data visualization to display the information that she had collected. The diagram that Nightingale created is known as the polar area diagram, and it "was divided evenly into 12 slices representing months of the year, with the shaded area of each month's slice proportional to the death rate that month. Her color-coded shading indicated the cause of death in each area of the diagram" ("Florence Nightingale: The Lady with the Data"). Nightingale "used such diagrams in tandem with a host of other techniques to convey to the British Government the urgent need for reform within British military hospitals" (Tunstall). Unlike other methods of presenting the same statistical data, Nightingale's polar area diagram was able to convince Queen Victoria, Prince Albert, Prime Minister Lord Palmerston, Parliament, and military authorities of the need for reform in hospitals. In 1858, following Nightingale's statistical work demonstrating the urgent need for reform within hospitals, Nightingale became the first woman to be named to the Royal Statistical Society. The Royal Statistical Society is a prominent organization known around the world that promotes statistics. Another notable accomplishment for Nightingale was when she became an honorary member of the American Statistical Association in 1874. The American Statistical Association "is the world's largest community of

statisticians” and “it is the second-oldest, continuously operating professional association in the country” (“About ASA”).

Throughout Nightingale’s career of statistical analysis and nursing, she fought against social norms to pursue her passions, and she stated that she believed all women had a right “to bring the best that she has... whether it is ‘suitable for a woman’ or not” (Earle). Although people doubted Nightingale’s mathematics abilities because of her gender, she nevertheless persisted, and her work in medical statistics demonstrated that “her love for reasoning, always questioning assumptions and taking great care in the process of reaching conclusions” (Earle) were all essential qualities that a capable mathematician should have.

Women throughout history have encountered oppression due to their gender, and in some cases women would hide their identities to receive an education or to pursue their passions. Hiding one’s identity helped a woman by the name of Sophie Germain obtain an education in mathematics. Sophie Germain was born in Paris on April 1, 1776 to a middle class family. Germain had a sudden urge to study mathematics at the age of 13 due to a story she came across in one of her father’s books that told the legend of Archimedes’ death. The legend states that “during the invasion of his city by the Romans, Archimedes was so engrossed in the study of a geometric figure in the sand that he failed to respond to the questioning of a Roman soldier. As a result he was spared to death” (Perl). Germain was intrigued that Archimedes was so engrossed in a problem, believing mathematics had to be a fascinating subject, thus Germain decided to study it. Germain’s parents did not think that studying mathematics was appropriate for a woman, so they tried extinguishing Germain’s newfound passion for mathematics by “depriving her of heat and light to make her stay in her bed at night instead of studying,” however “[Germain] would wrap herself in quilts and use candles she had hidden in order to study at night” (Swift).

Although Germain’s parents tried to squelch her passion for mathematics, their efforts were unsuccessful, and eventually they ended up allowing their daughter to study mathematics. Germain was self taught, and she managed to teach herself differential calculus from books she found in her father’s library, without any assistance from a tutor. When Germain was 18 an academy by the name École polytechnique was founded in Paris, and the academy specifically was founded to “train mathematicians and scientists for the country” (Perl). This sparked Germain’s interest, however, Germain was not allowed to enroll in classes due to her being a woman. Yet, Germain was able to acquire lecture notes from mathematics courses by secretly studying under the pseudonym of Monsieur LeBlanc. Le Blanc had been a student at the academy but he had left Paris, and the academy was unaware of his leaving, so lecture notes and problems had continued to be printed for him. Somehow, Germain obtained the lecture notes and problems that were meant for Le Blanc and “each week she would submit answers to the problems under her new pseudonym” (Singh). Eventually, Germain had to reveal her identity to Lagrange, the course

supervisor, because Lagrange requested to meet with her after she had submitted brilliant answer sheets with the name Le Blanc on them. Lagrange was surprised and impressed to discover that a woman had been the person capable of submitting the brilliant answer sheets. Lagrange realized Germain was quite skilled in her mathematics abilities and became her mentor and friend. Before Germain died in 1831 at the age of 55 after battling breast cancer, “the French Academy of Sciences announced a contest to explain the ‘underlying mathematical law’ of a German physicist’s study on the vibration of elastic surfaces” (Swift). In 1816, after submitting three separate entries into the contest, Germain finally won the contest with her paper titled “Memoir on the Vibrations of Elastic Plates.” Germain left such an impression on the French Academy of Sciences, that the winner of this contest nowadays receives a prize called the Sophie Germain prize (MacDonald).

Germain so desperately wanted an education in mathematics that she was willing to hide her identity to pursue her passion, and once she found a mentor willing to teach a woman, she never gave up. This idea of hiding one’s identity to pursue a passion in order to achieve success is not uncommon. In fact, recently, a very famous author by the name Joanne Rowling, chose to write under the pen name J.K. Rowling. Her publicist believed that having a pen name that made her gender less obvious would lead to a better chance of success, since her main target audience for *Harry Potter* would consist of young men. However, Rowling’s gender was quickly discovered when *Harry Potter* started getting lots of publicity in the United States. At the time, Rowling was just happy to be published and did not mind using her initials to make her gender less obvious to the readers, but it should have never mattered that a woman was the one to craft the magical world of *Harry Potter*. And just like for Germain, it should have never mattered that she was a woman who wanted to pursue her passion by obtaining an education in mathematics. Germain proved to society that women were capable of being successful in mathematics when she won the mathematics contest put on by the French Academy of Sciences. “Sophie Germain was a revolutionary. She battled against the social prejudices of the era and a lack of formal training in order to become a celebrated mathematician” (Swift), and although her gender should not have been a source of contention since her mathematics abilities were recognized by “one of the finest mathematicians of the nineteenth century” (Singh), Germain nevertheless persisted to receive the mathematics education she had longed-for.

Another important person to contribute to the world of mathematics was a woman by the name of Mary Cartwright. Cartwright was born in Northamptonshire, England, on December 17th, 1900. In her early years, her preferred subject of study was history because she enjoyed memorization of facts and dates. Cartwright’s love for mathematics did not begin until her final year of high school, and when she applied for college in 1919 at St. Hugh’s (which is a college within the University of Oxford), she ultimately decided to go into the mathematics program after being encouraged by her high school teacher Miss Hancock. Cartwright “first learned about calculus, analytic geometry, and

uniform convergence from [Miss. Hancock]" (Alexanderson and Albers). Miss. Hancock was quite impressive in her own right, because she taught herself mathematics by reading mathematics tutorial books intended for students receiving a degree from the University of London. Had Miss. Hancock not encouraged Cartwright to pursue mathematics, she might not have applied for the mathematics program at Oxford. When Cartwright did enter into the mathematics program, she "became one of five women studying mathematics at Oxford" (Pierce and Kirby).

The year that Cartwright started college was the first school year following the end of World War I, so the university was overcrowded with men coming back to finish their degree or men just beginning their degree. Because the end of the war brought crowds to the University of Oxford, it made it difficult for Cartwright to get into some of her mathematics lectures, and in some cases when she could not make it into her lectures due to overcrowding, she would acquire the lecture notes from students that were actually able to sit in on the lectures. Overcrowding was not going to deter Cartwright from studying mathematics, but receiving a second class ranking on her Mathematical Moderations exam profoundly discouraged Cartwright and "she interpreted the result as a failure and considered leaving [mathematics] to go back to history, a subject she still carried a flame for" (Guerra). Luckily, despite Cartwright's feelings of failure, she persevered and continued her mathematics degree. During Cartwright's third year of study at Oxford, "one of the most important events in [her] mathematical career occurred" she was advised by V.C. Morton that "if [she] was serious about mathematics, to read E. T. Whittaker and G. N. Watson's *Modern Analysis* and to attend Professor Hardy's class" and because of this advise, Cartwright stated in an interview that she "owe[d] [her] career to Morton" (Alexanderson and Albers).

In 1923, Cartwright graduated from Oxford with her Bachelor's degree in mathematics after successfully completing her final examinations, this was significant because it was only the second year at the University of Oxford in which women were allowed to take final examinations to complete their degrees. Following Cartwright receiving her degree, she taught mathematics for four years before she returned to Oxford to obtain a Doctoral degree in 1928. When Cartwright began her Doctoral degree, Hardy was an integral part and an outstanding influence in pure mathematics for Cartwright. Hardy became Cartwright's mentor. Cartwright continued to surprise and impress Hardy when she unconventionally solved a series of problems for one of his courses. This unconventional way that Cartwright solved Hardy's list of problems "by straightforward contour integration" impressed Hardy so much so that he incorporated Cartwright's work in the "appendix to his book on divergent series" (Alexanderson and Albers). In 1930, during Cartwright's doctoral final examination, she met J. E. Littlewood, who would become a good friend and they would end up collaborating with each other for years. After successfully completing her final examination and completing her thesis on "The Zeros of Integral Functions of Special Types," Cartwright was awarded her Ph.D.

Following the completion of her thesis, Cartwright's thesis ended up being published in two parts, appearing in Vol. 1 (1930) and Vol. 2 (1931) of the *Quarterly Journal of Mathematics*. Cartwright continued her research on the theory of functions at Girton College, (which is a college within the University of Cambridge), which was where she was awarded a research fellowship. During her time at Cambridge, Cartwright attended some of Littlewood's seminars, where she once again solved an open problem in an unconventional way. This unconventional way that Cartwright had approached Littlewood's open problem, has become known as Cartwright's Theorem. In 1935, Littlewood published a book titled *Lectures on the Theory of Functions* which contained Cartwright's Theorem. And in the same year, Cartwright was appointed to University Lecturer in Mathematics until 1959. In 1938, during Cartwright's time as University Lecturer, the London Mathematical Society appealed to mathematicians, including Cartwright, to help solve a problem proposed by the British Government's Department of Scientific and Industrial Research. Littlewood and Cartwright collaborated on this presented problem, which meant studying the predictability of the oscillation of radio waves. Solving this problem "enabled significant practical improvements to the radio amplifiers used for communication during World War II" (Pierce and Kirby). The results produced from Littlewood and Cartwright's work on the oscillation of radio waves "would become the foundation for the modern theory of chaos that accounts for the unpredictable behavior of all physical phenomenon" (Guerra). In 1959, following her work on oscillation of radio waves, Cartwright would become the Reader in the Theory of Functions, which was a position she held until she retired in 1969.

Cartwright had a successful career which included publishing over 100 papers which made "important contributions to the theory of functions and differential equations" (McMurrin and Tattersall). Also, Cartwright was the first woman mathematician elected as a Fellow of the Royal Society of England in 1947. From 1961 to 1963, Cartwright served as President for the London Mathematical Society. Following her time as President, she received the Sylvester Medal of the Royal Society in 1964 and the De Morgan Medal by the London Mathematical Society in 1968. The year after retiring, in 1969, the Queen bestowed upon Cartwright the title of Dame of the British Empire. Although Cartwright ended up being very accomplished in the mathematics world, there was a moment in Cartwright's mathematics education where she second guessed her choice of studying mathematics and believed that she was a failure, however, she decided not to give up on mathematics, and from Cartwright's perseverance, she became a prominent figure in mathematics, because nevertheless, she persisted.

Women mathematicians throughout history have been instrumental in the fight for equality, and they have strived for excellence in their studies to demonstrate that they are just as qualified as men to study mathematics. Women mathematicians have been barred or pushed out of lectures to accommodate the men studying the same mathematics courses, but this did not discourage these

women, instead it made these women study harder to obtain an education in mathematics. These women mathematicians discovered theorems and invented diagrams, by providing another perspective when analyzing equations and data. These women mathematicians faced adversity from society and sometimes even from their parents, but through their individual struggles, their passion for receiving an education in mathematics was revealed, and they nevertheless persisted.

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## Shakespeare's *Othello*: Observing Racism through a Modern Lens

Catherine Kurtz

William Shakespeare's tragedy *Othello* is a racist play, in the sense that it exists as a promoter of racist themes, and justifies the internalized racism found in the characters and society. When regarding *Othello* through a modern lens, with modern racial sentiments in mind, it is easy to re-examine and reason that Othello is indeed a play teeming with negative racially charged messages. The modern lens used to validate this theory stems from the strong relation between Critical Race Theory and the conventions of the tragedy. Critical Race Theory is the idea that most institutions of law, society, and economics are inherently racist and provide support for the oppression and unequal treatment of racial minorities (Brown). In the interest of my argument, I want to consider *Othello* itself existing as an "institution," wherein the characters and overarching narrative promote racist thinking and themes. Now, with CRT being a modern theory, it is safe to say Shakespeare most likely didn't write his play with this theory in mind. Nevertheless, it's important to note the existence of racial themes throughout the play with a modern lens, and modern theories. To prove such, I will specifically look at the appearance of racially charged language, themes of anti-miscegenation, and blatant racial-bias. All of which will converge to showcase the abundance of racist themes throughout the tragedy, and how the "institution" of the play validates such sentimentalities, thus, creating a dangerous narrative in today's racial climate.

To begin documenting the racist thoughts and themes supported by the "institution," I will first examine the presence of racially charged language used, and the negative connotation associated with such words as "Turk" and the "Moor," aid in verbally promoting a racial bias and internalized racism. The repetition and recurring use of the word "Turk" speaks to an underlying negativity related to those who deviate from the white Christian norm in Venice. "Turk" is also used quite liberally as an insult by numerous characters in the play, ranging from the antagonistic Iago, to the protagonist Othello. Essentially, "Turk" is used to highlight an "otherness" in specific characters, as well as xenophobia. In Richard Knolle's essay *The General History of the Turks*, the idea of otherization as well as other negative sentimentalities towards the Turks when this play was written are explored. Knolle believes that the Turk of the Ottoman Empire represented an antagonist to and "professed enemy of the Christian" (Knolle 67). So, by association "Turk" is perceived in the negative by the Christian majority groups in the play. This is also ironic as Othello uses "Turk" in an insulting way, thus, taking a racist stance, despite Othello being the subject of racism throughout the tragedy.

Negative racial connotations are then furthered when characters refer to Othello as the "Moor." The word itself has various definitions, however, the consensus is that "Moors" covers people we would today consider both African and Middle Eastern. Back when this play was written, Moors and Africans were

viewed as exotic and exciting, and for a time, Africans were paraded around Europe in travelling human exhibitions where Europeans could line up to see the exotic groups from Africa. This same fascination with Moors' exoticism can be seen early on when Othello describes how Brabantio "loved" him and invited him over all the time to tell the fantastic tale of his travels (I.iii.149-170). Here, Othello as a "Moor" is nothing more than a novelty for entertainment and exotic stories. His race is only accepted when convenient for other characters, and then used as an insult when someone acts out of turn. Additionally, "Moor" is used 62 times in the play, both for its depiction facets, as well as a vehicle for attaching negative connotations to characters who act out of the right. So, referring to Othello as a "Moor," both racially tokenizes him and further creates a separation between Othello and "non-Moor's."

The tragedy also supports the racist aversion to mixed-race couples, a sentiment which certainly circulated around the time this play was written and performed. Historically, there has been a persistent belief that black men perverted the purity of white women, and in extreme cases, many believed that black men and women were unable to reproduce—the offspring of such unions were labeled "mulattos" after mules who were unable to reproduce, thus, furthering the diverge from traditional humanity. Despite his relationship with Desdemona, Othello feeds into these notions, going so far as to believe he had "soiled" Desdemona with their union. Publicly, the marriage is ridiculed and negatively received, especially from Brabantio;

"She, in spite of nature,  
of years, of country, credit, everything,  
To fall in love with what she feared to look on!  
It is a judgment maimed and most imperfect  
That will confess perfection so could err  
Against all rules of nature,  
(1.3.96-101).

Brabantio states that Desdemona wouldn't fall in love with a black man she "feared to look on" (Shakespeare, 2001, 1.3.98) and so claims that her love for Othello is untrue. Nevertheless, she does love him, yet he is still convinced that she could not love a black man, as he states "thou hast enchanted her" (Shakespeare, 2001, 1.2.64). The marriage also causes other characters to refer to Othello as "thick-lips," "devil," and "old black ram" (Shakespeare, 2001).

Additionally, the play sets up a certain "racial bias." Even though there are various positive views of Othello throughout the play, a distinct "racial-bias" can be in the referring to him as "more fair than black" (1.iii.291). Though, this is considered more so a compliment, as darker skin was considered a negative, versus positive of white skin. The negative connotation associated with darker skin is unchallenged by Othello, and he even seems to instill and imbibe this attitude within himself. Examples of such can be seen in his lines "Her name that was as fresh/ As Diana's visage, is now begrimed and black/ As mine own face is" (III.iii.389-391). Here, Othello is equating Desdemona, who is a victim of slander, to his own skin color which would have been considered imperfect.

Important to note is the relation drawn between “begrimed” and “black.” “Begrimed” is a word which references a sully of something and connecting it with “black” projects this idea that “black” is somehow not as pure as the preferred lighter skin color. Not only is this an inherently racist theme, it also recognizes Othello’s darker skin as both a blemish of appearance and character. Thus, showcasing a blatant bias against darker skinned individual’s in relation to their societal worth and standing.

This blatant racial bias supported by the play is then continued the depiction of and association of Africans with being less “evolved” and more “animalistic” when compared to their white counterparts. Michael Neill further explores the inclusion of such themes in his 1989 work *Unproper Bed: Race, Adultery and the Hideous in Othello*. Here, Neill argues that, “Othello is the study of an assimilated savage who relapses into primitivism under stress,” which suggests that Othello does indeed play into atavistic stereotypes. Additionally, the presence of assimilationist thought in Othello then denotes a certain bias against a Moorish heritage when compared to a white one. This is due to the fact that for assimilation to be considered, the heritage an individual is leaving behind must not be the favored one by society, or the individual would not feel the need to assimilate and participate in the bias against their culture and potentially race.

These ideas are then furthered with the representation of Othello’s madness and rage as being a reversion to “savagery.” While most characters in tragic narratives are prone to losing their tempers and breaking their seemingly impervious facades, when Othello deviates from his well-mannered state, other characters are quick to look at his race and inability to control his emotions as the cause. Othello Quote Here. The comparison of over-charged emotional reactions with race then call to mind French philosopher Jean Bodin’s account on “Climate Theory” in relation to race. Climate Theory essentially argued that climate and other geographical factors influences the temperament of any given people. Bodin believed that “Africa’s hot sun transformed the people into uncivilized beasts of burden (Bodin). Important here is the relation between a hot environment (where Moor’s would generally come from) with the stereotype that Black men are over-emotional and violent. This idea is supported at the end of the play when Othello murders his white wife in her bed. Othello’s outburst then paints him as a “murdering exotic,” and he essentially is seen as reverting back to a stereotypical “savage.” This same “savage” trope is still wide-spread in modern media, so the appearance of it here is startling to say the least. This inclusion showcases an inherently racist element supporting under the “institution” of the play, as well as how ingrained this stereotype can be seen to be today.

Ultimately, when viewed through a modern lens, Shakespeare’s *Othello* acts as an “institution” which internalizes and promotes racist ideas and practices. Though, it is worthy to note that these themes are only considered racist when filtered through modern sentimentalities revolving around race. Realistically, the contents of the play would not have originally been perceived as racist, rather, these sentimentalities were the “norm,” so no critique was considered. This then lends itself to the question of the purpose in labeling *Othello* as racist. I believe

its imperative to recognize the negative racial tones of *Othello* as well as take note of how the themes of the play are perceived now versus when it was written. This dichotomy showcases the dramatic shift in social awareness towards racist themes, as well as a general intolerance for such themes existing in modern literature and plays. Through the conventions of Critical Race Theory and looking at the play as existing in the theory's ideals, the play both promotes racial stereotypes and champions a negative idea for those representing the "other." I believe taking note of this championing is extremely important for the modern reader. This play may not have been considered racist when it was initially performed, however, the changing of society and racial conventions alter the themes of the play. And, individuals must be aware of such, for the racism in the play not only represents an instilled racism in the societal conventions it was conceived under, but also opens the door for the further critique of other potentially racially charged plays of the same genre and era.

## Annotated Bibliography

Brown, Dorothy A. *Critical Race Theory: Cases, Materials, and Problems* West Academic Publishing, 2014.

Dorothy A. Brown's work provided a wonderful guide for understanding Critical Race Theory due to its thorough descriptions and distinct separations between Critical Race Theorists and their own applications of the theory. I utilize the idea of Critical Race Theory as a way to examine the racism in *Othello*, as well as argue how it can be considered a racist play. The institutions of CRT which support racism and racist thought are then furthered to cast the play itself as an institution which circulates racist thought. This relation is important to note due to the changeability of interpretations of plays throughout history. The play may not have been considered racist when it was first performed, however, through a modern lens instilled racist thought and themes can be easily located.

Knolles, Richard, et al. *The General History of the Turks: from the First Beginning of That Nation to the Rising of the Ottoman Familie: with All the Notable Expeditions of the Christian Princes against Them. Together with the Lives and Conquests of the Ottoman Kings and Emperors, Vnto the Years 1621*. Printed by Adam Islip., 1621.

Richard Knolles book *The General History of the Turks* is a piece which examines the cultural, political, and social history of the Turks from the beginning through the conquests of the Ottoman empire. The specific section I grabbed my source from can be found in Knolles brief history of the negative connotations attached to the word "Turk." I used Knolles' findings in my paper due to the heavy use of "Turk" in *Othello*. I wanted to provide a section of the use of racially charged language in my paper, so I used Knolles' information to bolster my argument and more thoroughly flesh out the appearance of racially charged language outside the common "Moor" usage.

Neill, Michael. "*Unproper Beds: Race, Adultery, and the Hideous in Othello*." *Shakespeare Quarterly*, vol. 40, no. 4, 1989, p. 383., doi:10.2307/2870608.

Michael Neill's article on the race, adultery, and hideous themes present in *Othello* was published in 1989 in the *Shakespeare Quarterly*'s vol. 40, no. 4. This article seeks first examines the sanctity found in marriage between man and wife, coupled with the importance of the wedding bed. Then, Neill addresses Adultery and its negative effect of *Othello*'s plot. Though, I take more from Neill's ideas on racial reversion and *Othello*'s want to assimilate. My paper is primary looking at instilled racism in the

play, and Neill article provides a nice additive to that argument. There is a blatant aversion to be a racial minority, and a drive to assimilate, and Neill draws such points in his article.

Shakespeare, William, et al. *The Norton Shakespeare*. W. W. Norton & Company, 2016. *Othello*.

This book is a scholarly collection of Shakespeare's plays. While providing for an orderly collection of Shakespeare's works, this collection also supplements the plays with historical context and introduction to provide for closer and more intelligent readings of Shakespeare. Specifically, I utilized the section on *Othello*. The scenes and themes depicted in *Othello* allowed me to then examine the relation between Critical Race Theory and the idea that the play exists as an extension of this theory, due to its ingrained racist themes and sentimentalities.

Tooley, Marian J. "Bodin and the Mediaeval Theory of Climate." *Speculum*, vol. 28, no. 1, 1953, pp. 64–83., doi:10.2307/2847181.

This journal article written by Marian J. Tooley, published in *Speculum* vol. 28, no. 1, 1953, is an article which seeks to examine the ideas and practices of French Philosopher Jean Bodin. Specifically, Tooley examines Bodin's ideas surrounding Climate change, and provides insight to what these ideas, as well as brief translation of Bodin's work surrounding the topic. For my paper, I specifically used Tooley's general definition surrounding Bodin's definition of Climate Theory. It is hard to find a strict definition of the Theory, as it was more a line of thought shared over time by many different individuals. Nevertheless, I utilized the base idea of the theory to expand on and support my idea regarding *Othello*'s rage and reversion back to his "savage" nature.

## Woman in Genesis: Secondary Helper or Equal Partner?

Jenny Johnson

Creation of Humankind in Genesis

- I. Priestly account (1:26-27)
- II. Non-P account (2:7, 21-23)
  - a. God creates a human (2:7)
  - b. God re-makes the human into two humans (2:21-22)
  - c. Defining of gender of the two humans (2:23)

Gen. 1:26-27

*CEB:*

Then God said, “Let us make humanity (אָדָם) in our image to resemble us so that they may take charge of the fish of the sea, the birds in the sky, the livestock, all the earth, and all the crawling things on earth.”

God created humanity (הָאָדָם) in God’s own image,  
in the divine image God created them,<sup>[a]</sup>  
male and female God created them.

Gen. 2:7

*CEB:*

the Lord God formed the human (הָאָדָם) from the topsoil of the fertile land and blew life’s breath into *his* nostrils. The human (הָאָדָם) came to life.

*Inclusive Bible:*

So YHWH fashioned an earth creature (הָאָדָם) out of the clay of the earth, and blew into *its* nostrils the breath of life. And the earth creature (הָאָדָם) became a living being.

Gen. 2:21-23

*CEB:*

So the Lord God put the human (הָאָדָם) into a deep and heavy sleep, and took one of *his* ribs and closed up the flesh over it. <sup>22</sup> With the rib taken from the human (הָאָדָם), the Lord God fashioned a woman (אִשָּׁה) and brought her to the human being (הָאָדָם). <sup>23</sup> The human (הָאָדָם) said,

“This one finally is bone from my bones  
and flesh from my flesh.

She will be called a woman (אִשָּׁה)  
because from a man (אִישׁ) she was taken.”

*IB:*

...so YHWH made the earth creature (הָאָדָם) fall into a deep sleep, and while *it* slept, God divided the earth creature (הָאָדָם) in two, then closed up the flesh from

its side.<sup>22</sup> YHWH then fashioned the two halves into male and female, and presented them to one another. When the male (אָדָם) realized what had happened,<sup>23</sup> he exclaimed,

“This time, this is the one! Bone of my bone and flesh of my flesh! Now, she will be Woman (אִשָּׁה), and I will be Man (אָדָם), because we are of one flesh!”

Is there evidence in the creation narratives in Genesis to support male superiority? Some would say yes without blinking; “man came first,” “woman was meant to be ‘support staff’ for the man (see Gen. 2:18),” “woman couldn’t exist without man because she came from man (see Gen. 2:21-22)”...these are just a few example arguments. Those of us who stand on the opposite side of the argument interpret Genesis 1:26-27 and 2:7, 21-23 very differently. What are the social and theological implications of an exclusive translation of the word אָדָם (‘adam’)? Is an exclusive translation of אָדָם even accurate? Through my research I hope to help others understand how to translate אָדָם in an inclusive way, and how an inclusive translation can be beneficial to humankind’s understanding of the sexes, and of our Creator as a whole.

Creation of Humankind in Genesis

III. Priestly account (1:26-27)

IV. Non-P account (2:7, 21-23)

a. God creates a human (2:7)

b. God re-makes the human into two humans (2:21-22)

c. Defining of gender of the two humans (2:23)

The book of Genesis is a post-exilic document, written for a group of people who were trying to understand how they had gotten where they were, thus we can understand it as an etiology. The genre of the book of Genesis overall is largely a narrative, which tells the story of how God’s people came to be; first through the stories of creation (1:1-3:24), then through the genealogies<sup>1</sup> and covenants<sup>2</sup> made between God and humankind. Genesis 1:1-3:24 can be considered myth because there is truth to be found in those verses even though the stories are probably made up.<sup>3</sup> To call the story myth simply takes the pressure off one’s mind to try to understand the story as literal fact when it is perhaps meant to be symbolic. In terms of literary context for these specific verses, they essentially function as the birth narrative for the rest of the Hebrew Bible.

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<sup>1</sup> Gen. 4:17-26; 5:3-32; 10:2-32; 11:10-32; 22:20-24; 25:1-5, 12-20; 35:22-36:1-43; 46:8-27

<sup>2</sup> Gen. 6:18; 8:21; 9:9-17; 15; 17:1-22; 22:15-18; 26:23-24; 28:13-15; 35:11-12; 46:2-4

<sup>3</sup> Terence E. Fretheim, “The Book of Genesis,” in *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 1994), 335.

The primary authorship of Genesis is attributed to the Priestly source and the combined Yahwist (J) and Elohist (E) sources, also known as the Non-P sources. The Yahwist and the Elohist, authors of part II of my outline, lived in “the world of the monarchy of Israel (1000-800 BCE), when Israel sought to describe its place and purpose on earth and in the ancient Near East,” as described by Theodore Hiebert.<sup>4</sup> The Priestly writer, author of part I of my outline, was living in the time of “exile and restoration, when Israel sought to reconstruct its life and beliefs (587-500 BCE)...”<sup>5</sup> Thus the literary context needs to be understood in light of the differing sources and what their particular historical context was. For instance, in regards to Gen. 2:21-23, Gordon Wenham alludes to the fact that God’s work building the woman for the man parallels the Israelite viewpoint of arranged marriages being normal.<sup>6</sup>

The straightforward meaning of these texts would appear to be that they explain how humankind came into existence, but I do not believe it’s that simple. When someone reads a translation that implies that men were created first, their human nature leads them to believe that the first-ness of “man” makes them superior to women (perhaps assisted by the New Testament book of 1 Timothy). Throughout this paper, and especially in my word study of אָדָם, I will prove that assumption to be inaccurate.

In *The New Interpreter’s Dictionary of the Bible A-C*, Gary Anderson gives a crucial piece of context: “‘adam [sic] in Hebrew is the common noun for man or mankind...[but] no Hebrew speaker in the biblical period would have thought this word refers to an actual person. The use of this common noun as a personal name [(as in Gen. 4:1)] is the literary invention of the biblical author.”<sup>7</sup> Out of the 552 times in the *KJV* translation of Hebrew Bible where אָדָם is used, it is only translated as the name ‘Adam’ 13 times.<sup>8</sup> In 408 out of the 552 uses, אָדָם is translated as “man” (i.e. “mankind” in the *KJV*)<sup>9</sup>, which leads me to conclude that “human” and “humankind” are perfectly acceptable translations in place of the exclusive “man” and “mankind.”<sup>10</sup>

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<sup>4</sup> Theodore Hiebert, “The Book of Genesis,” in *The New Interpreter’s Study Bible* (Nashville: Abingdon Press, 2003), 2.

<sup>5</sup> Ibid.

<sup>6</sup> Gordon J. Wenham, “Genesis 1-15” in *Word Biblical Commentary*, ed. David A. Hubbard and Glenn W. Barker (Waco, TX: Word, Inc., 1987), 69-70.

<sup>7</sup> Gary A. Anderson, “Adam,” in *The New Interpreter’s Dictionary of the Bible A-C*, ed. Katharine D. Sakenfeld (Nashville: Abingdon Press, 2006), 48.

<sup>8</sup> [www.blueletterbible.org](http://www.blueletterbible.org)

<sup>9</sup> Ibid.

<sup>10</sup> For the history of inclusive language see Joe Dearborn, “Preface,” in *The Inclusive Bible: The First Egalitarian Translation* (Lanham, MD: Rowman and Littlefield Publishers, 2007), v-vii.

In addition to reading these pericopes in their own language, I also read the following translations: *CEB*, *KJV*, *MSG*, and *The Inclusive Bible (IB)*. When I was reading each translation, I was primarily concerned with how each translated the word אָדָם. In Gen. 1:26-27, the *KJV* was the only version to translate אָדָם as “man,” the others used various forms of the more neutral “humankind.” In Gen. 2:7, though, the *MSG* joins the *KJV* by suddenly choosing to translate אָדָם as capital “m” “Man.” Typically, a word is capitalized to mark its status as a proper noun. One could argue that capitalizing man is the equivalent of translating אָדָם as the proper noun Adam; capital “m” man being just as inaccurate as Adam. Things get even more out of whack when I compared translations for Gen. 2:21-23. The *CEB* had done a fine job of translating אָדָם neutrally; however, in verse 21 they use the masculine pronoun “his” when describing “the human[‘s]” rib. Now, אָדָם is a masculine noun in Hebrew, which would typically call for a masculine pronoun; however, if the *CEB* had wanted to stay neutral throughout their translation, they could have substituted “its” for “his” as the *IB* does. The *KJV*, which was never neutral to start, suddenly translates אָדָם as “Adam” in verses 21 and 23, but returns back to “the man” for verse 22.

While I have to conclude that the *CEB* follows the Hebrew more closely, particularly in 2:22, I applaud *The Inclusive Bible* for its neutral language throughout, truly living up to its name. Though the *CEB* is closer to the original language, I am not bothered by the creative liberty shown in the *IB*, because I personally feel more included in the story as told by the *IB*; men and women are more clearly put on a level playing field. I choose to read the text as a whole with the idea that it is not necessarily factually true, but still has truth woven in, which leads me to favor the *IB* translation.

As I stated at the beginning of this paper, my primary interest in this exegesis is to understand the implications of a non-inclusive translation of אָדָם, especially as it pertains to women. Susan Niditch recognizes that the account of creation of humankind in Genesis 2 “has been more influential than Genesis 1:27 in shaping and justifying attitudes toward and the treatment of women in the Western world,” which supports the idea that the implications for an exclusive translation have largely been negative.<sup>11</sup> What I want to know is why the exclusive language has been so prolific.

Out of all the commentaries I consulted, no scholar was of the opinion that the woman was to be subordinate to the man at the time of her creation (even if they believed that the man was created first), because they are of the same flesh and bone in every translation (2:22); however, Wenham argues that it’s in the man’s naming of the woman that “indicates that she is expected to be subordinate to him...”<sup>12</sup> Terence Fretheim, on the other hand, points back to

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<sup>11</sup> Susan Niditch, “Genesis,” in *Women’s Bible Commentary*, ed. Carol A. Newsom, Sharon H. Ringe, and Jaqueline E. Lapsley (Kentucky: Westminster John Knox Press, 1992), 30.

<sup>12</sup> Wenham, “Genesis 1-15,” 70.

verse 22 where the woman has already been given that name by the narrator of the story, thus suggesting it was not the man who named her.<sup>13</sup> Additionally, Fretheim notes how similar sounding the names of the man (אָדָם) and woman (אִשָּׁה) are in the Hebrew language, and suggests that the similarity may be a way to “emphasize equality” of the two beings.<sup>14</sup> Instead of thinking that the naming of ‘woman’ by ‘man’ makes ‘woman’ subordinate to ‘man,’ it is more helpful to think of the process of naming as a way to help discern the “nature of” ‘woman’s relationship to ‘man.’<sup>15</sup> In other words, the man did not necessarily name the woman, rather he is simply trying to relate himself to her in order to fully understand who he is in relation to who she is.

In Genesis 2, after God created the first human (2:7), God saw that the human was alone, and thus decided to make a “helper” (עֲזָרָה, ‘ezer) for the human (2:18, CEB). The term “helper” used in some translations has led some people to believe that it is in verse 18 where the woman becomes subordinate to the man as the man’s “helper,” but again, this is a matter of interpretation of עֲזָרָה. Regardless of one’s עֲזָרָה interpretation, Fretheim denies the previous claim, noting that even “God is often called helper of human beings (Ps 121:1-2).”<sup>16</sup> Out of the 21 times in the Hebrew Bible that עֲזָרָה is used, never once is there a tone of subordination; the helper and the one who needed the help function as partners.<sup>17</sup>

Some people have used the woman’s being formed from the man’s rib to prove why she should be subordinate, for without him she wouldn’t exist; however, 1) this again is a misinterpretation of עֲזָרָה as a proper name when it need not be interpreted that, and 2) as Fretheim points out, the first creature is not expected to be subordinate to the ground from which it came, so why should the woman be subordinate to the one from whom she came?<sup>18</sup> In regards to the issue of dominance in Genesis 2, Phyllis Bird hypothesizes that we have read the dominance into the text, because we know what follows it in Genesis 3 with God’s punishment of the man and woman for eating from the forbidden tree (3:16).<sup>19</sup> The punishment for the woman in chapter 3 appears to cast her into the subordinate role. Bird’s hypothesis helps my case for the equality of women and men at their creation; however, her hypothesis does bring up another troubling

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<sup>13</sup> Fretheim, “The Book of Genesis,” 353.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid., 352.

<sup>17</sup> [www.blueletterbible.org](http://www.blueletterbible.org); supported by Carol Meyers, “Eve in the Hebrew Bible,” in *Women in Scripture: A Dictionary of Named and Unnamed Women in the Hebrew Bible, the Apocryphal/Deuterocanonical Books, and the New Testament*, ed. Carol Meyers, Toni Craven, and Ross S. Kraemer (MI: Houghton Mifflin Co., 2000), 80-81.

<sup>18</sup> Fretheim, “The Book of Genesis,” 353.

<sup>19</sup> Phyllis A. Bird, *Missing Persons and Mistaken Identities* (MN: Augsburg Fortress, 1997), 165-166.

theological question: Did God really intend for women to be subordinate to men after they ate of the forbidden fruit, or has the Hebrew been misinterpreted again?

Carol Meyers points to the translation of  $\text{אֲנָשׁוֹת}$  (*'itsabawn*) in 3:16 and 3:17 as a place of misinterpretation.<sup>20</sup>  $\text{אֲנָשׁוֹת}$ , translated in 3:16 as “pangs” or “pain,” is inaccurate, according to Meyers; the same word is used in 3:17 “in God’s statement to the man.”<sup>21</sup> Meyers’ interprets 3:16 as “a mandate for intense productive and reproductive roles for women; it sanctions what life meant for Israelite women.”<sup>22</sup> The lives of men and women in the time this text was written down were demanding, and Meyers speculates the people were looking for a reason why, which brings us back to the genre of etiology previously discussed.<sup>23</sup> I will not assume to know exactly what God has said or hasn’t said; however, when I understand both 3:16 and 3:17 as a call to work for what you need to survive, I conclude that God intended for women and men to both work hard in order to prosper, not for women to be subordinate to men.

In Phyllis Trible’s book *God and the Rhetoric of Sexuality*, she boldly states her supporting argument for a neutral translation of  $\text{אָדָם}$ : “Grammatical gender [of a word] (*‘adam* as a masculine word) is not sexual identification.”<sup>24</sup> Fretheim takes on Trible’s analysis in his commentary in the New Interpreter’s Bible. In his first critique on Phyllis Trible’s opinion on the translation of  $\text{אָדָם}$ , Fretheim claims that Trible is incorrect in her thought process, to translate  $\text{אָדָם}$  as “human,” because he cannot make sense of Gen. 2:22 without translating  $\text{אָדָם}$  as “the man” at least the second time  $\text{אָדָם}$  is used.<sup>25</sup> I would argue that the realization of gender does not happen until verse 23 when the  $\text{אָדָם}$  is split into man and woman, so a neutral translation of  $\text{אָדָם}$  is still rational. In his second critique of Trible, Fretheim declares that the man would have had to be created prior to the woman (back in 2:7), otherwise there is not “a comparable creation account for the man.”<sup>26</sup> I have two comebacks to Fretheim; first I will revisit the *IB* translation of 2:21-22. According to the *IB*, “...while it slept, God divided the earth creature in two, then closed up the flesh from its side. YHWH then fashioned the two halves into male and female and presented them to one another...” (2:21-22). The *IB* provides a clear, uniform creation story for both the women and the men, as opposed to the *CEB*, *KJV*, and *MSG* translations. To his credit, *The Inclusive Bible* was not printed until 2007, which is more than a decade after Fretheim’s commentary; however, Trible’s work pre-dated his, and he rejected her insights. So when I began to question if his commentary would

<sup>20</sup> Meyers, “Eve,” in *Women in Scripture*, 81.

<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*

<sup>23</sup> *Ibid.*

<sup>24</sup> Phyllis Trible, *God and the Rhetoric of Sexuality* (Philadelphia:

Fortress Press, 2005), 80.

<sup>25</sup> Fretheim, “The Book of Genesis,” 353.

<sup>26</sup> *Ibid.*

be any different now even with the new translations available, the answer would most likely be no.

My second comeback to Fretheim, and my reason for thinking his commentary would be the same, has to do with his lack of feminine perspective on the text as a whole. Fretheim claims that such an intimate moment between God and the first woman at her creation (2:22, *CEB*, *KJV*, & *MSG*) is unfair, because the male in the story takes the backseat, seeming to just be made up of the leftovers from God's surgical procedure. While I understand where Fretheim is coming from, it is an understanding that comes from my experience as a woman living in a male dominant society, reading a male dominant Bible. Men get to be front and center in the Bible nine times out of ten, while most of the women in the stories were not important enough to even be named. Did Fretheim consider this biblical imbalance before writing his commentary?

Even if it were factually true that the first human was genderless, and then God split that human to create gender, intimately creating the woman without a similar story for man, so what? Even if the story in Gen. 2:22 was just about the woman, so what? That little sliver out of the story should not take away from the fact that, in Brueggemann's words, "humankind is a community, male and female. And none is the full image of God alone... God is... not mirrored as an individual but as a community."<sup>27</sup> This quote is in reference to Genesis 1:26-27; however, I would argue that it still applies to God's vision in Genesis 2.

The social implications and the theological implications of an exclusive translation of אָדָם are both negative for women. When אָדָם is translated exclusively to mean "man," it puts women in a subordinate role simply by the nature of our society which views "first" as "best." Perhaps the tendency to view "first" as "best" is human nature, but that doesn't excuse the inappropriateness of the male dominance that comes from this tendency. Suppose the first human to be created was a male, there is nothing in the text beyond his first-ness that would make him superior to the woman; not the designation of "helper," not her coming from the rib. Human nature had already taken over by the time the New Testament was being written. In 1 Timothy 2, the writer (who most New Testament scholars believe to be someone writing under Paul's name) speaks briefly about how men are to pray (2:8), and then goes on for six verses about how women are supposed to dress and submit to men (2:9-14), and also explicitly comments that Eve was created after Adam. Between the writing of Genesis 1-3 and 1 Timothy, the writer of 1 Timothy already held a misogynistic worldview. Men seem to have found what benefitted them most, and they ran with it.

Men have always had a more dominant place in society; they dominate in 2018 and they dominated in time of the P and JE sources. In order to keep the

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<sup>27</sup> Walter Brueggemann, "Genesis," in *Interpretation: A Bible Commentary for Teaching and Preaching*, ed. James L. Mays (Atlanta: John Knox Press, 1982), 34.

status quo, I hypothesize that the early translators bent the translation of the Hebrew to support their agenda in regards to gender roles, and the majority of men going forward have not questioned it. Why would they when it appears that God has put them on the top? Perhaps the original authors did intend to use  $\text{אָדָם}$  neutrally but some later translator came in and changed it to fit their bias. In either case, humankind needs to be more aware of our human nature, and we need to challenge the way it makes us think about things, especially how it affects the way we interpret the Biblical texts moving forward.

I trust that God did not have hierarchical intentions for humankind at their creation. My interpretation of the text in Genesis 1-2 leads me to believe that God wanted men and women to work together for the betterment of God's kin'dom. The freewill granted to us by God has allowed us to fall short of that community relationship on many occasions, but that does not mean that God approves of a hierarchical system. Obviously I cannot say definitively what God actually thinks, but I do know that I, as a woman, would certainly not want to worship a God that intended for women to be subordinate to men.

When  $\text{אָדָם}$  is translated neutrally, women are given power, because it shows that women were meant to be men's equal from the get go. Man was not created before woman; God is not a man, nor is God a woman; God is best understood through the community of men *and* women. We as that community, men and women together, must be more aware of the box that our human nature keeps us in. We need to stop putting limitations on the female gender that are based on an ancient community's understanding of why they were suffering. If we step away from a literal reading of the text, perhaps we, and people like Fretheim, can begin to phase "gender roles" out of the creation narrative and our lives in general. After all,

"Humankind was created as God's reflection: in the divine image God created them; female and male, God made them...God looked at all of this creation, and proclaimed that it was good—*very* good." (my emphasis added, Gen. 1:27, 31a, *IB*)

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# The Logo's Wisdom, Self-Existence, and Immanence in John 1:1-18

Olivia Click

## Abstract

John 1:1-18 contains many profound and mysterious ideas about God and humanity. Using the method of structuralism, this paper uncovers several themes in the text such as light/dark, presence/absence, cause/effect, and unity. The Greek wording and verb tense in the first two verses of the Prologue signal the eternity, self-existence, and independence of God. The word *Logos* contains the ideas of a universal rational principle, masculinity, and wisdom. Along with connecting *the Logos* to God's nature, analysis shows how the Word relates to creation in the text and how it expresses monotheism, a first cause, and an orderly universe. The text articulates an intimate link between the Word and life and how the theme of light further reflects the Word's role as wisdom. The Word ultimately defeats the darkness and continues to shine. The Prologue continuously uses language that expresses the structures of presence and unity. By including John the Baptist, the text introduces the theme of transcendence and immanence and foreshadows the Word coming into the temporal, concrete world. The passage communicates the oppositions of acceptance and rejection, God and the world, and expresses how one's response to the Word is of ultimate concern for the individual. Study of the ideas of flesh, glory, and truth in verses 14 and 15 reveals how they are unified in the text. The passage concludes by reiterating the themes of wisdom, presence, and God.

Instead of starting with a birth narrative like in Matthew or John the Baptist's proclamation as in Mark, the Gospel of John opens its story at the depth of being, when God was alone with the Word and everything else was void. The Gospel takes tremendous leaps with every verse, moving from the creation of the all things to life, light, darkness, incarnation, flesh, alienation, grace, and then back to God. After reading John 1:1-18, one feels a sense of fathomless order underlying the mysteriousness of the passage. In this paper, I will be examining several of the structures and themes woven throughout the text. I will primarily focus on the themes of presence and unity, wisdom and light, and the eternal and temporal world.

John 1:1-18, commonly known as "The Prologue," begins the Gospel of John and introduces the theology and major themes of the Gospel. The Gospel of John was anonymously written sometime around 85-95 C.E.<sup>28</sup> As for the Prologue itself, scholars debate what sources it contains or if it was adapted

<sup>28</sup> Gail R O'Day, "The Gospel of John," In *The New Interpreter's Bible Commentary*, ed. Leander E. Keck (Nashville: Abingdon Press, 1995), vol. 9: 504.

from an original hymn.<sup>29</sup> The Prologue begins by outlining the nature of the Word in relation to God and creation. The passage discusses the incarnation of the Word, humanity's response to the Word, and the Word's gift to those that receive Jesus. Below is an outline of the passage:

I. Outline of John 1:1-18

- a. The Preexistence of the Word (1-2)
  - I. In the beginning, the Word was with God and is God. (1-2)
- b. The Word and creation (3-5)
  - I. Everything is created through the Word. (3)
  - II. Life and the light of all people come into being in the Word. (4)
  - III. Darkness cannot overcome the light. (5)
- c. John's witness and the light (6-8)
  - I. A man sent from God came to testify to the light so that all might believe. (6-7)
  - II. John witnesses to the light but is not the light. (8)
- d. The Word enters the world (9-13)
  - I. The true light is coming into the world. (9)
  - II. The world and the Word's people do not recognize the Word. (10-11)
  - III. Those that accepted the Word became Children of God. (12-13)
- e. The Word becomes flesh (14-17)
  - I. The Word becomes flesh and reveals God's glory. (14)
  - II. John testifies to the Word's preexistence. (15)
  - III. Jesus offers grace and truth in continuity with the law. (16-17)
- f. The Father and the Son (18)
  - I. Only the Son reveals the Father. (18)

I will use the method of structuralism to interpret John 1:1-18. Structuralism analyzes and understands a text by finding the universal concerns and structures expressed through the text. Structuralism operates on the idea that human experience is defined by unchanging, universal patterns. "Structuralist critics assume that all social activity is governed by certain conventions, convictions, and rules."<sup>30</sup> Since structuralism believes these patterns of meaning are universal, the structuralist does not need to research the author's original intent or the historical context of a text to understand those patterns. These structures often manifest in the form of binary oppositions such as good/evil, presence/absence, light/dark, male/female, and inside/outside. As I exegete this

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<sup>29</sup> Ibid., 516.

<sup>30</sup> John H. Hayes and Carl R. Holladay, *Biblical Exegesis: A Beginner's Handbook*, 3rd ed. (Louisville: Westminster John Knox, 2007), 140.

passage, I will discuss the binary oppositions and universal concerns present in the Prologue and analyze how the passage expresses them.

From the start, the first two verses of the Prologue present the theme of wisdom in connection with God and the ultimate. Ἐν ἀρχῇ, the Greek words for "in the beginning," point to the idea of God's timelessness and originality. Kathleen Hushton highlights that for early philosophers Ἐν ἀρχῇ refers to "what there was before there was anything else; it has a role as providing a causal explanation for the world and its phenomena, but does not have to be explained itself."<sup>31</sup> Francis Molony elaborates further, saying, "The use of the imperfect tense of the verb 'to be' places the Word outside the limits of time and place, neither of which existed *en arche*."<sup>32</sup> The verb tense and Greek wording immediately communicates the idea of a self-existent being that exceeds finitude.

Verses 1 and 2 also mention the Word or *the Logos*. Along with referencing the spoken word, the Greek term *logos* closely relates to the idea of wisdom or the Greek word *sophia*; it refers to the rational principle of the world and God's creative plan that governs the universe.<sup>33</sup> The switch from the feminine term *sophia* to the masculine *logos* reflects the historical event of the incarnation.<sup>34</sup> Warren Carter explains, "Wisdom refers to the order or principle of creation that was understood to conform to and reflect the will and nature of God."<sup>35</sup> In both verses, John affirms oneness of the Logos and God—wisdom belongs to God's nature as God's self-expression.<sup>36</sup> This connection between the Logos and God reflects the idea that God contains order, harmony, and even reason alongside God's self-existence.

The passage proceeds to focus on the binary oppositions of creator/created, cause/effect, and life/death. Verse three states, "All things came into being through him, and not one thing came into being without him." (John 1:3, NRSV). The passage presents the Word as playing a vital role in the process of creation. The positive and negative statements about creation underscore the role of the Word in all creation and hence the unity of all creation.<sup>37</sup> Together with God, the Word creates and designs all things. The verse's emphasis on "all things" also stresses both the idea of an efficient or first cause and a strict

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<sup>31</sup> Kathleen P. Rushton, "The Cosmology of John 1:1-14 and its Implications for Ethical Action in This Ecological Age," *Colloquium* 45, no. 2 (2013): 144, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>32</sup> Francis J. Molony, *John*, Sacra Pagina, no.4 (Collegeville: The Liturgical Press, 1998): 35.

<sup>33</sup> O'Day, "The Gospel of John," 519.

<sup>34</sup> *Ibid.*

<sup>35</sup> Warren Carter, *Telling Tales of Jesus: An Introduction to the New Testament Gospels* (Minneapolis: Fortress Press, 2016), 243.

<sup>36</sup> O'day, "The Gospel of John," 520.

<sup>37</sup> *Ibid.*

monotheism; everything that exists is somehow derivative of God and reliant upon God as the first cause. The verb tense in verse 3 express the Word's independence since only the Word "was" and everything else "came into being." Just as Wisdom works with God to shape creation in the Hebrew Bible, the Word helps God design the world in John.<sup>38</sup> John is also implying that the world is orderly and unified and that everything shares the Word's order.

The passage then mentions light and life together (v. 4), giving them special precedence as coming into being "in" the Word rather than just "through" the Word. Using "in" implies that light and life, instead of merely being effects, share a closer link with the Word.<sup>39</sup> Light and life relate more intimately to God's nature. The Word's act of sharing light further affirms the Word's role as wisdom that offers truth. Verse 5 confirms the triumph of light over darkness, demonstrating the power of the Word and the Word's light. Gail R. O'Day notices that the passage uses present tense for the light, so that the light continues to shine in the darkness.<sup>40</sup> This use of present tense communicates that, rather than only shining once or for a limited amount of time, the light shines on eternally and invincibly. Verse 9 continues this theme by calling the Word the "true light" which "enlightens all people."

Throughout verses 1-9 runs the structure and conviction of presence. Liliana Nutu says:

*Being present with God in, at, through, even after the Beginning* enthrones the word, the Logos, as the ruler supreme even before one knows anything else. Within the first verse, John employs (and is employed by) three fundamentals: God, Logos, and Beginning, all in a cemented alliance through *presence*. Thus, in the prologue of John's Gospel, the Logos is *pros ton theon*, with God, towards God, in the presence of God in the beginning.<sup>41</sup>

Verses 1-9 continue to demonstrate the ideas of hierarchy, presence, and being. Life and light are *in* the Logos and the light never loses the power to shine. The Logos *is* wisdom and the source of order and truth. At no point does the passage apply a lack or limit to God.

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<sup>38</sup> Carter, *Telling Tales of Jesus*, 245.

<sup>39</sup> John Nolland, "The Thought in John 1:3c-4," *Tyndale Bulletin* 62, no.2 (2011): 310, ATLA Religion Database with ATLASerials, EBSCOhost (accessed April 25, 2018).

<sup>40</sup> O'Day, "The Gospel of John," 520.

<sup>41</sup> Liliana M. Nutu, "The Seduction of Words and Flesh and the Desire of God: a Poststructuralist Reading of John 1:1, 14 and The Pillow Book." *Biblical Interpretation* 11, no. 1 (2003): 89, ATLA Religion Database with ATLASerials, EBSCOhost.

With the introduction of John the Baptist, the Prologue prepares to set up the immanence of the Logos and the drama of good and evil for humanity. The text clearly distinguishes between John and the light, stating that John testifies to the light that all would believe though John is not the true light. Adding John into the prologue begins to shift the story towards an incarnate Word. The presence of John, a person living in space and time within a historical context, expresses the light's relevance to us—the light is not an abstract or cosmic concept inaccessible to human beings. Molony explains that John also foreshadows that the incarnation of the Word will be a historical event.<sup>42</sup> Transcendence and immanence intersect in John's concern with the eternal and the temporal spheres of God's presence; interaction between these two spheres is at the heart of the dialogue.<sup>43</sup> John's appearance foreshadows the coming of the simultaneously universal and concrete Logos.

In the next section, verses 9-13 illustrate the coming of the Word and humanity's response. The Word continues to fulfill the role of wisdom amidst humanity's choice to accept or reject the Word. The passage communicates not only the opposition of acceptance and rejection but creates a division between the Word and the world, God and humankind. Verses 10 and 11 express this, saying though everything came into being through the Word, creation and the Word's own people did not recognize the Word. O'Day states "his own people" refers to Jewish people, Israel, or even humanity in general.<sup>44</sup> The alienation of God within God's own world heightens the sense that humanity is involved in the struggle between good and evil. Earlier the text included John the Baptist to connect our concrete world to the eternal world, and now the text continues, claiming that the acceptance or rejection of the Word is of ultimate concern for each individual; somehow our decision concerning the Word will determine whether or not we become "Children of God." Kyung-mi Park says that in the New Testament, "believers are born again and come into being through their spiritual experiences."<sup>45</sup> Once again, the text associates receiving God with becoming, being, and presence. The incarnate Word manifests the idea that the divine and the human are interconnected and that our choices in this interaction are critical to our own lives. Humans can participate in the drama of good and evil and receive Godliness and wisdom.

The last four verses of the Prologue confirm the immanence and transcendence of God and the Logos' revelatory nature that connects the two. Verse 14 uses the words "flesh," "glory," and "truth." The word does not simply enter the world—The Word embraces flesh—unifying even concrete bodies and materiality to

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<sup>42</sup> Molony, *John*, 37.

<sup>43</sup> O'Day, "The Gospel of John," 516.

<sup>44</sup> *Ibid.*, 521.

<sup>45</sup> Kyung-mi Park, "John." In *Global Bible Commentary*, eds. Daniel Patte, J. Severino Croatto, Nicole Wilkinson Duran, Teresa Okure, and Archie Chi Chung Lee (Nashville: Abingdon Press, 2004), 406.

God. Rushton says, “The prologue speaks of the ever-unfolding interconnection of the divine, the cosmos, flesh and ‘all things.’”<sup>46</sup> The passage unites the supposedly opposed ideas spirit and flesh. The connection is completed when John the Baptist testifies to the eternal nature of Jesus in verse 15. “The transtemporal is wedded to concrete human experience through the person and witness of John.”<sup>47</sup> Rushton comments, “δόξα (glory) is a central word in John. In the Scriptures, it tells of the powerful, radiant reality of God and holds in tension both God’s transcendence and nearness. This has two important elements: the concept of the glory of God is a *visible* manifestation of God in *acts of power*. While God is unseen, God manifests Godself in action—this is called God’s δόξα (glory).” Glory, flesh, and truth are intertwined in their function to express God.

The Logos communicates ultimate truth about God to humankind through the incarnation. Carter comments, “Jesus personifies wisdom's role to reveal God and make God's presence and purposes known among people.”<sup>48</sup> O'Day adds that the Word primarily expresses itself through life and light, and that knowing God through Jesus is inseparable from receiving God.<sup>49</sup> The text once again utilizes the theme of presence, claiming that we receive God's *fullness* in verse 16. The Prologue concludes by relating the Son to the Father, showing that only Logos or Wisdom can reveal God. The renaming of God and the Word to Father and Son reflects the passage's transition to the concrete, human world. The conclusion to this passage reiterates the themes of wisdom and truth revealed by the Word and their significance for humanity's salvation.

In the Prologue, John introduced many themes and structures which would guide the message of the rest of the Gospel. He proposes the ideas of wisdom, truth, life, light, self-existence, flesh, immanence, transcendence, and acceptance and rejection, intertwining them with presence and unity. Each new verse builds on the others and reflects back onto the passage while enriching and expanding every other theme presented. Analyzing the Prologue through the lens of structuralism highlights key meanings in the text and the various ways in which they are interrelated. This passage evokes the depth and complexity of the divine while instilling the seriousness the Logos holds for our lives. Whether he is discussing God, wisdom, life, or salvation, the author of the Fourth Gospel addresses topics of ultimate concern for one's worldview and actions. John's ideas about the divine and about good and evil speak universally, expressing thoughts on meaning and reality that every person must confront.

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<sup>46</sup> Rushton, "The Cosmology of John 1:1-14," 150.

<sup>47</sup> O'Day, "The Gospel of John," 521.

<sup>48</sup> Carter, *Telling Tales of Jesus*, 251.

<sup>49</sup> O'Day, "The Gospel of John," 521.

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## The American Immigrant Narrative in *The Lazarus Project*

Natalie Gregg

Immigrants who come to America unknowingly enter into the mythic narrative of the successful American immigrant. Brik and Lazarus, two of the focal characters of *The Lazarus Project*, struggle to adhere to the expectations set by this narrative and to reconcile their national identities within it, both ultimately fail to do so as Brik cannot relinquish his connections to his native culture and Lazarus is robbed of his choice. Ultimately, both characters become symbols of duality within the immigrant experience, though both represent different aspects. The typical structure of the narrative follows thus. Immigrants are expected to come from a country that is perceived as socially or economically inferior to the United States; they must face initial struggles, continue to work hard in the face of adversity, and finally find prosperity. This aforementioned success is often, though not firmly, defined as a respectable job with decent pay, an upstanding family, ownership of property, decent physical health, and a smattering of material goods. It is also important that this success will not be handed to them. Rather, they must, to borrow a popular phrase, pull themselves up by the bootstraps.

The pervasive nature of this myth has not gone unnoticed and is an integral part of America's perspective towards immigrants. As one researcher notes, "Students of American society are well aware of the significance to the American cultural identity of the intertwined mythologies of the promised land and the dream of success and of how these mythologies [...] have worked to promote American faith in upward mobility and in the melting pot" (Palmer 621). This idea is ingrained in the American consciousness and is portrayed as an inherently positive aspect of the nation. It sells the idea that anyone can succeed as long as they understand the value of hard work and perseverance. These "winning" minorities have, within the dominant imagination, achieved socio-economic success via unrelenting labor, perseverance, and—most important—patience" (Schlund-Vials 104). This imagined character is known as the Model Minority, and the combination of this concept and the narrative has set the standard for all immigrants.

This concept, though seemingly harmless, implies that those who do not reach the American definition of success must have been lacking in character or willingness to work. Brik and Lazarus struggle to conform to this narrative and, ultimately, fail. Tamara Palmer, a professor in Canadian Studies at the University of Calgary, has written extensively on the topic of the American immigrant and remarks that:

From the age of exploration and even before, the New World has been a repository for Europe's dreams, both spiritual and material, and a significant element in the New World's magnetism for the immigrant has been the potent mythology of the North America as the New Eden. Inextricably tied up with this mythology, particularly as it relates to the

immigrant experience, [...] has been the dream of success, and of course its mirror image, the nightmare of failure. If one decides to leave one's home for the Promised Land, one is inevitably going to feel obligated to find it. Whether envisioned as the place to build the perfect society, or to find personal wealth and ease, the New Eden inevitably demands that those who enter it prove their worthiness by succeeding. (623-4)

It is the myth of the narrative of the American immigrant, and the implications of doing so, that affects the public perception of Lazarus after his death and causes an intense amount of external and internal conflict within Brik.

The stories of Lazarus and Brik have many similarities. Both immigrated from dangerous countries - Brik has inadvertently fled from a gruesome war and Lazarus, who is Jewish, has escaped from religious persecution. Neither has the option to return to their respective countries of Bosnia and Ukraine. They share a love of writing and hold aspirations for a career in the aforementioned field. Additionally, both young men show signs of potential. Lazarus is a dedicated and bright student. His teacher "describes Lazarus Averbuch as a faithful and persevering student of a very good character" (Hemon 61). Brik also seems to be intelligent and initially achieves some success in his career. He is hired to work as an English teacher to foreign students, a respectable, if not exciting, job. He also writes a small column about his experiences as an immigrant. In the beginning, these two men seem to be adhering to the traditional narrative of the American immigrant.

Following these promising beginnings, however, these two characters begin to deviate from both each other and the immigrant narrative. Lazarus initially seems to be on the right track to his promised achievement. He has a menial, steady job as an egg packer and his boss "confirmed that Lazarus was a good worker... If he had come to work on Monday, Mr. Eichgreen would have sent Lazarus to Iowa to learn the egg-packing business from the bottom" (Hemon 151). Lazarus appears to be in the section of the narrative where he must work hard, especially in spite of unfavorable circumstances, with the promise of success to come. However, his attendance at the meetings of the Anarchists suggests that he may be subverting these expectations. Opposing the traditional American structure is certainly not a part of the narrative. If anything, it implies a rejection of the narrative entirely. Unfortunately, Lazarus is murdered, his narrative cut short before the reader can further explore his future.

Lazarus's potential for success is cut short through no fault of his own. It seems that Lazarus, though sympathetic to the Anarchist ideas, had no intentions of committing violence. Isador does confirm that the two had attended Anarchist meetings, but denies that either had deep connections to the group. He defends himself to Olga by stating that the two "... just wanted better things. We were just reading and talking" (Hemon 93). Under threat of arrest and torture, Isador has strong reasons to lie about his affiliations. He may not be the most reliable source. Still, other characters vouch for Lazarus's character. His boss remarks that "Young Averbuch... he seemed fond of America" (Hemon 151).

There are reasons to believe that Lazarus could have followed the narrative to completion. Perhaps Lazarus could have seen his ambitions come to fruition. He may have achieved financial stability, married, raised a respectable family, and become an integral part of the community. Unfortunately, his untimely death means that he exists in a purgatory between defeat and achievement. Due to circumstances outside of his control, Lazarus will never advance beyond this stage of the narrative. He becomes, both within the universe and the book, a symbol for the potential success of immigrants. It is no longer possible for him to succeed. However, he also cannot fail them.

If Lazarus can no longer reach either side of the spectrum, then Brik seems to struggle with the same problem. However, Brik, having the benefit of being alive, can escape this middle ground. Brik has had a promising beginning. Not only does he achieve a minor amount of progress in his career, but he marries into a wealthy and seemingly supportive family. His wife, Mary, is attractive, polite, capable, and has an excellent job as a surgeon. She initially encourages Brik's desire to write, though he has not yet achieved success in the field. When her parents express some insecurities about these ambitions, "[Mary] suggested that [Brik] was greatly talented and would one day write a great book" (Hemon 32). Both she and her parents seem to unconsciously accept the idea, deriving from the narrative, that Brik's work will inevitably lead to success.

For his part, Brik goes to great lengths to integrate himself into the family and American society. He even, somewhat reluctantly, becomes Catholic because that his in-laws insist that he and Mary "had to get married in a Catholic church. I refused to do it, but Mary would not hear about it. I knelt under a cross, the priest sprinkled me with water" (Hemon 77). As Brik is not especially religious, this forced conversion is not a particularly pressing issue for him. In fact, he continues to play along with the traditions of the family. He attempts to present himself as the model minority and only occasionally participates in cultural events. During these brief times, he, among others, completely immerses himself in Bosnian culture. For a few hours, "whatever meager Americanness has been accrued in the past decade or so entirely evaporates for the night; everybody-myself included-is solidly Bosnian..." (Hemon 12). However, this is only a temporary state, as all of the attendants must return to American society. Brik struggles to conform to the all-important narrative, banking on the American promise of future prosperity, fulfillment, and happiness. Still, despite this, Brik cannot entirely reconcile this projected image with his honest perceptions of himself and American society.

Both the existence and the acceptance of this American immigrant fiction does not escape Brik's notice. In fact, his attempts to write about immigrant narratives often ends up resembling it. Brik does not explicitly acknowledge the control it has over him, but it is clear that it influences how he views both himself and his success, as well as how others perceive him. During social interactions with non-immigrant Americans, Brik notes that "The party inquisitors were often given to gushing over the neatness of my immigrant story; many would recall an ancestor who came to America and followed the same

narrative trajectory: displacement, travails, redemption, success” (Hemon 32). There seems to be an expectation, among everyone, that Brik, as a smart and seemingly respectable immigrant, is destined to soon conclude this arc and settle into a comfortable American life. After all, he has already obtained financial stability and an exceptional marriage. So the other aspects must not be far behind. Brik, however, does not share in this consensus. His lack of independence frustrates him, and his career has stagnated.

Brik’s internal dissonance worsens when he is fired from his job, and his marriage begins to sour. He becomes financially dependent on his wife, a situation that he resents. He sourly remarks that “I was, you see, kept by my wife... I contributed to the Field-Brik marital budget symbolically: the lousy English-teaching pay, until I got fired, plus not much per column” (Hemon 16). Brik has stalled in his search for success. Therefore, he has stalled within the narrative as well. He begins to fear that he will fail these expectations completely. If he does, then, according to the concept of the American immigrant narrative, he has wasted his potential. Therefore he will be perceived as lazy, unmotivated, and unworthy of his immigrant status.

The people surrounding Brik do not lessen this discord. Mary and her parents are particularly disapproving of his current state. Mary seems to harbor feelings of resentment towards Brik’s financial dependence on her. While thinking about his marriage, Brik predicts that “I imagined her so sick of my writerly ambition and the accompanying underemployment that one day she would just decide not to return from work and leave me hanging there until I recognized that my parasitic existence was no longer acceptable to her” (Hemon 30). However, this is not to suggest that Mary is the sole problem within the dynamic between the two.

Brik’s treatment towards Mary has also become unhealthy, even bordering on abusive. In another example, Brik recalls scenes in which “we would find ourselves screaming into each other’s face, whereupon I would start furiously breaking things...” (Hemon 72-3). The presence of Mary’s parents does not improve the state of their marriage. While they were initially cordial to Brik, Mary’s father George, in particular, treats Brik as an outsider. George is a believer in the immigrant narrative. His ancestors migrated from Ireland and, due to the current financial success of their family, succeeded in fulfilling their roles as successful, new Americans. He, and many others, will only recognize Brik as a worthy American once he meets all of the expectations. This toxic dichotomy of worthy immigrants versus unworthy is what ultimately makes Brik believe that he can no longer exist in America.

If Lazarus represents untapped potential, then what is Brik? He is neither a failure nor a success. He is not a true Bosnian, but he is not yet an American. The American narrative insists that he will eventually become one or the other, defining the latter as success and the former as a failure. However, Brik is ultimately unable to become the Americanized version of himself that Mary, her family, and society at large desire him to be. For immigrants, “‘moving up’ often requires them to significantly modify, even obliterate their ethnicity”

(Palmer 654). Brik's journey through Europe and subsequent reconnection to his roots leads him to the realization that the American definition of happiness is not a life he wants to live. For Brik, an American life is not worth the price of abandoning his culture and past.

By the end of the novel, it would seem that Brik has cast off the narrative entirely through his decision to return to Bosnia. However, Bosnia is not a perfect solution for Brik's internal division. Brik still harbors guilt due to being absent for the war in Bosnia. The aforementioned war is an important element of Bosnian identity in other characters, and Brik cannot share in those experiences. While he has rejected his American identity, he can never completely remove himself from it. Having technically 'failed' the narrative he has become a part of this dichotomy which he loathes. He has escaped, but into a purgatory similar to the one that Lazarus is in. His time spent as a citizen of Bosnia, experiences as an American immigrant, struggle to assimilate, and his eventual refusal to erase his ethnicity have all had a profound effect on the formation of his identity. The nature of immigration is one of intersectionality and, though he may become content in Bosnia, Brik will be forever marked by his time spent between these two worlds.

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## Insufficient Response to the AIDS Epidemic

Brenna Long-Wheeler

Acquired immunodeficiency syndrome, or what people in the English-speaking world refer to as AIDS, appeared for the first time and was reported by the Centers for Disease Control and Prevention (CDC) in the United States on June 5, 1981. AIDS was thought to have come to the United States by the bloodstream of individuals from Africa and was thus acquired through unprotected sex or intravenous drugs (Verghese 14). The diminishment of the immune system leading to *Pneumocystis carinii* pneumonia was later discovered to be a common infection preceding AIDS, which had initially only affected homosexual men in the United States (“A Timeline of HIV and AIDS”). According to the CDC, there had been approximately 50,000 reports of AIDS from 1981-1987, but that number increased to approximately 200,000 from 1988-1992, with a majority of the people affected by AIDS being homosexual men and intravenous drug users (“HIV and AIDS”). Would there have been a faster response to AIDS had its main constituency been heterosexual, white, middle to upper class men? One could argue that had heterosexual men been the predominant group affected by AIDS, there would have been better educational programs and better funding for AIDS prevention. AIDS was a major epidemic in the United States starting in the 1980s, and the United States insufficiently responded to this epidemic arguably because the main victims of AIDS were homosexual men.

The insufficient response stemmed from the fact that Ronald Reagan, the President of the United States during the AIDS epidemic, did not talk about AIDS until 1985—four years after the first known AIDS case in the United States. Four years of thousands of people being affected by this epidemic. Four years of people dying from this epidemic. Four years until President Reagan acknowledged this deadly epidemic. For President Reagan, AIDS was a debate on morality and “during the early years of the epidemic, AIDS predominantly affected people—homosexuals and intravenous drug users—who, in the view of President Reagan and his domestic policy advisers, brought the disease upon themselves by engaging in immoral conduct, and who were in greater need of moral reform than of new health information or policies (“The C. Everett Koop Papers”).” Not only did the President of the United States keep quiet about the epidemic because he believed that the people that contracted the virus were deserving of their suffering, but his administration was also known for joking about the epidemic, including his press secretary Larry Speakes (Lopez). After hearing the press conferences that occurred in 1982, 1983, and 1984 from a YouTube video, the responses from the press secretary and the other journalists were astonishing when asked about AIDS by reporter Lester Kinsolving (Lawson). Speakes mocked Kinsolving for his continuous questions about how the President and the United States were dealing with the AIDS epidemic, and the journalists laughed each time Kinsolving brought up the topic of AIDS. It was frustrating to hear from the videos that people running the United States

government and that the people that would have reported about this epidemic were joking about AIDS when thousands of people were dying from it.

Although it was a late response to the AIDS epidemic, the Surgeon General Charles Everett Koop released a report on AIDS in 1986, which was five years after the first known AIDS case in the United States. Koop would have preferred to release information on the AIDS epidemic earlier, but for the first two years of the AIDS epidemic he was “excluded from the Executive Task Force on AIDS established in 1983 by his immediate superior, Assistant Secretary of Health Edward Brandt.... for reasons he insisted were never fully clear to him but that were no doubt political” (“The C. Everett Koop Papers”). Furthermore, “Koop did not become a member of the Assistant Secretary’s Executive Task Force on AIDS until 1985, four years after the CDC first noted its occurrence” (“The Reports of the Surgeon General”). Although Koop was not allowed to release a report on AIDS for the first five years of its existence in the United States, he did not hold back when given permission by President Reagan to release a report on the epidemic. Koop explained how AIDS could be contracted in his 36-page report, which “discussed the nature of AIDS, its modes of transmission, risk factors for contracting the disease, and ways in which people could protect themselves, including use of condoms” (The C. Everett Koop Papers). Blood transfusions, sharing needles, semen and vaginal fluids were the ways in which the virus could spread from person to person, and Koop believed that people of all ages needed to be aware of how AIDS could be transmitted from one to another. Koop suggested that sex education be taught in schools from third grade and up because spreading awareness about the virus and how it could be contracted was the best way to prevent the spread of AIDS. There was a group of people that were unhappy with Koop for recommending that sex education be taught in schools—the conservatives. Many conservative people of the United States did not want to recognize the fact that the AIDS epidemic was not a debate on who was acting moral or immoral, but rather an issue of sex being a matter of life and death for many people. Whether people liked it or not, extramarital sexual relations were going to occur among teenagers, and homosexual relations and drug use would continue. However, with Koop’s AIDS report that was released to the public, the predicted amount of AIDS cases for 1991 (270,000) and the actual amount of AIDS cases in 1991 (206,000) was off by 64,000, thus suggesting that Koop’s AIDS education campaign was effective (“The C. Everett Koop Papers”).

AIDS, as seen in the autobiography *My Own Country* by Abraham Verghese, was often contracted through unprotected sex, with anal receptive sex being “the riskiest form of sexual activity for acquiring the AIDS virus” (115). There were other patients that Dr. Verghese saw that had acquired AIDS from ways other than anal receptive sex. For example, AIDS-contaminated blood used in a blood transfusion during heart surgery was how Will Johnson, one of Dr. Verghese’s patients, acquired AIDS and in turn gave the virus to his wife through sexual intercourse. Unfortunately for Will Johnson, acquiring AIDS from contaminated blood used in a blood transfusion was not completely

uncommon. In fact, by 1985, “there were over one hundred cases of unequivocal blood transfusion-related AIDS” (Verghese 248). Blood banks did not start screening blood until 1985, yet “the connection between AIDS and blood transfusions was known for at least three years by then—even longer in academic centers” (Verghese 248). Despite the truth to this, this information is astonishing; there was concrete evidence between the connection of AIDS and blood transfusions, yet blood was not being screened because the tests used in screening blood “would cost blood banks vast sums of money to institute” (Verghese 248). Hundreds of people acquired the AIDS virus through blood transfusions simply because the FDA and blood banks did not want to implement tests for screening blood because it would be costly to the institutions. But overall, the AIDS virus was even more costly to the United States in actuality. Dr. Aaron Kellner of the New York Blood center did not support national blood tests in search of AIDS because “he claimed that the cost would be \$100 million a year nationally” for said blood tests (“The Inadequate Response of the FDA”), however this number was exponentially smaller than the predicted national cost of care for patients that had contracted the AIDS virus. According to Jane Sisk, who wrote *The Cost of AIDS*, the virus would cost the United States “\$4.8 billion in 1985 for 18,720 patients and \$8.7 billion in 1986 for 31,440 patients” (15). Although not all people who had AIDS acquired it from blood transfusions, screening blood was critical for the health of the nation and to help prevent further cases of AIDS from happening in the United States.

At the time when Will Johnson had discovered that he had acquired AIDS from a blood transfusion, he was distraught and angry, but Will was not alone. There were many similar cases to Will’s story of contracting AIDS through contaminated blood, especially before blood intended for transfusions was tested. However, this particular AIDS story in Verghese’s autobiography was intriguing because Will had used the word ‘innocent’ while describing his acquirement of AIDS. The use of the word innocent is compelling because it implies that other people who contracted AIDS were guilty. In other words, in Will Johnson’s mind, whether consciously or subconsciously, he categorized homosexual men and intravenous drug users as guilty for their contraction of AIDS because of the way in which they acquired the virus. Dr. Verghese even acknowledged his own moment of prejudice when he agreed with Will Johnson when Will stated that he was innocent, thus putting blame on people who had contracted AIDS in other ways besides through a blood transfusion (Verghese 250). Although Dr. Verghese knew that all people who had contracted AIDS unknowingly were without blame, his moment of prejudice as a doctor working in the United States during the AIDS epidemic was a normal and socially accepted practice for most people. This ‘normal’ bias—guilty versus innocent—is another factor in why the United States responded insufficiently to the AIDS epidemic. It was easy to blame a homosexual man for their acquirement of AIDS in the United States during the 1980s, because of the prevalent discrimination against homosexuals. It was also easy to label those that received

contaminated blood through blood transfusions as innocent, because they were not actively participating in immoral acts, such as homosexuals were. This guilty-and-innocent attitude towards the acquirement of AIDS was another ill-judged facet of society's outlook in the United States during the AIDS epidemic; no one should have been seen as guilty for unknowingly contracting a virus like AIDS.

Religion also played a role during the AIDS epidemic and the response time to the virus due to the fact that homosexuals were predominantly affected by AIDS. For many Christians in the 1980s, and even still today, homosexuality was and is seen as a sin, and because homosexual men were the most affected group by the AIDS virus, "AIDS' in a man had come to mean 'gay' until proven otherwise" (Vergheze 251) In other words, AIDS was synonymous with being homosexual. In many Christians' eyes, homosexuality was an immoral lifestyle, which was a belief also upheld by the Reagan administration. Some Christians believed homosexuality to be a sin because of scriptures within the Old and New Testaments that seemed to condemn homosexual relations. However, in the Bible, homosexuality itself was not singled out. For example, Ephesians 5:3 states that "there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed [in people], because these are improper for God's holy people" (*New International Version*). Moreover, within section five of the book *The Social Impact of AIDS in the United States*, "Christianity has generally considered sinful all forms of sexual expression other than procreative intercourse" (Stryker). This book also specified that homosexual relations in particular were not widely condemned by Christians until the 1200s, and these relationships have continued to be harshly judged by some up until the present day (Stryker). Those that believed homosexuality to be an immoral act were most likely homophobic and believed they had a right to judge homosexuals because of the way they interpreted scripture. Some Christians were even predisposed to believe that God was condemning homosexuals by punishing them with the AIDS virus. Thus, being a homosexual during the AIDS crisis meant that most Christians were going to disapprove of their 'lifestyle' and judge them vehemently, and not help their brothers with AIDS because of their supposed sins. For example, in the autobiography, *My Own Country*, Dr. Vergheze tells a story about a Christian doctor who was taking care of one of Dr. Vergheze's AIDS patients. The Christian doctor tells the AIDS patient, "I don't approve of your lifestyle and what it represents. It is ungodly in my view" (117). In this moment, this Christian doctor did not act as God would have acted toward this patient, God would have shown grace where this doctor showed judgement. Although this Christian doctor showed judgement toward this patient, he could not ignore the AIDS epidemic as most Christians had initially ignored the AIDS epidemic. For instance, "between 1981 and 1983 the record shows no official response from religious denominations to the nascent AIDS epidemic" (Stryker) because Christians disapproved of homosexuals and the lives they led. Jesus had set a precedent for Christians to help individuals who were on the margins of society, because Jesus often healed those considered

unclean by religious standards. Thus, Christians should have been on the forefront of tending to the sick during the AIDS epidemic, because that is what Jesus would have done. However, most Christians insufficiently responded to the AIDS epidemic by ignoring it because homosexual men were predominantly affected and they believed homosexuality to be immoral and sinful.

Homosexuality was disapproved of by the government and by religious groups, and laws had even been put in place by states to deter people from engaging in sexual behavior that was not considered natural. The crimes against nature law made it a crime to have oral sex, anal sex, and sex with any non-human animal. Another law, called the sodomy law, made consensual oral and anal sex between adults illegal. To the bewilderment of homosexuals, “even though many of these laws target both heterosexual and homosexual acts, they are often selectively enforced only against homosexuals” (“Sodomy Law and Legal Definition”). For example, in *My Own Country*, Dr. Verghese tells a story about how two homosexual men were caught by a policeman while they had been engaging in sexual activities in a car. Days later, the men were arrested and were “charged under Tennessee’s little-known crimes against nature law” (70). Luckily, these two men were only put on probation. However, if it had been a man and a woman in the car engaging in sexual activities, the policeman and security office would have most likely merely warned the two adults and then released them. Unlike heterosexuals, homosexuals lived in fear with these laws in place because “most states targeted their sodomy laws at homosexuals (such as homosexual acts and homosexual behaviors). Police could raid and arrest any person seen as conducting homosexual acts that violated the state’s sodomy laws” (“Sodomy Laws in the U.S”). Again, people thought of homosexuality and homosexual acts as immoral, which is why the homosexual men in Dr. Verghese’s autobiography not only lived in fear but also kept their homosexuality a secret from their families and communities. Only in desperate circumstances—like dying of AIDS—would they tell their families about their sexual orientation. Considering that the government, religious groups, and state laws had targeted homosexual men for being immoral and committing immoral acts, it was no wonder that most homosexual men kept their sexual orientations a secret. The crimes against nature and sodomy laws that targeted homosexuality were enacted by individual states to prevent oral and anal sex and were originally “derived from church law - designed to prevent non-procreative sexuality anywhere, and any sexuality outside of marriage” (“Why Sodomy Laws Matter”). It made sense that these two state laws that had been enacted were derived from church laws because religion was so deeply rooted into American society that people would not want state laws to enable immoral or unchristian behavior. Therefore, because these two state laws were meant to prevent immoral behavior and thus target homosexual men, AIDS victims in general were also being targeted. In the 1960s “social conservatives began to invoke sodomy laws as a justification for discrimination” (“Why Sodomy Laws Matter”) against homosexuals, but these laws later turned into justification for discrimination against all AIDS victims. Due to the widespread prejudice

against homosexuality, communities insufficiently responded to AIDS because they agreed with the state laws that had targeted homosexuals, thus justifying discrimination based on the grounds of sexual orientation.

People were afraid of the AIDS virus, especially before Koop released his report on AIDS, because many did not know the specifics of how the AIDS virus could be spread from person to person. People were concerned for their safety, making it easy for them to discriminate against homosexual men who were victims of AIDS because these men were supposedly putting healthy individuals at risk of acquiring the virus. Even some nurses, doctors, and dentists were reluctant in helping AIDS victims due to these sentiments. Dr. Verghese discusses the nurses' indignant attitudes in *My Own Country* when they experienced their first AIDS case in the Johnson City hospital. The nurses believed that "this 'homo-sex-shual' with AIDS clearly had no right to expect to be taken care of in our state-of-the-art, computerized ICU" (13), yet these nurses were the only people that this young man had to rely on—his last hope—and they discriminated in their medical treatment of this man because he was a homosexual with AIDS. As part of being a nurse, or a doctor, or a dentist, there are risks involved, and unfortunately catching certain diseases, viruses, or illnesses can occur when medical practitioners are exposed to such conditions. However, by taking proper precautions, nurses, doctors, and dentists are very unlikely to acquire the AIDS virus. This young homosexual man that presented the first case of AIDS in Johnson City was definitely not the last. And although the initial shock of AIDS appearing in this small town in Tennessee had receded, there were still medical personnel that were unwilling to take care of AIDS-infected individuals. Of course there are risks involved when taking care of AIDS patients, but there are always risks present when taking care of someone with any contagious disease, and medical personnel are aware of (or should be aware of) such risks before going into this career. In his autobiography, Dr. Verghese tells another story about an AIDS patient named Rodney that had come to the Johnson City hospital, and nurses ignored him and his plight. If Rodney threw up, no one would want to go and clean up the mess. Instead, "people would just walk right past" (Verghese 105), pretending that this patient did not exist. The doctors in Johnson City hospital quickly discovered which nurses were and were not willing to take care of AIDS patients. Moreover, there were also certain doctors, surgeons, and dentists in this little town in Tennessee who were and were not willing to take care of AIDS patients. Some medical personnel would ignore or even refuse to help AIDS patients, probably because they did not understand how the virus was spread, but also out of fear of the virus and the people that were most apt to have the virus—homosexuals. This reveals that even some medical personnel, whose job it was to help the sick, insufficiently responded to the AIDS epidemic by ignoring or refusing patients out of fear that they might acquire the virus themselves and because they were unwilling to treat homosexuals due to their continued belief that homosexuality was immoral.

As noted previously, President Reagan and his administration insufficiently responded to the AIDS epidemic because they believed homosexuality was immoral and that homosexuals deserved the virus that they fell victim to. President Reagan did not address the AIDS epidemic until four years *after* the first AIDS case was recorded by the CDC in the United States. Religious institutions also insufficiently responded to AIDS because they believed homosexuality to be a sin and that AIDS was God's punishment for homosexuals. Communities were equally insufficient in their response to AIDS because they agreed with state laws that specifically targeted and criminalized homosexual acts and homosexual behaviors, allowing for discrimination based on the grounds of sexual orientation. Even some medical personnel responded insufficiently to the AIDS epidemic by ignoring or refusing AIDS patients because of their personal beliefs that homosexuality was immoral and out of fear of acquiring the virus from their patients. Therefore, the United States in general insufficiently responded to this epidemic because the main victims of AIDS were homosexual men. If the United States had responded sooner to this epidemic there could have been fewer lives lost to this terrible disease.

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## Dandi March: Creating Ethos in Understanding Expectation

Catherine Kurtz

“In all probability this will be my last speech to you...this will be my last speech on the sacred banks of the Sabarmati. Possibly these may be the last words of my life here” (Gandhi). On March 11th, 1930, to a congregation and crowd well over 10,000 men strong, Gandhi delivered the conceived certainty that this speech would be his last. The speech was given on the eve of the famous Dandi March, a movement of the Indian people against the British to protest the new tax on salt. At surface level, the march only looked to be a protest against an unfair tax, but at its core it was the catalyst for the spread of social and civil liberation amongst the people of India. The march was expected to be met with violent opposition and with such, the fear of possible death began to rise. Gandhi stood against this expectation of death and riled his people under the notion of a just and civil cause. Despite the dramatics found within opening his speech with proclamations of his death, Gandhi ultimately survived the march and continued his pursuit for India’s freedom.

Besides being a speech rooted in defying oppression and generating a rallying call for a movement, Gandhi’s speech delivered on the eve of the Dandi harbored an intricate hold on rhetorical techniques. Included in this was Greek philosopher Aristotle’s ideas of *ethos*, *pathos*, and ceremonial rhetoric. Coupled with Dr. Van Leeuwen’s idea of “Moral Evaluation.” The underlying facets of meeting and defying expectation within the speech aided in propelling the wide spread notion of peace to many of Gandhi’s followers. Now, despite the violent responses following his arrest, Gandhi was successful in generating a movement bent on the facilitation and continuation of the pursuit of India’s freedom from British rule. Gandhi created an *ethos* of power through understanding and thwarting expectations, all while engendering the notion of peaceful collective action within his followers.

Gandhi’s prowess as one of the most prolific proponents of peace, coupled with his talent to inspire others to take up his causes’ mantle, resulted in him delivering a multitude of influential speeches utilizing complex rhetoric. In the process of breaking down the rhetorical components found in his speech prior to the Salt March, first Aristotle’s definition and application of ceremonial rhetoric will be analyzed to prove the complexity found within Gandhi transforming his speech to resemble that of a eulogy. Then, Gandhi’s appeal to *pathos*, used to instill notions of self-control and morality within his followers, will be examined. Finally, Van Leeuwen’s notion of “Moral Evaluation” will be utilized to elucidate and facilitate the expectation of Gandhi’s followers continuing his work. Together this will converge to display how, with these techniques, Gandhi is able to defy the expectations of death, as well as utilize expectation to encourage his followers to continue his cause; all of which

contributes to the act of gaining a strong *ethos* and character of power and resilience.

In order to examine how Gandhi is able to integrate expectation into his speech, it is first imperative to recognize the ceremonial rhetoric generated through recognizing his death. The Greek Philosopher Aristotle first recognized ceremonial, or epideictic rhetoric as one of three overarching classifications of speech. While the other two classifications focused on recognizing past and future actions, Aristotle describes the utilization of epideictic rhetoric as, “intended to praise or blame a current state of affairs” (Aristotle). Although commonly used during funerals and when delivering eulogies, Gandhi contradicts this norm by seizing this rhetoric in declaring this speech to be his last. The ceremonial rhetoric then generates the idea that Gandhi is in fact reciting his own eulogy. By recognizing his potential death, Gandhi can capitalize on the emotions that typically circulate during a funeral. This prompts his followers to generate emotional responses and obligate themselves to internalizing his every word. With the expectation that this speech will be his last, coupled with the notion that the movement could potentially die with him, facilitating this obligation is crucial to the contention of Gandhi’s ideas and values in the pursuit of freeing India. Although Gandhi will not physically survive for centuries, the continuation of his ideas will serve as the catalyst for India’s freedom, as well as defy the expected death of his ideologies and movement.

Now that the speech has taken on an air of ceremonial rhetoric and the situation’s impermanence explored, Gandhi is then able to shift his focus to instilling morals and self-control within the hearts of his congregation. While some may argue that meeting adversity with intensity bordering on conflict is a valid reaction to opposition, Gandhi urges his followers to take a different path. Instead, Gandhi errs on the side of relying on peaceful demonstration to reach success. He states, “Let no one commit a wrong in anger. This is my hope and prayer” (Gandhi). Through this, Gandhi appeals to the *pathos* found in the emotional connection his followers had towards him, as well as the desire to distance themselves from the actions of their enemies. If not, they would have lost their identity and the purpose of their plight. And it is this resistance that culminates to project an overarching *ethos* of power. Not only do they have the power to resist the temptations of meeting the British with violent force, they now also maintain their power over fulfilling other’s expectations.

Another utilization of expectations to grant Gandhi’s followers and movement, a personal character built on power and resilience, can be seen in Gandhi’s use of pronouns and addressing the larger group to convey his expectation for their continued efforts. Towards the end of his speech, Gandhi supplements his expectations with, “I shall eagerly await the news that ten batches are ready as soon as my batch is arrested” (Gandhi). The use of “I” (Gandhi) and “ten batches” (the collective group) acts as a tether of expectation and responsibility between Gandhi and his people. A relationship hinging on morality and the justification of continuing Gandhi’s mission based on morals is established. In his work on *Legitimation in Discourse and Communication*, Dr.

Theo Van Leeuwen, the dean of the Faculty of Humanities and Social Sciences at the University of Technology, Sydney, recognizes the strategic utilization of appealing to morals within an argument as “Moral Evaluation.” Dr. Van Leeuwen describes Moral Evaluation as being “linked to specific discourses of moral value” (Von Leeuwen). Through his followers recognizing their importance and role within the movement’s longevity, they feel a moral obligation to continue the Gandhi’s vision. Together, the dependency on morals linked with Gandhi’s appeal to his follower’s continued efforts leads to a sustained nature within the movement and the fulfillment of Gandhi’s expectations. All of which contribute to the construction of a strong character; the power in recognizing the need of persistence, coupled with the power in fulfilling expectation.

Despite the severe emotional weight and appeals to building a peaceful *ethos* in the Dandi speech, Gandhi was forced to eventually call off his movement’s actions and admonished their behavior. Following the Dandi March, Gandhi was arrested, and a general upheaval began to permeate throughout the ranks of his followers. While some individuals adhered to Gandhi’s teaching foretelling freedom through peace, others resorted to outrage and violence. For almost a year, the movement of millions showed no signs of flagging, resulting in the inevitable end to the groups endeavors. Arguably speaking, the almost martyrdom of Gandhi in his speech coupled with eventual arrest could be attributed to this rise of upheaval in the movement. This was a group of individuals spurred on by the promise of peace and freedom from the British, however, their aspirations were thwarted by Gandhi’s arrest. To rectify justice, they sought to continue Gandhi’s goals, however, they lacked the same social morality possessed by Gandhi himself. Regardless of his pleas to meet opposition with peaceful collective action, the proverbial fault in the stars of this speech, as well as the movement’s ultimately lied in the failure to instill naturalistically peaceful reactions to discontent,

Although the aftermath of the speech did not result in the complete continuation of Gandhi’s teachings, the speech itself did succeed in generating a distinct *ethos* for the movement. The Dandi Speech utilized the prospect of taking principles of expectations and morphing them to both justify and give validity to the movement. From a rhetorical standpoint, Gandhi’s speech speaks volumes to the power held by prose, coupled with the importance in a speech’s accessibility to the public. This speech was successful in inspiring thousands of individuals to herald Gandhi’s cause, despite the expectations of their defeat. Ingenuity and a willingness to continue despite probably unsavory outcomes is what ultimately defines a strong character. The power found within the *ethos* of Gandhi’s movement stems from the continued effort for India’s liberation. Ultimately, Gandhi and his people succeeded in thwarting their largest expectation: their failure. However, it was Gandhi’s understanding of this expectation and many others that allowed his movement to triumph and eventually secure India’s freedom from British rule, all while showcasing the importance of carefully utilized rhetoric.

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## Arangetram Track

Tara Ramakrishnan

It was a radiating ache. Eventually, I could feel my pulse in my kneecaps. Each rush of blood increased the agonizing pain even more. My legs were quivering so much that I felt like my entire existence was jolted by an earthquake running through my body. This was the kind of pain my body experienced when I began training for my Bharatanatyam arangetram. Bharatanatyam is a form of South Indian classical dance, and I have been learning the Hindu art form since the fourth grade. It is composed of “bhava,” which translates to emotions and feelings; “raga,” which is the melody of the dance song; and “tala” which is the rhythm of the dance (“Bharatanatyam: Know All About The Most Popular Dance Form Of South India,” 3). I completed my arangetram this past summer on June 16. This performance served as my debut as a learned dancer after two years of arduous training. Some may liken the event to a graduating recital, as the dancer transcends from the amateur world to the professional realm. Preparing for an arangetram takes a tremendous amount of resilience and dedication. The challenges one faces and the successes one experiences from the process can truly transform his/her perspective on life.

Every Bharatanatyam student’s motive for completing an arangetram is different. For some, the passion for the art form thrives within their soul, and taking their dancing abilities to the next level is inevitable. Such was the case for myself and Tanvi Saran, fellow company dancer at Sainrithya Dance Academy. I began my dance journey after watching none other than Tanvi’s arangetram. From witnessing her stellar performance, I could sense the amount of time and effort she dedicated to exemplifying her mastery of the craft. I envisioned myself having a similar experience. Simply thinking about performing in front of a 200+ audience and how my costumes, jewelry, and makeup would complement my dance pieces gave me butterflies in my stomach. I desired to feel that sense of accomplishment and satisfaction in my abilities.

For Tanvi, training for and completing her arangetram seemed like a natural progression of events in her dancing career. Tanvi began taking Bharatanatyam lessons at the age of five. Before the arangetram training process, Tanvi regularly attended classes and performed many times at the annual May recital, which serves as the end of the year showcase for all the students at Sainrithya Dance Academy. Tanvi continued this cycle of attending classes and giving performances for roughly 4 years. Then one day Sowmya Sridhar, head choreographer at Sainrithya Dance Academy and who all her students lovingly call “Sowmya Aunty,” decided to propose an opportunity for Tanvi. Sowmya Aunty called Tanvi’s mother and suggested that Tanvi should complete her arangetram in the next two years. Sowmya Aunty explained that the training process would be an intensive experience, as Tanvi would be required to attend 3-4-hour classes several days a week in order to learn and practice all of her dance pieces effectively. At first, Tanvi’s mother did not know what to make of the news. She was not entirely aware of what an arangetram was and everything that it would involve. As a result, Tanvi’s

mother told Sowmya Aunty that their family would need to seriously consider the idea (Saran, interview).

When Tanvi's mother told her about the conversation with Sowmya Aunty, Tanvi had no doubts that she wanted to complete her arangetram. Tanvi fell in love in with Bharatanatyam as soon as she learned her first few steps, and if training for her arangetram "meant more dancing and taking it to the next level," she would be willing to do anything (Saran). Tanvi's parents saw the sparkle of commitment and drive in their daughter's eyes and knew that her future in Bharatanatyam looked bright. They were "completely supportive" of her new endeavor and felt that Tanvi should "partake in the process" (Saran).

However, for others, the desire to satisfy the wishes of loved ones ultimately encourages them to complete their arangetrams. Such was the case for Shalini Srinivasan, the arangetram training teacher at Sainrithya Dance Academy and who all her students lovingly call "Ramya Aunty," and Meghana Nemali, who is currently a student at Tufts University and who completed her arangetram at the age of 16 (Nemali, 1). Ramya Aunty and her sister, Sowmya Aunty, began learning Bharatanatyam at a very young age. Immersing themselves in the art form throughout their childhood, their parents believed that when the time was appropriate, the sisters should complete their arangetram together. Ramya Aunty never doubted or questioned her parents' wishes as she "had an immense respect for and belief in them" (Srinivasan, interview). She strongly felt that her parents wanted her to have the best opportunities she could in life and simply "followed what they told [her] to do" (Srinivasan).

Meghana Nemali began her Bharatanatyam journey when she was seven years old. Meghana's mother enrolled her classes as she wanted her daughter to learn the same art form as she once did. Her experience for the next nine years consisted of attending class once a week, gradually increasing to twice a week as she "moved up in levels" (Nemali, 2). Her "study of the dance form grew from basic steps to more complex sequences" (Nemali, 2). One day, soon after Meghana turned 16, her mother initiated the conversation of an arangetram. Meghana sensed that this topic of discussion would eventually arise; her mother completed her arangetram in her youth and expected her daughter to follow her footsteps. Yet, when the conversation actually took place, the idea of completing "a two-hour solo performance of this seemingly distance dance form...within the next year" suddenly became "very real" (Nemali, 2). Truthfully, even though her interest in and "enjoyment of the dance form admittedly increased over the years," Meghana still could not understand "what about [Bharatanatyam] fascinated so many people (Nemali, 1-2). Even after nine years, dance simply meant attending class once or twice a week. However, Meghana took a leap of faith and decided to pursue the journey of not only making her mother proud but also of finding how she could make Bharatanatyam meaningful to her.

The preparation for my arangetram began on August 19, 2016. That morning, I woke up feeling so nervous and scared because I had heard horror stories of Ramya Aunty throwing pens at her students if they did not do a step

correctly or yelling at them if they had not practiced before classes. All these images were rushing through my mind as I got dressed that morning into my churidar kurta, which consists of a tunic-like top and balloon pants. My hands quivered as I attempted to speedily eat my cereal. Beads of sweat tainted my forehead as I feared these next four hours of dance class. My stomach settled in my throat the entire 45-minute journey to Norman. As soon as my first technique class with Ramya Aunty began, my pride withered away like the sound waves of our steps on the polished wood floor of the dance studio. That first class was truly an eye-opener. And boy, were my eyes opened wide! I soon realized that even though I had been learning dance for 6 years, an incredible amount of my technique needed improve.

We began our class with sitting in aramandi, (which can be compared to a plie in ballet, except that we remain seated in the half-squatting position) for 200 counts. Although that may not seem like torture at first glance, believe me...it was. The counting that Ramya Aunty did was not equivalent to a second on an analog clock; each count was equivalent to roughly 8 seconds. If someone in the group stood up from aramandi or adjusted her position even the slightest bit, Ramya Aunty would repeat the count again. We practically sat in the same position for at least 26 minutes, not able to move a muscle. I had never felt a burning sensation in my knees and lower quadriceps like I did that day. Finally, after what seemed like an eon, Ramya Aunty finished the 200 counts. After I got up from aramandi (which quite frankly was a struggle of its own), I collapsed on the couch at the side of the room and could feel my entire body's weight pressed against the dark chocolate-colored leather.

A few months passed by. After learning the choreography of my Padam (which was an expression piece depicting the love between Lord Krishna and Radha) with Sowmya Aunty, I finally performed the dance in front of Ramya Aunty for her to give me tips on how to improve my technique. To my dismay, she said that everything I did was wrong. Apparently, I did not convey my expressions well, and she could not decipher the meaning of the dance. Then, to my surprise, she said that we needed to scrap the entire piece and that I should perform something else. This statement rang shock waves through my brain as I had spent hours upon hours fine-tuning the choreography of the piece with Sowmya Aunty. To completely disregard the time and effort put in to its composition sounded baffling to me. After some back and forth with Ramya Aunty, she finally agreed to re-choreograph the entire piece. It took Ramya Aunty and I two whole classes to figure out which expressions, mudras, and steps would suit the song best and help enhance the dance on the day of my arangetram. Each class, we didn't finish until 10 PM. I did not reach home until 11, and I had to go to school the next day. Miraculously, the dance ultimately turned out very well and was actually a favorite for many audience members on the day of my arangetram.

While Tanvi trained for her arangetram, she experienced very similar hardships during the process. There were times when Tanvi felt as though she simply could not exert herself as much as she needed. During aramandi practice

one afternoon, Tanvi felt like her body “could just not handle” the amount of stress on her joints (Saran). She was trying to sit as low in aramandi as she could so that Ramya Aunty would not yell at her. However, it felt absolutely torturous; Tanvi kept trying “to control [her] breathing to keep from passing out” but could not stop hyperventilating (Saran). Moreover, Tanvi felt her posture “was not prime” and everytime she tried to straighten her back, she felt as though she got up from aramandi (Saran). Ramya Aunty noticed how much Tanvi was struggling to straighten her back and sit in aramandi simultaneously, so she stopped counting and told Tanvi to go face the wall, going “right up against it, to the point where [her] chest and stomach were touching the wall” (Saran). Then, she instructed Tanvi to sit in aramandi and began counting again. “A rush of anxiety flowed through [Tanvi’s body]” (Saran). Tanvi kept thinking, “*Oh gosh, how long is she going to keep counting for? I literally had to sit for so long earlier. Why do I have to repeat this again?*” (Saran). Her knees could not stop shaking, and after merely 50 counts, Tanvi found it extremely difficult to stabilize herself. Tanvi “took a deep breath and tried to relax” (Saran). All of a sudden, she felt her mindset change and her anxiety drift away a little more each time she exhaled. Even though Tanvi felt like she was experiencing torture, she realized that Ramya Aunty ultimately wanted her to perform her absolute best on stage. Working to perform at that level of expertise would by no means be easy. However, Tanvi decided that “it [was] up to [her] to take advantage of the practice that [Ramya Aunty gave her] and utilize it to the best of [her] ability” (Saran). Soon after Tanvi had her epiphany, Ramya Aunty completed 100 counts and told Tanvi that she could get up from aramandi. In the end, Tanvi felt extremely accomplished for sitting in the correct position for an extended period of time. She “made a promise to [herself] to do the exact same practice at home so that [she] could further improve [her] aramandi” (Saran). Tanvi successfully kept that promise until the day she completed her arangetram.

Now, an outsider may wonder, “How in the world can a student benefit from this type of intensive practice?” The truth of the matter is that going through this type of training can change the way a student views their capabilities and help them gain a deeper appreciation for Bharatanatyam. Tanvi learned that “hard work and dedication will get you anywhere” (Saran). Moreover, she realized that training for such a significant event would not always be a walk in the park; however, once she put in a sincere effort and experienced the rewarding feeling of accomplishment, the “torture” felt extremely worth it.

After Ramya Aunty completed her arangetram training, she felt like she owed her successes to not only her parents and her teachers but also to God. In India, there is a phrase that rings, “Matha, Pitha, Guru, Deivam” (Srinivasan). Ramya Aunty realized that this situation “turned out to be very true” in her Bharatanatyam career. Ramya Aunty’s mother and father (Matha and Pitha, respectively) introduced her to the teacher (Guru). Ramya Aunty’s teacher eventually gave her so much insight into Bharatanatyam and its roots to Hinduism that she felt extreme devotion towards the devine spirits (Deivam).

As for my experience with arangetram training, there were times when Ramya Aunty scolded me to the point of tears, questioning my dedication and lack of focus. Looking back, I firmly believe that her words of criticism came from a place of love and hope for success. I would like to thank her for being my mentor and instilling a love of Bharatanatyam within me. The classes I had with her have taught me so many valuable life lessons that I will carry with me forever, including tolerance, patience, resilience, and commitment. Ramya Aunty taught me to push my limits and always believe in myself. She helped me realize that not everything will always go as planned and that individuality and persistence triumphs perfection.

Throughout her arangetram training, Meghana realized what made Bharatanatyam so special a little more each day. By having the opportunity to “choose the pieces [she was] going to be presenting” and “personalizing the stories [she] was able to tell,” Meghana no longer identified Bharatanatyam as simply a sequence of steps performed on stage (Nemali, 2). She now viewed the art form as an individualized experience, catering to “the specific talents and limitations” of her body (Nemali, 4). Moreover, Meghana developed a greater “appreciation for the choreography process, realizing just how difficult it is to tailor dance moves to a dancer’s abilities” by watching her dance teacher “[study] the music, counting out the beats and pauses in the rhythm, and “teaching [her] the math behind the art form” (Nemali, 3). Lastly, similar to my experience, Meghana learned how to perform expressions pieces with a deeper understanding of the “expansive mental dictionary of dance movements and gestures” (Nemali, 4). Both of us “[conjured] emotions [we] hadn’t yet experienced during [our] seventeen years of life” (Nemali, 4). To gain a deeper understanding of this ancient Hindu art form changed our perspectives on how to execute our performances with ambition and originality.

As one can see, the challenges faced and the successes experienced from the arangetram training process can truly transform a student’s perspective on life. Preparation for the event takes a tremendous amount of resilience and dedication. Although each of the highlighted experiences are unique, every student rode the roller-coaster up to the point of victory and plunged down to the valley of doubt and ambiguity during her training process. Ultimately, however, arangetram training gave each student the greatest gift of all: a valuable lesson that she will surely hold sacred in her heart as she dances through the rest of her life.

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## Infant Crisis Services

Lauren Leppke

“I remember the grandmother clutching her grandson in his swaddling clothes, not knowing where the babies next meal would come from,” said Garret Hondronastas, Communications Manager at Infant Crisis Services, as he helped yet another family in their time of need (Garret Interview). One in four children live in poverty in Oklahoma, meaning they have no access to clean diapers or daily food, putting them at risk for developmental delay (English). The need grows stronger each day, but Infant Crisis Services strives to diminish the number of children in hunger. How do we combat the need for food and diapers while building parents confidence to strive for more? Infant Crisis Services has found a way to make personal relationships with the community, give help where needed, and support those to continue on a path of success.

In 1984, Miki Farris, the cofounder of this organization was in a Sunday school classroom with fellow parents. Having a newborn child, she remembers looking out the window and thinking about all the mothers who could not provide for their babies. She then raised the question to the room, “what if we did something to assist parents who are in a crisis?” From that moment on, they began spreading the word of love and compassion to the community (“Infant Crisis”). Mrs. Farris first thought that they would help the babies and then be done, not knowing the significant need. They helped around 500 babies out of that little Sunday school classroom. It became apparent they needed to do more, so began the journey of Infant Crisis Services (Garret Interview).

Moving from building to building, they finally settled into their new home in 2009, making a more permanent impact on the community. Their mission is to make sure that “no baby goes hungry (“Infant Crisis”).” Their services provided to clients are a week’s worth of baby formula, food, and diapers. You can also pick six items of clothing from their store, receive new baby bottles, a pack of wipes, socks, blankets, toys, virtually anything you would need for your child (“Infant Crisis”). Another service provided is ‘baby mobiles.’ These trucks drive to places that are far away from the Oklahoma City building, giving supplies and similar services to those in need (Garret Interview).

Receiving help is also simple, you can make an appointment or just show up. Their upfront staff is required to be bilingual because thirty-six percent of the families they help are Spanish speaking (Garret Interview). Serving newborn babies to four-year-olds, they are willing to help in any way possible. Since it is only in a crisis situation, the parents are allowed five visits per child, trying to make sure they do not become dependent upon the services (“Infant Crisis”).

Kay, a recently divorced mother of five, knew that she would need help during the cold months and with Christmas creeping closer she was not sure how to provide for her children. She said that “I needed warm clothing and a coat for Tyson because at the end of the day there isn’t enough money to buy

him those luxury items (“Infant Crisis”).” She called Infant Crisis Services and made an appointment. She was immediately welcomed with love and respect, knowing she was going to be able to make it through the holidays.

Infant Crisis Services is a privately-owned organization, meaning they receive no help from the government and heavily rely on donors and volunteers. To raise money, they throw two larger events every year, boots and ballgowns and bingo babies (Garret Interview). They also strive to make their name known and have people donate money, new or gently used items, clothing etc. Anything a baby may need they will gladly receive. To be able to take care of the 1,200 babies coming in each month they rely heavily on volunteers. They offer programs for summer volunteering positions, weekly positions, group projects, etc. As long as you follow their four core values, “kindness, compassion, love, and respect,” they would love to have you work on their team (Garret Interview).

Interviewing another staff member, Amanda Howell, the Outreach Coordinator, you truly understand that the organization does not just stop at food and diapers. Howell stated, “My favorite part about working here is the strong relationships we create with clients (Amanda Interview).” Recalling a story, she said that she recently went to lunch with a former client who had been helped by the services. Both of these women have children just under one year old and Howell remembers thinking “I am so happy I can help mothers who are in tough situations, because it would be horrifying to not be able to provide for your child.” Their lunch continued, and they chatted about how the client was now doing much better than the previous months, receiving support from Howell and knowing she was not alone in the parenting world (Amanda Interview).

Due to their five visits per child rule, it eliminates the possibility of people taking advantage of the organization’s kindness. The staff wants to see parents rise above and create better environments for their children. Tonya Johnson, a single parent with a new born, needed to get formula, diapers, all the essentials but had no options. She went to Infant Crisis Services and was immediately welcomed (Brooks). She said, “you fall down on them tough times and you be like who do I go to?” Visiting once, helped her jumpstart taking care of her child, knowing exactly what would be needed each month and now she continues to provide for her child by herself on a regular basis (Brooks).

Infant Crisis Services has received many awards for their outstanding service, but the biggest one is a four-star rating on Charity Navigator in 2011, 2012, 2013, and 2014. This rating helps those wanting to donate money know that their donation will be used correctly and efficiently (“Infant Crisis”). This organization, much like a newborn baby, started with the bare minimums but through generous volunteers and an amazing work-ethic, it grew into a stunning place that the community can rely upon. Either receiving services or volunteering, you will create long lasting relationships of love and kindness. My personal hope for the organization is that it continues to grow and maintain the values it has instilled in its staff and clients, kindness, compassion, love, and respect. With this idea in the world, anything is possible.

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## Credits and Thanks

**Tammy Phillips** would like to thank **Dr. Laurie Kauffman**, Associate Professor of Biology, and the Oklahoma City University Biology department for encouraging undergraduate research.

**Anna Delony** would like to thank **Dr. Regina McManigell Grijalva**, Petree College of Arts & Sciences, Associate Professor of English and Director of Composition.

**Brenna Long-Wheeler** would like to thank **Dr. Kouros Tavakoli**, Petree College of Arts & Sciences, Webster Lance Benham Endowed Professor of Mathematics, Chair of Mathematics and Physics, and **Dr. Jerry B. Vannatta**, M.D., Medical Director of the Physician Assistants Program and Clinical Professor of Medical Humanities.

**Catherine Kurtz** would like to thank **Dr. Sabina Amanbayeva**, Petree College of Arts & Sciences, Professor of English, and **Dr. Karen Schiler**, Petree College of Arts & Sciences, Professor of English and English and Modern Languages Department Chair.

**Jenny Johnson** would like to thank **Dr. Lisa Wolfe**, Wimberly School of Religion, Professor of Religion.

**Olivia Click** would like to thank **Dr. Sharon Betsworth**, Wimberly School of Religion, Professor of Religion.

**Natalie Gregg** would like to thank **Dr. Tracy Floreani**, Petree College of Arts & Sciences, Professor of English.

**Tara Ramakrishnan** would like to thank **Dr. Terry Phelps**, Petree College of Arts & Sciences, Professor of English.

**Lauren Leppke** would like to thank **Dr. Terry Phelps**, Petree College of Arts & Sciences, Professor of English.