

Symposium

The Ithaca College Honors Undergraduate Journal

**Work from
Ithaca College
Honors Students**

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Letter from the Director

Dear Readers,

We all know that the second half of the spring semester is the busiest of the academic year. As it winds down, I get the pleasure of seeing the new issue of *Symposium* first and writing this letter. I'm amazed that the editorial staff can produce such an impressive journal during such a busy time of the year.

The fifth installment of *Symposium* sets a record for length, coming in at over 100 pages. Apparently Honors students don't have an issue with writing. The nine authors that make up this issue is the second largest number of contributors behind volume 2 which had 10 authors, but only managed to fill a mere 75 pages.

The breadth, depth, and seriousness of this issue is extremely impressive and speaks to the ambitions of students in the Honors Program. In one journal we have articles on drug use, genocide, and grammar structures. Readers will find p-values and a poem as well as music and math. There are important social issues to contemplate such as wasted food, virginity, and humanization. The journal contains personal essays (Nameless is a must read) and research articles. Nowhere else on campus but Honors will you find a group of dedicated writers and editors that are able to produce such a remarkable journal.

I want to thank Emily, the rest of the editorial staff, and the contributors for making it so easy to be proud to be the director of the Honors Program. As soon as we are all done reading this volume, we will be looking forward to next one.

Cheers,

A handwritten signature in black ink that reads "Thomas J Pfaff". The signature is written in a cursive, slightly slanted style.

Thomas J. Pfaff

Director, Ithaca College Honors Program

Letter from the Editor

Dear Readers,

I am excited to present to you with the fifth volume of *Honors Symposium Journal* for the 2015 – 2016 academic year!

First and foremost, I would like to extend a huge thank you to Honors Program Director, Thomas Pfaff, for his constant support and excitement about *Symposium*. I have no doubt that *Symposium* would not be possible without Tom's guidance.

To Kelly Auricchio, Addison Dlott, Erin Dubots, Kayla Dwyer, Nicholas Floros, Sophia Hebert, Emily Renne, Emma Sheinbaum and Jennifer Walsh, thank you for your dedication to this publication. *Symposium* would not exist were it not for their hard work and the many hours they have spent working as an editorial board. Their excitement, humor, and devotion to this publication has made this year's *Symposium* the best one I have published yet. It has truly been an honor to work with these amazing individuals.

This year, the submissions we received reflected a wide array of work from very different disciplines with each piece offering a distinct writing style. The editorial board decided to continue to place less of an emphasis on research, and more of an emphasis on creative, scholarly work to create a more diversified journal.

As you read through these scholarly musings, we hope that you learn something new from your peers, you are inspired to explore a new area of interest, or that you are moved to submit your own work next year.

We hope you enjoy the fifth volume of the *Symposium*! Unfortunately, the time has come for me to leave the leadership of the *Honors Symposium Journal* to the capable hands of our new Editor-in-Chief, Emma Sheinbaum. I have no doubt she will bring you another installment of this wonderful journal next year! I have had the privilege of working on the *Symposium* board for three years and serving as editor-in-chief for two. I will truly miss contributing to this publication and working with such bright and motivated individuals.

Best,



Emily Martin

Editor-in-Chief

College Major and Non-Medical Use of Prescription ADHD Medication

By Taylor Ford

Introduction

In the United States, a vast number of people are diagnosed with attention-deficit/hyperactivity disorder, commonly referred to as ADHD. In 2011, more than one in ten children between the ages of 4 and 17 was diagnosed as having ADHD (Visser et al., 2013). Not surprisingly, there have been a number of prescription medications developed or adapted to treat this condition. The most common type of ADHD medication is the prescription stimulant. This category includes drugs such as Adderall, Ritalin, Concerta, and Vyvanse. These medications help ADHD patients by increasing their focus and attention span. However, because they are stimulants, some of them even amphetamines, these drugs can also be easily misused. The Drug Enforcement Agency classifies prescription stimulants as Schedule II drugs, meaning that they have “a high potential for abuse...with use potentially leading to severe psychological or physical dependence. These drugs are also considered dangerous” (DEA). Indeed, as we will see, these drugs are often consumed in an illicit manner. In this context, illicit use means one of two things: the individual is either taking a medication that was not prescribed to them, or if it is from their own prescription, the individual is taking medication in a manner not prescribed by their doctor, such as taking it in higher doses than they’re prescribed. Illicit use is referred to as non-medical use; these two terms should be seen as interchangeable.

The phenomenon of illicit use of prescription ADHD medication is something that many Americans are familiar with, particularly in the context of college students and their use of so-called “study drugs.” However, there are a number of potential issues that can come with this

type of use, including health problems, financial costs, and entanglement in the criminal justice system.

The purpose of this project was to study the ways in which illicit use of prescription ADHD medication is patterned. Past studies have shown that there are a number of risk factors for non-medical use of these drugs, including patterns along lines of race, gender, academic performance, and participation in athletics. However, there has been little investigation into the connection between a student's area of study and the decision to illicitly use prescription ADHD medication. This is important because the major of a student may play a role in determining whether individuals engage in the non-medical use of prescription ADHD medication. By determining the degree to which area of study can predict illicit use of these medications, we can better understand what drives individuals to this use. This study explores a possible connection between college major and non-medical use of ADHD drugs, as well as further testing the correlations that have been established by prior research. This paper focuses on cross tabulation analysis used to demonstrate the differences in rates of use among different demographic groups.

Literature Review

Sociologists and scholars of public health have begun to study the phenomenon of illicit use of prescription ADHD medication among college students—a type of drug use that has become prevalent in the last 10-15 years. Previous research has indicated that this use is relatively widespread, with estimates ranging from 8.1% of college students, to as much as 30% (Gallucci, Usdan, Martin, and Bolland, 2014; McCabe, Teter, and Boyd, 2006)). Studies of this nature have also revealed that certain segments of the population are at an increased risk of this use. Men use at substantially higher rates than women (McCabe, Teter, and Boyd, 2006;

Shillington, 2006). White students use at a higher rate than non-white students (McCabe, Teter, and Boyd, 2006; Shillington, 2006). One of the strongest predictors of use has been participation in Greek social life—with those students who are members of fraternities or sororities using substantially more than their peers who are not members of these organizations (Gallucci et al., 2014; Rabiner et al. 2010).

Prior research has also examined motivations for use. Studies have identified enhancing academic performance to be the primary motivation for illicit use of prescription ADHD medication. However, recreational use has also been found to be a motivation—students may consume ADHD medication in a social setting to allow them to stay awake longer or consume more alcohol than they would be able to without the assistance of amphetamines (DuPont et al., 2008; White et al., 2006).

Methods

This project was approved by the Institutional Review Board at Ithaca College, and was carried out using survey methodology. A survey was distributed electronically via email to a random sample of 500 Ithaca College students. This is an appropriate sample, because the research question specifically deals with the behavior of college students, and not a wider population. The survey collected demographic information about respondents, such as their age, gender, race, class year, and area of study. The variable area of study was operationalized by sorting students into their respective schools within Ithaca College with students who are currently undeclared or exploratory in their own category. Additionally, respondents were asked about their use of prescription ADHD medication—including whether or not they had ever been prescribed them, whether they followed the directions for their own prescription, and whether

they had ever taken ADHD medication that was not prescribed for them. They were asked about whether or not they had engaged in these behaviors and about their frequency in the last year. Survey respondents were also questioned about their motivations for engaging in this use, and their beliefs in the efficacy of ADHD medication to increase academic performance. The response rate was 17.8%.

Hypotheses:

Ho1: Between 20% and 30% of Ithaca College students will engage in the non-medical use of prescription ADHD medication.

Ho2: Men will use prescription ADHD medication illicitly at a higher rate than women.

Ho3: Whites will use prescription ADHD medication illicitly at a higher rate than other races.

Ho4: Students who play college sports will use prescription ADHD medication at a higher rate than those who don't play college sports.

Ho5: Students who engage in non-medical use of prescription ADHD medication will primarily report that their motive for use is to increase academic performance.

Ho6: Students in the Business School will use prescription ADHD medication illicitly at a higher rate than average students.

Ho7: Students in the School of Music will use prescription ADHD medication non-medically at a lower rate than average students.

Ho8: A majority of students will feel that prescription ADHD medication is 'moderately' or 'substantially' effective at improving academic performance.

Ho9: Students who are members of fraternities or sororities will use prescription ADHD medication at a higher level than students who are not members of these organizations.

Results:*Table 1- Summary Statistics of Sample*

Demographic Information	
Total Respondents	89.0
Respondents Female (%)	65.2
Respondents Male (%)	34.8
Respondents White (%)	80.9
Respondents Non-White (%)	19.1
Class Year (%)	
Freshmen	64.0
Sophomore	34.8
Junior	1.1
Senior	0.0
Area of Study (By School)	
Undeclared/Exploratory	16.9%
Humanities and Sciences	18%
Health Science and Human Performance	16.9%
Music	10.1%
Communications	30.3%
Business	7.9%
Use of ADHD Medication	
Respondents Who Have Used ADHD Medication (Medically or Non-Medically)	31.4%
Respondents Who Have Used ADHD Medication Illicitly	22.5%
% of Respondents Who Are Or Have Ever Been Prescribed ADHD Medication	16.9%
Motivations and Opinions	
% of Illicit Users Who Reported Using to Increase Academic Performance	81.3
% of Users Who Believe Prescription ADHD Medications “Moderately” or “Substantially” Improve Academic Performance	75.9

This data demonstrates that a substantial number of students at Ithaca College engage in the illicit use of prescription ADHD medication. 22.5% of respondents had either taken medication that was prescribed to someone else, or taken medication that was prescribed to them in a way inconsistent with their doctor’s instructions. Ho1 , predicting a rate of use between 20 and 30%,

is supported. Illicit use was strongly patterned by gender, with men using at a much higher rate than women. 38.7% of male students reported using ADHD medication illicitly, while only 13.8% of women did. This difference was statistically significant, thus supporting Ho2.

Table 2- Comparison of Illicit ADHD Medication Use by Group

		Rate of Use (%)	N
Gender**			
	Men	38.7	31
	Women	13.8	58
Race			
	White	19.4	72
	Non-White	35.3	17
Area of Study* (By School)			
	Business	57.1	7
	Communications	18.5	27
	Health Science and Human Performance	6.7	15
	Humanities and Sciences	18.8	16
	Music	0.0	9
	Undeclared/Exploratory	46.7	15
Sports Participations			
	Athletes	23.5	34
	Non-Athletes	21.8	55
*p<.05 **p<.01			

Differences on the basis of race are somewhat nuanced. 19.4% of white students reported engaging in the illicit use of prescription ADHD medication, while 35.3% of non-white students reported the same behavior. But this difference was not statistically significant, as the possibility that this relationship was due to chance could not be ruled out. Thus, Ho3 is not supported. However, when types of illicit use are broken down, there is a statistically significant difference on the basis of race. 35.3% of non-white students reported taking medication prescribed for someone else, while only 13.9% of white students reported engaging in this behavior. This

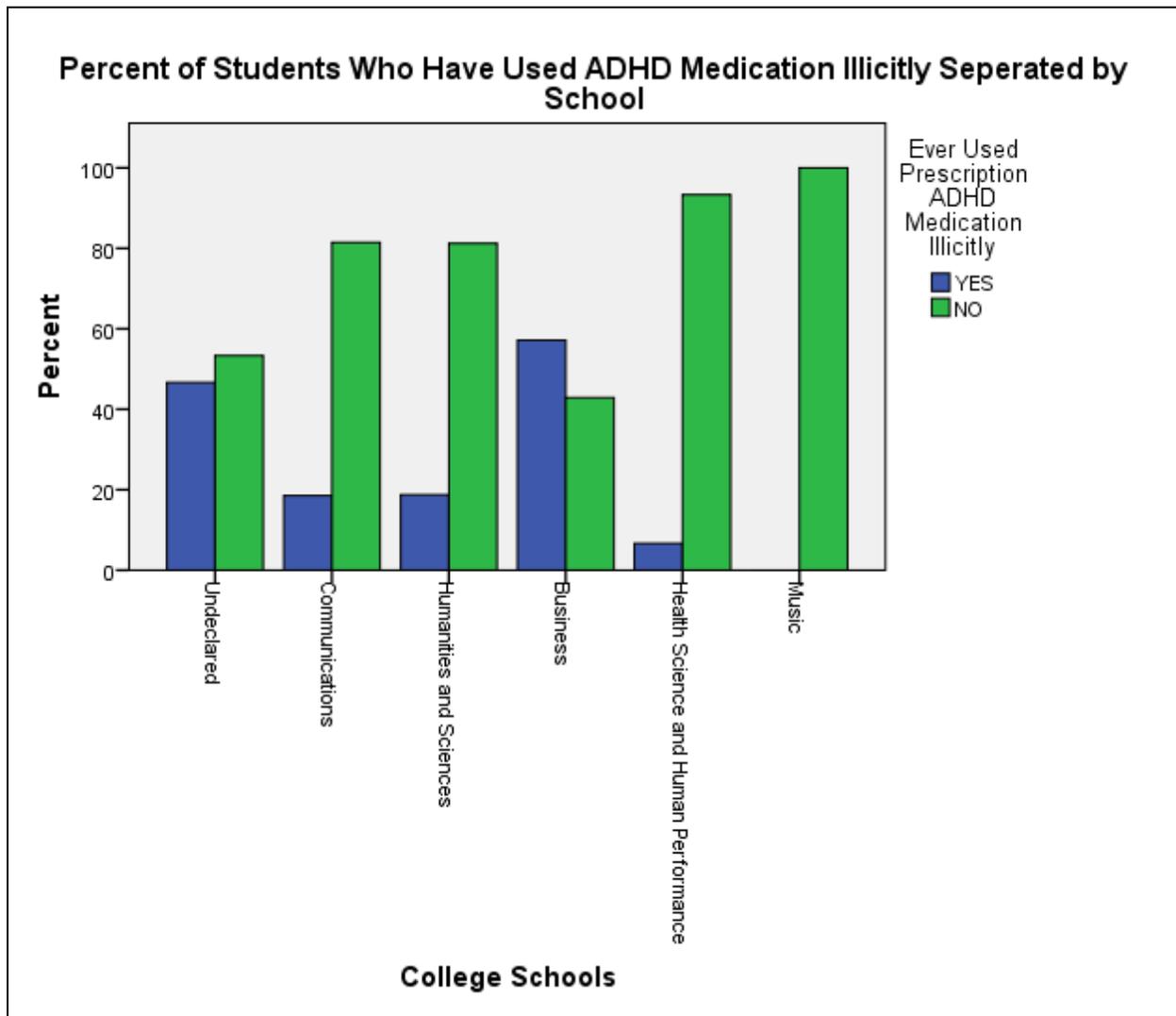
suggests that white students are more likely to illicitly consume their own medications than non-white students are.

Illicit use of prescription ADHD medication was also patterned by area of study, as shown in Table 3. Students in the School of Business had the highest rate of use, with 57.1% of respondents engaging in this behavior. Students in the school of music did not report any illicit use of prescription ADHD medication. Therefore, Ho6 and Ho7 were both supported.

Additionally, 46.7% students who are undeclared or in the exploratory program reported non-medically using these medications. This was higher than any of the other areas of study, except the school of business. Differences on the basis of area of study are statistically significant.

This project also set out to test several other factors, including participation in college sports and membership in fraternities or sororities. There was no statistically significant difference between those who have played college sports and those who have not. Ho4 is not supported. Because only one respondent was a member of a fraternity or sorority, there was not enough data to test the connection between participation in Greek social life and the illicit use of prescription ADHD medication. Ho9 could not be tested. Of those who reported taking ADHD medication in an illicit manner, 81.3% reported that their primary motivation was to increase academic performance. This supports Ho5. Furthermore 75.9% of those who have taken ADHD medication, either medically or non-medically, reported that it was either moderately or substantially effective at improving academic performance.

Table 3- Use of ADHD Medication Compared by Area of Study



Discussion

This study indicated a high level of non-medical use of prescription ADHD medication. It found that slightly over 20% of underclassmen had engaged in the illicit use of these drugs. This is in line with prior research regarding the prevalence of this use. Because of the limitations of the sample, which will be discussed shortly, and of the self-report nature of this study, it is likely that the overall rate of non-medical use by Ithaca College students is substantially higher than this.

This project demonstrated a substantial and statistically significant relationship between an individual's area of study and their illicit use of prescription ADHD medication. The difference between these groups is vast—with more than 50% of students from School of Business reporting use, and no students from the school of music reporting use. This indicates that area of study is a substantial risk factor for the non-medical use of prescription ADHD medication. While unanticipated, the finding that students who are currently undeclared or in the exploratory program use at a much higher rate than average is also important.

The mechanism that causes some schools to have rates of use so much greater than others is unclear. There are a number of possibilities: different types of course work may be more or less conducive to performance enhancement, different programs may attract individuals who are more or less likely to engage in drug use, or the culture of certain schools within the college may encourage or discourage drug use more than others. Further research should be done to explore what causes these relationships. This could be done through a project based on qualitative interviews with those who engage in non-medical use. Additionally, it may be prudent for students who are in schools with particularly high levels of non-medical drug to receive counseling regarding the consequences of illicit drug use—including both physiological effects of amphetamine use and entanglement in the criminal justice system. Furthermore, there should be special care given to individuals who are undeclared or in the exploratory program, as they may be particularly in need of guidance and support.

This study also sought to examine patterns of use that had been found in previous research. That use is gendered, with men using a much higher rate than women, is in line with previous literature on the topic. However, the racial pattern of use demonstrated here is not typical. While for illicit use in general there is no statistically significant difference between

whites and non-whites, there is a difference in the specific behavior of taking medication prescribed for someone else. This is a behavior engaged in by non-white students at a much higher rate than white students. The reason that this pattern is so starkly different from prior research is not clear, though it may suggest a difference in the methods of access employed by people of different races. This is a topic for further examination and research.

Students largely reported that their motivations for illicitly using prescription ADHD medications were to increase academic performance, which is consistent with previous research. 81.3% of students reported that this was what drove them in using these drugs. However, to view non-medical use of prescription ADHD medication as simply a ‘study-drug’ is not a complete picture. It fails to take account for almost a fifth of use, which is not carried out to assist with academics, but for other reasons. Prior studies suggest that this other use may be recreational, and the drugs may be used in combination with alcohol.

This project cannot present a comprehensive picture of the way in which students at Ithaca College illicitly use prescription ADHD medication. Though the sample of students who the survey was distributed to was randomly selected, the students who responded do not necessarily constitute a representative sample. Most notably, the respondents consisted almost entirely of freshmen and sophomores, with only one junior and no seniors taking part. Non-medical use of prescription ADHD medication by the student population as a whole is probably much higher than reported here, as older students are more likely to have engaged in this behavior. It is possible that so few upper-level students responded because they have already been asked to take a number of surveys in their time at college and have become tired of taking them. A possible avenue for further research would to provide an incentive for participation, so that a more representative sample could be achieved.

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Nameless: personal essay on internalized patriarchal standards

By: Francesca Esce

He is there as I am walking down the sidewalk, glancing at my reflection in a store window: “Your neck should be more pronounced,” he says. I straighten my back. He is there as I am sitting in my chair, taking notes: “Your thighs are too thick to even cross your legs, but you could at least sit like a lady,” he says. I cross my ankles. He is there at night as I’m brushing my teeth, bending over to spit and then looking up at the mirror: “You should really do something about that double-chin,” he says. I pack my gym clothes into my backpack.

He is always there, always watching. Faceless. Nameless. Blameless.

As much as I try to tell myself that I am buying these jeans because *I* like them, I know he is there telling me they are “flattering.” I hate that word. “That dress is flattering,” which means it does well to hide the parts of me that he hates the most.

It is hard when you look in the mirror and know you are not the only one looking in. It is hard to constantly be followed, even when you are alone. It is hard when the standards you hold for yourself are not your own. It is even harder when you don’t realize the harm being done.

Her name is Beauty; born into a world controlled by a beast. But not everyone born is named Beauty. When that is the case, the beast is toxic. No one is on your side, not even yourself. You can do your best to change your name, to please the beast. You can do your best to trick the

beast, with frills and fluff that distract and detour him. But in the meantime you forget your own name, a name that is not Beauty.

You abandon yourself, strand yourself, and imprison yourself to satisfy the beast. You lose sight of reality, of who you are. You start dancing with clocks and candlesticks — personifying objects, without even realizing you have become one yourself.

He is there in the morning, getting ready for the day: “I can see your leg hair. You’ve really let yourself go,” he says. I pick up my razor. He is there as I’m looking in my closet, picking out clothes: “Your tits are small for a chubby girl,” he says. I put on a push-up bra. He is there when I am with my friends, taking a picture: “That is not your angle,” he says. I delete the picture.

He is a silent abuser. No words and no fists, yet you are left with scars. Wounds can heal, but he knows your weak spots. The parts of you he hates you learn to hate even more.

By age seven, you are in constant competition. Driven by envy, you grow up learning that it’s not enough to harm yourself; you harm others in the process. Women rooted against one another, with the beast ringside, taking bets. The only weapon the beast gives you to defend yourself is your appearance. Young versus old. Thin versus thick. Woman versus woman. “Who is the fairest of them all?”

Young and fair, you are both hunted and saved by the beast. He is the force that puts you in danger, but you are too precious to harm. So, you live your life running from and running

towards the beast. But as you age the beast turns against you, following you, hunting you. He drives you mad. He lives in your mirror. "Who is the fairest of them all?"

What if the mirror didn't exist? What would drive the Queen to poison Snow White?

Imagine a world without envy. A world where we appreciate a woman for who she is instead of treating her like what she's not; a world where we support all women, including yourself; a world without a beast.

Does this beast have a name? He's unidentifiable. But he is always there. Always watching. Faceless. Nameless. Blameless.

He is there as I am walking down the sidewalk, glancing at my reflection in a store window: "Your neck should be more pronounced," he says. I say "fuck that." He is there as I am sitting in my chair, taking notes: "Your thighs are too thick to even cross your legs, but you could at least sit like a lady," he says. I say, "fuck that." He is there at night as I'm brushing my teeth, bending over to spit and then looking up at the mirror: "You should really do something about that double-chin," he says. I say "fuck that."

Unlike the beast, you have a name. It may not be Beauty. It may be Humor. It may be Spunk. It may be Ambition. It may be Intelligence. It may be Courage. It may be you.

One day you will look in the mirror and see him. You will see him — but more importantly, you will finally see yourself.

The United States' Foreign Policy Towards the Starving Armenians: Guilty of Hiding Evidence of a Genocide

By: Madeleine Anthony

Introduction

The United Nations defined genocide in their General Assembly Resolution of 1946 as a “denial of the right of existence of entire human groups, as homicide is the denial of the right to live of individual human beings. Genocide is a crime under international law... whether the crime is committed on religious, racial, political, or on other grounds.”¹ This definition has broadened through the 20th century and into the 21st century, in which historians have identified events and massacres in history that fall within the scope of genocide. The most well-known of the 20th century include the Holocaust, the massacres in Rwanda, the Serbian violence against the Bosnian and Croatian minorities, and the purposeful killings of the Muslim minority in Cambodia. However, many social atrocities that were committed, such as the colonial murders of the Native Americans and the enslavement of Africans for the Columbian Exchange’s horrific slave trade, are now being declared as acts of genocide. Throughout the past century, one fundamental event of genocide, committed within the correlating horrors of World War I, seems to not only be forgotten, but also controversial in today’s foreign policy between Western and Eastern civilizations. In this case, it is the Armenian Genocide of 1915-1917, known to many nations around the world as the “Armenian Question,” a term that would later be mirrored by Adolf Hitler’s “Final Solution” of the Jewish population within the National Socialist Regime.

¹ Richard G. Hovannisian, *The Armenian Genocide* (New York: St. Martin’s Press, Inc., 1992), xv.

Ironically, it was Hitler who, “not fearing any retribution for the Holocaust, commented as he prepared to invade Poland, ‘Who today still speaks of the massacre of the Armenians?’”²

The roots of this genocide are within the tensions between the Turkish majority and the Armenian minority in the frail and withering Ottoman Empire of the early 20th century. The Armenian community has lived in the Caucasus region, the main site of the former Ottoman Empire, since the 7th century B.C. - in 301 A.D., the king of Armenia declared that his subjects would follow the Christian religion, becoming the first nation in the world to adopt Christianity.³ However, by the 7th century, the surrounding countries, including the ruling Ottomans, were Muslim due to the increased movement of Islam from its foundation by Muhammed the Prophet. Because they were a minority surrounded by a majority, Armenians suffered much persecution, including massacres that killed over 80,000 throughout the late 1890s. Peter Balakian, a historian specializing in Armenian history and culture, states that “As the British journalist and longtime resident of Constantinople, Sir Edwin Pears put it, all the Armenians ‘desired was security for life, honor, and property.’”⁴ However, it wasn’t until the eve of World War I that the Armenians would face the worst of all persecutions.

By 1915, the frail Ottoman Empire, controlled by the weaker Sultan Abdul Hamid II, had been overthrown by the Young Turks. This was a Turkish nationalistic group that was dedicated to the cause of westernizing their society. However, the final act of the powerless despot was indeed the fundamental “Armenian Question,” the question of what to do with the Christian minority that was unwilling to conform to the Turkish Muslim majority. When the sultan was overthrown, many Armenians saw that they now had a chance of becoming a part of a new

² Hovannisian, xvii.

³ Merrill Peterson, *Starving Armenians: America and the Armenian Genocide, 1915-1930* (Virginia: University of Virginia Press, 2004), 5.

⁴ Peter Balakian, *The Burning Tigris: The Armenian Genocide and America’s Response* (New York: Harper Collins Publishers, 2003), 5.

westernized government in which the Young Turks would allow them to live in peace. But as the Turks entered alongside Germany in their fight against the Triple Entente in 1914, that was not the case. The Turks saw the Great War as an opportunity to be the perfect cover in order to solve the “Armenian Question.” On April 24, 1915 armed Turkish troops began their initial roundups in which three hundred initial Armenian intellectuals, including politicians, educators, writers, and religious leaders, were forced out of their homes and either shot, hung, or tortured to death.⁵ From there, two years of violence continued, in which Armenians were brutally murdered through death marches that allowed Turkish soldiers to starve and torture them. As a result, over 1.5 million Armenians walked through the desert to their deaths.

But if we know so much as to the atrocities of this particular genocide, why are these massacres controversial? How can it be a question of whether or not it is a genocide when even before the actual violence of the genocide occurred, there was a process developed in order to ethnically cleanse an entire people? The answer lies within today’s foreign policy, in which Turkey, an ally of many Western nations, has denied responsibility. In fact, the country has gone to great lengths to not blame themselves for the planned killings by prohibiting anyone in Turkey from speaking of it. Because of their connections to many important and powerful nations, only 21 countries have recognized the Armenian Genocide. An essential country that is not included within this list and probably the most controversial of all to not admit that this genocide truly happened is the United States. The country that is known for values of liberty and freedom and stands as a place for immigrants of many ethnicities and cultures, including Armenians, has refused to publicly acknowledge the planned killing of the Armenians because of the need to keep a relationship with Turkey. But while many politicians, including President Obama, have

⁵ Sir Martin Gilbert, “Twentieth Century Genocides” in *America and the Armenian Genocide of 1915*, ed. Jay Winter (Cambridge: Cambridge University Press, 2004), 13.

refused to acknowledge what happened as a “genocide” due to a “lack of facts,” the United States is guilty of having extensive knowledge of the Armenian Genocide at the time of the brutality. Due to the increasing coverage of foreign policy and global events during the Great War, there was more than enough evidence for the American public to be aware of it during the actual genocide of 1915-1917 and in the precedent violence in the 1890s. As a result, the American public, ranging from intellectuals and American politicians to international diplomats who witnessed the violence, were adamant in stopping the massacres against the Armenians. To an extent, they were so willing to help to the point that they were establishing protests, relief committees within the United States, and had the desire to create a separate republic for the surviving Armenians. However, because of the government’s failed efforts to involve themselves in foreign policy during World War I, the cries to stop the massacres were suppressed, and as a result, any hope of creating a new country for Armenians in order to achieve solace withered away.

The Violence of 1895: The Writing on the Wall for the Armenians and the Americans

The persecutions of the Armenians might have become known to Western nations by 1915, but for the United States, the violence that was taking place had been known decades before the start of the genocide. The fundamental tensions that would lead to the Armenian Genocide had erupted two decades prior in the massacres of 1895. Before he was overthrown, Sultan Abdul Hamid II, known by many as the “Bloody Sultan,” decided to implement a temporary solution in order to gain power over the Armenian community. Using religious tensions between Armenian and Turkish authorities, he ordered the Ottoman military forces to

attack Armenian villages in eastern Anatolia.⁶ Abraham H. Hartunian, a pastor for the Armenian Evangelical Church, was a witness who at twenty three years old, was forced to flee his village with his family on November 3, 1895:

The Armenian houses, robbed and empty, were left as caves. Fifteen hundred men had been slaughtered, and those left alive were wounded and paralyzed. Girls were in the shame of their rape, mothers in the tears of their widowhood, orphaned children in wild bewilderment. The enslaved remnant was subject to nakedness and hunger, deprived of religion, honor, the very right to live.⁷

The orders given by the Bloody Sultan resulted in the loss of over 8,000 Armenians, both adults and children. By 1896, the continued violence on the Sultan's orders resulted in the death of almost 80,000 Armenians. This spread of violence from the Turkish Sultan was the prelude to the genocide, and it became the opportunity for many to escape to America. After 1895, the number of Armenian immigrants rose dramatically: a total of 15,913 emigrated to the United States at the end of the nineteenth century. By 1917, when the violence against the Armenians ended, 55,000 more had come into Ellis Island.⁸ However, according to Peter Balakian, the news of the massacres in 1895 were reaching the American people in more ways than just the increased flow of immigrants from this particular ethnic community. The American public received the news through the increasing size of global newspapers, such as *The New York Times*, *The Washington Post*, the *Boston Globe*, and *The Chicago Tribune*.⁹ Indeed, it was *The New York Times* that was the site of dysfunction in reporting of who caused which specific events of violence in the Ottoman Empire. Because of the Sultan's planned process of eliminating Armenians in order to solve the "Armenian Question," most, if not all of the violence

⁶ Balakian, 46.

⁷ Abraham H. Hartunian, *Neither to Laugh nor to Weep: A Memoir of the Armenian Genocide* (Washington, D.C.: Beacon Press Books, 1968), 17.

⁸ Peterson, 27.

⁹ Balakian, 4.

against the Armenians were created by Turkish authorities. However, in the October 5, 1895 issue of this particular newspaper, the majority opinion of both the British and the American governments in an article that described riots at Constantinople that were within a series of other acts of violence, blamed the Armenians themselves. “In spite of their Christianity, Armenians are certainly an inferior and unreliable race, which was just as destitute of any sterling qualities or fame at an epoch when it had its own government in Asia. There may be an Armenia outside of Turkey, but there is no Armenia in Turkey.”¹⁰ This article, horrifying as it was, displayed the American ideology toward other cultures, in which they saw cultures other than their own or other Western nations as inferior and despicable even though they knew that innocent people were being monstrously murdered.

With the media coverage of this time, the most important way in which the United States found out about the Turkish violence was through American missionaries within the areas in which the massacres were committed. Beginning in the 1830s, the United States sent out missionaries in order to reform the Middle East and those in the Ottoman Empire who they felt needed to follow the Calvinist principles that were rooted within American culture. According to Suzanne Moranian, “The early nineteenth-century American missionaries emphasized practical and active Christian duty. They glorified unselfish and unabashed devotion to the service of God and inspired the religionists for generations with the immodest attempt to convert all non-Christians around the globe.”¹¹ These missionaries would be spread out across Armenia, trying to convert those who were either members of the Armenian Church or those who leaned towards Islam to the Americanized version of Calvinism. As a result, they were also fulfilling the

¹⁰ “Armenians Were Responsible: Constantinople Riots Premeditated, Says a Correspondent...” *New York Times* (1857-1922); October 5, 1895; ProQuest Historical Newspapers: *The New York Times*, 13.

¹¹ Suzanne Elizabeth Moranian, “Bearing Witness: The Missionary Archives as Evidence of the Armenian Genocide,” in *The Armenian Genocide*, ed. Richard Hovannisian (New York: St. Martin’s Press, 1992), 103.

ideology of trying to spread American culture so that they, in the Americans' eyes, would become less inferior than they originally were. Because they were serving their work across all parts of the Ottoman Empire, these missionaries, ranging from university graduates and members of middle class families to women who also served as nurses and teachers, were able to see the full impact of the Sultan's orders against the Armenians. As the news reached the United States about the massacres that erupted in 1895, the violence became an opportunity for the nation to get involved and to spread American Protestantism. From experience in global intervention due to the Spanish-American War, Congress saw that Clara Barton's Red Cross organization was the most suitable humanitarian organization to deal with the atrocities. In the spring of 1896, Barton and her relief teams entered in Anatolia, the main land where the majority of the missionary stations were set up in order to give relief. Seeing the abandoned villages and the amount of blood spilled through the wounded and dead, she wrote:

Human beings were starving and could not be reached, hundreds of towns and villages had not been heard from since the fire and sword went over them, and no one else was so well prepared for the work of field relief, it was said, as ourselves...and Turkey was one of the signatory powers to the Red Cross of Geneva. It must be consequently be familiar with its methods and humanitarian ideas.¹²

Here, Barton ironically writes about how the people persecuted were being subjected to the violence of a nation that had full knowledge of the Red Cross' principles towards humanitarian relief. Essentially, the Red Cross was cleaning up after the mess that was perpetrated by one of their own foreign members. The massacres of 1895 against the Armenians would be the prelude to one of the genocides that would mark the twentieth century with disdain. And yet, it was the writing on the wall, a warning in which both the Armenians and the

¹² Balakian, 75.

Americans could and should have taken more seriously in order to prevent such atrocities against humanity that was to come.

The Armenian Genocide Through a Diplomat's Perspective

By April 24, 1915, the Turkish plan to ethnically cleanse the Ottoman Empire of the Armenians was put into motion. After several failed attempts of the Armenians to establish some types of reforms for their people, they were targeted by a well-orchestrated series of attacks in the form of roundups by the Young Turks. They started off in small villages and hamlets, eventually increasing their target size to the larger Armenian cities in Asia Minor and Anatolia. Donald E. Miller, historian and author of *Survivors: An Oral History of the Armenian Genocide*, describes the result of these roundups that would lead to the horrific death marches through the desert. “Along the way some were killed outright, and tens of thousands more died of dehydration, hunger, exhaustion, exposure, and disease. Although deportation might not have been as technologically sophisticated as gas chambers and ovens, it was equally effective at destroying human life.”¹³ The United States would witness this same violence through two international diplomats: Henry Morgenthau and Leslie Davis. Morgenthau was appointed by President Wilson as the ambassador to the Ottoman Empire in 1913. Although he seemed out of place due to his lack of knowledge of what was happening in terms of the prior violence and the 1895 massacres, Morgenthau was a key witness in the Ottomans declaring a “jihad” against the Triple Entente and other declared enemies in their war efforts. Morgenthau suspected that this jihad would serve as one of the fundamental reasons for their tensions against the Armenians. He was proven correct when he started receiving telegrams and letters from fellow diplomats that

¹³ Donald Miller, *Survivors: An Oral History of the Armenian Genocide* (London: University of California Press, 1993), 78.

were stationed in different parts of the Ottoman Empire. These diplomats were the ones that initially reported the violence against the Armenians. Jesse B. Jackson, a consul within the embassy sent the following letter to Morgenthau on August 3, 1915, four months after the massacres began:

The Turkish government has been taking the most drastic measures against the Armenians in all this part of the Empire. Now all Armenians have been ordered deported from the cities of Aintab, Mardin, Killis, Antioch, Alexandretta, Kessab, and all of the smaller towns in the Aleppo province, estimated at 60,000 persons. It is natural to suppose that they will suffer the fate of those that have gone before, and which are appalling to contemplate.¹⁴

Morgenthau's abundant income of reports from his consulate colleagues were astonishing. After all, they were the first accounts of the violence against the Armenians that would result in the controversial genocide. But these reports were second-hand reports of various incidences of deportations and the sights of Armenians being led by Turkish soldiers. Not one of these reports to the ambassador depicted actual scenes of death; Morgenthau lacked actually seeing the violence and the deaths of these atrocities for himself. But it was Leslie Davis, an American consul in Harput, who would be the key witness to the horrors of the Armenian Genocide. Davis was appointed to be the consul in Harput in 1913; his work environment was an ancient city known for its large presence of the Armenian people since the eleventh century. Like Morgenthau, he immediately noticed the changes within the Armenian population in the area in which stationed, and saw the many roundups of Armenian workers, artisans, and business men. In his account, *The Slaughterhouse Province: An American Consul's Report*, Davis described that on the morning of July 1, 1915, "Somewhat to my surprise the thousands of Armenians went without the slightest resistance. It is true that most of the men were gone, but I

¹⁴ Jesse B. Jackson, "Document No. 22 - 'Deportation of Armenians,'" in *United States Official Documents on the Armenian Genocide*, ed. Ara Sarafian (Watertown, Mass: The Armenian Review, 1993), 40.

expected that some would resist and that blood would be shed before the order could be carried out.”¹⁵ Davis at first could not see why the Armenians refused to put up a fight; he could not understand that the Armenians still thought that in some way, the Turkish government, newly westernized and modern in structure, would include them. But this idealistic thought died when he traveled to Lake Goeljuk, the site that infamously became the “land of the dead,” of the Armenian people. Though they had clear skies and warm temperatures when they entered the area in September of 1915, their weather conditions would soon be forgotten as they encountered the rotting, corpse-filled scenes of death in which Lake Goeljuk had become a dumping ground:

Upon reaching the bodies we saw that almost all were those of women and children and that they had been killed quite recently....All the bodies were naked and many of them showed signs of the brutal mutilation which the gendarmes inflicted upon so many of the women and girls whom they killed.¹⁶

It was through his witnessing of the violence that Leslie Davis decided to repeatedly contact Morgenthau, describing everything that he saw and experienced in hopes that his words might reach the higher powers in Washington, D.C. in order to get humanitarian help for the dying Armenian population. He saw that there was not anything that he could do to stop the violence; but if a more powerful nation, such as the United States, were able to see what was happening, then the massacres might possibly be stopped before more blood was spilt. After all, the United States was not involving themselves in World War I due to their supposed “isolationist policy.” Therefore, he urged Morgenthau to press for action - so that the people would know about the atrocities being committed against people who were faithful Christians. Otherwise, Armenians such as Abraham Hartunian were subjected to torture in the death

¹⁵ Leslie Davis, *The Slaughterhouse Province: An American Diplomat's Report on the Armenian Genocide, 1915-1917* (New York: Aristide D. Caratzas, 1989), 59.

¹⁶ Davis, 85.

marches as he described throughout his trials. “We must walk. And we must walk quickly, quickly! Under the lashes of whips, beaten with the butts of rifles!...But what should the old people do? The women? The weak? The children? The mothers holding their babes? They stumble, roll, are tramped under foot.”¹⁷ They were being persecuted minute by minute; there was not anyone in their area who could help them. But across the Atlantic, the American public was more than standing idly by and seeing their fellow Christians suffer from genocide.

The American Public: Reaction to the Slaughter in the Ottoman Empire

Similar to what happened twenty years earlier, the range of global newspapers that were covering the Great War soon had bold headlines about the slaughter of the Armenians in the Ottoman Empire. *The New York Times* printed articles that depicted the mass violence of the autumn of 1915, and in the majority of its issues throughout the season, there were weekly updates of the massacres. The initial reports horrified Americans since they saw that fellow Christians were being persecuted by the Turks, in which the number of people slaughtered, by October 7, 1915, had reached 800,000.¹⁸ Many of the reports that were published in *The New York Times* were diplomats’ reports channeled through British officials. These officials included a Viscount Bryce, in which he gave a heartfelt account to the House of Lords of how many Armenians were being murdered:

In his speech, he made a powerful appeal to the neutral nations. He did not mention America by name but it was obvious that this former Ambassador at Washington had the great republic of the West in mind when he appealed to the conscience of neutrals and when he believed there are some crimes which even

¹⁷ Hartunian, 91.

¹⁸ “800,000 Armenians Counted Destroyed: Viscount Bryce Tells House of Lords...” *New York Times* (1857-1922); Oct. 7, 1915; ProQuest Historical Newspapers: The New York Times, 3.

now in the convulsion of a great war the public opinion of the world will not tolerate.¹⁹

As a result, Bryce's words did more than make a foundation for action to help the Armenians. One of the first actions taken due to this national coverage was that the Committee on Armenian Atrocities was formed in order to provide relief and help publicize the violence that was happening in the Caucasus region. This committee, headed by politicians and businessmen who had access to the full coverage of the genocide, was the center of the America's relief effort towards the Armenian genocide, in which they would "create a significant, unfolding narrative of what was evolving into the century's first known genocide. It had assumed a cultural, political and linguistic density that would mark a place in the popular imagination..."²⁰ In addition, Morgenthau, following the adamant pleas from Leslie Davis, took it upon himself to beg politicians on Capitol Hill so that something would be done since the United States had the means of knowing about the extermination of this particular culture. His demands for action continued even further due to the correlating actions of World War I, when nations' participation and allegiance towards the Ottoman Empire, such as Bulgaria's move to side with the Turks in the Central Powers fight against the Triple Entente. Once again, *The New York Times* made a bold headline that captured the renewed violence against the Armenians on October 13, 1915. Here, the article clearly states that because of Bulgaria's favor towards the Ottoman Empire, the massacres were renewed due to increased resources and soldiers in Turkey. The writer himself was told that "the American Consul was told that the Turkish government intended to

¹⁹ "800,000 Armenians Counted Destroyed...", 4.

²⁰ Balakian, 282.

exterminate the Armenians and as a result, alienate the sympathies of the American people.”²¹ Essentially, *The New York Times* and other global newspapers were portraying the massacres against the Armenians what it truly was: a well-organized, deliberate process of one culture against another in order to be permanently rid of them.

The media coverage is one reaction towards the deplorable atrocities of the Armenian Genocide, but what raised the volumes on the demand to do something were the cries of the politicians, intellectuals, and humanitarians that raised a movement within the American people. Throughout 1915-1917, the two years in which the genocide was covered by global newspapers, people within various communities made grassroots movements across the United States in order to help out their innocent fellow Christians who they saw as being slaughtered and persecuted by the Turks. An important protest occurred in the middle of October 1915, in which *The New York Times* reported that on October 18, 500,000 Armenians had been killed. This demonstration, headed by a relief committee made up of well-known Americans and prominent Armenians within New York City, took place in Central Park in which thousands of civilians were shouting for a resolution to the violence that was taking place in Armenia. Their message was to have those who survived the violence to be restored in a safer environment with adequate relief. A Mr. Holt, a fervent demonstrator and one of the committee members, declared in his opening address to the supporters, “This meeting was called for the purpose of deploring the greatest hecatomb known to history. The massacres now being perpetrated in Turkey are the most atrocious in the history of the world...”²² The statistics within this particular article and those found in one of its predecessor articles are very different. The previous said that over 800,000 were killed, followed

²¹ “Massacres Renewed, Morgenthau Reports: Fresh Outrage Upon Armenians...” *The New York Times* (1857-1922); Oct. 13, 1915; ProQuest Historical Newspapers: The New York Times, 4.

²² “Thousands Protest Armenian Murders: Only One Man and One Woman...” *The New York Times*, (1857-1922); Oct. 18, 1915; ProQuest Historical Newspapers: The New York Times, 3.

by a report that a total of 500,000 were killed at the time that the protest took place. This depicts the somewhat lack of accuracy within the reporting, in which multiple reports of the same event were being used, as well as different perspectives from various diplomats and reporters that depicted the genocide from their reports. Nevertheless, Holt's emotional rawness and blatantness about the gross killings against these innocent people struck the hearts of other activists, politicians, and intellectuals. It became a time where Americans saw a cause that was bigger than themselves. Prominent Americans such as Andrew Carnegie, Ezra Pound, T. S. Eliot, and H. L. Mencken were appalled and disgusted by the lack of foreign policy effort on the United States' part. The isolationist policies that were being repeated over and over again within politicians of Wilson's administration to avoid World War I were falling apart as more and more people insisted on action. One of the most famous activists to be an advocate for war was former president Theodore Roosevelt. Though he was known for being a war hero and leading men into battle for patriotic causes, he more or less wanted to get involved in the Great War in order to stop the Ottoman Empire's forces, and therefore heavily reduce if not stop the Armenian massacres. He saw that relief committees such as the Committee on Armenian Atrocities were too passive, and that diplomats' pleading with Capitol Hill politicians were not going anywhere because of American neutrality. In a letter to one of his colleagues, Roosevelt frustratedly stated:

If this [American] people through its government had not shirked its duty...in connection with the world war for the last sixteen months, we would now be able to take effective action on behalf of Armenia. Until we put honor and duty first, and are willing to risk something in order to achieve righteousness both for ourselves and for others, we shall accomplish nothing; and we shall earn and deserve the contempt of the strong nations of mankind.²³

²³ Balakian, 294.

Roosevelt's words of contempt towards the neutral American government burned within newspapers, and others like him added fury and spite to the politicians who were unwilling to do anything immediately. They fought, yelled, and screamed for politicians to get out of their comfort zones of isolationism in order to help innocent lives that were being persecuted. The only ones who had the power to do anything were President Wilson and his followers, who would see the post-war Peace of Paris Conference in order to address the issues at hand.

The Peace of Paris: Where The Armenians Lost Their Cause and Support

By November 11, 1918, the armistice was called between the Triple Entente and the German Powers; both sides, exhausted from fighting a global war for four years and destroying Europe while doing so, retreated back to their nations either in victory or at a loss for words. But while plans for negotiations were taking place in what would be the Peace of Paris and the resulting Versailles Treaty, the demands to do something for the survivors of the Armenian Genocide were still being made. President Wilson's decision to attend the Paris Peace Conference in 1919 was seen by many as an opportunity for lives to become better, including those of the Armenians. Wilson, trying to embellish his Fourteen Points within the Versailles Treaty, was also under pressure from many relief committees for the cause of the Armenian Genocide, in which they demanded for a newly made Armenian republic. This was fervently supported by the American Committee for the Independence of Armenia (ACIA), in which members wanted the following six provinces of the former Armenian community to be integrated into an independent state: Van, Kharpert, Erzerum, Sivas, Bitlis, and Diarbekir, along

with Persian Armenia, Russian Armenia, and Cilicia.²⁴ Because of this pressure, Wilson, along with Minister Georges Clemenceau of France and Prime Minister David Lloyd-George realized that the Armenian situation was almost as great to the question of the punishment of the Germans for causing the Great War.

Before Wilson left for Europe, former ambassador Morgenthau wanted to expose behavior of the Young Turks and their ally, imperial Germany several months before the Great War ended. Though the United States had received news coverage of the genocide, he believed that the Turks would keep their actions from the outside world so that their actions would only be dealt with after the plan to exterminate the Armenians were complete. However, Wilson “did not welcome Morgenthau’s proposal for anti-German and anti-Turkish propaganda, since he recognized the limits of American power to assist Armenia and was unsure of their foreign policy role for the Versailles Treaty for the Great War.”²⁵ As it turned out, Wilson soon realized that the United States’ role in the Versailles Treaty and the overall Paris Conference was nothing more than an illusion. Though he pledged to be more helpful toward the Armenian cause, he was putting his concentration on getting American ideals and his Fourteen Points into the Versailles Treaty so that some aspects of American ideology would influence the European nations involved in the Conference. The Armenian Genocide, originally stated as the second biggest problem to solve, was eventually demoted into just an area of interest and swept underneath the rug as Germany’s punishment increased to a higher level of importance.

But what was to be done in order to help the survivors of the Armenian Genocide and give them some relief? By the halfway point of the Paris Peace Conference, Wilson realized that

²⁴ Simon Payaslian, *United States Policy Toward the Armenian Question and the Armenian Genocide* (New York: Palgrave Macmillan, 2005), 154.

²⁵ Lloyd E. Ambrosius, “Wilsonian Diplomacy and Armenia: The Limits of Power and Ideology,” in *America and the Armenian Genocide of 1915*, ed. Jay Winter (Cambridge: Cambridge University Press, 2004), 115.

in order to give the relief that the people were demanding, extreme amounts of resources and money would have to be spent. This notion was automatically nixed since a good portion of money had been spent on the American war efforts. The problem of Armenia shifted from one leader to another, it which it was demoted even further to a burden for these politicians. It was then decided by Wilson and the other world leaders that the problem of Armenia would be relocated to one of the main issues for the newly formed League of Nations to deal with. “The Big Four of the Versailles Treaty- Wilson, Clemenceau, Lloyd-George, and Vittorio Orlando of Italy, advocated union between these liberated areas of Turkish Armenia and the Armenian Republic to create a new nation. Before it became a fully independent democracy, he wanted the League to give it a temporary mandate for the new Armenian state to one of the Great Powers.”²⁶ Essentially, this was only the place where the republic was formed; but in terms of actually helping the people, the fervor to give the Armenians their deserved relief was diminished. Simon Payaslian, a prominent historian of the Armenian Genocide of 1915-1917, pinpoints this downward spiral of a desire to help the Armenian people. The atrocities of the violence simply became rhetoric for Wilson to use in order to support his League of Nations, his own creature of foreign policy in order to give America a better position in global affairs. “Wilson asserted that the League would protect the freedom of peoples such as the Armenians, and would make them as free as the people of the Philippines under ‘the American spirit.’”²⁷ Wilson’s words were an empty mockery to the people who suffered persecution and mass violence. Not only were the Armenians’ cause lost in Paris in 1919, but they as a people were forgotten and instead used as a way to promote the so called “American spirit.” The innocent men, women, and children who were slaughtered within the Caucus regions were now simply statistics in the American

²⁶ Ambrosius, 124.

²⁷ Payaslian, 163.

government's mind instead of people who needed their help; for that, the United States is more guilty than any other nation for knowing about the violence against the Armenians, and yet not giving them the proper help in order to save them.

Conclusion

As a historian who collected an abundance of testimonies regarding the Armenian Genocide, Donald Miller came across the frequently used term “jarbig.” According to him, Armenians use this word to describe someone “who is clever and able to manipulate circumstances to his or her benefit in a multitude of interviews gathered, this term was used in reference to children who survived the genocide.”²⁸ One jarbig who is worth noting, who manipulated his situation to his benefit in order to escape, is an individual by the name of Nishan Tateosian. At fifteen years old in the spring of 1915, he and his older brother escaped from their tiny, poor farming village in the province of Kharpert where the Young Turks had managed to capture the rest of their family. Together, Nishan and his brother traveled across the Ottoman Empire, through the desert in which they almost died of dehydration, hunger, and for a while, Nishan was temporarily blinded due to malnutrition and hyperthermia. If it were not for local Turks who saw these two boys and were sympathetic to the point of helping them and hiding them from the Turkish authorities, they would not have survived. But their cleverness was their survival technique, and the brothers eventually made it across the desert in which they were able to smuggle themselves on multiple ships headed west of the Mediterranean Sea. After months of sea travel, Nishan made it to the United States through Ellis Island where he eventually became a naturalized citizen, taught himself English and mathematics, became a local business man and

²⁸ Miller, 113.

shopkeeper, and after eighty years from his escape of the Armenian Genocide, became my great-grandfather.

Armenians such as Nishan Tateosian who were lucky to have escaped to the United States were grateful for the opportunities they found in American culture. They never thought that the nation that they called a haven for them after the persecution that they went through had extensive knowledge of the murders against the Armenian people. The United States had proof ever since the massacres of 1895 that what the Armenians went through was indeed genocide. Their missionaries stationed in the Ottoman Empire became the first witnesses of the Bloody Sultan's process to solve the "Armenian Question," in order to get rid of the minority that was protesting the majority rule of the Muslim Turkish. This plan of ethnically cleansing a race of people constitutes a genocide. However, since the concept of genocide was not formally recognized until the United Nations' formation in 1946, the violence was simply portrayed as massacres against a certain people. Though the Americans saw the writing on the wall for the future genocide, they paid no heed to it even after they sent in humanitarian help that came in the form of the Red Cross. On April 24, 1915, the Young Turks execution of the decision to wipe out the Armenians was evident in white commencement of the roundups and the death marches. Ambassadors and diplomats such as Morgenthau and Davis wrote back and forth to each other, professing that something should be done. Their reports were picked up by the increasing size of global newspapers such as *The New York Times*, and grassroots campaigns from politicians, intellectuals, and humanitarians sprung up in which they demanded that relief be given immediately. Calling it the worst of all violence committed in human history, activists proclaimed that the Armenian Genocide had to be stopped. But in his typical fashion, President Wilson arrived to the problem late, like he did with his entrance into World War I. Thinking only

of how American foreign policy would be better due to his Fourteen Points and ideology that was rooted with democracy, liberty, and freedom, Wilson chose to demote the cause of the Armenian people into a secondary problem. As a result, it was grouped in with other global problems that were arising at the time for the League of Nations to deal with, even though the massacres against the Armenians had been present in foreign affairs for twenty five years with the genocide being five years old. Though the public was adamant in their fervor to help the Armenian people through their campaigns and protests, the United States ultimately failed the Armenians by lacking the motivation to help innocent people who were targeted because of their culture and religion. This absence of action and humanitarian relief not only hurt the Armenians then, but it also hurts them now. After all the media coverage and protests declaring that the violence against this culture was indeed a genocide from 1915-1917, the United States now will not admit that the massacres against many people's ancestors, including my own, were acts of murder against humankind in order to keep a flimsy, foreign relationship with a country that cannot own up to its heinous crimes.

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Don't Take the Extra Chicken Patty

By Kelly Auricchio

It's 6:50pm and his "Anthropology: Building a Sustainable Future" class is finally done. The discussion of the day was the food waste on college campuses across America. Images of half eaten pizza and whole sandwiches made him all that more impatient to get his dinner. He and the other students quickly pack up their bags and head to the dining halls, barely hearing their professor tell them to keep what they just learned in mind as they eat dinner.

The first thing he notices is the heat. It cloaks him as he walks through the door, enveloping and weighing him down. The only thing he can do is strip off the layers he came tightly wrapped in as he leaves one atmosphere for another. The second thing he notices is the noise. It comes to the senses slowly, almost cautiously. The hum of collective voices makes him feel as if he is resting amongst a dozen dragonflies, with their modest wings rapidly brushing each other as they zip around. As he walks down the spiraling stairs, the deep buzz gets louder, and with each smooth turn of the railing, distinct voices are heard, mere pieces of random conversation. Finally, down the stairs, he is fully immersed in the essence of the dining hall.

Food — the only thing that is on his mind now. He must choose between the chicken baked in a sauce that smells of oranges; roasted potatoes; crispy pizza of cheese, olive, or veggie; the one choice of pasta; Kosher, gluten, soy, and/or flavor free. As he debates his unlimited menu, he watches the people around him. Some move slowly, others with purpose. There is a guy trying to walk and not spill his two full cups of hot chocolate. He didn't read the sign that said "Fill cup 2/3 full" and must try to not waste more than he already has at the dispenser. There are two girls who stand in front of the apple crisp at the dessert table. They walk away seconds later with no apple, only crisp on their plates, removing the only seemingly nutritious

component of the treat. And there is that one guy who, despite how many times he gets up and piles more food on his plate, never gains weight.

The line for dinner is most peculiar. One minute it's nonexistent and the next its length ends near the dessert cart. The line is comprised of athletes, musicians, writers, mathematicians and more. He remembers learning in class that all these students make up a small percentage of the 14 million students enrolled in more than 3,000 colleges in the United States.²⁹ They differ in who they are but not — at least in this case — how they act. The ones in the back of the line switch their weight from one hip to the other, look around to pass the time as the impatience becomes increasingly evident in their faces. The people in the middle should be, at least in his mind, less impatient as they inch closer and closer to their prize of undercooked carrots and overcooked spinach. Yet, they seem to get even more agitated, so close yet so far from what they desire. Others who don't want to wait in the back of the line slyly find friends further up and start a conversation. They try to go unnoticed, appearing innocent as they connect with friends.

Everyone notices.

Bodies shift from side to side as irritation builds. Frustration results in grunts from women and men alike until they reach the front of the line. Searing hot plates and utensils ignite a new type of frenzy in the students in line. They step closer to the people in front of them, silently urging them to move faster as the plates are constantly jostled in the students' hands to avoid the burn. Ladles of food are thrown onto plates; pieces of macaroni, peas, and rice scatter

²⁹ Saphire, David. "Getting an "A" at Lunch: Smart Strategies to Reduce Waste in Campus Dining." *INFORM*

(1998): n. pag. 1998. Web, 1 May. 2016

across the floor and counter, neglected and inedible. His professor told him that the twelve tiny pieces of rice, 23 peas, and handful of discarded elbow macaroni seem insignificant, but they still add to the 3.6 million tons of waste that schools produce each year.³⁰

He has survived a different kind of Hunger Games. He starts in on his plate of pizza and pasta and continues to watch the chaos of those scrambling around slow walkers to get a place in line. He grabs a drink and is stopped by a group of six students conversing around the drinks, blocking every dispenser. The group talks excitedly, animating their words with gestures and pitch of voice. In the animal kingdom, they would be socializing at a watering hole. However, those in the animal kingdom would be just as angry if they couldn't get their fruit punch beverage in a timely manner.

He makes it back to his table with drink in hand and looks at the meal he waited so long to get. The pizza is cold and congealing and the pasta is leaking water that no amount of sauce can make better. He abandons his plate to wait in line for a turkey sandwich while his other friends leave their half-full plates and get more chicken and rice. Dinner progresses and after an hour, he and his friends are ready to leave. He begins to stack his plates. One full dish of untouched pizza and pasta, a quarter of a turkey sandwich, a half-eaten bowl of decorative salad, and the innards of a slice of pumpkin pie.

He studies his remaining food for a moment and then looks around to find people from his anthropology class. He sees some of them putting half full plates away in the dish return. He

³⁰ Saphire, David. "Getting an "A" at Lunch: Smart Strategies to Reduce Waste in Campus Dining." *INFORM* (1998): n. pag. 1998. Web, 1 May. 2016

follows their actions, regardless of just learning that he is contributing to the annual American waste of 36 million tons of food. He knows that his waste alone helps lead to \$165 billion³¹ in wasted costs and the production of massive amounts of methane being released into the atmosphere. But he doesn't want to eat cold pizza or the soggy bread of his sandwich.

Earlier in his class, he watched a documentary about children in Africa who are starving, stomachs swollen from the worms and diseases gained from lack of nutrition. Their innocent excitement was obvious when they waddled up to the camera for their chance to be seen, for their chance to spark some sympathy. Behind the children, the American Red Cross was holding a food drive to send supplements overseas. A clip described an organization called "Action Against Hunger" that has programs set up in 45 countries, and has help millions of people in Africa, the Americas, Asia, and the Middle East. He learns the stages of malnutrition: acute, moderate, and severe. There are terms he can't pronounce such as "Marasmus"³² and "Kwashiorkor"³³ which are conditions of severe malnutrition. He kept hearing the word "malnutrition" and it began to sound funny. He watched the documentary with a straight face. He had already known how badly the people in Africa suffer. He'd heard about it his entire life but doesn't believe his actions would cause a substantial change. The video changed to a

³¹ Gunders, Dana. "Your Scraps Add Up: Reducing food waste can save money and resources." NRDC. *Natural Resources Defense Council*. March 2013. Web. 11 Nov. 2015.

³² "Hunger." *Action Against Hunger*. Charity Navigator, 2015. Web. 01 May 2016.

Characterized by a significant loss of weight and muscle tissue, children suffering from marasmus look almost elderly, their skeletal bodies losing any equilibrium between weight and height. Their bodies' vital processes have become severely compromised.

³³ "Hunger."

Kwashiorkor, a Ghanaian word meaning "the sickness the older child gets when a new child is born," is characterized by bilateral edemas (swollen tissue) on a child's arms, legs and face—and these children often appear full-faced despite being so malnourished.

different group of starving people found in North Carolina, Florida, and California, three states that rank in the top ten of most hungry cities in the U.S. Starving Americans, who would've thought? His interest was piqued but quickly diminished as numbers and more numbers were rapidly and forcefully thrown his way.

If the U.S. wasted 15% less food, over 25 million Americans could be fed³⁴...Roughly 3.1 million children die from hunger each year³⁵...Waste by consumers in North America and Europe was 209-254 pounds per capita each year compared to 13-24 pounds per year in Africa and Asia³⁶. Impersonal numbers. Unapproachable and unattainable numbers. No one knows or cares to know how much 3.1 million anything is. It's a lot, but that's all people know. There is no face to the number, no personality to the percentage. Students are told that if they want to have statistics in a presentation or project, they must be able to relate it to something tangible, something that can be pictured for others to understand the magnitude of the number. That's not common when discussing the hunger stricken of the world since there is not a big enough space or anything definite enough to picture that many men, women, and children.

Disappointed with his own wastefulness, he and his friends get ready to leave the dining hall. As they walk up the steps toward the doors, they pass the workers removing trays from their individual heating nests. Full bins of rice, sliced carrots, and dozens of chicken breasts are

³⁴ Gunders, Dana. "Wasted: How America Is Losing Up to 40 Percent of Its Food from Farm to Fork to Landfill."

Natural Resources Defense Council (2012): n. pag. 2012. Web. 1 May 2016.

³⁵ "World Child Hunger Facts." Hunger Notes. *World Hunger Education Service*. 11 Nov. 2015.

Web. 14 Nov. 2015.

³⁶ Buzby, Jean C., Hodan Farah Wells, and Jaspreet Aulakh. "Food Loss-Questions About the Amount and Causes

Still Remain." *USDA- ERS*. N.p., 2 June 2014. Web. 1 May 2016.

taken away to be judged on their usefulness for the next day. Those that don't meet the standards are thrown in the garbage bins outside of the building, hidden away from those who need it most. His friends continue up the stairs, not thinking twice about the spectacle. They will go to sleep in a couple of hours and repeat the same wasteful process the next day; but he will do better and encourage his friends to do the same.

How Gendered and Non-Gendered Grammar Structures Correlate to Semantic Thought

By: Kaitlyn Matrassi

INTRODUCTION/BACKGROUND

Does the language you speak shape the way you think and perceive the world? Or does the way you think and perceive the world influence the language you speak? The answers to these questions are not simply “yes” or “no.”

Many anthropologists, linguists, and psychologists believe that language, thought, and culture mutually influence one another. Specifically in regard to the relationship between language and thought, numerous anthropological linguists believe that language has a significant predispositional effect on cognition that most people don't recognize (Ahearn 19). That is, the language you speak will predispose you to a certain perception of the world, but it will not restrict you from challenging this perception. While the roots of this idea reach far back to scholars like Johann Gottfried Herder, a German philosopher from the Enlightenment, the most relevant starting point for its evolution begins with Franz Boas in the 1900s (Ahearn 19).

The Evolution of Linguistic Relativism

Franz Boas, a German-American anthropologist dubbed the “Father of American Anthropology,” supported the predispositional effect that language has on thought and culture (Ahearn 19). He maintained that language can influence someone to think in a specific way but does not prevent that person from other ways of thinking (Ahearn 19). His student, Edward

Sapir, delved further into this idea. Sapir, who believed that language strongly influenced thought, claimed that grammatical categories are part of the linguistic aspects that shape a speaker's view of the world (Ahearn 20). Sapir believed that a grammatical category, such as verb tense, caused speakers to acquire linguistic habits that would predispose them to a certain interpretation of their surroundings. Sapir's student, Benjamin Whorf, continued to build off of both Boas and Sapir, using the term "linguistic relativism" to describe the belief that language causes different speakers to perceive the world differently. Like Sapir, Whorf believed that language is comprised of categories. Going one step further than his professor, Whorf believed that the sum of a language's categories created a perception of the world, which produced a common view for speakers of the same language (Ahearn 20). Therefore, according to Whorf's logic, if speakers of the same language each have a shared perception due to the language's structure, then speakers of different languages will have different interpretations of the same world (Boroditsky, Schmidt, and Phillips 61).

While all three anthropologists supported the idea that language influences thought, eventually leading to Whorf's concept of linguistic relativism, they did not believe that any one language, and its corresponding culture, was better than the other. However, other linguists during their time maintained that if a language lacked what were supposedly logical grammatical categories, then the corresponding society would be unable to cultivate complex thought (Ahearn 19). Despite these prejudiced ideas, linguistic relativism itself has no connection to cultural bias. In fact, a crucial portion of Boas's research was disproving the idea that any language, race, or culture was primitive. Instead, he believed that each cultural or linguistic custom was just as complex and logical as the next (Ahearn 19). Sapir and Whorf followed suit: Sapir supported the

idea of a common human psychology, and Whorf rejected societal and racial rankings as well as the idea that Western norms were superior to those of other cultures (Ahearn 20-21).

Sapir-Whorf Hypothesis

Despite the actual beliefs of these anthropologists, the incorrect and misnamed Sapir-Whorf hypothesis came into existence in the 1940s (Deutscher 1). This concept, also known as linguistic determinism or the strong Whorfian hypothesis, states that the language a person speaks restricts his or her thoughts (Ahearn 21). It claims that speakers of different languages have different pictures of reality imposed upon them, forcing them to perceive the world without being able to think alternatively (Deutscher 1). It states that if there were no words or structures for a specific concept in one's language, then it would be impossible for a speaker of that language to understand the concept in question (Deutscher 2). However, since there was no evidence to support the Sapir-Whorf hypothesis, itself a misrepresentation of Sapir and Whorf's relativist ideals, the scientific community rendered it invalid (Deutscher 2). Still, the stigma of linguistic determinism resonates, causing Whorf's idea of linguistic relativism to become a controversial topic (Boroditsky, Schmidt, and Phillips 61). Linguistic relativism, also called the weak Whorfian hypothesis, is a milder (and more credible) form of linguistic determinism—it hypothesizes that language influences thought rather than restricting it—but it is often related to the previous failed Sapir-Whorf hypothesis (Ahearn 21). In addition to this false stigma, linguistic relativism is controversial because some scholars link it to Eurocentric bias, despite the fact that Whorf's idea of linguistic relativism was void of any cultural hierarchy (Ahearn 21).

Linguistic Relativism and My Study

My study concerns only linguistic relativism (not the Sapir-Whorf Hypothesis). Like Boas, Sapir, and Whorf, the results of my study do not connect the idea of linguistic relativism to social or cultural prejudice. Instead, the research intends to demonstrate that differences in language lead to differences in thought, without linking the results to any hierarchy of languages or to the people who speak those languages. Rather, according to linguistic relativism, speakers of different languages have diverse perceptions of the world because they habitually express their thoughts via different grammatical rules. Thus, their “thinking for speaking” or linguistic thought is different (Boroditsky, Schmidt, and Phillips 62). For example, if an English speaker explains that he saw a movie the previous night, he will have to use the past tense to demonstrate when in time he saw the movie. However, if a Mandarin speaker recounts the same story, he will not have to worry about specifying when the event occurred, as Mandarin does not require tenses but instead relies on context (Deutscher 3). Additionally, if the English speaker adds to the story that he went with a friend, he will not have to disclose the gender of this friend because English has no grammatical gender (there is only “a”). However, a French speaker will have to account for the sex of his friend, because French requires the use of masculine and feminine markers (*un copin* for a male friend; *une copine* for a female friend) (Deutscher 3). Each language requires its respective speaker to be conscious of different grammatical categories for the same story, which causes the speakers to experience the same world through different lenses of thought. This is not to say that the Mandarin speaker cannot understand the past tense, nor that the English speaker cannot separate masculine from feminine. There is no hierarchy of English, French, and Mandarin, nor of the speakers themselves. Rather, these speakers are acutely aware of different details due to the rules of their own language, which leads to differences in perception.

Grammatical Gender

As seen from the previous examples, one specific aspect of language that contributes to linguistic relativism, or differences in linguistic thought, is grammatical gender, the object of my study. Grammatical gender is the seemingly arbitrary assignment of gender to both animate beings and inanimate objects through grammatical markers. Though some languages have only two categories, like feminine or masculine in French, others have additional genders as well, such as neuter in German (Boroditsky, Schmidt, and Phillips 64).

Grammatical gender is separate from both natural gender, the biological assignment of gender to living beings, and conceptual gender, the assignment of gender to abstract ideas (Kurinski and Sera 204). For example, death has no biological gender, but its conceptual gender is perceived to be feminine in Russian culture (*смерть*) and masculine in German culture (*der Tod*) (Kurinski and Sera 204). That is, the representation of death, for example in a cartoon, is more likely to be a woman in Russia, whereas it is more likely to be a man in Germany. Although grammatical gender is not the same as natural or conceptual gender, it can correspond to either of these gender systems. For example, “a boy” in French, *un garçon*, is grammatically masculine and “a girl” in French, *une fille*, is grammatically feminine, each corresponding to its natural gender. However, it is also possible for grammatical gender to differ from natural and conceptual genders. For example, the natural and grammatical genders of “a girl” correspond in French (*une fille*), as demonstrated in the previous example, but “a girl” in German (*ein Mädchen*) is grammatically neuter instead of feminine.

Outside Studies

Although the origin of grammatical gender is unclear, numerous scientists believe its function to be arbitrary, with only a syntactic purpose. That is, an object is not marked as

masculine or feminine because of its traits, but rather is randomly assigned a grammatical gender. Proponents of this idea point to the incongruity between natural and grammatical gender as one piece of evidence, as shown by the previous example of “a girl” as neuter in German (Saalbach, Imai, and Schalk 1252). Likewise, supporters of this idea further argue that grammatical gender is arbitrary because it varies across languages, again demonstrated by the differences between “a girl” in French and German. Finally, several scholars claim that the assignment of grammatical gender to inanimate objects, which clearly don’t have biological genders, provides further support that grammatical gender is purely syntactic (Saalbach, Imai, and Schalk 1252).

Based on this logic, there are supporters of the idea that grammatical gender has no affinity with the semantics of a language. While we cannot trace the exact beginnings of grammatical gender in language to verify whether or not it was arbitrarily assigned, several linguists have conducted experiments to discover whether or not grammatical gender is simply syntactic, or if it is connected to semantics. In a study yielding results in favor of the arbitrariness of grammatical gender, conducted by Hofstätter in 1963, a group of German speakers and a group of Italian speakers were asked to describe the words “moon” and “sun,” which have opposite grammatical genders in German and Italian (Kurinski and Sera 204). Hofstätter predicted that the descriptions of these nouns would differ between the two groups, with each group producing masculine traits for their grammatically masculine word, and feminine traits for their grammatically feminine word. However, both groups described these words similarly, failing to demonstrate a link between semantic thought and grammatical gender (Kurinski and Sera 204).

While Hofstätter’s study is evidence that grammatical gender serves a purely syntactic function, other studies demonstrate its influence on perception. For example, in one study

reported by Jakobson in 1966, a group of Russians were asked to personify, or give humanlike qualities, to the days of the week (Boroditsky, Schmidt, and Phillips 65). Monday, Tuesday, and Thursday, grammatically masculine days in Russian, were personified as males, while Wednesday, Friday, and Saturday, grammatically feminine days in Russian, were personified as females. The Russian participants could not explain why they personified the days of the week as they did, demonstrating the subconscious correlation of grammatical gender to natural gender (Boroditsky, Schmidt, and Phillips 65). In a recent similar study conducted by Sera, Berge, and del Castillo in 1994, a group of Spanish speakers were shown pictures of objects, were asked to rate them as feminine or masculine, and then were asked to give a male or a female voice to each picture (66). Similarly to the previous study, the Spanish speakers correlated the masculinity/femininity and the voices to match the objects' grammatical gender. That is, the participants ranked a grammatically feminine word as biologically feminine and then gave it a female voice, while they ranked a grammatically masculine word as naturally masculine and gave it a male voice. In both of these studies conducted by Jakobson and Sera, Berge, and del Castillo, the participants matched the conceptual gender of the object to the grammatical gender of the noun, indicating the likelihood of an affinity between the two (Boroditsky, Schmidt, and Phillips 66).

Additionally, in two separate studies conducted by Konishi and Boroditsky, Schmidt, and Phillips, their participants described a noun in relation to its grammatical gender, which also demonstrated different descriptions between different languages. Konishi's study, conducted in 1993, asked a group of Spanish speakers and a group of German speakers to rate a list of nouns based on their potency, which is a characteristic often associated with masculinity (Boroditsky, Schmidt, and Phillips 66). Both groups rated the word "man" to be more potent than the word

“woman,” reflecting the societal convention that males are more powerful than females. The two groups then rated grammatically masculine words to be more potent than grammatically feminine words, despite the fact that these nouns were inanimate and thus had no natural gender (Boroditsky, Schmidt, and Phillips 66). Since the participants correlated the grammatically masculine nouns with what is considered to be a traditionally masculine characteristic, the study demonstrates the link between grammatical gender and semantic associations.

Boroditsky, Schmidt, and Phillips produced similar findings in their study in 2002, in which they produced a list of 24 objects with opposite genders in Spanish and German (69). Half of the objects were masculine in each language, and the other half were feminine. A group of native Spanish speakers and a group of native German speakers (all proficient in English) were asked to write the first three adjectives they thought of that described each object (Boroditsky, Schmidt, and Phillips 69). Then, a group of English speakers rated the given adjectives as masculine or feminine (Boroditsky, Schmidt, and Phillips 70). As predicted, both groups produced masculine adjectives for grammatically masculine objects, and feminine adjectives for grammatically feminine objects in their proper languages. Since the nouns had opposite genders in Spanish and German, the feminine/masculine results were opposite as well. For example, German speakers described “key,” a grammatically masculine word in German, as “heavy,” “serrated,” and “hard.” On the other hand, Spanish speakers described “key,” a grammatically feminine word in Spanish, as “little,” “tiny,” and “lovely” (Boroditsky, Schmidt, and Phillips 70). Thus, these experiments demonstrate that grammatical gender influences one’s semantic perception, causing different speakers to have different observations of the same object.

Additionally, Boroditsky, Schmidt, and Phillips conducted another study in 2002, whose results demonstrate to what extent grammatical gender affects perception. They taught a group of

German speakers and a group of Spanish speakers (whose participants were all proficient in English) proper names for 24 objects and then tested the participants on their memory (Boroditsky, Schmidt, and Phillips 68). The study was conducted in English, but the objects chosen had opposite grammatical genders in German and Spanish. Half of the objects' names correlated to their grammatical gender, and the other half did not. As predicted, both Spanish and German speakers were better able to remember the proper name if the natural gender of the name was consistent with the grammatical gender of the noun in their native language. For example, in Spanish the word "apple" is feminine (*una manzana*). The word "apple" was paired with a woman's name, Patricia, so it was easier for participants of the Spanish group to remember because the pair was naturally and grammatically consistent, according to the Spanish gender system. However, German speakers struggled with this object-name pair because it was grammatically and naturally inconsistent, in German ("apple" is masculine: *ein apfel*). When a group of English speakers participated in the same study, they were able to remember the inconsistent pairs of names and objects better than both the Spanish and German speakers, most likely because English has no grammatical gender markers (Boroditsky, Schmidt, and Phillips 68). This study shows that grammatical gender not only influences thought by affecting memory, but it does so even when the test is conducted in another language, demonstrating that the grammatical gender of one's native language is deeply embedded in semantic thought.

THE STUDY

Since there is both supporting and opposing research in regard to grammatical gender's effect on semantic perception, my study intended to provide further evidence of such a relation. Specifically, I intended to (a) determine if there is a difference in thought between Spanish and English speakers due to the difference in each language's grammatical gender rules, and (b)

discover if grammatical gender is embedded in semantic thought. I predicted that Spanish speakers' semantic descriptions would correlate to the grammatical gender of the noun in question, while English speakers' descriptions would produce mixed answers with less obvious relations to either feminine or masculine traits. Likewise, I predicted that the Spanish-speaking participants' answers would correlate to the grammatical gender in all three parts, which would demonstrate that grammatical gender is highly embedded in semantic thought.

Grammatical Gender of English and Spanish Languages

Grammatical gender in the English language is virtually nonexistent. "It," a neuter pronoun, describes inanimate objects, and the articles "a" and "the" precede every noun, with no morphological differences to decipher a noun's grammatical gender. While English does demonstrate conceptual gender, as demonstrated by the use of the pronouns "he" and "she" to describe inanimate objects (i.e. boats are often referred to as "she"), grammatical gender is not prevalent in the English language. However, there are two distinct gender categories in the Spanish language: masculine and feminine. Grammatical gender in the Spanish language is indicated across a wide range of morphological markers, which are found in nouns, pronouns, adjectives, and determiners (Kurinski and Sera 204). Every noun is either masculine or feminine, with indicators in both the articles that precede them ("el/un" and "la/una," which both mean "the/a," are the masculine and feminine articles, respectively), and as is widely known, in the endings of the nouns themselves (i.e. masculine nouns commonly end in "o" while feminine nouns commonly end in "a") (Kurinski and Sera 205). While there are exceptions, the nouns used in my study follow these common rules.

Methods

The participants of the study consisted of two groups, (1) 8 native Spanish speakers who speak little to no English and 22 Spanish-English bilinguals whose first language was Spanish, and (2) 20 native English speakers who speak little to no Spanish. The Spanish speakers and bilinguals were from diverse areas including Spain, Ecuador, Guatemala, Mexico, Peru, and New York State. The English speakers consisted of students at Ithaca College and residents in central New York. Participants were individually sought after via email, social media (such as Facebook), or through personal contacts.

My faculty mentor, Professor Sergio Pedro, and I created an anonymous survey with both an English and a Spanish version, first in hard copy and then online. The surveys focused on 4 nouns not biologically related to a male or a female: chapel (*una capilla*), monument (*un monumento*), tree (*un árbol*), and waterfall (*una catarata*). In Spanish, two words were feminine (*una capilla* and *una catarata*) and two were masculine (*un monumento* and *un árbol*). After a preliminary question used to determine if the subjects predominantly spoke English or Spanish or were bilinguals, the survey had 3 parts. The first part of the survey asked the subjects to produce any words they associate with each noun. The second part asked the subjects to specifically produce any adjectives they would use to describe each noun. The third part provided the same four adjectives (strong, pretty, delicate, robust) for each noun, two belonging to stereotypical masculine traits (strong and robust) and two belonging to stereotypical feminine traits (pretty and delicate); the subjects were asked to choose which adjective best described the noun in question.

The English group took the English survey, and the Spanish group took the Spanish survey. The survey was anonymous, and the participants were able to start and finish it in their own time. Once paper and online surveys were concluded, any survey whose participant did not

comprehend the task (i.e. for “*una capilla*,” a chapel, a few Spanish participants thought it meant a capsule, thus their corresponding answers weren’t relevant) was discarded.

RESULTS

Part I

The participants were asked to associate words with the given nouns. The answers most frequently provided by the participants are as follows:

Chapel		Una Capilla	
Most Frequent Answer	% of Participants	Most Frequent Answer	% of Participants
Religion/ Religious	60%	Iglesia(s) (Church[es])	60%
Church	60%	Rezar (Prayer)	13.3%
Priest/ Minister	20%	Religión (Religion)	10%

Monument		Un Monumento	
Most Frequent Answer	% of Participants	Most Frequent Answer	% of Participants
History/ Historic(al)	60%	Estatua(s) (Statue[s])	40%
Statue	30%	Recordatorio/ Recuerdo/ Memoria (Memory)	13.3%
Washington D.C.	20%	Cultura/Arte (Culture/Art)	13.3%
National	20%		

Tree		Un Árbol	
Most Frequent Answer	% of Participants	Most Frequent Answer	% of Participants

Answer			
Leaf/ Leaves	55%	Verde (Green)	26.67%
Bark	50%	Hojas (Leaves)	20%
Green	40%	Grande (Big)	16.67%
		Planta(r) ([To] Plant)	16.67%

Waterfall		Una Catarata	
Most Frequent Answer	% of Participants	Most Frequent Answer	% of Participants
Water	40%	Agua (Water)	50%
Wet	25%	Río/Cascada (River/Cascade)	20%
Beauty/ Beautiful	20%	Natural(eza) (Natural/Nature)	10%
Rocks	20%		

Part II

The participants were asked to produce adjectives for the given nouns. The answers most frequently provided by the participants are as follows:

Chapel		Una Capilla	
Most Frequent Answer	% of Participants	Most Frequent Answer	% of Participants
Sacred/Holy/ Divine	50%	Pequeña (Small)	23.3%
Old	30%	Bonita/Hermosa (Pretty/Beautiful)	16.67%
Quiet	30%	Grande/Gigante (Big/Gigantic)	13.3%

Monument		Un Monumento	
Most Frequent Answer	% of Participants	Most Frequent Answer	% of Participants

Big/Large/Huge /Massive	65%	Grande/Gigante (Big/Gigantic)	30%
Tall	25%	Bonito/Bello (Pretty/Beautiful)	16.67%
Old	15%	Famoso (Famous)	6.67%
Historical	15%		

Tree		Un Árbol	
Most Frequent Answer	% of Participants	Most Frequent Answer	% of Participants
Green	65%	Grande (Big)	26.67%
Tall	45%	Verde (Green)	26.67%
Pretty/Beautiful	30%	Frondoso (Leafy)	16.67%

Waterfall		Una Catarata	
Most Frequent Answer	% of Participants	Most Frequent Answer	% of Participants
Wet	35%	Hermosa/Bella/Bonita (Beautiful/Pretty)	26.67%
Loud	30%	Alto (Tall)	16.67%
Large/Huge	20%	Grande (Big)	16.67%

Part III

The participants were given a set of adjectives and asked which adjective best described the noun. The results, from most frequently chosen to least frequently chosen, are as follows:

Chapel		Una Capilla	
Adjective	% of Participants	Adjective	% of Participants
Pretty	65%	Pretty	46.67%
Delicate	45%	Delicate	26.67%
Strong	30%	Robust	13.3%
Robust	5%	Strong	10%

Monument		Un Monumento	
Adjective	% of Participants	Adjective	% of Participants
Strong	95%	Strong	40%
Robust	30%	Robust	26.67%
Pretty	15%	Pretty	16.67%
Delicate	0%	Delicate	13.3%

Tree		Un Árbol	
Adjective	% of Participants	Adjective	% of Participants
Strong	65%	Robust	50%
Robust	45%	Strong	26.67%
Pretty	40%	Pretty	23.3%
Delicate	20%	Delicate	3.3%

Waterfall		Una Catarata	
Adjective	% of Participants	Adjective	% of Participants
Pretty	80%	Pretty	40%
Strong	45%	Strong	33.3%
Robust	25%	Robust	13.3%
Delicate	15%	Delicate	6.67%

ANALYSIS AND DISCUSSION

There were similar results between the two groups in Part I and Part III. In Part I of the survey, where participants provided word associations for a given group of nouns, descriptions from both groups were almost identical. For example, 60% of participants from both groups provided “church” for chapel, and 40% of English-speaking participants and 50% of Spanish-speaking participants provided “water” for waterfall. In addition to the lack of diversity between groups, none of the most frequent results clearly identify with feminine or masculine traits. Hence, Part I of the survey does not provide evidence that grammatical gender influences

Spanish and English speakers' perception of these objects. Likewise, the results from Part III of the surveys, where participants chose from a given group of adjectives, also demonstrate similar answers between the groups. For example, 65% of English-speaking participants and 46.67% of Spanish-speaking participants chose "pretty" to best describe a chapel. Although there was a slight difference in the results for a tree, (65% of the English-speaking participants chose "strong" and 50% of the Spanish-speaking participants chose "robust") both of the traits are masculine, demonstrating only a small discrepancy between the groups. While the most frequent adjectives correlated to the grammatical gender in Spanish, the results are so similar between the two groups that they do not support differences in linguistic thought.

In Part II of the survey, where participants provided adjectives for the given group of nouns, the results demonstrate differences between the two groups, specifically because there's a correlation between the adjective and the grammatical gender of the noun in the Spanish group, while the English group lacks this affinity. For example, 26.67% of Spanish participants described a waterfall as "beautiful/pretty," which are feminine characteristics that correspond to the feminine noun. On the other hand, 35% of English participants described a waterfall as "wet," an adjective that has no clear correlation to masculine or feminine. The majority of the results from Part II follow suit. The provided adjectives differ between the groups, in that the Spanish group described the nouns in accordance with their grammatical genders, while the English group described the majority of the nouns without an affinity to masculine or feminine. These results demonstrate differences in linguistic thought between the Spanish and English speakers, and support the idea that grammatical gender is embedded in semantic thought without the use of outside factors.

While the study provides mixed results in regard to linguistic relativism, research of this type has limitations. It is imperative not to forget that it is almost impossible to isolate language and thought from culture, which may have influenced the results. Since the English participants (and a portion of the Spanish group) consisted exclusively of Americans, it is plausible that they associated the word “monument” with the American cultural icon of the Washington Monument. This influence is suggested in all three parts of the survey. In Part I, 20% of English participants provided the words “Washington D.C.” and “national” for a monument, which both have connections to the Washington Monument. Likewise, in Part II, 15% of English participants provided “historic(al)” and 6.67% of Spanish participants provided “famous” to describe a monument, which are also culturally associated with the Washington Monument. Finally, in Part III, 80% of English participants and 40% of Spanish participants both chose “strong” to describe a monument. This masculine trait logically relates to the Washington Monument, itself a national symbol of power. In this case, this cultural icon may have influenced the perception of participants more than their language did.

Although the study produced mixed results, rendering the research inconclusive, there are some findings that correlate with the results of previous experiments in support of the effect grammatical gender has on perception. For example, in Part II of the survey, the Spanish group provided adjectives that corresponded to the nouns’ grammatical genders in their language, while the English group provided adjectives that had no clear connection to either masculine or feminine (except for a monument). These results correlate with previous findings from Boroditsky, Schmidt, and Phillips in 2002, whose German-speaking and Spanish-speaking participants both provided adjectives in correlation with each language’s grammatical gender. Likewise, the results from Part II are similar to Konishi’s results from his experiment in 1993, in

which he found that both German-speaking and Spanish-speaking participants associated grammatically masculine words with a grammatically masculine trait, potency. This prior evidence, as well as the results from Part II, provides support for grammatical gender's influence on semantics, yet the study's overall inconclusive outcome provides room for future research in finding a concrete link between grammar and perception.

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Barbarella v. *Buffy the Vampire Slayer*: Virginitly in Their Intergalactic and Supernatural Worlds

By: Julia Zubrovich

Some people still equate a woman's value with her virginity, and most women regard losing their virginity as a major life event that marks their change from girlhood to adulthood. As time has progressed, however, the misogynistic idea of "virginity" has become unpopular and society as a whole is becoming more sex-positive. Value, transitions, and sex positivity regarding the "loss" of the conceptual virginity are main concepts in the movie *Barbarella* (1968) and the television show *Buffy the Vampire Slayer* (1997). While *Barbarella* was released in an earlier, more conservative period of time, her sexual activity is met with praise and people value her more. On the other hand, *Buffy* was released later, but her sexual activity is made to be problematic and decreases her value as a person. *Barbarella* and *Buffy the Vampire Slayer* contain discrepancies of a woman's value, personal life transitions, and sex positivity after the main characters' loss of virginity.

The titular characters of *Barbarella* and *Buffy the Vampire Slayer* are portrayed in similar ways – invaluable superheroes that are trusted by many with nearly impossible tasks. They are regarded as forces to be reckoned with by their peers. *Barbarella* is trusted by the President of Earth to find the supervillain Durand Durand, who has created a Positronic Ray that could wreak unfathomable havoc. *Buffy* is trusted by her classmates and Watcher to fight supernatural creatures that spring from the Hellmouth. Both are portrayed as ultra feminine women – they wear sexy and girly clothes, don makeup and creative hairstyles, and genuinely care how they look. *Barbarella* and *Buffy* both demonstrate the ability to be feminine while also being powerful

authority figures. However, once sex comes into their lives, their reputations as superheroes are either affected positively or negatively.

In the movie *Barbarella*, from the minute Barbarella comes onto the screen, audience members know that she's supposed to be a sex symbol. She's nude and is then first clothed in a skimpy, skin-tight outfit. However, that is just her physical appearance. There is no talk of her sexuality until she embarks on her first mission. After being attacked by the inhabitants of a planet in the Tau Ceti region, she's saved by Mark Hand, the Catchman. Mark Hand provides Barbarella with refuge, and when she asks how she can repay him, his immediate answer is to make love. Now, to Barbarella, this has a completely different meaning. In her future world, "making love" no longer includes a physical component besides the touching of hands, as the futuristic society felt that sex proved to be a "distraction and a danger to maximum efficiency" Earth has replaced the act of sex by penetration with exaltation transference pills and touching palms together when their "psychocardiograms are in perfect harmony" However, Barbarella relents and has sex the "traditional" way for the first time in her life.

This serves as a major life-changing moment for Barbarella. After a sequence of Mark Hand's ship zipping and looping around as they have sex, Barbarella is then shown in a perfectly blissful post-coital glow. She's humming happily and even admits that the old way of making love is better than the new Earthling way. After this one event, it is like Barbarella has gained a new superpower through her newfound love of sexuality. She continues to use it to her advantage throughout the movie.

When Barbarella crash lands in the prison labyrinth of Sogo, she meets Pygar, an angel who has lost the will to fly. Professor Ping, to whom Pygar has introduced Barbarella, offers to repair her ship, but tells her that it will take weeks. Impatient, Barbarella asks Pygar to fly her

into Sogo, but he claims he cannot. Professor Ping tells her that Pygar still has the ability to fly, but it's just a question of his morale. Pygar ends up saving Barbarella from Sogo's Black Guards on the way back to his nest and as a result, Barbarella has sex with him. She's incredibly satisfied and humming again. She realizes that having sex with Pygar has given him the will to fly again after seeing him floating around in the sky. Barbarella then has a way of getting into Sogo.

In addition to these events, she also wishes to thank Dildano, the leader of the resistance in Sogo, for helping her escape the Great Tyrant's lethal birdcage with "traditional" sex, but he insists on trying the new Earthling method. She agrees, and seems to enjoy it just as much. Lastly, when captured by Durand Durand and placed into the Excessive Machine, which is supposed to kill victims with pleasure, she destroys the machine because it cannot keep up with her sex drive.

Overall, Barbarella's sexual encounters are used to her own personal gain and act as an additional superpower. Her first encounter with "traditional" sex serves as her transition into a more powerful woman and superhero. Consequently, her value as a person is considered to increase to others, as well as to herself. Barbarella's new interest in sex allows her to express gratitude in a way that both she and her partners enjoy. Her loss of "virginity" also inspires her to share the experiences that she felt, which were overwhelmingly positive, and as a result, she ends up helping others. She helps Pygar become more confident in his own body and sparks his inspiration to fly. Not only did she help him fly again, but also he was able to help her further her own mission. Barbarella also approaches sex in a very positive way after she has had sex for the first time. While the men in her life usually approach her with the idea of sex, she always consents on her own terms because she's genuinely curious and enjoys the act herself. Even

when Durand Durand tries to turn her own sexuality against her with the Excessive Machine, she finds a way to hone what she has gained from her experiences to use her sexuality to her advantage and escape his control. Barbarella is able to engage in casual sexual affairs in a way that she feels comfortable, and is never penalized for that decision. After having sex for the first time, it becomes a source of power, a source of joy, and source of change that Barbarella welcomes and benefits from.

Buffy the Vampire Slayer, on the other hand, takes an incredibly different route when regarding the loss of one's virginity. *Buffy the Vampire Slayer* portrays Buffy as a being who is completely separate from sexuality for the majority of the first and second seasons. She's very goal-oriented, and dedicates the majority of her life to fighting Sunnydale's supernatural enemies. Though she accepts the help of her friends, Xander and Willow, and her watcher, Rupert Giles, she's very capable of fighting demons and vampires on her own. Buffy is a no-nonsense kind of girl when it comes down to her responsibilities of being the Slayer. Despite how seriously she takes her job, she's still portrayed as being able to have fun like a normal teenage girl. When she has some downtime, she's hanging out with her friends at The Bronze nightclub, or at home.

However, Buffy's value and reputation as a powerful Slayer comes into question when she begins a relationship with Angel, a vampire cursed with a soul. They develop deep, emotional feelings with each other throughout the course of the first two seasons, and the show focuses on the dramatic aspects of their romance. Because Buffy is a vampire slayer and Angel is a vampire, their relationship seems taboo. For this reason, the first two seasons show Buffy and Angel bouncing back and forth between the decision to stay away from each other and to give into their feelings and be with each other. Though they initially agree that their relationship could

never work, Buffy and Angel find it impossible to suppress their feelings for each other and begin to date. As the two work together, they fall more in love and their sexual attraction towards each other begins to mount. After a particularly jarring battle with Drusilla and Spike, Buffy's main enemies in season two, Angel takes Buffy back to his apartment to recover. Here, they admit that they are too afraid to lose each other, and Angel admits his love for Buffy. Angel proceeds to take Buffy's virginity that night, which also happens to be her seventeenth birthday (*Surprise*).

Buffy's loss of virginity serves as a cataclysmic transition period in her life. The only way Angel could be able to lose his soul and be able to function as a true vampire again was to experience a moment of true happiness, which is experienced through taking Buffy's virginity and feeling close to her. Angel wakes up after having taken Buffy's virginity as Angelus, an incredibly violent, ruthless vampire (*Innocence*). Buffy's choice in losing her virginity to Angel is henceforth regarded as a major flaw in her reasoning skills, as she has unleashed the most dangerous vampire of all time by having sex with him. Jenny Calendar, a member of the Gypsy tribe that cursed Angel, even tells Buffy that it's essentially her fault that Angel was able to make his transition back into a fully-functional vampire (*Innocence*). From that point on, Angelus sets out to destroy Buffy and her friends' lives through physical, mental, and emotional torture. He reveals to Buffy's mother that he took her virginity, resulting in awkward tension between Buffy and her mother (*Passion*). All comes to a head when Angelus murders Jenny, with whom Giles was in love. Giles is left emotionally drained from the loss. At this point, Buffy deals with the fact that she must murder Angelus in order to set the world back to normal. Buffy ends up leaving Sunnydale on her own because she cannot deal with the trauma that she has caused by releasing Angelus into the world, and with the grief that she has caused her friends as a result of

losing her virginity to Angel. She resorts to giving up her whole life in Sunnydale as restitution for her actions (*Becoming: Part 2*).

Buffy's act of losing virginity has a message of sex negativity, as opposed to *Barbarella's* sex positivity. Buffy finds herself dealing with harmful consequences as a result of her choice to sleep with someone that she loved and trusted. Whereas *Barbarella* felt her life changed for the better when sex came into her life, having sex for the first time essentially ruined Buffy's. Buffy felt that her losing of virginity would be a monumental personal transition period, which it ended up being, only in the complete opposite way than she had originally intended. Buffy felt losing her virginity would bring her closer to the person she loved the most, but it only ended up tearing them apart. As a result of this traumatic transition, Buffy's value seems to decrease. Her self-confidence is diminished, she pushes away her closest friends and family, and her ability to fight is severely weakened. Buffy is made to feel so terribly about her actions that she feels she has no other choice but to abandon her life. Buffy feels that because of this experience with Angel, those closest to her would be better off without her because of the danger she causes. The show portrays Angelus's return as a direct, negative consequence to Buffy choosing to lose her virginity.

Barbarella, although focused mainly on the sex and sexuality of the main character, maintains a positive stance on losing one's virginity and engaging in intercourse. *Buffy*, on the other hand, reduces its main character from a strong, independent girl to a self-loathing, regretful girl *because* she lost her virginity. *Barbarella* makes the act of losing one's virginity sex-positive and empowering, as it promotes *Barbarella's* transition into sexual activity as something she can enjoy and use for her own personal gain. *Buffy* maintains the notion of sex-negativity, as her transition into sexual activity is seen as a character flaw, therefore decreasing Buffy's value as a

young woman and as a superhero. *Barbarella* and *Buffy the Vampire Slayer* portray two of society's commonly held ideas about losing one's virginity: that it can be a worryless, enjoyable experience that changes someone for the better, or that it can cause unnecessary problems and should be frowned upon. *Barbarella* exemplifies a woman who makes the transition into embracing her sexuality, which makes her more confident and powerful in many ways. *Buffy* exemplifies a teenager who makes the transition into embracing her sexuality, but is punished and made a fool of as a result.

Barbarella and *Buffy the Vampire Slayer* explore how losing one's virginity can affect one's value, indicate a life transition, and/or perpetuate a degree of sex positivity. *Barbarella* allows for sexuality to become an encouraging, positive life-change for Barbarella, while *Buffy the Vampire Slayer* allows for sexuality to ruin a girl's life and hinder her personal development. These two examples represent the disparities society sees regarding the "loss" of virginity. Regarding these two examples, it seems as though the more recent *Buffy* had a more conservative view of virginity than the much older *Barbarella* did. Taking *Buffy* and *Barbarella* into account, one must wonder how views of virginity will continue to be portrayed as time goes on, and whether society will continue to hold onto the concept, or learn to do away with it completely.

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Humanization Over Domination: Dialogue Through Love as a Process for Liberation in the United States

By: Taylor Graham

Paulo Freire affirms that humanization is the original vocation of the people in his formative text, “Pedagogy of the Oppressed” (2000, p. 43). Conversely, dehumanization is a distortion of the practice of becoming more fully human. For Freire, however, this does not make dehumanization any less real, for dehumanization “is a historical fact” (2000, p. 43). The practice of dehumanizing and the state of being dehumanized stem from an unjust order. In this climate of dehumanization, Freire proposes his pedagogy for the oppressed, a method of humanizing through which “the oppressed liberate themselves and their oppressors as well” (2000, p. 44). Freire’s path for illuminating and changing reality can be criticized as overly idealistic, and the author admits as much, affirming that his pedagogical approach stems from his “trust in the people” (2000, p. 40). Yet, the process of becoming, as outlined by Freire, serves as a method for restoring humanity in the structure of domination that exists today in the United States.

In this paper, I look to Freire in order to illuminate structures of domination in the United States, in the hope that he might present a radical, revolutionary path toward humanization. This discussion takes place with the full understanding that the structure of domination in the United States, as a colonial power with violent, internal systems of oppression, represents complexities to which Freire’s pedagogy might be inapplicable. As a child of empire, however, I see purpose in exploring the many complexities of the U.S., and find in the writings of Paulo Freire tools to create a world in which it will be easier to love. I begin my discussion by exploring the

dehumanization that has taken place in the United States; the dehumanization that affects the oppressed and oppressors alike, and finds its basis in the reality that U.S. society is ahistorical. To say the United States is ahistorical, is to say it engages in mythicization and is not tethered to a collective historical reality. I will then apply a Freirian mode of liberation through dialogue to the present U.S. system of domination, in which I rely on Freire's claim that dialogue as praxis leads to greater humanization. This will expose the ways in which the structures in the United States systematically prevent dialogue; notably, I propose that individualism and exceptionalism suppress faith in the other as well as humility in human-to-human encounters. Finally, I explore the ways in which true Freirian love may constitute the people's final chance for opposing a system of suffocating domination.

In his preface to Frantz Fanon's "Wretched of the Earth," Jean-Paul Sartre named North America the "super-European monstrosity" and anointed what exists there as "racist humanism," for "the European has only been able to become a man through creating slaves and monsters" (Fanon, 1991, p. 26). Here we have a complication to the traditional notion that humanization within the colonial situation exists in a binary: on one side, the oppressor holds all of the humanity stolen from the oppressed, who exist at the other end of the pole, dehumanized. Sartre suggests the humanity of the oppressor is distorted, wretched and impure in the ways in which it was obtained and maintained. Freire, it seems, would agree "no one can be authentically human while he prevents others from being so" (Freire, 2000, p. 85). The concept stands on a premise that one is not born fully human, but gains humanity through humanizing actions that, in turn, "affirm men and women as beings in the process of becoming"—that they are unfinished and so then is their reality (Freire, 2000, p. 84). In terms of the United States, two different realities

emerge, both resulting in dehumanization: humanity stolen from the oppressed by systems of domination and a distorted humanism gained by the oppressors through the same structures.

Historic oppression pervades within the United States and affects its citizens in widely different ways. The experience of the indigenous community varies from that of the black community, which differs greatly from that of the white community. Therefore, it is important to make clear that humanity in the United States has historically been stolen from marginalized communities through domination. However, this paper affirms that oppression through dehumanization is experienced as a result of the colonial situation, and is therefore a shared characteristic of all citizens of the United States. This paper will not attempt to measure the varying degrees of humanity individual populations within the United States currently hold. To deny suffering to anyone or to measure one's pain against another's is to deny the other their humanity, and withholding humanity is inherently destructive and dehumanizing to the individual who does the refusing. In this sense, communities within the United States have their own unique "limiting situations" preventing them from their inherent vocation: the act of becoming human (Freire, 2000, p. 2000, p. 49). At the same time, the people also face a shared limit situation—that of the colonial situation and its lasting legacy through dominating structures. Therefore, each individual in the United States experiences a wretched form of humanism as a result of the country's dominating structures.

In its international dealings, the United States has created itself in the "image of a monster" and continues to exist in the midst of its colonial domination (Baudrillard, 2009, p. 5). It has risen to such hegemonic power that it might as well have enslaved the entire world, as it continues to enslave and dehumanize those who are lashed to its systems internally (Baudrillard, 2009, p. 7). If the colonizer "owes the fact of his very existence," its very being, "to the colonial

system,” the United States owes its humanity to the colonization of its land and its continued imperial domination in far corners of the globe (Freire, 2000, p. 44). Thus, among the differing experiences of those living in the country, a U.S. mode for gaining humanity transpires through domination. This false humanity is solidified, in part, because the United States exists as an ahistorical society. Freire understands a humanistic society as one that is historical, and he affirms “there is a history of humanity made by people and in turn making them” (2000, p. 130). It is apparent to those who study the brief and violent history of the United States that a very small, privileged faction of its population has constructed its history. This alienates a large portion of the country’s population from its history, an act that dehumanizes those who are excluded. It also separates writers of history from a truthful historical reality because they have engaged in a process of mythicization. Through the process of mythicization, the humanization of the people is legitimized even though that humanization stems from the domination of other humans, and therefore is a distorted form of humanity. The narrative of the United States has been obfuscated to a degree that no one could name themselves within a truly historical reality, a necessary requirement for someone to exist as a full human, according to Freire (2000, p. 130).

In the United States, the mythical narrative is one of progress, the belief that the people’s lives are perpetually “getting better.” True historical reality, however, is not “motionless, static, compartmentalized, and predictable;” it does not follow one unchanging narrative (Freire, 2000, p. 71). The narrative of progress in the United States, which ignores large parts of its historical past, presents a stagnant reality to those who interact with it. If one interacts with a “lifeless and petrified” reality, they too become lifeless and dehumanized because full humanism requires a dynamic, ever-changing self with whom to enter into dialogue with a perpetually evolving reality. The people of this country chose to be shackled by this unauthentic historical reality

because to understand a true historical reality—which is to say a history that accommodates multiple perspectives—would be to face that history.

To face the historical reality of this country requires courage to take on the pain and suffering of that reality, an act that could prove destructive to an identity built upon a myopic understanding of a stagnant reality. Instead, the act of mythicization—the belief in progress and shading of history—allows the distorted humanism to remain. Therefore, in accordance with a belief in their ahistorical reality, the people of the United States live with an illegitimate humanism that tells them they have ascended to being fully human, meaning no more action is needed.

Freire suggests that the act of humanizing is a collaborative process that takes place through the “naming of the world,” or the defining of reality. Naming the world, for Freire, means gaining the understanding of one’s realistic place in the world in order to transform reality and liberate oneself. He insists that banal monologue and mechanical action bookend the struggle for greater humanity. Hence, his course for regaining humanity takes a path between the two extremes (Freire, 2000, p. 85). His process of naming the world takes place in partnership through the act of dialogue, which finds balance between “action and reflection” (Freire, 2000, p. 87). In its authentic form, dialogue, as “an encounter between men, mediated by the world,” has the power to transform reality. Through the process of naming the world in dialogue, of revealing it, the various limit situations presented by the colonial superstructure are faced. Dialogue becomes the method for gaining political consciousness and, in a truly revolutionary sense, becomes difficult and painful work.

On his deathbed in Washington D.C., Franz Fanon lamented that “Americans are not engaged in dialogue; they still speak monologues” (Wallerstein, 2009, p. 118). The very same conditions, which have led to the dehumanization of the people of the United States, also hinder their ability to dialogue effectively and authentically with one another. According to Freire, dialogue requires certain preconditions, notably: humility, faith and a profound love for the world and for people, most of which is impossible within the structure of domination in the United States (2000, p. 88-91).

First, the pervasive belief in U.S. exceptionalism prevents the U.S. population from approaching dialogue with humility. The vocation of the United States is to aspire to have more than each other, because our historical narrative has told us “having, rather than being, is what counts” (Freire, 2000, p. 77). The constant fear of being displaced exists within a narrative of progress, so the people of the United States consider themselves holders of unique truth and knowledge. Such a belief in cognitive ownership stems from a “banking” pedagogy, in which people are worth only the learning they have acquired, and not the cognizing they have accomplished in partnership with the world (Freire, 2000, p. 75). The banking model, which constructs and reinforces power structures, benefits a system of domination, because its “tranquility rests on how well people fit” the constructed reality and their continued passivity (Freire, 2000, p. 76). The unique knowledge one guards and possesses is not only owned by an individual, but also withheld from the other, and fosters a disconnect between those who must name the world together. For example, the oppressor might believe herself to hold the ability to aspire and gain power self-sufficiently, while at the same time denying in others that same ability. Similarly, the oppressed might withhold the ability to suffer from the oppressor or another oppressed, believing his knowledge of what it is to suffer exceptional. In this way,

exceptionalism is not simply a practice of the oppressors. Dialogue will never be possible if one considers herself “a member of an in-group,” which holds the singular ability to name the world for herself (Freire, 2000, p. 90). By its very structure, the ahistorical narrative of gaining and becoming a better society, of this country and its people’s unassailable individuality, prevents the people from a sense of humility.

Faith in the other is destroyed by the ruthless individualism in the United States. The mythical notion of progress, expressed through a market mentality, forms the belief that an elite few do the naming of the world, and there is no way anyone else can construct that reality. The trust Freire has in the world and in others becomes, in the United States, a trust in oneself to glean the most self-fulfillment one can from what has been allotted to him. Freire’s “naming of the world” has already occurred, so individualism becomes a form of rebellion against domination. However, individualism, as an act of defiance, defines one’s place in the world only to the degree that the system will allow. That is to say, the rigidly constructed self is not really one’s own, so faith in oneself is faith in the system and its ability to name the world. The system thrives upon compartmentalization, so that when the self is defined, it is defined within a narrow set of parameters. Freire himself acknowledges that “in a concrete situation of alienation, individuals may be impaired to use” the power to create and transform (Freire, 2000, p. 91). When one exists rigidly within her own identity, there is no belief that she can transform, and so no faith that anyone else can transform either. This “total identification with oneself” ensures that one is incapable of “bearing the spectre of opposition” (Baudrillard, 2002, p. 62). The combination of intense individualism with the exceptionalism that is required ensures that identity is constructed bereft of otherness. What faith, then, can be realized in something that cannot be comprehended?

Yet, there exists a chance for fostering Freirian dialogue in the United States. That chance at dialogue, which in turn is our main hope for renaming a world of domination, resides in love. For Freire, love is the perpetual force animating all processes of liberation. It is, first, important to distinguish Freirian love from self-love. Loving one's self in the face of domination can constitute a courageous and revolutionary act under certain circumstances. Thus, learning to love and cherish oneself in a system of domination is a starting point in the process of reclaiming oneself on an individual level. The colonial situation flourishes through its ability to make people despise themselves; it adapts quickly to controlling those who love themselves narcissistically, without interaction with a reality shared with others. If one hopes to truly liberate one's self and others, self-love cannot constitute the entire range of one's love. Within a framework of individualism and exceptionalism, self-love too easily progresses to a refusal of the other. In the same way individualism turns one in upon himself as an act of self-defense in the face of domination, self-love can turn one away from those with whom he must collaborate to reclaim the world. Self-love may, in fact, be love's last refuge within the colonial situation; it is the only place one can turn when one has lost faith in one's fellow man and woman. Self-love is empowering, but it is also cyclical. It does not seek to "create and recreate," as does a "profound love for the world and for people" (Freire, 2000, p. 71). Love, as an act of courage, is inherently "a commitment to others," and it is therefore impossible to love as Freire would have us love without the presence of others.

True love takes one outside of oneself into dialogue with the world, and is anti-individualistic at its core. True love for the world and the people in it fosters the potential for humility and faith, and provides a platform for interacting with the world that has been warped and stolen from those who exist within a dominating system. "Love is at the same time a part of

dialogue and dialogue itself” because the two require a similar commitment to the other (Freire, 2000, p. 70). In the United States, Freirian love is the only tool that exists to reach across the deeply ingrained U.S. power structures to foster dialogue because it requires an encounter with the other, and inspires both oppressor and oppressed to exist beyond what the system has given them and has told them to be. Love constitutes understanding in a system that has made understanding the other impossible because it embodies blind faith in what exists at the core of each and every human: an inherent ability to struggle on behalf of humanity, and, in doing so, humanize others. In essence, to love within a system of domination is to believe that the other holds at his or her core the ability to continue along a path to a more full humanism, even when we are made to believe that such progress is impossible.

This process of loving in order to dialogue effectively serves as our only hope to rename the world in which we are each dominated. To love is to meet domination with optimism. Such love does not constitute a naïve, utopian faith in the future; rather, it indicates a form of active and uncompromising hope in the possibilities of what humans can do in dialogue with each other. A commitment to love actively—to unveil the world through practice of understanding—provides the tools for dialogue, and allows faith and humility to fall into place, as well. In the face of oppressive domination that has stratified the United States, love, containing a powerful faith in people and the world, is the only hope for liberation. The revolutionaries “must [affirm] their love of life” because it is love that will guide them and exist as the reason they struggle (Freire, 2000, p. 89).

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A Recurring Death: A Close-Read of Emily Dickinson's Poem #340

By: Emma Sheinbaum

In her poem number 340, "I felt a Funeral, in my Brain," Emily Dickinson explores themes of the internalization of her anxiety, isolation, and her own self-awareness. By way of metaphor, Dickinson personifies the speaker's feelings of despair and anxiety as they begin to overwhelm her. Through her use of repetition, there are many clues pointing to the fact that this mental breakdown she is writing about is familiar, tolling, and possibly frequently occurring in her "Brain." Dickinson is attempting to make sense of this experience and reach a self-awareness for long enough to save herself during this breakdown; through her use of contrasting sounds, this rebuilding seems to start all over again. In the end, the poem puts the concepts of finality and cyclicity in tension with one another. Dickinson illustrates the vicious cycle of a recurring mental breakdown the speaker experiences internally through metaphor, repetition, and her primary sense of sound.

Looking at the first stanza, the audience is instantly grounded in the metaphor of her internal setting—her spiraling mindset—as well as introduced to the intent of this poem. Helen Vendler, a lauded American literary critic with a speciality in poetry, published a book of literary criticism solely on Emily Dickinson's work. The "Funeral [she feels], in [her] Brain" (line 1) is a metaphor for, as Vendler puts it, her "spiritual death" (143). This poem is an account of a speaker's anxious breakdown specifically because she locates this "Funeral" in her "Brain." This personification of anxiety is all internally occurring in order for us "to 'feel' the Funeral she 'felt.'" The first stanza also gives us insight into the nature of this anxious breakdown. The

diction and repetition in “Kept treading - treading - till” (line 3) insinuates that this Funeral—this breakdown—is either a recurring one, a cyclical one, or ongoing; the word “Kept” especially highlights the mechanical nature and even the monotony of this experience. Line 3 is also the first example of how Dickinson uses the sense of sound throughout her poem to illustrate the physicality of this breakdown: “treading - treading,” despite that word being an action verb, it also evokes the sound of something treading across something else, which we learn later are “Boots of Lead” (line 11). The repetition of “treading - treading” also illustrates the tortuous reaction to the sensation; it is a laborious and almost lethargic action. Lines 3 and 4 are where we first get a sense of how Dickinson is seeing herself as an observer and analyst; “till it seemed/ That Sense was breaking through” illustrates a glimpse of her lingering self-awareness. At this point, she is essentially telling us that she still has a piece of herself that is untainted and logical. She is at once victimized by a sensation and reporting on it with a certain detachment.

Moving onto the second stanza, the same repetition and sense of recurring torture is seen in a line structurally parallel to line 3: “Kept beating - beating - till” (line 7), which again incites the sense of sound—this time, more directly. Again, “Kept” implies that this experience is either a prolonged or recurring one. “Beating” is still an action verb (as “treading” is), but the verb is the action of a metaphorical instrument of sound: “A Service, like a Drum” (line 6). This “Drum” is the connecting thread that makes the “Service”/“Funeral” come alive through the sound Dickinson says she is hearing as if it’s an overwhelmingly cochlear experience. “Beating” also draws on her mental breakdown, by implying a sense of impending implosion; the verb “beating” is often associated with the heart or brain. If the heart is beating so intensely for such a long time, a breakdown seems inevitable, and the image of the “beating” brain evokes that of a mental trauma. “Beating,” taken out of the poem’s context, also refers to a violent action, which

would fit perfectly with the theme of her anxiety attacking her senseless. To refer back to Vendler's analysis, "[Dickinson] fears that her mind will become not deaf, but 'numb'—a worse affliction than deafness" (142). This analysis highlights the juxtaposition of the themes of sound and self-awareness. She is losing her whole self throughout this poem, which makes her "[think]/ [Her] mind was going numb" (lines 7-8) as a result of deafening experiences, and thus her spiritual self: the "treading," "beating," "creak[ing]," and "toll[ing]." Even though she notes such anxiety-modifying sounds, such as the "Drum [that]/ Kept beating - beating," Dickinson does not draw the cacophony of anxiety to an end result of "deafness," but instead "numbness" because numbness of her own mind is far more depersonalizing and painful than losing her sense of sound.

The third stanza is structurally different from the first two since it does not continue the pattern of sounds that "kept" attacking her. The metaphor of the Funeral is extended through the image of "a Box," found in lines 9-10, "And then I heard them lift a Box/ And creak across my Soul," which is presumably a coffin with her spiritual self inside. Vendler describes Dickinson's "analytic self [watching], but her threatened self is now in 'a Box,' her coffin being taken to its grave" in this moment, which means that this once more a moment of self-awareness, as she is recognizing herself being lost in this breakdown (Vendler 142). The onomatopoeic verb "creak" brings back the sensory experience of sound that is prevalent throughout this poem, but also invites a painful sense of feeling and touch; this box is "creak[ing] across [her] Soul," which just seems like something is physically hurting her. Vendler states that "the word is, as Dickinson places it, a foreshadowing of the disintegration to come" (142); foreshadowing, possibly, implosion or simply her mind breaking down in defeat at the mercy of anxiety. Line 12, "With those same Boots of Lead, again," is referring to the "Kept treading - treading" (line 3) as well as

“them lift[ing] a Box/and creak[ing] across my Soul” (lines 9-10), which heavily relies on the sense of sound to keep us grounded in her breakdown and really create an intensely sensory experience to make it more attainable. The words “those same...again” (line 11) about the “Boots of Lead” also seem to allude to the idea that this breakdown experience is a cyclical one, almost a routine. Line 12 seems to break from that sense of ceaseless vibrations and sound with a depiction of explosion: “Then Space - began to toll.” Attaching a verb to “Space”—a larger, surrounding concept in this case—that describes sound (“toll”), however, is an example of synesthesia. In this moment, Vendler points out, “the tolling is the last sound she hears” (Vendler 142) in this poem and assumedly in this cyclical experience. Thus, the chimes of a bell or a drum that Space emits acts as Dickinson’s final sense of feeling grounded. The rest of line’s idea continues into the fourth stanza, where her last physical sense of “Being” is shown to be “an Ear” (line 14), which is only capable of absorbing and recognizing sound. Therefore, this last “toll” sound works as a metaphor for her last shred of feeling grounded and truly herself. She is now metaphorically deaf to the “Space” around her as well, and the line “Being, but an Ear” (line 14) implies that her sense of self is slimming down to just an Ear—no Soul, Brain, or mind seem to be recognized at this point.

The “toll,” we learn in line 13 of the fourth stanza, is that of “all the Heavens were a Bell.” Here, we can imagine the speaker’s immense feeling of isolation in this moment: she is separated from “Heavens’ Bell” tolling as she is part of “Silence, some strange Race” (line 15); she can only hear the sound, and not be there nor be a part of it. The explosion that occurs at the end of the third stanza brings us to Dickinson’s setting of complete isolation. This isolation in the fourth stanza, however, is not just isolation from her true self that has been taken over by mental illness, but also isolation from every other person because no one is experiencing agony exactly

like hers. Vendler notes that “terrible isolation [is] endured by those who are mentally ill,” and Dickinson’s description of forced solitude with the line “Wrecked, solitary, here” (Vendler 142, line 16). The word “Wrecked,” when connected to the word “creak” (line 10), can be interpreted as the end result of the “Soul’s floor” (Vendler 143) breaking due to its “instability” and all of the sonic and violent torture it endured (the “treading,” “beat[ing],” “creak[ing]”). At this point, Dickinson is alone, hopeless, and broken, but the word “here” gives the impression that she is gaining footing in terms of her self-awareness, her place in the world and in herself.

Unfortunately, this footing fails her at the start of the final (fifth) stanza.

Having just witnessed a glimmer of self-awareness, Dickinson’s speaker immediately loses her last hope in line 17: “And then a Plank in Reason, broke.” Her sense of Self, her logical reasoning, her hope in saving herself, is now broken and she finds herself lost, falling — “And I dropped down, and down” (line 18). Here, she cannot find anything to grip or hold onto for she “hit a World, at every plunge” (line 19). This is because, as Vendler says, “without the support of Reason, madness replaces sanity” (Vendler 143) she cannot find stillness. Therefore, without her self-awareness and logic of her own psychology, she is disconnected from herself and therefore insane and thus spiritually dead in all aspects of her Self: Brain (line 1), mind (line 8), Soul (line 10), and Being (line 14). This is because without at least one of the three, the rest seem to collapse into themselves; the bridge, or “Plank,” is broken. As a result, she is lost within her anxiety, which appears to have swallowed her up.

The diction of the final line, “And Finished knowing - then -” (line 20), has an air of finality; she seems to have finally forgotten her true self in the midst of all this instability and anxiety. However, I believe the final word “then -” implies the entire experience starts up again because this breakdown seems to be a vicious, repetitive cycle and not a singular experience.

The poem's formal elements support the idea of a recurring cyclical trauma. An important pattern seen throughout the poem, for instance, is the word "And" starting a line in each of the first two stanzas, the first two lines in the third and fourth stanzas, and all four lines of the fifth stanza. The increasing use of this simple connecting word might signal a mind that is losing its rational power to state logical connections between thoughts. This pattern of repetition reflects the cyclical nature of this breakdown, and also draws attention to how this experience builds from start to finish; the breakdown's intensity grows increasingly stronger and leaves the speaker increasingly broken by the end, since her thought processes are broken up by more "And"s.

Another significant formal pattern found in this poem is the rhyme scheme's deliberate shifts. The poem's first stanza is written off-rhyme, then stanzas two through four are in perfect rhyme (e.g., line 6 and 8: "Drum" / "numb"), and the final stanza ends the poem with an off-rhyme. This pattern reflects once again how the breakdown seems to be on repeat, occurring over and over again. The first and last stanzas are now connected through their off-rhyme structure, which shows that the poem (and thus the breakdown it describes) is on a cyclical loop; this is because the beginning and ending stanzas fit and flow together, while the middle three stanzas remain in between the linked start and end. Furthermore, the off-rhyme scheme allows the final stanza to seamlessly flow into the first, illustrating how the breakdown restarts as it nears its close: "And Finished knowing - then - / I felt a Funeral, in my Brain" (line 20, line 1).

Throughout the poem, Dickinson uses the sense of sound because her mental affliction does, in fact, have an intensely physical aspect to it; her mind and brain are connected, and her brain is connected to her body. The physicality of her affliction is reflected in the repeated use of sound throughout the poem. The setting of the poem, a metaphorical and "intolerably prolonged"

Funeral for her spiritual self conflicts with the fact that she is also a “Mourner” (line 2), one who “mourns herself repetitively as she is attacked”; she is eventually buried under all of this anxiety, and her sense of Self along with it (Vendler 142).

This poem depicts her self-awareness and emotional regulation as they begin to deteriorate. Dickinson likely wrote poem number 340, “I felt a Funeral, in my Brain,” as a “single-sentence paratactic narrative” (Vendler 141) because that is what anxiety feels like: one long, held-in yet gasping breath as you are drowning. The “attack after attack on ‘Reason’” (Vendler 142) are anxious thoughts and recurring physical sensations that “attack” her sense of self and logic about her own psychology, and Dickinson shows this through metaphor, repetition, diction, and the primary sense of sound. Through this poem, she portrays anxiety in such a real, tangible way.

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“The Sound of Music: Reconstructing the musical Soundscape of the Maya”

By: Jessica Voutsinas

One of music’s most endearing qualities is that it is ephemeral; music exists for only a brief moment before it is lost to time. While this makes it an intriguing art form, it creates a monolithic task for archaeologists and historical ethnomusicologists to try and replicate what music may have sounded like in a near-extinct society like the Maya. Through the study of instruments, religious text, dance, and performance spaces, archaeologists can begin to reconstruct the auditory landscape of the Mayan people and understand its significance in society.

Music is analyzed through its four constructs, timbreⁱ, melody, harmony, and rhythm. Analyzing the physical instruments can reveal information about timbre, melodic capacity, harmonics, and rhythmic capabilities. Understanding how and why these instruments were implemented provides a more holistic understanding of musical culture. Religious texts can help to interpret dance imagery and understand somatic performance. This knowledge endorses music’s ceremonial function. When combined, these points of information can be abstracted to gain a complete understanding of music in a society.

The Maya

Music is, inherently, social interaction, which means that contextualization is essential to understanding musical practice. The Mayan people are notorious for their innovations and dissemination of culture through vast trade networks. They extended from the Yucatan Peninsula to Honduras and El Salvador. Dormant and active volcanoes dominate the Mayan highlands on a

belt call the Cordillera. The rainy season, brought on by trade winds from the Caribbean and Atlantic, lasts from May to November (Coe and Houston 2015). Cultivating plants is difficult because, for every ten years of activation, fifteen fallow years are needed for the soil to recover (Coe and Houston 2015). This contrasts with the southern lowlands in which land needs five years fallow before a fifteen-year cultivation period (Coe and Houston 2015). Understandably, Mayan civilization thrived in the southern territory. It boasts a tropical climate supported by a system of interconnected rivers, the most important of which was the Usumacinta. The rainy season lasts from May to December, though the rainfall is rather unpredictable (Coe and Houston). This inconsistency did not lend itself to the mass production of crops, and it is suspected that only maize was grown in this area (Coe and Houston 2015). Maize proved an important staple of their diet, providing the primary ingredient in tamales and tortillas. House gardens supplemented the lack of arable land, yielding avocado, papaya, sweetsops, guava, etc. The Mayan diet also included hunted game like deer, peccary, spider monkey, howler monkey, ocellated turkey, jaguar, and tapir (Coe and Houston 2015). What the Mayans could not manufacture they obtained from their trade associations. Their import/export system allowed them to acquire limestone, flint, obsidian, manos/metates, salt, jade, quetzal feathers, marine shells, red and white thorny oyster, and conch shells from all over Mesoamerica (Coe and Houston 2015).

Some of the Mayans' most notable inventions include hieroglyphic writing, books of fig-paper or deer-skin folded like screens, a complex calendar, extensive knowledge of astronomy, the ball game, markets, human sacrifice, and a pantheistic religion. Mayan society featured a hierarchical system of government with ruling elites chosen by Gods. These rulers were featured on architecture and lauded by the populace until their somewhat violent end. Petty squabbling

within the ruling class, swelling populations that had outpaced the carrying capacity of the land and a series of droughts heralded their expiration (Coe and Houston 2015).

Mayan Musical Instruments

Archaeologists must use depictions of musical customs displayed on polychromatic vases and murals, in addition to recovered fragments of instruments, to glean information about musical devicesⁱⁱ. However, the aesthetic of instrumental traditions is rather pointless without reconstructing the music it portrays. Mayan instruments can be divided into aerophonesⁱⁱⁱ and membranophones^{iv}. Both of these categories refer to the medium through which sound is produced; this can indicate timbral quality, melodic variety, and rhythmic capability.

The Mayans constructed a diverse array of aerophones including the *hom-tah*, conch shell trumpet, and clay whistle. The Bonampak murals of Chiapas were of particular significance in the re-discovery of Mayan instruments. One of the most conspicuous instruments featured in these paintings was called a *hom-tah*. *Hom-tahs* were large instruments constructed of wood, clay, and gourd, formed into a conical shape with a flared bell at the end. Pressing one's lips to a beeswax-coated, circular mouthpiece and blowing a directed stream of air caused the instrument to sound. The fundamental frequency produced by these woodwinds is estimated to generate a pitch between a between 139-144 Hz (Stacy 2014). Though similar in size, there was no formula or model for the *hom-tahs*, so it was likely that there may have been some variance in dimension, creating tonal discrepancies. Based on the materials and structure of the *hom-tah*, they would have produced a hollow sound like a drone that was felt more than heard. To create a stronger sound, they were likely played as part of a consort. The Bonampak murals support this assumption as *hom-tahs* are only displayed in an ensemble setting (Stacy 2014). Such an

instrument would require incredible breath support. Rhythmic interest can only be introduced if the breath can be rapidly re-engaged as the notes are articulated, which wouldn't be possible on an instrument of this size. *Hom-tahs* were probably used to induce a sonic landscape rather than provide melodic/harmonic intrigue. Other aerophones could be constructed out of conch shells. Air is blown into a hole cut into the apex of the spire and three more cavities cut into the bottom from which the air would escape, producing three pitches (Stacy 2014). These conch shells have intricately carved designs on them, craftsmanship that suggests this was an important



Fig. 1 Conch Shell Trumpet, The Chrysler Museum

instrument. These engravings don't compare to Mayan whistles and flutes, which are more like small sculptures. Flutes have more melodic capabilities than their counterparts in the aerophone genus. A pentatonic scale could be produced through an alteration to the quantity of air or by means of covering ventages (Stacy 2014). Whistles and flutes produce pitches in a high register. Unlike modern, Western flutes, they would have a less piercing tonal quality since they are made of clay, a material that creates a dull resonance, rather than metal, a material that reflects sound much more efficiently. Less air was required to engage the sound allowing greater rhythmic flexibility.

There is no known society that doesn't utilize percussive instruments and the Maya are no exception. During the Classic period(AD 250-900), the Maya used three types of drums, the turtle shell drum, *huehuetl*, and *pax*. The aptly named turtle shell drum was constructed by stretching animal skin taut over a vacant turtle shell (Stacy 2014). The resonance chamber is small, causing the airwaves produced to compress more frequently. This basically means that turtle shell drums produce sound at high pitch levels. These drums were struck with deer hooves and antlers significantly effecting the timbral quality of the sound (Stacy 2014). Hooves have a larger surface area, which limits the vibration of the drumhead creating an unsustained, dense sound. Antlers allow the drum to ring due to their minimal surface area, so the sound is bright with a slow decay. Comparable in nature is a drum that resembles an Aztec *huehuetl*. The body is made of wood, effectively causing the timbral quality to sound much richer. Hooves and antlers would be beaten against the skin head of this drum, causing similar timbral changes. *Pax* drums were made of ceramic, clay or gourd (Stacy 2014). Since these drums are rather small, they were carried in one hand and played with the other. Since fingers are more sensitive and dexterous than drumsticks, the timbre could have been manipulated to produce a wider variety of sounds and dynamics, though the size of the drum indicates this was limited to a high register. This drum would have had an earthier tonal quality, although the resonance would largely depend on the thickness of the drum. The Maya revered the drum, believing it to be a living entity. Many drums have a cluster of holes into which the Maya would pour alcohol when the drum became "thirsty" (Christenson 2007). The presence or absence of liquids could alter the sound production of the drum entirely. While the fluid would dampen the sound overall, it would also create a variety of ever-changing overtones.

Music in Religious Context

Although the pantheon of Mayan Gods was both intricate and immense, only a few myths reference music. These are found in the *Popol Vuh*, a corpus of allegorical tales that assert the moral codes of Mayan society and solidify governing rights of the elite. This collection is written in a poetic format that lends itself to musical interpretation (Tedlock 1998). Instruments are mentioned in several myths, one of which is about two cruel brothers, One Batz and One Chouen, who played the flute and sang. They had tried to eliminate their stepbrothers, Hunahpu and Xbalanque^v, and, as punishment, were turned into spider monkeys (Christenson 2007). Spider monkeys are indigenous to Mesoamerican rainforests and would have been prevalent in the soundscape of the Mayan people. As music mimics existing auditory phenomena, it is likely that flutes were modeled after or manipulated to sound like spider monkeys. These animals produce shrill noises interrupted by chirps. The myth may indicate that flutes and whistles were played at high pitch levels and melodically limited despite their potential. The Maize God is another deity esteemed for vanquishing Xibalba, the Mayan underworld. He is often displayed emerging from the Great Turtle shell^{vi} after a bolt of lightning splits it, completing his resurrection (Stacy 2014). This may suggest that the Maya believed music could open the barrier between the mortal and immortal worlds.

Music and Dance

Music activates a portion of the human brain called the motor cortex, which commands the affixed body to move in cohesion with the set of rhythmic instructions embedded in the music. Ergo, by reverse engineering known Mayan dance practices, information can be gathered about the rhythmic content of the music. What is known about dance in Mayan culture is derived from ceramic depictions of rituals. There are three styles of pottery that reference dance practices: Tikal, Holmul, and Ik' (Looper 2009).

Tikal pottery was made in workshops located around Tikal and Uaxactun. These were food service vessels dedicated to the Maize God, the same deity often depicted playing a turtle-shell drum (Looper 2009). The dancers featured on these ceramics exhibit wild acrobatic displays, suggesting that the tempo of the music was fast and driving. The clothing is often pictured in dramatic, spirited motion, and most dancers were depicted in a pose with one foot on the ground and the other lifted in the air (Looper 2009). Such vigorous activities suggest lots of rhythmic intrigue propelled by the use of drums or some of the more rhythmically dexterous aerophones like whistles and flutes. Additionally, the pictures on the vessels are reminiscent of a narrative rather than a singular event (Looper 2009). This could allude to a programmatic style of composition, one that tells a story.

Contrastingly, the Holmul style of Belize portrays dancers in more graceful, swaying poses (Looper 2009). Their hair often reflects this motion, seeming to be brushed upwards. This may suggest a less rhythmic arrangement of instruments playing at a slower tempo. Since melodic content had to compensate for the tempo, it is likely that aerophones accompanied this style of dance. Additionally, aerophones have the ability to sustain notes while membranophones do not. All dancers are depicted in one of ten configurations of arm position (Looper 2009). In most music cross-culturally, a focus on hand and arm positioning is considered graceful and is associated with slower tempos. The dancer featured on these vessels is presumed to be the Maize God himself. Elaborate costuming, hieroglyphs, and the mirrored forehead motif all appear in the Homul style, suggesting an association between the Maize God and the ruling elite (Freidel and Schele, 1988).

The predominant difference between the two styles is the movement of the performers denoting the tempo and instrumental arrangement of each composition. According to Professor

Matthew G. Looer, professor of Art History at California State University, “Viewed in historical context, the Tikal Dancer and the Holmul Dancer themes can be interpreted as regional variations on a common core narrative” (Looer 2009:216). This accounts for the similarities in cosmology while the styles of dance and music depicted appear to be vastly different.

The Ik’ style of pottery is its own entity and is the only style to depict musical instruments in association with dance performances. The style tends to feature historic rituals as opposed to mythical legends (Looer 2009). Because of the divine right absolutism promoted by the Mayan political system, the elite performed ritual dances to appeal to the Gods on behalf of the public. The act of dancing was invoked to put people into a state of trance, allowing them to access the Gods, supporting the contention that the Mayans viewed music as a barrier between the divine and the human (Looer 2009). In Ik’ pottery, dancers are divided into Lamaw Ek and Yajawte’ K’inich styles (Looer 2009). The former featured dancers in contorted poses, similar to the subject of the Tikal ceramics, while the latter featured the more graceful, formal styles of dance akin to the Holmul dancers.

By comparing the different styles, it becomes apparent that there are probably only two different forms of dance. The Tikal and Lamaw Ek styles were animated with an emphasis on percussive instruments. The other style, that of the Homul and Yajawte’ K’inich, was slow and reverent, likely accompanied by aerophones.

Music and Architecture

Coinciding with this diversity of performance structure is a variance in performance venue between outdoor and indoor spaces. The anterior performance occurred on elevated platforms. These platforms are referred to as Turtle Platforms because their layout symbolizes

the quatrefoil portal on the back of the cosmic turtle, amplifying its ritualistic nature (Looper 2009). Some venues even had trap doors through which dancers and musicians would emerge, mimicking the ascension of the Maize God during his resurrection (Looper 2009). Because these stages were outdoors, sound would scatter easily. These stages were situated in front of a large, open field where the public would have gathered, their bodies soaking up the sound. To compensate for these acoustic nightmares, a very large consort of instruments was likely needed.

The indoor venues were constructed of stone, a material that reflects sound very well and can sometimes cause an echoing effect called reverberation. Fast rhythms are not conducive to this performance space because it would cause a conflict of musical material that would sound cacophonous. Music performed in this space would have to use a slow tempo and a limited number of instruments. This space was probably only utilized by the elite class.

Logically, it can be concluded that Tikal/Lamaw Ek' practices were only acoustically possible in the outdoor performance spaces and the Homul/Yajawte K'inich style possible in indoor venues. This is reinforced by the function of either space. The outdoor venues were public displays of Mayan beliefs intended to assert religious authority through spectacle. The indoor spaces were for the more private rituals of the spiritual rulers.

The Reconstruction of Music

While music is transient, it is possible to reconstruct what it would have sounded like based on an understanding of physics, socio-religious context, dance, and acoustics. By deriving these conclusions from a variety of social establishments, the function of music as a social establishment also becomes apparent.

Music served to institutionalize a political structure that lauded the ruling class in Mayan society. Power is a concoction of subversive tactics that cause society to perceive some people as superior to others. Music's ability to overwhelm people makes it an incredible form of either social control or liberation, depending on the way it is used. Music gives pathos to religion, ethos to the purveyors of that religion, and logos by tying together the all of the aforementioned institutions that laud a ruling elite.

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ⁱ Timbre is the quality of a sound that makes it distinctly different from all other sounds.

ⁱⁱ Knowing music's ability to incite revolution, Conquistadors eradicated many musical instruments and often slaughtered musicians they perceived as a threat to Western assimilation (Stacy 2014).

ⁱⁱⁱ Aerophones are instruments that produce sound by manipulating a stream of air.

^{iv} Membranophones are instruments that produce sound when an external force collides with an object causing the object to vibrate.

^v Hunahpu and Xbalanque are known as the twin Gods. They were revered for returning from the underworld known as Xibalba. Because of this feat, they were promoted to the sun and moon (Christenson 2007)

^{vi} The Great Turtle Shell is considered the ceiling to the underworld, acting as a barrier between the living and the dead (Christenson 2007)