inter-text

[an undergraduate journal for social sciences & humanities]

Volume 1, Spring 2018

Cover Design by Michael Janeček ’18
Interior Design by Kristin Rawlings ’19

Inter-Text: An Undergraduate Journal for Social Sciences & Humanities, Volume 1
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555 N. Sheridan Road
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ISBN: 978-1-941423-02-8

Printed by Thomson-Shore.

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Dear Reader,

Thank you for picking up this inaugural volume of *Inter-Text: An Undergraduate Journal for Social Sciences & Humanities.* The following pages mark this journal's exciting journey from a passing idea to publication a full year later. Although you are joining us here at the end of the production process, this first issue also celebrates the beginning of what we hope will crystalize into a lasting campus endeavor, whereby assumptions are tested and knowledge is shared.

Our aim in publishing *Inter-Text* is to rescue fascinating arguments from the depths of the classrooms in which they originate, be they in the basement of Buchanan or on the fifth floor of Young Hall. Too often, we confine learning to the classroom, where only course members participate in the learning process. Thus, ideas steeled in discussions seldom transcend the classroom and important conversations more often than not die silently upon the submission of a paper. Because we want these conversations to continue, it is our hope that *Inter-Text* will serve as a vehicle to drive them onwards.

Out of over forty submissions, we have chosen the most compelling twelve. We were thoroughly impressed by the level of interest that this first issue sparked and by the high quality of the submissions, which testify better than this first issue ever could to the intellectual prowess of Lake Forest College students. Your appetite for rigor signaled to us that we were doing something meaningful, and we would hence like to thank everyone who fearlessly offered their work for scrutiny and reciprocate with words of encouragement. We are proponents of learning and improvement rather than perfection and stagnation, and we would be pleased if you, the reader, considered submitting your work to our future issues. It is, after all, the support we received from you that reinforced our commitment to the *Inter-Text* mission statement. On this note, it would only be fair to clarify our selection process.

It was no easy task, but we selected the enclosed pieces for publication through a rigorous blind peer review, where each submission was evaluated by at least three independent editors. We devised a weighted grading rubric and scored each submission based

on its clarity of argument, use of evidence, structure, and language and grammar. Each submission was hotly discussed by all the editors, at times resembling trench warfare. But we would have it no other way, as this was an invaluable learning process for everyone involved. The text you now hold in your hands is the culmination of difficult choices, collaboration with authors, and many meetings and rewrites. Here, we deliberately celebrate the spirit of intertextual dialogue and extend it to you, the curious reader.

Our selection sails across history, religion, education, philosophy, sociology and anthropology, communications, women's and gender studies, politics, and art history. Even across so many disciplines, a cohesive theme of identity still emerged organically from among the accepted papers.

The first piece in our collection is Ayana Bankston's "Seeking Representation," which explores how students at Lake Forest College in the 1960s campaigned to bring more Black faculty to our campus, laying bare two of our main themes: struggles over education and the significance of identity. In line with focus on education, Sarah Coffman's quantitative study examines the impact of parental involvement on student achievement in a Chicago high school.

From students to political leaders, Hannah Gurholt offers a philosophical critique of Betsy DeVos, the current Secretary of Education, as a "modern-day Lysias." Expanding the issue's philosophical reach, Casey Duel provides a Hegelian critique of Kantian ideals of international law, thus questioning the possibilities of perpetual peace amidst the fragmented global order. In contrast, Rhyan Shanker suggests China as an optimistic example of international environmental politics, placing it at a crossroad of development.

Moving back into the sixteenth century, Ani Karagianis explores the epidemiological consequences of European colonization of the Americas in her essay, "Dying to Meet You." Similarly, Benton Ludgin analyzes the effects of disease on culture in "The Pope, the Plague, and Popular Religion," which discusses the existential and religious crisis caused by the Plague.

Broadening the temporal scope of the pre-modern search for identity in a religious world, Tubanji Walubita challenges our modern

assumptions about individualism. Continuing the theme of religious identity, in "Discrediting the 'Other,'" Zoe Walts looks at how interreligious strife shapes an understanding of the self.

Gender is also an important topic in the discussion of identity. Through Mary Cassatt's painting, "The Child's Bath," Eliska Mrackova affirms the experience of nineteenth-century women in everyday domesticity. In a similar vein, Jennifer Cerer conducted an ethnographic study in which she interviewed Lake Forest College students about the connection between gender identity and perceptions of adulthood.

Our final piece is "Environmental Justice and the Racism that Spawned a Movement," by Margaret Lenkart. Her essay returns to issues of race and identity through the lens of environmental sustainability.

At the end of this selection of student essays, you will also find three feature articles contributed by our editors.

While it was not our intention to have a themed issue, this happy accident reinforces the mission of *Inter-Text*, which is to pave connections across the humanities and social sciences at Lake Forest College. With this in mind, we ask that you question and consider what identity entails as you read on.

Thank you for your interest in our effort. We hope that you enjoy reading this journal as much as we enjoyed working on it.

Sincerely,

The Editors

[student essays]

Seeking Representation:

Student Activism and the Search for Black Faculty

[Ayana Bankston]

During the latter half of the twentieth century, African Americans across the country mobilized in search of equity in law and practice. As laws changed, blacks gained better access to educational and employment opportunities. Although access to education improved, colleges and universities across the country made small strides to reflect that change. During the 1960s, black faculty at predominately white institutions was near zero percent. By the end of the following decade, that number had grown to two percent. Colleges and universities in the United States overall reached four-point-three percent black faculty by the end of the 1970s.[1] Despite this growth, black students still found themselves seeking a more predominant black presence in faculty and administration. Black college students throughout the United States found themselves drawn toward the growing notion of black consciousness.[2] Students found solace in each other, however, they grew distant from white faculty and administration.

Mirroring the movements happening throughout the US, black students sought black faculty at Lake Forest College. Feeling a lack of representation, LFC's black students vocalized their concerns beginning in the late 1960s. Led by the group Black Students for Black Action, the College's black students demanded that the LFC increase its number of black faculty. Students argued that these moves would better address

1 Reginald Wilson, "Why the Shortage of Black Professors?" *The Journal of Blacks in Higher Education*, no. 1 (Fall 1993): 26.

2 David M. Rafky, "Student Militance: A Dilemma for Black Faculty," *Journal of Black Studies* 3, no. 2 (Dec. 1972): 183-206.

their educational, social, and emotional needs. Between 1968-1970, Lake Forest's black students led efforts to assert the black presence on campus, focusing significantly on the recruitment of black faculty. This paper will argue that students found success recruiting black faculty despite insufficient efforts made by the College's administration.

In the midst of the Civil Rights Movement, black students across the country partook in a "Black Campus Movement" between 1966 and 1975.[3] College campuses saw the formation of black student unions and organizations designed to create unity among black college students. Protests also became more prevalent as black students voiced their grievances. The academic year 1968-1969 alone saw at least 85 protests by black students at predominately white institutions.[4] The Civil Rights Movement inspired America's black youth to become actively engaged in creating the change they wanted to see. In fashion with the Black Campus Movement, the organization "Black Students for Black Action" was formed at Lake Forest College during the 1968-1969 academic year.[5] The constitution for BSBA stated that the organization was open only to students of African American heritage. The exclusivity of the organization resulted in feelings of uneasiness throughout campus. Many believed that such a group would "increase the distance which is separating the blacks and the whites."[6] Despite the concern over BSBA's membership policy, the group remained firm in their commitment to a black only membership base. They argued that "Not until Afro-Americans can define themselves to each other can they truly define themselves to whites."[7] This idea of establishing a shared identity would prove to be the foundation for moves Lake Forest College's black students would make in changing their college experience.

Following the formation of BSBA, black students at LFC began their work to address the flaws in the black student's experience. In

3 Ibram Rogers, "The Marginalization of the Black Campus Movement," *Journal of Social History* 42, no. 1 (Fall 2008): 175-182.

4 Ibid.

5 Russell Jackson, "Black Union-Black Action," *Stentor* (Lake Forest, IL), May 3, 1968.

6 Ibid.

7 Ibid.

response to the growing desire for black unity, the first edition of the newspaper Black Rap was published during the 1968-1969 school year. Created by BSBA, the publication states its mission as being to promote, "the creativity of those Black students who have in the past desired to display their talents (as artists), but were reluctant to submit articles to the white-oriented publications."[8] The newspaper would serve as a creative outlet for poets and artists on campus. It would also serve as a means of communication for students regarding issues specific to the black student.

As Lake Forest College's black students began to mobilize, they used the Black Rap to delve deeper into race relations on campus. BSBA began to lean more toward black nationalism and the need to work independently of whites. Gerard Simon of BSBA examined the relationship between Lake Forest's black and white students from such a perspective. He argued, "In my opinion, the ends of the Black movement entail not integration or amalgamation…What I'm trying to say, is that I don't give a damn if some white person loves me or even likes me. What is important is that my people and I have an equal chance to live—I don't want love, I want life."[9] Through the newspaper, BSBA expressed the need for blacks to focus on building their own community rather than assimilating into the white community at Lake Forest College. This desire to self-educate prompted BSBA to advocate for an education that better suits black students. The process began in the spring term of 1968-1969 when black students met with members of the faculty and administration. Meetings were held to discuss the current college curriculum and how it relates to black students on campus.[10] Led by BSBA, black students advocated for a revised curriculum that would address black history and the current black experience in America. The initial push for a more representative curriculum sparked discussion about a more representative faculty.

The administration and faculty at Lake Forest College initially

8 *Black Rap* (Lake Forest, IL), 1968. http://collections.lakeforest.edu/items/show/4336.

9 Gerard Simon, "Black and White Relationships," *Black Rap* (Lake Forest, IL), 1968. http://collections.lakeforest.edu/items/show/4336.

10 "Black Meeting," *Stentor* (Lake Forest, IL), Apr. 5, 1968.

showed strong support of BSBA's call for black faculty. The "Ad Hoc Committee Concerned with Black Students at Lake Forest College" was created comprised of black students and "sympathetic faculty members" who took on the task of seeking black faculty.[11] The committee explained that although the enrollment of black students has increased, there were currently no black faculty or administrators at LFC.[12] It was only four years prior that the College hired its first black professor, Nathan Huggins in the history department, who taught from 1964-1966.[13] According to President William Cole, Huggins only left LFC to fulfill his desire to teach in Boston.[14] However, despite the hiring of Huggins, the College failed to initiate any concrete steps to diversify they faculty body. The ad hoc committee stated their current efforts to recruit black administrators to fill positions in the Dean of Students office and as dormitory counselors.[15] However, as the committee goes on to state, these positions do not address the need for black professors. BSBA's initial concerns were aimed at providing students with black professors who could provide both representation and assist in their desire to educate within the black community. The responsibility of the search for black faculty was then expanded to departments within the College. The committee requested that each department "institute a preferred Black hiring policy for any and all openings which may arise in the department for the next couple of years."[16] The steps taken by the ad hoc committee seemed to show a commitment to hiring black faculty.

While the ad hoc committee listened to and worked along with BSBA, their efforts began to diminish. Gaining initial attention from the College administration quickly proved to be the simplest step in BSBA's efforts to recruit black faculty. The search for black faculty continued into the following school year as black students became more vocal in expressing the challenges they have faced. One of the main concerns LFC's administration had with recruiting black faculty

11 "Committee Looks for Black Faculty, Impossible Quest?" *Stentor* (Lake Forest, IL), May 17, 1968.

12 "Ad Hoc Letter," Stentor (Lake Forest, IL), May 17, 1968.

13 Arthur H. Miller and Susan L. Kelsey, *Legendary Lake Forest Locals* (Charleston: Arcadia Publishing), 24.

14 "Cole says college actively seeking black instructors," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

15 "Ad Hoc Letter," *Stentor* (Lake Forest, IL), May 17, 1968.

16 Ibid.

was the need for qualified black professors. In the letter written by the initial ad hoc committee, they stated that "Qualified Black teachers are extremely difficult to find, but a serious search is called for."[17] The College was persistent in requiring potential candidates, black and white, to have a master's degree or higher to be considered qualified. Blacks students recognized that there numerically aren't enough black professors to teach at every college across the country. However, a representative of BSBA argued that there shouldn't be formal requirements for potential faculty. He stated, "I don't think there should be any formal rules set down…If a man has some background, he has knowledge, he should be allowed to teach."[18] Despite this belief, President Cole would later reiterate the administration's degree requirements.[19]

In acknowledging the difficulty of finding black professors, black students were asked if a white instructor was capable of teaching not just black students, but courses in black history.[20] For example, Arthur Zilversmit in the history department taught black history courses prior to BSBA's demand for black faculty. Without implying support or opposition to BSBA's aims, Zilversmit expressed a desire to continue teaching black history regardless of if hiring demands are met. One student responded to the question saying, "It's not impossible but it seems to me that it just doesn't make sense. With the situation today in the country it just doesn't make sense for a white man to teach a black history course."[21] Students' frustrations went beyond the question of degree requirements. Many students also felt that the LFC administration simply isn't being as diligent as the students themselves. Charles Webb, a student representative on the Committee for Black Faculty (previously known as the Ad Hoc Committee Concerned with Black Students at Lake Forest College) argued, "There are many advantages to teaching at LFC and the excuse the administration comes up with is that they can't find anybody, but we've come up with a few candidates…If they're really trying to find black faculty, I don't see why they wouldn't have done so by now."[22] Just as they had done

17 "Ad Hoc Letter," *Stentor* (Lake Forest, IL), May 17, 1968.

18 "Black students' discontent mounts over absence of LFC black faculty," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

19 William Cole, Memo to College Faculty, 1969.

20 "Black students' discontent mounts over absence of LFC black faculty," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

21 Ibid.

22 Ibid.

in initially stating the need for black faculty, black students once again found themselves having to take charge.

The conflicting beliefs about the ability to find qualified black faculty raised the issue of recruiting existing black faculty from other colleges. LFC's black students favored going to schools in the south to recruit black faculty. Students argued that Lake Forest College is willing to "raid black high schools to get black students," so recruiting faculty is no different.[23] However, President Cole remained adamant in refusing to bring faculty from other colleges to LFC. He stated that although he is willing to recruit graduate students from black colleges and universities, he would not do the same with already teaching faculty.[24] Cole stated, "For a white institution to go to a black institution and steal students or faculty to be the height of selfishness."[25] However, when addressing the issue of "raising" black colleges, Charles Webb refuted President Cole's position and explains that he was actually recruited by LFC admissions officers while studying at a black college.[26] The inconsistencies in the College's words and actions shed light on the larger challenge of students and administration working collaboratively. Black students were asked if the administration has been "dragging its heels" and how overall efforts have played out in the recruitment of black faculty. Charles Webb was clear in saying, "I don't believe the administration has been trying. I don't believe that they realize how important the problem is."[27] Russell Jackson, a member of the Committee for Black Faculty responded, "I would say that there are some individual attempts on the part of the faculty. Let that be known. But they are individual attempts, out of their own conscience."[28] President Cole and his administration took a public stance in supporting black students. However, the administration's supportive words were not necessarily felt by black students.

Black students continued to feel that the administration was not actively engaged in the cause. Shortly after President Cole stated in an interview that, "There has been no foot-dragging on anyone's part," a letter was distributed to the faculty which challenged Cole's

23 "Black students' discontent mounts over absence of LFC black faculty," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

244 "Cole says college actively seeking black instructors," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

25 Ibid.

26 "Black students' discontent mounts over absence of LFC black faculty," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

27 Ibid.

28 Ibid.

statement.[29] The letter stated, "While administrators constantly say that it would be a beautiful thing to have some black professors here, no one is making a systematic effort to make this a reality."[30] This statement echoes the sentiments expressed by Charles Webb. Although the College may say they are committed to finding black faculty, their efforts do not reflect that. The letter continues, "Therefore, we, as black students, have assumed the responsibility of making this truly liberal arts education that's relevant and as all-encompassing as possible for black students as well as white students."[31] Mirroring the actions taken over the last year, black students officially took on the responsibility of recruiting black faculty. The letter was signed anonymously by "Interested Black Students," but was said to be an unofficial statement of BSBA. Shortly after BSBA made an official statement saying, "We have put many hours into an extensive search for qualified candidates only to be thwarted at every juncture by an uncooperative faculty and administration…The intention behind this letter is to inform our faculty, administration, and department heads that Black students are not insensitive to nor unaware of their demonstrated lack of sincerity."[32] Lake Forest College continued to verbally express support while failing to exhibit any direct steps other than those led by Black Students for Black Action.

Throughout the 1968-1969 school year, black students repeatedly voiced their growing belief that they must act independently of LFC's administration. Students' demand for black professors peaked during the Parent's Day Banquet on May 24, 1969. According to a memo written by President Cole, "a substantial number of our black students walked into the dining room and stood in an entirely quiet and perfectly orderly manner while one of their number read a statement expressing their collective concern of the present situation regarding the recruitment of blacks for responsible positions on the faculty and in the administrations.[33] The statement was addressed to both parents and the administration stating, "Because the picture of Lake Forest that is presented to parents is usually distorted, the Black students

29 "Cole says college actively seeking black instructors," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

30 "Blacks seek faculty aid," *Stentor* (Lake Forest, IL), Feb. 28, 1969.

31 Ibid.

32 "BSBA Scores Administration 'Evasion,'" *Stentor* (Lake Forest, IL), May 23, 1969.

33 William Cole, Memo to College Faculty, 1969.

are taking this opportunity to tell you what's really happening.[34] The statement goes on to cite the multiple steps students have personally taken to reach out to potential candidates. It also explains the lack of response from current faculty asked to prioritize black hiring and the "non-functional channels" of communication within the administration itself.[35] By disrupting the banquet, BSBA made it clear that they would not allow this issue to quietly disappear.

Following the events during the Parent's Day Banquet, President Cole and Dean of Faculty William Dunn met with BSBA later in the week to thoroughly discuss BSBA's demands. The demands included full time black professors with a Master's degree and concrete plans to pursue a doctoral degree, part-time professors with a minimum Bachelor's degree and plans for a Master's, the right to bring candidates to the Lake Forest for an interview with expenses paid by the College, and that the policies outlined remain in place until the "proportion of Afroid faculty is equal to the proportion of Black students on this campus."[36] President Cole responded to the demands saying that they were "impossible" and that the meeting overall was "not friendly." President Cole's response to the charges and demands made by BSBA suggest a sense of disillusionment. Earlier in the year, President Cole responded to allegations that the administration was not doing enough to hire black faculty. After denying those suggestions, Cole stated, "Over the years we have built up an atmosphere which has been attractive to black students and we hope it shall continue to be so."[37] However, the statements and overall tone expressed in the Black Rap are a clear indication that campus race relations were not as positive as the administration may have hoped.

After meeting with the General Policies Committee, LFC's faculty and administration issued a proposal addressing BSBA's demands. The statement included a position to be created for any qualified black candidate who is approved by both the Black Committee on Black Faculty and the appropriate department. Among several suggested hiring policies was holding interviews with at least one black and one white student. The statement ends stating that these methods will last until the proportion of black faculty is equal to the proportion of black students on campus. After considering the initial demands made by

34 "BSBA's Statement," *Stentor* (Lake Forest, IL), May 30, 1969.

35 Ibid.

36 "BSBA expands demands," *Stentor* (Lake Forest, IL), May 30, 1969.

37 "Cole says college actively seeking black instructors," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

BSBA and the proposal written by the faculty and administration, BSBA created a revised set of hiring demands which was ultimately agreed upon by LFC faculty.[38] The first demand addressed BSBA's initial aim, for the number of black faculty members to be equal to the percentage of black students enrolled at LFC. The demands this time specified that these black faculty members be contracted by the spring of 1970. The second point calls for the explicit creation of the position Black Dean of Black Students. Regarding both faculty and the new dean position, the demands include a clause stating that if black students find a qualified candidate, the College is to pay the expense for bringing the candidate to campus for an interview. The new demands sought to affirm the BSBA's commitment to hiring black faculty, while recognizing the realities and limitations experienced.

In addition to prioritizing the hiring of black faculty, the last of the new demands ensures that black students have a voice in the hiring process. The third demand clearly states, "BSBA must be notified immediately in the event a black candidate is rejected by either a department or the administration."[39] This specifically seeks to address the multiple claims that the hiring process has been stifled by inadequate communication. When reading their demands during the Parent's Day banquet, BSBA claimed that they were being told different things by President Cole and Dean Dunn.[40] Responding to BSBA's accusations, President Cole sympathetically stated that, "the channels of communication have not been as clear as they could have been."[41] The issue of communication between BSBA, Dean Dunn, and President Cole resulted in the creation of the Coordinating Committee on Black Recruitment, tasked with ensuring that there is clear communication between students, administration, and faculty.[42]

Moves toward more direct communication between black students, faculty, and administration showed some success. James Garrett was hired, officially as the Assistant Dean of Students. However, Garrett's role at the Lake Forest College was to fill the new position

38 "BSBA revises hiring demands; Faculty agrees to conditions," *Stentor* (Lake Forest, IL), June 6, 1969.

39 Ibid.

40 "BSBA's Statement," *Stentor* (Lake Forest, IL), May 30, 1969.

41 "BSBA expands demands," *Stentor* (Lake Forest, IL), May 30, 1969.

42 "BSBA revises hiring demands; Faculty agrees to conditions," *Stentor* (Lake Forest, IL), June 6, 1969.

as the Black Dean of Black Students.[43] To ensure that black students continued to have a voice in the hiring process, BSBA created the Black Student Review Board to meet with candidates for potential faculty positions. BSBA found it necessary to form such a group as the only way to get "a truth and soul view of what is happening on campus."[44] In meeting with Garrett, the Black Student Review Board discussed Garrett's initial impression of Lake Forest College in relation to its black students. The review board told Black Rap that Garrett expressed the feeling that he could form a relationship with Lake Forest's black students.[45] The review board also said that "He sees Black students here as, '…energetic, idealistic and at times, unrealistic…' However, Bro. Garrett has little intention of inhibiting our initiation of ideas and programs."[46] BSBA's review board seemed to be successful in providing new black faculty with an idea of what the black experience is like at LFC. More notably, BSBA proved that there is success in working within the campus' black community.

When speaking with James Garrett, BSBA explained their concerns and the steps they have taken to change the black experience at Lake Forest College. Garrett shared BSBA's sentiments to work within the black community at LFC. The Black Student Review Board told Black Rap that, "He believes that we, Black students, should rely primarily on ourselves. He feels that through means of sharing his experiences with us, he'll be able to provide guidance."[47] Early in BSBA's efforts to recruit black faculty, black students were asked what were the benefits of having black faculty. Russell Jackson, who served on the Committee for Black Faculty responded, "What is the benefit of having any faculty member with whom the students feel more intimate relationship beyond the classroom? The academic world extends beyond the classroom."[48] Although James Garrett's position does not include classroom instruction, as Jackson expressed, his presence provides students with a leader who they feel they can relate to more personally.

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43 "'…a need to have someone here…'" *Black Rap* (Lake Forest, IL), Feb. 1, 1970. http://collections.lakeforest.edu/items/show/4329

44 "Committee Moves," *Black Rap* (Lake Forest, IL), Feb. 1, 1970. http://collections.lakeforest.edu/items/show/4329.

45 "'…a need to have someone here…'" *Black Rap* (Lake Forest, IL), Feb. 1, 1970. http://collections.lakeforest.edu/files/original/34bb205e25227b3cca4fa455a0033b02.pdf.

46 Ibid.

47 "'…a need to have someone here…'" *Black Rap* (Lake Forest, IL), Feb. 1, 1970.

48 "Black students' discontent mounts over absence of LFC black faculty," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

Lake Forest College's black students found hope in their new Black Dean of Black Students, however they still struggled to see more black professors. In response to the perceived lack of effort on the administration's part, LFC's black students sought to advance efforts independently. President Cole went as far as to assign BSBA with the task of reaching out to department heads. When asked if LFC was working as diligently as possible, Cole stated that BSBA needs to go directly to department chairmen to discuss the possibility of new black faculty.[49] While students may have wanted to be a valued and active force in the recruitment process, it was not intended nor logical for LFC's black students to hold this much of the responsibility. Deborah Frisby, a member of BSBA told the *Stentor*, "We are students and our contacts with other faculty are limited. We have come up with 15 to 20 names of possible candidates, but the faculty should be able to get far more. One reason for the demands we have presented is to get the pressure off us and where it belongs—on the faculty."[50] Despite the success felt after hiring the Black Dean of Black Students, BSBA struggled to coordinate such a widespread recruitment effort.

The enthusiasm felt after hiring James Garrett diminished, as Lake Forest College's black students continued in their initial cause. In February of 1970, black students were given 15 minutes during a faculty meeting to discuss what has been done to hire black professors since June of the previous year.[51] Dissatisfied with faculty efforts, BSBA issued a statement regarding the meeting. Black students clearly articulated their frustration saying, "It was merely a repeat of what happened last June. That is, the faculty demonstrated again that nothing gets done—nothing happens until they realize that 'the niggers gon' act up.' Well, we are tired of this deranged, pressure-politic mentality and refuse to tolerate any more of this bullshit."[52] The statement goes on to say that, "We want the faculty to know that they are making a dangerous mistake

49 "Cole says college actively seeking black instructors," *Stentor* (Lake Forest, IL), Feb. 21, 1969.

50 "BSBA urges more action on hiring black faculty," *Stentor* (Lake Forest, IL), June 3, 1969.

51 "BSBA sees faculty action as 'pacifier,'" *Stentor* (Lake Forest, IL), Feb. 13, 1970.

52 Ibid.

to think that they can bring issues to the brink, then assume that the ball game is going to be played according to their rules."[53] The College may have felt that they were adhering to BSBA's desires, however there continued to lack any explicit plans to hire black faculty. The discontent among Lake Forest College's black students continued a week after BSBA's brief meeting with faculty. On February 21, 1970, black students were still not satisfied with the administration's efforts. Nine black students went to Dean Dunn, who was acting president at the time, and demanded to speak to him about the lack of progress. According to a summary of the event printed in *Black Rap*, "In essence, the Blacks were thoroughly disgusted and not inclined to take the posture of waiting, holding lengthy meetings, and further having to prove the legitimacy of the entire idea of Blackness in the educational system."[54] Black students became increasingly vocal expressing their dissatisfaction with President Cole, Dean Dunn, and the administration as a whole.

The revised demands produced by BSBA and approved by President Cole and the General Policies Committee the previous year stated that new black professors were to be contracted by the spring of 1970. It stated that "The number of black faculty members for 1970-71 must be equal to the percentage of black students enrolled and of these half must be contracted by the spring, 1970."[55] In regard to the percentage of black students on campus, the goal was to have five full-time professors by September 1970 and ten contracted by spring of 1971.[56] As of March 9, 1970, 17 interviews for faculty positions were held, including six black candidates. Five positions were offered to black candidates, and three of those candidates accepted offers.[57] Calvin Stewart was hired in the philosophy department, Pauline Slaughter in history, and Egambi Dalizu in government. Each accepted positions to begin teaching in September

53 "BSBA sees faculty action as 'pacifier,'" *Stentor* (Lake Forest, IL), Feb. 13, 1970..

54 Howard Benson, "White Friday," *Black Rap* (Lake Forest, IL), Mar. 1970. http://collections.lakeforest.edu/items/show/5239.

55 "BSBA revises hiring demands; Faculty agrees to conditions," *Stentor* (Lake Forest, IL), June 6, 1969.

56 Howard Benson, "White Friday," *Black Rap* (Lake Forest, IL), Mar. 1970. http://collections.lakeforest.edu/items/show/5239

57 "Report to the Faculty: Coordinating Committee on Black Recruitment," Mar. 11, 1970.

of 1970.[58] The three faculty positions, as well as the hiring of James Garrett for an administrative position, showed signs that student efforts were slowly paying off. However, the College had yet to meet BSBA's goal of five full-time black professors by September 1970.

The process of recruiting black faculty to Lake Forest College proved to be a daunting task for LFC's black students. Although BSBA's demands were altered and met to varying degrees, students found hope in the few additions made. Egambi Dalizu was set to begin in September 1970, however it appears that he did not teach.[59] In addition to James Garrett in administration, Calvin Stewart in the philosophy department, and Pauline Slaughter in history, Eula Powers was hired as a biology lab instructor and Doris Haynes took a position in educational psychology.[60] The efforts students made through BSBA's review board proved to be beneficial for both students and the new faculty. Eula Powers told students that she enjoyed seeing students so invested in their own education and wellbeing.[61] The new black faculty seemed to fit black students' desire to have instructors who can relate to them in both academic and personal ways. The struggle for black students to find and use their voice at a predominately white college proved to be a challenging, yet rewarding process. An article in *Black Rap* articulates the various feelings saying, "Setbacks, there were many of them, along with frustrations, and for a time it seemed as if the entire venture was worthless. The dedicated students, however, never abandoned their pursuit."[62] Black Students for Black Action showed that black college students are capable of successfully challenging the status quo at predominately white institutions.

The call for Lake Forest College to hire black faculty resulted in students taking on roles they were ultimately unprepared for. The initial demand for black faculty was brought to LFC's administration by

58 Howard Benson, "Committee Moves: Faculty/ Curriculum Committees," *Black Rap* (Lake Forest, IL),Apr. 1970. http://www.lakeforest.edu/live/files/1472-black-rap-volume-2-number-3-april-1970-pdf.

59 Howard Benson, "Committee Moves: New Black Faculty," *Black Rap* (Lake Forest, IL), Oct. 1970. http://collections.lakeforest.edu/items/show/4323.

60 Ibid.

61 Ibid.

62 Ibid.

Black Students for Black Action during the 1968-1969 academic year. BSBA made efforts to put the issue in the administration's hands and were even eager to work alongside college faculty and administration. Despite this, LFC's black students found themselves acting more autonomously than envisioned.[63] Between 1968-1970, LFC's black students acted tirelessly searching for representation despite meager support from the College's administration. Leading the change, BSBA incited the ripple that would continue to challenge diversity expectations at Lake Forest College.

63 "BSBA urges more action on hiring black faculty," *Stentor* (Lake Forest, IL), June 3, 1969.

Discrediting the "Other"

[Zoe Walts]

In the early centuries AD, multiple religious traditions coexisted together, specifically paganism and the Abrahamic faiths of Judaism, Christianity, and Islam. The interactions between paganism and Abrahamic faiths, and between the Abrahamic faiths themselves, helped to define and enrich each religion. However, these interactions were also often tense and hostile. In one instance, when the Roman Emperor Theodosius was seeking to restore a Jewish synagogue that had been destroyed by Christians, the Christian bishop St. Ambrose of Milan wrote a letter scolding Theodosius for his attempt to build a "temple of impiety."[1] Ambrose argued that Jews were unbelievers because they view God differently from Christians. Judaism, unlike Christianity, does not accept Jesus as the savior. Ambrose framed Christianity as superior to Judaism, and as a result suggested that Jews did not deserve help from the emperor despite how they were wronged. Making attacks in an attempt to delegitimize religious views is a trend found across religious borders. In this paper, I will argue that certain patterns of attack recur in the attempts to discredit the Abrahamic faiths, whether they come from within these faiths or from outside them. First, I will explore attacks on the character of the Abrahamic faiths' influential figures. Next, I will examine how religious practices are described by a religious outsider as immoral. Finally, using the context of their shared origins, I will look at attacks based on different interpretation of shared religious texts of

1 Ambrose of Milan, "Letter 40 to Emperor Theodosius I," in *Ambrose*, ed. and trans. Philip Schaff, Nicene and Post-Nicene Fathers Series 2, Volume 10 (Grand Rapids; Eerdmans 1896; reprinted 1995), 947.

the Abrahamic faiths.

Religious leaders from priests to prophets have an important role, acting as a divine link from heaven to a religion's followers. By attacking the character of a leader of a religion who holds power as an interpreter of God's word, an outsider thus attempts to dismiss the legitimacy of the religion as a whole. For example, in a letter, Paul the Apostle scolds his fellow Christians, the Galatians, for considering circumcision after listening to a group who claims to be spreading God's teachings. This criticism came during a time when Christianity's rules were not completely solidified and many interpretations were fighting for legitimacy. Paul tells the Galatians that "it is those who want to make a good showing in flesh that try to compel you to be circumcised.[2] Paul discredits the people suggesting Christian circumcision to the Galatians by questioning their motives. The "religious leaders" encouraging the Galatians to engage in the practice of circumcision are not doing so to spread God's true word. Instead, addressing the leaders' desire to physically mark the Galatians, Paul implies the leaders to be Jews infiltrating Christianity. In suggesting that this other Christian sect is secretly Jewish, Paul sets up a rhetoric of Judaism as actively against Christianity. This in itself clearly demonstrates the hostility between these two faiths. Leaders who claim to be interpreting God's word are Jews secretly working against God; thus, their teachings are irrelevant and the practice of circumcision itself is against God.

Dismissal of religious leaders is not limited to interactions between different sects of the same religion. The pagan Celsus used a similar argument to attack Christianity in The True Word. In terms of historical reliability, this text is by a pagan author but is preserved solely in lengthy quotes within a Christian text.[3] Because Celsus' writing is preserved in a hostile text, it has very possibly been misquoted and misinterpreted from the original source. Regardless, this text is an important resource because it describes some of the critiques Pagans raised against Christianity. In The True Word, Celsus poses a series of accusations against Jesus' character, even asking at one point if Jesus

2 Paul the Apostle, "The Letter to the Galatians," in *The New Testament and Other Early Christian Writings*, ed. Bart Ehrman (New York and Oxford: Oxford University Press, 1998), 221-226 at 225.

3 Celsus, "The True Word," in *After the New Testament: A Reader in Early Christianity*, second edition, ed. Bart D. Ehrman (New York and Oxford: Oxford University Press, 2015), 62-69 at 63.

"fabricated the story of [his] birth from a virgin to quiet rumors about the true and unsavory circumstances of [his] origins."[4] In this scenario, the virgin birth, a story central to Christianity, is framed as Jesus' attempt to craft a self-serving lie. Celsus accuses Jesus of using his religious power to improve his own image, lying under the guise of preaching. The accusation of fabrication by a religious leader is an implication of the leader's poor morals.

An attack which mirrors the one made by Celsus against the Christians is made by Christian John of Damascus against the Muslims. His text, The Heresy of the Ishmaelites, is his description of the ways Islam goes against God. At one point, John tells a story in which Mohammad falls in love with the wife of one of his apostles. Mohammad then brings divorce into Islamic law and convinces the apostle to divorce his wife. Mohammad marries this woman and thereby, as John of Damascus says, commits adultery.[5] This is another instance in which a religious leader is accused of using his religious power for personal gain. In this description of the events, God does not tell Mohammad to preach about divorce, but Mohammad uses his status as a religious leader to claim that God endorses divorce and that He encourages it in a specific situation which serves Mohammad's own desires.

There is a pattern in these sources of accusing important religious leaders of promoting doctrine for their own benefit, framing them both as deeply immoral and as false leaders. Accusations of "Jewish" Christians working within a specific Christian sect are on a smaller scale; the accusations of false prophets, for example, Jesus and Mohammad, manipulating God's word for their own benefit are on a larger scale. Either way, the pattern of describing the immorality of religious leaders comes from both outside and from within the Abrahamic faiths, leaving other teachings of these religious leaders tainted.

In the same way attacks on religion dismiss religious figures as immoral, they also assert that a religion's practices are immoral. By interpreting customs central to a religion in relation to acts commonly seen as unacceptable, religious outsiders can attack the religion as a

4 Celsus, 64.

5 John of Damascus, "De haeresibus," in *John Of Damascus on Islam: The "Heresy of the Ishmaelites,"* ed. and trans. Daniel J. Sahas (Leiden: Brill, 1972) at 139.

whole. In the text "Octavius," Christian author Minucius Felix documents a discussion between a Christian, Octavius, and a Pagan, Caecilius. The conclusion of the text comes when Octavius convinces Caecilius to convert to Christianity.[6] Similar to *The True Word*, the opinion of a Pagan is documented in a Christian source, but the dialogue is still valuable because it gives examples of arguments made against Christianity. In this dialogue, Caecilius highlights a practice of Christians that he finds strange and wrong. He notes of Christians that "indiscriminately they call each other brother and sister, thus turning even ordinary fornication into incest by the intervention of these hallowed names."[7] The "hallowed names" are a result of the essential Christian belief that all people are children of God. Caecilius uses logic to associate a seemingly harmless practice with sexual deviancy. The author aims to convince the reader that decent people would oppose Christianity as a result of the immoral implications of its practices.

Criticism of religious practice isn't limited to Pagans outside of the tradition of the Abrahamic faiths. In his text, The Heresy of the Ishmaelites, Christian John of Damascus, among many other critiques, questions the morality of worship of the Kaaba stone at Mecca. John asks of Muslims "'How is it that you rub yourselves against a stone […] and you express your adoration to the stone by kissing it?' And some of them answer that Abraham had intercourse with Hagar on it."[8] The status of the Kaaba stone as holy is central to Islam. A central pillar of Islam, which endures today, is that Muslims should attempt to make a pilgrimage to pray at the Kaaba. The association of an act of piety and sex, an act of desire, delegitimizes the act of piety.

Examining core practices of a religion and framing them as dirty and wrong is a way to put all followers of a religion in a negative light. In his Warning About the Christians, Muslim writer al-Jāhiz describes how Christians pose a greater risk to society than Muslims realize. He attacks differences between Christianity and Islam, in an attempt to lower the societal opinion of Christians. He posits that "[A Christian] is uncircumcised, does not wash after intercourse, and eats pig meat. His wife does not wash after intercourse, either […] which

6 Minucius Felix, "Octavius," in *After the New Testament: A Reader in Early Christianity*, second edition, ed. Bart D. Ehrman (New York and Oxford: Oxford University Press, 2015), 59-62 at 59.

7 Felix, p. 61.

8 John of Damascus, 137.

leaves her absolutely filthy. Furthermore she, too, is uncircumcised."[9] Again, there is the use of association with sex to frame a religion as immoral. Al-Jāhiz explains that unhygienic, indecent sex is related to whether or not a person is circumcised. Interestingly, al-Jāhiz targets the practice of remaining uncircumcised, which was also a key difference between Christians and both Jews and Muslims, to show that Christians are lesser than Muslims. This argument further demonstrates hostility between Islam and Christianity, with the exploitation of differences between them to push Christianity's immorality, while describing the immorality of Christians in relation to Muslims.

The act of calling each other brother and sister, the worship of the Kaaba, and remaining uncircumcised are all customs that most members of their respective religions practiced at this time. Associating the members of a religion with sex is a very targeted attack on morality. Sexual acts are associated with lust and impurity, particularly in Christianity, and associating a whole religion with sex is an effort to reduce the entire group's perceived holiness.

The Abrahamic faiths are unique in the sense that they depend on each other sequentially. Judaism's Torah was adapted by Christianity into the Old Testament. Christians added the New Testament. Muslims adapted stories from both the Torah and the New Testament with the revelations of Muhammad to form the Qur'an. Islam exists because Christianity existed; Christianity exists because Judaism existed. Pagans did attack Christians on their interpretation of the Old Testament, but the shared worship of certain religious texts give Abrahamic faiths more authority to criticize a religious other's interpretation of these shared texts. The integration of existing religious texts into new religious traditions almost guarantees disagreement in the interaction between Abrahamic religions. For example, Muslim al-Jāhiz calls Christianity and Judaism "two forms of unbelief."[10] Likewise, in his letter encouraging Emperor Theodosius I to promote Christian beliefs within the Roman Empire, St. Ambrose calls a synagogue a place "made for the unbelief of the Jews."[11] There is a different kind of tension between Abrahamic faiths than between Abrahamic faiths and paganism. To one Abrahamic faith, the others are not just misguided; they are unbelievers because they refuse to know God in the true way.

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9 Abū 'Uthmān 'Amr ibn Bahr al-Jāhiz, "Al-Jāhiz's Warnings About the Christians," in *Muslim and Christian Contact in the Middle Ages: A Reader*, ed. Jarbel Rodriguez (Toronto: University of Toronto Press, 2015), 9-16 at 16.

10 Al-Jāhiz, 13.

11 Ambrose, 947.

Abrahamic faiths reinterpret their shared texts in a way that promotes themselves and discredits the other. Christians understand the Old Testament as a text describing laws which Jews broke and misunderstood. One widely read text during the second and third centuries, The Epistle of Barnabas, is an anonymous text later attributed to the Christian Barnabas.[12] This text justifies Christian interpretations of the Jewish Torah, placing the Christian understanding as superior to the Jewish understanding. At one point, the author focusses on the practice of circumcision, which has been mentioned repeatedly in other attacks. This is yet another example of how differences can be exploited to create tension and opposition. Jews believed that circumcision marked them as holy, while Christians rejected the practice. According to the Christian interpretation, "The Lord says in the prophet, 'They obeyed me because of what they have heard with their ears.' […] Thus he circumcised our hearing, that once we heard the word we might believe."[13] The type of physical circumcision practiced by Jews is described as a misinterpretation of God's true intention, through Christian explanation of a Jewish text. Christians reinterpreted circumcision to be figurative instead of literal to validate Christian practice and simultaneously discredit Jewish practice.

By attacking the interpretation of a religious text instead of the text itself, the text is able to remain legitimate while the other religion is left delegitimized. Muslims use a similar approach to delegitimize Christianity and Judaism. Based on the Muslim interpretation of the Torah and the Bible "Neither was Abraham a Jew nor a Christian, but upright and obedient, and not an idolater."[14] This passage claims that Abraham and other great prophets of the Abrahamic tradition were not members of the religions of their times. Being Muslim means being obedient to God, so anyone who is truly obedient to God, such as the prophets, is a Muslim whether or not they used that terminology in their lifetime. The reference to idolatry can be interpreted as a specific attack on Christianity for worshiping Jesus Christ as God, and not as a prophet.

12 Pseudo-Barnabas, "The Epistle of Barnabas," in *After the New Testament: A Reader in Early Christianity*, second edition, ed. Bart D. Ehrman (New York and Oxford: Oxford University Press, 2015),. 114-123 at 114.

13 Barnabas, 119.

14 *Al-Qur'an: A Contemporary Translation*, trans. Ahmed Ali (Princeton: Princeton University Press, 1993), 58.

Muslims regard Jesus as a great prophet but insist that by worshiping Jesus as God, Christians are worshipping an idol and taking glory away from the true God.

With each Abrahamic faith, dismissing the logic of the previous faith's interpretation legitimized the new interpretations. The status of being a member of an Abrahamic faith, studying and worshiping the same religious texts as the religious other, gives these authors the authority to criticize interpretations of the texts. Sacred religious texts remain as the true word of God; these patterns of attack frame the seemingly heretical religious other as naïve and inferior. Dismissal and reinterpretation of other Abrahamic faiths is a way to simultaneously legitimize one's religion and delegitimizing the religious other.

These three patterns of attack, demonstrated by the evidence examined in this paper, are well established across religious texts of many origins and contexts. Accusing religious leaders of using God as a false pretense for their own motives is one way religious opponents are attacked. Outsiders of a religion also use association with sexual deviancy to highlight immorality in basic religious practices. Lastly, among the Abrahamic faiths, religious opponents attack each other's interpretation of holy texts while avoiding attacking the text itself. It is important to understand where religious tension and misunderstanding emerged because these patterns of attack are repeated in many contexts. Attacks in today's world between religious groups likely have similar established patterns. Understanding these patterns of attack has the potential to open the door to attempts at deconstructing the misconceptions that perpetuate religious tension and hatred today.

Mary S. Cassatt: The Child's Bath

[Eliska Mrackova]

Mary Cassatt's *The Child's Bath* (1893, oil on canvas, 39 ½ x 26 inches) was one of a few paintings created by a female artist that was ever exhibited together with other Impressionist masterpieces painted by Manet, Monet, or Degas. *The Child's Bath* illustrates an intimate scene between a mother and her young daughter inside a contemporary Parisian bedroom. Mary Cassatt was born in the United States in 1844 but spent most of her adult life in France, where she was influenced by her close friend Edgar Degas, advances in photography, as well as widely popular woodblock prints from Tokugawa, Japan. This non-western influence shaped her unique style and subject matter that distinguished her from other male contemporary artists. Mary Cassatt unconventionally played with the traditional theme, bold patterns and outlines, as well as flattened perspective on a relatively small canvas, which directly reflected the intimacy of love between a mother and her child, but at the same time displayed aspects of the avant-garde and modernism.[1] Furthermore, this sensitive portrayal of a mother and her child reflects the most advanced nineteenth-century modernist ideas about raising children and thus challenged the traditional Christian subject matter of Mary with Jesus using non-western art. Cassatt defined the world through the eyes of women as she often portrayed women as independent public figures, women pursuing interests, which were not just fulfilling the interests of others and thus, establishing new social roles for emancipated modern women.

Linda Nochlin, in her famous essay, raised an interesting question: Why are there no great women artists? In this essay, she argued that although women possess the same talent and the social attitudes, institutional discrimination disadvantaged many women

1 Anne Mooney Hudson, Vivian Gornick and Barbara K. Moran, "Woman in Sexist Society: Studies in Power and Powerlessness," *Journal of Marriage and Family* 35, no. 3 (1973): 562, doi:10.2307/350599, 53.

Cassatt, Mary S. *The Child's Bath.* 1893. American Art, Gallery 273, Art Institute of Chicago, Chicago, IL. In *About This Artwork*. http://www.artic.edu/aic/collections/artwork/111442.

from succeeding in the art world.[2] Indeed, compared to Cassatt's contemporaries, she never depicted the nightlife of bars and cafes in Paris, but rather focused on women in the privacy of their households represented with children and other domestic responsibilities. In the beginning of institutional art education, women were never allowed to paint from nude models. This lack of training prevented women from creating great commissions and restricted them to more inward-looking paintings.[3] Like Edgar Degas, Mary Cassatt focused on the human figure and particularly on the sensitive portraits of mothers with their children. As a female artist, Mary Cassatt specialized on small compositions, often depicting the intimacy and safekeeping of the ideal role of a woman in nineteenth-century France, that of caring for a child. Although to many people in 2017, *The Child's Bath* might seem boring and very feminine, it is undoubtable that in 1899 viewers were shocked by the modern images of progressive women. In *The Child's Bath*, Mary Cassatt invites us to enjoy a warm scene in which the female figure firmly, but lovingly holds her daughter in her lap while softly whispering calming words into her ear. Mary Cassatt's composition renders the love between a child and its mother and thus, further emphasizes the social role of child-rearing that women had in nineteenth-century France.[4]

Cassatt's early work was inspired by Edouard Manet and Gustave Courbet and was accepted at the salon.[5] Nevertheless, soon her works started to be rejected and the rigid rules of the Salon and the passion for creative freedom drove artists to independent exhibits.[6] Already the First Impressionist Exhibition (Salon des Refusés) in 1874 at 35 Boulevard des Capucines became very successful. It kept long hours until 8 in the evening, rented one of the most renowned artistic spaces in Paris, the studio of the photographer Nadar. The Impressionists also offered a ten percent discount for their art exhibited at the exhibition. Marketing became an important consideration for many artists including Mary Cassatt. Although her father supported her financially he refused to fund her art.[7] As all artists paid an entrance fee, even Cassatt had to become an independent

2 Hudson, et al., "Woman in Sexist Society."

3 Ibid, 56.

4 Norma Broude, "Mary Cassatt: Modern Woman or The Cult of True Womanhood?" *Woman's Art Journal* 21, no. 2 (2000): 36, doi:10.2307/1358749, 14.

5 Polyxeni Potter, "Women Caring for Children In "The Floating World"" *Emerging Infectious Diseases* 12, no. 11 (2006): 1808-1809, doi:10.3201/eid1211.ac1211.

6 Ibid.

7 Paul Tucker, "The First Impressionist Exhibition and Monet'simpression, Sunrise: A Tale of Timing, Commerse and Patriotism," *Art History* 7, no. 4 (1984): 465-476, doi:10.1111/j.1467-8365.1984.tb00117.x, 151.

artist to even afford to exhibit at the Impressionist exhibition in Paris.[8] This could explain why Cassatt depicted a traditional subject matter of child rearing resembling Mary with Jesus, and still introduced an innovative approach to a traditional subject matter.

Cassatt exhibited her art at the Impressionist exhibitions and her talent as an observer of a revolutionized subject matter of motherhood was widely recognized by her contemporaries as well as many art critics.[9] Cassatt became famous for her neutrality which allowed her to depict extraordinary, yet compelling pictures of people engaged in seemingly inconsequential activity.[10] Nonetheless, her paintings are not just pictorial clichés of maternal love. Until the eighteenth century in France, children were seen as burdens who impinged upon a woman's life at court or salon. Mary Cassatt perfected the technique of showing young children in a naturalistic style.[11] The change came with the publication of *Emile* by Jean-Jacques Rousseau, in which he argued for a more intimate relationship between mothers and their children. This change in society caused women being seen as domestic beings.[12] Moreover, several cholera epidemics in the mid-1880s prompted the official promotion of regular bathing as prevention against the disease. And after 1870, French mothers were encouraged to take care of their own children instead of employing caretakers and to use modern hygiene practices.[13] Although Cassatt never had children of her own, she brilliantly captured the change in the relationship between mothers and their children.

During Cassatt's life in Paris, Japanese Tokugawa woodblock prints were becoming a valuable commodity and many artists started to collect them. Woodblock prints in Japan were produced for huge audiences thus, the technique had to be inexpensive to capture popular subjects. The medium of printmaking originated in China in the ninth century CE and in the sixteenth century came to Japan.[14] The production of Ukiyo-e prints was based in the capital city Edo.[15] The

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8 Pauline de Tholozany, "Paris: Capital of the 19th century, The Expositions Universelles in Nineteenth Century Paris," Brown University Library Center for Digital Scholarship, last modified December, 2014. http://library.brown.edu/cds/paris/worldfairs.html#de1867.

9 "Notes from The Worlds Columbian Exposition Chicago 1893," *Scientific American* 68, no. 16 (1893): 243-244, doi:10.1038/scientificamerican04221893-243.

10 Steven Munson, "Mary Cassatt, Modern Painter - Commentary Magazine," *Commentary Magazine*, 2017, https://www.commentarymagazine.com/articles/mary-cassatt-modern-painter/.

11 Ibid.

12 Broude, "Mary Cassatt," 14.

13 Potter, "Women Caring for Children In 'The Floating World.'"

14 Tinios, Japanese Prints Ukiyo in Edo, 1700-1900 (Burlington: Lund Humphries, 2010), 15.

15 Ibid, 17.

majority of prints produced in Edo were made using the technique of relief printing on cut blocks of wood. A design was drawn on the surface of a wood block, and the parts that were supposed to be white were gouged away, which left the areas that were supposed to be colored elevated. Therefore, the artist was able to achieve great contrast between light and dark, which resulted in dramatic emotional effects.[16] The artists were commissioned a design; Japanese artists rarely decided upon the subjects. The artists were mainly expected to produce marketable commodities. The Impressionists, as well as Japanese artists, relied heavily on the marketing of the exhibitions. In fact, for the first time, the lower social classes were also exposed to art.

The first time Mary Cassatt encountered Japanese woodblock prints was at the World's Exhibition in 1867.[17] Impressionists immediately started imitating color schemes, composition, and subject matter from Tokugawa Japan, applying the social life from Tokugawa Edo to Paris, thus juxtaposing the Western and non-western art in a novel style of Impressionism. As Cassatt herself wrote in a letter to Berthe Morisot "You who want to make color prints wouldn't dream of anything more beautiful….You must see the Japanese."[18] Mary Cassatt slowly started inventing her own techniques and adopted Japanese aesthetics to convey the private mood and intimacy of her domestic scenes such as *The Child's Bath*.

Although child-rearing is one of the oldest continuously treated subjects in art history, thanks to the non-western influence of Japanese prints, Cassatt truly revolutionized the depiction of womanhood.[19] Depicting everyday subject matter was typical for Ukiyo-e prints and as many Impressionists wanted to break from the art restrictions of Romanticism and Realism, they started to represent subjects in everyday environments with non-western elements helping to draw a line between the old and new style.[20]

Cassatt's models were families and female friends often sitting in social settings such as the loge at the opera, tea party, or reading and knitting.[21] Most of the women represented in Japanese woodblock prints were celebrated professional women, who catered to the need of Daimyo in Edo, who were forced by the Shogun to spend six months in this district without their families. The prints were representing women

16 Tinios, Japanese Prints Ukiyo in Edo, 18.

17 Henry M. Sayre, *A World of Art* (New York: Pearson Education, 2013), 506.

18 Potter, "Women Caring for Children In 'The Floating World.'"

19 Tinios, Japanese Prints Ukiyo in Edo, 7.

20 Alicia Faxon et al., "New Light on Cassatt," *Woman's Art Journal* 6, no. 2 (1985): 50, doi:10.2307/1358000.

21 Potter, "Women Caring for Children In 'The Floating World.'"

as geishas, who were female entertainers often patronized for sex.[22] Japanese artists didn't attempt to represent recognizable portraits of women, but rather the idea of an ephemeral female beauty with characteristic shaved hairline, pale skin, small fingers, and petite lips.[23] Artists such as Edgar Degas also depicted beautiful young women as young ballet dancers. Degas's ballet dancers were usually young girls and we, as viewers, are placed in Degas' voyeuristic viewpoint on the sexualized female figures. Although Cassatt also preferred to work with non-posing models placed in asymmetric settings, seen from unusual vantage points, her paintings conveyed a different atmosphere compared to Degas. She flattened forms and perspective, contrasted colors and decorative patterns, and used background to establish spatial relationships and shift the focus of perception; nevertheless, she did not intend for her models to be represented as beautiful. Cassatt once famously wrote: "women should be someone and not something."[24] This quote shows that in her art, Cassatt wanted to represent the real woman of the nineteenth century and not just idealized beautiful young female figures. The woman in *The Child's Bath* is an anonymous average woman, who represents the modern ideas of nineteenth-century motherhood. Although Cassatt differed from Degas in the sexualized representation of women, like him she portrayed her female figures with the influence of Japanese Woodblock prints.

The naked body of the child is beautifully rendered in a 3D naturalistic way whereas the body of the mother is covered by a long dress that only suggests the shape of her body which, highlights the inferiority of the importance of the mother over the child's presence. The two bodies together form an asymmetrical triangle, which is framed by the floral motif of the room design. The 3D character of the child's body is contrasted with the flatness of the background combined with the flatness of the mother's dress, emphasizing the chubbiness of the child's body. Additionally, the child's body is further highlighted by a soft blue contour line surrounding her left arm that contrasts with her light skin, which further emphasizes the circle of touch that extends from the woman's hand on the child's foot to the child's hand on the woman's knee. This blue highlight resembles contour lines that were often present in the Tokugawa woodblock prints. The unification of the positive shape of the two bodies further detaches the viewer from the scene that is only happening in complete ignorance of the audience viewing this intimate act between a mother and her child.[25]

22 Richard Kendall, Degas and the Art of Japan (Reading: Yale University Press, 2007), 28.

23 Tinios, Japanese Prints Ukiyo in Edo, 68.

24 Hudson, et al., "Woman in Sexist Society," 56.

25 Susan Fillin Yeh, "Mary Cassatt's Images of Women," *College Art Association* 35.4 (1976): 282.

Furthermore, Mary Cassatt decided to angle the faces of the mother and her child in a way that the viewer cannot identify their exact features. The heightened anonymity in *The Child's Bath* suggests that Mary Cassatt did not intend to paint two particular figures but rather the ideal of motherhood in nineteenth-century France.[26] Furthermore, Mary Cassatt painted the daughter with greater attention to detail than her mother and placed the child in the center of the painting, which further emphasized the importance of a child over the importance of the mother.

To further emphasize the intimacy of this scene, Mary Cassatt decided to challenge the traditional western sense of perspective by flattening the scene, figures and by applying the bird's eye view.[27] As viewers, we are looking down at the basin of water almost at the same angle as the implied lines created by the focused looks of the mother and her daughter. This unorthodox vantage point allows us to observe the intimate act between the mother and her child. Nevertheless, we as viewers are removed from the scene and thus, cannot participate. Moreover, this unusual perspective generates an unpleasant feeling in the viewer, who feels uncomfortable in spying on this private act of love. In order, to effectively render the unconventional perspective, Mary Cassatt foreshortened the mother's and child's faces to create the illusion of space. All elements seem to follow the same vantage point except the vase at the bottom right corner that is distorting our overall sense of the room in which the intimate act takes place. Furthermore, Mary Cassatt placed the vase outside of the frame, creating an illusion of the continuation of space, fostering the viewer's participation in this intimate scene and thus, contradicting our insecurity of spying. The fine wallpaper and sofa, ornamented with floral motifs, do not follow the linear perspective as one might expect in traditional western paintings.

Impressionists, including M. Cassatt, found in the Japanese prints vindication of their own ideas and agenda. The early collectors understood very little about the imagery in the Ukiyo-e prints nevertheless, the formal qualities of colors and composition were highly appreciated.[28] Color was the central concern of Impressionist artists and the bright, clear, flat colors, the suppressed cast shadows, found in Japanese woodblock prints amazed the Impressionist artists as well as Mary Cassatt.[29] In *The Child's Bath*, Mary Cassatt chose to play with a variety of colors. The two figures of the mother and her child are

26 Potter, "Women Caring for Children In 'The Floating World,'" 17.
27 Ibid, 18.
28 Tinios, Japanese Prints Ukiyo in Edo, 17.
29 Broude, "Mary Cassatt."

rendered in cold hues of blues and greens, which contrasts with the warm character of the seemingly tilted floor in the room. The overall composition is controlled by visual rhythms. The white color repeats on the woman's dress, child's cloth, water basin and the vase in the bottom right corner. This repetition of color is disturbed by the presence of the saturated red seat with floral patterns. This contrast of colors in the center of the painting attracts the viewer to the most important part of the painting, the warm embrace of a mother and her child. The mother's dress is somewhat monochromatic, repeating only tertiary colors with white that create a pattern of vertical and horizontal stripes leaving only her hands and her face uncovered. Her face is reflected in the beautifully rendered water's surface and is repeated in a lighter tone on the child's body. Furthermore, Mary Cassatt used visual texture to further emphasize the contrast between the background and the two main figures, whose dress realistically resembles the real 3D texture of the fabric. In Japanese art, Geishas were drawn with curvy, delicate lines to form the courtesan's features and clothing, which contrasted with the broad two-dimensional background.[30] Interestingly, Cassatt used rather rough paint strokes that contrast with the delicate subject matter of child-rearing and contradicted the Japanese influence of delicate lines but reinforced mark-making favored by the Impressionists.

Impressionists such as Mary Cassatt were famous for using loose unblended brushwork to render naturalistic landscapes, industrial cities, or human bodies. Her brushstrokes are extremely vigorous and rapid thus, revealing that her primary concern was aesthetic, and the subject matter came only second.[31] When we look at *The Child's Bath*, we notice that, although the two figures at first seem to be captured with a great amount of detail, the opposite is true. The mother's ear lacks any anatomical detail, as well as, we are quite unable to determine the exact character of the room or the time of the day in which the scene is taking place. This timelessness is further stressed by the unfinished left side of the painting, where the oil painting did not cover the entire surface of the canvas, which highlights the ephemeral character of the loving act. Japanese artists also often depicted moments in Edo's life as their philosophy was in many ways similar to nineteenth-century Parisians who wanted to seize every moment of their hectic lives.

30 Munson, 19.

31 Albert Ten Eyck Gardner, "A Century of Women," *The Metropolitan Museum of Art Bulletin* 7, no. 4 (1948): 110, doi:10.2307/3257348.

Currently, *The Child's Bath* is located on the second floor of the American wing in the Chicago Art Institute. Although Mary Cassatt was an American born artist, she spent most of her life in Paris. Although now Mary Cassatt's paintings are neighboring the Whistler's Mother exhibition which attracts visitors, compared to the Impressionist exhibition in the Art Institute, the American wing is much less crowded. Instead, Mary Cassatt's paintings should be installed at the side of her contemporaries and friends such as Edgar Degas or Claude Monet as they were originally intended at the Impressionist exhibitions in Paris.

As a female artist, Cassatt was disadvantaged from her early training as an artist. Nevertheless, thanks to the arrival of Japanese woodblock prints to Parisian markets, she was able to revolutionize the representation of women. Her own personal life of an unmarried woman reflected the social changes in nineteenth-century Paris. She represented her models as active, loving mothers, educated suffragettes, and women independent of men. *The Child's Bath* illustrates how the ideal of modern womanhood was highlighted by the non-western elements of a bird's eye view perspective, contoured shapes, and the repetition of patterns and colors. Without the Japanese woodblock prints, Mary Cassatt would not have achieved such greatness as a female artist and served to influence generations of suffragettes and feminists of the twentieth century.

Medieval Perceptions of the Individual and the Imitation of Models

[Tubanji Walubita]

In her article “Did the Twelfth Century Discover the Individual?”, Caroline Walker Bynum argues that during the Middle Ages, theologians were not concerned with the individual in the way that “individual” is defined in modern times.[1] This modern definition stresses the uniqueness of the individual and the process of finding oneself separate from the community or the group. Conversely, the medieval meaning for the growth of the individual meant “the development of the self toward God.”[2] Religious thinkers of the Middles Ages were concerned with the understanding of the self primarily because the self was made in the image of God; thus, understanding oneself meant understanding God. Bynum argues, then, that the discovery of the individual that occurred in the Middle Ages was the discovery that individuals could become more like God through imitating those who already embodied God.[3] Medieval theologians, like Guibert of Nogent and Bernard of Clairvaux, and theologians from late antiquity, like Augustine of Hippo, wrote religious texts that explored the search for and understanding of the individual. However, like Bynum argues, these theologians were not concerned with the individual in the modern sense. Instead, these religious thinkers emphasized the importance of understanding God through the development of the individual by way of following models who exemplified sanctity. Analyzing the works of

1 Caroline Walker Bynum, “Did the Twelfth Century Discover the Individual?” in *Jesus as Mother: Studies in the Spirituality of the High Middle Ages* (Berkeley: University of California, 1982), 85.

2 Ibid, 87.

3 Ibid, 90.

these three theologians, I will explore how each theologian perceived the individual in the context of God, established imitation as a means to grow closer to God, and attempted to define what it meant to be a good Christian.

In the *Confessions*, Augustine of Hippo recounted his life from childhood to adulthood, and more importantly, from an ignorant sinner to a sinner more aware of his sins and the source of his potential salvation. Although Augustine wrote the *Confessions* during late antiquity, prior to the Middle Ages, his collective works and his status as an important figure in the Church made it that the *Confessions* inspired the works of several medieval writers. Since Augustine himself was a model for other monks, the discussion of the *Confessions* is vital to the understanding of the subsequent religious works that were produced during the Middle Ages. Augustine opened his autobiography with the assertion that the individual was nothing without God. He wrote, "I would not exist, my God, could not exist at all, were you not already in me. Rather I could not be, were I not in you, 'from whom, through whom, in whom are all things.'"[4] This assertion shows Augustine's understanding of his own life; his individual life held importance in that he was made by God and came from God. Augustine did not classify himself as unique or special. In fact, Augustine believed that it was ignorant for an individual to praise his own greatness in lieu of praising God. In describing those who practiced the physical sciences, Augustine wrote, "busy with praise of their own wisdom, they confer your attributes on themselves."[5] To Augustine, these scientists only knew of science because God made them, made science, and gave them the capacity to understand it. Therefore, it was foolish of them to brag of their greatness when their greatness lied in the hands of God. Although Augustine emphasized the relative unimportance of the individual unless it was to praise God's glory, he still wrote several pages about his own life as an individual.

There were two main functions of Augustine's *Confessions*. First, and more obviously, he described and confessed to his sins. But even more deeply, Augustine wrote the *Confessions* to set an example

4 Augustine of Hippo, *Confessions*, ed. and trans. Garry Wills (New York and London: Penguin, 2006), 19.

5 Ibid, 89.

for other people who had the capacity to convert, like he did. Since Augustine did not believe in people's free will to make changes that could influence their lives, Augustine probably believed that the act of him sharing his story and inspiring others to convert was the predetermined work of God. In his own life, Augustine wrote about the influence that others had, through the work of God, in leading him to conversion. Augustine's contemporary, Ambrose, influenced Augustine's conversion. On meeting Ambrose, Augustine wrote, "You led me insensibly to him that he might lead me sensibly to you. He assumed a father's role toward me, to guide my wandering with a bishop's loving care."[6] As Ambrose assumed the role of a father, Augustine assumed the role of a child, absorbing the likeness of Ambrose and slowly learning to do as he did. When Ambrose gave a sermon about the power of the symbolic meaning of the scripture in the Bible, Augustine took note. This sermon shaped Augustine's fundamental understanding of the Bible and its importance. As he continued to read the passages in the Bible, Augustine "ascribed them to an exalted symbolism, and their authority seemed… more venerable, and it earned more devoted belief."[7] Without the model of Ambrose, Augustine may have never learned that the power of the Bible was reserved in its symbolic meaning. Through imitation of Ambrose, Augustine could form a better understanding of God and move toward identification of himself as an individual in the medieval sense.

Hundreds of years later, in a like manner to Augustine, Guibert of Nogent wrote of his life and the ways that other people helped shape him as a monastic. Guibert opened his Monodies with the declaration of God's greatness because of His capacity to forgive the wrongdoings of individual sinners. He wrote, "since you are the source and whatever flows from you, you owe to everyone, it is clear that you do not withhold from individuals what belongs to all."[8] This assertion illustrated Guibert's understanding of God's role in the life of the individual. Guibert believed that all things came from God, but he differentiated the individual from others by asserting that forgiveness could be given on an individual

6 Augustine, *Confessions*, 103.

7 Ibid, 112.

8 Guibert of Nogent, *Monodies and On the Relics of the Saints*, ed. Joseph McAlhany and Jay Rubenstein (New York and London: Penguin, 2011) 4.

basis, even if it was the same form of forgiveness. However, like Augustine, Guibert could not remove his own identity from that of God. He believed that his individual importance stemmed from being made in the image of God. Guibert wrote, "I seek knowledge of you through knowledge of myself, and if I possess knowledge of you, I cannot lack knowledge of myself."[9] Understanding the individual was vital in understanding God because all things flowed from God, and man was made in God's image. So, the importance of the individual relied upon the link between God and the individual.

In contrast to Augustine, Guibert was more deliberate in his intention to write his work as a guide or model for the conversion of other Christians. Throughout the *Monodies*, Guibert digressed from the discussion of himself to discuss the stories of others. Guibert's first digression was to discuss the conversion stories he witnessed that led his mother "and many others to take up examples of change for the good."[10] Guibert recognized the importance of good models for Christians to follow, and his decision to share the stories of these already influential conversions was rooted in his belief that those who read his work could imitate the models he outlined. First, Guibert wrote of a man named Evrard, a count from the castle of Breteuil, who became pious and ran away into exile after realizing that he was succumbing to his own vices. Upon leaving behind his own worldly riches, Evrard discovered the richness of serving God. Guibert described this man as one who "emerged to awaken the minds of many."[11] The presentation of the story of Evrard stood as an example for those with riches who, in Guibert's view, could imitate the ways of Evrard. In fact, Guibert described how Evrard himself had modeled his conversion after a man named Thibaud, who used to be a nobleman but became a saint. As a man who was destined to be in the military, Thibaud ran away, rejecting the military life for working a humble occupation to support his monastery. Guibert showed how Evrard followed a model to become a more pious Christian to show how others could follow Evrard to do the same. Guibert went on to present other conversion stories, ending with the

9 Guibert, *Monodies*, 5.
10 Ibid, 21.
11 Ibid, 22.

assertion that for many noblemen, “the numerous examples all around them aroused the desire in the nobility to accept voluntary poverty.”[12] Once again, Guibert demonstrated how others who discovered the stories of converted monastics chose to mimic their actions. The underlining assumption in Guibert’s writing was that every individual had the ability to choose to follow these models.

Like Augustine and Guibert, Bernard of Clairvaux stressed the importance of following models of piety to form a better understanding of God. While Bernard emphasized that knowing oneself would improve one’s understanding of God, he also believed that it was important for the individual to recognize his own being as an example of God’s greatness. He wrote, “there are two things you should know: first, what you are; second that you are not what you are by your own power.”[13] Bernard clearly believed that an individual could not appreciate the power of God without first understanding his own being. Moreover, Bernard believed that God gifted man with free will, the ability to choose, so that man could seek to achieve a closer identification with God. He wrote, “man’s dignity is his free will…His virtue is that by which he seeks eagerly for his Creator.”[14] In this sense, Bernard emphasized the importance of the individual only because the individual possesses the ability to recognize his Creator and seek a closer relationship with his Creator. Hence, Bernard wrote his work, “On Loving God,” to provide a model that others could follow to achieve a closer relationship with God.

With the first eight chapters of “On Loving God,” Bernard established why all people, including Christians and non-believers, should love God, while in the last chapters, Bernard outlined the different levels of love that one could seek to achieve. These last chapters functioned as a step-by-step handbook for the medieval Christian or monk. An individual could potentially achieve all four levels of love if he could follow the steps that Bernard outlined. First, Bernard indicated that the first degree of love is when a person loves himself for his own sake. Bernard explicated this degree of love by quoting scripture that stated

12 Guibert, *Monodies*, 30.

13 Bernard of Clairvaux, “On Loving God,” in *Bernard of Clairvaux: The Selected Works*, ed. and trans. G.R. Evans (New York: Paulist, 1987), 176.

14 Ibid.

that man should love the people around him in the way he would love himself, which is an unselfish form of love. In the same way that the individual is important because he is made in the image of God, the first degree of love is only achieved when the individual extends his love to others and can love God within others. Thus, it is important to note that before man can love others let alone God, he must first love himself. On the second degree of love, Bernard explained that a wise man should recognize the tasks that he can achieve alone and the tasks that he can only achieve with the help of God. Thus, man should love God because God continuously helps man. With the third degree of love, man should love God because he recognizes the glory and infinite ability of God. Bernard directed his readers by saying "this love is acceptable because it is given freely."[15] Consequently, if a monk sought to reach this level of loving, he needed to follow this model and love God purely without the expectation of benefits in return. Finally, Bernard described the fourth level of loving as conforming to the will of God and rooting all affections in God. In this sense "to love in this way is to become like God."[16] Rejecting all mortal wills and desires moves one closer to God and brings him in God's likeness because he is no longer motivated by the pleasures of the world. Hence, the final form of love is essentially an imitation of God. So, to reach the highest degree of love, one must first love himself, love his neighbor as himself, love God for His help, and then love God for His glory. Only then can an individual attempt to become more like God and achieve the final form of love.

To conclude, medieval theologians were concerned with the individual only because the individual was made in God's image and had the capacity to form a closer bond with God and become more like God by understanding himself and developing himself toward models that embodied God. As Bynum argues, these religious thinkers stressed "individual decision, lifestyle and experience as part of a search for institutions and practices that embody these… and that the goal of development to a twelfth-century person is the application to the self of a model."[17] Once a medieval person achieved the expression of himself

15 Bernard, "On Loving God," 194.
16 Ibid, 196.
17 Bynum, "Discover the Individual," 108.

as the sanctified model he sought to express, he became closer to God in that he was imitating a model that was more closely imitating Him. Therefore, the overall goal was to form a better union with God and to continue to proceed towards the development of the self in the image of God. Hence, the Middle Ages was not characterized by a newfound search for the individual but by a critical search for God through the understanding and modification of the individual by way of models.

The High School Experience:

Impacts of Parent Involvement on Student Motivation and Engagement

[Sarah Coffman]

Abstract

There are many factors that may help to increase a high school student's motivation and engagement in school. To identify some of these factors, we (students of FIYS 190 taught by Dr. Rachel Ragland) conducted a study of eighteen classes at Stephen Tyng Mather High School in Chicago, IL in which 397 students received a survey assessing different independent variables that impact student motivation and engagement. These variables included language spoken at home, country of origin, teaching style, counselor involvement, parent involvement, participation in extracurricular activities or athletics, and parental involvement. We interviewed thirty-five of these students to gain insight into our variables of interest. This study in particular highlights the impact of parental involvement on the student's motivation and engagement levels. I predicted that there would be a positive correlation between parental involvement in a student's high school career and his or her motivation and engagement in school. Results showed that students who reported that their parents were actively involved in their schooling had higher engagement scores on the surveys; this result suggests that the degree of parent involvement may predict a student's levels of motivation and engagement.

Keywords: student motivation and engagement, parent involvement

Introduction

A major problem in American high schools today is the lack of engagement and motivation of students. After eighth grade graduation, students are looking over the edge of a figurative cliff: the likelihood of being engaged in their schoolwork is rapidly decreasing, and students' motivation levels are bottoming out during their third year of high school.[1] Many students enter high school feeling as though they have no control over their success, and that they are predisposed to fail. Poor life attitudes such as these lead to lower grades, increased absences, and heightened pessimism about the future. Students who feel this way are much less likely to go to college, find jobs, or even graduate high school.

The purpose of this study was to determine the impact of both out of school and in school factors on students' motivation and engagement in the classroom. An aspect of this that was investigated extensively here is the impact of parental involvement on student motivation and engagement. The following research questions are answered with the completion of the study:

1. In what ways does increased parental involvement at home help to predict or determine a student's motivation in the classroom?
2. What relationship exists between parental support and student engagement in the classroom?
3. What kinds of parental involvement have a positive impact on student motivation and engagement?

Hypothesis: There is a positive correlation between parental involvement in a student's high school career and his or her motivation and engagement in school.

1 Ross Brenneman, "Gallup Student Poll Finds Engagement in School Dropping by Grade Level," *Education Week*, March 22, 2016, http://www.edweek.org/ew/articles/2016/03/23/gallup-student-poll-finds-engagement-in-school.html.

Definition of Terms

Parental involvement involves "helping with the student's homework, attending school programs, watching the student in sports or other extracurricular activities, helping the student to select courses, and remaining informed of the student's progress in school."[2] However, parental involvement is not limited to the above, and can also be negative, like harsh punishment for failure, removal of privileges, or excessive presence in the student's decisions.

Student motivation and engagement can look different depending on the student, but typically it is displayed in the following ways: "sense of well-being, attendance, attitude, homework readiness, grades, and awareness of educational aspirations."[3] Engaged students also tend to be more attentive and participate more in class, join extracurricular activities, and be more active in the school community outside of the classroom.[4]

Limitations of the Study

Only having access to one high school population is a limitation in terms of external validity. From these data, generalizations cannot be made about other high schools. Also, we were limited to drawing data from classes that were assigned to us by the school administration, and we had no control over the proportion of freshmen, sophomores, juniors, and seniors in our sample.

As the survey used to collect information about students was a compilation of questions investigating many different aspects that could impact motivation and engagement, only so many questions could be asked about parental involvement. Additionally, it would have

2 Laurence Steinberg et. al, "Impact of Parenting Practices on Adolescent Achievement: Authoritative Parenting, School Involvement, and Encouragement to Succeed," *Child Development*, no. 60 (1992): 1267.

3 Alyssa Gonzalez, "Parental Involvement: Its Contribution to High School Students' Motivation," *The Clearing House: A Journal of Educational Strategies, Issues and Ideas*, no. 75 (2002): 133.

4 Weihua Fan and Cathy M. Williams, "The Effects of Parental Involvement on Students' Academic Self-Efficacy, Engagement and Intrinsic Motivation," *Educational Psychology*, no. 30 (2010): 57-58.

been helpful to interview or give surveys to the parents or guardians of students at Mather High School to collect more meaningful parental involvement data from the parents, but this was not possible.

The results of surveys can be easily biased. Nervousness caused by the thought of being viewed in a negative light may lead to self-reporting bias, resulting in students answering questions with the intent of manipulating their image. There could also be deliberate deception, as some students may realize the purpose of some of the questions, making it possible for students to answer in a particular way. Other students may be “yea-sayers” or “nay-sayers” and fall into a response set, tending to agree or disagree with the statements on the survey. These are some of the ways results could be limited or distorted.

Interviews with students also have their own limitations. There was simply not enough time to interview every student at Mather High School. Students who wanted to participate in the interview may have a higher level of motivation because they were going out of their way to be a part of the study, which was not required. Yet, the responders may also have a lower level of motivation if they were participating because they wanted to be out of class. This bias caused by convenience sampling could be eliminated if students were selected to participate in the interviews randomly, but it is unlikely that meaningful data would be collected from students who are unwilling to participate. Also, there is the possibility that students may not want to share some information about their parents and home life because it is personal and hold some of their testimony back.

On both the surveys and the interviews, we cannot ask questions about grades or GPAs because it is personal information. It beyond the scope of our study, as we are analyzing factors that influence motivation and engagement, not academic achievement. We are also so limited as to how many questions we can ask, as the attention of the participants may dwindle if the surveys or interviews are too long.

Review of Literarture

High school students and motivation: these are two things that are

often not put together. It is frequently assumed that high schoolers are lazy and uninterested in school. In part, this assumption is correct; as students progress through secondary education, their motivation levels bottom out, dropping significantly after their 9th-grade year, and only fifty percent of students report that they are invested in their education.[5] Many researchers studying adolescent development and the high school experience are trying to determine specific impacts on student motivation and engagement at school. An extremely crucial element to a student's drive is the degree of parental involvement in their education. Based on the method of parental involvement in a student's academic career, positive involvement by parents can translate to more observable effort toward schoolwork by the student, which leads to the development of an adolescent with high levels of self-efficacy.

Parents can have an impact on their child's education in many different ways based on the way they interact with him/her and if they actively participate in school events. Steinberg, Lamborn, Dornbusch, and Darling (1992) studied several different parenting techniques and types of parental involvement in schools, including "helping with the student's homework, attending school programs, watching the student in sports or other extracurricular activities, helping the student to select courses, and remaining informed of the student's progress in school" and determined that there was positive correlation between the amount of involvement exuded by parents and the amount of effort and engagement displayed by the students, across multiple subject areas.[6] The research team was also able to conclude that a particular style of parenting called authoritative parenting promoted higher levels of motivation.[7] Authoritative parenting is described as a relationship where the parent creates clear yet reasonable expectations of the child, advocates independence, and promotes good communication.[8] The expectations of parents have the potential to alter the behavior of

5 Brenneman, "Gallup Student Poll."
6 Steinberg et. al, "Impact of Parenting Practices," 1267.
7 Ibid.
8 Tracy Trautner, "Authoritative Parenting Style," *Michigan State University Extension*, January 19, 2017, http://msue.anr.msu.edu/news/authoritative_parenting_style.

the adolescent. For example, if a mother were to clearly explain to her son that she wanted him to finish the semester with a B average and no disciplinary action, the son would be more inclined to stay focused and motivated to meet or even exceed her expectations. He would likely to set goals for himself and plan how he would achieve the B average and avoid disciplinary action, using strategies like actively listening, taking notes to do better on tests and quizzes, and communicating openly with his teachers.[9] The described behaviors are ways in which an adolescent can exhibit engagement and motivation in the classroom, but they do not end there. With encouragement from parents, students are likely to become active members of the learning community and more seriously apply themselves.

Students can display that they are committed to their academics in many different ways, such as by developing a better "sense of well-being, attendance, attitude, homework readiness, grades, and awareness of educational aspirations."[10] Increased involvement allows parents to emphasize the importance of education over the course of time, in turn motivating the child to become active and attentive in school. According to Fan and Williams (2010), students then tend to participate more inside and outside of class. Students who are engaged in class are more comfortable sharing their ideas out loud with their peers.[11] They also are more likely to turn in homework on time and develop better relationships with teachers. Additionally, they are more motivated to become involved in extracurricular activities and develop a deeper connection to their school. With a more positive attitude towards his or her learning experience, a student will be less likely to lose interest in his or her education. Students are also more inclined to set goals and have more clearly orientated guidelines for success. If students are displaying these behaviors in school, it is much more likely that they will become more confident, self-aware, and comfortable with themselves and their developing identities.

An adolescent who is supported by his or her parents is more likely

9 Alyssa Gonzalez-Dehass et. al, "Examining the Relationship Between Parental Involvement and Student Motivation," *Educational Psychology Review*, no. 17 (2005): 109.

10 Gonzalez, "Parental Involvement: Its Contribution," 133.

11 Fan and Williams, "Effects of Parental Involvement," 68.

to display higher levels of self-efficacy and independence, allowing them to be more prepared for a successful college experience and career. Self-efficacy is defined by Albert Bandura (1994) as "people's beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives."[12] Therefore, if an individual completes a task that is considered to be challenging, his or her concept of self-efficacy will increase, allowing him to accept failures and recover quickly to complete the next task. Adversely, individuals with low self-efficacy will tend to avoid challenges and give up after exerting little effort. This can be applied to a school setting in multiple ways. If parents have more advanced career aspirations for their child that require more schooling, the difficulty level of the aspirations serve as "a strong positive predictor for adolescents' academic self-efficacy," meaning students are not just more likely to hold themselves to the higher standard established by their parents, but also be more confident in their abilities.[13] Also, if a student is supported by their parents, he or she is more likely to have a higher self-efficacy in English and math, take more challenging classes, be more internally motivated, and set higher academic goals.[14] These behaviors will not only help the student succeed in high school, but they are a great foundation of skills for success in the professional world.

Parent involvement is a crucial factor in a student's education through which the student becomes more likely to show outward signs of care about schoolwork and develop higher self-efficacy. Therefore, if a student is properly supported and encouraged at home, they are ultimately being given the tools to succeed not only in high school, but in college and the real world. Countless researchers have presented evidence of the powerful influence of parents on a student's motivation and engagement. High school is the time to develop the skills and mindset to make a student as successful as possible in their future endeavors. If parents support their student in any way possible, the sky is the limit for what he or she can achieve.

12 Albert Bandura, "Self-Efficacy," *Encyclopedia of Human Behavior*, no. 4 (1994): 1.

13 Fan and Williams, "Effects of Parental Involvement," 69.

14 Ibid.

Methodology

On September 19th, 2017, eighteen Mather High School classes were observed and notable behaviors that reflected or contradicted student motivation and engagement were recorded. Each class that was observed received a survey on October 19th, 2017. All of the students completed the survey unless they indicated otherwise on informed consent forms that were distributed the day of the observation visit. The survey (see Appendix) consisted of questions put together about influences on student motivation and engagement, which was determined by the interests of students in FIYS 190 and what independent variables they wanted to measure. Some of these independent variables include participation in extra-curricular activities, sports, or student government, parent involvement, counselor/teacher relationships, number of languages spoken, and country of origin. The survey is thirty-seven questions long and is divided into two sections. Section I (#1-7) asks about demographic information, including questions about year in school, sex, race, country of origin, time spent in the United States, primary language spoken, and activities. Some of these questions are multiple choice; others are filled in. Section II (#8-37) asks questions using the Likert scale about the independent variables listed above, and also the dependent variable: motivation and engagement. These questions ask about student participation, enjoyment of learning, asking questions, completion of homework, and school connectedness. Data was self-reported.

The participants of the study are students of Mather High School, freshmen through seniors (N = 397). Participants in this study were from nearly seventy varying countries of origin, with most students coming from Mexico, the United States of America, Pakistan, and Vietnam. There was also a large variety of languages spoken at home, the most common including English, Spanish, Urdu, and Arabic. The majority of the students participated in an extra-curricular activity (~59%), and about thirty-five percent participated in athletics at Mather.

A total of thirty-five interviews were conducted. Two students per class (one class only had one student) were asked a total of ten

questions about motivation and engagement, involvement in the school community, how he/she feels about their commitment to their educational career, and how involved his or her parents are (see Appendix). Students were either selected by the instructor, or they were volunteers selected by the interviewer. Responses were recorded by interviewers on question sheets. Interview participants included eighteen males, sixteen females, and one individual who preferred not to answer. Ethnically, thirteen individuals identified as Hispanic, seven as African American, five as Asian, three as white, five as other (not the ethnicities listed), and two preferred not to answer.

Analysis of the data was completed after the interview process was complete and all of the surveys have been collected. From surveys, data was compiled into a large spreadsheet that documented all of the responses. Columns are labeled by question number. Each student has their own row in the spreadsheet, and responses are represented in the spreadsheet by one of the following ways:

1. If a multiple-choice question, answer A/1 was recorded in the spreadsheet as 1, answer B/2 as 2, answer C/3 as 3, and so on for the number of choices there are.
2. If a Likert scale question (strongly agree to strongly disagree), strongly agree was recorded in the spreadsheet as 4, agree as 3, disagree as 2, and strongly disagree as 1.
3. If a yes/no question, answer yes was recorded in the spreadsheet as 1 and answer no was recorded as 0.

To measure student engagement, we averaged student responses to questions on the dependent variable (questions 21-30). These were Likert scale questions, ranging from Strongly Disagree to Strongly Agree. Each Strongly Disagree response was worth 1 point, Disagree was worth 2 points, Agree was worth 3 points, and Strongly Agree was worth 4 points. These questions asked students about their participation in class, relationships with their teachers, if they enjoyed what they were learning, etc. All of the scores corresponding

to responses were added up and divided by the number of dependent variable questions, ten, and this was the student's average engagement score.

To determine relationships between variables, data is represented in table form, on line graphs, and bar graphs that clearly show correlation results between the variables of parent involvement and overall student engagement score.

For interview questions, answers were assessed and grouped by response. All of the recorded answers were divided into similar categories and coded. Responses to questions were divided up into yes/no/yes and no categories, and then further specification was completed if necessary, and the number of answers that fit into each category was tallied up. For example, Question 1 "Do you enjoy coming to school? Why or why not?" responses are divided into two main categories, yes and no/sometimes. The yes category is divided into five different sub-categories: Peers and friends at school, classes are interesting/like to learn, achieve career goals/better herself & family, after school and exciting activities, friendly and diverse community. The no/sometimes is divided into three subcategories: Teachers don't teach/classes not interesting, too early, and stressful/too dramatic. This coding procedure was followed for each of the ten questions.

Results

The average engagement score of all 397 surveys was 3.02. Overall, high average student engagement scores were correlated with strongly agree and agree to survey questions eight, nine, ten, and eleven. These questions ask specifically about parent involvement outside of school: question eight asking about parents helping with school work, question nine asking about parents having high expectations, question ten asking about parents providing support and encouragement, and question eleven asking about parents having conversations with their children about their futures.

Interview question nine asked about external factors that affect motivation and engagement in school, including parents, college, and future aspirations. Twenty-nine of thirty-five responses mentioned that parents and family had an effect on their motivation and engagement.

A student I interviewed mentioned that her grandmother played a large role in motivating her to get good grades by promising to give her money to buy shoes if she achieved a B or higher in her classes.

8 parents involved	Average engagement score
4 Strongly Agree	3.17
3 Agree	3.07
2 Disagree	2.83
1 Strongly Disagree	2.91
Grand Total	**3.02**

Table 1. Average engagement scores of students who responded "Strongly Agree, Agree, Disagree, Strongly Disagree" to Question 8, which stated, "My parents/guardians are involved in helping me with my school work."

For question eight, the average engagement score for the agree responses (strongly agree and agree) is 3.12, while the average engagement scores for the disagree responses (disagree and strongly disagree) is 2.87.

9 Parents high expectations	Average engagement score
4 Strongly agree	3.10
3 Agree	2.92
2 Disagree	2.53
1 Strongly Disagree	2.82
Grand Total	**3.02**

Table 2. Average engagement scores of students who responded "Strongly Agree, Agree, Disagree, Strongly Disagree" to Question 9, which stated, "My parents/guardians have high expectations for me in school."

For question nine, the average engagement score for the agree

responses strongly agree and agree) is 3.01, while the average engagement scores for the disagree responses (disagree and strongly disagree) is ~2.68.

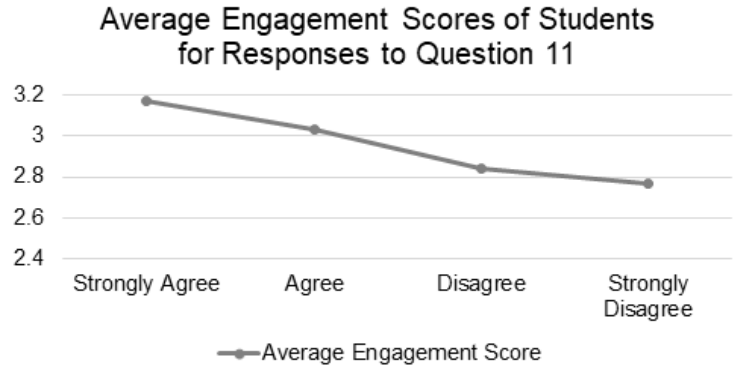

Figure 1. Average engagement scores of students who responded "Strongly Agree, Agree, Disagree, and Strongly Disagree" to Question 10, which stated, "My parents/guardians support me and encourage me to do my best in my school work."

For question ten, the average engagement score for the agree responses strongly agree and agree) is 3.00, while the average engagement scores for the disagree responses (disagree and strongly disagree) is ~2.60.

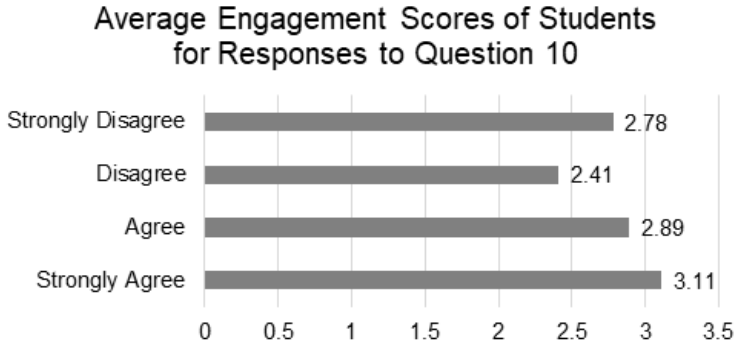

Figure 2. Average engagement scores of students who responded "Strongly Agree, Agree, Disagree, and Strongly Disagree" to Question 11, which stated, "My parents/guardians and I have regular conversations about college/my future."

For question eleven, the average engagement score for the agree responses strongly agree and agree) is 3.10, while the average engagement scores for the disagree responses (disagree and strongly disagree) is ~2.81.

Discussion

Overall, trends showed that students who indicated that their parents were involved in some way had higher average engagement scores. While students who selected “Strongly Disagree” for questions eight, nine, and ten had higher average engagement scores than those who selected only “Disagree,” it must be taken into consideration that only a very small percentage of students (~3%) selected these choices. The majority of students who took the survey responded with “Agree” and “Strongly Agree” (~96%), which suggests that many Mather parents are involved in their child’s education. These percentage distributions make sense because of the fairly high average engagement score for all the surveys, 3.02. Additionally, I took the average of “Strongly Agree”/ “Agree” answers “Strongly Disagree”/ “Disagree” answers to evaluate the engagement scores associated with positive (agree) and negative (disagree) responses.

Question 8 asked about parent involvement in the completion of schoolwork. Students who selected either agree answer averaged a 3.00 engagement score and students who selected either disagree answer averaged a 2.87 engagement score. This conveys clearly that the students who indicated that their parents assisted them in some way with their school work had higher average engagement scores. This finding agrees with that of Steinberg, et al. (1992), who noted that there was a positive correlation between the amount of involvement exuded by parents and the amount of effort and engagement displayed by the students across multiple subject areas.[15]

Questions 9 and 10 asked students about the expectations their parents have for them and addressed support and encouragement in coursework. The average engagement scores for each response were very similar. They show that students whose parents have high expectations and support and encourage them tend to have higher engagement scores. These findings agree with those of previous studies that outright stated the value of having clear, reasonable expectations for students. They will be more inclined to stay focused and motivated

15 Laurence Steinberg et. al, “Impact of Parenting Practices,” 1276.

to meet or even exceed expectations, set goals, and avoid discipline.[16] Responses to question 11 show that students who indicated that they have regular conversations with their parents about college and the future tended to have higher average engagement scores. This was the only question related to parent involvement that had a consistently decreasing average engagement score from "Strongly Agree" to "Strongly Disagree." The graph depicts a negative correlation between average engagement score and response to the statement. Therefore, it can be said that having conversations about the future is an effective way to potentially increase a student's motivation and engagement in school. This corresponds to previous findings by Fan and Williams (2010) in which they highlight the importance of parents having conversations with their children about advanced career aspirations, college, and the future; the student is more likely to be more internally motivated if the parents voice their desires for the child's success in a good career.[17]

Summary and Recommendations

This study examined how parental involvement impacts the motivation and engagement of Mather High School students (from each grade level) utilizing of a two-page survey and an interview. Three hundred and ninety-seven students took the survey, and thirty-five were interviewed. Survey responses were compiled into a large spreadsheet. Interview responses were categorized and coded to denote similar answers to each question. Students with higher average engagement scores typically indicated that they had parents who were involved in a variety of ways, including having conversations about the student's future, helping with the student's homework, supporting and encouraging the student to do their best, and having high expectations for the student. Students with lower average engagement scores often said that their parents were not as involved in their education. Therefore, there is a relationship between student motivation and engagement and parent involvement.

16 Gonzalez-Dehass et. al, "Examining the Relationship," 109.
17 Fan and Williams, "Effects of Parental Involvement," 69.

There are many things that can be taken away from this study. Parents need to become more active in their child's academic career, showing interest in the child's schoolwork, having high expectations, and most importantly, *talking to them*. All of these are correlated with higher levels of motivation and engagement in students, which typically equates to long-term success. For high schools, reform is most definitely in order. When considering possible reform ideas, high schools need to adopt new programs that promote parent involvement, including volunteer opportunities to be active in the school community, parent programs that explain how to be the right amount of involved, and also promotion of a healthy, open relationship between parents and students.

Many other studies could be completed to clarify these results. A study that has students and parents take a survey about involvement in the student's educational career captures a different angle that was inaccessible throughout the course of this study.

Another way to receive a more reliable measure of student motivation and engagement is to communicate with teachers and dministrators who have worked with the student because self-report can be unreliable. While a student may say that they are motivated and engaged in their classes, their teachers know this the best from observing their behavior each day. Taking this into consideration will yield more meaningful results.

A variable that we were not allowed to study was the academic achievement measures of the students. Future work could be done in which grade point average is considered as an independent variable, and motivation and engagement is the dependent variable because students who are motivated often exhibit more effort in class and in turn, earn better grades.

Additionally, a replication of this study should be done in other Chicago Public Schools. All of the data collected could be compiled, noting similarities between schools and overarching trends. Compiling the results would allow a researcher to make general conclusions about in and out of school factors and the impacts on motivation and engagement of all Chicago Public School students.

Appendix

Mather High School Student Survey / Lake Forest College, fall 2017
NO NAMES PLEASE. THIS SURVEY IS COMPLETELY ANONYMOUS.

SECTION I
Please circle the appropriate answer or answers

1. I am a 1) Freshman 2) Sophomore 3) Junior 4) Senior

2. I am 1) Male 2) Female 3) prefer not to answer

3. I am 1) Caucasian 2) African-American 3) Hispanic 4) Asian
   5) Other/multi-racial _____

4. My family came to the United States from _____
   (list what country, if applicable/ leave blank if not applicable)

5. My family and I have lived in the United States for:
   1) 0-6 months 2) 7 – 12 months 3) 1 – 2 years
   4) more than 2 years

6. The primary language my parents/guardians and I speak at home is _____.

7. (CIRCLE ALL THAT APPLY)
   At Mather High School (during the school day and/or after the school day), I participate in
   1) sports 2) clubs 3) band 4) choir 5) orchestra 6) private music lessons 7) student government 8) none of the above
   9) Other _____

SECTION II
Please circle your opinion about each of the following statements.

8. My parents/guardians are involved in helping me with my school work.
   Strongly agree Agree Disagree Strongly disagree

9. My parent/guardians have high expectations for me in school.
Strongly agree Agree Disagree Strongly disagree

10. My parent/guardians support me and encourage me to do my best in my school work.
Strongly agree Agree Disagree Strongly disagree

11. My parent/guardians and I have regular conversations about college/my future.
Strongly agree Agree Disagree Strongly disagree

12. My teachers have high expectations for me in school.
Strongly agree Agree Disagree Strongly disagree

13. My teachers care about me and my success.
Strongly agree Agree Disagree Strongly disagree

14. My teachers encourage me to embrace learning.
Strongly agree Agree Disagree Strongly disagree

15. My teachers show respect for me and my individual views.
Strongly agree Agree Disagree Strongly disagree

16. My teachers often use humor in the classroom.
Strongly agree Agree Disagree Strongly disagree

17. I feel connected to my teachers.
Strongly agree Agree Disagree Strongly disagree

18. My counselors care about me and my success.
Strongly agree Agree Disagree Strongly disagree

19. My counselors show respect for me and my individual views.
Strongly agree Agree Disagree Strongly disagree

20. I feel connected to my counselors.
Strongly agree Agree Disagree Strongly disagree

21. I participate actively in learning in my classes.
Strongly agree Agree Disagree Strongly disagree

22. My classes are engaging.
Strongly agree Agree Disagree Strongly disagree

23. I participate in class because I enjoy what we are studying.
Strongly agree Agree Disagree Strongly disagree

24. I often ask and answer questions during my classes.
Strongly agree Agree Disagree Strongly disagree

25. I enjoy working with my classmates in small groups.
Strongly agree Agree Disagree Strongly disagree

26. I consistently turn in my homework.
Strongly agree Agree Disagree Strongly disagree

27. I feel confident that I can do well in my classes.
Strongly agree Agree Disagree Strongly disagree

28. I feel connected to this school.
Strongly agree Agree Disagree Strongly disagree

29. I feel connected to my classmates.
Strongly agree Agree Disagree Strongly disagree

30. I feel safe in this school.
Strongly agree Agree Disagree Strongly disagree

If you participate in <u>sport(s)</u> at Mather HS, please answer these questions:

31. My coach treats me with respect.
Strongly agree Agree Disagree Strongly disagree

32. My coach expects me to put my academics first before my sport.
Strongly agree Agree Disagree Strongly disagree

33. My teammates put academics first before our sport.
Strongly agree Agree Disagree Strongly disagree

34. I am required to keep my grade up to participate in sports.
Strongly agree Agree Disagree Strongly disagree

If you participate in <u>after school music</u> at Mather HS, please answer these questions:

35. I enjoy participating in music.
    Strongly agree Agree Disagree Strongly disagree

36. My band/orchestra/choir director treats me with respect.
    Strongly agree Agree Disagree Strongly disagree

37. I look forward to interacting with my band/orchestra/choir director.
    Strongly agree Agree Disagree Strongly disagree

Mather High School Student Interview Questions
Fall 2017

Male _____ Female _____ Grade _____

White_____ African American _____ Hispanic _____
Asian _____ Other _____

1. Do you enjoy coming to school? Why or why not?

2. What makes you motivated to come to school? Give specific examples.

3. What activities do you enjoy most in your classes? What kinds of things does your teacher do in class that you enjoy?

4. Do you feel connected to the community of your school?

5. What makes you feel (or not feel) connected to the community of your school?

6. What types of things in the classroom help you learn the best? Activities? Type of teacher? Subject being studied?

7. Does the school keep you motivated? If so, what types of things help you stay motivated in school? If not, what could they do to motivate you more?

8. Does the school keep you encouraged to continue your education? If so, how? If not, what could they do to encourage you to continue your education?

9. How do things outside of school, like your family and parents, keep you encouraged to continue your education?

10. Are you more motivated and engaged in a class where you have a good relationship with the teacher? Why or why not? Or does it not matter?

Betsy DeVos:

The Modern-Day Lysias

[Hannah Gurholt]

Dialogue and dissemination. I learned the importance of these two forms of communication as a little girl, sitting in my parents' classrooms at Beloit Memorial High School. From the back of the classroom, I would watch my parents as they taught. Along with teaching, they also engaged in communication with students individually through the student raising their hand to ask a question or setting up a time to meet individually. My parents are examples of how to use both dialogue, the type of communication that incorporates only two people, and dissemination, which includes one speaker and many audience members. After observing their classrooms, I was introduced to the importance of engaging in large lectures, as well as intimate conversations. From my parents, I was also able to witness the significance of a strong public education. Therefore, when I first heard speeches from Betsy DeVos, our new Secretary of Education, I became enraged at how she criticized public school districts, like the one that employed my parents. Her ignorance on the topic she disseminates about labels her as a modern-day Lysias, a character from Plato's, the *Phaedrus*. Through this relation, DeVos' rhetoric is paired to the standards of what Plato's character, Socrates, would consider good rhetoric. From there, we can further analyze the techniques that DeVos uses to manipulate the education system into what she wants: a vision of education that will end up demolishing the jobs of many dedicated educators and ruin the education of young students. A vision that easily could be re-arranged if DeVos was willing to engage in dialogue with a public educator. This practice would then help inform her before she

participates in any form of dissemination because both dialogue and dissemination are needed for effective communication in our society.

Socrates used dialogue to share his belief of what responsible rhetoric entails. He first shared with his student, Phaedrus, the importance of the speaker knowing the truth about the topic he is talking about.[1] Within that, the speaker must also know the meaning of each word in his definition, until they are "indivisible."[2] After knowing the truth of the subject, the speaker must cater the speech so it resonates with each and every soul, which can be accomplished if the speaker knows the "nature of each soul."[3] Socrates believed that if a speaker contained these qualities in their speech, the rhetoric will be artful in "directing the soul." He also used guidelines of good rhetoric to critique the work of speakers who used their knowledge of rhetoric to manipulate others. That is, the speakers had no knowledge of the truth, just their opinion; however, "they know very well everything about the soul."[4] This kind of rhetoric would be declared as an "artless practice" because there is "no genuine art of speaking without a grasp of truth."[5] Therefore, stating that an argument used by someone who is not passionate or educated on the topic, but rather is using the rhetoric to manipulate the audience will result in an artless and empty subject matter.

When on the topic of artless speakers, Socrates began to critique the work of Lysias as being incorrect and manipulative to the audience. The same unknowledgeable, yet highly opinionated manner can not only be seen in Lysias, but also in DeVos. Similar to Lysias, DeVos is very uneducated on the topic that she speaks about. For one, DeVos demotes public schools from her own personal opinion despite the fact that she has no information to back her opinions up. She is unqualified to speak out on the subject of public education because she has never worked in the education system as a teacher. She has never seen the benefits that children get from their public education. According to Valerie Strauss in her article, "Problems with Charter

1 Alexander Nehamas and Paul Woodruff. *Plato: Phaedrus.* (Indianapolis: Hackett, 1995), 277C.
2 Ibid.
3 Ibid.
4 Ibid, 261A.
5 Ibid, 271C.

Schools that you won't Hear Betsy DeVos Talk About," public education is a place that is accepting of all students, despite their reading level, behavior, race, gender, ethnicity, or sexuality.[6] Instead of looking at the benefits of public education, DeVos decided to propose a plan that Scott Sargrad said in his article, "An Attack on American Schools," would terminate the salary of "35,000 teachers," and eliminate "$1.2 billion for after-school programs."[7] From those immense budget cuts from public education, she plans to put more money into charter schools so children can have "school choice."[8] However, the so-called "perks" of school choice also come with some negative effects that could ultimately discriminate against the students who are so eager to learn. For example, Jennifer Bendery reported in her article, "Betsy DeVos: If States Discriminate Against LGBTQ Students, It's Cool By Me," that DeVos claimed schools should be allowed the "flexibility to decide whether [they can] discriminate against LGBTQ students—even if those schools get federal money."[9] Openly allowing schools to deny the education of students based on their sexual orientation, despite the well-known fact that someone's sexuality does not determine their intelligence or right to an education. DeVos' naïve nature relating to these topics of education connects to Lysias and his outspoken attitude towards an argument. From this, I believe that both DeVos and Lysias use only their personal opinions to support their remarks, creating very unreliable and absurd arguments.

One of the main critiques Socrates had of writing is that it allowed people an alternative to memorization skills. Instead of trying to memorize what they can hear from their teacher, they can rely on writing, which will then "enable them to hear many things without being properly taught, and they will imagine that they have come to know much while for the most part they know nothing."[10] While this may be a reliable resource, people could then start a habit where they rely so much on

6 Scott Sargrad. "An Attack on America's Schools." *U.S News*. 23 May 2017. Web. 10 Sept. 2017.

7 Ibid.

8 Ibid.

9 Jennifer Bendery. "Betsy DeVos: If States Discriminate Against LGBTQ Students, It's Cool By Me." *Huffington Post*. 24 May 2017. Web. 10 Sept. 2017.

10 Nehamas, *Plato: Phaedrus*, 275B.

the given information that they no longer attempt to comprehend it, eliminating any potential of actual knowledge of that subject. Along with that, writing cannot defend itself at a time of question; rather, it needs "father's support."[11] By this Plato means that the writing cannot participate in any form of dialogue, instead, it is left only to be interpreted by the reader. Similar to how a written paper cannot defend itself, DeVos struggles with engaging in dialogue when people attempt to challenge her. This further proves the point that she is unknowledgeable on the topic of education, sticking only to what she has written on her paper. This can be shown especially when she was questioned by Katherine Clark, about the discrimination of LGBTQ students in a certain school district. During this dialogue, DeVos did not directly answer the question she was asked and kept referring to the situation as if it was hypothetical, when in fact the situation was real.[12] From this incident, as well as many others, it can be inferred that DeVos' perception of education is clouded by her own ignorance.

Her belief that she is qualified to control the education of millions of young children can also be connected to a man in one of Socrates' stories—in this story, the man boasted to a musician about how he was a master of harmony because he could play the lowest and highest notes of the strings.[13] However, the man knew "nothing about the subject."[14] The man is then respectively informed by the musician that he has not mastered harmony, but rather put down the groundwork, still having much to learn. DeVos is in need of a conversation like this one. One where she could speak to and learn from a public educator. Unfortunately, DeVos will most likely never be enlightened because she participates mostly in dissemination. Her choice of communication with the public is quite ironic, considering that from dissemination she cannot learn from others. Instead, Alastair Jamieson shares in his article, "Betsy DeVos Cites Grizzly Bears During Guns-in-Schools Debate," that DeVos gets to continue with her speech, manipulating people and misinforming the public about absurd topics like the need

11 Nehamas, *Plato: Phaedrus*, 275E.
12 Bendery. "Betsy DeVos."
13 Nehamas, *Plato: Phaedrus*, 268E.
14 Ibid.

for guns in school because of possible grizzly attacks.[15]

Although it may appear as though I am bashing dissemination, just like Socrates did, I also believe that dissemination plays an important role in education and society once the speaker is educated on their topic. Like many aspects of life, instead of everything being either black or white, I believe there needs to be a gray area. This belief is also supported by John Durham Peters, in his piece called *Dialogue and Dissemination*.[16] In his text, Peters evaluates the beliefs and anxieties that Plato has Socrates, address. Durham Peters also acknowledges Socrates' main reasoning against dissemination: the inability for the "coupling between person and person, soul to soul, body and body" to occur.[17] However, Durham Peters notes that both dialogue and dissemination are needed for their own individualized purposes—dialogue for love and dissemination for justice.[18] In order to show the true benefit of both, Peters even refers to the parables of Jesus to represent dissemination, exemplifying how both forms of communication can send love and spread valuable knowledge toward the receivers if they are used properly.[19] Like the suggestions of Durham Peters, DeVos does use both forms of communication. Although she typically only participates in dialogue during required hearings or conversations with her peers. Not to mention that she converses with people who most likely share the exact same uneducated opinion as her. Then, during dissemination, DeVos shares her plans without any empathy for the young children or public educators that will be affected by her decisions. In order to solve this issue, DeVos needs to take part in an "intimate interaction that is uniquely fit for each participant, where she can have a respectful conversation with a public educator and learn more about their experiences and beliefs.[20] This would be the conversation uniquely fit for her. From this intimate conversation,

15 Alastair Jamieson. "Betsy DeVos Cites Grizzly Bears During Guns-in-Schools Debate." *NBC News*. 18 Jan. 2017. Web. 10 Sept. 2017.

16 John Durham Peter. "Dialogue and Dissemination." *Speaking into the Air* (Chicago: University of Chicago Press, 1999).

17 Peter, "Dialogue and Dissemination," 37.

18 Ibid, 59.

19 Ibid, 51.

20 Ibid, 47.

DeVos could become more educated on the topic before she begins her dissemination to the public. Dialogue and dissemination are needed for successful communication in our society. This also resonates how communication occurs in the public schools. For DeVos, she needs to participate in dialogue first to become more educated on her topic and hear the personal experiences of educators or children that have benefitted from public education. In doing this, she will gain more knowledge from both sides of the spectrum, influencing how she then engages with the public. However, if the conversations with educators do not work and DeVos continues trying to eliminate public schools, we need to remind ourselves of the story that Socrates told of Isocrates: "it seems to me that by his nature he can outdo anything that Lysias has accomplished in his speeches; and he also has a nobler character,"[21] meaning that we are stronger than DeVos' words and proposals. As long as we continue to be respectful in our remarks and unite, we can prevail from DeVos and her implications.

To conclude, I identify as a proud sister of a special education teacher, a proud daughter of two public educators, and a proud graduate of a public school district. From my personal identification, I will not let my family, friends, fellow classmates, or school be bullied by a woman who opposes all of the values and qualities that a diverse education provides. I encourage others to start the conversation, whether it is intimate or in a group, about what they would like to see happen in education. After all, these two opposing forms of communication were formed to help us communicate and share our beliefs for the benefit of society and most importantly, the future.

21 Nehamas, *Plato: Phaedrus*, 279A.

China:

A Potential Model for Sustainable Development

[Rhyan Shanker]

Despite what Donald Trump, forty-fifth president of the United States, preaches, climate change is indeed not a hoax perpetrated by the Chinese. In fact, China faces severe and debilitating impacts from this serious dilemma. Although China did not invent the concept of climate change, the country plays a hefty role in this current issue today. As stresses from the transition from a developing to a developed nation continue to mount, China is at a breaking point with the potential to either act as a climate model or as a climate failure for the rest of the world.

In 2006, China surpassed the United States as the world's largest producer of greenhouse gas emissions. The process of China's rise as the main emitter occurred over just a few decades. In 1970, China's total greenhouse gas emissions were 1,873,971.675 kilotons (kt) of carbon dioxide (CO_2) equivalent. These emissions steadily rose throughout the late 20th century and leveled off between 1995 and 2001 around 5,000,000 kt of CO_2 equivalent. The substantial spike in China's growth rate of emissions reflects how the nation became a global power in trade during the 21st century. By 2012, total emissions grew to 12,454,710.605 kt of CO_2 equivalent.[1] China's total emissions increased by nearly seven times in just four decades. In addition, China's CO_2 emissions in metric tons per capita have displayed a similar trend over the past few decades. China's per capita emissions

1 World Bank Group, "Total Greenhouse Gas Emissions (kt of CO2 equivalent)," *WorldBank*, (2016). http://data.worldbank.org/indicator/EN.ATM.GHGT.KT.CE?locations=CN.

hit a low point of .574 metric tons/capita in 1967. The same steady rise is seen throughout the late twentieth century, with stabilization around 2.7 metric tons/capita in the late 1990s. Again, the 21st century exhibits the same drastic rise in per capita emissions, with 7.551 metric tons/capita in 2013.[2] Globalization and world trade is the primary reason why China has become such a threat to the global environment. Increases in demand for China's cheap products drives the continuation of manufacturing and thus fossil fuel usage. One third of China's total carbon pollution is associated with the export of cheap clothes, electronics, etc. consumed in developed areas like Europe and the United States.[3]

Similarly, deforestation due to globalization plays a role in China's greenhouse gas emissions. In 2000, the Natural Forest Conservation Program was implemented nationwide in China. This program has a significant role in carbon sequestration today. China's forest cover increased by over 46,000 square miles from 2000 to 2010. China aims to increase total forest cover by 154,440 square miles by 2020. However, as China regrows its own forests to offset its carbon emissions, timber imports rise and result in deforestation elsewhere. Some of the carbon sequestration occurring in China can be offset by the deforestation the country causes in places like Southeast Asia and Africa. This negation of carbon sequestration has not been calculated, but China's work is clearly counterproductive to some extent. The atmosphere is a global example of the commons; sequestering and emitting carbon at similar rates has no net effect on the atmosphere. China attempts to develop in a sustainable manner but still faces the temptation of being a global power in trade. There is such a high demand for products made with wood around the globe which forces China to import timber despite efforts to reduce deforestation.[4]

The 2015 United Nations climate summit in Paris brought about

2 World Bank Group, "CO2 emissions (metric tons per capita)," *WorldBank*, (2016). http://data.worldbank.org/indicator/EN.ATM.CO2E.PC?locations=CN.

3 Phil McKenna, "China's Success Regrowing its Forests has a Flip Side: Deforestation Elsewhere," *Inside Climate News*, March 23, 2016. https://insideclimatenews.org/news/22032016/china-success-regrowing-its-forests-has-flip-side-deforestation-carbon-emissions.

4 Ibid.

an unprecedented level of global consensus about the need to address climate change. Limiting the growth of greenhouse gas emissions serves as the main takeaway from this summit. China committed to halt the growth of its emissions by 2030. The trajectory of emissions shows a current increase in total emissions with a peak coming by 2025, if not sooner. A main driver of this goal to peak in the next decade is China's thirteenth Five-year plan. This plan contains three main objectives for the country: a twenty-three percent reduction in water consumption, a fifteen precent reduction in energy consumption, and an eighteen percent reduction in CO_2 emissions by 2020.[5] China proves that it can act as a role model for the rest of the globe during such turmoil and climate-induced stress. If the world's largest emitter can make lofty goals for inhibiting its emissions, then so can other countries. China's positive position in global negotiations demonstrates its ability to act as a model for other nations and influence other countries to adopt policy changes as well.[6]

However, for all the wealth China gains from its participation in global trade, the country also receives substantial environmental harm.[7] Most of the planet accepts the notion that conventional economic progress directly correlates to environmental damage. One immediate impact of climate change already occurring in China is a drastic change in air quality. Morbidity and mortality have both risen due to increased air temperatures and air pollution. This threat to clean air is one of the most widely known impacts of climate change in China because unlike many other effects, it is blatantly visible to everyone around the globe. Pictures of Chinese citizens wearing masks as they roam the clouded streets of Beijing resonate with viewers all over the internet. In the last fifty years, there has also been an increase in both the frequency and intensity of extreme heat events in eastern China.[8] Heatwave mortality possesses unequal effects on different demographics. Individuals with

5 Shilu Tong et al., "Climate Change, Food, Water, and Population Health in China," *Bulletin of the World Health Organization* 94, no. 10 (2016): 759-765. doi:10.2471/BLT.15.167031.

6 Ibid.

7 Joyeeta Gupta, "Growth, the Environment, and Development in the Anthropocene," *Current History* 114, no. 775 (2015): 311-15.

8 Tong, et al., 760.

cardiovascular or respiratory diseases, the elderly, and women are put at a higher risk with the increases in heatwave mortality. Also, employees get paid subsidies for working on extremely hot days. As temperatures continue to rise with global warming, labor costs could skyrocket which would end up as a huge economic cost for China.[9]

Other extreme weather patterns include severe droughts and flooding, which threaten China's food security. China will witness substantial alterations in their food supply and security as the effects of climate change continue to mount. Therefore, global climate change also affects social stability and human nutrition. This is not a problem of the future; China is already experiencing these threats to food security and human safety. Between 2012 and 2014, over two billion people in China had "hidden hunger," which refers to micronutrient insufficiency. Additionally, China already imports grains to meet the country's food necessities.[10] Economic gains from trade mean nothing if citizens of the country are unable to obtain proper nutrients in their diets. China possesses twenty-two percent of the entire world's human population, but only seven percent of the world's arable land. The disproportionality between population and farmland proves detrimental to the Chinese people. There is a high level of vulnerability if climate change were to affect the little arable land they already have. Also, per capita cereal production could decrease by eighteen percent by the 2040s in comparison to levels in 2000. Perhaps the most disheartening impact China faces is the fact that the downfall of its many great dynasties in the past resulted from similar conditions they are facing today. Climatic conditions in history created food shortages which led to social disruption and the end of dynasties. China could witness similar social uproar if food shortages persist.[11]

Likewise, agricultural rice output serves as one of the most vulnerable components of Chinese society to climate change. The largest rice-producer in China is the rural Hunan province. In 2013, this province alone produced twelve-point-six percent of China's total

9 Tong, et al., 762.
10 Ibid, 759.
11 Ibid, 760-61.

rice production.[12] The Crop Environment Resource Synthesis-Rice (CERES-Rice) 4.5 model is used under representative concentration pathways (RCPs) 4.5 and 8.5 to predict how varying levels of climate change will influence rice production. The RCP4.5 reflects a climate scenario with lower radiative forcing levels (W m-2) and RCP8.5 reflects higher radiative forcing levels. These two different scenarios were utilized because they represent medium and extreme climate scenarios, which enables us to see perhaps an ideal vs. a worst-case possibility.[13] This study on how climate change will impact rice cultivation in the Hunan province showed that ensemble-average maturity durations of most rice cultivars will decrease by 1.5-11.4 days under RCP4.5 and .9-17.5 days under RCP8.5. Also, the magnitude of changes in flowering duration and maturity duration increase under both RCP scenarios. Rice yields decrease under both RCPs. The decline in yields is predicted to be mild during the 2020s with intensification decades later in the 2080s.[14]

Additionally, the CERES-rice model study proposed two adaptation models for China regarding effects on its rice yields. Switching rice cultivars and altering planting dates prove effective in mitigating the effects of climate change on rice yields. Some plants grow better when planted early while some grow better when planted later in the season. These two ideas for adapting to the changing climate provide farmers and policy-makers with information on how to develop effective and sustainable agriculture in the Hunan province.[15]

Fortunately, China shows many signs of resiliency in the wake of climate change. Although China has become the largest source of total emissions on the planet, most of the public is “willing to pay” for energy-efficient technology and eco-friendly products. Different households from all thirty-one provinces of mainland China were surveyed, for a total of 4,169 respondents. Of all respondents, eighty-five percent indicated that they would be willing to pay at least ten percent more

12 Yamei Li et al., “Simulating Climate Change Impacts and Adaptive Measures for Rice Cultivation in Hunan Province, China,” *Journal of Applied Meteorology & Climatology* 55, no. 6 (2016): 1359-1376. doi:10.1175/JAMC-D-15-0213.1

13 Ibid, 1362

14 Ibid, 1367-68.

15 Ibid, 1369.

than the market price for environmentally friendly products, hence the label "willing to pay."[16] Support from the Chinese people provides a beacon of hope because a unified country is more able to enact change. Public awareness of climate change and its damaging effects proves that the trajectory of emissions has the potential to decrease. The public is very respondent and willing to make alterations to their lifestyles for the betterment of both the local and global communities. Also, education plays a big factor in the willingness to pay which shows that awareness of climate change is one of the most important aspects in altering consumers' current habits.[17] Acknowledgement of climate change allows citizens to play their role and push for more sustainable technology and products.

Another indicator of resiliency for China is the fact that it is not yet a completely developed country. As developing countries like China continue to develop, they have the potential to alter their current habits and their emissions trajectories. Triangular trade-offs depict how several aspects of society are interconnected as a country considers sustainable development as a guideline. These models connect economic, ecological, and social elements which shows that there must be a balance between all three aspects of society for development to occur in a sustainable manner.[18]

On the other hand, China possesses several vulnerabilities to the impacts of climate change. Water supply is unsteady for the country considering many regions lie in transition zones where climate change already influences the security of water resources.[19] Public health is also at stake for a complex combination of reasons. The future distribution of malaria vectors coupled with future changes in land use, urbanization, and the changing climate will all result in a large increase in the size of the population exposed to malaria vectors by the 2030s.[20] Since there are numerous factors influencing the amount of the population exposed to malaria vectors, the country finds itself more vulnerable and in need

16 Yamei Li et al., "Willingness to Pay for Climate Change Mitigation: Evidence from China," *Energy Journal* 37 (2016): 179-194. doi:10.5547/01956574.37.SI1.yli.

17 Ibid, 180.

18 Gupta, 313.

19 Tong, et al.

20 Ibid, 762.

of a solution. Also, there is a North/South divide in China which results in an unequal distribution of responsibility for tackling climate change. Southerners believe that the North has not yet shown the ability to stray from growing emissions, which has put much of the burden on them to develop low-carbon lifestyles.[21]

In recent years, China has made several pursuits to reduce emissions while pushing for sustainable development. In June 2015, China committed to reduce greenhouse gas emissions per unit of gross domestic product by sixty to sixty-five percent (compared to 2005 levels) by 2030. Along with this, China aims to increase the reliance on renewable energy sources that fit in with their ideal of "low-carbon life."[22] Unlike the United States with legislators that negate all efforts made by President Obama to combat climate change, the Chinese government is unitary and dictatorial. This governing system means that policies can be implemented rather quickly since they do not require approval from a legislative branch.[23]

Also, China recognizes that there are other problems besides just CO_2, which is why policymakers work to reduce other source of greenhouse gas emissions. China emits large amounts of non-CO_2 greenhouse gases such as methane, nitrous oxide, and hydrofluorocarbons (HFCs). Although less abundant in the atmosphere, these gases are more potent and trap more heat than CO_2 which reveals a hidden dilemma for society. While CO_2 is typically demonized for being the most abundant greenhouse gas, it is nowhere near the worst for the environment. In 2012, these non-CO_2 gases comprised one-fifth of the country's total emissions. China has taken several steps to decrease these emissions since the country aims to be an environmentally sustainable model of development. First off, reduction targets for coal bed methane and HFCs are supported by financial subsidies and tax policies. Other efforts to reduce non-CO_2 emissions include the 2015 Circular Economy Promotion Plan. The plan aims to increase waste recycling and reuse, which in turn reduces methane emissions. Additionally, the 2012 Cleaner Production Promotion Law focuses on reducing waste, implementing better resource utilization, and overall cleaner production processes. As previously

21 Gupta, 314-15.
22 Ibid, 314.
23 Ibid, 315.

mentioned, the thirteenth Five-year plan explicitly states the need to control non-CO_2 greenhouse gas emissions considering they also pose a serious threat the global environment.[24]

Furthermore, the specifics of China's abatement actions are promising for a bright future for the country. China aims to reduce methane emissions from coal mining and rice fields. Methane constitutes half of China's non-CO_2 emissions, which shows the need to specifically control emissions of this gas. Also, methane can trap 28 times as much heat as CO_2 on a per metric ton basis. This increased heat-trapping ability demonstrates the dire need for China to control emissions other than CO_2. China's post-2020 national climate action plan, also known as its Intended Nationally Determined Contributions (INDC), commits to the vast reduction of methane emissions. Along with methane emissions are goals to reduce HFC emissions from industry practices. Financial subsidies in 2015 were designed to stimulate reductions in HFC-23, which is the most potent out of all HFCs. This alone could cut HFC emissions by up to ninety percent by 2030, which is a large deal for the country's climate action plan. In addition, nitrous oxide emissions are also being targeted. China desires to reduce nitrous oxide emissions from fertilizers because they possess the highest levels of any country in the world and account for one-third of the world's total nitrous oxide emissions. Working with bio-inhibitors that slow the release of nitrous oxide from the fertilizers could bring about a ten percent reduction in total emissions alone.[25]

In conclusion, China faces a lot to lose with the effects of climate change. Food and water security, air quality, and public health are all at stake. As the world's largest greenhouse gas emitter, China recognizes its role to play in the fight against climate change. China plans to both mitigate their emissions and adapt to the inevitable effects of climate change in the years to come. By imposing goals and guidelines and participating in global agreements, China demonstrates that they are making sustainable development into reality. While the conspiracy theorists continue to declare global warming a Chinese hoax, China

24 Katherine Ross et al., "Beyond CO2: China can Curb its Other Greenhouse Gas Emissions by Nearly 30% by 2030," *World Resources Institute,* (2016), http://www.wri.org/blog/2016/06/beyond-co2-china-can-curb-its-other-greenhouse-gas-emissions-nearly-30-2030.

25 Ibid.

proves they are on the path towards becoming the most powerful global force in alleviating climate change.

Dying to Meet You:

The Spread of Disease in Conquest

[Ani Karagianis]

Many historians have noted the question of why the native peoples of the Caribbean and Americas were decimated by the Spaniards and other colonizing peoples. The question has usually been answered by the concept of "Virgin Soils," as noted by Alfred Crosby and expanded upon by Noble David Cook. Virgin soils are lands in which people have had no previous contact with the disease in question, in this case, smallpox. Cook argues in *Born to Die* that disease played an essential role in the ritual subjugation of native peoples. Disease added to the exploitation and famine that had already hit the native peoples. David S. Jones, on the other hand, argues that disease, while important, should not receive the utmost focus. To him, it is important to note that social and environmental factors worked in tandem with the colonizing powers' agendas to take out the native peoples. I agree with Jones' argument, as it calls to mind various factors that do not take the colonizers off the hook, as their human behavior is at the forefront of Jones' argument. In this paper, I will outline Noble David Cook's arguments about the subjugation of native peoples concerning disease and the concept of the "Black Legend." I will then outline David S. Jones' argument about different factors culminating in the subjugation of natives. I will then conclude with my own opinion about which argument is more appealing both ethically and methodologically.

Noble David Cook traces how the "Black Legend" narrative of European colonization of the Americas gained prominence, pointing to religious and political causes. In his introduction, Cook uses imagery that draws upon the various sources for the native colonization. The

imagery is vivid and emotional, showing the seedy (and ever-present) angle of colonization. It is in this early chapter that we see the introduction of the "Black Legend," the idea of the Spaniards being especially atrocious to the natives. These ideas were rooted in religious doctrine, as "their frequent and willing use of the instruments of the Inquisition to search out heterodox beliefs, reinforced in the minds of many the idea that they were ruthless and bigoted."[1] Religious motives were especially important, as later expeditions to the New World consisted of missionaries. Of course, the religious motives rely on underlying racist notions, as the mere concept of conversion relies upon the natives being "unbelievers." In this case, this offers a pre-Kipling "White Man's Burden" with regards to these native peoples. It also within this introduction that we meet Bartolome de Las Casas, who would become one of the preeminent chroniclers of this time, writing from the clerical point-of-view. Las Casas' book "became the cornerstone of the Black Legend" and thus was widely read.[2] The Black Legend created virtual "monsters" of the Spanish, thus portraying all the other Old World expeditioners as positive, spreading the will of God. The Black Legend was exploited by the enemies of Spain due to de Las Casas' work, as the enemies of Spain capitalized on the "evil" view of them that the Black Legend showed. However, it should be noted that the Spaniards were not the only "evil" ones, as the concept of subjugating other, "inferior" people could be viewed as morally questionable when viewed in a modern lens.

In his first chapter, Cook details how European settlers brought to the New World a variety of devastating diseases over the course of four expeditions (1492-1518). It is within this chapter that we see the various sources that Cook uses to make his point. Cook makes rather excellent use of primary sources, considering the fact that he does not have very many sources to work with. The primary sources that Cook works with largely consists of invader-written sources, which creates problems for ascertaining what happened to the natives. Through his use of those sources, we have learned that the natives

1 Noble David Cook. *Born to Die: Disease and New World Conquest*, 1492-1650 (New York, New York: Cambridge University Press, 1998), 8.

2 Ibid, 7.

received smallpox, measles, the plague, typhus, and cholera.[3] The wide variety of diseases would cause problems later, as it was hard to determine what diseases contributed to the massive decline of the native population (if they contributed solely to the decline). Often in the invader sources, the deaths of the natives would be pushed aside in lieu of focusing on the Europeans. The sources also made it difficult to determine the population, as Cook also comments on that. It is within this context that we see problems with ascertaining what contributed to the decline of the natives: statistics.

It is difficult to determine what killed natives if we cannot determine how many natives there were to begin with. The range of population spans between 60,000 and 7,975,000 people.[4] Cook himself lies right in the middle, at around 500,000 for the population of Hispaniola. Regardless of how many people there were, those people present were decimated in the four exchanges. The first exchange noted was about how the Spaniards were affected by what they believed was syphilis.[5] However, that is derived from a Spanish source, so there may have been some bias towards the natives. Despite the source, this is an interesting way to begin, as it creates a two-sided narrative of the gift of disease. However, this disease was not nearly as debilitating as others would be on the native populations. The second exchange, taking place in 1493, created a context as to what caused the spread of disease: the spread of animals. Close contact with animals fostered the spread of bacteria, and, thus, disease. Within these expeditions, it is unclear what was spread to the natives, and, while the diseases were deadly, they had not reached the level of the epidemic of 1518.

Alonso de Santo Domingo and Luis de Figueroa, friars in contact with Spain, described the 1518 Hispaniola epidemic as one of the deadliest in history, though Cook deemphasizes this epidemic's impact.[6] This epidemic was the first of many cataclysmic ones within the sixteenth century, starting in 1518, with the last large one in 1591. It is believed that smallpox was spread to Cuba during the expedition of Hernan Cortes and destroyed what was believed to be ninety percent

3 Cook, 18.
4 Ibid, 23.
5 Ibid, 26.
6 Ibid, 60.

of the population. While this set of epidemics has been pinpointed by many historians as the beginning of the decimation, Cook believes that the death began in the first expedition of 1492-1493. He differs from the other historians because he attributes the decline of the native population to an earlier epidemic date. He was one of the first historians to do so, thus instigating a different version of the disease theory.

While Cook discusses the role of famine, starvation, and exploitation in the natives' demise, these factors overlap with the epidemics and suggest colonization to be morally ambiguous. The combination of those created the disaster rather than just "normal" factors, such as social and environmental differences. A consistent theme in Cook's work is the idea of disease as "neutral." In this case, neutrality takes the blame off the Spaniards, as they were unaware of what they were bringing. This we cannot be sure of, as we know that during the plague, cities such as Venice were aware of contagion via trading ships. It could be surmised that the expeditioners noticed that they were ill and could have taken precautions to prevent the spread. Whether they were aware or not, Cook places an emphasis on disease being at the forefront for the decimation of the native peoples, while also mentioning the "Black Legend," albeit downplaying it to focus on disease.

Jones, on the other hand, emphasizes how social and environmental factors influenced the epidemics' magnitude and severity. Before he goes into detail about this, he outlines four narratives that historians have wedged themselves into when it comes to discussing this problem. The first theory lies within the concept of the native populations being full of "purity infiltrated and destroyed by corruption."[7] While this can be viewed as a positive sentiment, it holds a condescending view towards native peoples, a view reflected within the concept of colonization. The next narrative holds a similar type of condescension, as it shows the vulnerability of the natives as the result of migrating from Asia to America.[8] Through their extensive travels to get where they are, they weakened themselves. The third narrative

7 David S. Jones, "Virgin Soils Revisited," *The William and Mary Quarterly* 60, no. 4. (2003), 713.

8 Ibid, 714.

encapsulates the former two, as it plays on themes of virginity (hence the concept of "Virgin Soils"). This concept had religious undertones relying on chastity and the corruption associated with losing said chastity. Finally, the narrative that binds historians is what Jones calls "Puritan theories of Providence," which is the theory of God making natives ill to leave the country open to the Puritans.[9] These narratives play on the paternalism that is associated with colonialism (even if this paternalism is dealt with a harsh hand). In the case of all these narratives, they downplay the actions of the colonizers, as they only acknowledge the weakness and "inferiority" of the natives, or the will of God, rather than emphasizing the inherent advantages that the colonizers had, as well as their use of cruelty to create even more advantages.

Instead of placing the blame on the weak immunity of the natives, like others had, Jones acknowledges how a variety of things worked together, allowing disease to run rampant. He does note that "American Indians, who lived without epidemics, would have lacked these protections" that the Europeans had acquired through their ritualistic exposure to illness.[10] However, that is not the whole story, mostly due to the environmental factors and the mere idea of the Europeans not quite having an innate immunity to smallpox, as it would take some time to acquire it. Through exploitation, the environment and social structure of the natives were severely weakened, thus opening them up to be hit by disease. The hardest hit diseases came as a result of the "chaos of colonization", which included killing natives through "war, starvation, neglect, and even hunting."[11] The native peoples would have been weakened by the abuse, thus not being able to tend to those hit with disease (even the healthy would most likely not have been able to provide care).[12] Their lack of experience with European diseases would only have been augmented when subjected to other stresses being forced upon them. This theory takes away the neutrality of disease as an explanation for the depopulation of the Americas. When it is paired with systematic abuse and exploitation by the colonizers, it looks less unintentional

9 Jones, 714-15.
10 Ibid, 718.
11 Ibid, 722.
12 Ibid, 732.

or inevitable. He also questions the idea of disease "virginity," as he tries to determine cause and effect when it comes to the decimation of natives. The question that Jones struggles with is: does the "virginity" of the natives cause the destruction, or does a mixture of factors? Jones, in contrast to others on this opinion, leans more towards the latter theory. However, it is difficult to ascertain, as there was a degree of "virginity" within the native peoples. Jones's criticism notes the implicit racism that lies within the four narratives. That racism is the idea of the natives needing the Spaniards to take care of them, due to the natives being less developed in the eyes of the Old World. Despite the desire to appear to be separated from racist ideas, the narratives presented contain those paternalistic racist ideas (the concept of the native virginity lies in the idea that there were no natives present, which was disproven).

I have found Jones' argument to be more justifiable both methodologically and ethically. Methodologically speaking, Jones is dealing with more apt sources when it comes to disease. It is his use of primarily and secondary sources that gives his argument more weight, as he is more critical of primary sources (due to the inherent bias within them, either written by invaders or after the fact) and the medical evidence, which he does not believe to be sound. Cook runs into problems with primary sources, as he only has a select few to work with. Cook's sources are largely written by the invaders themselves and rarely mention the specifics of the diseases that took out the natives. Jones, in only really using secondary sources (except for Bartoleme de Las Casas' *Devastation of the Indies: A Brief Account*), avoids the problem of primary sources. Of course, there is a positive aspect of using primary sources, as they provide a timely context of the disease itself. However, Jones finds fault with how the primary sources are used, as it is difficult to reconcile out of context primary sources with what happened during colonization. Cook's argument is strengthened by his use of primary sources, but he recognizes how the sources are problematic. In contrast, Jones can avoid the pitfalls of the primary sources through his use of secondary sources.

Jones' argument places the blame on the invaders by acknowledging their part in the decimation. They were willing vectors of disease and decimation. Cook's neutralization of disease takes away some of the blame that the invaders ought to have. The invaders acted in a way that moderns (as well as their contemporaries, as seen through de las Casas) would find abhorrent. Ritualistic subjugation occurred due to the weakening of natives via the colonization efforts, and not through the natives simply having weaker immune systems. The natives were at a disadvantage in a microbial manner but were at a significantly higher disadvantage when it came to the steel of the expeditioners. Were it not for the native populations being weakened through warfare, overwork, and other types of abuse, the diseases would not have been as catastrophic. Part of Jones' argument is that the weakened population did not have enough people to tend to the field (for food) or tend to each other, thus weakening the social and political structure of the native peoples. Jones explicitly states that "virgin soil epidemics may have arisen from nothing more unique than the familiar forces of poverty, malnutrition, environmental stress, dislocation, and social disparity," factors that affected not only the natives but also the Europeans when smallpox came through.[13] Based on this argument, to say that the natives being inherently weaker due to their susceptibility to disease would also throw the Europeans under the bus, as they were hit by disease due to the factors listed above. It is the combination of colonization, microbial disadvantage, and implicit racist ideas that push the concept of "Virgin Soils" being the main explanation for the destruction of natives.

The problem that historians have with this question is that we lack the primary knowledge of the situation at hand. While historians can surmise how and why things happened due to sources we have, it is highly improbable that it is possible to pin down what caused the great decimation of the native peoples. Due to this conundrum, various theories have emerged. Noble David Cook's theory about disease being the main factor in the decimation is well thought out and sound but lacks the considerations of other factors at hand. He emphasizes

13 Jones, 742.

the immunological disadvantage bestowed on the natives, thus giving weight to the disease being the main destroyer of civilizations. David S. Jones, on the other hand, recognizes both the disadvantage of the natives, but is not willing to simply jump on that theory. Instead, he finds fault with the neutralization of disease as a causal factor and instead focuses on how disease capitalized on a population weakened by colonialism. Jones, in commenting on Cook's view of disease as a causal agent, says that Cook's claims "do not match the contingency of the archaeological and historical records. These, instead, tell a story of a population made vulnerable."[14] In creating a vulnerable population, it creates a blameless invader, which does negate historical records. Both historians and their contemporaries have worked to find a reason why the natives were decimated by the vastly outnumbered Spaniards (as well as other expeditioners), despite a variety of theories.

14 Jones, 741.

Critique on the Kantian Theory of Perpetual Peace

[Casey Duel]

Many people agree with Kant and propose that international peace can be reached by means of diplomacy rather than war. However, I will support Hegel's idea that international law is significant for current states since international law will always be contingent, and that the only way to harmonize opposing particular wills is through war.[1] I shall go about this by first explaining how states are only actualized by their particular wills, and then I will elaborate on how war harmonizes these wills between states. I will also discuss a minor remedy to this issue because, although international peace cannot be actualized by a universal will between states, a universal agreement can be reached through the universal state of nature that was present before the existence of states.

Since the rights of states are only actualized in their particular wills, a universal will cannot reign supreme over all of the states' particular wills.[2] Each state has its own constitution and laws that differ from other states, and that is not even taking into account government officials of different states with different views pertaining to global affairs; therefore, it would be impossible to make laws that every state's particular will agrees upon. A good example of this can be seen in political affairs having to do with conflicts in the Middle East. For example, the United Nations cannot carry out military action or supply aid to a particular side of the Syrian conflict because of disagreements

1 Hegel, Georg Wilhelm Friedrich. *Outlines of the Philosophy of Right*. Oxford: Oxford University Press, 2008, 312-13.

2 Ibid, 312.

between United Nations members. These disagreements tend to be on whose side to take in the Syrian Civil War because Russia is in support of the Al-Assad regime, while the United States is not. Nonetheless, both of these states are just maintaining their sovereignty by enacting their particular wills.

Furthermore, international law would be difficult to maintain since certain countries' particular wills are more aligned with a particular type of government or economic system. As evidence, the United States and other free-market capitalist democracies usually agree with one another on global views and on the methods by which an international problem should be taken care of. On the other hand, Russia and former communist/current communist societies with more restricted/state-run economic institutions tend to agree with each other on international affairs. The world today is roughly separated by two different political ideologies, but only treaties between like-minded states can be plausible. An international bond that Kant envisions can only serve as an illusion to any such federation.

Even powers that would be considered outside of the states' particular wills, like judges and mediators, would lead to contingencies in regulating international law since they themselves have particular wills that would not fit into the universal will.[3] Because of this, states can only be bound by international law through laws of nature that are universal. Therefore, the state of nature can only secure shared ideas that prevail without the presence of states, such as the idea that all societies view murder as wrong. The state of nature cannot secure the maintenance of international law because the purpose of such a global bond would be to settle disputes that are not altogether agreed upon by the constituents. Therefore, international law can never achieve actuality, and because of this, it will forever remain an ought-to-be, only achieved in an ideal world.[4]

Since it has been shown that international law cannot exist without contingencies because each state has their own particular will, how else are disputes supposed to be settled or terms agreed upon? To Hegel, war is the only method by which particular wills can be harmonized.

3 Hegel, 313.
4 Ibid, 312.

For Hegel, Kant's idea of perpetual peace is not realistic to the current state of affairs in the modern world.[5] For example, Hegel would be in support of the United States going to war with Russia for the sake of pursuing the purpose of its particular will, just as Hegel would support Russia fighting for the advancement of its particular will. In order for a state to maintain its particular will, and thus its sovereignty, it must go to war for its own protection. Therefore, the mediating force in Hegel's thought is war and the mutual recognition of particular wills between states. These wars between states serve the purpose of maintaining the welfare of each state.[6] So, when the welfare of a state is threatened or attacked, it is at that point that war is necessary.

Therefore, from Hegel's understanding of international diplomacy and relations, and from the present disagreements seen on the international scale, it is unrealistic that international peace can be actualized as the Kantian theory of perpetual peace presupposes. The only universal bond that can be actualized between states is the shared laws of nature that predate states and law codes.

5 Hegel, 313.
6 Ibid, 314.

Gender and Adulthood:

An Ambiguous Relationship

[Jennifer Cerer]

Introduction

The concept of adulthood varies between cultures. It is related to the social order of an organization, showcasing productive labor while placing reproductive labor on the backburner. Another concept that is commonplace in a society is gender, with its own rigid social order. This study explores the question, "How does gender affect perceptions of adulthood for college students?" In so doing, it will examine the stereotypical interpretations of both terms—adulthood and gender—and will seek to determine to what extent they are interrelated (if at all). This examination opens the door to even more specific questioning. Do both males and females (and all other genders as well) define adulthood differently? How do the social expectations of a certain gender alter their perceptions of adulthood? How do college students view (by gender) these societal expectations to shift in the future, when they reach their definition of adulthood?

All of these sub-questions were considered during the experimental phase of this study; this phase included three distinct anthropological methods: pile sorts, interviewing and content analysis. The sample, ten college students—from sophomores to seniors—each took part in one pile sort and one five-question interview. Their responses provided new and interesting feedback on the ways students in college perceive adulthood or the transition into adulthood. Lake Forest College students are aware of the effect that gender has on the transition into adulthood; however, concerning their own transitions into adulthood, they feel that the stereotypes they point out do not necessarily apply to

themselves as individuals.

The "diverse ways young people move from adolescence to adulthood is important because different pathways have potentially important implications for functioning and quality of life later in adulthood."[1] Gender plays an important role in these diverse pathways: it influences the past, present, and future experiences of those transitioning into adulthood and it is intimately linked to the importance of productive and reproductive labor in a given society. Further, gender is intertwined into adulthood by means of productivity and progress. For example, the ideas of responsibility, timeliness, and the ability to handle stressful situations are all contained within the concept of productive labor, which is generally reserved for males. The business world often devalues reproductive labor, setting it aside for females. This devaluation of reproductive labor only harms productivity because there is an assumption that women cannot succeed in the same capacity as men. Gender is a subject that is relevant in every society and culture, each in different ways. Without analyzing this in association with adulthood, one may inadvertently neglect a crucial piece of the adulthood puzzle.

Research

Recent studies on the concept of adulthood that have "used person-centered typological approaches, such as latent class analysis, cluster analysis, sequence analysis, and trajectory analyses have suggested that participation in postsecondary education is a major dividing factor that distinguishes those who move quickly into forming their own families from those who postponed family formation, especially parenthood."[2] The very existence of college creates a gap between adolescence and adulthood, leaving this new liminal space in the center. For many, the emergence of family roles solidifies a transition into adulthood, creating new responsibility and feeling of self-sufficiency. There is also a strong link between marriage and adulthood, where those who enter

1 Oesterle, Sabrina, J. David Hawkins, Karl G. Hill, and Jennifer A. Bailey. (2010) "Men's and Women's Pathways to Adulthood and Their Adolescent Precursors." *Journal of Marriage and Family* 72, no. 5: 1436-453, 1436.

2 Oesterle, Sabrina, et al. (2010), "Men's and Women's Pathways to Adulthood and Their Adolescent Precursors," 1437.

into marriage suddenly feel thrust into adult roles, no longer living on a college campus or at home with parents.

Those who participate in postsecondary education after high school and put off possible family creation find their transition into adulthood to "differ markedly by sociodemographic characteristics, including race and ethnicity, socioeconomic status and family structure in childhood, and adolescent experiences such as school performance and involvement in substance use and crime."[3] However, this does not account for gender's effect on adulthood. "Men and women's respective levels of entropy are similar during adolescence, but sharply differ after the early twenties," putting college students right in the middle of that spectrum.[4] Marriage and family creation cannot be the only effects that are gendered concerning transitions into adulthood. There must be a connection to cultural expectations and gender when considering the idea of adulthood in a society. What a society expects of a certain individual can be greatly influenced by their gender. A "conspicuous part of becoming an adult—the initiation of sexual activity—is no longer tied to marriage as it once was in the past century," therefore, the "decoupling of sex and marriage" creates new expectations of when and why concerning sex and adulthood.[5] Sex is sometimes considered the pathway into adulthood. Those who are sexually active in their teens are labeled in different ways, many of these labels originating differing by gender. Males who are sexually active may then be considered adult men by peers and parents, while women may not be, often perceived instead as being 'loose' or having 'loose morals.' For women, this sexual transition into adulthood may not be so much related to the act of sexual intercourse itself, but rather the beginning of the menstrual cycle. In many cultures, such as that in America and many European countries, young girls who begin their menstrual cycle are considered

3 Oesterle, Sabrina, et al. (2010), "Men's and Women's Pathways to Adulthood and Their Adolescent Precursors," 1438.

4 Gauthier, Anne H. (2007) "Becoming a Young Adult: An International Perspective on the Transitions to Adulthood (Devenir Un Jeune Adulte: Une Perspective Internationale Sur Le Passage à L'âge Adulte)." *European Journal of Population / Revue Européenne De Démographie* 23, no. 3/4: 217-23, 219.

5 Furstenberg, Frank F. (2013) "Transitions to Adulthood: What We Can Learn from the West." *Annals of the American Academy of Political and Social Science* 646: 28-41, 31.

adults, new women who are now given the ability to create and sustain life inside of them.

Interestingly, some studies have concluded that men's and women's transitions into adulthood are very similar, rather than dramatically different as a result of their gender. According to a study conducted by Sabrina Oesterle (et al.), "men's and women's work and educational pathways in the transition to adulthood have become [very] similar," over the past century."[6] After high school, both men and women have similar options concerning postsecondary education and entering into a work field. Oesterle's (et al.) research claims that no matter which path (postsecondary education or entering directly into the workplace), individuals experience the same transitions and feelings. That being said, she also acknowledges that "few studies of multidimensional pathways to adulthood have [actually] examined gender differences," which casts a shadow of doubt on her argument.[7] It is the lack of information that causes skewed data and inaccurate claims. It is not that gender is not a factor, it is that there is a lack of study in this area concerning its effects on the transition into adulthood. She also points out that some of the studies "have restricted analysis to women only," effectively cutting out the male experience or those of non-binary persons.[8] Overall, it seems more likely that gender plays a concrete role in the transition to adulthood.

This role can be seen even from a linguistic perspective. For example, both the denotation and connotation of the word 'adult' tends to vary between men and women. The concept of adult may depend upon the ability to conceive a child, the ability to provide for one's family, the ability to take a wife etc., depending on one's gender. For women, the ability to conceive a child and raise children is directly embedded within the idea of adulthood, whereas for men, the ability to go into the workplace and provide financially for a family takes its place. In other words, the linguistic concept of 'adult' in Western society links productive labor to males while limiting roles related to reproductive labor to females.

6 Oesterle, Sabrina, et al. (2010), "Men's and Women's Pathways to Adulthood and Their Adolescent Precursors," 1438.

7 Ibid.

8 Ibid.

This information can never encompass transitions into adulthood for every single adolescent. All transitions are "disjointed and fraught with complexities."[9] There are different sociological factors that affect each and every young adult's transition into a full-grown adult. Research can never fully account for firsthand experience, nor can it empathize or measure one's specific transition completely. That being said, there are general trends that can be discovered, trends that differ markedly based on gender.

Sample

The sample that was chosen was made up of ten college students: five male and five female.[10] The ten students were then divided in two and each set of five was given a pile sort. There were two types of pile sorts: one forced and one unforced. The forced pile sort was made up of gender-neutral descriptions of adulthood. Some descriptions were one word and others were short phrases. Of the five college students, three identified as female and two as male, all of whom were cisgendered. The unforced pile sort was made up of stereotypically gendered photographs relating to adulthood (e.g. a broom being stereotypically feminine and a toolbox being stereotypically masculine). Of the five college students who participated in this pile sort, two identified as female, and three as male, all of whom (again) were cisgendered. Afterward, these same ten students were interviewed one-on-one, in order to get more detail on their responses to their pile sorts answers.

It is important to note the demographic background of the ten individuals. The study did not have any freshman. Only two of the interviewees were sophomores, one male and one female. There were five interviewees who were juniors, three male and two female. And three students were seniors (graduating in May of this coming year), one male and two female. Those closer to graduation or older in age may have different opinions on the link between gender and adulthood, as they have had more time to uncover the ways in which their

9 Gordan, Tuula, and Elina Lahelma. (2004) "Who Wants to Be a Woman? Young Women's Reflections on Transitions to Adulthood," 81.

10 It would have been very insightful to have had non-binary students participate as well, and information on the study was sent to a few non-binary persons, but they did not respond to any emails, and thus were unfortunately not included in this study.

everyday experiences are affected by gender. From the ten students interviewed, two of them were African American and one Arabic, while the other seven were of white-European descent. Race and ethnicity are also a factor when concerning gendered experiences within one's transition to adulthood. African American males may very well hold completely different experiences and definition of adult than white males do. This is also a factor between white and nonwhite females. Differences in culture (based on ethnicity) creates different gender norms, thus influencing a student's perceptions of adulthood much differently than others. Ultimately, however, race and ethnicity did not have a large effect on the data that was collected during this study.

The sample was also made up of an overwhelming amount of students on track to graduate with a bachelors in arts. Only two of the students, both male, were science majors; one of whom was a double major in science and politics. This means that much of the sample could be very familiar with (or perhaps be more informed about) societal or stereotypical expectations of adulthood.

All ten interviewees were straight, cisgendered college students. This was not an intentional decision, but rather an accidental occurrence. Unfortunately, this sample of students did not include non-binary persons. Since this sample was limited in size and scope, it is difficult to make any larger observations about the Lake Forest College student body as a whole. Nonetheless, this study shed new light on how cisgender students feel adulthood and gender are related.

Methods and Data

The pile sorts were conducted first, before any of the students participated in a one-on-one interview. Five students participated in each of the pile sorts. The first pile sort was forced and saw the participant put fifteen non-gendered descriptions into two categories: masculine or feminine. It was not about categorizing them by which was a male quality and which was a female quality; it was centered on the ideas of masculinity and femininity and which descriptive words and phrases were more like one category than they were the other. There was no third pile and students could not opt out of categorizing the terms and phrases. They had to put all of the descriptions into one of the piles. The

fifteen descriptions were as follows: educated, intelligent, breadwinner, lawyer, doctor, elegant, strong, courageous, healthy, ambitious, CEO of a company, professor of chemistry at a community college, takes out loan for a brand new Mercedes Benz, married and stays at home with children while significant other is at work, and married and goes to work while significant other stays at home with children.

The responses from participants were fascinating, with all five of them noting afterward that they considered perceived societal stereotypes when creating their piles. Three of the five students, two male and one female, reported that they personally identified with their masculine pile. Anna, the female who identified more closely with her masculine pile, explained that although she put the descriptions into what she felt were stereotypical piles, she identified with the masculine pile because those were the terms and phrases that society deems successful and important. Two of the five, both female, identified with their feminine pile, often placing certain descriptions they felt society would put in the masculine pile, into the feminine pile anyway because it described them best. It did not matter to them what stereotypes went with what phrases, and instead, they categorized based on how they were raised and how they viewed themselves. Before their pile sorts were concluded, participants were asked if the pile that they most closely identified with represented adulthood for their future selves. None of them felt that it did. One student, Rick, stated that he claimed that fifteen descriptions could never define one person.

This first pile sort pointed out the decrease in importance of reproductive labor. All of the students identified with the pile that did not have the phrases ‘married, stays at home with children while significant other is at work’ and ‘healthy’ in them. If all college students, no matter the gender, devalue reproductive labor, who will be taking part in it for the good of society? A society cannot function on productive labor alone.

The second pile sort was unforced and made up of fifteen stereotypically gendered clip-art photographs. It was sorted by three males and two females. The photos were stereotypically gendered on purpose in an effort to push students to see gender when making piles about adulthood; however, the result was the complete opposite, with

zero of the five participants placing the photos in gendered categories. The fifteen clip-art photographs of general gendered perceptions of adulthood are as follows: house, weight, mixer, hospital, children, office, toolbox, piggy bank, money, sports car, washing machine, broom, groceries, diploma, and books. Items like the mixer and broom were specially placed in the pile to try to force students to see these objects merely as feminine.

Instead of placing the photos into gendered piles, students placed them into three or more categories, based on the organization of everyday life. For example, the pile that was the most common was titled 'Home' or 'Domesticity' by three participants. This was the closest category related to gender, and the student who made the 'domesticity' category explained that he was not thinking in terms of gender when he named it, rather than the items were just general at-home activities and objects. Interviewees piles were also titled 'self-improvement,' 'chores,' 'work,' and 'health,' for example. One student, Arnold, only had three piles, 'youth/education,' 'adulthood/workforce,' and 'lifestyle'. When asked why he lumped the piles the way he did, he responded that it was a more current pile creation than if he were doing this years from now, and that after looking at the fifteen photos, he contended that adulthood should have its own pile.[11]

After the participants created their unforced piles and named them, they were informed that the study they were a part of was not only about college students' perceptions of adulthood, but also how gender plays a role in shaping those perceptions. The five students were shocked, each noting that they did not see the connection at all until informed of it. This was quite interesting and surprising because it informed the study that not all students see gendered societal expectations in every situation. The realization created a shift in hypothesis from stating that gender did play a role to recognizing that although students may agree that there are societal expectations that go along with gender and its relation to adulthood, they do not personally identify or agree with them.

11 Olsen, Arnold. (2017) "Gender and Adulthood: The Ambiguous Relationship." Interview by author. November 9.

The second method that was employed was follow up interviews of the pile sort participants and then content analysis of the data that was collected. Below is a chart of all five interview questions asked and the coded responses that were given by students. The code is created by most frequent themes/responses to the question that was asked. The first question was an inquiry into what students' definition of the term adult was and if they felt they were already an adult. The most frequent definition included a sense of self-sufficiency and responsibility for one's self and possibly others. The next most popular term mentioned dealt with finances and being able to pay bills on one's own and on time. One interviewee, Sally, pointed out that maturity played a big role in being considered an adult and that it had no set age. She argued that she was "more mature than some [who are considered] adults."[12] When answering the second half of the question, whether or not they currently considered themselves an adult, all ten students answered that they did not feel they were adults just yet because they did not fit the definition that they had given.

Question two asked what an adult looked like in the minds of the interviewees. Surprisingly, the most popular first reaction was that an adult did not have a set 'look' or 'clothing'. That being said, students went on to talk about men in business suits and women in high heels, with 'looks/clothing' being the most frequently mentioned term in the code for this question. Responses mentioned having a stable income and job, being older than twenty-one years of age, and being responsible and confident. One student, Sadie, explained that an adult looks put together, like they do not have to worry about where their next meal is coming from yet because they did not fit the definition that they had given.[13]

The following question required the participants to describe activities that they felt adults participated in in their everyday lives. Most frequent responses ranged from being self-sufficient, to having a job and an income, to even going to buy groceries. In reality, these answers painted more of a picture of what an adult looked like

12 Marcus, Sally. (2017) "Gender and Adulthood: The Ambiguous Relationship." Interview by author. November 9.

13 Kanter, Sadie. (2017) "Gender and Adulthood: The Ambiguous Relationship." Interview by author. November 9.

than the answers to the previous questions. Each student noted that a job or career was not required to be an adult, but that when they pictured themselves as adults doing everyday activities, it usually involved them going to work. Answers could not really be differentiated based on gender, which was a surprise.

The fourth question asked how society has affected how college students transition into adulthood. Every single interviewee immediately answered, without having to think, that they felt society and its expectations had a definite effect on students transition from adolescence to adulthood. The most frequently used phrases included society pushing students to be responsible, while simultaneously cocooning them within a college environment, which does not prepare them to do so. A response from one of the male students, Andy, included the weight that the price of college has on students. In his opinion, the price of college effectively creates a dependence on the government, the apparatus that can control a society.[14] The overwhelming theme of the responses was that college creates a middle section in society, between adolescence and adulthood, which in fact only elongates the transition from one to the other.

Although the final question was the most straightforward, it was one of the most complicated and frightening questions for the participants to answer: "Where do you see yourself in ten years?" At first, eight of the ten students responded that they did not even know if they would be alive in ten years, nonetheless doing anything related to their studies in college. Ultimately, the most frequently used terms and phrases included graduating from college, having a successful career (lawyer being the most-mentioned career choice), and having a spouse and children. Of the four students who explained they would like to have a spouse and children, only two of them were female. This also means that only two of the five females interviewed mentioned domestic roles in their future plans, like being a spouse or having children. This low number shows a split in where interviewees talked about stereotypical expectations and their own. This response shows that gender is perceived by college students when related to the idea of adulthood; however, although it may be projected onto them, the students do not accept such rigid gender roles when planning for their own future.

14 Zolen, Andy. (2017) "Gender and Adulthood: The Ambiguous Relationship." Interview by author. November 9.

Interview Questions and Code

Question 1: Define 'adult;' do you feel that you are currently an adult? Why or Why not?

Code:	
Self-Sufficient:	8
Finances:	6
Responsible:	2
Age:	2
Mature:	2

Question 2: What do you think an adult looks like? Why or Why Not?

Code:	
Income/Job:	3
Responsible:	3
Age:	3
Looks/Clothing:	5
Confident:	4

Question 3: What activities does an adult participate in in everyday life? Why do you think this?

Code:	
Self-Sufficient:	4
Job/Income:	7
Children:	2
Pays Bills:	2
Groceries/Food:	2

Question 4: How do you think society has played a part in college students becoming adults? Why?

Code:	
Age:	3
College:	5
Less Rules/Freedom:	3
Responsible:	3
Good Worker:	2

Question 5: Where do you see yourself in ten years? Why?

Code:	
Graduated:	2
Lawyer/Career:	10
Do Not Know:	2
Family/Children:	7
Chicago:	2

Conclusions

Gender and perceptions of adulthood are closely related concepts, especially when studied within the context of Western society and the college environment. Strict "definitions of adulthood both reflect and operate as cultural models of personhood."[15] Students, both male and female, define the term 'adult' in similar ways: as someone who is responsible and self-sufficient, both mentally and financially. Although gendered social expectations were evident to the participants, they all mostly agreed on the same themes: most notably college and responsibility. It was as if they knew what society expected of them based on the gender they held (women in the home and men in the workplace), but chose to ignore them and focus on what was most relevant to them currently, which was college and the transition into adulthood. This was apparent from the description pile sorts. Ultimately students, no matter the gender of the participant, viewed their own future pretty similarly to the other students: graduating from college and having a career. The information and data can only conclude with the realization that Lake Forest College students are aware of the effect that gender has on the transition into adulthood; however, concerning their own transitions into adulthood, they feel that the stereotypes they point out do not necessarily apply to themselves as individuals. This data calls into question the perceived value of reproductive labor in today's society, as all participants identify adulthood with actions and characteristics of productive labor.

This study originally sought to connect gender to perceptions of adulthood. The data shifted this study, leaving an answer that had not been considered. Rather than *how* gender affected students transitions into adulthood, the question should have been "*Does* gender have

15 Silva, Jennifer M. (2012) "Constructing Adulthood in an Age of Uncertainty." *American Sociological Review* 77, no. 4: 505-22, 506.

an effect on the idea of adulthood?" It can be concluded that societal expectations of rigid stereotypes concerning gender are apparent in society; however, they do not necessarily have power over all individuals. The goal of this research was to catch subliminal gendered messages from neutral pile sorts and interview questions. In practice, this method worked in the opposite direction, making an argument against the once perceived tight-knit relationship between gender and becoming an adult. There are no two set genders, but because there were not any non-binary participants, conclusions on what effects gender has on transitions into adulthood for those who identify as such cannot be made. Educator Robert J. Havighurst makes the point in his book *Developmental Tasks and Education* that although men and women are being educated and trained the same, when they leave an educational institution, they are not allowed to assume the same types of roles because of gender.[16] There is therefore a gap in being taught how to be an adult and a lack of lesson in reproductive labor. Becoming an adult must then be an individual transition, unique to each college student, while at the same time, creating a uniform society. The close and similar responses of all ten of the participants show that college may be the actual engineer of adulthood, creating uniform expectations and goals no matter the gender of the student. College students most rigid influence may in fact be the institution they belong to, rather than the larger, more complex society they perceive it to be.

16 Havighurst, Robert J. (1982) *Developmental Tasks and Education*. New York, NY: Longman.

The Pope, the Plague, and Popular Religion

[Benton Ludgin]

In line with Roman and Greek views of medicine, medieval conceptions of disease are inseparable from sin and morality. In the case of the Plague, where, from 1347 to 1353, around sixty percent of Europe's population died, a serious moral crisis arose.[1] This introspection often erupted into vilification, usually along what Paul Slack calls the "preexisting divisions" of European society, "highlighting its fundamental weaknesses" and prejudices.[2] Naturally, this led to extensive scapegoating and persecution of the Middle Age's classic and hated bogymen: the Muslims and the Jews. However, a new target also arose: The Catholic Church. The Plague brought out generations of dissatisfaction with the corruption of the Catholic Church which turned lay piety down other avenues of devotion. Including a renewed interest several Saints and visionaries whose were specifically associated with the Plague and an explosion of popular religious movements that existed outside of the traditional Church hierarchy. Common people were drawn to these *en masse* because they promised a direct line of communication with God which bypassed a corrupt clerical bureaucracy. In this paper, I will first examine the most relevant source of this perceived corruption, the so-called "Babylonian Captivity of the Church," alongside several sources that the describe how widespread the dissatisfaction in traditional worship had become. Then, I will discuss several popular religious practices and movements that arose

1 Anna Jones, *Epidemic Disease in Western History*, Class Lecture.

2 Paul Slack, The Impact of Plague in Tudor and Stuart England, (Oxford, 1985), 192.

in response to the Plague and the Church that, in the eyes of some, caused it.

Lasting from 1305 until 1377, the then ongoing "Babylonian Captivity of the Church" was the most apparent instance of institutional corruption within the Catholic Church. The Captivity began after the French King Philip IV invaded Italy, sacked Rome, and captured Pope Boniface VIII who later died in French custody.[3] Possibly due to further influence from Philip IV, a French cleric was soon elected Pope Clement V; sparking massive riots in Rome itself. In response, Clement decided to move the papal seat from Rome to Avignon, a city in Southern France. The Papacy, which had long been drawing criticism for its increasing role in Europe's secular politics, was now popularly seen as firmly under the thumb of the French crown.[4]

Therefore, it was not beyond belief to suggest that fourteenth-century Christians, who already attribute disease to sin and divine retribution, would connect the outbreak Plague with God's desire to purge an increasingly polluted Church and clergy. The Italian chronicler Gabriele de Mussis reflects this in his *History of the Plague*. Framed as a dialogue between God and Earth, de Mussis, writing in the voice of God, explicitly criticizes secular and religious authorities for leading the world astray. Before sending the Plague, de Mussis' God asks his creation "what are you doing, Earth, held captive by gangs of worthless men?"[5] While de Mussis is not explicitly writing about the current state of the Church, he certainly would have been aware of the criticisms of the Avignon Papacy and, as we will see later, could well have shared them. His personification of Earth is an effective narrative tool that implies a greater, transnational moral failing within the Christian world—one that could easily include decadence and moral laxity within the clerical hierarchy. The Catholic Church itself, wasting away under its Babylonian Captivity, seen by some as a major factor for why the Plague had struck Christendom.

Other writers have clearer criticisms of the Church. Simon Islip, the Archbishop of Canterbury during the height of the Plague,

3 Jones, *Epidemic Disease*.

4 Ibid.

5 Gabriele de Mussis, "History of the Plague," in *The Black Death: The Great Mortality of 1348-1350*, ed. John Aberth, (Bedford & St. Martin, 2005), 99

is unambiguously clear in his blame of the corrupt English Clergy for causing the Plague. In his eyes, much of the clergy had become more interested in garnering wealth, land, and power than actually caring out the precepts of the Church; they had not only corrupted themselves but also their congregations and the Catholic institution as a whole.[6] Hamo Hethe the Bishop of Rochester and Thomas de Lisle also mention negligent and incompetent priests who had neglected their clerical duties for so long that the "cures there are in danger of being almost abandoned, to the grave peril of souls."[7] Urgent criticism of the established hierarchy by clerics illustrate a recognized need for reform from within the Church. Popular action shows how far the fever had spread.

These accounts should not be taken to suggest that the whole population thought the Catholic Church was an entirely corrupt institution. What is clear, though, is that a notable percentage did. Enough European Christians wrote about corruption within the Catholic Church across a wide enough area and across a long enough period to suggest that these concerns were indeed shared by a significant number of European Christians. Furthermore, these criticisms were not confined to the ivory towers of theologians and reform-minded clerics in Canterbury, Rome, and Avignon but were shared across all levels of society. The popular religious movements that asserted themselves during the Plague years suggest that common people felt that both their souls and bodies were not being adequately cared for by the Catholic Church and so looked elsewhere for religious fulfillment, like, for instance, local saints.

Saints had always played an important role in medieval Christian popular belief. Rather than praying directly to God or Christ, it was common practice to pray to a saint who was associated with a specific place or issue, who would then intercede to God on that person's behalf. To contend with the Plague, saints Roch of Montpellier, the Blessed Anastasia, and Agatha of Catania all become cornerstones in popular religious devotion. Importantly, however, all these saints developed a following beyond the walls of the Church. Saint Roch, for instance, was

6 Simon Islip, "Effrenata (Unbridled)," in *The Black Death: The Great Mortality of 1348-1350*, ed. John Aberth, (Bedford & St. Martin, 2005), 104-05.

7 Hamo Hethe, in *The Black Death: The Great Mortality of 1348-1350*, ed. John Aberth, (Bedford & St. Martin, 2005), 107.

cast out of Rome after he developed the Plague on a pilgrimage to the city. He eventually wandered into the woods, where a miraculous stray dog licked his plague sores and cared for him until the disease subsided.[8] The allegorical significance of a plague victim being cast away from the traditional center of Christianity, only to find relief through less than traditional means, cannot be ignored. Gabrielle de Mussis, when noting the role of St. Anastasia played in Plague victim's beliefs, reiterates his previously mentioned dissatisfaction with the Church hierarchy. It is not a priest or other traditional cleric but "a certain (anonymous) holy person," having visions who first encourages people to pray to St. Anastasia.[9] Furthermore, it seems that many people felt they would be better of praying to a saint rather than relying solely on standard religious practice as "many held the opinion that (by turning away from Church institutions and toward theses saints) they could preserve their health against the plague's arrows."[10] As almost an afterthought at the end of his document, de Mussis mentions that Pope Clement VI also issued an indulgence to whoever genuinely repented their sins.[11] Clearly, though, clerical and popular imaginations alike had been captured by these new targets of worship.

Michele de Piazza's description of the Plague in the Sicilian towns of Messina and Catania expresses how fanatical saint worship became in some Plague infected towns. After Messina became infected with Plague, de Piazza suggests most of the Messianese marched to the nearby city of Catania for the relics of St. Agatha: "For we believe," he quotes, "that with the arrival of the relics, the city of Messina will be completely delivered from this sickness."[12] Not wanting to give up their relics, which were presumably keeping them safe from the Plague, the people of Catania wrested the keys to the Church away from the priest who had nearly capitulated to the Messianese and appealed to the town's secular authorities. After a tense stand-off, it was decided that Messianese would be given holy water made from contact with the relics; the relics themselves, however, would stay in Catania.[13] Reportedly, the holy water worked as intended and many were cured

8 Gregory Cleary, "St. Roch." In *The Catholic Encyclopedia*, Vol. 13 (Robert Appleton Company, 1912), on newadvent.org (March, 2018).

9 Gabrielle de Mussis, in *The Black Death*, 100.

10 Gabrielle de Mussis, in *The Black Death*, 100.

11 Ibid.

12 Michele de Piazza, "Chronicle," in *The Black Death: The Great Mortality of 1348-1350,* ed. John Aberth, (Bedford & St. Martin, 2005), 101.

13 Da Piazza, in *The Black Death*, 101.

with it, but the people of Messina then had to contend with packs of wild dogs now roaming the city. One large and especially ferocious black dog brandished a drawn sword in its paw and rushed around the local church breaking things and terrorizing people.[14] Understandably, people were slightly terrified so they decided to appeal to another local religious figure—the Blessed Virgin of Santa Maria de la Scala. After the townspeople return from the shrine with an image of the Virgin, the Virgin decided the city was sinful and would rather not be there and turned away from the city, causing a large hole to suddenly open up, swallowing the horse carrying the image up whole.[15]

De Piazza's description illustrates how important the role of saints during the Plague became. Rather than praying through a corrupt clergy, led by a man in city hundreds of miles away, whose actions may have played a significant role causing the current Plague epidemic, it makes sense that people would turn to a direct, relatable, and effective line to God. Furthermore, the more fantastical elements of de Piazza's give us an insight into the reasoning behind the actions these people took. When faced with such ever-present and horrific disease and suffering, it would not have been that hard to think the world was ending, or that devil dogs were prowling around every corner. The immediacy offered by the Cult of Saints must have been extremely comforting. This same desire for immediate relief from the Plague helped give rise to several, mass religious movements outside the confines of the Catholic Church, the most famous being the flagellants.

According to Heinrich of Herford, the Flagellants get their name from the *flagella*, or whips, they used to beat themselves with until their "scourged skin swelled up black and blue and blood flowed down" over their bodies.[16] They were among the most radical of the lay religious movements, so they should not be taken to represent the population as a whole. However, they reiterate several of the same concerns about traditional Catholic practice previously illustrated. Their influence was inflammatory enough that the authorities felt compelled to crack down on them through both spiritual and secular punishments.[17] This should be expected as groups of rogue peasants roaming around the countryside, beating themselves bloody would likely alarm lay and religious authorities, a fear that would have been magnified during the crisis of the Plague. Importantly, the Flagellants began to preach very

14 Da Piazza, in *The Black Death,* 102.

15 Ibid, 103.

16 Heinrich of Herford, "Book of Memorable Matters," in *The Black Death: The Great Mortality of 1348-1350*, ed. John Aberth, (Bedford & St. Martin, 2005), 123.

17 Heinrich of Herford, in *The Black Death*, 125.

specific, anti-institutional messages. Herford mentions an instance in which, when asked what gives them the right to preach when they are not part of the clergy, a group of Flagellants answers, “and who sent you, and how do you know that what you consecrate is the body of Christ, or that what you preach is the Gospel truth?”[18]

Gilles Li Muisis mentions that the contents of Flagellant sermons were borderline heretical. One flagellant preacher even went so far as to liken the flagellants to Christ, saying that “aside to from the shedding of the blood of our Savior, there is no nobler shedding as that which comes from those who whip themselves.”[19] At the movement’s height, as Fritsche Closener points out, the fervor surrounding the flagellants reached the point that priests became afraid to speak out against them.[20] The flagellants even seem to have usurped clerical authority for, as Closener says, “(the people) believed the flagellants words more than those of the priests.”[21] Closener and many like-minded clerics attempted to disparage the group by saying that only laymen and uneducated clergy joined the group. Yet, this criticism further reiterates the popularity this decidedly non-hierarchical message with laymen.

To return to Paul Slack’s point that, in times of crisis, divisions tend to erupt along lines where hate and anger already exist, popular movements in the Plague years reflect a tectonic gulf between the laity and the clergy. While the “Babylonian Captivity” is the most obvious example, clerical corruption, whether real or merely imagined, had become a serious sticking point for many European Christians. The Plague was the metaphorical straw that broke the camel’s back. While most Christians found solace within more traditional means of faith by reinforcing their devotion to the Cult of Saints, a significant population found its voice in more radical lay movements like the Flagellants. And, while these groups may have been quelled relatively quickly, the dissatisfaction with the religious status-quo they reflected would remain to grow and fester and eventually burst, like a Plague sore, into the Reformation movements of the sixteenth century.

18 Heinrich of Herford, in *The Black Death*, 125.

19 Gilles Li Muisis, “Chronicle,” in *The Black Death: The Great Mortality of 1348-1350*, ed. John Aberth, (Bedford & St. Martin, 2005), 133.

20 Fritschie Closener, “Chronicle,” in *The Black Death: The Great Mortality of 1348-1350*, ed. John Aberth, (Bedford & St. Martin, 2005), 129

21 Fritschie Closener, in *The Black Death*, 128.

Environmental Justice and the Racism that Spawned a Movement

[Margaret Lenkart]

Ideas of justice are visible throughout many aspects of American life. Historically, ideas of justice were perpetuated through ideas of democracy, economic distribution, and the criminal justice system. However, in modern decades, a new area of justice has arisen: environmental justice. The idea of environmental justice combines issues of political participation, unequitable wealth distribution, pressures against marginalized group, and the environment. From this stems a more specific idea of environmental racism. From the beginning of American history, environmental injustice has occurred against African Americans in the form of environmental racism. Systematically, African Americans have been disenfranchised when it comes to voting and economically and racially segregated to certain areas that might be more likely to face environmental and public health issues, and it is these democratic inequities that have led to environmental racism and the environmental justice movement.

Before environmental racism can fully be understood, the over-encompassing idea of environmental justice should be defined. The United States Environmental Protection Agency (EPA) defines environmental justice as "the fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income, with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies." The EPA also offers a two-pronged way of achieving environmental justice by "offering the same degree of protection from environmental and health hazards" and by providing "equal access to the decision-making process to have a

healthy environment in which to live, learn, and work."[1] Environmental justice can be seen as a response to environmental racism, or the idea that people of color are subjected to a disproportionate amount of health hazards due to risk factors in their immediate environment.[2]

While the environmental justice movement today is encompassing all groups of people, including but by no means limited to African Americans, Native Americans, and Hispanics, it has its roots in the African American Civil Rights Movement of the 1960s. Robert D. Bullard and Beverly H. Wright argue that because the Civil Rights Movement was centered in the South, so has been the environmental justice movement regarding African Americans.[3] This helps to explain why African Americans have been at the forefront of the environmental justice and anti-environmental racism movements. Reverend Ben Chavis of the Commission for Racial Justice was one of the first to define environmental inequalities faced by the African American community as a direct result of environmental racism. According to this commission, "the privileges of whites (access to a clean environment) are created and institutionalized at the expense of people of color."[4]

One protest in Warren County, North Carolina, in autumn of 1982, is often touted as the first major environmental justice protest. This protest was against a proposed landfill site that would store polychlorinated biphenyls (PCBs) in Afton, a town in Warren County. PCBs are synthetic compounds used in paints, adhesives, pesticides, plastics, and more, and they are toxic to human health.[5] Warren County was one of the poorest counties in the state and had a population that was approximately sixty-five percent black. After the state announced their plan to create a PCB landfill in the county, activist Ken Ferruccio formed the group Warren County Citizens Concerned about PCBs. According to Ferruccio's wife, who was in

1 "Environmental Justice," United States Environmental Protection Agency, last modified August 8, 2017, www.epa.gov/environmentaljusice.

2 "Environmental Justice & Environmental Racism," Greenaction.

3 Robert Bullard, Beverly Wright, *The Quest for Environmental Equity: Mobilizing the African American Community for Social Change* (Washington State University, 1992), 40.

4 Ibid, 41.

5 Ken Geiser and Gerry Waneck, *PCBs and Warren County,* (Sierra Club Books, 1996), 41.

attendance at a citizens meeting regarding the landfill construction, "the results [of studies], which were quite conclusive, were that landfills inevitably leak; and that safe landfill technology is only a concept, not a reality."[6] In other words, there was a possibility that the toxic PCBs would leach into groundwater that supplied drinking water to the area.

Despite city council meetings and court battles, the federal and state governments approved for the landfill to be built. In the six-week span, when contaminated soil to be dumped in the landfill arrived, almost 500 people participated in protests.[7] Groups such as the local chapter of the National Association for the Advancement of Colored People (NAACP), the United Church of Christ, and the Southern Christian Leadership Conference were all in attendance, along with individuals that were highly respected in the black community like Reverend Ben Chavis and Congress for Racial Equality member Floyd McKissick.[8] According to Eileen Maura McGurty, the protests took place in the style of marches from a local church to the proposed site of the landfill. They tended to mimic marches that took place in the civil rights era in that they used similar chants with changed words to fit their specific situation.[9] By the end of the six-week period, the landfill had been filled and over 500 arrests had been made (WRAL).

The case of Warren County raises various issues regarding social and environmental justice, as well as questions about the responsibilities of government. According to McGurty, the NAACP filed an injunction through the litigation processes before the landfill was constructed claiming that many residents of the town noted that the town's poverty was a reason for their political powerlessness.[10] It is commonly known that lack of education and finances is associated with reduced political participation, so the NAACP argued that it is was for this reason that this mostly poor town was chosen for the landfill. Additionally, blacks have obviously faced discrimination before in the form of slavery, segregation, and infringements on voting.

6 Gelser, 50-51.

7 Maura Eileen McGurty, "Warren County, NC, and the Emergence of the Environmental Justice Movement: Unlikely Coalitions and Shared Meanings in Local Collective Action," *Society & Natural Resources* 13, no. 4 (2000): 371.

8 Ibid, 378.

9 Ibid, 379.

10 Ibid, 377.

McGurty writes "[the] two issues of the initial opposition were translated into a language that resonated with past experiences of blacks in the county: Blacks had been victims of past transgressions at the hands of whites, causing excessive poverty, physical suffering, and even death. The landfill was the latest manifestation of their experience for the past several centuries."[11] This idea puts into context the fears that the African American community was facing. Not only was it a possibility that chemicals would leach into their drinking water, and not only were many blacks systematically rendered powerless in the political process, but also it was again the white, powerful majority that would put blacks under these circumstances. While Warren County was not the first case of environmental racism, it was a landmark case for the environmental justice movement as it was the first time that blacks mobilized nationally and the first time that activists had been jailed for protesting a hazardous waste site.[12]

Toxic waste hazards are one of the most prominent issues in environmental justice for African Americans and go back further than the issue in Warren County. Another example of environmental racism against African Americans occurred in South Central Los Angeles, a community that was fifty-two percent African American and forty-four percent Latino American. In 1985, the area was slated for the construction of a new solid waste incinerator known as the Los Angeles City Energy Recovery (LANCER) project. LANCER was to cover an area of thirteen acres and to burn 2,000 tons of solid municipal waste every day.[13] To combat this, residents, mostly African American and Mexican American women, came together to form a group called Concerned Citizens of South Central Los Angeles.[14] Women played an important role in this case as many of them were mothers worried about the safety of their children. Additionally, women faced additional health risks by being in toxic environments because, historically, women have been the ones to stay home and get exposed to the toxicity.[15]

11 McGurty, 380.
12 Bullard, Wright, "Quest," 41.
13 Cynthia Hamilton, "Concerned Citizens of South Central Los Angeles," (Sierra Club Books, 1996), 208.
14 Ibid, 209.
15 Hamilton, 211.

Before the site to build LANCER was determined, Cerrel Associates consulting firm reviewed South Central Los Angeles. The firm concluded that South Central Los Angeles would be the best place for the incinerator because, as they write:

> Certain types of people are likely to participate in politics… all socioeconomic groupings tend to resent the nearby siting of major facilities, but the middle and upper socioeconomic strata possess better resources to effectuate their opposition. Middle and higher socio-economic strata neighborhoods should not fall at least within one mile and five mile radii of the proposed site.[16]

In other words, the site should be placed in a low-income, uneducated neighborhood because it would mobilize less political power to stand against the construction. Because of systematic segregation and oppression, low-income, uneducated neighborhoods are more likely to be made up of minorities, and in this case, it is African Americans and Latinos who get affected.

The Concerned Citizens group banded together with other grassroots movements—including Greenpeace, Citizens for a Better Environment, and the National Health Law Program—in order to fight the LANCER project. Additionally, grassroots activists were backed by two white-majority groups based in the west side of Los Angeles. Similar to the case of Warren County, the organizers against LANCER borrowed tactics used during the Civil Rights era to fight back, including protests, demonstrations, and petitions. According to Hamilton, the group was able to create a sense of "unity of purpose across neighborhoods and racial lines."[17] The fight against LANCER went on for two years, with women doing most of the work. In the end, it paid off and the plans to build the incinerator were cancelled.[18]

When it comes to toxic sites, African Americans and minorities are more likely to be exposed to chemical waste and toxicity. In 1980, the Comprehensive Environmental Response, Compensation, and Liability Act (CERCLA), otherwise known as the Superfund Act,

16 Hamilton, 211.
17 Ibid, 213.
18 Ibid, 218.

passed Congress.[19] This act was spawned by strong citizen concern over toxic waste sites after a news story broke about one of these sites known as Love Canal in Niagara Falls, New York.[20] The act established guidelines for the proper way to dispose of toxic waste, transferred liability to corporations responsible for cleaning up waste, and established a trust for cleanup of sites where no responsible party could be found.[21]

As of 2013, there were 1,388 Superfund sites either in the process of being cleaned up or still in need of cleaning up. Within one mile of these sites, minority dwellers comprise forty-four percent of the population, and within three miles the percentage increases to forty-seven.[22] The ratio of minority dwellers around the Superfund sites is disproportionately high, since on average minority dwellers make up only thirty-seven percent of the US population.. For African Americans, the population within three miles of these sites is fourteen-point-nine percent compared to their US share of the population, which is twelve-point-six percent African Americans. White people, on the other hand, only make up sixty-eight percent of the population within one mile of the sites and sixty-seven-point-two percent within three miles, despite making up seventy-four percent of the US population.[23] The EPA report about the population make up around these sites even admits that "this population is more minority, low income, linguistically isolated, and less likely to have a high school education than the US population as a whole...As a result, these communities may have fewer resources with which to address concerns about their health and environment."[24] Political power and environmental racism go hand in hand, as it is political involvement and social action that would allow these communities to shape the environment they live in. These cases of toxic sites also infringe on the natural right of life and liberty. If Superfund sites and other toxic areas cause health problems for nearby residents, those peoples' livelihood and health are put at risk. If one cannot be secure in their life and health, the affected residents have every right to protest for change, which communities such as Warren County and South Central Los Angeles did.

19 US EPA Superfund.

20 "Superfund Site: Love Canal Niagara Falls, NY," United States Environmental Protection Agency.

21 US EPA Superfund.

22 "Population Surrounding 1,388 Superfund Remedial Sites," United States EPA," 1.

23 "Population Surrounding," 2.

24 "Population Surrounding," 1.

Toxic waste sites are not the only environmental issue that minorities struggle with disproportionately. Flint, Michigan, for example, has been in heavily covered in the news cycle for about three years now due to issues with the city's water supply. Flint's population is about 99,000, with fifty-four percent of it identifying as African American. This is much higher than the African American make up of the country as a whole, which is currently a little more than thirteen percent. The white population of Flint is the second highest, at thirty-seven percent. Additionally, forty-one-point-two pecent of the population lives under the US poverty line.[25] The population make up provides an important backdrop for the events that took place in Flint and that are still occurring today.

In April of 2014, the city officials of Flint approved of a plan to switch sources of water for the city from a Detroit water supply to the Flint River in order to save millions of dollars for the impoverished city. Ironically, the city manager who approved the plan was black. The Flint River had once been used as a discharge point for local industry, which drove in the economy in decades past. Soon after the switch, people began to complain of rashes, lost hair, and sicknesses that they believed to be from the water. Despite their complaints, memos in the Republican administration of the state headed by Governor Rick Snyder waved them off as not an important enough health concern.[26]

The people were right to complain about the water. In the August following the switch, some water tested positive for e. coli and coliform bacteria, causing some neighborhoods to enact a boil order. In October, one of the largest factories in the area, GM Motors, stopped using water from the municipality for fear of corrosion to their machines. In January 2015, the city was found to be in violation of the Safe Drinking Water Act due to elevated levels of trihalomethanes (TTHM), prompting the state to provide bottled drinking water for government employees. Levels of TTHM eventually went back down to safe levels, but the government continued to use bottled water in their offices. The next month, high levels of lead were found in some homes. According to the EPA, fifteen parts of lead per billion is an acceptable level, but some homes tested

25 "Flint, MI," Data USA.

26 John Eligon,"A Question of Environmental Racism in Flint," *New York Times*, 2016.

at 104 parts per billion. This is likely due, as discovered in April of 2015, to the lack of corrosion control treatment that was supposed to take place during the water treatment process. After multiple months of botched data and apathy on the part of government officials, a Virginia Tech team concluded that their preliminary tests revealed extremely high levels of lead in Flint homes. On September 25, a study showed elevated levels of lead in children up to five years old, with almost two percent more children showing high levels of lead in blood than before the switch in water sources. The next month, Flint switched back to the Detroit water supply, which fell under the Great Lakes Water Authority.[27]

Although water supply changed back to the original source, it was too late. In December of 2015, the mayor of Flint declared a state of emergency. Later that month, an official report said that the way officials in charge of the switch dealt with the water crisis "was often one of aggressive dismissal, belittlement, and attempts to discredit these efforts and the individuals involved." In the early months of 2016, city officials and the governor were called to testify about what led to the crisis. Additionally, Governor Snyder and then President Barack Obama declared a state of emergency in that county. By July of 2016, nine city officials had been criminally charged for corruption, tampering of evidence, misconduct in office, and willful neglect of duty.[28]

There are lasting consequences to the Flint community still today, although it is too soon to tell how long the consequences might last. In a study from August 2017, Daniel S. Grossman and David J. G. Slusky determined that in the period after the switch to the Flint River water, fertility among women decreased and fetal deaths increased. The authors discuss how excessive lead levels in children especially can cause issues in the nervous system and cardiovascular system.[29] Additionally, lead can affect fetuses in that it stays in the blood and can transfer through the placenta of women in contact with lead. This

27 Merrit Kennedy "Lead-Laced Water In Flint: A Step-By-Step Look At The Makings Of A Crisis," (NPR, 2016).

28 Kennedy, "Lead-Laced Water."

29 Daniel Grossman, David J. G. Slusky. "The Effect of an Increase in Lead in the Water System on Fertility and Birth Outcomes: The Case of Flint, Michigan" 3.

can lead to mental and developmental issues in babies once born.[30] Overall, they determine that there was a twelve percent decrease in fertility and a fifty-eight percent increase in fetal death rates after the switch.[31] They also indicate that these are preliminary findings, as lead stays in the blood for long after exposure stops, thus the results may be an underestimation. They also conclude some social effects of lead exposure to a community:

> An overall decrease in fertility rates can have lasting effects on a community, including school funding due to a decrease in the number of students. Alternatively, if the decrease in births truly decreased the number of less healthy babies, it may reduce the health expenditures of the community. However, given the research demonstrating a substantial increase in blood lead levels among children in the community, an overall decrease in health expenditures in both the short and long-term seem highly unlikely.[32]

In other words, a decrease in births that can be caused by lead exposure can result in less school funding and maintained high healthcare costs down the line. This can have especially detrimental impacts on cities like Flint that are already disenfranchised based on race, socioeconomic standing, and education levels. Like in the toxic waste site cases, the lack of access to safe drinking water can infringe on people's right to life. Based on Grossman and Slusky's study, environmental injustice already has had effects on the life of fetuses. Additionally, the people in Flint can no longer feel secure in their life and health, which is violates their right to be secure in themselves.

Hurricane Katrina is often thought of as a natural disaster or an "act of God." However, the situation surrounding the devastation of the hurricane and the emergency response afterwards provide yet another example of environmental racism. As Eliott and Pais point out, "the region devastated by Hurricane Katrina is very different from say, San Francisco prior to the massive earthquake of 1989, or Miami prior to Hurricane Andrew of 1992, or Los Angeles prior to the brush fires of 1993, or Chicago prior to the heat wave of 1995"

30 Grossman, 8.
31 Ibid, 1.
32 Ibid, 35-36.

in that the area of New Orleans most affected by the hurricane had experienced little demographic and economic growth since its settling.[33]

Katrina hit ground on August 29, 2005 as a Category 3 hurricane, with winds reaching up to 125 miles per hour. Surges from the ocean and excess rainfall pushed against already weak levees, which broke or leaked, leading to floods that covered eighty-percent of New Orleans in water.[34] After the storm retreated, nearly one million people were displaced, with about half of those people coming from New Orleans alone.[35] In their study following the events of Hurricane Katrina, Elliot and Pais surveyed more than 1500 people about the emergency response they faced during and after the hurricane. They found that blacks were one-and-a-half times more likely to evacuate after rather than before the storm compared to whites. They also found that about five percent of those surveyed did not evacuate the city at all. Additionally, they found that those with a lower income were less likely to evacuate before the storm.[36] These results point to a conclusion that higher income, non-black residents had more means to evacuate before the storm even hit than lower income, black residents.

The authors also asked the respondents about stress levels following the hurricane and found that blacks felt more stress than their white counterparts with no relation to class.[37] One "troubling" finding from their research is that black workers in New Orleans are four times more likely than whites in similar positions to lose their job after a hurricane, but if adjusted for income differences, that disparity jumps to blacks being around seven times more likely than whites to lose thier jobs.[38] This in turn affected who could return to the city and rebuild from the ground up rather than move somewhere safer.

In Bullard's book, *The Wrong Complexion for Protection*, he lists and describes twenty ways in which the black communities in New Orleans were destroyed in the aftermath of Hurricane Katrina. He cites that blacks were much more likely than whites to not receive FEMA grants and much more likely to be rejected by the Small Business

33 James Elliott, and Jeremy Pais. "Race, Class, and Hurricane Katrina: Social Differences in Human Responses to Disaster," (Social Science Research, 2006), 297.

34 Steve Kroll-Smith, et al. Left to Chance: Hurricane Katrina and the Story of Two New Orleans Neighborhoods," (University of Texas Press, 2015), 17.

35 Elliot, Pais, "Race, Class," 302.

36 Ibid, 308.

37 Ibid, 312.

38 Ibid, 317.

Administration when applying for disaster loans.[39] He also claims that black neighborhoods were cleaned up at a much slower rate, if at all, compared with white neighborhoods. This discrepancy resulted in more pollution and public health issues in black communities. Black neighborhoods were also more likely to be in discussion as "sacrifice" for restoring wetlands, while similar low-lying white communities were not.[40] There was also no commitment to rebuilding public housing destroyed by the hurricane, which housed a high population of black and low-income people.[41] Similarly, there was a delay in rebuilding and reopening New Orleans schools, made up of ninety-three percent African American children. Finally, elections in the aftermath of the storm were "held without appropriate Voting Rights Act safeguards."[42] This gets to the issue of African Americans not being able to have a voice in their own communities and allegedly democratic political units, which is an ongoing theme in every case looked at thus far. A progress report from the Louisiana Family Recovery Corps in 2008 found that "there is a great disparity in the progress towards recovery, disruption from the storms, and levels of progress between black and white households, even for those with similar incomes."[43] The fact that there is a discrepancy between the treatment of white people and the treatment of African Americans directly from government agencies, such as the Small Business Administration and FEMA, could constitute a case regarding equal protection under the law. If there is a violation of this ideal, which given the evidence there seems to be, the United States is practicing against its own standards.

In all of these cases, whether it be dealing with toxic waste in the Warren County and LANCER cases, clean water access in Flint, or natural disaster relief following Hurricane Katrina, systematic political power played a major role. It is well documented that historically and currently, African Americans are less likely to vote, whether it be from lax enforcement of the Voting Rights Act, voter ID laws, education level, or restricted access to voting stations during election cycles. In turn, political disenfranchisement of blacks has an effect on local and state zoning laws that allow things like toxic

39 Robert Bullard, and Beverly Wright, *The Wrong Complexion for Protection: How the Government Response to Disaster Endangers African American Communities,* (New York University Press, 20120, 74.

40 Ibid, 75.

41 Ibid, 76.

42 Ibid, 78.

43 Ibid, 83.

waste landfills to be built in certain neighborhoods or water sources to be switched from a clean one to a corrosive one. A similar effect is seen at the federal level in the form of access to FEMA and federal loans after a natural disaster. If African Americans had better access to voting, perhaps that would allow more diversity in American politics, which would allow for more equitable decisions in how environmental detriments are spread out through communities.

There is a similar lack of diversity in big environmental organizations, which historically have been made up of middle to upper class white men. These groups, such as The Natural Resource Defense Fund, Greenpeace, and the Sierra Club, play a major role in lobbying for federal and state environmental policy, as well as promoting more local and regional campaigns. In a 2014 study on the state of diversity in environmental organizations, 191 conservation and preservation organization, seventy-four governmental agencies, twenty-eight grant-making organizations were studied for diversity.[44] The study found that when it comes to gender equality, gains have been made specifically by white women. It also found that despite racial and ethnic minorities making up around thirty-eight percent of the United States population, only about sixteen percent of the employees at the studied organizations were minorities.[45] Few preservation and conservation organizations had a diversity manager position, and none of the grant-making organizations did. Additionally, it is through word-of-mouth and informal recruitment that many environmental organizations hire people, which is less likely to reach minority or lower socioeconomic circles.[46] All of these factors result in less representation of minority voices in large environmental groups, thus less top-down political and bottom-up grassroots power to minority communities.

Representation in government and environmental organizations can give power to minority residents who want to enact a change or prevent certain changes to their communities. However, systematic blocks to voting and other forms of political participation can prevent marginalized groups such as African Americans from having that power. Socioeconomic factors also play a role in this process as

44 Dorceta Taylor, “The State of Diversity in Environmental Organizations,” 2.
45 Ibid, 4.
46 Ibid, 5.

those with less money are less likely to participate in protests and even voting if they have jobs that they must go to in order to survive. For this reason, environmental racism especially among African Americans has remained firmly in place, mostly when it comes to the placement of toxic facilities and access to basic supplies for survival. The environmental justice movement has brought to light a lot of these issues, but there is still plenty of work to be done before all communities are treated fairly despite race and socioeconomic status.

[feature articles]

The Rape of Nanking

Book Review

[Sarah Boomgarden]

The Rape of Nanking, written by Iris Chang, begins by telling the story of how the Japanese set the stage for their invasion of China through brutal military influence on the everyday lives of citizens. The author describes how the children of Japan were so ingrained in a military society that "teachers instilled in boys hatred and contempt for Chinese people" and were subjected to physical beatings by their teachers for even the slightest mistakes.[1] Chang then explains that once the second Sino-Japanese war had begun and Shanghai fell, there was no stopping Japan's military ego.

When the Japanese arrived at Nanking, they had but one order: "Kill all captives."[2] Unfortunately for the Chinese soldiers attempting retreat and for the innocent Chinese civilians, this order was accompanied by the fact that the city of Nanking was surrounded by a massive wall, where the Japanese blocked the only exit. Chang's book mostly consists of the countless tales of individual and inventive accounts of torture the citizens of Nanking faced if they were caught. Families were forced to commit incest at gunpoint for the entertainment of Japanese troops.[3] Women were kidnapped into sexual slavery and sometimes even raped to death.[4] Even the elderly women were subjected to rape.[5] The men of Nanking faced torture as a form of entertainment for the troops. They were buried alive, used for target practice, frozen to death, lit on fire, and even had their genitals mutilated.[6]

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1 Iris Chang, *The Rape of Nanking* (New York: Penguin Books, 1998), 30-31.
2 Ibid, 40.
3 Ibid, 95.
4 Ibid, 95.
5 Ibid, 60.
6 Chang, 87-89.

There were also contests among the battalions to see which soldier could kill the most captives the fastest.[7] Severed heads were often used to keep score.[8]

While reading *The Rape of Nanking* I asked myself why I had never heard of these atrocities before. The German Holocaust committed during the same world war as the rape of Nanking is taught to every American public-school child since at least middle school. Yet, the rape of Nanking seems to have been ignored by school history books across the country; however, by the end of the book, I understood. While reading about these terrible, disgusting atrocities I found myself not once, but twice, feeling physically ill. There were several occasions in which I broke down sobbing because I couldn't fathom the amount of complete disregard for human life that took place. I feel it is pertinent that schools teach this event alongside the Holocaust, as the persecutions in Germany were not the only horrendous war crimes of second world war. Educating our children on this sensitive matter can perhaps prevent a similar event in the future.

The Rape of Nanking combines direct quotes from interviews, letters, etc. from survivors and witnesses pulling drawing the reader in and allowing them to experience the atrocities first hand. The author's style is more relaxed, and less overtly scholarly, making the text more palatable to the every-day reader. This book has permanently shifted my perspective on World War Two and I can feel nothing but deeply rooted disgust toward the soldiers that committed these war crimes against so many innocent civilians.

7 Ibid, 83-86.
8 Ibid, 83-86.

W. E. B. Du Bois and Otto von Bismarck:
Lessons from Germany

[Michael Janeček]

The early years of W. E. B. Du Bois, arguably the most influential African-American intellectual of the twentieth century, remain largely understudied.[1] Within this glaring gap of scholarship, I became intrigued by Du Bois' upbringing and education in connection to his grand tour of Europe. Here, I attempt to explain how Du Bois' focus on German issues and his study in Berlin in the 1890s shaped his education.

In Great Barrington, Massachusetts, Du Bois obtained a superior northern education and fostered dreams of going to Harvard.[2] He grew up surrounded by white Protestantism, muted racism (compared to post-Reconstruction South), and less than thirty black families—factors that together shaped Du Bois' racial self-identification and ambitions.[3] Young Du Bois attended the local high school as well as a college prep course in Greek and Latin at the newly built episcopal Sunday school.[4] Beginning a long series of academic accomplishments, Du Bois "provoked repeated applause" when giving his high school graduation speech on Wendell Phillips, the abolitionist and Harvard alumnus.[5]

When Du Bois' was seventeen, his disabled mother died. The loss released him to pursue college to, in his own words, "repa[y] her sacrifice with extraordinary success."[6] Though feeling worthy of Harvard, for financial reasons Du Bois enrolled at Fisk University, a

1 Kenneth Barkin, "W. E. B. Du Bois and the Kaiserreich," *Central European History* 31, no. 3 (1998): 155.

2 W. E. B. Du Bois, *The Correspondence of W. E. B. Du Bois*, ed. Herbert Aptheker (University of Massachusetts: 1973), 5.

3 David Lewis, *W. E. B. Du Bois: A Biography* (New York: Henry Holt and Company, 2009), 24.

4 Ibid, 40.

5 Ibid, 41.

6 Ibid, 43.

predominantly black university in Nashville.[7] Four Protestant churches of Great Barrington came together to pay Du Bois' education at Fisk, demonstrating how the community continued to support his success.[8]

At Fisk, likely influenced by prior exposure to Latin literature, Du Bois became fascinated by Germany. He took more than 190 hours' worth of German classes and followed contemporary German issues.[9] Du Bois even wrote a poem in German, read Schiller, and made Otto von Bismarck the focus of his valedictorian commencement speech.[10] In 1888, Du Bois fulfilled his dream and enrolled at Harvard, but the institution demoted his four-year Fisk degree to a three-year degree, forcing Du Bois to complete another year of undergraduate studies at Harvard.[11] This humiliation and the racist barriers at Harvard dispelled Du Bois' illusions of befriending white classmates.[12] Still, Du Bois persisted in engaging Germany where possible, for example studying Tacitus' histories of German people and slavery, titled *Germania*.[13] Historical and contemporary Germany, it would seem, was the centerpiece of Du Bois' education.

Perhaps this was why, when Du Bois enrolled at Harvard as a doctoral student, his advisors, Albert Hart and William James, suggested that Du Bois continues his graduate study in Germany.[14] Studying abroad at the time was not unheard of, and Du Bois jumped in 1890 on the scholarship opportunity of John F. Slater Fund for the Education of Negroes to "send [any young colored man] to Europe."[15] Remarkably, Du Bois got rejected, and even more remarkably, over the next two years he sent several letters to the Fund, which eventually funded his study at the University of Berlin.[16]

To understand Du Bois' fascination with Germany that precipitated his study in Berlin, I selected relevant letters from his prolific correspondence. A theme of contrasting and paralleling Germany with

7 Barkin, 156.
8 Du Bois, *The Correspondence*, 5.
9 Lewis, 66.
10 Beck, "W. E. B. Du Bois as a Study Abroad Student in Germany, 1892-1894," *Frontiers: The Interdisciplinary Journal of Study Abroad* 2, no. 1 (1996): 1.
11 Michaela Orizu, "The German influence on the life and thought of W. E. B. DuBois," *Master's Theses* (University of Massachusetts Amherst, 2001): 7.
12 Manning Marable, *W. E. B. DuBois, Black Radical Democrat*, (Boston: Twayne, 1986), 13.
13 Barkin, 160.
14 Ibid, 161.
15 W. E. B. Du Bois, "Letter to Rutherford B. Hayes," 1890.
16 Du Bois, *The Correspondence,* 17.

the US appears throughout these texts and arrives first in Du Bois' German poem, "The New Fatherland" (1887-88), addressed to German immigrants in the US.[17] Relevantly, in his Fisk commencement speech (June 1888), Du Bois celebrates his youth idol, Bismarck, as a man who unified Germany in ways that the US could follow.[18] Deploying Germany as an inspiration for the US, Du Bois' first letter from abroad is addressed to the Great Barrington Sunday school and identifies the town of Eisenach, where Martin Luther preached, as Great Barrington's spiritual predecessor.[19] Yet, before he received the scholarship to travel to Germany, Du Bois explained in a letter to the John F. Slater Fund (April 3, 1892) that going to Europe is necessary for him to "properly finish [his] education" and help resolve the "Negro problem," suggesting a broader racial theme within which Du Bois understood his educational mission.[20]

Together, these sources point to the seed of Du Bois' conviction that education was a collective, anti-racist effort, planted by Great Barrington's religious and financial investment in young Du Bois. For Du Bois the scholar, "the great weight of the responsibility…rest[ed] upon the younger generation of Negroes" to obtain such an education, he writes, to be as successful as "white fellow-students."[21] A critical component of this education for Du Bois was his grand tour of Europe, especially Germany. It was in Germany that Du Bois for the first time in his life felt, as he writes, "free from most of those iron bands that bound [him] at home," a sensation that fueled his liberation efforts by asserting that blacks do not have to inhabit the subhuman category.[22] The degree to which Du Bois anticipated the racist US as a foil to Germany when at Fisk is uncanny and best shows through his fixation on German immigrants and their political leader, Bismarck.

In "The New Fatherland," Du Bois celebrates German immigrants as a force of good because he sees them as blacks' natural allies in their struggle for liberation from "southern prejudice."[23] As David Lewis claims, Du Bois benevolently saw the immigrants as "disciples of two great…religious rebels, Jan Hus and Martin Luther," and at least in

17 W. E. B. Du Bois and Ursula Marcum, "The New Fatherland," *The Journal of African American History* 91, no. 4 (2006): 450.

18 Du Bois, "Bismarck," 1.

19 Du Bois, "To Sunday School," 1892.

20 W. E. B. Du Bois, "Correspondence with Rutherford B. Hayes, Francis G. Peabody, Daniel C. Gilman: Slater Fund loan, 1890-1892," April 3, 1892.

21 Du Bois, "Letter to John F. Slater Fund." 1893.

22 Beck, 10-11.

23 Du Bois and Marcum, "The New Fatherland."

theory anti-segregationists.[24] Thus, Du Bois writes of a transcultural "freedom's march [that] could not be stopped," revealing his faith in the progress of civilization, localized in Germany and personified by Bismarck.[25] Repulsed by post-Reconstruction South and Harvard's white supremacy, Du Bois wanted to witness the fruit of Bismarck's progress firsthand and visit Berlin.

Despite cautioning against Bismarck's blood and iron authoritarianism in his Fisk speech, Du Bois' admiration for the politician transformed into a personal and general example that shaped his anti-racist agenda.[26] In this vein, David Lewis writes of Du Bois adopting an elitist veneer, or the myth of "Imperial Self," which enabled Du Bois to be taken seriously by whites.[27] When staying with a host family in Eisenach, Du Bois understood himself as intimately connected to its Protestant history, but also to the conception of the US: "when Washington was President it was old; when your great-great-grandfathers stole my great-great-great-grandfather and brought him a slave to America, it was old."[28] Though this letter was addressed as didaction to the pupils of the Great Barrington Sunday school, here Du Bois re-conceptualizes the US origin myth as the theft of black bodies from Africa in the context of Protestant history. Unlike nationalism or racism, it is Protestantism that Du Bois credited with the rise and consolidation of Bismarck's empire, offering the only spiritual truth worth following. In other words, Du Bois argued that Germany and the US have always existed in parallel to each other, but that the moral and religious progress of civilization (thanks to Luther and Bismarck) has made Germany superior to the US.

In this context, Manning Marable argues that Du Bois saw himself as a "future black Bismarck," set to unite and liberate his race.[29] Certainly, Du Bois' eye-opening experience in Germany left him uniquely positioned to fight US racist institutions and follow the example of Bismarck who, in his own words, "made a nation out of a mass of bickering peoples," suggesting a way for blacks and whites to coexist.[30] Although Du Bois might have justified his study abroad to the Slater Fund in civilizational terms to appeal to their notion of blacks as uncivilized, his letter explains that the injustice faced by blacks in the US could not

24 Barkin, 156.
25 Du Bois and Marcum, "The New Fatherland."
26 Du Bois, "Bismarck," 4.
27 Lewis, 68.
28 Du Bois, "To Sunday School."
29 Marable, *W.E.B. DuBois,* 12.
30 Du Bois, "Bismarck," 1.

be understood without visiting a country not built on the backs of slaves:

> To the American Negro even more than to the white, is the contact with European culture of inestimable value in giving him a broad view of men and affairs, and enabling him to view the problems of his race in their true perspective.[31]

While Du Bois later became dismayed by German imperialism and the cruel Herero War in the German South West Africa, in an NAACP journal, *The Crisis*, he recalled in 1914 that "he has deep cause to love the German people. They made him believe in the essential humanity of white folk…when he was near denying it."[32] Du Bois's at first counterintuitive love of Germany and the personal example of Bismarck thus shaped significantly his formative years, influencing his later ideas, such as the notion of double consciousness in *The Souls of Black Folk* (1903).

31 Du Bois, "Letter to John F. Slater Fund."

32 Du Bois, "The World War and the Color Line," *The Crisis* 9 (November 1914), 29.

Lake Forest College:

A History of Protest (1967-75)

[Lillie Therieau]

Lake Forest College has often been characterized as a small and sleepy school, largely disconnected from the larger political context of the world around it. Complaints about the apathy of the students and their disinterest in activism have resounded around campus since the early 1960s.[1] Despite this perception, Lake Forest College has a rich legacy of protests, community action, and struggles for student rights. This semester, I've been researching these protests and curating an exhibit for the Lake Forest College Archives and Special Collections.

The second half of the 1960s and the 1970s saw an explosion of student action and involvement at Lake Forest College. Groups like Black Students for Black Action (BSBA) did crucial work fighting for the equality of all students at the college and ensuring equitable opportunities for future students. There was a sustained effort to hire black staff and faculty, as well as expanding the curriculum to include courses that foregrounded women, people of color, and the environment.[2] There were protests, sit-ins, teach-ins, love-ins, community debates, public forums, walk-outs, and many other kinds of non-violent action. Lake Forest College students went to marches in Washington D.C. and New York City, started inner-city tutoring projects, and volunteered in black voter registration drives in the South. After the explosive Kent State Shooting in 1970, students fostered the growth of a network of social services and action groups, such as the Drug Information and Rescue Service or the Student Economic Co-Op amongst others, that supported students and the local community.[3] Black Students for Black

1 Lake Forest College Archives and Special Collections, *Stentor*, Vol. 81, No. 1.
2 Lake Forest College Archives and Special Collections, *Stentor*, Vol. 83, No. 30.
3 Lake Forest College Archives and Special Collections, *Stentor*, Vol. 84, No. 27.

Action published the *Black Rap*, a newsletter/literary journal that was distributed to 500 schools across the country and internationally.[4] These years were highly transformative for the college, and laid the foundation for many of the active student groups and outreach projects still in place today.

Lake Forest College Archives and Special Collections, *Stentor*, Vol. 84, No. 26.

The exhibit currently on display in front of the Archives and Special Collections in the basement of the Donnelley and Lee Library traces this history, from the first protest ever held in Lake Forest in 1967 to the mid-1970s. Drawn from the school's archival material, the exhibit includes photos from the Photograph Collection, and snippets from old issues of *The Stentor*, as well as pamphlets and publications. A virtual component of the Protest exhibit is in development and should be available by the end of the semester. It will include a website with all of the images and information included in the physical exhibit plus many more that didn't fit in the exhibit space. The virtual exhibit explores protest at the college past 1975, discussing pro-choice actions, the AIDS Quilt Memorial Quilt Project, and environmental groups and activism on campus. An interactive IPad will be added next

4 Lake Forest College Archives and Special Collections, *Stentor*, Vol. 85, No. 3

to the exhibit with a scrolling slideshow of bonus pictures. This exhibit and the research that went into it barely scratches the surface of the resources available in the Lake Forest College Archives and Special Collections, the school's art collection, and its strong alumni network. There's so much more to learn and uncover, and my hope is that this exhibit will inspire other students to do some of their own digging into the school's past. Especially in today' political environment, the visibility of this history is very important. Lake Forest College is very much a part of the world around it.

Lake Forest Archives and Special Collections, Photograph Collections, Box 92, Folder 8.

[contributors]

The Authors

Ayana Bankston ’18

“Seeking Representation: Student Activism and the Search for Black Faculty”

Ayana is a senior graduating in May 2018 with a double major in history and secondary education. She is the chapter historian of Kappa Delta Pi, Tau Si Chapter at Lake Forest College, a Golden Apple Scholar and peer mentor, and a student representative for both the Education Advisory Committee and Project LEAD (Leaders in Education Advocating for Diversity). Through these organizations, she advocates for student and minority voices in history education. This paper was written for HIST 319: Protest and Police in US History, with Dr. Rudi Batzell.

Jennifer Cerer ’18

“Gender and Adulthood: An Ambiguous Relationship”

Jennifer is a senior graduating this May with a double major in History and Sociology and Anthropology and a minor in Legal Studies. Specifically, she studies twentieth-century sociocultural and popular cultural history, concentrating in the 1960s and 1970s and the Vietnam Conflict. Currently, she is finishing up an extensive thesis involving both of her majors on the Weather Underground Organization of the 1970s.This article was written as an anthropological study, for the class SOAN 320: Soc Research: Qualitative Methods.

Sarah Coffman ’21

“The High School Experience: Impacts of Parent Involvement on Student Motivation and Engagement”

Sarah is a freshman interested in double majoring in Secondary Education and History with a minor in Psychology. She assists Dr. Alex Shingleton’s with his research on the development of fruit flies in the Biology department, and is a member of several other student groups on campus, including Mental Health Matters, Alpha Phi Omega, and the Richter Scholar Program.

This paper was written after conducting a class research project for the first-year studies class with Dr. Rachel Ragland, Exploring Adolescence: Then and Now.

Casey Duel '20

"Critique on the Kantian Theory of Perpetual Peace"

Casey is a second-year student pursuing a double major in Biology and Philosophy, with a minor in Chemistry. He is a member of the Biological Honor's Society (TriBeta), and works for the biological journal on campus, *Eukaryon*. Moreover, he is affiliated with the Philosophy Club and the Lake Forest College chapter of the Alpha Tau Omega Leadership Fraternity. This paper was written for PHIL 292: Hegel to Nietzsche, with Professor Daw-Nay N.R. Evans, Jr.

Hannah Gurholt '21

"Betsy DeVos: The Modern-Day Lysias"

Hannah is a freshman double majoring in Biology and Sociology and Anthropology. She is involved in the Student Ambassador Program, Student Affiliates of the American Chemical Society, Kappa Alpha Theta, and is a Richter Scholar. This essay was written for the class COMM 110: Introduction to Communication, with Dr. Elizabeth Benacka.

Ani Karagianis '20

"Dying to Meet You: The Spread of Disease in Conquest"

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"Environmental Justice and the Racism that Spawned a Movement"

Maggie is a third-year student graduating this semester with a double major in Politics and Environmental Studies. This year,

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Benton Ludgin ’18

“The Pope, the Plague, and Popular Religion”

Ben is a senior majoring in History with a minor in English Literature. He is on the *Inter-Text* editorial board, serves on the History department’s advisory committee, and is involved with the college’s cross-country and track teams. This paper was written for Professor Jones’ class, HIST 284: Epidemic Disease in Western History.

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“Mary S. Cassatt, Child’s Bath”

Liza is a junior double majoring in Neuroscience and Art History. She is originally from Prague, Czech Republic. This year, she became the co-president of Nu Rho Psi, a Neuroscience honorary society, and is also a peer teacher for the first-year studies course, Medical Mysteries of the Mind. This paper was written for ARTH 217: 19th-Century Art, taught by professor Rebecca Goldberg.

Rhyan Shanker ’19

“China: A Potential Model for Sustainable Development”

Rhyan is a second-year student graduating in 2019 with a Chemistry major and Environmental Studies minor. She conducts research in the Chemistry Department, is a Resident Assistant, and is also a member of the Campus Sustainability Committee and the Student Affiliates of the American Chemical Society. This paper was written for the first-year studies course, Climate Change Across Disciplines, with Professor Todd Beer.

Zoe Walts ’21

“Discrediting the Other”

Zoe is a first-year student intending to major in Neuroscience and minor in French. She is secretary of LFC’s chapter of the Alpha Phi Omega service fraternity, plays rugby with the LFC Women’s Rugby Club, and plays cello in the LFC Orchestra. This paper was written for the first-year studies course, Religious

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“Medieval Perceptions of the Individual and the Imitation of Models”

Tubanji intends to graduate in 2019 with a minor in Chemistry and a double major in Biology and Gender, Sexuality, and Women’s Studies (GSWS). She currently serves as a student representative on the GSWS Advisory Board, while also staying involved in organizations like the Students for Women’s Awareness Network, Umoja, and United Black Association. Aside from being a member of many organizations, she also works as a tutor in the Writing Center and an assistant in the Admissions Office. This paper was written for HIST 326/GSWS 305: Identity, Body, and Persecution, with Dr. Anna Trumbore Jones.

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Sarah is a member of the class of 2019. She is double majoring in History and Religion. She currently works in the Deerpath student art gallery, as well as in the campus archives. She is also a member of the Student Academic Advisory Board for the Religion department, a Fellows Research Assistant for the Center for Chicago Programs Digital Chicago program, and an active member of PRIDE.

Michael Janeček ’18

International man of mystery, RA, former Writing Center tutor, and a double major in history and neuroscience who happens to be graduating May 2018. Having done two years of behavioral pharmacology research, which culminated in his senior thesis,

Michael plans to pursue a PhD in neuroscience. He insisted on leaving behind a creative and collaborative learning environment that bridges humanities and social sciences, which is where *Inter-Text* comes in.

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Zach is a freshman in the class of 2021. He is majoring in International relations, is current secretary for Lambda Chi Alpha, President of Model United Nations, and Richter Scholar.

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Ben is a senior majoring in History with a minor in English Literature. He is currently in the final stages of his senior paper, which is on monsters and the special role they played in medieval culture.

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Dr. Rudi Batzell

Inter-Text Faculty Adviser

Dr. Batzell is an Assistant Professor of History, teaching courses on the United States, global economic and social history, and the history of protest and policing. His research is on the history of inequality, state formation, and politics. His current book project is titled “Reconstructing Global Capitalism: Class, Corporations, and the Rise of Welfare States.”