JOHN JAY'S
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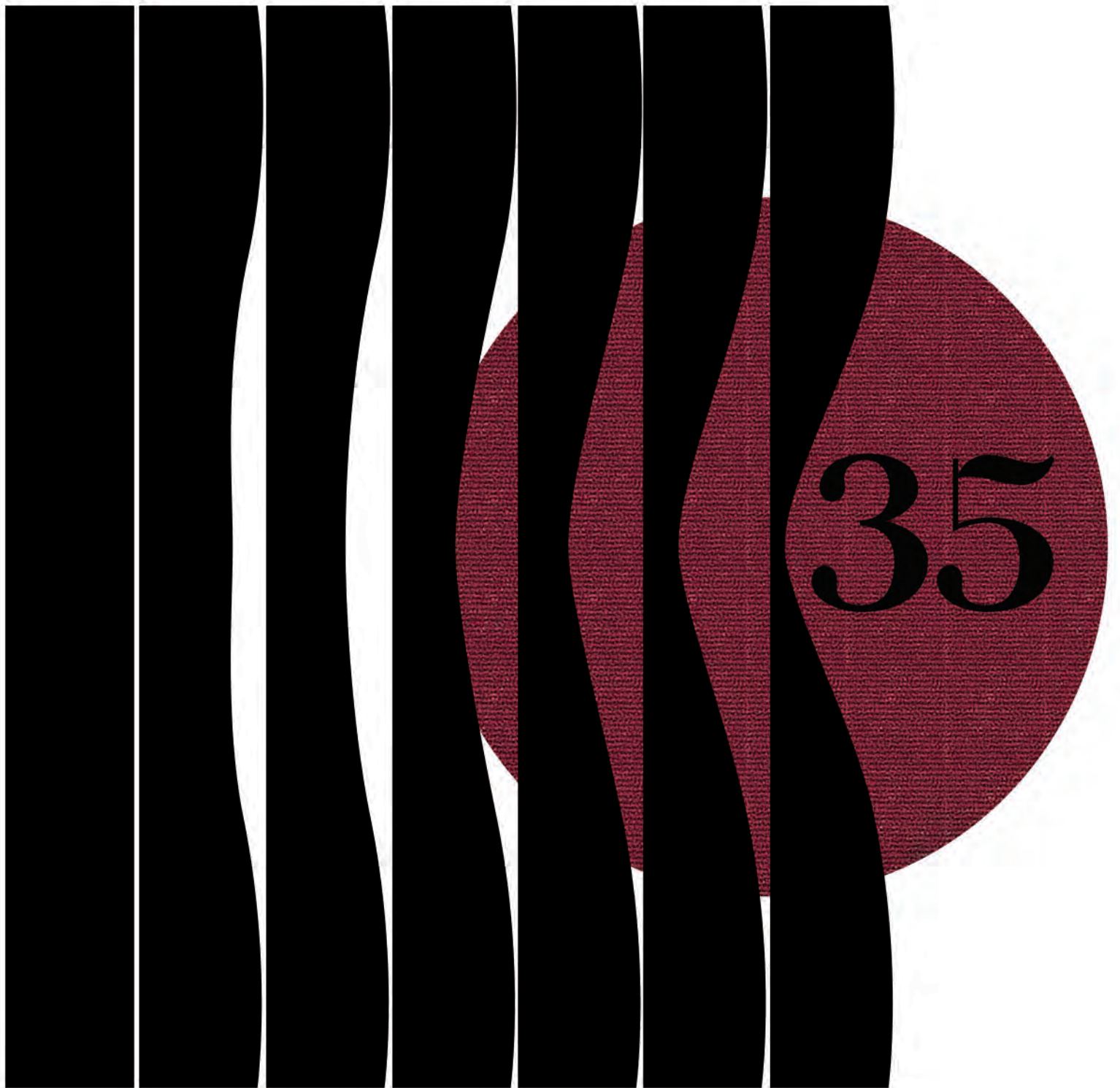# John Jay's

Finest

Volume 35
April 2020

**outstanding undergraduate writing
from across the curriculum**

Jeffrey Heiman
Adam Berlin
Editors

A Note from the Editors

John Jay's Finest turns thirty-five. That's a good age, mature, and the work in these pages has indeed grown with re-vision, re-thinking, and in correspondence with dedicated professors who have recognized the readiness in these writers' efforts.

With issue thirty-five we carry on a proud tradition, but this year marks an unfortunate break from tradition. Because of the COVID-19 crisis, we were not able to hold our April celebration or print the journal in a timely manner. The book and the ceremony are highlights of the academic year, and while we cannot celebrate together, we're still so pleased with the work, especially in this disordered time.

This volume showcases the many voices of our best student-writers, each a worthy model and exemplary of who we are. Powerful writers are known as much for the way they convey an idea as for the idea itself. And the ideas here are shaped into twenty-one unique pieces—expository essays and research projects, personal narratives and fiction, policy papers and analyses of literary works. This year's selection includes a data science essay on machine learning that the professor lauds as "combining competent engineering with lucid prose and beautiful visualizations." And the *Finest* is also pleased to feature a paper that describes a progressive, diverse community imagined into being by two talented inmate writers. The spectrum in this thirty-fifth issue is wide.

In all the rigorous work here is a measure of collaboration. An assignment means already that a student and professor are working together, and these papers show that writing, often considered a solitary pursuit, is much more. Sounding through each piece is the exchange of ideas that makes so much inquiry possible and is a signature of the intellectual vibrancy at our college. We want to commend both the solitary, midnight struggle and the team effort in these pages.

The day would not be possible without the support of many at the college. We thank President Mason and Provost Li and all in their offices for supporting the project. For the volume itself, we are indebted to Alex DeLeon and the print shop staff. Thank you also to Christine Baerga for logistical help. And for her perpetual moral support we thank Maribel Perez. This year the *Finest* has joined forces with Bettina Muenster and the Office for Student Research & Creativity. We thank Bettina for extending the reach of the *Finest*. This year we are again indebted to Dalyz Aguilar for designing another fine cover. To John Jay College's professors, who inspire, who challenge, and who demand careful, responsible and effective writing, we salute your dedication. And, of course, our admiration and congratulations go to all the students in this year's volume. We are proud to publish your fine work.

Jeffrey Heiman
Adam Berlin
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◆ ENGLISH 101

MASS SHOOTINGS IN THE UNITED STATES

FRANCISCO PINA

THE FIRST EVER MASS SHOOTING IN THE UNITED STATES took place in Camden, New Jersey on Tuesday, September 6, 1949. According to Patrick Sauer, in an article titled *The Story of the First Mass Murder in U.S. History,* published on the Smithsonian Magazine website, on Labor Day of 1949, Howard Unruh travelled to the Family Theater in Philadelphia, where he was supposed to meet a man with whom he was having an affair. Due to traffic, he got to the theater late, and his date had left. Unruh sat in the dark until 2:20 am. Shortly after, he went home, arrived at about 3 am, and realized that the gate he recently put up had been tampered with. To Unruh, that was the last straw. A few hours later, on the morning of September 6th, Howard Unruh went into his apartment, "uncased his German Luger P08, a 9mm pistol he'd purchased at a sporting goods store in Philadelphia for $37.50, and secured it with two clips and 33 loose cartridges" (Sauer). He then made a list of his intended targets, and on the morning of September 6, embarked on his "Walk of Death", murdering 13 and wounding three others within a 20-minute span.

Of course, Unruh was not the first instance of a man committing murder, but mass murder, as defined by the FBI, is an instance in which there are four or more victims in a single incident, most commonly in the same place. Sauer continues by providing statistics about the U.S. and its gun violence relative to the world: "the United States, with five percent of the world's population, was home to nearly one-third of the world's mass shooters from 1966-2012" (Sauer). As one of the most advanced countries in the world, it does not make sense for gun violence to be a widespread issue. Fast forward 70 years, and we are still facing similar situations without the U.S. government implementing effective gun laws.

The first time I heard of a mass shooting was in 2012, days before we left for Christmas break, when Adam Lanza took the lives of 20 children and 6 staff members at Sandy Hook elementary. I remember the Assistant Principal explaining over the loudspeaker what took place in Sandy Hook, Connecticut. I remember the *dead silence* in the room. It was as if no one knew how to respond to the news. I couldn't possibly imagine the fear those students must have experienced in those moments, the fear of the parents, not knowing whether their children were victims, and the fear of the teachers, adrenaline rushing through them as they hid their students, putting students' lives above their own. I couldn't fathom the pain of parents having to hear their sons or daughters would not be coming home, or the pain of siblings hearing they'd lost their best friends, especially at a place where students *should* be safe.

After killing his mother in their home, Adam Lanza drove to Sandy Hook Elementary and took the lives of 20 students, and 6 staff members; he robbed the students, and everyone around them of countless opportunities to make a lifetime of memories. In an article titled *Newly Released Documents Detail Sandy Hook Shooter's Troubled State of Mind* published by *The New York Times,* December 10, 2018, Rick Rojas and Kristin Hussey analyze the psychological factors of the Sandy Hook shooting, and recount that Adam Lanza had a psychiatrist who believed he would become a "homebound recluse," a person who would rather spend time alone, separate from society. He was obsessed with violence, often playing violent video games, and "culling together an elaborate spreadsheet documenting decades of mass killings." Lanza lived with a worldview that "appeared bleak in interactions with others," contributing to the psychiatrist's belief that he would become a homebound recluse (Rojas and Hussey). The article goes on to analyze an online message that Lanza sent to another gamer, saying, "I incessantly have nothing other than scorn for humanity" (Rojas and Hussey). Adam Lanza knew exactly what he was doing when he traveled to Sandy Hook Elementary in his mother's car. Before leaving for the school, he shot and killed his mother, took her guns and car, drove to Sandy Hook, and opened fire.

In a detailed account of the events published days after the shooting by *Business Insider*, titled *The Most Detailed Account Yet of The Sandy Hook Massacre*, Henry Blodget says the first two victims were the school's principal and psychologist. After hearing gunshots, 29-year-old first grade teacher Kaitlin Roig hid all of her kids inside the classroom's bathroom. In the second classroom Lanza entered, 14 students were huddled in fear. He shot and killed all the students, their teacher, and a special education teacher. The third classroom was composed of 13 students and their teacher Victoria Soto, who told her students to hide in the closet. Upon Lanza's entrance, Soto told him that her students were in the auditorium on the other side of the school. At this moment, 6 students emerged from the closet, in an attempt to run to safety. Adam Lanza shot the 6 students, Soto, as well as another teacher in the classroom. The students that continued to hide in the closet survived. The shooting lasted 10 minutes, and in that time, Lanza emptied three 30-round magazines of bullets from his Bushmaster (Blodget).

Since then, the United States has experienced 2,317 more mass shootings. That's about 331 shootings per year, almost one per day, yet no laws have been put into place to prevent such massacres from occurring. In an article published by *Vox*, German Lopez states that "in total, there have been at least 2,319 mass shootings since Sandy Hook, with at least 2,630 killed and 9,660 wounded" (Lopez). This website gets updated daily, and those statistics are up to date as of December 10, 2019 at 5:31 pm. Within the article, there are interactive features that go into further detail about the mass shooting epidemic. Since 2013, there has only been one full calendar week without an instance of mass shooting. The longest the U.S. has gone without a mass shooting is 11 days between January 8, 2013 and January 18, 2013 with no reports of mass shootings reported to the Gun Violence Archive (Lopez). The U.S. has difficulty preventing a mass shooting from occurring more frequently that once a week – a clear sign that gun violence is an epidemic and that gun reform is necessary. The Second Amendment can be interpreted extremely loosely. There is no explicit law preventing Americans from purchasing military-grade assault rifles.

Students are no longer safe in schools, and parents are no longer confident that their kids are safe. Since mass shootings are a recurring epidemic, it tells the families of victims that their loved ones died in vain. This begs the questions: When will it end? Will it ever end? What will it take for the government to take proper action? How many more kids have to die? How many more families will need to lose a member in order for change to take place? One can only hope that these occurrences will cease within the coming years. No family deserves this type of pain. The pain of knowing they will never be complete. The feeling of knowing that they never had the opportunity to say "goodbye" or "I love you" for the last time.

As one of the most powerful countries in the world, America seems to be the only country that has to deal with mass shootings in such high frequencies. In *Thousand Oaks: Australia changed its gun laws after a 1996 mass shooting*, Sean Rossman from *USA Today* states Australia experienced a mass shooting in 1996, which became known as the Port Arthur massacre. Thirty-five people were killed by gunman Martin Bryant, wielding a semi-automatic gun at a former prison colony, which became a tourist site in Tasmania. Following this massacre, the Prime Minister said, "Australia has been granted the opportunity to prevent itself from the same fate as America" (Rossman). America has been used as an example of what *not* to do in these situations, because it is common sense to place restrictions on the weapons that are capable of killing so many people in such little time. In a study conducted by the University of Sydney in 2016, later published in the *Journal of the American Medical Association*, scholars discovered:

> Australia hadn't experienced a fatal mass shooting—one in which five or more people are killed—since the 1996 shooting. In the 18 years prior, 1979-1996, there were 13 fatal mass shootings in Australia (Rossman).

The gun laws implemented by Australia following the 1996 mass shooting have proven effective, and have prevented mass shootings for two decades, and they prove to be more progressive than the laws of the United States.

It seems as though the United States will avoid implementing stricter gun laws at all costs. There have been schools where bulletproof whiteboards have been installed, and where students are not allowed to carry backpacks, or sometimes clear backpacks. Additionally, schools practice lockdown drills, in order to teach students how to react in an active shooter situation, ultimately taking away from the students' learning time. In an article published by Lois Beckett titled, *America's response to the school massacres? A booming classroom security industry*, she claims that "school safety experts say that American schools' preparation for the next school shooting has sometimes backfired, resulting in policy choices that make children less safe" (Beckett). Thus, the safety precautions that are *supposed* to grant a sense of safety to students are failing to do so. It seems as though the United States wants to put the students and staff members at a disadvantage as opposed to the possible shooters. Instead of implementing stricter gun laws, the United States has schools take time out of a child's education to practice drills that ultimately do not guarantee their safety if they are ever in a mass shooting situation.

Japan has also implemented stricter gun laws without hesitation and has rarely seen more than 10 gun-related deaths per year, with a population of about 127 million. This is due to the simple fact that their gun laws are

effective. An article written by Chris Weller that was published by *Business Insider*, titled *Japan has almost completely eliminated gun deaths — here's how,* says that as of 1958, Japan passed a law stating that "no person shall possess a firearm or firearms or a sword or swords" (Weller). In Japan, if a person wants to purchase a firearm, it is mandatory for them to attend an all-day class, pass a written test, and receive at least 95% accuracy on a shooting test. In addition, they must pass a mental health evaluation which takes place in a hospital, pass a background test where the government investigates whether or not they have a criminal past, and interviews their friends and family. Once they meet all of the necessary requirements, they are then only granted the right to buy shotguns and air rifles and must retake the class and exams every three years. New magazines may only be bought when trading an empty one, and upon the death of the gun owner, their families must surrender the firearms to the government (Weller). With extensive limitations, Japan has been able to prove the effectiveness of strong gun reform, without enduring the traumatic lessons of mass shootings.

Following the mass shooting in New Zealand earlier this year, its government quickly, and effectively developed strict gun laws. After *six* days, New Zealand had a set of laws that would ultimately keep the country safe after a gunman opened fire, killing 50 people at two mosques in Christchurch. In *New Zealand Took 6 Days to Plan New Gun Laws. Here's How Other Countries Reacted to Shootings*, Sarah Mervosh, writes:

> Prime Minister Jacinda Ardern announced a national ban on all military-style semiautomatic weapons, all high-capacity ammunition magazines and all parts that allow weapons to be modified into the kinds of guns used in [the] attack (Mervosh).

The Prime Minister of New Zealand deemed it appropriate to place heavy bans on all weapons and accessories for weapons that are capable of killing large a number of people in a short amount of time. Mervosh uses the U.S. as a comparison to New Zealand's actions, arguing that the quick action on behalf of New Zealand's parliament is a direct contrast to the response of the United States, which has the "highest rate of gun ownership in the world and is one of only a few countries that start with the assumption that gun ownership is a right, not a privilege" (Mervosh). Since the ability to own firearms legally is written in our Constitution, Americans may have a preconceived notion that it is their right, as opposed to a privilege. What they do not understand, however, is that their "right" to own a gun does not outweigh our right to live without fear.

Following the mass shooting in New Zealand, Prime Minister Jacinda Ardern took six days to reconfigure their gun laws, ultimately banning all

military-style assault rifles. To her, it was common sense for deadly weapons to be inaccessible to the general public. In an interview uploaded to his YouTube Channel on November 19, 2019, Stephen Colbert admires Ardern's ability to act so quickly. Prime Minister Ardern admits to needing votes from three different political parties in order to be able to implement this change, but she did not worry about the members of parliament objecting to the change. She also admits that there was resistance to the changing laws from citizens who purchased weapons legally, which were made illegal, but granted the gun owners the chance to sell their weapons back to the government. Furthermore, PM Ardern states that there are legitimate needs for some guns in the country, but she differentiates between guns that are needed and guns designed to take lives of masses of people ("The Late Show with Stephen Colbert"; 00:09:00-00:10:32). Following this mass shooting, the Prime Minister did not hesitate to place heavy limitations on the weapons that were being used against the people of her country; she immediately knew that something had to be done.

Mass shootings not only impact the lives of the victims directly after the incident but have everlasting effects on their mental health, ultimately changing them for the rest of their lives. Sarah R. Lowe and Sandro Galea published a work titled *The Mental Health Consequences of Mass Shootings* in June of 2015, claiming "mass shootings are associated with a variety of adverse psychological outcomes in survivors and members of affected communities" (Lowe and Galea). Mass shootings can have a number of different psychological impacts on the victims, including "short-term increases in fears and declines in perceived safety" (Lowe and Galea). Thus, with an increasing number of mass shootings comes a decrease in the general feeling of safety. Lowe and Galea also provide examples of incidents which would negatively impact the mental health of those not directly involved, stating:

> Research indicates that exposure to assaultive violence, or learning that a close friend or loved one has faced such exposure, is associated with an increased incidence of a range of negative mental health outcomes, among them posttraumatic stress disorder (PTSD) and major depression (Lowe and Galea).

It has therefore been proven that mass shootings and other types of gun violence have an impact on more than just those who experience them. Mass media spreads the news to people all over the world, expanding the detrimental effects. Lowe and Galea support this by referencing the National Epidemiologic Survey of Alcohol and Related Conditions, which states, "indirect exposure to 9/11 through the media was associated with increased risk for mood, anxiety and substance use disorders, and PTSD, relative to no reported 9/11 exposure" (Lowe and Galea). In situations where mass media

plays a role in the circulation of news, it is common for more people to receive the news negatively, thus impacting more people on a larger scale.

Mass shootings are an epidemic in this country, one that seems never-ending, despite the success other nations have had controlling gun violence. Sadly, in this country and in this new era of death, young people are forced to endure fear in settings once thought safe.

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♦ ENGLISH 101

NEWARK RESIDENTS AND THEIR MUFFLED CRIES FOR HELP

LORRAINE GONZALEZ

WHEN A CITY GOES THROUGH A HEALTH CRISIS, who are they supposed to look up to for help? There is no doubt that the government plays an important role in community decision-making, and the spotlight shines bright on city and state politicians. The city of Newark, New Jersey has been having a lead-infested water problem for the past couple of years, and it hasn't been fixed. This topic and the question I've formulated interest me because I'm a Newark resident that lives in one small room with my disabled parent and has been using water that tastes like dirt that is not safe to consume, whether it be to drink, cook, or even shower. We can't afford to move to a city where residents don't have to worry about what they are consuming. We have been using bottled waters recently to drink and my father and I can't afford to buy expensive filters so that we can have clean tap water to cook with and clean bathroom water to brush our teeth with and shower with. Even if we were to accept the filters that Newark hands out for free, our health would still be at risk because it's already been proven that those filters don't work. I need to see a change for the sake of not only my health but that of my community as well.

The Assignment and the Writer: In English 101, students complete an eight-assignment sequence culminating in a research paper. In this section, emphasizing that students focus on a "smaller slice of the pie" by narrowing a research question in order to answer it using fewer but more thoughtfully selected sources of evidence, Lorraine Gonzalez investigates "How have political realities affected the lead-infested water crisis in Newark, NJ?" Herself a resident of Newark, Lorraine skillfully uses her insider experience and perspective to discover some influential political realities about her community that have slowed the solving of this serious problem.   **– Professor Margaret Fiore**

What I currently know on this topic from reading articles on a news application is that politicians have been withholding information from residents and it's affecting the amount of time that it'll take to replace the contaminated lead pipes. I believe people should be aware of this problem so that the exposure on a national level could lead to an even faster recovery. I would like to know "how political realities affected the lead-infested water crisis in Newark, New Jersey."

"Tainted Water, Ignored Warnings and a Boss with a Criminal Past" by Nick Corasaniti, Corey Kilgannon, and John Schwartz explains the downfalls of the leadership of Newark. I agree that politicians tend to keep problems away from the public for as long as possible so that their image won't be tarnished. The authors argue that Mayor Ras Baraka mailed a brochure filled with lies to all the city's residents that started with the statement, "Many of you have heard or read the outrageously false statements about our water but please know that the quality of our water meets all federal and state standards." Why would he be more concerned with how he looks as a politician instead of taking the blame and fixing it like an honest man? I wholeheartedly endorse what a senior director at the Natural Resources Defense Counsel named Eric Olson, who is suing the city over the lead levels, said, which is that "Residents of Newark are the ones harmed by the top to bottom failures of government" (qtd. in Corasaniti et al.) The Mayor complicates matters further when he chooses to "shift blame" for the problem onto federal environmental officials because he as a Mayor should be able to put his foot down and fix any problem the city is facing, especially if it negatively impacts the health of Newark residents. Blaming other people only wastes time that could be used as productive time to help solve the problem. No more time can be wasted in solving this problem.

"These 12 Projects Will Change the Face of Newark" by Steve Strunsky explains where the majority of Newark's money is going. He lists projects such as offices, apartments, rehab centers, etc., that are being set in stone with two billion dollars. Although these projects all sound like positive changes, they're just a clear sign of gentrification and not a priority for Newark residents. Newark residents feel hopeless because they don't have the power and stature to take matters into their own hands in order to prevent any more sickness from lead-tainted water. Two billion dollars that could easily have been used to replace the pipes that have been contaminated with lead and is poisoning the residents of Newark are instead being used on a dozen other projects. Quite frankly, even the apartments that are being built won't be occupied by Newark residents but instead by high-income outsiders because of the rent prices. Strunsky includes expensive rent prices such as "studios through 3-bedroom apartments renting for $1,250 to 4,500." One thousand two hundred fifty dollars was expensive for a three-bedroom apartment a couple of years ago when Newark was a culturally diverse city without any gentrifi-

cation, but now this price is being quoted for studios! One person renting a studio is not capable of making that much money living in Newark, since the average income of each Newark resident amounts to $18,357 which does not deduct the money being spent on bills, apartment necessities, and food. It's also unfair that a structure that represented Newark such as the Bears and Eagles Stadium is being torn apart to instead "build a 2.3 million-square-foot residential, commercial and cultural complex." When will politicians focus on health instead of profit?

"Menendez, Booker Bill Aimed to Help Communities Replace Lead Water Pipes Passes Senate" explains why the process to get clean water is taking so long. The multitude of smaller plans set before replacing the pipes first, definitely leaves room for dragging time. The article states that New Jersey politicians, "previously sent a letter calling on the EPA to assist state and local efforts in delivering safe drinking water to residents" and also "separately urged the USDA to offer additional assistance to serve residents' immediate needs by making temporary changes to the Supplemental Nutrition Assistance Program (SNAP) and Supplemental Nutrition Program for Women Infants and Children (WIC)." To me, this sounds like politicians are asking everyone else for help, instead of using the billions of dollars that New Jersey has acquired from many different sources of income to fix these contaminated pipes. Also, the article mentions that "the FY19 appropriations bill provided $25 million for lead contamination testing at schools and childcare centers, an increase of $5 million from the year before." If they can acquire millions to test the water in the schools, even though politicians have already known that the water has been contaminated way before the residents of Newark were aware, then why not be honest with the people, say that the water has been contaminated, and instead use those millions towards renewing the city's pipes? It all comes down to image and the fact that politicians would rather put the blame on others and even each other than tarnish their own reputation because then that would mean they would have no chance in winning re-election.

In regard to all this evidence, what surprised me was how much a politician's image matters in comparison to the public whom they are supposed to prioritize. This makes Newark residents, residents from other cities/states from either the U.S or internationally, and even the political high society take a second look at who's in charge and really put into perspective what's at stake and what's actually being done about it. Corasaniti et al.'s "Tainted Water, Ignored Warnings and a Boss with a Criminal Past" was the most informative source out of the sources I've researched because the author's voice the information that the public wasn't aware of due to politicians trying to keep their reputation up to par. Politicians' reputations are immensely important to them. It gives them tunnel vision on the idea that there shouldn't be a day that

passes by when they aren't being looked at as great leaders. This actually gets in the way of what their focus should be, which is to finally and quickly replace Newark's lead pipes because they are damaging the community's health.

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♦ AFRICANA STUDIES 121

DIVER-CITY: A MODEL EQUITABLE COMMUNITY

JOEWYN DIAZ AND DYLAN KNAPP

INTRODUCTION

SIMPLY DEFINED, A COMMUNITY IS AN INTERCONNECTED BODY consisting of people, locality, culture and interests. More than that, a community should be a common ground where a diverse group of residents share control of the community and produce equitable outcomes for all its residents. Unfortunately, many rural and urban communities are segregated into areas of race or socioeconomic status, lack community control, and provide little to no opportunities for their residents. The unchecked power of capitalism and the long-standing legacy of structural racism have created situations in these communities where educational attainment is below par, residents are forced to cling to the lowest rung of the economic ladder and have become helpless consumers of outside services and governance.

   "Diver-City" is a model community that takes a proactive approach to avoiding the issues and challenges found in many rural and urban communities by highlighting three major tenants: Community Control, Education, and Economics. Control is given to community residents who participate in democratic committees, making decisions in areas of: Education, Infrastructure and Development, Public Services, and Treasury and Provisions committees. A custom educational curriculum is decided by the community including an adult education center and free two-year college. Community commitment to education is also stressed inside the home and throughout the community's public spaces. The economic model of the community finds equilibrium where capitalism and cooperative economics can work together pragmatically and efficiently. A large anchor institution - in this case a sports-stadium - will provide opportunities for local co-ops and small businesses to supply many of its services and goods. Heterogeneous housing: households of varying size and incomes will keep neighborhoods diverse and resistant to gentrification and segregated neighborhoods. It's the goal of this community that by focusing on local strengths and control, the community would avoid the typical problems plaguing many real-world communities and instead become an exemplar of what other communities strive to be.

LITERATURE REVIEW

   Before designing our community model, we researched potential community issues and alternative community building strategies. The following are just a few of the articles explaining common community problems we wish to avoid and the best alternative community building strategies we plan to implement.

   "Structural Racism and Community building," a publication put out by the Aspen Institute Roundtable on Community Change, explains the structural racism issue's facing America and gives data on its reach into many aspects of Americans' daily lives. Structural racism is defined as, "a system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity" (Lawrence, Sutton, Kubisch, & Susi, 2004, p.11). Structural racism produces racialized outcomes for residents in a very simple trickle-down equation: the dominant consensus on race (White privilege, National values and contemporary culture) manifests itself into society and institutions: creating processes that maintain racial hierarchies and racialized public policies and institutional practices: the outcome is racial disparities (racial inequalities of wellbeing and individual community improvement is undermined); perpetuating a cycle of ongoing racial inequities (Lawrence, Sutton, Kubisch, & Susi, 2004). The article gives statistics illuminating the inequitable outcomes for minorities in many areas such as homeownership

rates (Blacks 49% to Whites 75%), wealth accumulation (Blacks less than 20K to Whites 75K), hiring and firing practices and educational funding and outcomes (13% of Black students drop out to White's 7%) (Lawrence, Sutton, Kubisch, & Susi, 2004). The author's give four implications for action among change agents:

1. Racial equity must be a central goal of the work
2. Emphasizing capacity building among change agents
3. Identify key public policies and institutional practices that need reform and develop alliances that have power to change them.
4. Counter popular assumptions that work to reproduce the status quo.

Our Model community takes into account what the Aspen institute has highlighted, and because we're building a community from the ground up we have taken what we've learned and designed a community that:

- Promotes racial and economic diversity and harmony.
- Utilizes community assets before or in combination with outside resources.
- Gives power to community residents to create policies and institutional practices.
- Is an exemplar community for others to emulate.

It is our hope that by understanding current structural racism issues we have designed our community in a manner that will avoid the pitfalls of structural racism.

Gentrification is another potential issue we hope to avoid in our model community. Maureen Kennedy and Paul Leonard's paper "Dealing with neighborhood change: A Primer on Gentrification and Policy Choices" (2001), provided insight into the problem and consequences of gentrification and how to turn gentrification into "Equitable Development." Gentrification is defined as "the process by which higher income households displace lower income residents of a neighborhood, changing the essential character and flavor of the neighborhood (Kennedy and Leonard, 2001, p. 6). A set of varying preexisting conditions attract the process of gentrification into certain neighborhoods: rapid job growth, tight housing markets, preference for city amenities, increased traffic congestion and lengthening commutes, and targeted public sector policies (Kennedy and Leonard, 2001). Gentrification's most harmful consequence is the displacement of residents - usually those already facing financial hardships. Often these residents are forced out to other areas, further away from their neighbors and job opportunities. Higher tax revenues follow gentrification, which does bring in more income into the city for potential improvements, but displaced residents or those who cannot afford the tax spike will not be around to enjoy the improvement if any are made (improvements would only come from demands and civic engagement). A positive consequence is a greater income mix and deconcentration of poverty. The

article states empirical evidence suggests "that neighborhoods matter." Neighborhoods where there is a mix of high and low incomes have better outcomes for all the residents. Other negative consequences are: changing street flavor and cultural fabric, changing community leadership and institutions and an increased value on the neighborhood by outsiders.

Kennedy and Leonard give 10 steps on how to make gentrification work for the community. Because our community's model will be built from scratch and have an anti-gentrification foundation and policies already in place, only the steps pertinent to our model will be mentioned. Step 3, getting organized at the community level is in line with our tenant of community control. The next step of developing a unified vision and plan will happen as a result of community democratic participation. Step 6 gaining control of public and private property, again, falls in line with our model's ideal of community control over the land. Steps 7 & 8, improving public education and understanding of legal rights and home buying and selling strategies, resonates with our emphasis on education and a curriculum which includes personal finance. By maintaining community control over land, creation of policies that eliminates the threat of gentrification and creating an amalgamation of race and income in neighborhoods we hope to not only avoid the gentrification process in our neighborhoods but create prosperous neighborhoods where all the residents enjoy equity and sustainability.

Consistent with our community's emphasis on community control, John McKnight and John Kretzmann's article "Mapping Community Capacity" (1996), gives an alternative way in which to think about community development. In contrast to the traditional needs/deficiency model which looks at communities as a source of problems and needs, relying on outside services; the asset or capacity mapping model looks at the strengths of communities as assets which can be mapped and utilized for community regeneration (McKnight and Kretzmann, 1996). The problem with the traditional needs approach, McKnight and Kretzmann say, is that "residents come to believe that their wellbeing depends upon being a client," and "they become mainly consumers of services with no incentive to be producers" (1996, p. 1). In our community we would like for our citizens to not only feel empowered but to be empowered. So, we will take a capacities approach, mapping of assets, so residents can effectively use them to maintain control over their own community.

McKnight and Kretzmann breakdown community assets into three groups based on the level of control the community has over these assets: the more control the community has the greater the asset's potential. The first group of assets which our community will focus heavily on are "primary assets" or assets located in the community and controlled there. Examples are individuals, including the skills talents and wealth they can bring to the table;

small businesses; personal income; "gifts of labeled people"; as well as business associations, cultural clubs, religious organizations, etc. (McKnight and Kretzmann, 1996). In the case of our community, the community will have control over land and schools so we will consider them primary assets. The secondary assets McKnight and Kretzmann mention are assets located in the community but largely controlled outside the community, like hospitals, social services, police, fire dept, etc. Ideally our community seeks, if not control over these assets, to at least have influence over them, increasing the potential of that asset to help in the development of our community. The last asset that the authors mention are potential assets or ones that are located outside the community and are controlled outside the community like welfare expenditure, public capital improvements and public information. These assets would likely be the last to be utilized in our community. It's our hope that these types of assets don't become necessities, and we can take advantage of outside resources at our convenience not out of need.

McKnight and Kretzmann also give an example of a "capacity inventory" or questionnaire that is meant to gain information from residents to help build an asset map (See appendix). An asset map is the visual expression of the assets found within the community which can be used as a tool to easily link assets together. Our citizen's committees would be responsible for surveying new citizens and developing and revising our community asset map when new citizens or businesses move in. We have taken the capacity approach in creating our community, producing a sustainably proactive community that utilizes its internal assets and gives the community influence over the assets outside the community's control (McKnight and Kretzmann, 1996).

Jessica Gordon Nembhard's "Educating Black Youth for Economic Empowerment: Democratic Economic participation and School Reform Practices and Policies" (2008) article mirrors our model's stance on education. Although her article is based on reforming existing school systems, we took the theories and applied them to creating an education system that produces equitable outcomes by preparing students for the economic markets in and out of our community. Gordon Nembhard states that although many high schools teach some economics, "Typical economic curricula tend to ignore the subtle as well as obvious inter-dependencies, supports and collaborations involved in economic activity and focus on individual action - the single entrepreneur or the single consumer" (Gordon Nembhard, 2008, p. 486). Gordon Nembhard suggests that a curriculum that also takes into account cooperative enterprises and social entrepreneurship builds "important knowledge and skills for participation in the economy as well as academic achievement and their leadership in economic transformation" (p. 485). Her article not only suggests that a cooperative business curriculum be taught but have students create, participate and run their own co-ops. This active learning allows students to

work together, share ideas, learn skills, earn money and minimize financial risk; getting them ready to step out into the economy later in life. She then gives real world examples of youth cooperatives that are supported by schools, most of which are agriculturally based. Gordon Nembhard also promotes alternative economics as part of a college curriculum. Our community model will teach a custom educational curriculum that includes cooperative business education through real life work experience and have a community college and adult education center that gets individuals ready for an economy that hosts both cooperative and capitalist businesses. Gordon Nembhard's (2008) assessment that an emphasis on economics in early education (especially alternative economics which our community will utilize) will make individuals more adept in economic skills that will go on to benefit the whole community, guides some of our thinking.

Kimberly Zeuli and Jamie Radel, in their article "Cooperatives as a Community Development Strategy: Linking Theory and Practice" (2005), present a strategy for incorporating the cooperative business model into community development paradigms. We took the idea of incorporating cooperative economics into a standard capitalist economy, finding a place of harmony and balance between the two that results in the best outcomes for the development of the community. Zeuli and Radel give an overview of the standard cooperative business model: a bottom up structure that is user owned and controlled, where each member gets one vote and distribution of benefits are based on use. They list the seven principles of cooperation outlined by the ICA (International Cooperative Alliance): 1) Voluntary and open membership, 2) Democratic member control, 3) Member economic participation, 4) Autonomy and interdependence, 5) Education, training and information, 6) Cooperation among cooperatives, 7) Concern for community (Zeuli & Radel, 2005). All the cooperative principles are in line with the values of our community, especially the ones concerning democratic control, education and member economic participation. Zeuli and Radel also give a few alternative types of cooperatives other than the traditional coop model: NGC's (New Generation Cooperatives) and PIC's (Patron Investor Cooperatives). These alternative models reflect both capitalist and cooperative strategies. Having sometimes closed membership, market value stock and in PIC's case, investors who are not members, shows that cooperative ideals and capitalist ideals do not have to be at odds, rather they can work together. Out of the three community development theories, Zeuli and Radel say cooperatives compliment self-help community development and self-development. Our community incorporates both asset-based and self-development. The authors state that "the cooperative contribution to human capital development (education, skills and experience) may be its most substantial community development impact," making it a substantial asset to a community's capacity

(Zeuli & Radel, 2005, p. 48). The self-development strategy "calls on a community's residents to use local financial resources to create businesses that are locally owned and controlled" (Zeuli & Radel, 2005, p.49). Our community model reflects these same ideals, but where we differ from the typical self-development strategy is that we allow outside corporations into the economy to stimulate growth and volume that benefits the cooperative businesses.

It's our hope that taking a multi-dimensional approach that combines alternative community development strategies with preexisting methods will produce an equitable community that provides abundant opportunities to the citizens.

MODEL EQUITABLE COMMUNITY

A multi-race, multi-cultural, multi-classist community does not exist in America. Instead what exists are communities that are highly segregated with minorities on one end of the spectrum and Whites on the other end with little to no middle ground. The disparity of these communities in relation to income, wealth, socio-economic status, and opportunity are disparaging with the majority of suffering done by people of color. Continuing this separatist mentality can only perpetuate the system that relentlessly creates unequal outcomes for the marginalized. Building an equitable community that is race and class inclusive poses a viable solution for addressing the issues that plague this country. The goal is to involve a balanced mixture of people that in unison can dispel stratification.

The identity of Diver-city is grounded in choice. Being truly dedicated to diversity means that we prefer variety and the ability to participate freely. Our community is making a culture that is similar to a well-seasoned dish that blends herbs and spices to create a flavor that cannot be individually appreciated but one that can be simultaneously savored. This only works if our community values are rooted in: Democratic Community Participation, Diversity and Harmony, and Self-Help.

1. *Democratic Community Participation*: This community values the voice of its people. In pursuing participation, we are seeking to empower our residents. True democracy respects the choice of individuals equally. Platforms will be created to ensure the voluntary involvement of our residents. Every vote counts and the majority will ultimately help determine the direction best suited for the community. This process will serve as a major component for community control (Whitehead et al. 2001).

2. *Diversity and Harmony:* Harmonious does not mean utopian. It is the understanding that different cultures or perspectives will be prevalent in the community, however they will find a way to thrive or co-exist. This approach is similar to the blues in which different sounds and rhythms are being played at the same time to create a melodic synchronized sound that is contradictive

to the normal pace of music but beautiful non-the-less. This entails a level of appreciation, respect, and/or participation in or of the variety that exists. The freedom of choosing the option that best suits our resident is essential to our identity. Diver-City values a multitude of differences. Humanity is full of individuals that are unique and distinct, yet they find commonalities and interests that can develop cohesion.

3. *Self-Help:* Placing our residents in the best possible position to take control of their destiny is our way of circumventing the limits of structural racism. The opportunities provided are ways in which our community residents can feel and believe they are assets readily available to contribute to their lives as well as to the community (Zeuli & Radel 2005). There will be a collective effort to support the individual, thus creating a paradigm that appreciates cooperation and sees the recipient reciprocate that effort for others. Self-Help is not rooted in individualism but in autonomy and initiative; it means taking the initiative to stand alongside others, not to stand alone. Considering these major values encompass the overall character of our community. It is with these traits that we will set to build Diver-City.

A model equitable community can only be built through the investments of its residents. This investment is not limited to finances; instead it encompasses various forms of capital e.g. human, social, institutional, health, etc. In order to properly depict this equitable community three areas have been chosen as major components for Diver-City; they are: Control, Education, and Economy.

CONTROL

The most important aspect of a community is the control residents have over their community. Building a community of empowered residents will best position them to address community issues without having to solely rely on outside benefactors. This particular section is immersed primarily in our local politics but will also encourage our residents to become involved in mainstream politics. Community control will be implemented through voluntary committees, with each committee being reflective of the community's diversity. Each committee will have the autonomy and authority - once voted in - to create ad-hoc sub-committees for endeavors or projects they deem appropriate. The only stipulation is finding the necessary volunteers to spearhead the project. Each committee will determine options for monetary allocation and allow the community to vote for the option they approve of. Committees will exist in these areas: Education, Infrastructure and Development, Public Service, and Treasury and Provisions

Education: The education a community receives can determine the outcome of its residents. The education committee will oversee the development of a strong, all inclusive, diverse, and comprehensive curriculum

that understands various learning styles and incorporates them accordingly. This board will also be active with the Parent Teacher Student Association in order to address needs, progress, and funds (Gordon, 2006). The Education Committee will ensure that the appropriate funds are being allocated to education but also that the education system is utilizing the money correctly.

Infrastructure and Development: A community asset is the infrastructure or land of a community. Dictating how that land is utilized or determining how to best use existing infrastructure is desirable for building equity within a community. Similar to the Dudley Street Initiative of Boston in 1984 in which the community organizers became a"l2lA" corporation with the power of eminent domain. This initiative was able to use vacant land and develop or rehabilitate land or infrastructure (Fletcher and Newport, 1992). This committee will determine land leasing and to who, e.g. small businesses, agricultural purposes, housing, etc. It is also through this committee that ordinances shall be set for diverse income and race housing units throughout the community. More specifically, this committee will ensure that diverse home styles, home sizes, home culture, and home incomes exist in close proximity. Gentrifiers prey on distressed property, purchase homes in up and coming neighborhoods, rehabilitate the property, and sell for a profit to higher income households (Kennedy and Leonard, 2001). This control will enable residents to push back against gentrifiers on a small scale. The objective is to create and maintain a compilation of different groups in the same neighbor for community cohesion. This committee will also address the feasibility of allowing a Big Box anchor institution to enter the community under specific terms.

Public Services: This committee will be a liaison between assets within the community but outside of the community's control e.g. municipalities, hospitals, police department, fire department etc. (McKnight and Kretzmann, 1996). It will oversee the development of "informal community organizations" such as youth programs, arts and culture, senior citizen and disabled group programs, and team sports. This committee will seek the best possible environment and eco-friendly approach to dealing with our municipalities, but it will also be based on affordability. The public service committee will also have active relationships with the police department, justice system, fire department, hospital, and the E.M.S. Residents have a right to understand the policies and procedures of these institutions as well as the manner in which recipients are treated in order to build the safest and most efficient experience.

Treasury and Provision: Although equally democratic this committee will serve as a check and balance system for the other committees. This committee will aim to ensure that the other committees are acting in accordance with their goals, democratic participation, and community concern. The treasury aspect of this committee will be involved in fund acquisitioning.

If we are to procure outside funding this committee will determine the manner in which that funding is acquired. This committee will also be in charge of allocating community funds to the other committees. An education account will be set up separately to donate grants or scholarships for residents in our community seeking higher education.

Community control is ideal; however, there are problems that may arise. The lack of participation or unwillingness to volunteer can hamper the community control. An issue with this model is involving the community in making decisions - this process may be made easier through e-mails; however, the process can be time consuming.

EDUCATION

Education is the key to success: it must be continual, informal, formal, comprehensive, and holistic. The current public education system has done little to properly provide the essentials necessary for success (Gordon, 2006). Realizing the short comings of this education system, our community will seek to enhance the community's education in three areas: Curriculum and Pedagogy, Adult Education, and Community Commitment.

Curriculum and Pedagogy: Our education system will begin at the pre-kindergarten level and will have one major school building for every bracket of schooling (k-5, 6-8, and 9-12). There is no one correct way to teach students. American society has lost track of that and has focused solely on the banking method which has fallen short in efficiency. Although possibly beneficial if used sparingly and appropriately, it must be used in conjunction with a more robust approach to teaching. Gardner's Multiple Intelligences Theory acknowledges eight types of learning. Our educators must be trained to understand and identify different learning styles and adjust their teaching methods accordingly (Baird, 2011). Class room sizes should be of decent size and must be reflective of the community. In 1971, an experiment was conducted called the Jigsaw Classroom which designed common goals for students of different racial and ethnic backgrounds to work together. One reason the study worked was due to cooperation strategies. This enabled students to develop a category of "'oneness"' and feel invested in each other's success (Aronson et al, 2013). The curriculums currently in use are limited at times and not well rounded (Gordon, 2006). Diver-city will like to focus the education curriculum on S.T.E.M., vocational training, social sciences, the Arts, personal finance, economics (both traditional and cooperative), politics, and team building. Only 48% of curriculums that are developed encompass some form of economics (Gordon Nembhard, 2008). Politics are rarely taught in public schools and if they are taught it tends to be vague. The curriculum must allow students to decide what area they gravitate towards, and allow the education system to nurture that curiosity and watch it flourish.

Social cohesion is a community objective and so it is essential to have team building workshops. These workshops can aid in the development of soft skills, communication skills, and interdependency skills. All these are traits that are desired in the job market as well as our community (Whitehead et al., 2001). Developing a comprehensive curriculum best positions our residents for success within our community but also outside of our community.

Adult Education: Learning does not stop in adulthood and this community will have an adult learning center that provides multiple services. This section is geared towards providing adults with better practices for the new millennia. Family counseling is a way for adults to learn new methods of communicating with each other and their families. Family counseling is not limited to families; it addresses learning how to deal with dysfunction (if it exists), how to address addiction, personal and or relationship health, mental health, and where to go for help. Issues will be prevalent in any community and this community is not an exception; however, providing the best possible tools to address those issues are imperative to our community's health and cohesion. Communication skills are necessary for this type of community. Training will be provided for communication with family members, community leaders or advocates, and outside benefactors or political figures. In the event that residents want to partake in the democratic representation of this community, they must be prepared to do so. Career development or further career training will also be made available for adults, that are job market appropriate (Whitehead et al., 2001). In the era of information technology, the previous job labor skills that were taught are becoming obsolete and may limit the quality of jobs available for this particular demographic. Possibly refocusing their talents may lead to better production and better wages. The need for cooperative economic development to be taught is important for this community. Understanding the qualities previously mentioned pertaining to cooperatives show how well this economic model aligns with our values. In order for this model to be successful it must be continuously taught and studied (Gordon Nembhard, 2008 and 2014).

Community Commitment: This section includes both formal and informal levels of education. Community residents must feel invested in their community in order for Diver-City to flourish. In order to nurture this investment, informal organizations should be created that address extra-curricular activities e.g. team sports, recreation centers, after school/ peer mentoring programs. Through these activities we would like to enhance the communal spirit of our young adults and children. Furthermore, it is important to have education centers, libraries, and/or study centers that are equipped to assist students. This community will also have a two-year community college specializing in the social sciences, with free tuition for community members

as long as they agree to a 5-year community stay after receiving the education, or are going to further educate themselves.

Education is a vital component of our community. However, the education of our young adults and adults is not a mandatory condition of our community. Residents can decide not to further their education. Ultimately, education and higher education are necessary for the flourishment of Diver-City. It is through this phenomenon that we are seeking to develop strong community ties. Our residents are our greatest assets (McKnight and Kretzmann, 1996), and by cultivating and or providing quality education we are ensuring our success.

ECONOMY

Our community economy will include the traditional approach to economics in conjunction with an alternative approach. We believe in co-existing with capitalism in order to fuel cooperative economic development. The Cooperative Economic Development paradigm aligns very well with our community values; however, being in a capitalistic country we have decided that the best practice is to allow capitalism to aid our cooperatives. Being truly dedicated to diversity and choice means that we afford our community members with an option of which model they would like to practice and/or if they would like to practice both models.

This community's economy will address housing, capitalism, and cooperatives. The comfortability and availability for housing is important for our community residents. Various socio-economic statuses are within our community, and our housing environment should reflect that variety. This does not mean that separatism has to follow. Our approach is to provide units in apartment complexes that allow all income levels to dwell in the same residence, or have some form of affordable housing within the complex. There will also be cooperative housing complexes that afford residents with affordable quality housing units. Our neighborhood will also contain a mixture of houses in which income may dictate the size of the home on a particular block but it will not determine the block. Multiple house sizes will be in close proximity and will be reflective of the statuses within our community. The purpose here is to build closer relationships with the differences that may exist in our community. The Propinquity Effect is a theory that relies on physical distance but also "'functional distance"' in determining attraction and friendship, The study reflected that the closer neighbors were, the more likely they were to consider them friends even if they had no previous recollection of their neighbors (Aronson et al., 2013). We would like to emulate something similar in Diver-City.

Capitalism is the dominant model in America and although negatives exist within this economic model, it is the driving force of this country. Diver-

City will incorporate capitalism through various enterprises beginning with a Big Box Anchor Institution like a stadium. Having a stadium will generate income for the community and will allow small mom and pop businesses outside of the stadium to flourish. Due to our community control we have established ways to incorporate our cooperative economic development approach with the stadium. We will allow the stadium to choose its vendors, various eateries and entertainment centers with the exception that they allow leasing space for community cooperatives to have establishments within the stadium. The second stipulation will be that the cleaning must be done by a cleaning cooperative established by the community and the teamsters/stage builders must be also done by our community. Diver-City will incorporate producer co-ops in the agricultural sector and the real estate sector. Our produce and fresh fruit will be handled by a community producer co-op, they will seek to provide local grocery stores and supermarkets with affordable and quality goods and must also donate produce and fresh fruit to our education system. Our grocery stores will be centered on the dominant model of economics but must choose local suppliers as a primary option for services and goods but can seek outside services as a secondary option. This community will also establish a real estate producer co-op that will house a mini-mall. The actual land and infrastructure will belong to community members and the community will get to decide the businesses allowed in the establishment based on needs and/or our culture. This community is looking to provide a mix of incomes in the jobs available for our community residents.

The establishment of a credit union will also be important for our community members. It will handle home loans, personal savings, and college funds. We will also have a regional bank in order to secure funds for our big businesses and small businesses or community projects outside the scope of our credit union.

Our economy will incorporate both economic models and rely on each other for funds competitiveness, and community participation. Although capitalism can be powerful, it is our belief that our community values and goals are strong enough to withstand and co-exist with this model without having it tarnish our community.

Our community is not perfect nor does it profess to be. There will be issues that arise in our community; however, we are hopeful that the components of our overall community, i.e. the control, education, and mixed economy, will attract all levels of socio-economic statuses and races in order to take a proactive approach to dealing with the inequalities that exist in America. The normal tendency of American citizens and its institutions is to react to a problem. We are taking preventive measures to ensure that our residents can equally participate in our community. It is our hope that through the values we emphasize, that racism and sexism will not be as accentuated

here as it is in this country. We would like to encourage people to live in this community through praxis. Showing potential community residents that our model equitable community is democratic and holistic can influence their decision. It is also important to invite various races and income levels that may be tired of the injustices they have faced due to their lack of economic, political and race equity if it exists. We should attract like-minded people that are aware of their privilege and are seeking to help those in need and are proponents of cooperation.

Diver-City is the model community America should strive for as it will reduce poverty, racism, and sexism; and increase economic, political, and race equity for the marginalized.

DATA COMPILATION

In order to properly detect the progress of a model equitable community various forms of data will need to be compiled. For a community as holistic and comprehensive as the aforementioned one, traditional and alternative approaches will be necessary for collecting the information within our community. Our data collection will rely on participant observation, field surveys, and the use of outside data sources - whether written or through statistics -- e.g. U.S. Census Bureau, Government Agencies, Chamber of Commerce/ Economic Development Council, County Tax Collector Files etc. (Center for Urban Transportation Research (CUTR)., 2000). This approach will encompass four forms of tracking: Wealth and Economic Status, Quality of life, Demographics, and Institutional Assistance.

Wealth and Economic Status: Tracking the economic wellbeing of our community is important for recognizing how equitable the community has been for residents of all socio-economic statuses. Although the initial process for this community will be difficult for the adults entering, it is our belief that our children and young adults will be better prepared to deal with real life financial liberation. The necessary tools to track these numbers should rely on the median household incomes, average annual earnings, accumulated wealth, and home ownership and application rates of our residents (Lawrence, Sutton, Kubisch, & Susi, 2004).

Quality of Life: In order to ensure that our residents are living qualities lives with a sense of fulfillment and empowerment interviews will need to be conducted. Being aware of the diverse cultures in the above-mentioned model certain residents may not feel comfortable answering census question or responding to government agencies (CUTR, 2000). It is through the control previously posed that we will seek to gain the comfortability and trust of the residents in order to extract the necessary information. This section will seek to answer questions that relate to the residents' feelings, acceptance, issues, needs, and living conditions.

Demographics: Diver-City will have a mix of races, socio-economic statuses, and ages. This community may also experience population growth. This section will rely on field surveys in order to track the continuous diversity. In a community where social reproduction is valued an influx of residents may occur and/or there may be actual physical reproduction as well. This will enable us to recognize common trends of the ethnic groups in the community, the dominant age bracket, the special assets category (the elderly, disabled, etc.), and the direction of the community (CUTR,2000).

Institutional Assistance: This specific aspect will track labor market trends, unemployment rates, local businesses, loans, and government assistance. This data will show how the job market in the community is fairing, i.e. the hiring and firing practices (Lawrence, Sutton, Kubisch, & Susi, 2004), employee productivity and satisfaction, loans being taken out, the types of businesses flourishing in the community, and who is receiving government assistance (not only individuals but programs or organizations as well). The informal organizations created will also provide us with information as to use and community resident participation.

Being provided with this type of data can ensure that we will be able to track the success of a model equitable community. Compiling this information in a manner that can be compared to different communities will also be necessary in proving the viability and success or lack thereof of this community.

CONCLUSION

Diver-City is an all-inclusive, diverse community focused on contradicting the injustices that are prevalent in America. This community's values are democratic participation, diversity and harmony, and self-help. It is with these characteristics that we believe can influence change and mobilization. We created a bottom-up approach beginning with our community residents. Diver-City focused on control, education and the economy. These major components are the driving force of many communities. In recognizing the inefficiencies in those components - when addressing people of color -- we decided to create a model that would address those deficiencies.

Our goal was to create a model equitable community that addressed racism, sexism, and economic and political inequality by emphasizing diversity and cooperation. We view our residents as assets and did not feel the need to accentuate gender, race, or disability. Our community is diverse in every aspect and the people willing to participate in the community's democratic governance have every right to do so. The difficulties of a community of this magnitude varies. Maintaining such a diverse community in America may be an issue due to the level of stereotypes and deep-rooted separatism this country has been accustomed to. Doing away with these

preconceived notions can prove to be difficult; however, our goal is to dispel those misconceptions by placing people close enough to each other so that they can make their own determinations. The actual feasibility of this community would prove to be difficult to set up in America due to land, infrastructure, the diversity in people, and most importantly the government. The government has practiced and allowed continuous sabotage against minorities and building an equitable community for all would realize that sabotage as well. It is with the aforementioned understanding that maintaining or creating this community would prove to be a difficult endeavor.

Our model community is limited to just a community. Governing a society would be much more difficult and would entail much more than the slight provisions of control provided. Also, little can be done for our residents once they step outside of our diverse community. It is our hope that we have provided our residents with the necessary tools for success, however the dominant way of thinking and doing may be quite different than what we have proposed and may influence them differently. This model is limited to the optimism in a person and relies on the individuals to want and take advantage of the amenities we provide.

Much can be learned from this type of community. Humans have more in common than they believe. The separatist mentality has emphasized differences and constructed a paradigm that has pit humans against each other based on the social construction of race, skin complexion, socio-economic status, and just about any difference imaginable. Americans are taught to believe they must be separated and that unity cannot work. However, various studies mentioned in this paper prove otherwise. The models, theories, and strategies provided were very useful in helping with the understanding of the deficiencies and injustices relevant today. Some of the material provided ways to circumvent those issues and take a proactive bottom-up approach for empowerment and economic liberation.

Overcoming the issues that plague America will take much effort. This effort must be comprehensive and must mobilize all of our nation's assets (Whitehead et al, 2001), if anything will change. It is beyond the scope of this paper to rectify the marginalization of minorities; however, it is a starting point for those willing to take on the challenge of breaking barriers.

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Political Imprisonment and the Muslim Brotherhood in Egypt

Mosaab Sadeia

Political imprisonment has a long history in the Muslim world, especially towards social reformers, preachers, and political leaders outside of the governing party or class. The modern manifestation of political imprisonment in the Muslim world, and more specifically the Arab world, has shown itself in periods of brutal repression and security crackdown on political dissent. Colonization has taken its toll on the Muslim world, resulting in a total shift in power and dominant cultural influence from the Muslims indigenous to their lands to colonizing invaders from Europe. Anti-colonialism became a phenomenon of identity, spurring several movements all over the Muslim world repelling Westernization and calling for the reestablishment of Muslim civilization. This phenomenon has come to be known as Islamism, and it finds its modern roots in none other than an Egyptian schoolteacher Hassan Al-Banna. This paper will analyze Islamism and the Muslim Brotherhood of Egypt, how they have the face of Egyptian opposition, how political repression

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The Assignment and the Writer: In SOC 275, Political Prisoners, students study historical and contemporary forms of forcible confinement. The class examines the political, social, and economic conditions that have motivated governments to radically limit individual freedom, as well as the harsh conditions imposed within the prisons, often in violation of the Geneva Convention. The "Case Study" assignment requires students to conduct research on situations of interest to them. In this case, Mosaab provides an in-depth analysis of the current situation in Egypt, which has not been extensively covered in the West given the personal danger and risk to individuals. The case illustrates the on-going effort within jails for prisoners to maintain their political struggles in spite of torturous conditions, which are part of the political strategy to break individuals and destroy the movement for social change.

– Professor Martha Rose

and imprisonment have been systematically weaponized to neutralize, and how they have reacted as an organization.

To fully understand the Muslim Brotherhood, known as *Al-Ikhwan* for short, one must first understand the historical context of Egypt during the monarchy years of the late 19th century and early 20th century. At the center of the Muslim world, the crossroads between Africa and Asia and only a sea away from Europe, stands Egypt, governed by a quasi-independent Ottoman Empire *khedive* (viceroy), supplied and controlled by the British Empire who hold the true monopoly of power. (Ann Fay 1991, pp. 42). The British understood the vital importance Egypt presented in protecting their interests and knew they would have to sacrifice to keep it. World War I begins and the Ottoman Empire enters the war with the Central Powers, opposing the British, who responded with declaring Egypt a "protectorate" and enforced martial law to maintain military control of Egypt. (Ann Fay 1991, pp. 43). After World War I, the Ottoman Empire fell and the British retain control of Egypt, sparking the formation of many political parties that work to expel British presence in their country, such as the Umma Party headed by disciples of Muhammad Abdouh — a prominent predecessor to modern Islamist thought (Ann Fay 1991, pp. 45). The common theme here is a lack of Egyptian representation in any facet of public life, and perceived external forces are the ones in power in Egypt giving rise to anti-colonial Egyptian nationalism that the British struggle to quell from their early days (Ann Fay 1991, pp. 42-44). Furthermore, in the Islamist lens, the Islamic state has fallen with the Ottoman Empire, leaving them disenfranchised and under the dominion of illegitimate forces, the British colonizers.

In 1918, a series of political contentious decisions by the British spark national uproar. The most prominent Egyptian political party during this time, the Umma Party, approaches the British high commissioner of Egypt, Sir Reginald Wingate, with other political allies unified under the "National Party" — *Al-Wafd Al-Misri* — with calls for independence and request permission to advance their case to London (Ann Fay 1991, pp. 46). Wingate responds by refusing to allow them passage to London, arrests the leadership of the Umma Party, and promptly deports them to Malta in 1919, sparking a national revolution that engaged all social classes of Egypt (Ann Fay 1991, pp. 47). Skirmishes break out between Egyptian and British troops, and protests show no signs of cooling, forcing the British to negotiate with Saad Zaghloul, the leader of the Wafd Party and one of the political figures who was deported to Malta, and they come to an agreement in 1920 that the protectorate of Egypt must be abolished. (Ann Fay 1991, pp. 48). However, the British are intent on keeping their control on Egypt and Zaghloul stands in the way of that. Consequently, he is deported again, to Seychelles, until 1921 when Britain declares Egypt's independence on conditions that were not negotiated with

Egyptian political leaders, establishing a previously Ottoman Sultan as the reigning monarch of Egypt, as well as its own Parliament (Ann Fay 1991, pp. 47-48). Here, it is important to juxtapose the timeline of the found of the Muslim Brotherhood, and by extension the formalizer of Islamism in the modern context, Hassan Al-Banna.

Hassan Al-Banna was born in *Al-Buhayra*, a northern district of the Nile Delta, to an Imam (Muslim cleric) and watch repairer (Esposito & Shahin 2018, pp. 18). From a young age, his father taught him religious education and enrolled him in the local traditional religious school — the *kuttab* — so he can grow up in an Islamic setting and internalize Islamic values. When Al-Banna was 12 he established his own organization named "The Society Preventing the Forbidden", which focused on spreading Islamic teaching to local townsfolk, especially in "preventing forbidden actions" (Zahid 2010, pp. 69-70). In 1923, Al-Banna moved to Cairo after enrolling in the prestigious *Darul Uloom* university, a seminary university that was globally known for its emphasis on Islamic learning, Arabic studies, and Islamic jurisprudence (Esposito & Shahin 2018, pp. 18). His time in Cairo began right at the tail end of the Revolution of 1919, the fall of the Ottoman Empire, and this influenced his outlook on what he saw from immoral acts in Cairo ranging from academic disregard of Islamic teachings to "widespread gambling, materialism, the availability of alcohol…" (Zahid 2010, pp. 70) — which for context are all prohibited by Islam. During his student years he felt a duty to join societies that aimed to spread Islamic teachings, however he felt that they did not address Islamic activism properly, not aiming on the root of Egypt's social issues, and so he began to organize students in his university, as well as students from *Al Azhar*, one of the world's oldest universities and centers of Islamic jurisprudence (Esposito & Shahin 2018, pp. 18). Upon graduating in 1927 with a teaching degree, he was placed as an Arabic language teacher in a school in a small town called *Al-Ismailiya*, which suffered from similar socioeconomic problems as Cairo with more apparent colonial exploitative overtones (Zahid 2010, pp. 71). A firm believer in grassroots movements, he began preaching his ideas of a comprehensive Islamic identity and society in coffee houses, and from there he established the Muslim Brotherhood in 1928 as an organization that calls people to a communal manifestation of Islam that aims to establish an Islamic state (Esposito & Shahin 2018, pp. 19) (Zahid 2010, pp. 71).

The Brotherhood spread all over the Muslim world in just a few years, and established chapters all across Egypt, providing social services in the form of free clinics, libraries, schools, and other welfare institutions (Esposito & Shahin 2018, pp.19). At its initial years, the organization focused on member recruitment and social services, a pillar of its existence as a social welfare organization, and did not engage in political activism to contain the integrity

of its identity (Esposito & Shahin 2018, pp. 19-20). Following the protest at *Abbas* Bridge in Giza in 1936 — a peaceful student protest that was brutally crushed by British soldiers who fired live rounds onto protestors from both sides of the bridge, and the events leading to the Second World War, the Brotherhood became more political within the confines of the Egyptian governing mechanisms (Esposito & Shahin 2018, pp. 20) (Abdel-Halim 1979, pp. 42-44). Hassan Al-Banna and his affiliates ran for parliament, worked with King Farooq's Palace, and Al-Banna was even consulted on the appointment of a new prime minister in 1946 (Zahid 2010 pp. 74-75) (Esposito & Shahin 2018, pp. 20). However, tensions began to form between the Egyptian government and the Muslim Brotherhood, because of their growing political support and the use of political violence in Egypt during this time to advance agendas (Zahid 2010, pp. 75). During this time, the Palestinian conflict was in its early stages as well, which was a cause deeply in tune with the Muslim Brotherhood, and the Egyptian Zionist Organization was heavily active in political violence in this period as well (Zahid 2010, pp. 76). The Muslim Brotherhood adopted their own means of political violence and established the "Special Unit", a clandestine wing of the Muslim Brotherhood that conducted violent operations against British and perceived Zionist elements in Egypt; and since the government was still effectively under British control — Egypt's independence was not negotiated by Egyptian political leaders — the government cracked down on the Brotherhood in 1948 (Zahid 2010, pp. 76). Since then, and even continuing on to the modern Arab Republic of Egypt, the Muslim Brotherhood held a politically contentious position in Egyptian public and political life and has been at the forefront of political repression.

Tensions erupted with the assassination of Egyptian Prime Minister Mustapha An-Naqrashi by a Brotherhood member in 1948, and consequently Hassan Al-Banna was assassinated in 1949 by secret police elements (Zahid 2010, pp. 77). The Egyptian government was at its final days after this, and only three years later the Free Officers Corp, a previous Brotherhood project established by Hassan Al-Banna in 1944, overthrew the government and established the Arab Republic of Egypt, electing Mohamed Naguib at its head (Zahid 2010, pp. 78). At first, Gamal Abdel-Nasser, the leader of the Free Officers, was on good terms with the Brotherhood and with their influential Supreme Religious Advisor Sayyid Qutb, then eventually he saw them as a threat to his autocracy and banned all political parties, cracking down on all he viewed as political dissidents (Zahid 2010, pp. 79). Zainab Al Ghazali, one of the leaders within the Islamist movement in Egypt and an active member of the Muslim Brotherhood, described in her memoirs this period, revealing Abdel-Nasser's brutal crackdown and autocracy in her book *Ayam min Hayati* — which translates to Days of my Life. She describes the arrest of the Brotherhood leadership, among the thousands Hassan Al-Hudaybi, the General

Guide of the Brotherhood, and Sayyid Qutb, a former close friend of Abdel-Nasser turned enemy because of his affiliation with the Brotherhood (Al-Ghazali 1999, pp. 15). Zainab herself was arrested in 1965, and she details the brutality she and other Islamists, Brotherhood and others, faced in prison. Indeed, the crackdown was, in her words, "towards anything Islamic", which happened to be the major political opposition to Abdel-Nasser's rule (Al Ghazali 1999, pp. 15).

Egyptian prisons are notorious for political imprisonment, and that infamy comes from this period of political repression against the Muslim Brotherhood. In her memoir, Al Ghazali detailed that security forces would utilize indiscriminate beatings and canines on Muslim Brotherhood detainees in the prison she was detained at (Al Ghazali 1999, pp. 25). On her way to her cell Al-Ghazali witnessed these instances of torture being done in groups, as a way of breaking groups of detainees; however, she says the opposite effect was happening, people who recognized her were yelling to her through the torture to "stay true to the message" and she reports that she has never witnessed this sort of strength before (Al Ghazali 1999, pp. 25). Mahmoud Abdel-Halim, a Brotherhood historian and one of the establishers of the "Special Unit" documented a comprehensive history of the organization and in its second volume he details cases of torture in Egyptian prisons by narration of former political prisoners. One former detainee, Mohamed Malik, reports that upon his arrest he was beaten indiscriminately until almost passing out while handcuffed before being even read his charges or put in a cell (Abdel-Halim 1979, pp. 246). During his detention he also reports being forced to stand for days without being provided a change of clothes or sleep, and guards threatened him with his family to coerce him into signing a confession (Abdel-Halim 1979, pp. 247). Another detainee, Mohamed Nayel, reported similar abuse as well as politicized medical negligence — where a prison doctor he was sent to refused to acknowledge his torture wounds or treat them, and declined to even record them, exhuming the government of any official evidence of their crimes (Abdel-Halim 1979, pp. 248). Physical torture did not satisfy Abdel-Nasser's regime, and security elements employed psychological forms of torture, from verbal degradation to torturing family and friends in front of each other to get them to confess (Al Ghazali 1999, pp. 31). Al Ghazali especially was targeted in this manner, and the government would employ the "good cop, bad cop" method with her, torturing acquaintances and colleagues in front of her, then sending a "good cop" to reason with her to sign a confession or face execution, which ultimately failed (Al Ghazali 1999, pp. 31). A legacy of this extrajudicial torture was the sheer disregard for legality of it; thousands of instances detailing the blatant negligence of supervising officers to record torture and mistreatment, and often employing or

administering it themselves sanctioned by the government (Al-Ghazali 1999, pp. 32) (Abdel-Halim 1979, pp. 247-255).

Political repression remained a defining factor of Islamism all over the Arab world, however this specific wave of repression came to a brief end under the new President, Anwar Sadat, who searched for legitimacy by means of engaging Islamists in the national conversation (Zahid 2010, pp. 81-83). Today, Egypt finds itself in a similar position as the Abdel-Nasser era, having undergone a military coup that overthrew the democratically elected Muslim Brotherhood government in 2013 only after barely a year of rule (Sowers 2018). Instead of tapping into the wealth of human rights reports on Egypt's abysmal political imprisonment record, this paper will delve into specific stories in the context of combining the two models of political prisoners from *Dance in Chains*, the South African model and the stoic model. The reason for this is to specifically focus on cases with current Brotherhood members and explain how the models mesh together in the context of Egypt. The South African model consists of a "gentleman" figure who carries themselves with a cool and collected demeanor, while the stoic model consists of directing attention to the regime's brutality (Kenney 2017, pp. 63). In the Egyptian context, the former President Mohamed Morsi would represent the South African model, while other general Brotherhood affiliated individuals would fit into the stoic model.

After the 2011 Revolution ended Mubarak's 30-year rule in Egypt, democratic elections ensued in 2012, resulting in a Muslim Brotherhood candidate, Mohamed Morsi, winning the majority vote in a general and run-off election (Sowers 2018). Barely completing a year, a military coup ousted President Morsi and imprisoned him in 2013, and he's since died in prison earlier this year on June 17, 2019 (Al-Arian 2019). Since his arrest, he was shuttled off between court cases while imprisoned, none of which he was found guilty for, and he died in one of these court proceedings (Al-Arian 2019). During his court proceedings he maintained his position as the constitutionally legitimate, democratically elected President of Egypt, and carried himself with the demeanor of an imprisoned oppressed president (Kirkpatrick & El-Sheikh 2014). During his imprisonment, he complained in one of his court proceedings that he has been denied medical treatment, visits from his family, and access to his lawyer, and international observers agree that these conditions in part, if not fully, contributed to his death in prison (Swart 2019). To sum up his "gentleman behavior", a quote that has been attributed him by very trustworthy sources — that could not be verified academically but its validity still stands — during his final days in prison was "They did not allow me to bring a *mushaf* (Quran, the Muslim holy book) into my cell, but they do not know that I have memorized it cover to cover for over 30 years. I just wanted to feel the book" (S. Darwish, Personal Communication, June 17, 2019). His "gentleman"

attitude and his presidential demeanor was in itself a form of resistance, and although Egyptian security forces did not allow a proper funeral for him, millions prayed the Muslim funeral prayer for him in absentia all over the world (Al Jazeera 2019).

A few opposition activist individuals in Egypt provided their stories of their time in detention and detailed to me the brutality of the regime, and how the Brotherhood inside prison would retaliate and defy security element's control. The levels of involvement with the Brotherhood between these individuals varies from committed members and local leaders, to merely sympathizers or protestors against the regime. A more committed Brotherhood member who was arrested in 2013 after the Rab'aa massacre, in which over a thousand people were killed by Egyptian security forces, detailed how he was targeted by security forces on trumped up charges with no basis (L. Ellaithy, Personal Communication, November 28, 2019). He explained that he was arrested on charges of handling explosives during protests with no evidence presented him, and naturally as is a Brotherhood political prisoners' tactic according to him, his response upon hearing this was a sarcastic retort "Do you think if I was handling explosives any of you would be here today?" (L. Ellaithy, Personal Communication, November 28, 2019). Another individual, who would barely identify himself as a Brotherhood sympathizer, was arrested for making a Facebook post calling for protests against the government (A. Asem, Personal Communication, November 28, 2019). He was consequently arrested, and even though he had a public following, security forces tortured and interrogated him for two weeks, where he faced mock executions, electric shock, beatings, and sleep deprivation to force him to confess to crimes he did not commit (A. Asem, Personal Communication, November 28, 2019). Inside prison, another individual shed light on how the Brotherhood utilizes religion as a means of resistance and defiance to prison guards. He was also a member of the Brotherhood, and he explained how holding prayer in congregation is banned by prison security forces, yet the Brotherhood would utilize it as a way of maintaining a moral high ground; guards cannot claim legitimacy while breaking up group prayer, a sacred act in Islam (S.Ellaithy, Personal Communication, November 28, 2019). In court, general members would make it clear what their conditions in prison were, and would ensure their voices were heard when given a chance to talk (S. Ellaithy, Personal Communication, November 28, 2019). From these personal experiences, it is clear to see the Brotherhood's balance of fitting into both models, the South African and stoic.

Islamism has long since faced repression in the Muslim world, due to its popular support, its ability to build an "alternate state" of social services and community, and its potential to threaten the trend of autocracy in the Muslim and Arab world. In Egypt, a legacy of political repression against Islamism, notably the Muslim Brotherhood, has been a defining feature of its ideological

identity. Zainab Al-Ghazali discusses this in juxtaposition with her recounting of her time in prison in her memoir *Ayyam min Hayati (Days of my Life)*. An analysis of political imprisonment and the Muslim Brotherhood displays a balance between the South African and stoic models of the political prisoner. The President of Egypt, Mohamed Morsi, is an excellent example of the South African model, while other members and sympathizers detail a systematic approach to the stoic model as a means of resistance against the Egyptian regime. Through the torture and arguably criminal conditions of Egyptian prisons, the revolution lives on in the hearts of these political prisoners.

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♦ ENGLISH 255

THE CONTROVERSY OVER YOUNG ADULT LITERATURE IN ENGLISH LANGUAGE ARTS CLASSROOMS

KACIA R. JONES

"WHY CAN'T WE READ A BOOK LIKE THAT, MRS. CAMPBELL?" a student asked on his way out of his ninth-grade language arts classroom. The student inquiring about the novel *Endangered* by Eliot Schrefer appeared to prefer the young adult novel over the class's latest assigned reading, *Catcher in the Rye*, by J. D. Salinger. This scenario is reminiscent of the centuries-old debate regarding the use of young adult literature (YAL) in English language arts (ELA) classrooms. Although many people agree that YAL is more entertaining for twenty-first century adolescents, traditionalists value literary instruction based on the sophisticated writing styles of canonical literature. Canonical literature, a group of classic literary texts that have existed since the seventeenth century, is distinguished by literary quality, lasting significance, and distinctive style (Roccanti & Rybakova, 2016, p. 32). Adolescent students

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The Assignment and the Writer: Written for English 255, Argument Writing, Jones's paper examines the controversy surrounding the use of young adult literature in English language arts classrooms. According to Jones, the debate surrounding YAL and canonical literary texts has done nothing to increase students' reading literacy, and she calls for incorporating YAL into ELA classrooms to motivate students to engage with texts at a more advanced level by stimulating a love of reading. The argument is successful in that Jones examines the traditionalists' claims that YAL is stylistically unsophisticated and dystopian, acknowledges the validity of some of those arguments, and then argues convincingly that ELA teachers can incorporate YAL into the curriculum along with classical texts to afford students an opportunity to excel in reading.   **– Professor Livia Katz**

are innocent bystanders of adults' long-standing argument over YAL versus the canon. In a 2017 nationwide reading assessment of 141,800 eighth grade students, only 36% performed at or above the proficient achievement level; likewise, in 2015, only 37% of 18,700 twelfth graders performed at or above the same level (The Nation's Report Card, 2015; 2017). With just slightly over 30% of students scoring at average levels in reading and comprehension, it is clear that educators need to adopt new methods for improving student literacy. Given young adult literature's contemporary appeal and application, incorporating it into the ELA curriculum may motivate students to engage with texts at an advanced level by fostering a love for reading.

Despite its promise, YAL faces a hail of criticism on two significant fronts: its simplicity and its dystopianism. Traditionalists often point to the entertaining nature of YAL as the source of its oversimplified literary style. With tongue in cheek, Chris Crowe (2001), a proponent of YAL, acknowledges critics' argument that "if something is entertaining, it certainly can't be worthwhile, and that hard work, in this case reading the classics, though inherently unpleasant, is ultimately good for [students]" (p. 146). The traditionalists' view here suggests that students' interest should not take precedence over skill-based reading strategies offered by classical texts. Traditionalists believe that the complex style of canonical texts compels students to develop skill-based reading strategies by stretching students' minds in order to comprehend the texts' historical language and context. According to University of Leeds English Lecturer Mark Pike (2002), the danger of relying on oversimplified YAL "is that the reading diet [in the classroom] . . . will 'become restricted to immediately accessible [texts] with predictable subject matter'" (p. 360). In line with Pike's view, many traditionalists view the canon as the authority on literary style and sophistication because the themes and plots are not foreseeable. In order to comprehend the literary devices and historical context of canonical texts, students cannot read passively to absorb information; instead, they must engage in critical and analytical thinking.

Traditionalists also posit that controversial dystopian themes in YAL are inappropriate for middle and high school students. Crowe (2001) cites a former advocate of YAL: "This is today's new teen novel: gritty, immediate, and brazenly hard-core . . . [in which] characters deal with any number of controversial issues, from incest and sexual abuse to suicide and murder" (p.149). In their attempts to shield students from such controversial topics, traditionalists claim that canonical texts, usually rooted in traditional Christian values, are morally appropriate for students in grades seven to twelve (Pike, 2002, p.356). Salerno (2018), a writer for the *Wall Street Journal*, passionately criticized organizers of a 2018 Summit on the Research and Teaching of YAL in Las Vegas:

> It is difficult to understand why educators would so determinedly insist on immersing students in an unsavory worldview, portraying life in terms of its anomalies and unorthodoxies.... [I]f indeed it is psychologically debilitating for the young people depicted in today's YA literature to inhabit a world of virulent racism and interminable bullying and sexual abuse, then why make... students, who don't live amid such conditions, feel as if they do? (para. 9)

The Hate U Give, *Maze Runner*, and *Shout* are just a few examples of YAL set in negative and oppressive societies in which characters' sociological, psychological, or emotional experiences are marred by fear and violence (Gann & Gavigan, 2012, p. 236; Salerno, 2018, para. 4). In the *Maze Runner,* the young protagonist, Thomas, emerges in a world in which a group of boys, trapped for thirty years, have been left to fend for themselves against gruesome cyborg monsters that prevent the adolescents from escaping the world through the maze (Dashner, 2009). Additionally, the novel *The Hate U Give* features scenes of racism, violence, profanity and some sexuality (Thomas, 2018). In the opinion of many traditionalists and parents, such violent, abusive, and sexual themes are best kept out of the classroom so that students can focus on developing skills necessary for college success.

It is true that young adult literature does include some novels that are stylistically subpar and purely entertaining. Since the main audience for YAL is twenty-first century adolescents, the novels' language and setting are often reflective of either contemporary or futuristic themes meant to fit their interests and abilities. Therefore, traditionalists are correct to admonish middle and high school educators to select literature that challenges students' reading skills. Nonetheless, educators who incorporate contemporary YAL in their ELA classrooms view YAL's entertaining themes, relatable language, and modern settings as effective tools for fostering a love of reading in their students. While canonical texts offer complex historical perspectives and intellectual stimulation, educators cannot look to canonical texts for inclusive cultural or cross generational relatability because the texts were not originally selected for their wide appeal. As traditionalist Mark Pike (2002) explains, "[c]anonicity is inextricably bound up with notions of power" and elitism; in fact, founders of the canon acknowledged that "only an intellectual elite was able to make judgments about such literature" (p.356). Contrary to the elitist view of the canon's founders, YAL has an intrinsic appeal to adolescents because its authors and characters reflect students' diverse cultural backgrounds and twenty-first century life experiences. In a study of female inner-city high school students, Hunter College literacy Professor Jody Polleck (2010) formed a book club in which students were allowed to select their own texts for discussion. During the selection process, Polleck (2010) noted that

the majority of books selected were YAL and featured young female protagonists dealing with family or peer relationship issues similar to those of the students (p. 55). Because students were allowed to read YAL relatable to their experiences, they reported having a greater love for reading. In fact, one student explained, "I changed a lot because... I wouldn't take the time to just sit and read[,] but now since I've joined the book groups it seems like I read more and I get more interested in books" (Polleck, 2010, p. 58). While it is not possible to give students complete control over curriculum content, this student's explanation demonstrates that ELA educators can motivate students to read by scaffolding literacy instruction, a technique that helps students to build knowledge incrementally, by breaking up learning into smaller chunks and systematically building on students' skills.

In addition to YAL's appeal to students' interests, its readability is accessible to students at all reading levels. For example, in a survey of high school teachers from rural, suburban and urban Midwestern high schools, English teacher Kierstin Thompson (2014) discovered that multiple teachers from all three areas found YAL such as *The Absolutely True Diary of a Part-Time Indian* and *Hunger Games* highly teachable; however, titles such as *Romeo and Juliet* and *The Odyssey* were found to be "unteachable" and "boring" (pp. 40-41). In an interview with Thompson, one teacher from the rural Midwest reported that she developed a lesson plan combining YAL and canonical texts which she described as having "student appeal, student challenge, and exposure to multiple time periods and genres" (Thompson, 2014, p. 41). Like this teacher, if ELA educators are to address the needs of both struggling and advanced readers, they must find ways to incorporate YAL into their curriculum, so that all students are given an opportunity to excel in reading.

In 2016, Dr. Katie Rybakova and doctoral student Rikki Roccanti published the article "Connecting the Canon to Current Young Adult Literature," in which they proffer scaffolding learning between YAL and canonical texts as a solution for fostering a love of reading and challenging students to read at advanced levels. Dr. Rybakova and Roccanti (2016) describe scaffolding literacy as a bridging method that "involves using young adult texts as a more accessible 'entry bridge' to classical texts by way of a common theme, plot, character, [or] setting" (p. 34). Using this method, ELA teachers can incorporate YAL into their curriculum by pairing it with classical texts in their school libraries. For example, the young adult novel *Unwind* by Neal Shusterman could be paired with classical texts such as *Fahrenheit 451* or *1984* using their shared themes of totalitarian governments and dystopian worlds (Rybakova & Roccanti, 2014, p. 35). While *Unwind* discusses controversial subjects such as assault, abortion, and government corruption, YAL "often provide[s] cautionary warnings of future consequences" for

societies relying heavily on technological advancements (Gann & Gavigan, 2012, p. 236). It is important to note that many canonical texts — *1984, Brave New World* and *The Giver* — contain the very dystopian themes that traditionalists and parents want to prevent students from reading. However, teaching YAL and classical texts within the dystopian genre creates opportunities for students to think critically about their roles in society and how they can affect the future. Many canonical texts offer historical context to the social injustices of the twenty-first century; thus, when educators introduce such topics for discussion, canonical texts give students the ability to see the progression or, in some cases, regression of our society. If an ELA educator wanted to use the young adult novel *Wonder* to discuss society's treatment of the disabled, classical texts such as *Frankenstein* and *The Elephant Man* could provide historical context on issues of body image and disability. Pairing YAL with canonical texts enables ELA teachers to utilize the strengths of both types of literature to increase the literacy skills of all students, no matter what the students' reading levels are at the start of a lesson. The goal of all ELA educators, whether they are traditionalists or YAL advocates, is to foster a love of reading in students that motivates them to engage with texts at higher reading levels.

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⬥ PHILOSOPHY 231

DESIRE AND HAPPINESS IN EPICURUS AND HOBBES

ADAM RAMIREZ

IT IS HUMAN NATURE FOR ONE TO HAVE DESIRES. The question is, what role does desire play in human life? Many philosophers have made claims about the role of desire(s) in human nature, notably, Epicurus and Thomas Hobbes. Epicurus' belief is that desire is tied closely with pleasure, concluding that pleasure is the result of the pursuit of desire. Hobbes, on the contrary, emphasizes that man desires peace, and that this desire leads one to strive for things necessary to maintain this peace.

Epicurus distinguishes between three types of desires: natural and necessary desires, natural but unnecessary desires, and groundless desires. Each type of desire has a connection with pleasure, but not all types of desire lead one to attain true bodily contentment and mental tranquility (ataraxia) which Epicurus identifies as the ultimate form of pleasure. Epicurus' aim is to show that while one may desire things such as luxurious foods (natural but unnecessary), or strive for empty desires, like fame and power, ultimately, none of these things will enable one's greatest happiness. In other words, happiness is not measured by the accumulation of luxurious things or external influences per se, but rather in the value given to those things. Therefore, when one adjusts oneself to appreciate the things naturally given to us, such as food, water, and family, it is then that one is able to satisfy these desires and feel true pleasure.

The Assignment and the Writer: Epicurus and Hobbes make very different claims about the role of desire(s) in human nature. For this extra credit assignment, students were asked to contrast their claims, drawing out what they took to be strengths and weaknesses of each and then to align their opinion with one of the thinkers' claims. Adam's response was substantive, accurate, and grappled thoughtfully with the issue.   **– Professor John Pittman**

Hobbes' focus is that a rational individual seeks peace (after escaping the state of nature, or war) to satisfy their desires, the most natural human desire being self-preservation. Unlike Epicurus, Hobbes stresses that pursuit of happiness is often a matter of striving for power and glory. These two elements are key in producing pleasure for man. In addition, Hobbes makes a strong claim, that man works hard at competing for power and glory, in hope that a comfortable living will be a buttress against the fear of death.

I agree that it is natural for one to fear death at some point in life, leading many to strive for groundless desires and material things. The weakness in Hobbes' claim, however, is its converse. If men don't fear death, and don't wish to earn things by means of useful work, they won't be peaceful. I disagree. There are many who do not fear death yet are at peace with themselves and their futures, thus weakening Hobbes' claim. On the other hand, Epicurus makes the claim that groundless desire is connected closely with pleasure, and, in some cases, man will do anything to satisfy these groundless desires. The weakness is in Epicurus' related claim that pain results from not getting what one wants, or not fulfilling these desires. While this may be true in some cases, it's important to note that pain is multifaceted, and that pain does not always come from not fulfilling these desires.

My views align more closely with Epicurus'. I believe that one's ultimate desire is pleasure—pleasure meaning freedom from pain in the mind and body. I also agree with Epicurus' strategy of paring one's desires down to a core. There are many people who have all of man's material creations—cars, houses, clothes—and yet fail to obtain happiness. Whereas, there are people who own very little yet are constantly blissful. Given these points, I agree with Epicurus. In the words of Confucius, "life is really simple, but we insist on making it complicated." Material wealth, according to Hobbes, may put off the fear of death and may bring about temporary joy, but in the end it is temporary, similar to a drug; the effects of momentary gain eventually wear off.

⬧ ENGLISH 260

BERNICE BOBS HERSELF: FITZGERALD'S SHAPING OF A FLAPPER

AL IMRAN SOMRAT

IN "BERNICE BOBS HER HAIR," Fitzgerald traces the coming-of-age of Bernice, a timid 16-year-old from Eau Claire, Wisconsin. Shut out on the social scene in St. Paul and confronted for her awkwardness by her cousin and host, Marjorie, Bernice compels her cousin to transform her into a flapper, an archetypical radical woman of the period after World War I. Dressed in provocative clothes, trained in the manner of navigating social circles at dances, and armed with a repertoire of witty quotes and conversation, Bernice reenters the country-club ballroom a new woman. Her dramatic makeover, though, is not complete without a bob, the hallmark hairstyle of the flapper, but after Marjorie coerces her into a botched haircut, Bernice bursts out of the mold she's tried so hard to fit and chops off her abusive cousin's long hair in a cathartic act of independence and personal absolution. The two bobs differ in one main way: Bernice's cut is her futile, final step in taking on Marjorie's flapper style, which is too concerned with others' opinions, whereas Marjorie's amputated braids symbolize Bernice forming her own flapper identity, one that is unapologetic and dismisses social convention.

The Assignment and the Writer: Students in this section of Literature 260, Introduction to Literature, were asked to differentiate between the two haircuts in F. Scott Fitzgerald's paean to the emancipated woman of the Jazz Age, "Bernice Bobs her Hair." In his response, Al easily avoids the trap Fitzgerald sets for inattentive readers inclined to believe that a bob alone makes a flapper. While tracing the provincial Bernice's growing defiance, Al demonstrates an alertness to gender dynamics and a concern for literary style.   **– Professor Ann A. Huse**

In her flapper makeover, Marjorie advises Bernice that modern women of the '20s don't make small talk about school, cars, weather, or small towns, all topics that Bernice was previously inclined toward and shunned for. Instead, flappers should be provocative, sexual, and euphemistic, and their conversations should be curated and rehearsed from reading and popular culture and then improvised upon based on whom they are talking to at a party. Bernice, who drew most of her references from domestic novels such as *Little Women* and "the warm milk prepared by Annie Fellows Johnston" (Fitzgerald 72), takes quotes and allusions from Marjorie's catalogue, eventually exhibiting "the familiar though unrecognized strain of Marjorie['s] [wit]" (Fitzgerald 84) and attracting many men who cut in on her dances. The centerpiece of Bernice's flapper facade, though, is her expressed intention to get a bob: "a sure and easy way of attracting attention" (Fitzgerald 79). She jokes to eavesdroppers around her that she will charge admission to this spectacle, and her bob charade plays well for her, even attracting the attention of Warren McIntyre, who was previously obsessed with Marjorie. However, Bernice's bluff falls apart when Marjorie asks their peers, "'What's her latest bon mot?' … Bernice .. had said nothing memorable of late" (Fitzgerald 85). At a loss for words, surely because she's plagiarized from Marjorie the entire time, Bernice crumples on her bluff and heads for the barber's chair with her eager entourage.

Whereas flappers are meant to be selfish, courageous, and defiant, Bernice lacks these traits and, thus, finds herself coerced into getting a bob. When Marjorie calls her out on her bluff, Bernice hesitates: "She felt that wit in some form was demanded of her, but under her cousin's suddenly frigid eyes she was completely incapacitated" (Fitzgerald 85). Instead of providing a retort, Bernice regresses to her passive aggression, much like when she bluffed to leave St. Paul early at the beginning of the story. She's run out of quotes and jokes gathered from Marjorie, and impulsively has her hair bobbed by a barber unskilled in cutting women's hair. The end result, goes without saying, is a blocky bob void of curls and charm, and Bernie "had known it would be ugly as sin" (Fitzgerald 87). By giving into Marjorie's goading instead of making a stand, Bernice demonstrates that she is not truly a flapper yet, but rather, she is a patchwork of Marjorie's advice, knit together by wistful aspirations of becoming a truly self-reliant and confident flapper.

After returning to their house, Marjorie snidely tries to quell Bernice's regret about her bob, but this sarcasm pushes Bernice past her breaking point—the point at which she becomes a true flapper. Before going to bed that night, Bernice observes Marjorie's "braid[s] grow. Heavy and luxurious they were, moving under the supple fingers like restive snakes" (Fitzgerald 89). Marjorie talks a big game about being self-sufficient and manipulating men with clothes and conversation and hair, but she still clings to long Edwardian hair

resembling "a delicate painting of some Saxon princess" (Fitzgerald 89). Bernice packs up her belongings and makes an expression "with the set look she had worn in the barber's chair—somehow a development of it" (Fitzgerald 90). A development indeed, for Bernice cuts off Marjorie's beloved braids in an an act, not of passive aggression like before, but of physical and symbolic revenge, and furthermore, her actions upend social conventions as a flapper might and should do. Chopping of the braids defies the norms of physical boundaries and female passivity, and leaving in the middle of the night unannounced and unaccompanied defies the guest-host and gender norms.

On her way out of town, Bernice swings and flings the amputated braids onto Warren's porch; whereas Marjorie is excessively concerned about the opinions and sensibilities of men, Bernice gets revenge on Warren for ditching her after the haircut. She laughs maniacally in the dead of night, no longer concerned with Marjorie's or anyone's opinions and advice nor the attention of Warren. Lastly, Bernice escapes the city laughing and shouts, "Scalp the selfish thing!" (Fitzgerald 91). This exclamation is an allusion to Bernice's Native American heritage. Whereas Marjorie sees practical value in this heritage because it is a "a gorgeous coloring wasted on such a ninny," (Fitzgerald 73) Bernice integrates her Native blood into her own flapper identity. This is the first bit of wit that Bernice has not borrowed from her cousin and rehearsed to fit other's expectations, and thus, she takes her first independent step towards her own version of a flapper, one that stands up for herself and discounts the dreary social conventions of appeasing cheaply popular people.

Fitzgerald posits that becoming a flapper is not a straightforward process but a rather challenging one that puts a woman's previous identity and newfound expectations in conflict. Bernice, who has been socially coddled at home, is met with an identity crisis when she realizes that her old-fashioned ways don't carry well in bigger cities with more complex social circles. At the climax of the story she is paralyzed in the barber's chair because of culture shock and the expectations imposed on her by an overbearing, foreign audience. Fitzgerald treats this subject of a feeling out-of-place and finding oneself at a personal crossroads during a time of social upheaval similarly in "The Ice Palace," in which Sally Carrol, a southern girl, is lost and paralyzed with fear in the maze of the northern Ice Palace. There, she has a panic attack because she is unable to reconcile her relaxed, unregimented, traditional upbringing with the culture of the north, which is disconnected from generational histories and inlaid with expectations of formality and shrewdness. Indeed, for Sally Carrol, a new home means a new identity, but she instead flees back to the south, recapturing her roots and thriving. Similarly, Bernice forgoes Marjorie's training to become her own woman—a flapper on her own terms, in and of herself.

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⬥ Anthropology 208

What Makes a City

Zimin Wu

"A city has got to be vital and alive!" 2020 presidential candidate Bernie Sanders said in a New York Times interview on 12/10/2019. I was born in the city of Taishan, located on the coast of the South China Sea in Guangdong Province. My city has historically been a center for emigration overseas, especially to the United States and Canada. Many Chinese emigrated during a period of civil unrest during the Qing Dynasty in the 19th Century. Geographically, Taishan is very close to the open ports in Guangzhou, Macau, and Hong Kong. Presumably, drawn by the promise of economic opportunity and reasonable security, people in Taishan in the 19th Century took this transportation opportunity to migrate overseas. Today, income from overseas makes an enormous contribution to the quality of life in Taishan, financing the construction of public infrastructures, houses, roads, and schools.

I grew up in a tight-knit community in Taishan. We helped each other out in the community. I would often eat at my friend's house when I was a child. There was no need to lock the door of the house if no one was at home. It was a community with approximately 2,500 people who knew each other's families and their backgrounds. When I was growing up, it was common to hear of someone in the community migrating abroad, or someone's daughter marrying a guy who lived abroad. Immigration culture was implanted in our minds so deeply that there was even a song that came out when I was around ten years old: *every aunty wants to marry an American boy*. Most people valued migrating overseas because they thought there was a "golden mountain" in the United States. As immigrants working abroad, they would send money back home for their parents, wives, sons, and daughters. Their families could live off of the money from overseas and have a good lives. Some of the family members, especially the immigrants' sons, would engage in recreational activities such as gambling and drugs.

Money from overseas made a significant contribution to my city's economy for many years. However, people from the community valued education so little, which is slowly killing the town. My father often tells his sister in our chat group, "It is becoming a ghost town at home!" But my father might not know why my community has become a ghost town. When a city fails to create anything that a community can trade outside for other products and services, it becomes stagnant. A community needs educated young people to create wealth. Most of my childhood friends are making a living in other cities all over the country and only very few work in the town. More significantly, none of my friends with college degrees have stayed in Taishan. As a woman who liked to study and who lived in a close community that placed so little value on education, I felt the burden. People believed that having a good marriage for a woman was more important than a higher education. Of my childhood friends, only three made it to college. Ironically, all three are women. Some of my friends dropped out of middle school. Some of them had a middle school diploma, and some of them only made it as far as high school.

In November of 2019, I had a conversation with one of my childhood friends who worked in Jiangsu Province, which is approximately one thousand miles away from my hometown. He said that dropping out of middle school was the thing he regretted the most. The reason he dropped out was due to financial issues, and because it was a common thing to do in the community. When your friends choose to drop out of school, you tend to choose the collective over the individual. You will do what your friends do if you value your friendships. My friend wants to go back to school now, but it will be tough because he is trapped by the social system.

Geographically, Taishan city is very close to the open ports in Guangzhou, Macau, and Hong Kong. With the money immigrants brought

back from overseas, the city started building railroads and improving the transportation system. In June 1909, the Xinning Railway Station in Taishan began running. The construction was presided over by Chen Yixi, who was a Chinese living in the United States. However, the government of Taishan decided to destroy the railway station due to political tension in 1938. In recent years the government in Taishan has made some attempts to revive the city's economy. Alex Marshall, a journalist in America who focuses on urbanism and the growth of cities, says, "Human behavior shapes the architects of places and buildings." Because of the immigration culture in Taishan, there are historical buildings that combine western and eastern architectural styles. This unique look attracts many filmmakers to Taishan. Many of their movies star nationally known actors and actresses. This exposure also attracts tourists. In 2014, Shenmao Railway, which was set up via Taishan, was approved by the National Development and Reform Commission of the People's Republic of China. On 6/28/2018, the square in front of Taishan Station was completed.

As Alex Marshall says, "In learning why one town is struggling, and another is prospering, we can learn what people value, compared to what they say they value." My neighbors in my community often ask me what I can do with my education as a female. They are the ones that value money more than education. Even though politics play an essential role in the structure of human settlements, it is everyday decision-making about education and business that keeps a city alive and prosperous.

Urban Anthropology has expanded my view of the world and my origin. It makes me think of how I identify myself and what I value. It also helps me understand my background. Like solving a puzzle, I am able to put together the pieces of society, politics, economy, and culture, and to shape my understanding of the urban form of Taishan. It was a city that once thrived. Then it became stagnant. I believe that with the hard work and political engagement of our millennial generation and generation Z, Taishan will thrive again.

♦ ENGLISH 255

THEY SAY, WE ALL SAY: ACCEPTING THE SINGULAR *THEY*

CHRISTOPHER SATRIANO

ENGLISH IS ONE OF THE LARGEST AND RICHEST LANGUAGES, containing over 200,000 words, with about 40,000 of those words being obsolete. Despite this fact, English currently still has about 170,000 words still in frequent use. While English trumps most of the world's other languages in sheer word-count, it lacks one fundamental, yet extremely functional, word: a third-person, epicene pronoun that refers to non-gender specific, singular antecedents such as *everyone* or *anyone*. For about 600 years, native speakers have been filling in this gap with words like *he* or *him,* and *he* or *she* and *his* or *her*. Unfortunately, there are a few major problems with the use of these fillers; the first problem is that *he* or *him* automatically excludes at least half of the entire population of English-speakers, while the second problem is that *he* or *she* and *his* or *her* are simply too lengthy and too awkward for native-speakers to use in everyday speech; for example, an academic paper riddled with *his or her* expressions in an attempt to be inclusive can adversely affect sentence flow and pronoun reference.   And the third problem is that each pronoun is based on gender and

some people do not identify with one gender or the other. For most native-speakers, *they* and *them* provide quick, functional, and gender-exclusive personal pronouns. But most speakers are not all speakers. The use of *they* and *them* as singular pronouns causes true grammarians to wince in disapproval at their use in Standard Written English (SWE). Yet, common speakers and writers of English will sometimes still say or write something like, "Everyone must pick up their bag on the way out." To some, this use of *they* may not present a problem, but for grammarians and prescriptivists, there is a major issue. *Everyone* is a singular noun and *their* is a plural pronoun, interfering with pronoun agreement in the sentence and, thus, invalidating the sentence. However, recently, dictionaries like *Merriam-Webster* and even *Oxford English Dictionary* have updated their definitions of *their* and *them* to formally include their use as singular pronouns when referring to non-binary people. But most hardcore prescriptivists, who prescribe formal and standard rules for grammar, don't agree with this use of *they* and *them*. On the other end, descriptivists, who are more liberal with regards to grammar and usage and tend to describe and follow the trends of linguistics, accept the way English evolves with time. While prescriptivism is necessary to set the boundaries of correct and incorrect usage, descriptivism is the more logical way to define and describe our words. Therefore, *they* and *them* need to be accepted as legitimate—and grammatically correct—ways to refer to formally grammatically singular antecedents, like *everyone*, *anyone*, *someone*, and so on.

English, unlike French, for example, does not have a formal academy to determine correct or incorrect usage, so prescriptivists act as a type of authority on usage. Without prescriptivism, speakers could use grammar willy-nilly and however they like. Prescriptivists order and demarcate the lines between incorrect and correct language. In a *Harper's Magazine* entry, renowned writer and academic David Foster Wallace wrote an extensive pro-prescriptive argument, explaining the need for prescriptive writers and grammarians in English. Wallace's primary point is that clear and standard language often determines how the world views a writer or speaker:

> And different levels of diction and formality are only the simplest kinds of distinction; things get way more complicated in the sorts of interpersonal communication where social relations and feelings and moods come into play.... The point here is obvious. It concerns a phenomenon that SNOOTS [prescriptivists] blindly reinforce and that Descriptivists badly underestimate and that scary vocab-tape ads try to exploit. People really do "judge" one another according to their use of language. Constantly. (Wallace 15)

For prescriptivists, English needs to be as clear and concise as possible, not only to be seen as educated or intellectual, but also to write something that is readable and aesthetically pleasing. Regarding the singular *they,* prescriptivists argue for clarity. In *The Atlantic*, one writer, Jen Doll, submitted a pro-prescriptivism argument against the use of the singular *they* in writing. She argued that the singular *they* often led to unclear sentences that lost coherence and syntactic clarity. In her opinion, *they* usually acts as the "easy way out" for lazy writers who don't want to repeat names or write out *his or her.* In her article for *The Atlantic*, she writes, "The easy fix is not necessarily the best one, and *they* is not the solution to our pronoun ills. The singular *they* is ear-hurting, eye-burning, soul-ravaging, mind-numbing syntactic folly. Stop the singular *they"* (Doll). With such strong opinions about the singular *they,* Doll makes it clear that she still advocates for its use—under the right circumstances, that is--stating, "I have no issue with *their* used in its proper place, as a plural pronoun . . .and the usage is quite valuable. But why must we accept *their* as a singular? I say no. I say, use anything instead. Use *he* or *she.* Use *one*. Use a person's name. Or rewrite!" (Doll). For those in the prescriptivist camp, *they* is reserved solely for its use as a plural pronoun. Grammatically, *they* is technically plural, and as a plural pronoun, it must refer to plural nouns to agree properly.

Undeniably, prescriptivism is an invaluable tool to control and regulate the massive and unruly English language, and we need prescriptivists to preserve and promote the traditional rules of grammar and usage that make up Standard Written English. However, prescriptivism is not the end-all authority for SWE and can sometimes hinder the inclusion of widely used, normalized language into its ranks of "right and wrong." While, yes, formally *they* and *them* are plural pronouns and cannot agree with singular antecedents, *they* and *them* are widely used as singular pronouns. In fact, the *Oxford English Dictionary* traces the singular *they* as far back as the fourteenth century (Baron). Dennis Baron's article for the *Oxford English Dictionary* on the singular *they* compares it to the plural *you* that eventually became singular as well. This *you,* before modern usage, was used as a plural pronoun and a singular polite pronoun (Baron). However, during the seventeenth century, singular *you* started to replace *thou, thee, thy* to become the most commonly used singular pronoun: "In 1660, George Fox, the founder of Quakerism, wrote a whole book labeling anyone who used singular *you* an idiot or a fool. . . [and] grammarians like Robert Lowth and Lindley Murray regularly tested students on *thou* as singular, *you* as plural. . ." (Baron). Baron also describes how during the seventeenth and eighteenth centuries, the singular *you* was considered foolish in SWE, but now is accepted and grammatically correct. Relating the singular *you* to the singular *they* proved no challenge for Baron:

> And singular *they* is well on its way to being normal and unremarkable as well. Toward the end of the twentieth century, language authorities began to approve the form. The *New Oxford Dictionary of English* (1998) not only accepts singular *they,* they also use the form in their definitions. And the *New Oxford American Dictionary* (Third Edition, 2010)*,* calls singular *they* "generally accepted" with indefinites, and "now common but less widely accepted" with definite nouns, especially in formal contexts. (Baron)

Another academic, Mark Balhorn, took an expansive, descriptive look at the singular *they* in his article "The Rise of Epicene *They.*" Balhorn noted the overwhelming statistical and anecdotal evidence proving that a generic *they* is more common than the formally prescribed generic *he* and *his* or *her* (Balhorn 2). Balhorn looked through contemporary usage by using surveys and analyzing contemporary literature. But he also looked as far back as *The Canterbury Tales,* showing that writers of English have used the singular or generic *they* for centuries, especially when gender is unnecessary to the meaning of the sentence. When looking back through history, linguists commonly find extensive use of a singular *they* in formal writing. Examples of the singular *they* show that even the most traditional grammarians should accept it as a legitimate alternative to other pronouns. In fact, many descriptivists and linguists advocate for its acceptance in academic writing since most speakers and writers use the singular *they* much more often than general pronouns like *one*, *his*, or *his or her*.

As people evolve, language also evolves right beside them. Evidently, English has always undergone changes that make language easier, more efficient, and more concise; and, certainly, now is no different. While academic writing and formal semantics need hardcore, conservative prescriptivists to establish and preserve unity in English, they also need to keep up with the times. Now, more than ever, Western culture has changed dramatically. As more people are free to identify with different genders that suit them best, they are also free to preserve anonymity and mystery behind their pronouns—especially when gender is irrelevant to the meaning of the sentence. Forcing writers to use gendered personal pronouns in order to be deemed correct is outdated and futile. In the future, writers may inevitably substitute *they* and *them* more often in formal prose, ultimately standardizing its usage. A singular, epicene *they* has been around for centuries, and, as I imagine, it won't go away. The American Psychological Association and the Modern Language Association, among others, have officially allowed and even encouraged the singular *they*, alongside many notable and respectable dictionaries. The only party that hasn't changed is the prescriptivists and their grammatical backlash

at its use in writing. Prescriptivists must invite this change just as they have done countless times before.

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♦ ENGLISH 212

THE THREAT IS "REAL"

VICTOR VILLASANTE

AS I TRY TO NAVIGATE A SPORK-FULL of dry, white rice into my mouth, a six second video clip causes me to choke and cough-up rice all over the floor of the Humvee. I reach for my water bottle to wash down the bits of chicken (also dry), and the rice that was trying to kill me.

"You good?" asks Sanders, my partner.

I give him a thumbs-up while I chug down the bottle of water. There's rice all over my shit-green fitted shirt, and my faded camo pants. There's even one or two pieces of rice on my phone, which is being propped up by an open metal binder on top of the dashboard. The compilation of funny videos continues to play, but I can't recall which video made me break. After watching close to two hours of YouTube, the individual videos seemed to have fused together into a hodgepodge of cheap, formulaic laughs.

The Assignment and the Writer: In ENG 212, Introduction to Creative Writing, students workshop and revise three distinct genres, the first of which is Creative Nonfiction. Victor writes a first-person account of his experience as a young man serving his country in the sweltering Kuwait desert that is reminiscent of *The Things They Carried*. His tone is caustic and acerbic as he skillfully weaves together disparate elements: mindless YouTube clips, battery-powered, clip-on fans, a camel's sun-bleached skull. He uses rich visceral details and steady pacing to depict long stretches of boredom in the desert, only to upend our expectations when his protagonist breaks from protocol and entrusts his weapon to a Kuwaiti camel shepherd, disrupting the equanimity between him and his partner. **– Professor Amanda Harris**

I pick the bits of food off my clothes and phone, and one-by-one, flick them on to the floor. My gear and holster are in the backseat but my M4 lies between my seat and the center console. Sanders, on the other hand, has all his gear on except for his M4, which is also between his seat and the center console. From a distance, we look the same. Same height: 5'8", both clean-shaven as per the regs, even the same haircut: medium skin fade with four inches on top. Hell, we're even wearing the same uniform, of course, that wasn't an option. Both of us look professional, sharp, and completely interchangeable, just like the Air Force wants us.

"Let's go see some camels," Sanders says, as he flicks the ignition switch to "run."

"All right," I respond.

I pocket my phone, close the cardboard container full of leftover food, and place it in the backseat for later. After a few seconds, the Humvee comes alive. The loud, constant gargling of the diesel engine reminds us why we turn it off before watching YouTube. We both remove our battery-powered, clip-on fans from the open windows and Sanders begins accelerating towards a small gathering of makeshift camel pens in the distance. Behind us is the berm (a pile of sand made into a makeshift wall that encircles the entirety of Ali Al Salem Air Base). To the right and left of us lies miles of the desert that makes up Kuwait.

I've never worked with Sanders before; I haven't known him long, only three months. He seems like a nice enough guy, polite and optimistic, but I'm still trying to get a feel for him. This was the first time Sanders has been posted off-base. When our shift started at 11:00 p.m. he asked me if he could drive, and I obliged. *Less work for me*. I try to get comfortable as the Humvee tosses me around. It's not Sanders' fault, we're off-road and there's already little-to-no-suspension in these things anyway. It's the noise that irks me, between the deafening rumble of the engine and the periodic radio transmissions, I can't even form a coherent thought.

We pull up to a sad-looking, rusted shanty and the adjacent pen made of iron bars, wood, and the occasional sheet of corrugated metal. You wouldn't think to look at it, but this small shack in the middle of the desert lies in one of the richest countries in the world. Sanders turns off the Humvee and almost immediately the noise stops. We step out of the vehicle and the sun begins assaulting my face and neck. *The suns only been out for two hours, how is it this hot?* How does a twenty-year-old kid from Florida end up In Kuwait during the summer to begin with? It's simple really, that kid was once eighteen and stupid.

That kid had a decent life with decent parents who spoiled him rotten. He had a home, friends, and an overall privileged life full of opportunities. He chose to ignore those opportunities, and instead spent his teenage years, getting

drunk, chasing girls, and playing Xbox until 2:00 a.m. He barley graduated High School with a 2.0 GPA, and never once though about the future because he'd "deal with it later." Until finally, at age eighteen, with no job, no car, and no money, he decides to enlist in the United States Air Force. His parents had always taken care of him, but he wasn't going to be one of those losers who lives with his mom well into his thirties. The only solution: let the government take care of you. Steady pay, housing and food money, free healthcare, affordable life insurance, and free college to boot. How can anyone pass that up? Now that stupid eighteen-year-old is a few months away from being a stupid twenty-one-year-old, and he's standing in the middle of goddamn desert, drenched in sweat, and about to look at a bunch of fucking camels.

I open the backseat to grab my flaccid camo cap and my unauthorized Oakleys. Sanders is already by the pens, snapping pictures of the camels and goats. I join him, trying to ignore the stale stench emanating from the pen. He's never seen a camel up close; it's like watching a kid at the zoo, in a way. It was endearing.

"Dude, look at that one!" Sanders points out a large camel.

The hairy monster opens its mouth, a pink and gummy mass broken up by the occasional yellow, rotting tooth. Then, it takes a huge chunk out of the top of a wooden post impaled in the middle of the pen.

"What the fuck?!" I say with a tone equal parts bewildered and disgusted.

Sanders is amazed, our faces, in that moment, look like Sock and Buskin. Unlike the two of us, the camel didn't seem to care, in fact… it was chewing.

"Jesus Christ, it's eating it!" I say in total disbelief.

We watch as the camel chews his meal, swallows, and then strolls back to his plastic, blue water basin and begins to drink.

"Can you take a picture of me with it?" he asks.

"Sure," I say, as he hands me his phone.

He gets into a good position, where both he and the wood-eating creature are in frame. I get the camel's attention by making a soft sound, like I'm calling a cat. When the ugly beast looks over at me, I take the picture.

"Thanks man, you want me to get one of you?"

"Yeah, sure. Lemme get my gear on." I've seen my fair share of camels in the last three months, but I never actually got a picture with one. *Might as well cross this off my mediocre bucket list.* I walk back to the Humvee to grab my gear: a plate-carrier and my M9 holster. The plate-carrier has all my mandatory items attached to it: flashlight, baton, extra mags, and my radio. On the off chance, this picture circulates through the squadron, I don't want the wrong person seeing me with all my gear off. *If my leadership sees that picture,*

my ass is grass. I hand Sanders my phone and get into the same position that he was in.

As soon as the picture is taken, as if on cue, a man walks out of the makeshift hut and makes his way towards us. A short man, shorter than me, dark complexion, with patches of hair all along his face. He's wearing an old pair of boots, a pair of jeans that have seen better days, and a blue shirt that looks two sizes too big. He has a look of cautious anxiety, understandable when you have two armed military members parked outside your property. I greet him with a "salaam," and suddenly a bright and beautiful smile plasters his face.

"Salaam!" he replies and reaches his hand out for a handshake.

I wipe the sweat off my hand and shake his.

"Esmee Vic and this is Will," *No need for last names.* "Ma esmouk?"

He tells me his name, and I immediately forget it. The three of us talk for a minute or two. Easier said than done with my broken Arabic and his broken English, but I explain that we were just taking pictures with his camel. I've spoken with a few locals since I've been here and all of them have been friendly. Sanders tries to keep up with the conversation as best he can, but he looks visibly uncomfortable. He fidgets and shakes his feet while occasionally shooting glances at me with eyes that say, "Can we please, leave?" Eventually, the man takes out a pristine looking iPhone 5 and hands it to Sanders. After gesturing for about thirty seconds, we figure out that he wants a picture with Sander's M4. Sanders immediately tries to explain that he can't, trying to be polite but firm… he was failing at the firm part. While he's doing this, I walk up to the Humvee, grab my M4, remove the magazine, and hand it to the man.

The man, giddy with excitement, takes a Terminator-like stance (something he probably picked up from a video game or a movie). I tell him, as best I can, to make sure he points the barrel down. Sanders shoots another glance at me, this time his eyes say, "Why the fuck did you do that?" I respond with a direct, "You gonna take the picture?" He stares at me for a few more seconds and then takes the picture. *It's only fair, we snapped pictures of his camels without asking.* The man hands me back my M4, Sanders hands the man back his phone, he gives us a thank you, and we reply with a "shukraan." After another minute of small talk, we say our goodbyes and head back out. When we get out of hearing range, Sanders finally speaks.

"Dude, I'm not gonna tell anyone, but you just straight up handed that guy your M4."

"Relax, I took the mag out, it was on safe, and we were standing right there."

"Yeah, but you don't know what could've happened, he could have stolen it, or pulled out another mag or some shit!"

"The guy was a camel shepherd, he just wanted a picture for Christ's sake, chill out!"

"Yeah, but you never know man, the threat is real out here!"

There it is, the famous Kuwaiti saying: the threat is real. I imagine during Desert Storm, or maybe even right after 9/11, that saying had a lot of weight to it. It probably started as a matter-of-fact reminder that even if things *seem* peaceful in this country, two of its neighboring countries are not-so-peaceful. In recent years, however, the phrase has taken a more ironic and comical meaning. We don't say it as a warning…we say it as a joke.

"You goin' to Kuwait City?"

"Yeah man, gonna hit the beach and maybe hit up Texas Roadhouse afterwards."

"Ha, okay man, stay safe, the threat is real." That isn't an exaggeration, there's an actual framed photo in our squadron of some of our co-workers relaxing on the beach, and someone painstakingly painted the words "The Threat is Real" on the frame. The idea of something dangerous happening out here is no more *real* than something dangerous happening in any other place, less so even. Detroit, alone, has a higher murder rate than this entire country. I mean after all, if the threat *were* real, would we be watching YouTube for two hours straight? Yet somehow, the joke flew right over Sanders' head. Again, not entirely his fault, our leadership is very good at intentionally infecting you with paranoia, and unintentionally infecting you with xenophobia.

As I sit there arguing with him, I remind myself that although we look the same, we come from different worlds. I grew up in Orlando, one of the most diverse cities in Florida, and from what little he's told me, he's from a small town in Tennessee and has probably never met a Muslim until this deployment. *It's not his fault, he's probably been spoon-fed this post 9/11 paranoia crap for the last twelve years*. The argument ends with an unsatisfactory stalemate, followed by an uncomfortably silent hour. I don't offer to play anymore YouTube videos, we simply glue ourselves to our respective phones, not saying a single word to each other. The radio keeps transmitting, mostly to the other patrols, and eventually they message us.

"Oscar-3, control, we need one more walking patrol."

"Copy, you can initiate now," I reply.

I volunteer myself to do it, just to get out of the Humvee. Even with my little $9 fan working its ass off, the air is so thick in there, the giant flaming ball in the sky seems like the more attractive option. We're supposed to do two, thirty-minute-long, walking patrols per shift. A sort of "show of force," so the Kuwaitis can see us actually working instead of playing with our phones all shift. I stroll around the Humvee, for a about twenty minutes, pretending to do my job while I think about what show I'm going to start tonight. *I've got one*

last episode of The Blacklist, maybe I'll finally start Sons of Anarchy or maybe— Without realizing, I move closer to a small patch of rocks and debris. I stop in my tracks and scan the sand for camel spiders: the most ungodly and terrifying of all spiders. I've seen a few since I've been here, and they weren't growing on me. As I scan over a rock, I do a double take and slowly realize what I'm looking at. *Is that… a skull?*

It *is* a skull, a camel skull, and white, so white it looks out of place in the vast sea of brown and beige. With the skull identified the rest of the image starts to come together via context clues. *This isn't debris, this is a dead camel.* The camel's body is mostly covered in a blanket of sand. A few pieces of the bleach-white skeleton protrude through the blanket. At a glance, you might have thought this was a tarp covering trash. Surprisingly, it doesn't smell. *I always heard dead bodies smell, I guess it's been here too long.* I stand there inspecting the corpse with a morbid curiosity for several seconds. Maybe it died of old age, maybe it was sick, and its owner put it down, whatever the reason, looking at this shriveled up husk of an animal started making me feel uncomfortable, like I was itchy. Eventually, I snap out of my trance and key my radio.

"Control, Oscar-3, terminate walking patrol."

"Good copy Oscar-3."

The last hour of the shift involves more silence, finishing my food, cleaning out the Humvee, and heading back to base for shift change. The whole time I keep thinking about the camel, about the man, and about Sanders. I don't think the man would have stolen my rifle or fired on us, but I didn't *know*. I put Sanders in a position where he would take on the responsibility of protecting me if the worst-case scenario *did* happen. I imagine him firing on the man after he shoots me with my own rifle. I imagine Sanders trying to keep me alive while I bleed out in the sand. I imagine him traumatized as people die in front of him, more casualties of this godforsaken desert. Finally, I imagine what Sanders thinks of me; the stupid kid who handed a stranger his weapon. I want to apologize, but I don't, my pride once again prevents me from acting like a rational human. *I made a bad first impression, but I have three more months to correct that.*

We arrive back at base.

"Hey man," I say, "Go ahead and clock out, I'll handle shift change."

"Okay," he says with a monotone voice and then exits the Humvee.

After shift change, I head back to my room. On the way there, I pass by a Subway Sandwiches, an ice-cream truck, the swimming pool, and the armory. In the distance I can see the abandoned hangars, the ones bombed during Desert Storm. *Yeah… the threat is real.*

⬥ COMPUTER SCIENCE AND INFORMATION SECURITY 300

CLASSIFYING MALICIOUS AND BENIGN WEBSITES BASED ON APPLICATION AND NETWORK FEATURES

MELISSA CHAN

ABSTRACT

Malicious websites are becoming a great concern for users today as it has become more difficult to distinguish them from legitimate websites. This causes users to fall victim to phishing scams, as there are too many malicious sites to index and blacklist. In this paper, I used a dataset containing the characteristics of 1781 websites to create various classification models to predict whether a website is malicious or benign [1]. I then analyzed the performance of each model to determine which model performed the best on the dataset provided. I used decision trees, random forest classifier, perceptron learning algorithm, and K-nearest neighbors classifier to train my data and analyze the performance.

Index terms - Machine Learning, malicious websites, network, application-layer, decision trees, random forest classifier, perceptron algorithm, K-nearest neighbors classifier

I. INTRODUCTION

Today many users across the world receive thousands of spam emails that direct them to various websites created by attackers. These websites contain malicious malware and are becoming a great concern as they have become more difficult to distinguish from legitimate websites. According to getcybersafe.gc.ca, 156 million phishing emails are sent every day containing malicious links. Out of these emails, 10%, or 16 million, make it through the filters. Half of these emails are then opened by unsuspecting users and 10% of them click the links, causing them to fall for the scam [8] This shows how prevalent the threat of malicious websites is today and shows how important it is to be able to distinguish between a benign website and malicious one.

However, there are too many to index and blacklist. In this paper, I attempt to create binary classification models to predict and determine which websites are malicious or benign. The dataset contains the characteristics of 1781 websites that were obtained from three blacklists and whitelists. Using this data, I then used decision trees, k-nearest neighbors classifier, perceptron learning algorithm, and random forest classifiers to build models and determine the accuracy of the models.

This paper will demonstrate how I created each model using the python library sklearn and analyze each model to determine the accuracy score for each. The paper is organized as follows: in Section II, I explain the dataset and how it was modified for our models. In Section III, I explain the models I used for the data and analyzed the results I received. In section IV, I discuss imbalanced data and how it may have affected our results, and how the data can be improved for future research. Then we conclude with a summary of our results.

II. DATASET

The dataset used in my experiment was created by research students in this field. This dataset was obtained from Kaggle and contains the characteristics of 1781 verified malicious and benign websites on the network and application layer [1]. These characteristics were split into 20 predictor variables and one target variable that represents the status of the website. The predictor variables in the dataset were:

1) **URL:** Anonymous identification of the URL analyzed
2) **URL_Length:** Number of characters in the URL
3) **Number_Special_Characters:** Number of special characters (/, \%, \#, etc.) in the URL.
4) **Charset:** Character encoding of the contents

5) **Server:** Operative system of the serve
6) **Content_Length:** Content size of the HTTP header
7) **Whois_Country:** Country the website is located based on the API Whois
8) **Whois_Statepro:** State the website responded from
9) **Whois_Regdate:** Server's registration date
10) **Whois_Updated_Data:** Latest update of the server
11) **TCP_Conversation_Exchange:** Number of TCP packets exchanged between the server and honeypot client
12) **Dist_Remote_TCP_Port:** The number of distinguished ports detected
13) **Remote_IPS:** Total number of IPs connected to the honeypot
14) **App_Bytes:** Number of bytes transferred
15) **Source_App_Packets:** Number of packets sent from the honeypot to the server
16) **Remote_App_Packets:** Number of packets received from the server
17) **Source_App_Bytes:** Number of bytes in the packets sent
18) **Remote_App_Bytes:** Number of bytes in the packets received
19) **App_Packets:** Total number of IP packets generated between the honeypot and the server
20) **DNS_Query_Times:** Number of DNS packets generated
21) **Type:** Target variable that represents the number of web page analyzed. 1 – malicious, 0 – benign

A. *Modifying the data*

To train our data for our models, several columns were removed from the dataset. This included 'URL', 'Whois_Regdate', 'Whois_Updated_Date', 'Whois_County', 'Whois_Statepro', 'Content_Length'. The URL column was removed as it was a unique column to anonymize the URLs in this data. The column for 'Content_Length' was removed because 812 of its values were empty. So, instead of filling in the empty values with a random value that could mess up the data, it was removed. The other columns containing server information were also removed as each one had many unique nominal values (around 200 or more each).

After removing those columns, we were left with 14 predictor values, two of which ('Server' and 'Charset') were nominal values. These columns had to be converted from nominal values to numerical values, so I used dictionaries to log each unique value found. I also removed all version numbers from 'Server' variables to summarize the values to just the types of servers used for each website. In addition, I also iterated through each column to see if any values are empty ("NA") and replaced them with the value 0. Only one was found.

After converting all the values in the table, I created a heat-map using the seaborn library to find correlations in the data (Figure 1). This correlation matrix provided a visualization to help me quickly check the

correlations among each column and see which one correlates the most with our feature column, 'Type'. From the figure, we see that column 'Number_Special_Characters' and 'URL_Length' had the largest correlation with the typing of the websites; while columns 'TCP_Conversation_Exchange' and 'Server' had the smallest correlation with the type. This means that the number of special characters and the length of the URL has a strong relationship to the website type [2]
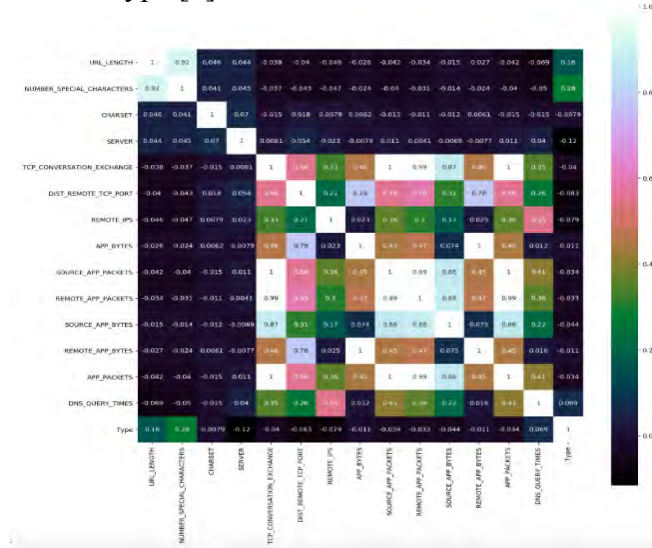

Fig. 1: Heat-map of dataset

B. *Splitting the data*

After modifying the data and finding the correlations between the columns, I had to split the data into a training and testing sets using the sklearn library, train_test_split. To do that, I first set y to the last column of the data and X to the rest. Then, I split the data using the following code: **X_train, X_test, y_train, y_test = train_test_split(X,y,stratify=y)**.

I set stratify to y to return training and testing subsets that have the same proportions of class labels. This will also make sure each set has about the same percentage of malicious samples. I did this because my dataset was imbalanced. Out of the 1781 websites, 1565 of those websites were labeled at benign, while 216 of them were labeled at malicious (Figure 2).
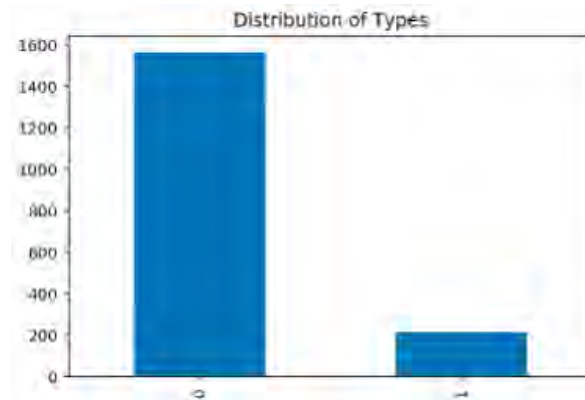
Fig. 2: Number of occurrences of each type

This means that only 13.8% of the data is labeled as malicious, showing how most of the data belonged to one class and the classes are not represented equally [3] This could be a problem when I perform binary classification on the data as it can cause an accuracy paradox, where the accuracy of our models outputs an excellent accuracy, but is only reflecting the biggest class distribution [5] Due to this possibility, when I am doing binary classification later, I must take into consideration, imbalance and find other methods to test the accuracy of my dataset.

C. Most Variance dataset

After splitting the data, I determined the variance in the columns using sklearn's library, RandomForestClassifier. This library sorted out which feature had the most importance and using the output, I noticed that only five columns had the most variance (Figure 3). So, I removed the other columns from X_train and X_test, and re-trained the data to test the performance of various classifiers [2] This modification would speed up the process, but will not improve accuracy.

Column	Feature Importance
Source App Bytes	0.2303
Remote App Packets	0.2193
Number Special Characters	0.1983
URL Length	0.1941
Dist Remote TCP Ports	0.1581

Fig. 3: Columns with most variance

III. MODELS AND RESULTS

In this experiment, we constructed several binary classification models to see how well each of them can perform on the dataset we input (Figure 4). We focused on four types of model: Perceptron, Decision Tree, K-nearest neighbors Classifier, Random Forest Classifier (Lowest accuracy to highest accuracy).

Model	Accuracy
Perceptron	83.00%
Decision Tree	87.80%
K-Nearest Neighbors	91.47%
Random Forest	95%

Fig. 4: Accuracy Score across the four models

A. Perceptron:

Perceptron is a supervised learning algorithm that is used to train inputs to determine which class they belong to. To create this model, we used the sklearn library and imported Perceptron [4]. We set it to iterate through the training data 2000 times with an eta of 0.1. Then, we did predictions on X_test to see how accurate it was against the y_test values. We found that it was only 75% accurate. But when we changed the number of iterations to 2000, the accuracy rate increased to 83%. However, this stopped and it started to decrease, when we continued to increase the number of iterations. This showed that the max iterations for this model to get the best accuracy score is 2000. The eta on the other hand did not affect the accuracy score.

B. Decision Tree:

Another model, I tried to use to classify the data was Decision Trees. Decision Trees can be used for both classification and regression problems, as this model represents logical thinking. Each node in the tree represents a feature (column) and each branch represents a decision rule that connects to a leaf that represents an outcome [6]. For our model, we created a tree for the entire data of X_train with a max_depth of 3 (Figure 5). In this model, we can follow through the branches to see how the data is interpreted with each feature to determine the correct output.
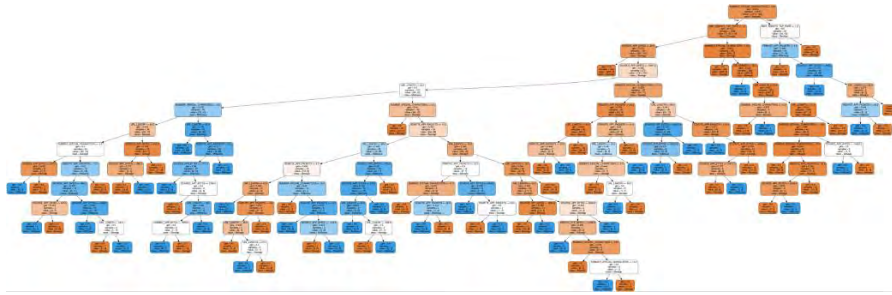
Fig. 5: Decision Tree for X_train

If we get closer and start from the root, we see that there is a Gini index that is used to evaluate splits in the dataset (Figure 6). When a value in the data is True with regard to the index, it splits to the left, but if it is False, it splits to the right. This continues with different features, until it reaches a gini of 0.0 and can no longer split. When the gini is 0.0, we reach a classification of that data where it is classified as either malicious or benign.
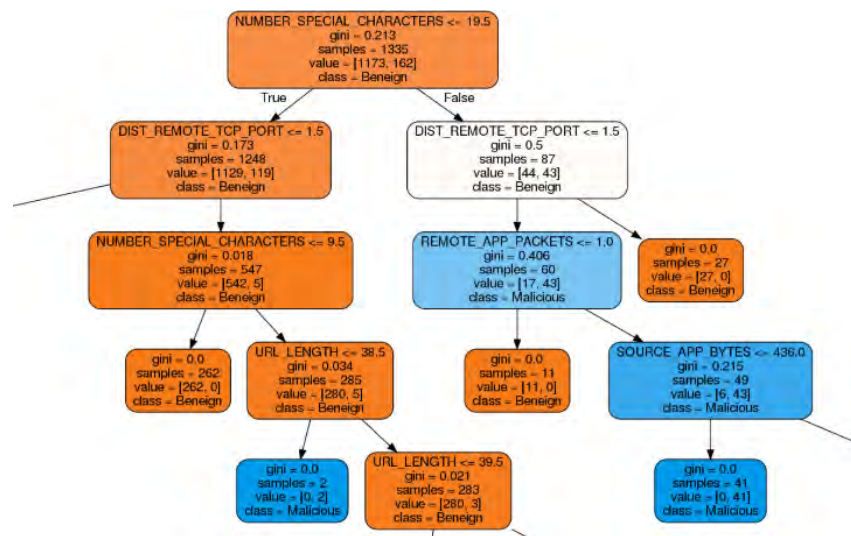
Fig. 6: Closer Look at one branch of the Decision Tree

When we implemented and created a decision tree, we got an accuracy score of 87.80%. This is a bit higher than the perceptron algorithm, demonstrating how it can train the data much better than the previous algorithm. If we want to improve the accuracy score, we can increase the number of features in our data to create more branches in our tree. At the same time this may make the tree more complicated and possibly decrease the accuracy as there are too many possibilities that factor into the detection.

C. *K-nearest neighbors Classifier*

Like decision tree, K-nearest neighbors Classifier can be used for both classification and regression. It uses the neighboring points of a new value to predict the label of the new data. For my model, I tuned the number of neighbors to improve the accuracy score. I noticed that the highest accuracy I was able to obtain was a 91% regardless of how many neighbors are used to classify the new point. This is relatively high, demonstrating that this may be an effect of imbalanced data, which I will touch upon more later.

D. *Random Forest Classifier*

Random Forest classifier is an estimator that uses averaging to improve predictive accuracy and manage over-fitting. We used this library to train our training sets and got a score of 99.7% accuracy. This is extremely high. Then, we did predictions on X_test and compared it to the values of y_test, to see how accurate it was. We found that it was 95% accurate, making it the most accurate model out of the four we attempted.

IV.   RESULTS

Based on the four models I used in this experiment, I was able to get an average accuracy score of 89%. Out of the four models, Random Forest Classifier got the highest accuracy rate, while the Perceptron algorithm got the lowest accuracy score. In addition, there was little to no significant difference in scores when I changed the parameters for each model. They stayed within the same range and this may be due to imbalanced data where the models focused more on one main class and ignored the smaller class.

V. IMBALANCED DATA AND FUTURE RESEARCH

As mentioned previously in the paper, imbalanced data may have played a role in the accuracy of the models. There is a high possibility that accuracy paradox occurred, as most of the accuracy scores performed were above 85% on the first training session. This is extremely high, making me believe that the models are focusing more on the larger class as there is more data for benign websites. I believe this is why for the K-nearest neighbors model, the accuracy score is so high regardless of the amount of neighbors specified in the parameter. There are more clusters of benign data points, so any new data points would be group within those clusters and be classified as benign.

There is a possibility that the imbalance in our data have affected our models, so there are some ways to adjust and take this into account.

1) Confusion Matrix: This matrix breaks down predictions into a table that shows the number of correct and incorrect predictions. I created a confusion matrix and this is what I found (Figure 7).
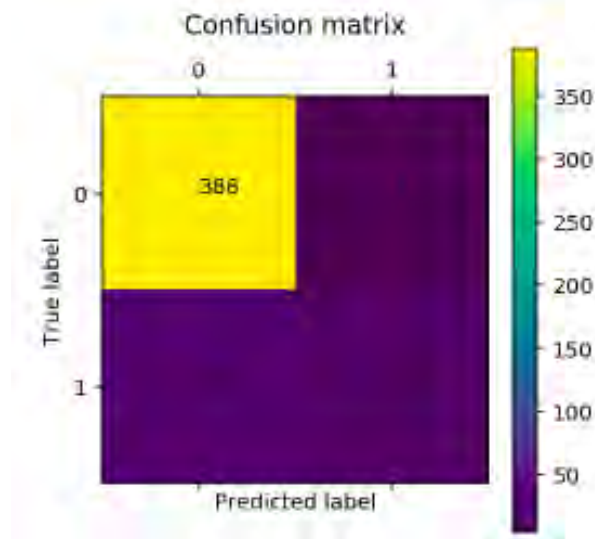

Fig. 7: Confusion Matrix

In this matrix, we see that 388 points were accurate for benign points, and only 23 points were accurate for malicious points. 31 points were mis-classified as benign when it was malicious, while only 4 was classified as malicious when it was benign. This shows how inaccurate our model is when classifying malicious websites [4].

2) Precision: Precision is a measure of a classifier's exactness using the sklearn library average_precision_score. When I performed this model on my data, the highest precision score I was able to obtain was 37%, while the lowest score was 17%. This means the success of prediction for a malicious website is extremely low, as the data is imbalanced [4].

So, based on these models, I believe that imbalanced data may have affected my models. In the future, to improve our models, I must balance out the data so it doesn't completely favor one class. Some ways this can be done is by removing some benign data, generating synthetic samples, or collecting more data of malicious websites. These methods would help balance out the data more and improve our models to be more accurate. In addition, the research can be improved by verifying if each website is

malicious or not. We can also analyze the contents of the page to determine what other characteristics can be used to classify between a malicious and benign website.

VI.   CONCLUSION

In this paper, I tried to create models to classify malicious and benign websites based on its application and network features. I was able to obtain good results; however, after performing tests on the data to see how precise it is when predicting malicious websites, I find that our data was extremely imbalanced. This shows how the models that I created using decision trees, perceptron algorithm, random forest classifier, and K-nearest neighbors may have been classifying mostly benign data instead of malicious data as there was not enough balance between the two.

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⬩ Literature 305

Niccolò Machiavelli's *Mandragola* and the Critique of Nobility as an Heirloom

Supreet Kaur

Machiavelli's *Mandragola* is a harrowing, albeit well-disguised critique of two major issues (and a few other smaller ones) in Europe's socio-political structure at the time of its authorship: the corruption in the Catholic Church and the monarchial system of leadership across Europe. Of these targeted matters, the subject of nobility is addressed in a particularly critical and sarcastic tone. In *Mandragola*, Machiavelli achieves this feat by constructing Nicia as a witless, elderly 'master fool' and giving Callimaco the agency to provide an heir to Nicia. In so doing, he creatively but very radically dismisses the hereditary, bloodline-based system of nobility, disregarding the perceived importance of bloodlines and endorsing the view that the ascension to power and nobility should be based on wit and merit. This mocking commentary of the corruption in the church-state relations of Florence and how the nobility controlled the problem addresses one subject that is also evident in Shakespeare's *Macbeth*; both Machiavelli and Shakespeare show disdain for the way nobility is handled as an heirloom and how authority is tied to heredity, thereby constructing their plays to criticize greed and blinding ambition to keep bloodlines alive or end them in a bid to hold onto power.

Nicia and Lucrezia's desire for children (and an heir to Nicia, to be specific) is accentuated by the fact that "they are seriously rich" (1.1). In this statement, Machiavelli openly implies that the continuity of high-born bloodlines (and, therefore, the authority that comes with such social caste) is anchored on the availability of heirs. It is evident that Machiavelli uses this subtle declaration to explain why Florentine politics is plagued by seemingly incapable individuals such as Nicia; he ascended to his position because he is rich. His simple-mindedness needs not to be considered because he is wealthy. Even so, another man in a position that affords less wherewithal sleeps with Nicia's wife and is set to provide children. This development undermines the importance of nobility and, more specifically, bloodlines and their attachment to authority at the time. Shakespeare's *Macbeth* pushes the same theme; because of their greed, amorality, and disregard for virtue, Macbeth and his wife are deemed unworthy of the Scottish throne.

Owing to the sensitivity of the subject, the playwright was keen enough to justify its position by foregrounding the dysfunction in the polity and tying it directly to the institutions that gave life to the government. To begin with, he emphasized the gross corruption of the church—which was arguably the most powerful and the church—as represented by Timoteo. A few lines into the prologue, a slur is thrown at the governance in the statement that "there lives a judge so bovine that he must have learned law from Boëfius" (Prologue). The question of how a judge can also be the "the most foolish man in Florence" (1.1) is answered in the concealed proposition that the Church and its profound corruption are the shapers of Florentine worldviews on politics, peace, and war. Demonstrably, when a woman asks Friar Timoteo whether or not the Turk will invade Italy, he says "If you don't say prayers, yes" (3.3). This answer not only brings out Timoteo's corruption, but also highlights his disregard for the erudition of the woman, validating the view that, perhaps, even the judge (Nicia) is "simple-minded" because he has been oriented so by the church.

Despite being in a position of authority and influence, Nicia is still fooled into becoming a very resourceful accessory to his wife's own adultery because that is what it takes to insure his "bloodline". The inability to make rational decisions by Nicia can be compared to Macbeth's lack of resolve and the ease with which he bends to his wife's outrageously evil plans, all of which are motivated by a blinding desire for power and the continuity of one's personal legacy (Braunmuller 2.1). Both Nicia and Macbeth, noble men in positions of power, lack the capacity to make decisions on sensitive, albeit different matters. Nevertheless, they all end up paying a hefty price. It is important to note that Nicia knowingly agrees to be a cuckold, telling Lucrezia that Callimaco (who is disguised as a doctor) is "the man who has provided us with a prop to support us in our old age" (5.6). While Nicia's gratitude for having a child to bear his name is clear in this statement, his foolishness is even

more evident and can be interpreted as Machiavelli's mockery of the concept of nobility and its place in Florentine politics, social order, and family.

There is a much larger correlation between Nicia's simple-mindedness, his wife's iron-clad chastity, their visibly frantic attempt for children, and the issue of nobility as an accessory to authority and governance. At time of the book's writing, Florence was on the verge of revolution. The work is purposefully set during the Florentine Republic period—even though it was written a decade or so after—because of the sensitivity of the critique that the author was evidently levelling against the regime and its flaws (Maddox 82). Understandably, Machiavelli is careful enough to hint at the historical focus of the farce in the prologue, indicating that, "You see this set, erected upon the stage before you: it represents your Florence; some other time it will be Rome or Pisa" (Prologue). The historical context of the work brings into sharp focus the aspect of nobility, authority, and Florentine politics; the text gained currency at a time when the Medici's were back ruling Florence even as the system's fledgling modernity started to shake in the wake of problematic leadership.

Nicia's desire to have a child that would carry on his name is comparable to Macbeth's obsession with the heredity of his kingship and the desperate attempt to end the bloodlines of his rivals, including Duncan and Macduff. For instance, Nicia does not care about the seemingly uncomely appearance of the youth that he chooses to sleep with his wife as long as he is healthy enough to produce an heir. In the second scene of Act 5, he is quoted telling Ligurio that "He's got an ugly face, he has a hideous nose and a twisted mouth" (5.2). The fact that Nicia actually finds solace in the fact that the young man who is to sleep with his wife will die soon renders him almost as diabolical as Macbeth. Worse still, it bespeaks a selfishness and vanity in Nicia that it, in Machiavelli's view, poisonous for the republic.

The choice of the young man to be used for the delivery of an heir is a particularly useful vehicle with which Machiavelli delivers the subject matter of nobility and family as the undoing of the republic and good governance. To be specific, Nicia does not care that the young man is not good looking. He has no understanding of his intellectual capacity and is clearly uninterested in his familial background—even though the youth is described as "a brute of a lad" to show that he is neither high-born nor in possession of any meaningful form of social capital (5.3). That being the case, Machiavelli successfully demonstrates that nobility is a concept that is constructed and sustained by wealth and material capacity, adding that the high-born have the audacity to even kill the poor and ennoble their offspring if that is what it takes to sustain their hold on authority. A similar critique of the politics of heredity and succession is attempted in Nyanda's review of the situation in Zimbabwe. Nyanda compares the 91-year-old Mugabe's unwillingness to let go of power

to Macbeth's murderous campaign to ascend to and hold onto the kingship, describing this behavior accurately as "Macbething" (Nyanda 40). The allegories notwithstanding, it is evident that the point being made by the authors, and especially Machiavelli, is that the dominion of the high-born is premised on their ability to hold onto power and, where impossible, to pass this power, wealth and authority down to their heirs—biological or not—in a fashion somewhat similar to a family heirloom.

Although the thematic concerns of politics, succession, and nobility as the main accessory to authority are evidently presented as a backdrop to the issues of corruption in the church and values such as chastity, it is clear that Nicia's role as a symbol of Florentine governance has been captured and used to critique the class-royalty confluence in Florence. More than anything else, Machiavelli's juxtaposition of Nicia's inability to produce an heir and his willingness to bribe, lie, fool the public, and even sacrifice an innocent youth is a successful attempt to cast a strong and critical light on the corruption of the Florentine nobility and power-holders. Admittedly, arguments can be raised as to the role of the youth in the saga. For instance, Nicia's ability to live with the fact that his heir is not his biological son is a strength to be praised. Nevertheless, the lengths to which Nicia has gone to ensure that his name survives bespeaks ambition and greed beyond what would be considered morally appropriate or acceptable.

As a work of farce, *Mandragola* is largely successful in its focus because of the complexity of its bolder themes, especially the one addressed in this essay. The playwright's concerns are delivered wittily and in a very broad spectrum of other issues so that the reader has to be keen enough to pick apart other major affairs in order to find the subject addressed in this essay. Nevertheless, Machiavelli's concern is particularly well foregrounded in the text after one examines it within the context of the historical period in which the work was composed. Overall, it is justified to argue that, indeed, Machiavelli shows disdain for the way nobility is handled as an heirloom and how authority is tied to heredity and uses *Mandragola* to criticize the greed and blinding ambition applied to keep high-born bloodlines alive or end them in a bid to hold onto power.

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♦ LITERATURE 300

RESISTANCE LITERATURE: THE RELATIONSHIP BETWEEN THE PRIVATE AND PUBLIC

SAMUEL WIN

IN HER BOOK *RESISTANCE LITERATURE*, Barbara Harlow reports: "I knew that Victor [Jara] wanted to leave his testimony, his only means now of resisting fascism, of fighting for the rights of human beings and for peace" (118). The speaker was the the wife of Victor Jara, an artist who composed a poem that rallied and unified thousands of Chilean detainees under one express purpose: to maintain conviction and purpose against Salvador Allende's Popular Unity's systematic attempt to silence public discontent and oppress Chilean citizens (Harlow 118). Jara's poem improved and upheld the morale of Chilean detainees, including himself, through a reminder of group solidarity. Harlow categorizes this intent, execution, and objective of "sustaining the morale and conviction of political prisoners" (Harlow 118) under a genre called "resistance literature" (Harlow 119), or organized resistance through literature. Like Jara's

poem, *A Month and a Day* is a text that finds a home in the resistance literature genre. The unusual composition of public documents, speeches, poems, and private, diary-esque insights were written by Ken Saro-Wiwa, an activist of the Ogoni minority and the Niger Delta ecosystem. Through its negotiative communication of content through genre and form, *A Month and a Day* manages to host two seemingly conflicting genres: (1) resistance literature, whose voice is commandeered by the group, or public, ego; and (2) autobiographical literature, whose voice is commandeered by the individual, or private, ego. The two genres, however, do not conflict. *A Month and a Day* explores what is suggested in Harlow's exemplification of Jara's poem: private expressions of self, such as poems, can be used to "maintain conviction and purpose" (Harlow 118) because organized resistance, and resistance literature, is inherently in service to the private and individual. This understanding redefines the implications of resistance literature into a genre that does not abandon the individual (private) identity for the group (public) identity, but is the private identity publicized in service to itself. *A Month and a Day* demonstrates how resistance literature is the empowerment of the public identity through the reminder and reinforcement of the private identity.

Saro-Wiwa demonstrates how his zeal for political activism and public identity is only an observable extension of his private thoughts and feelings—rather than an abandonment of individuality—by juxtaposing his private insights with his public speeches and documents. While confined in the back of an oil-doused bus as a political prisoner, Saro-Wiwa thinks,

> The state of the road irked me...the fact that in this rich, oil-bearing area, the roads should be so rickety, while in the north of Nigeria...there were wide expressways constructed at great cost with the petrodollars which the delta belched forth...The fact that the victims of this injustice were too timid or ignorant to cry out against it was painful in the extreme. It was unacceptable. It had to be corrected at no matter what cost. (Saro-Wiwa 17)

Here, Saro-Wiwa reminds himself of why he is an activist, which renews the vigor with which he resists his captors. He proclaims, "And I felt better. What did a rough bus ride matter in the circumstances...May it be worse...My spirit would not be broken. Never" (Saro-Wiwa 19). Like Jara's poem for his fellow Chilean detainees, Saro-Wiwa's morale was bolstered, exemplifying Harlow's suggestion of how the objective of resistance literature is "sustaining the morale and conviction of political prisoners," (Harlow 118). Saro-Wiwa does not lose his identity in this process. An individual's decision to endanger his own life by pitting himself against the abusive Nigerian government and

behemothian oil corporations can only be qualified by a highly personal reason—an understanding Harlow agrees with: "Writing within the context of a liberation struggle or a resistance movement often entails serious consequences for the writers' very persons and lives" (120). Saro-Wiwa siphons his thoughts of the road in that private moment and processes it into protest: "That in over 30 years of oil mining...the Ogoni have received NOTHING," (Saro-Wiwa 47). This indignation finds its roots in Saro-Wiwa's personal lamentations: for the actions of the Nigerian government, his home, his people, his livelihood, and his children's futures are threatened with termination. His devotion to political resistance does not eclipse this; his political resistance is fueled by this. Both of the examples remark on the same injustice, with the same indignation, but share a different niche. The first began private, but Saro-Wiwa later resolved that the injustice "had to be corrected at no matter what cost" (Saro-Wiwa 17). Because of this decision, he conceived the second, public counterpart in the hopes that projecting his thoughts outward would cause change in his environment. To this end, the group identity is a tool. The group identity is the necessary public manifestation of the private identity in a struggle to preserve that private identity against an oppressive regime which seeks to diminish or demolish the voices of its citizens.

Through this same avenue—reminding and reinforcing the private identity—Saro-Wiwa empowers the identity of all Ogoni activists. Saro-Wiwa repetitively calls on his fellow activists through phrases such as "your rights," "patrimony," "all Ogoni people" (Saro-Wiwa 97), "their right to freedom and independence" (Saro-Wiwa 97) to remind his fellow Ogoni activists of why they have a personal stake in their movement. Personalizing a political cause incites an individual to action, through indignation if not fear and concern, whether the justification is concocted with the patrilineal traditions he cites, the implication of camaradic debt in phrases like "Brothers and sisters," or his reports of their Niger Delta's—the Ogoni people's home and livelihood— ecological degradation at the hands of Shell corporations and the Nigerian government. On the other hand, Saro-Wiwa reveals how the activism with which other Ogoni activists approach the same issues were not instilled into them by an external source, but inspired from within: "A bit of research and my childhood days showed me how conscious of their environment the Ogoni have always been and how far they went in an effort to protect it. I had always felt part of that consciousness myself" (Saro-Wiwa 54). Saro-Wiwa, intentionally or unintentionally, interlocks "childhood days" with "research." The former is an experience that personalizes the cause to him, while the latter is a step taken to corroborate the external world with his internal identity. This step is bridge between the private and public, but also a first and necessary step in activism: for the activist to change an environment, the activist needs to know what is lacking in the external world that is present in their private vision.

The transformation from "organized literature" into "resistance literature" then happens when activists need to preserve their perspective, in contrast to what the oppressive institution, which by nature begins with more authority, asserts is the truth. Resistance literature is an information crusade to preserve individual identity against the state apparatus' intentions to monopolize the authority to define and uniformize information and identity through documentation and legal sanction. Under these circumstances, the group identity does not devour the individual identity, but rather, the group identity is conceived through a shared agreement that the individual identity must be defended, and that those individuals must find strength in numbers to effectively combat the much larger and louder state apparatus. In one of his speeches, Saro-Wiwa endorses the need for solidarity among his fellow Ogoni activists: "You will, therefore, find that the Ogoni people have an agenda and everyone, as I have said, has a role in actualizing that agenda" (Saro-Wiwa 52). Through authority by sheer numbers, activists can devise and project a new national identity with which they can use to eclipse, usurp, and replace the state apparatus' form of national identity. Transferring private thoughts into literature lends the activists' proposed identity a permanence—like laws carved into stone. In doing so, activists, like Saro-Wiwa, can preserve their individual identity and private experiences against the state apparatus' efforts to overwrite or otherwise eliminate information that does not agree with its preferred narrative.

Resistance writers are not celebrities. They do not project a persona to improve sales. Resistance writers share their thoughts and visions to a crowd in the hope that their voice and imagination will change their current reality. To this end, the public identity is only a translation of the private identity. Resistance writers neither lose themselves to the crowds they inspire, nor become mindless inhabitants to the cause the champion. Through *A Month and a Day*, Saro-Wiwa demonstrates that political activism is a personal matter, with outcomes that have repercussions for each activist's private life. By acknowledging that organized resistance is not an apparatus of indistinguishable faces, but an interconnected web of resolute, personally involved individuals, we can better understand what makes resistance through literature succeed. It is not a genre characterized as a manifesto of depersonalized ideas, swallowing individuals into a hivemind; it is a genre characterized as a library of autobiographies from many individuals.

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♦ HONORS 380

TELEVISING CONSENT

MUSABIKA NABIHA

IN 1961, NEWTON MINOW GAVE A SPEECH, popularly known as the "vast wasteland" speech, decrying the state of American television at the time. Since that address, many historians and social scientists have attempted to assess the cultural impact of the speech. Curtin (1993) argues that many of Minow's traditional critics have not examined, at least not critically enough, Minow's legacy in the realm of foreign policy. Most of Minow's critics, according to Curtin, focus on Minow's domestic legacy – which they largely deem a failure. However, Curtin contends that Minow portrayed the realm of television as a utopian "wasteland" in order to advance imperial interests abroad. This can be seen in the speech itself, where Minow referenced the importance of using television to promote a certain image of the United States to other nations and peoples. Minow said in the speech, "We cannot permit television in its present form to be our voice overseas" (2003).

Interestingly, however, Minow does not seem to address the international implications of his ideas when he discusses his legacy in hindsight, especially in recent commentary. In a 2011 article that he penned in the Atlantic, Minow speaks of the legacy of his time at the FCC – his achievements, his shortcomings, and his advice for the upcoming 50 years (Minow, 2011), Yet, curiously, there is no mention of the United States' public image vis a vis television. Similarly, in a 2006 interview of Minow conducted by right-wing pundit Alex Jones, neither Jones nor Minow discuss the foreign policy aspect of his legacy (Jones, 2006). However, since Minow did make the case for utilizing television to promote the United States public image and interests abroad during his time as FCC chairman, it is worth examining the effects of his rhetoric.

Newton Minow was appointed the position of the Federal Communications Commission by President John F. Kennedy in 1961. This was a time when the United States was embroiled in the Cold War with the Soviet Union – a war that entailed many fronts. One such front was in the realm of science, where the two superpowers raced to get the first man into space. Another front, in Minow's mind, was the world of television. Television could be used, Minow argues, to present the world with an amalgam of ideas. These ideas would be free to travel across the world's borders and its people would be free to judge for themselves the worth of these ideas. However, Minow clearly hoped that America's ideas — the ideas of freedom and a nation governed by and for the people — would be the most popular and influential. Additionally, these images would serve as propaganda not only to foreign viewers, but to Americans themselves. That way, Americans would be better armed and more motivated to counter communism, or as Minow called it, the "red dictatorship" (Curtin, 1993).

The effects of Minow's political agenda have a lasting persistence in television, where images are manipulated to influence United States public opinion to justify the United States' imperial exploits abroad. Prior to Minow's chairmanship, some broadcasters had used television to challenge official U.S. narratives promoting anti-communism. However, leading up to and after his chairmanship, television gradually became a site where United States foreign policy was largely lauded and justified. Falk (2004) writes, "After 1950, televised dissent underwent a significant change. The Cold War invaded television and produced an environment that required revisions to oppositional content." Minow was operating in this context and perpetuated these ideas.

More recently, Stabile and Kumar write about the role of the United States media in legitimizing the United States invasion of Afghanistan (2005). They write that in light of the September 11 attacks, United States media "suddenly discovered" the women's rights violations that the Taliban was committing in Afghanistan. News channels reported on this phenomenon day

and night. This might be dismissed as a coincidence if the coverage did not align perfectly with United States foreign policy – namely, the Afghanistan War. Portrayals of barbaric Taliban men, along with meek and oppressed Afghan women, corresponded with public support of the war. Besides affecting domestic public opinion, this type of coverage also served to show Afghan women, the Muslim world, and the global population at large what was possible: enlightenment and salvation at the hands of the United States military. Through television, the world could watch as the United States Army came to save Afghan women. And through television, Americans could watch their "great nation," once again, "fulfill its future" (Minow, 2003).

Keith Solomon (2007) also touches on the sanitized portrayal of war on television, when he discusses the televising of the 1991 Gulf War. He describes how news networks such as CNN featured nonstop coverage of war footage at the time. Solomon writes, "As witnessed from on high, such scenes took on a kind of video-game quality that diminished the human reality of war." Thus, televisions did the work of not only justifying war, but potentially pacifying the United States public. This type of coverage made war into a spectacle, where Americans could cheer on their "team" without contemplating, too deeply, the moral implications.

In a way, this is what Minow had wanted. He urged broadcasters, back in 1961, to "put the people's airwaves to the service of the people and the cause of freedom" (Minow, 2003). If "freedom" is a euphemism for the United States' imperial projects, then television was indeed used to expand freedom globally. Since Minow's speech, North and South Korea, Vietnam, Iraq, Afghanistan, Iran, Palestine, Cuba, Nicaragua, Somalia, and many other countries have had a taste of this "freedom". Minow may not have foreseen the total extent to which television could have been used to promote United States interests. He may not have even predicted that the medium would be used to promote physical war. Ultimately, though, Minow laid the groundwork for the United States to increasingly incorporate television into its foreign policy strategy.

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⬧ LITERATURE 305

BALANCING THE SCALES:
JAMES BALDWIN'S AND JAMES WELDON JOHNSON'S RESISTANCE LITERATURE AND FANON'S COLLECTIVE

SHYANN COOKS

THE PRODUCTION OF LITERATURE FROM OPPRESSED MINORITIES such as the African-American community can be considered a response to biopolitical marginalization. Autobiographical writing is a special response to biopolitics, as these works use experience to converse with versions of history that portray Black communities in a negative light. Autobiography can challenge the dominant interpretation of history by speaking in the historically situated voice of the non-dominant. Michel Foucault defines biopolitics as "the continuation of war by other means," which means deciding who will be supported to thrive and who will not. (Foucault 1976) (p. 48) And what is this war, according to Foucault? It is a "race war," a "clash between two races [that] runs through society from top to bottom": a clash between the two main parties, the "superrace" and the "subrace." (Foucault 1976) (pp. 60-61) Foucault argues that those who are members of the superrace are afforded opportunities by their respective governments, at the expense of the marginalized subrace. "The other race is basically not the race that came from elsewhere or that was, for a time

triumphant . . . rather, [it is] constantly being re-created in and by the social fabric." (Foucault, 1976) (p. 61) The idea of a society maintaining itself by positioning its members in a biological war has, as I will argue, the psychological ramifications detailed in the work of Frantz Fanon. The historical condition of those designated the "subrace" has given rise to works that analyze the psychological condition of the Black collective, such as Frantz Fanon's treatise, *Black Skins, White Masks*, as well as literature—such as the works of Aimé Césaire, James Baldwin, and James Weldon Johnson—depicting the mental and physical state of Black individuals in the social order. Reacting against the social identities imposed on the Black community, writers such as Fanon have raged against systems and stereotypes that have poisoned the Black consciousness with feelings of inferiority. Black literary works in the contemporary era, often written in the language of the oppressing colonists, highlight how Black individuals have been coerced by a colonizing environment to devalue themselves. Texts that confront these negative perceptions are acts of resistance that give underrepresented minorities a figurative backbone, capable of sustaining a conversation with traditional and racist views of history. In this sense, individual observations and texts are also representative of a collective experience and a collective outcry against biopolitical marginalization.

In *Black Skin, White Masks,* Fanon, the renowned Black French psychiatrist and philosopher, submits that "white civilization and the European culture have forced an existential deviation on the Negro," so that the Black individual's existence is defined by the primary aspiration of proving equality in intelligence to Whites or becoming White. (Fanon, 1952) (p .16) In turn, the limitation of choices when it comes to living in the Anglo world has a devastating impact on the psyche of the "Negro," who has no control over his social valuation, and little choice except either to resist or submit. The inferiority complex of the Black person is not limited to those in a single country. However, Black identity outside of Africa is doubly problematic, due to the prevailing racial identity of an individual's social context. For Blacks, that means confronting a history of colonization (France or the Caribbean) or slavery (United States), as well as a dominant White culture. Being Black in a White-dominated culture is doubly devaluing, because of the remnants of the history of colonization and slavery. But one way of overcoming that is for the Black individual to be able to identify with the colonizing culture, such as being a 'French' African and sharing a common history with French Whites, while *also* being racially distinct. This double identity is harder to achieve in America, because of America's short history as a nation and its lack of a unifying cultural past. Integrating a double identity may be easier in an African nation, which had an indigenous Black cultural history preceding colonization.

In America, James Baldwin proved one of Fanon's points about the burden placed on the Black man, who has a history that begins with oppression and a need to preserve his racial identity against the prevailing culture rather than within it. In his essay, "Encounter on the Seine: Black Meets Brown," Baldwin emphasizes the American Black community's lack of a history that is not contingent on White America's domination. In contrast to the 'French' African's connection to both France and his indigenous roots, the American 'Negro' is constantly searching for a national identity, as Africa is no longer a place to call home. Unlike the 'Negro', the 'French' African is aware of his colonialization and successfully aspires to assimilate himself to his colonizers' culture through the adoption of a language different from that of his African or Caribbean roots. The Black American who visits Paris is confronted by the realization of his double alienation, one cultural and the other, racial. He "is not seeking to forfeit his birthright as a black man, but that on the contrary, it is precisely this birthright he is struggling to recognize and make articulate." (Baldwin, 1948) (p. 125) According to Baldwin, the 'Negro' differs from the African with regard to not belonging to the dominant nation or wider community. While 'French' Africans share the same language and history as all French persons, the Black American must alienate himself from the wider community, in order to reject the history of slavery, so each individual is isolated both culturally and racially. Without a clear cultural history to unite America, the 'Negro' is forced to recognize that he is both American and not American. Rather, like an orphan, the Black American is a man without a native home, since he is not an 'African' either. He is indoctrinated into White American society and forced to adapt to the culture of his White counterparts. While the 'French' African or the 'French' Caribbean has a community and a heritage both within France and indigenously, the existence of the 'Black' Negro is contingent only on the slave past of America itself. This creates an identity crisis in Black America, as Black individuals are barred by history from being able to integrate into, or identify with, any cultural context that supersedes the politics of racial polarity.

Christopher Winks analyzed Baldwin's reaction to the call for Black unity in his essay, "Into the Heart of the Great Wilderness: Understanding Baldwin's Quarrel with Négritude." According to Baldwin, "[t]hey face each other, the Negro and the African, over a gulf of three-hundred years- an alienation too vast to be conquered in an evening's good will…. This alienation causes the 'Negro' to recognize that he is a hybrid." (Winks, 2013) (p. 606) Winks explains Baldwin's critiques of Aimé Césaire's idea of *négritude* is by addressing the historical divide between the African and the African-American. Winks argues that Baldwin is confronting the alienation of the 'Negro' individual, who fails to realize that a cultural divide within the Black community has been developing for nearly three centuries. This alienation is

the result of being psychologically pressured to assimilate to a culture defined by the remnants of slavery that divided American Whites and Blacks into a "superrace" and a "subrace." Baldwin argues that in America, unlike France, achieving cultural assimilation is thwarted by the lack of an overall 'American' identity that supersedes racial difference and that can absorb that difference.

As Fanon suggests, the Black individual is born into a psychological state of racial inferiority. This unending cycle is fueled by a desire to gain recognition in the White world, by abandoning indigenous roots and becoming White. "Every colonized people finds itself face to face with the language of the civilizing nation…. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards." (Fanon, 1952) (p.18) Language, often used as an equalizing tool by Black people, involves the indoctrination into another culture at the risk of losing their bonds with their own community. But by mastering a language, such as French or English, the Black individual also takes back the power that was stripped away by oppression and misrepresentation. As famously highlighted in Shakespeare's *The Tempest* by the slave character Caliban, "you taught me language and my profit on it is I know how to curse." (Act I, scene II) (p.19) This scene reveals the true power of learning the tongue of one's oppressors. While Shakespeare's Caliban's only seems to find language useful for cursing, he also recognizes the power that comes with inflicting damage on the oppressor by deploying the colonizer's own language to confront the colonizer. In Césaire's *A Tempest*, the Black slave, Caliban, says that he was taught the language of his master Prospero, only so that he could follow orders. As in Shakespeare's version of the play, Césaire's Caliban curses his oppressors in their own language while attempting to retain his Caribbean heritage. Fanon speaks of this technique of retaliation, since "a man who has a language consequently [also] possesses the world expressed and implied by that language…. Mastery of language affords remarkable power." (Fanon, 1952) (p.19) When writers of color take on Eurocentric languages, their literature also takes on traits of the culture represented by such language. However, while this does give cultural power to the writer, it also imposes a psychological recognition of racial inferiority. The Black man is forced to repudiate his blackness in the process of adapting to cultural whiteness.

The effect of colonization on the oppressed was a delicate topic for Fanon. As a Black man who mastered the French language, and as an observant psychiatrist, he often himself falls into the traits of neurosis that he ascribes to his race. The importance of Fanon's essay is that he was able to take advantage of being deemed inferior and use his observations of the cultural contexts of both the Black and White races to analyze their contemporary psychological condition, and show how it is, in fact, highly racialized. Through his own personal observations, Fanon looked upon himself as a member of an

oppressed collective. The Black man has to play by the White man's rules, even in existential combat. Fanon realizes this dilemma is not his alone by studying the observations of those who were similarly conflicted.

In discussing James Weldon Johnson's *The Autobiography of an Ex-Colored Man* and *Along This Way*, Masami Sugimori shows how the writings of those of mixed race, specifically those who identify as biracial such as Johnson, often convey their sense of inferiority through their works. The protagonist of *An Ex- Colored Man* is thought to write in a manner that speaks to the White hegemony, leading scholars to criticize Johnson's protagonist's lack of what Baldwin and Césaire knew as *négritude*. "In other words, Johnson configures the text so that, while the Ex-Colored man's white body can put the very idea of whiteness into question…hierarchy controls his approach not only to race but to storytelling itself." Sugimoi surmises here that the racialized society into which Johnson was born made it impossible for him to write outside of a lens that was not racialized. His character, a white-passing black man, tells his story through the perspective of a White narrator. What Sugimori means by the effect of hierarchy on storytelling supports Fanon's theory of inferiority that "for the black man there is only one destiny. And it is white." (p.12) (Fanon, 1952) Given the historical ambiguity of what constitutes Blackness in America, along with the social pressures to 'civilize the savage,' writers such as Johnson feel compelled to write in a way that removes them from their blackness, in order for their works to be accepted into society. Knowing that acceptance comes only with assimilation, the Black writer is left in a crisis. He has to reach Fanon's "white destiny" in order to convey his non-White experiences. Johnson's autobiography is said to be written through the lens of double consciousness; he is hyper-aware of the perception of his race as inferior, so he writes more elegantly—this would explain Johnson's White-sounding narration. While 'French' Africans could use their mastery of the French language to express their blackness—as by coining the term *négritude*—Johnson can only embed his racial identity in the dominant "White" discourse that devalues his identity. The African-American community is constantly forced to face its supposed 'inferiority' by a society that needs this inferiority in order to legitimize its own power. However, as Fanon suggests, this view has an equally detrimental effect on White society as well. In James Miller's article "What Does It Mean To Be An American," Miller surmises that the Black American and the White American are both isolated from their roots. "Whereas the social fabric of the United States daily confirms the Black American's alienation, the White American must travel to Europe," (Miller, 2008) (p.58) in order to witness the extent of his estrangement from the rest of the European or White world. While the Black American recognizes the disconnect between himself and the French African, the White American attempts to blend into the rest of European society.

However, being in a foreign land forces him to recognize the "European habit of identifying the White American as the White American and not some self-created individual or fellow European in disguise." (Miller, 2008) (p.56) Just as the Black American cannot remove his identifying White "mask," the White American cannot be viewed as anything other than 'American' and not as part of the European White culture, two millennia in the making.

For biracial Americans, these two hybrid identities, Black and White, place individuals in a situation where they do not know which racial identity is theirs. They are equally isolated from both races. In this sense, Johnson's personal dilemma mirrors the Black American's exclusion from identifying either with a unifying White cultural identity or any indigenous cultural identity. He is American by birth, yet the racialized structures of White culture in America prevent him from gaining access to the cultural history of belonging that he desperately needs to complete his identity. And he is separated by three hundred years from his Black ancestral homeland. While Baldwin suggests that the Black American and the White American should confront their past histories and recognize they are both considered American by the rest of the world, White Americans, according to Johnson, have cocooned themselves into a private sphere, while leaving the brutal history of racial divide to define the wider cultural context of post-modern American society.

By sustaining themselves on the subordination of others, White Americans display a need for open recognition of their humanity (which is another form of inferiority). This idea of inferiority is conveyed in Aimé Césaire's *Discourse on Colonialism*, where he criticizes the morality of colonizing forces. "A nation which colonizes... is already a sick civilization that is morally diseased." (Césaire, 1950) (p. 39) This claim stems from the fact that colonization is usually a violent affair, with one group overpowering another by methods considered to be morally reprehensible (such as the use of concentration camps by Hitler). According to Césaire, "colonization works to decivilize the colonizer, to brutalize him . . . to awaken him to buried instincts, to covetousness, violence, race hatred and moral relativism." (Césaire, 1950) (p. 35) In the case of America, the use of racialized slavery has sensitized Whites to their own extreme brutality. By continuing the dehumanization of the 'Negro,' White Americans have become dependent on their use of psychological violence and power in order to for their society to function. As America continued to grow on the roots of slavery, the Black population underwent 'thingification,'[1] while the White population continued to lose civility. In this sense, both the Black and the White American become co-dependent. Although the Black American is forced to recognize his dependency, the White American becomes "decivilize[d]." The cycle that persists is one where the Black writer's reality has been constructed by White society, and so any act performed inside of this reality relies on the concept of

Whiteness to measure the worth of said act. "Then I will quite simply try to make myself white: that is, I will compel the white man to acknowledge that I am human." (Fanon, 1952) (p. 98) Fanon's dilemma makes the writing of Black narratives less a matter of creativity and more a matter of sheer survival and resistance against being forcefully assimilated and erased. Without a clear cultural context of belonging, the Black individual becomes locked between having no common past with the dominant culture and living in a constrained present, helpless to determine the future.

For African-American writers such as Baldwin and Johnson, the primary link among them is their fascination with racial identity. Unlike the 'French' African, who is represented by his Black ancestry, as well as his White assimilation, Black Americans cannot see themselves, let alone dictate their experiences, outside of the concept of racial exclusion. According to Miller, "Baldwin adapts a nineteenth century argument concerning American nativism, to imply that the White American has failed to appreciate the importance of the break with Europe (and Africa)," which has resulted in the creation of a hybrid White race, which is American. (Miller, 2008) (p. 62) By ignoring that they are also a *cultural* hybrid, White Americans neglect an important aspect of their identity that defines their unconscious collectivity. This is the same for African-Americans who long to restore their African roots, only to find that they have undergone what I call "speciation," and can no longer relate to the culture or experiences of their 'African' or 'Caribbean' counterparts. Nor do they have a non-racial, culturally shared 'American' identity with other Americans. "[Baldwin] suggests that every White American, through their refusal to affirm the common national heritage they share with the African-American, perpetuates a structure of repression and denial" of themselves as well as the Other (Miller, 2008) (p. 57) There exists a culture that is distinctively American visible to the rest of the world that the Black and White man do not recognize unless they leave their homeland. If both races were to valorize their culture outside the context of race, they would find that they share an identity that has been clouded by racial prejudice. In the Black community, a desire exists to protest the alienation imposed on them by their White counterparts. Despite sharing a common culture with White Americans (however short in duration), African-Americans undergo a double alienation (from Africa and America): they have been forced to assimilate to whiteness, while abandoning their indigenous heritage over a three-hundred-year period. These feelings of isolation manifest in literature aimed at forcing the White American to recognize that the 'Negro' is just as American as any White person is.

In *Black Skin*, Fanon writes about the "collective unconscious," or "the sum of prejudices, myths, collective attitudes of a given group." (Fanon, 1952) (p. 145) This is important to note in relation to resistance literature, because

individual experiences are linked to this wider psychological phenomenon. The Black man does not walk the same path as the Black woman, yet they both understand how society views them, so they approach the world with similar attitudes of resistance. In their writing, they use techniques, such as irony and subversion, to win back some power that has been lost to them. From social pressures and overlapped experiences, the Black community has a subconscious tendency to use writing as a tool of rebellion. Now, this may have first arisen in the slave era, when reading and writing were punishable by death. Fanon's collective unconscious theory suggests why narratives representing the experiences of a minority have the power of reaching others on a universal level. According to Fanon, the collective unconscious is the sum of behaviors and characteristics of a given population. With this in mind, one can view the African-American community as a group, with their attitudes surrounding their societal positions being conveyed through their literary works. For example, the theme of solitude, pride and liberation from imperial influences is common among writers such as Baldwin and Johnson, hinting at a collective desire among Black Americans to protest their alienation from society. But that alienation itself includes the greater society, which has decreed that exclusion, and thus, Black works are accessible to White Americans also.

In analyzing Fanon's philosophy, Tendayi Sithole suggests that Fanon's diagnosis of inferiority comes with a catch. The desire for liberation through acts such as writing must deny the desired object, since "for the ontological demands of the Black subject to be met, freedom, justice, and equality have to be obliterated as they are forms of oppressing tools." (Sithole, 2015) Living in a White reality forces the Black individual to resist and use any means necessary to attain freedom. However, the act of resistance gives the overbearing society more cause to suppress, creating a vicious cycle of inferiority. In order for Blackness to define individuals, they have to be placed in situations that dehumanize them. For example, Fanon uses the Antilles to describe what happens when a Black man leaves his home to live with the French. He comes back home, transformed by the habits of his oppressors and shedding his blackness with every assimilated move. According to Sithole's interpretation, the only way to overcome the effects of race is not to resist, but to embrace one's blackness. However, the conditioning that has associated darkness with malignance makes it impossible for the Black individual to be thought of as human. So, resistance occurs inevitably. "How else is one to explain, for example, that the unconscious representing the base and inferior traits is colored black?" (Fanon, 1952) (p. 146) Here, Fanon explains how this racialized conditioning alters a Black person's perception of self. They are not in control of the stereotypes that have determined how they are perceived and treated, so subconsciously, and over generations of oppression, they have come to embody unconsciously the very traits of inferiority imposed on them.

In writing as an act of resistance, Black authors are commenting on the absurdity of their shared Black reality. The history of laws, such as segregation and even legal slavery, have made it so the Black community is imbued with inferiority. In the civil rights era, activists such as the Blank Panther Party, attempted to use their literary talents to rebel against injustice. However, these groups also advocated violence, as society had used violence against them. Fanon would argue that violence is necessary to show true resistance. However, as Sithole notes, resistance would only be effective if one were acting outside of the prevailing constructed reality, in this case, an anti-Black world. So any means of rebellion in the culturally dominant White world would be futile, as the Black subject's role is a priori defined as one of subjugation, with all of the actions of the Black community being acts of subordination.

This is a tricky argument to unravel. According to Fanon, inferiority is conditioned by economic and social factors, yet persists through the Black individual's desire to be accepted into society. The use of language to retaliate against oppression only adds to the perceived importance of such a language. When writing resistance literature, the writer is acknowledging the power of his oppressors by mimicking their voices. This is where the biopolitical nature of Black narratives comes into play. As Black beings are depicted mostly as an object, a body, rather than a soul, their writings are also similarly structured. Since writing in America outside of the Black versus White binary (established by slavery) is impossible, Black writers often focus on representing physical and emotional experiences, while masking their intellect within the literary techniques they choose to employ. As a result, writers are able to resist the collective domination of the black body, but in doing so, their language itself— as in Johnson's over-elegant White-sounding prose— often supports the idea that Black people are intellectually inferior. The use of writing as political intervention is no new feat. In the early modern era, slaves used oral traditions to keep their heritage alive. Those who were fortunate enough to be freed wrote narratives, and in the twentieth century, autobiographies became a new tool of forcing the public to recognize the inhumanity imposed upon the Black race. Autobiographical writing became a way to preserve African-American identities in American history, as well as in Black communities around the world.

According to Fanon, "the myth of the bad [Negro] is a part of the collective unconsciousness," that belongs to the Eurocentric part of the world. (Fanon, 1952) (p. 68) Whether a Black individual steps into France, or America, this myth is there, acting as a tool of alienation. For example, in "Encounter on the Seine," Baldwin depicts those in African-American ghettos as purposefully alienating themselves. "Their isolation from each other is not difficult to understand if one bears in mind the axiom, unquestioned by American landlords, that [Negros] are happy only when they are kept

together." (Baldwin, 1948) (p. 120) Although he is commenting on how ghettos act as a tool of degradation, pitting one Black individual against another, Baldwin's writing also suggests that racial bias is not reserved for White individuals. Rather, the African-American who moves to the suburbs becomes an enemy to the one who stays in the ghetto, as the first has moved farther from his designated race and closer to Fanon's "white destiny." Collectively, being Black is associated with inferiority. While myth— such as Black people's needing to be together in order to be happy—has defined the Black collective past, the present reveals the effects of discrimination. Black Americans have become isolated from each other, out of a subconscious will to survive. The Black and White binary that often leads to the alienation of the Black individual from other Black individuals is not limited to America. In America, whiteness is equated with the superrace, but elsewhere, where Blacks are pitted against Blacks, we also see Foucault's biopolitical binary between a "superrace" and a "subrace."

For instance, the Nigerian activist and writer Ken Saro-Wiwa[2], a member of the Ogoni nation, wrote stories as well as a prison memoir that contained primarily documents of his historical moment (1950's-1980's), as well as detailed, written notes regarding the progress of the Ogoni revolution. Despite living in Africa, his writings reached the Americas and resonated with the inferiority found in African-American and Caribbean writings by Black authors. In Fanon's era, the concept of *négritude* inspired many people of African descent, who had been affected by oppression to rebel against the violence brought upon black communities across the globe. However, any act of resistance, through the medium of language—a colonizing tool—requires the recognition of racial power imbalance and subsequently, the admission of situational inferiority. The incarceration of Ken Saro-Wiwa was not simply the incarceration of one man. His imprisonment shed light on the larger cage Black individuals often find themselves in— primarily due to being on the wrong side of the superrace-subrace binary. The conditions Saro-Wiwa faced, including the psychological and physically dehumanizing environment he was placed in, is an experience known to Black individuals around the world. As elsewhere, Saro-Wiwa's Nigeria had a government that devalued some and valued others. Ken Saro- Wiwa, not unlike Baldwin, Johnson, Malcolm X, and many other Black writers of autobiography, documented their perceptions of their historical moment, in order to imprint themselves and a Black historical perspective within a larger historical moment, thus affirming both their individual and collective Black identity.

What is revealed by the plight of Ken Saro-Wiwa, who was hanged for his activism in the mid 1990's, is that Fanon's idea of the collective unconscious is not limited to America and the Caribbean. The "collective attitudes" of resistance of Black individuals globally seems to be against the

dehumanization of the Black body through the use of incarceration, environmental degradation, and the cultural erasure of blackness through assimilation. (Fanon, 1952) (p. 145) The binary is not primarily racial, but biopolitical, and in Nigeria, this binary was Black versus Black. With biopolitical barriers set in place globally for the Black writer, he constantly finds himself fulfilling the role of the "subrace," despite intellectual qualities and sometimes because of them, as when Johnson's mastery of the White man's language was a triumph at the cost of Black cultural erasure.

Recognizing how the collective unconscious of Black inferiority colors Black writers' self-perception is a significant step towards creating a cultural context—globally as well as nationally—where Black creative works do not have to capitulate to the dominant cultural context. Whereas in America 'whiteness' may still determine the worth of creative works, that is so because whiteness in America is synonymous with the superrace, while obviously in an African country like Nigeria, this is not the case. In a Eurocentric and American context, the act of resistance often involves the appropriation of the colonizer's and White man's language, and this amounts to an erasure of the Black man as an intellectual equal, as in the case of Johnson. Even though the 'Negro' American is in a worse position than the 'French' African, we are only speaking of degrees of failure, as Fanon himself attests. Ultimately, Fanon's insistence on violence takes away from the salutary effects of his clinical diagnosis, as he is fitting the character of the Black man to the White man's imagination, as a savage brute. By including violence in his quest for retaliation, Fanon places himself in a state of inferiority, as violence reacts to feelings of being threatened, on the physical, psychological, intellectual and existential levels. What, then, is the answer?

The power of learning the language of the oppressor is useful when the aim is to motivate rebellion. However, it is difficult to escape the existential crisis placed on Black individuals, as they live in a world where their historical role is one of being oppressed. Society's perception of the Black man has led to a subconscious feeling of inferiority and to writing that actively resists this identity. Fanon's diagnosis is essentially that Black individuals have to understand that their problems are not tied to the body, and their physical position in history, as they would like to think. The root problem stems from the corruption of the Black consciousness that has been trained to see itself only in terms of its devaluation by an intellectual standard of whiteness. In Saro-Wiwa's case, the superrace was not defined by whiteness (because it was Black) but, as Foucault makes clear, the superrace is always defined by the political power of the superrace. Saro-Wiwa's autobiography, politically contextualized, suggests that the importance of Baldwin's and Johnson's literature of resistance lies in its autobiographical framing, since the individual Black man is theorizing his own place in the same history as the history of the

superrace, but seeing it and forcing the reader to see it through the lens of the subrace. This surely is an act of power that validates individual Black consciousness.

The works of James Baldwin and James Weldon Johnson highlight Frantz Fanon's idea of a collective desire to combat biopolitical marginalization through techniques such as writing. Navigating an anti-Black society, these authors use their experiences of alienation in order to contradict historical perceptions of Black individuals that deem them intellectually inferior. Furthermore, Baldwin's and Johnson's historically situated voices reveal that American society has a system of power that relies on race, but by voicing the alienation of Black Americans, they are also resisting it. Language, it appears, is a tool of oppression, but also of deconstruction and liberation.

NOTES

1. In his *Discourse*, Cesaire writes regarding 'civilization': "No human contact, but relations of domination and submission which turn the colonizing man into a classroom monitor, an army sergeant, a prison guard, a slave driver, and the indigenous man into an instrument of production. My turn to state an equation: colonization equals thingification." (p. 42) This statement implies that the African-American has become objectified by his White 'superiors' and is used primarily as a means of producing power for the White race.
2. Ken Saro-Wiwa (1941 -1995), was a Nigerian-born environmental activist who wrote numerous works of literature critiquing imperialism.

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⬥ History 375

Coining and Gender at the Old Bailey (Early Modern England)

Nick Romero

"Coining" is a criminal act defined as the falsification of coin-based currency. In late seventeenth century England, this took many forms including clipping, filing, and melting. With clipping, pieces of silver would be clipped off the edge of silver coins, and then melted down into more coins, or simply sold for their intrinsic value. Filing was similar but accomplished with a file rather than shears. The same effect was also achieved by melting down the coin with nitric acid (called *aqua fortis* in its time).

This crime, however accomplished, is important for two reasons. First, it was considered a treasonous offense, desecration of the coin of the realm. As such, anyone convicted of the crime would be sentenced to death, either by burning or hanging. Second, coining has a surprisingly gendered dimension. It

is one of the few cases in history where, for a period of time, the rates of prosecution and penalty were almost equal for men and women. This is especially noteworthy for early modern England where punishments and prosecution for women were far less frequent and less harsh than the handling of male criminality, a gendered difference in criminal justice that still holds true in most countries today (Walker, 2003; Barberet, 2014).

Despite the gravity of the punishment, coining was surprisingly popular. Indeed, coining became such a thriving criminal enterprise in the end of the seventeenth century, that Sir Isaac Newton, the Warden of the Mint from 1696 to 1699, saw fit to oversee the prosecutions of false coiners personally. The question then arises why coining was such a popular crime. Naturally, there were other crimes that these men and women could have been committing, so why was coining in particular so popular?

In this paper it will be elucidated why coining was such a popular crime among women in particular in England at the end of the 1600s, why it was dealt with so harshly, and what these findings teach about gender and justice in Early Modern England.

The main sources for this paper are the cases of coining prosecuted at the Old Bailey, which scholars can now research via a database that provides access to transcriptions as well as images of the records (https://www.oldbaileyonline.org/). In order to better understand these cases and their historical context, this paper draws as well on recent scholarship on gender and crime in Early Modern England. Garthine Walker's 2003 work *Crime, Gender and Social Order in Early Modern England* remains a fundamentally important guide to this general topic. Walker's text focuses on court proceedings and criminal policy. One of her main claims is that the courts treated men and women differently, and usually women were judged and punished with far more leniency. Coining offers, therefore, an important exception to this rule. This paper also makes use of one of very few scholarly treatments of coining and gender, "Women and 'False Coining' in Early Modern London," by Nicholas Tosney. In this article, Tosney explains the circumstances and gendered roles of women in England at the turn of the seventeenth century and specifically how they relate to crime, law enforcement and criminal justice.

A cursory review of the Old Bailey reveals immediately that coining was taken very seriously. Consider the case of an unnamed woman from December of 1677 (case number t16771212-7.) This unnamed woman was a repeat offender and a known criminal. She was among the more ambitious coiners and possessed "stolen Plate," the mold from which shillings were cast. She tried to rent out space in order to set up her private mint but the person she hoped would be her landlord denounced her to the authorities. This led to her capture and eventual death sentence.

This case is germane to the subject of gender and justice first of all because it offers an interesting exception to the infamous legal principle of coverture, or *femme covert*, which held that married women were not deemed responsible for most crimes if their husbands were present when they were committed (Tosney, 2007 p.110.) This was not the case with poor Jane Doe in 1677. Not only was she held responsible when she should have been protected by the doctrine of coverture, her husband, who denied any knowledge of the crime, was spared. Here it should be noted that the legitimacy of her marriage was called into question by the proceedings, in which it states that she "pretended to be intermarried." Therefore, it is possible that she was denied coverture because her marriage was in some way fraudulent. However, absent any concrete evidence, it will be assumed that her marriage was lawful. This shows how seriously the crown took the crime of coining. A time-honored legal precedent was completely discarded. The crown made itself very clear through this trial. If convicted of counterfeiting, nothing could protect a citizen from the gallows or the stake, not even the idea that married women, lacking legal agency, could not be held responsible for their actions.

Not only was coverture suspended in several cases of coining, but also the Benefit of the Clergy. Benefit of the Clergy was another legal precedent that deemed that if a defendant could prove that they were a member of the clergy, a category that was defined extremely broadly, including, sometimes inexplicably, women, and which an accused might prove by reciting a particular Psalm the defendant could be turned over to the religious courts as opposed to the secular ones. This was preferable because the religious courts of the time would not have sentenced defendants to death for these kinds of offences (Encyclopedia Britannica, 2007.) However, if the defendant was accused of coining or any other crime that fell under the category of treason, they were denied this right (Tosney, 2007 p.105.)

All this begs the question, if the crime was punished so harshly, why did so many people, and women in particular, take to coining? One reason is that there was the potential for a lot of money to be made from coining. For example, Jane Doe on 15 October 1679 (# t16791015-1), was found guilty of coining and sentenced to be burned at the stake. This case is important because Jane Doe 1679 was doing very well for herself, mostly by way of coining. The trial proceedings describe her living in an affluent neighborhood and being relatively wealthy. In her case, she acquired stolen Plate from an infamous highwayman and house burglar. When this criminal was caught, he did what many arrested suspects do, and turned state's evidence on his accomplices and business associates, among whom was Jane Doe 1679. Though she likely met a rather unfortunate end, through coining, she achieved a level of wealth that was undreamt of by most single women in England at the time.

Another reason coining was such a popular crime was the state of the English economy. At the end of the seventeenth century England was teetering on the edge of a complete financial collapse. Due in large part to the massive expenditure of and the silver shortages resulting from The Nine Years War, the common English populace was remarkably poor (Tosney 2007 p. 104.) As is often the case in times of economic strife, many people turned to crime as a means of survival. The difference, however, is that a successful coining operation did not require the same skill set as other common crimes of the day. One did not need the brute strength of a robber or the deft skill of a pickpocket. Therefore, crime no longer became the sole domain of strapping young men with nothing to lose. For instance, Ann Petty (# t16741212-2), was arrested, tried, convicted and sentenced to burn for the crime of coining. Ann Petty was also, according to the Old Bailey records, of advanced age, a widow, and had no prior history of crime. In any other time, Ann Petty likely would not have found herself on the wrong side of a courtroom. But desperate times call for desperate measures.

In fact, many women found themselves in desperate situations due to lack of employment in this time. This was due again to the economic strife and global conflicts that England was involved in at the time, but there is another reason this was particularly hard on women. Historically it's been shown that when there aren't enough men around to perform their jobs because they're away fighting wars, women will often perform those jobs in their place, e.g. America and England during World Wars I and II. However, according to Tosney's (p.110) research, women were stonewalled out of most well-paying industries of the time, such as stonemasonry and carpentry. This is because these jobs were controlled by guilds who were adamant that such jobs were the exclusive domain of men, and women should be kept from doing them. The only jobs remaining for a bereft war widow or a single woman was what was traditionally considered "Women's Work" i.e. household service, sewing, laundry, or caring for children or the elderly. All these kinds of labor categorically did not pay as well as "men's work." For many women in Early Modern England, the only remaining recourse was crime.

An example of this is the case of the unnamed trio of women tried on 11 April 1678 (# t16780411-5.) The exact details of their operation are unclear, but according to the records at the Old Bailey, the following events transpired. One unnamed woman (referred to henceforth as Jane Doe) sent her daughter into various shops on the infamous Fleet street to make change. Presumably, Jane Doe's daughter was exchanging smaller amounts of currency with more legal value for larger quantities of silver shillings. Jane Doe and her daughter would bring their take to their home where the clipping and filing of the shillings was done. Then, Jane Doe and daughter would carry the scrap silver

to a second unnamed woman's home (Jen Doe.) At Jen Doe's home, the refuse would be melted down and molded into new coins. There was a third unnamed woman referenced in the court records, but her role in the operation is not mentioned in the court records and she was acquitted for lack of evidence. This was all found out after a suspicious shopkeeper noticed the pattern of the little girl going into several stores to make change. The constabulary was called, the girl was followed to her home, the investigation began, and Jane and Jen Doe were sentenced to be burned. This case is particularly interesting as it shows a feminist element to this crime. It's very likely that all three women were in similarly dire straits and banded together in order to make ends meet. And this is not the only case wherein there were groups of women who collaborated to set up coining operations.

All told, in the years between 1674 and 1749 there were 85 female bands or pairs of coiners. There were also mixed sex groups of coiners. The case of William Underwood and Elizabeth Cook (#t16800421-9) is one such example. It's unclear what their relationship was, but they partnered in a coining/minting operation in a room they were renting from an inn. William Underwood and Elizabeth Cook were both sentenced to death when their operation was betrayed to the authorities by an unnamed third accomplice, whose role was unclear. There was also the case of Elizabeth and Edward Richardson; a mother and son duo (# t16800421-10.) They also ran a coining operation in rented space and were turned in by their landlord.

There were other reasons women were drawn to coining. For one thing, it was relatively easy. All a prospective counterfeiter needed to make some easy money was pocket change, a pair of shears, a cooking pot they did not mind ruining, and some privacy. Furthermore, it was direct. You could go about the risky business of being a thief or a con artist, and try to steal goods to then sell, or fleece people out of their money, or you could go through the relatively easy process of literally making money (Tosney, 2007 p 116.) Finally, there was a relatively high burden of evidence in order to convict someone of coining. Despite the numerous cases laid out in this essay and that exist in the Old Bailey, which might suggest ease of detection and prosecution, convicting someone for the crime of coining was not so simple: it required not just evident paraphernalia, but also someone to give witness against the alleged counterfeiter (Tosney, 2007 p. 105.) Thus, a great many women and men probably got away with their crimes and have receded into the ever-present dark figure of undetected or unpunished crime.

In conclusion, the crime of coining teaches us a great deal about gender and justice in seventeenth century London. In a time where there was a severe shortage of silver, a great deal of distrust in the government, global crisis, and poverty that reached "crisis proportions" (Tosney, 2007 p. 110) England (and more specifically, London) as a country was hanging on by a thread. That

thread was the value of the Queen's shilling. Thus, the prevalence of false coinage as the crime of the century perturbed the state greatly. So greatly, in fact, that it was considered high treason punishable by death. And unfortunately for the women of London at the time, the poverty was worse and the means to escape poverty were fewer and further between. It's fair to speculate that women were treated with a certain degree of selective preciousness in this time and place, the principle of *Femme Couvert* being a perfect example of this. But given the direness of the straits England found itself in, there was no room for preciousness on the part of the courts, and no room for prudence on the part of the women trying to feed themselves and their families. Due to this confluence of circumstances, the pseudo-feminist revolution of women in counterfeiting found its place in the history books, and in the worst possible way, women found some equality.

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◆ LITERATURE 374

COUNT DRACULA:
THE NOBLE MONSTER WITHIN

ALEXA REYES

MUCH OF THE SCHOLARSHIP ON BRAM STOKER'S *DRACULA* identifies Count Dracula as the embodiment of Victorian "reverse colonization" fears; Count Dracula represents "an invasion by the forces of barbarism and demonism" inherent in the colonial populations (Yu 145). Many authors, such as Stephen Arata, claim Dracula to be the foreign entity embodying Victorians' fears of being colonized by the very "primitive and atavistic" people they had colonized (624). Count Dracula, however, represents a different fear from "reverse colonization" in Bram Stoker's novel. As a man of noble origins, Count Dracula represents old English nobility that was cast out of the country as the main economic and social power at the rise of the industrial revolution in the Victorian era. Count Dracula is an English nobleman come back to life with the purpose of haunting the new industrial world back to the ancient ways of feudalism. Count Dracula's purpose in establishing himself in London is to

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The Assignment and the Writer: For their final papers in Lit 374, students wrote about one or more of the Victorian sensation novels we'd read together over the semester. Alexa's essay on Bram Stoker's *Dracula* is a model of engaging with primary and secondary texts. She picks up on one critic's idea that Count Dracula represents an English fear of "reverse colonization" and makes it her own by arguing that the novel encapsulates a different fear—the very modern fear of going backwards. According to Alexa, Dracula's "backward agenda" is what really haunts the margins of Stoker's book.
– Professor Helen Kapstein

spread his culture through the inhuman and inhumane method of vampire infection; Count Dracula's vampirism is what helps others, like Lucy, understand the importance of consuming human blood, or life, as a feudal lord would consume the lives of his serfs. Count Dracula cannot transfer his nobility and ability to own people by merely appointing others as noblemen and noblewomen; he must infect them with vampirism and infect them with the ideas that will help his backward agenda take place. Count Dracula's plan is to bring England back into the past; a form of regression different from the kind of regression Victorians feared at the hands of the colonized. Dracula's regression is not into barbarism but into feudalism from capitalism.

Since Count Dracula comes from ancient nobility and all his humanity is replaced with his vampirism—he's not a human anymore—he no longer belongs to society in the same way humans do; he is in his own distinguished group of being that transcends all boundaries physical and ephemeral. Count Dracula is able to trespass boundaries so easily because he is a count; his nobility is the only aspect of his humanity that remains with him and is the reason he can go anywhere, including London. Count Dracula's nobility is important to note because his noble blood keeps him above society when his vampirism should cast him down to the lowest depths of human society. And since Count Dracula's main characteristic besides his vampirism is his nobility, his title encompasses an entire culture and way of living that goes beyond and transcends any national boundaries. Count Dracula's strength lies in his nobility because his nobility is his culture; the only aspect of his humanity that Count Dracula has left is his nobility and it is this defining characteristic that he wishes to protect and propagate in his expedition, or return, to London.

Rather than being an external threat, Count Dracula is the internal threat in the form of old noble men wishing to re-acquire their wealth through land ownership and serfdoms instead of capital. Jonathan Harker and the other men of the novel are afraid of Count Dracula using his vampirism to change the people of England from capitalists to feudalists in order to fulfill his personal desire to return to the age when his title meant something more than a formality. Dracula represents this "old-school" economy and culture whilst Jonathan, Dr. Seward, Arthur, Quincey and Dr. Van Helsing represent the new-age capitalist society.

When Jonathan Harker first meets Count Dracula, he notices a few strange things about the Count's castle. In his journal, Jonathan documents the opulence that Count Dracula displays for him: "There are certainly odd deficiencies in the house, considering the extraordinary evidences of wealth which are around me. The table service is of gold, and so beautifully wrought that it must be of immense value" (Stoker 26). This demonstration of wealth works to establish the Count's power. The Count tells Harker the story of his ancestors so as to establish a lineage between them and him—though the Count

is his own ancestor. He tells Jonathan that he is "noble; [he is] *boyar*; the common people know [him], and [he is] master" (Stoker 27). Count Dracula is aware that he is a foreigner to Jonathan, and, although Jonathan is the true foreigner in Count Dracula's castle in Transylvania, Count Dracula wants to assert his nobility and wealth to Jonathan because he understands that nobility will not be regarded as foreign and lesser than in the streets of London. Count Dracula explains to Jonathan that if he goes to London without establishing his nobility, he will be a stranger and "a stranger in a strange land, he is no one," (Stoker 27). Count Dracula does not want to be no one in London because he has "been so long master that [he] would be master still—or at least that none other should be master of [him]" (Stoker 27). Count Dracula understands that he is coming into London from the outskirts of society, but he does not want to be treated as someone who comes from uncivilized territory because as a nobleman he is not uncivilized; Count Dracula needs at least Jonathan, one English man, to understand that his nobility keeps him from being part of "one of the wildest and least known portions of Europe" (Stoker 8) because Count Dracula will be able to establish his position in English society through his nobility. Dracula's nobility allows him to enter England not as a man from Transylvania, but as a count, a nobleman, a powerful man from a foreign land who is formidable and wealthy.

In the article "Can the Vampire Speak?: *Dracula* as Discourse on Cultural Extinction," Attila Viragh argues that Count Dracula is the victim of cultural extinction because his culture in Transylvania is dying and thus he is forced to go to England to try to save it by creating new vampires; but in order to enter English territory he must further eradicate his own culture by adopting the English language and English customs. Viragh plays the devil's advocate in this article and argues that Dracula may actually be a victim if not only an "illusory threat" to the people of London (231). Viragh claims that Dracula's culture is the minority culture "threatened with assimilation and extinction," but, in comparison to Dracula's strength and power, the people of London are the minority group facing assimilation into vampirism and extinction of their humanity. Viragh correctly points out that Dracula's "name, [. . .] nationality, [and] language" are not clearly defined in *Dracula*, but his nobility is his culture and his nobility transcends any national boundary and defeats any other identity when placed against his; a nobleman will always have more power and importance associated with him than a peasant from the most powerful nation could ever claim. Dracula's nobility, although foreign, is powerful. His nobility is also ancient, and although Dracula's telling of his ancestry is confusing and unclear, the story of his lineage still asserts his position as a powerful boyar in Transylvania and a powerful count in England or anywhere else in the world. Dracula understands the power of his ancestry and his bloodline and so he tells Jonathan the story of the Szekelys to further proof

why the "Szekelys have a right to be proud, for in [their] veins flows the blood of many brave races who fought as the lion fights, for lordship" (Stoker 36). Count Dracula never loses his nobility when he goes to England; Dracula is only able to make his journey to England because of his wealth and the influence of his nobility that allows him to have Harker and Hawkins cater to his needs to remain at Castle Dracula before his transition.

Dracula continuously tells Jonathan about the importance of bloodlines and blood, not most importantly because he is a vampire, but most importantly because through bloodlines nobility is established; Dracula's culture is his nobility and he must establish its strength and his claim to it through his bloodline. Count Dracula doesn't claim that his power comes from supernatural sources, but rather from the blood that courses through his veins: "What devil or what witch was ever so great as Attila, whose blood is in these veins?" (Stoker 36). In speaking to an Englishman, Count Dracula knows that superstition and witchcraft will not convince Harker of Dracula's strength and power. Since England is a formidable wealthy nation, Dracula must establish his own formidable wealth and strength through his noble bloodline. When he speaks of the Hungarian yoke that was overthrown in the past, Dracula claims that "we of the Dracula blood were amongst their leaders" (Stoker 37). By claiming that his bloodline ruled, Dracula is telling Jonathan that his nobility is old and powerful because his ancestors ruled in Transylvania. And Jonathan understands this because he later states that "unless [his] senses deceive [him], the old centuries had, and have, powers of their own which mere 'modernity' cannot kill" (Stoker 43). These "powers" which "mere 'modernity' cannot kill" are the powers that lie within nobility. Nobility does not die with the human who has the title of nobility; even after death, Queen Victoria is still a Queen and despite no longer being alive her nobility lives on through her bloodline. Dracula is trying to assert to Jonathan his own nobility through his bloodline; in asserting his nobility, Count Dracula asserts his power over Jonathan and the other men that hunt him.

Although Dracula is not without culture and is in fact part of a most powerful culture, Viragh is correct in claiming that Count Dracula is part of a decaying culture; Dracula's nobility is threatened by the capitalist society of England. Dracula represents the old power that existed in feudalism. His strength comes from his bloodline but also from his land and his ownership of it, and not from capital in the same way that a factory owner had strength in his wealth after the Industrial Revolution. In his expedition to London, Dracula is threatening to bring back feudalism, a culture the British eradicated from their society. Dracula wants to re-establish feudalism in England because according to him "what good are peasants without a leader?" (Stoker 37). Dracula no longer has peasants to rule in his castle and he needs more. When Jonathan is staying at Castle Dracula he notes that he "found [Count Dracula]

making the bed," which confirmed Jonathan's suspicions that "there were no servants in the house" (Stoker 34). Dracula only speaks about his nobility to Jonathan and tells him how "blood is too precious a thing," (Stoker 37) and that "the glories of the great races are as a tale that is told," (Stoker 37) or finished, because Dracula's greatest desire is to have "creatures, to do [his] bidding and to be [his] jackals when [he wants] to feed" (Stoker 326). And this is what Jonathan, Dr. Seward, Arthur, Quincey and Dr. Van Helsing fear about Dracula: that he will revert the most powerful nations in the modern world back into the middle ages and feudalism so that power and wealth only remains within noble families, and that all the capital from the new world disappears.

In his article "The Dialectic of Fear," Franco Moretti establishes the claim that Count Dracula is a capitalist who benefits from using people for his own desires. Although this perception of Count Dracula has its merits, Count Dracula can also be perceived as the bloodthirsty lord of a feudalist society who only wishes to acquire more wealth by exhausting the lifeblood of the peasants who work for him. Moretti claims that Dracula is unlike the feudal monsters of older horror literature because old monsters were usually the "individual master" of their prey. But Dracula is not unlike these old feudal monsters; Dracula is an individual master who makes Lucy give in to his will. In his analysis of Count Dracula's lack of servant, Moretti claims that this want of servant is what distinguishes Dracula from a true aristocrat. A different view of this detail would claim that Dracula is lacking in servants because they have all fled the countryside to join the new workforce created by the Industrial Revolution. Dracula is never seen to operate using any of the modern methods of society, like the train, and Jonathan specifically states that he will write in shorthand so that Dracula doesn't understand (Stoker 39). Count Dracula is not from modern society, but rather from old aristocracy as he so strongly asserts to Jonathan in his telling of his ancestry (Stoker 35-37). The new industrial society is Dracula's biggest enemy and he travels to England to regain those servants once more who will "do [his] bidding" (Stoker 326). Dracula's estate sans servants is representative of the way the aristocracy of England had to live after many of their servants left to try making a better life for themselves in the new cities of the industrial boom. Moretti also claims that Dracula's purpose is not "to destroy the lives of others according to whim, to waste them, but to *use* them," and although Moretti claims that this explains how Dracula is like a capitalist, this claim can explain how Dracula is like a feudal lord who uses the lives of his serfs to fulfill his own personal gains. The industrial capitalist society is also Dracula's biggest enemy because it is represented by the very people hunting him. In his article "Productive Fear: Labor, Sexuality, and Mimicry in Bram Stoker's Dracula," Eric Kwan-Wai Yu explains how the Crew of Light, the group embodied by Jonathan and the other men, represents capitalist traits. Yu explains that even before the Crew of Light encounters

Dracula, they exhibit traits "such as industry, frugality, punctuality, honesty, and rationality" and emphasizes how they are all "bourgeoisie working people" (150). This group of industrious working people chase down Dracula to destroy him in the same way that capitalism destroyed feudalism with the coming of the Industrial Revolution. Count Dracula is not a capitalist because he works against the very people in the novel who embody capitalism; he is a noble, feudal lord.

In one passage of the novel, when Jonathan and the rest of the men hunting Dracula are able to corner him in one of his houses in London, Jonathan strikes Dracula with a knife. As Dr. Seward explains in his journal, "the point just cut the cloth of his coat, making a wide gap whence a bundle of bank-notes and a stream of gold fell out" (Stoker 326). In this passage, Count Dracula seems to bleed money rather than blood because his power comes from his wealth and not so much from his ability to consume blood; if anything, Count Dracula consumes blood in order to acquire more money. Being made of money means his greatest desire is to always acquire more money to fulfill himself. But he cannot do this through capital because he is from a different time. Dracula can only acquire money through feudalism because all he knows is his own nobility and his bloodline. Dracula consistently refers to his nobility because it is all he knows and the source of all his strength and power. When Jonathan is investigating the castle, he finds a "great heap of gold in one corner [. . .] covered with a film of dust, as though it had lain long in the ground" (Stoker 55). Dracula's money seems as if it has long been in the ground because his money comes from the ground; in feudal society a lord would gain his riches from his land. All of Dracula's money comes from the ground and owning land because that is his only method to acquire it. In London, however, Dracula needs help from Lucy and Mina to be able to acquire wealth and expand his lineage so that his wealth and nobility will live forever: "Your girls that you all love are mine already; and through them you and others shall yet be mine" (Stoker 326). Dracula's plan is to use the women of London to reproduce his new culture of serfdom in his feudal society because as a man he cannot reproduce on his own. He needs Lucy and Mina to propagate his lust for human blood onto the men and children of England.

Count Dracula embodies the Victorian fear of "reverse colonization" in a way that doesn't have barbaric societies enter London and revert it back to a state of no civilization; Dracula, rather, reverts London back to a state in English society when people no longer had the freedom to attain wealth for themselves, a feudal society. In the new industrial world, a noble man like Dracula would be a fearful adversary against the professional men embodied in Jonathan, Dr. Seward, Arthur, Quincey and Van Helsing because they are all modern men who benefit from this new capitalist society. Dracula, however, has nothing to gain from capitalism and has only lost everything: his servants.

Dracula is a fearful adversary because he would be willing to condemn the new economic freedom afforded to the "teeming millions" of London by the new capitalist society only to be able to assert his own power and dominance over English society. In his novel, Bram Stoker expresses the fear that many Victorians had of losing all the richness and power gained from colonization. And although many writers explain that this fear of losing everything was at the hands of uncivilized people, Stoker demonstrates that a person of sophisticated ancestry like Dracula's could also attempt to remove Victorians' freedoms with the same evil monstrosity that an uncivilized person would. In Stoker's *Dracula*, Count Dracula represents the rich and powerful aristocracy that gained all its wealth and influence from a bloodline of wealth and saw itself losing all of this wealth and influence to the new capitalist who could make millions from the exploitation of people. Count Dracula's goal is to gain strength and power by doing the same thing, but in his own backward way.

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◆ LITERATURE 370

BARBARISM IN POLYPHEMUS' CAVE IN HOMER'S *ODYSSEY*

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SABRINA YAGUAL

IN *THE ODYSSEY*, HOMER DEPICTS *XENIA'S* IMPORTANCE as a cultural value of hospitality that must be upheld by a host to his guest. The practice of *xenia* shows the generosity of a host when Odysseus's son, Telemachus, allows suitors to use the resources of his home, but *xenia* also highlights the abuse guests are allowed to enact, such as when the suitors deplete the resources of a home that is not theirs. Outside of Ithaca, the abuse of *xenia* becomes evident when Odysseus trespasses into Polyphemus's cave. Despite Odysseus's assumption that Cyclops are "lawless brutes" (9.120), Homer illustrates an orderly shepherd, Polyphemus, who sees Odysseus's demands to conform to his customs as disrespectful. The poet writes under the guidelines of an epic, though Homer still manages to criticize the hero's attitude and actions against alien creatures who do not practice the same customs as Odysseus does by prolonging his return home to Ithaca.

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The Assignment and the Writer: This prompt for Literature 370, Topics in Ancient Literature, asked students to characterize Homer's tone in the episode of *The Odyssey* in the Cyclops' cave. The Greek wanderer treats Polyphemus as the embodiment of barbarism for refusing the gift exchange required by the ancient code of *xenia* or hospitality—but how does the poet view Odysseus's arrogance toward foreigners? Sabrina explores the currently relevant topic of xenophobia in this lucid close reading, interpreting key passages as suggestions that Homer could represent his culture while also viewing it from the perspective of an outsider.   **– Professor Ann A. Huse**

Despite expecting a lawless brute, a creature who does not practice Ithacan customs, Odysseus welcomes himself into Polyphemus's cave with the expectation of *xenia*. He proceeds to make himself at home, ignoring his crewmen's fear of what Polyphemus will do when he returns home: "There we built a fire, set our hands on the cheeses, / offered some to the gods and ate the bulk ourselves / and settled down inside, awaiting his return" (9.260-2). In touching his absent host's possessions, Odysseus completely disregards the possibility that there are creatures who do not hold the same beliefs as he does. He labels Polyphemus as "host" (9.242) and expects him to come home without feeling disrespected. His position as an intruder parallels the suitors at his home. Although the suitors do follow the practice of *xenia*, Odysseus does not see that the same insult he feels toward the suitors is exactly what Polyphemus feels toward him. Homer may be recounting the king's journey home, but Homer also points to Odysseus's flaw without an outright accusation.

Inside the cave, Homer presents a home that does not fall under Odysseus's assumption that Cyclops are uncivilized. The cave is carefully sectioned for a shepherd with only one room:

> the folds crowded with young lambs and kids,
> split into three groups—here the spring-born,
> here mid-yearlings, here the fresh sucklings
> off to the side—each sort was penned apart.
> And all his vessels, pails and hammered buckets
> he used for milking, were brimming full with whey. (9.246-51)

Polyphemus lives systematically. As a shepherd, Polyphemus's life revolves around his cheese and flock, so a disruption like Odysseus throws him off. The disruption comes with disrespect as Odysseus not only steals Polyphemus's cheese, but he demands more from his "host."

When he returns from his pasture, Polyphemus encounters Odysseus and his crewmen in his home. Out of all the strangers, Odysseus proclaims what he expects from Polyphemus:

> in hopes of a warm welcome, even a guest-gift,
> the sort that hosts give strangers. That's the custom.
> Respect the gods, my friend. We're suppliants—at your mercy!
> Zeus of the Strangers guards all guests and suppliants:
> strangers are sacred—Zeus will avenge their rights! (9.301-5)

Once again, Odysseus imposes his customs onto Polyphemus, this time directly. Polyphemus reveals that he does not respect Zeus, thus he will not

follow Odysseus's custom. Consequently, the cheese offering Odysseus gave to the gods earlier brings a new level of disrespect because Odysseus performed the offering without any regards of Polyphemus's beliefs differing from his. Homer attempts to teach Odysseus of his wrongdoing, meaning his cultural insensitivity, through Polyphemus.

Polyphemus, offended by Odysseus's arrogance, traps Odysseus and his crew in the cave. Homer paints a gruesome picture of the crewmen being killed and eaten by Polyphemus:

> Lurching up, he lunged out with his hands toward my men
> and snatching two at once, rapping them on the ground
> he knocked them dead like pups—
> their brains gushed out all over, soaked the floor—
> and ripping them limb from limb to fix his meal
> he bolted them down like a mountain-lion, left no scrap,
> devoured entrails, flesh and bones, marrow and all! (9.324-30)

The vividly horrific scene is Homer's punishment to Odysseus, who witnesses four more men killed and eaten. While it pushes Odysseus to action to escape the cave, the scarring imagery connects the results of recurring conflicts created by Odysseus himself. His actions cause people around him to die, but he ignores any faults and blames the creatures who respond to his attitude and actions.

The deadly situation does not end with Polyphemus, but extends to Polyphemus's father, Poseidon. Gods represent morality and will punish those who fall from the god's morals. Polyphemus pleads, "[C]ome, grant that Odysseus, raider of cities, / Laertes' son who makes his home in Ithaca, / never reaches home" (9.588-90). Poseidon answers Polyphemus's prayer and gives him the strength to throw boulders at his disrespectful trespassers. In contrast, Odysseus reaches his ships and sacrifices Polyphemus's largest ram to Zeus. The god above all gods does not respond to Odysseus's sacrifice, a telling decision by Homer.

Homer suggests Odysseus has done too much to disrespect the creatures and gods that Odysseus will have to suffer. Odysseus attempts to fight Polyphemus and Poseidon with Zeus, but Zeus's lack of response is a betrayal to Odysseus: "Zeus was still obsessed with plans to destroy / my entire oarswept fleet and loyal crew of comrades" (9.618-9). The emphasis of his "loyal" men implies that Odysseus feels betrayed by Zeus rather than acknowledge he has done wrong and needs to atone for his behavior in the Cyclops' island. Instead of Polyphemus being a barbarian, Odysseus is the barbarian and continues to behave like one until the death of his crewmen incites his desire to leave the island and return home. Rather than returning

home, Odysseus now faces a decade of hardships, which he will eventually face alone when his unchanging behavior causes the deaths of his remaining crewmen.

Through the continual suffering Odysseus experiences, and the repeated deaths of his crew, Homer criticizes and punishes Odysseus by extending his journey home. Odysseus fails to realize his attitude and actions toward alien creatures are the cause of his conflicts and the deaths of his men. Polyphemus is a reminder that those outside of Ithaca do not follow the same customs as Odysseus demands. In addition, Poseidon's help and Zeus's absence speak toward the position they take against Odysseus for his disrespect to Polyphemus. Homer etches Odysseus's long journey home with situations that deal with Odysseus's behavior toward creatures outside of Ithaca to highlight how problematic Odysseus's disregard for their seemingly alien beliefs is in a culture that applauds itself for hospitality.

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✦ LITERATURE 370

THE VIOLENCE OF ID: A DEPICTION OF SEX AND WINE IN ANCIENT GREEK COMEDY

SAMUEL WIN

VIRTUE AND DEPRAVITY, AND DISCIPLINE AND PASSION are common dichotomies. In *The Ego and the Id*, Sigmund Freud suggests that the human psyche is pulled between two instincts: the instinct to internalize societal ethics, and the instinct to pursue pleasure. In *The Cyclops*, the ancient Greek playwright Euripides captures the menace of the pleasure-seeking instinct through his characters' conversation and consumption of sex and wine. For instance, when Polyphemus, the cyclops, carries off Silenus with the intent to rape him, Silenus almost casually says, "Lads, this is the end of me. I'm going to get raped" (Euripides 540). The radical difference between this casual attitude and the threat of rape creates humor, but Euripides impresses on his reader the threat of violence that underlies this representation of sex. In *Lysistrata*, on the other hand, ancient Greek playwright Aristophanes celebrates the pleasure-seeking instinct through his characters' desire and consumption for sex and wine. In fact, Aristophanes concludes *Lysistrata* with

a peace treaty between Athens, Sparta, and their respective allies through sex and wine. While both playwrights use wine and sex as their vehicle for satire, both poets arrive at different conclusions about the nature of vehicles. In the process of exploring what pleasure means to the individual and society, both poets find that the pleasure-seeking instinct relates to the power an individual has or can have over other people. Aristophanes finds that pleasure can persuade people into forging a safe and orderly society, while Euripides finds that pleasure unravels what makes society safe and orderly.

In his paper *The Ego and the Id*, Sigmund Freud defines his two classes of instinct: the super-ego as the ethical instinct, and the id as the sexual instinct. Between these two instincts, the ego—the actual self—wrestles for control and mediates the demands that both the super-ego and the id heap onto the conscious mind. Freud explains that the relationship between the super-ego and the id are subconscious in nature, and that the id will encourage the self to pursue pleasure, while the super-ego internalizes the ethical standards of society and often inhibits the self from pursuing pleasure. The distinctions are captured in dualities: id and superego, the passionate and the cerebral, the pleasurable and the responsible, and the gluttonous and the disciplined. Comic writers from the Old Comedic tradition recreate this struggle between the ethical instinct and pleasure-seeking instinct through their criticism of political, cultural, and philosophical norms, and accomplish this through the usage of extremely ridiculous or passionate singing and dancing, grotesque imagery, sexually provocative behavior, and exaggerated humor. Greek playwrights, for instance, captured this dichotomy through the competitive spirit that pits Apollo, god of cerebral poetry, against Dionysus, the god of passionate poetry. Like the difference between Apollo and Dionysus, comic writers differ in their interpretation on how the id affects people. In Aristophanes' *Lysistrata*, the pleasures of wine and sex are affable instruments that control societies, and therefore, assist the super-ego by tactically tempting the id. In Euripides' *The Cyclops*, the pleasures of wine and sex are anathema to self-control and order, and therefore, also to the societal moral standards that the super-ego reinforces.

In *Lysistrata*, Aristophanes reinforces his interpretation of wine and sex through two examples: (1) the pact that Lysistrata and the other women make with the promise of wine; and (2) the overarching plot of Lysistrata, wherein the married women of Athens, Sparta, and their respective allies first deprive their husbands of sex, then promise sex in order to convince the men to stop warring and make peace. In the first instance, Lysistrata and the other women forge their oath by drinking wine. This oath is important for Lysistrata's ambition to stop the war because it cements the other women's commitment to her cause and their cooperation with one another. When Lysistrata brings the wine and bowl for drinking, however, one woman, Calonice, remarks, "Just

touching this gives instant pleasure," and another woman, Lampito the Spartan, remarks, "that's a mighty pleasant smell" (Aristophanes lines 220 - 230). For Lysistrata's purpose, the wine tempts the other women into cooperating with her. The temptation is so compelling that while the women are speaking the oath in unison, Calonice cries, "O Lysistrata, my knees are getting weak" (Aristophanes lines 230 - 240). The oath itself consists of the women describing the various positions or circumstances under which they might have sex or prepare for sex, and swearing that they will do none of this under the penalty that when they drink the wine they covet, it will turn into water (lines 230 - 260). Predictably, none of the women falter from swearing that they will abstain from sex—especially with the wine before them—and punctuate their allegiance with a unanimous "We do" (Aristophanes lines 250 - 260). Here, wine has become an instrument of persuasion. In fact, Lysistrata alludes to the persuasiveness of wine both when she devotes the oath to the "Goddess of Persuasion," and when she 'sacrifices' the wine to this goddess (Aristophanes lines 220 - 230). Because wine promises to feed the gluttonous, pleasure-seeking id, the women's id urges them to cooperate with Lysistrata. Lysistrata, then, uses wine as an instrument of control over others, like a dog trainer uses treats to compel dogs to perform tricks.

Lysistrata performs this on a broader scale in the second example; by coordinating with the other women of Ancient Greece into abstaining from sex, Lysistrata starves the pleasure-seeking id of the warring men, and then tempts them with the promise of relief. From what Aristophanes shows his audience, Lysistrata's plan's first success is when Myrrhine, one of the women who swears Lysistrata's oath, successfully arouses her husband and disappears without having sex with him. Again, just as the temptation of wine causes Calonice anguish, the deprival of sex causes Myrrhine's husband, Cinesias, to lament, "Alas, why suffer from such agony . . . Who can I screw" (Aristophanes lines 1110 - 1120). When Cinesias encounters the Spartan herald after this incident, he notices that the Spartan herald also wears an erection and confronts the herald about this. The Spartan herald eventually confesses, "We're all in pain . . . The women won't let us touch their pussies, not until we've made peace with all of Greece" (Aristophanes lines 1160 - 1180). Here, Aristophanes satirically frames the anguish caused by the deprivation of sex, and in turn, the starvation of the id, which deals in aggression, pleasure, sex, and hunger. Predictably, like the women and the oath with the wine, the men here also surrender to their id and arrange for peace.

By the end of *Lysistrata*, the women, having accomplished their objective, rescind their rule requiring abstinence, and the residents of Ancient Greece celebrate with wine and promises of sex. Aristophanes frames this as a euphoric moment that evokes the "Maenads' ecstasy" (lines 1470 - 1480). The Maenads are Dionysus' zealous followers, well-known for becoming vessels

of the frenzied madness that the god is associated with when people pursue pleasure and passion to extremes. That the narrative itself is framed around the deprivation of a pleasure, and the relief following that pleasure's return, could explain why at the pleasure's return, all those who were starved find commiseration with the rest. Here, wine and sex become tools that bring solace—at least while those who understand sex and wine's potent persuasiveness wield them with good intentions.

Euripides, on the other hand, portrays wine and sex as vehicles of deterioration and violence in his play *The Cyclops*. To accomplish this, Euripides casts the cyclops, Polyphemus, as the teacher of this lesson. Polyphemus is monstrous not only for his size and strength, but also for his complete rejection of ancient Greek ethical standards. Polyphemus says, rather sacrilegiously, "I even doubt that Zeus is a greater god than I . . . To eat and drink from day to day . . . that's the Zeus for any man of sense" (Euripides 530). Here, the conflict between the id and the superego might be conspicuous for most people. On the one hand, the id, the pleasure-seeking instinct, demands that the individual pursue hunger and sex, or other pleasures like wine. On the other hand, the superego, the ethical instinct, demands that the individual internalize society's ethical standards and demands that the individual serve a greater unfathomable cause than the personal desire for pleasure. Polyphemus, however, does not have a superego; he demonstrates this when he completely rejects the ancient Greeks' faith in Zeus, and therefore, completely rejects service to a greater unfathomable cause. This means that Polyphemus lacks the counterbalancing instinct of restraint and responsibility, and deficiency leaves him with only the language of id: aggression.

Odysseus' plan to escape the man-eating Polyphemus necessitates that Polyphemus become drunk. When Polyphemus drinks the wine, he slurs, "Then pour," to which Odysseus responds, "I am pouring. Don't talk so" (539). While Odysseus' response can be taken to mean that he implores Polyphemus not to make redundant demands, it can also be taken to mean that he implores Polyphemus not to slur like drunks do when alcohol loosens their control over their own tongue. This effect becomes more severe by the time Polyphemus finds himself lurching, swinging, and murmuring nonsensical things like "The whole sky's wheeling" and "look, there's Zeus on his throne" (540). This is important because it foreshadows Odysseus' objective: to use wine to rob Polyphemus of agency, and therefore, give himself more agency and power over the situation and over Polyphemus himself. This theft is concluded when Polyphemus falls asleep, drunk and full, definitively eliminating all agency he possesses due to his unconsciousness. In accordance with Odysseus' plan, Polyphemus' indulgence in the pleasures of wine are followed by violence and pain: instead of music and dance for celebratory purposes, Euripides' singers

and dancers chant violent encouragement like "twist, wrench," (543) which refer to Oedipus and his crew's usage of the infamous heated olive branch to gouge out Polyphemus' eye.

Euripides' portrayal of sex is no different. Sex here is not framed with humor and exaggeration, but with possession and the promise of violence. Silenus' children foreshadow this when, in reference to Helen of Troy, they inquire, "when you laid waste Troy, did you also lay Helen . . . when you got a hold of that little piece of fluff, did you all line up to run her through in a gang-bang fuck" (Euripides 524). Here, Silenus' children equate Helen with Troy, which was invaded by the Trojan Horse and its concealed soldiers, then burned, destroyed, and pillaged against its will, similar to the way that Silenus' children brazenly declare they want to do to Helen—minus the burning, most likely. This same promise of violence permeates all other mentions of sex, but becomes shockingly realized, rather than merely talked about, when Polyphemus resolves to rape Silenus, who laments, "Lads, this is the end of me. I'm going to get raped" (Euripides 540). This alone anticipates the violence to come, but immediately before entering the cave to complete Odysseus' plan, another satyr urges, "quick into the cave with you before our father comes to grief" (Euripides 541). This line communicates the menace that belies Polyphemus' drunken stupor and leads to his decision to rape Silenus. The gravity of the situation reminds the reader that Polyphemus is a monster not just because of his appearance, but also because he disregards the ethics—or lack thereof—of his beliefs, decisions, and actions. Euripides teaches his reader that this lack of principles comes from Polyphemus' lack of the superego, and his gluttonous indulgence of the violent pleasure-seeking id.

In both texts, sex and wine are instruments of change; for its victims, sex and wine become the poison that robs them of their agency under the guise of pleasure, but for its users, sex and wine become the means of empowerment and the lever that can reverse the circumstances of an initially disadvantageous situation. For Polyphemus, the one-eyed cannibal, succumbing to id means pursuing what he wants with a tunnel-vision that leaves him blind to ethics and threats like Odysseus. In the wine-debilitated state Polyphemus leaves himself in, Odysseus and the sailors are able to defeat the cyclops when they otherwise could not. For the soldiers and women who Lysistrata puppeteers with promises of sex and wine, succumbing to id means abandoning their motivations for war and embracing peace. Freud's topography of the human subconscious illustrates a delicate balance between the id and the superego, and these texts exemplify that easily disrupted balancing act. Poets of the Old Comic tradition exploit this by writing characters who use wine and sex to shape the motivations and decisions of those around them for humorous contrast and fantastical spectacle.

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♦ ENGLISH 320

CHICKEN

KAITLAN EMERY

I HAD BEEN TO psychiatrists, psychologists, nutritionists, dietitians; my mom even wrote a letter to Oprah. So, it wasn't entirely shocking when my mom told me she had hired a hypnotist to come over to our home and hypnotize me into eating normally.

It wasn't a regular eating disorder. It was more like a food disorder. A simple way to say it is that I was a picky eater, but it ran deeper than that. I would only eat certain fruits, white bread, some cheeses (mostly melted on bread), cereals and fries. Eating out was a constant nightmare. I only ever ordered grilled cheese sandwiches wherever we went. If we went to any kind of restaurant that didn't have a grilled cheese, I wouldn't eat anything. Every Sunday my grandmother had a big dinner, and every Sunday I had a plate with a dinner roll and an apple, maybe some grapes.

It became such a defining quality about me that people stopped encouraging me to try new things, and if I wanted to try something on my own, everyone noticed. Everyone saw if there was an extra thing on my plate, which made me end up not eating it. I didn't want to be asked about it. I didn't want people to notice and say something or not say something. The pressure was too much.

The story goes that my mom took me for a routine doctor check-up around the age of five. She mentioned that I was not eating a variety of food, and that I would rather be hungry than try something new. The doctor said to her, "Don't fight her. She'll always win the food battle." Apparently, this was all the fodder I needed. My mom tells me that anytime she'd try to get me to eat thereafter, I would look her in the eye and say, "I'm always going to win the food battle." Now, I don't recall any of this, but it does sound very on brand.

The hypnotist shows up, he's probably in his late 40's, kind of portly. I can't say for sure he was wearing a vest, but it felt like he was wearing a vest. He also brought his son with him, an aspiring hypnotist himself. I was around the age of 10 or 11. This boy seemed only slightly older than me, which was mortifying.

The hypnotist put me under the hypnotist spell and told me that on his count of 3, I would stand up and start playing the drums. I didn't want to do this. I was so embarrassed. But I also knew that my mom had spent money, this person was in my house, if I didn't get up and do it, he'd just continue to try and make me actually hypnotized. When he got to three, I stood up and half-heartedly played the drums in my living room. I wasn't sure if hypnotized people open their eyes or not, but I decided to keep mine closed lest I see my mom, the hypnotist and his son all staring at me.

After the drumming proved that I was deeply hypnotized, Mr. Hypnotist told me to lie back down. He told me to imagine that I was walking to my kitchen and that I was hungry. He asked me what I saw when I opened the pantry door, and what I would choose. I told him bread and peanut butter. He said there was no bread or peanut butter. Now what would I choose? I said some cereal, he said there was no cereal. He said there was only chicken. I was starting to catch on. I said ok, I choose chicken. He told me to imagine myself eating the chicken. I said ok. He asked if the chicken made me sick. I said it did not. He asked if the chicken hurt me. I said it did not. Questions like these went on for what felt like a million years, before he snapped his fingers and I was allowed to no longer be hypnotized. God, that stupid smile everyone had when I opened my eyes. You know that feeling when someone is explaining to you what you did in your sleep, or when you were drunk, and you don't really remember, but it's fun to be told about yourself. It was like that, except I remembered everything that happened, and it wasn't fun to be told about myself.

It would be another 12 years before I started eating chicken.

♦ LAW AND POLICE SCIENCE 415

BHOWMIK'S THEORIES OF CRIME AND SOCIETY

MAINRAY HO

ABSTRACT

The US represents only 5 percent of the global population but accounts for almost a quarter of the world's incarcerated, with 2.2 million people incarcerated and nearly 5 million under community supervision. This paper examines "Bhowmik's Theories of Crime and Society" and the effects of societal *beau mondes* as they pertain to inequality in resources, human development, education, relationships, food security, healthcare, income, life expectancy, and socioeconomic status – an inequality that can perpetuate crime and criminality. Equality is unattainable by all in an irreparably broken cycle of globalization and capitalism. The objective is to increase human equity and discretion in determining penal sanctions and promote rehabilitation and early intervention services, as offenders are a product of their environment – an environment that is created by the beau monde.

INTRODUCTION

WHILE THE U.S. REPRESENTS only 5 percent of the global population, it accounts for almost one-quarter of the world's prisoners (Lee, 2015). According to Cullen and Jonson (2017), the U.S. currently has 2.2 million people incarcerated, with nearly 5 million under community supervision. The Federal Bureau of Prison's (BOP) latest statistics shows that almost half (45.2% or 74,047) of the incarcerated are serving time for drug offenses (Federal, 2019). The purpose of Bhowmik's *Theories of Crime and Society* is to show that offenders do not intentionally commit crime(s), but that circumstances caused by the beau monde, is what motivates all crimes and criminality. The goal is to implement sentencing discretion to reduce incarceration rates and promote rehabilitation and reentry programs on a case-by-case basis, to reduce recidivism. *Dr. Rajub Bhowmik* developed three theories of crime and society; they are the following:

1. NO ONE IS EQUAL TO ANOTHER, NOR WILL THINK EQUAL TO ONE DESPITE ALL THE SOCIETAL CHANGES.

Despite societal changes, such as social movements, research conducted by, Gordon Moskowitz, from Lehigh University, found that the world is "filtered in a biased way through the lens of the perceiver's culture, norms, goals, values, standards, and expectations (Moskowitz, 2019). Due to the difference in the upbringing of each individual, no one is equal socially, biologically, physiologically, or economically. All human thought and action on the environment, as Moskowitz (2019) states, is always dependent on the goals of the person within a specific environment. As stated by the Food and Agriculture Organization of the United Nations (FAO), one in nine in the world are undernourished (The State, 2018), preterm births accounted for approximately 1 million deaths in 2015 – with Sub-Saharan Africa and southern Asia the most impacted. In Nigeria, 60-percent of the general population lives in absolute poverty (Mwai & Goodman, 2019). Meanwhile, there are at least 31 different types of government utilized around the world (CIA, 2019b), each with its own unique issues. These statistics signify the inequality that exists between each country – down to each person.

LIFE EXPECTANCY. According to the CIA (2019a), compiled data revealed differences in life expectancy or mortality of people born in the same year in 224 countries. The most substantial disparity was found in Monaco (89.40 years) compared to Chad (50.60 years). The World Bank (2009), found that a person born in the United States will earn a hundred times more than a Zambian and live three decades longer. A child born in a village far from Zambia's capital will live less than half as long as a child born in New York

City; during that short life, they will earn just $0.01 for every $2.00 the New Yorker earns. The New Yorker will also earn roughly $4.5 million in their lifetime, while the rural Zambian will acquire less than $10,000. The data reinforces the disparity in life expectancy and earnings based on geography.

FOOD INSECURITY. In a 2018 US study, an estimated 11.8 percent of American households were food insecure at some time during the previous year. Food security is defined as having "access at all times to enough food for an active, healthy life for all household members." This is evidence of households adapting and continuing to survive despite the unequal distribution of resources (money and food) (Coleman-Jensen, Rabbitt, Gregory, & Singh, A., 2018). Conversely, approximately 133 billion pounds and $161 billion worth of food was wasted in 2010, accounting for an estimated 30-40 percent of the food supply. This data, coupled with food insecurity, underscored the disparity between people with an overabundance of food and people without adequate food – the other end of the spectrum. This issue does not persist in solely the US. The Food and Agriculture Organization of the United Nations (FAO), estimated that 821 million people (or one in nine) in the world are undernourished - nearly 151 million children under five (22 percent) are affected by stunting, while over 38 million children under five and 672 million adults are obese (The State, 2018).

MALNUTRITION AND DEVIANCE. According to Liu, Raine, Venables, and Mednick (2015), malnutrition in children at age three were predisposed to behavioral issues at 8, 11, and 17 years. The same study found that malnourished children were more aggressive or hyperactive at age 8, children of age 11 had more externalizing disorders, and children of age 17 had greater conduct disorder (CD) and excessive motor activity. Samek and Hicks (2014) found that individuals with externalizing disorders may include rule-breaking, aggression, impulsivity, inattention, CD, oppositional defiant disorder (ODD), and attention deficit-hyperactivity disorder (ADHD). Children with external disorders are highly likely to have impulse control disorders, substance use disorders, and antisocial personality disorder in adulthood (Samek & Hicks, 2014). Taxman et al. (as cited in Cullen & Jonson, 2017) reported that 7 in 10 in community corrections (probation and parole), had some type of substance abuse disorder. Therefore, a correlation can be made that malnutrition predisposes children (into adulthood) to disorders that can influence their emotions, actions, and decision-making, and result in their entrance into the criminal justice system. Children with ODD are uncooperative, rebellious, and hostile toward peers, parents, educators, and other authority figures (Oppositional, 2019). This data, coupled with Samek and Hicks (2014), reinforces the possibility that offenders diagnosed with (ODD), did not

intentionally commit crimes and that rehabilitation or treatment is an alternative to penal sanctions.

PHYSICAL AND HEALTH DIFFERENCES. The reanalysis of 1,472 population-based studies, with height measurements of over 18.6 million people born between 1896 – 1996 in 200 countries, revealed that taller people generally lived longer and were less likely to suffer from cardiovascular disease, stroke, and complications during and after childbirth, but were more likely to develop certain cancers (Franco, 2016). The reanalysis also found that the tallest men were born in the last part of the 20th century in the Netherlands, and were on average, nearly 6-feet tall. In contrast, the shortest women were born in 1896 in Guatemala and averaged around 4.5-feet tall. The data revealed that the significant differences in nutrition (diet) and the risk of developing certain diseases. Judge and Cable (2004) noted the correlation between success in the workplace and income to individual height. An individual 6-feet tall was predicted to earn $166,000 more than an individual 5.4-feet tall in a 30-year career. Hensley (as cited in Judge & Cable, 2004) said, "The perception seems to exist that taller individuals are somehow more capable, able, or competent." Kurtz (as cited in Judge & Cable, 2004) found that 78 percent of recruiters believed that above-average height salespersons were more impressive to customers than shorter salespersons.

The World Health Organization (WHO; 2018) estimated an annual of 15 million babies are born preterm (before 37 completed weeks of gestation); 60% of preterm birth occurs in Africa and South Asia; 12% of babies are born too early compared with 9-percent in higher-income countries. Seventy-five percent of babies can be saved with quality care, but more impoverished families within countries who cannot afford this care are faced with an increased risk of preterm death. Inequalities in survival rates differ significantly. In low-income settings, half of the babies born at or below 32 weeks (2 months early) die due to a lack of cost-effective care, such as warmth, breastfeeding support, and primary care for infections and breathing difficulties. In high-income countries, almost all of these babies survive.

PREVENTATIVE MEDICINES. WHO (2018) revealed that 85 percent of the world is vaccinated with immunizations to prevent illness, disability, and death from preventable diseases such as cervical cancer, diphtheria, hepatitis B, measles, mumps, pertussis (whooping cough), pneumonia, polio, rotavirus diarrhea, rubella, and tetanus. However, an estimated 19.9 million infants worldwide did not receive routine immunizations in 2017. Roughly 60-percent of these children live in 10 countries: Afghanistan, Angola, the Democratic Republic of the Congo, Ethiopia, India, Indonesia, Iraq, Nigeria, Pakistan, and South Africa. An additional 1.5 million deaths could be prevented with the

improvement of global immunization (WHO, 2019). Immunizations are paramount in preventing deaths every year, in all age groups, from diseases such as diphtheria, tetanus, pertussis (whooping cough), influenza, and measles. While immunization currently prevents 2-3 million deaths per year, an additional 1.5 million deaths can be prevented with improvements to the global vaccination coverage. This data further supports the theory that humans are not equal and there is an unequal distribution of resources – education and medical care is not samely afforded to everyone.

2. **ONE MUST ADAPT IN A SOCIETY REGARDLESS OF THE DISTRIBUTION OF RESOURCES. HUMANS ARE DRIVEN BY THE DESIRE TO BE EQUAL – WHICH IS OFTEN CONTROLLED BY THE BEAU MONDE.**

COST OF MEDICINES. The American Medical Association (2019) raised ethical concerns regarding prescription drug price negotiations that occur in secrecy, that exclude patients and physicians in partaking in the negotiation of drug prices despite the direct impact pricing has on the health and treatments of patients. Pharmaceutical companies manufacture and sell drugs, but do not provide an explanation on price determination or why costs can exceed far beyond research-and-development (R&D) expenses. As stated in the article, "some even buy existing drugs, spend nothing on R&D, and still raise prices." Pharmacy benefit managers (PBMs) representing health insurance companies or employers can negotiate for discount prices with manufacturers, receive rebates, and rewards for covering a particular drug. Due to the secrecy of these agreements, it is unknown if patients receive cost-saving benefits. As noted in this article, health insurance companies approve treatments, determining co-pays, and determine with PBMs how much patients are charged for drugs. Coverage options are often determined based on what maximizes company profits. This source reinforces the theory that the beau monde is responsible for the unequal distribution of resources. Patients who cannot afford medication would be adversely affected. Rather than pricing medication based on ethical considerations for patients, companies (owned by the beau monde) seem to focus on profits.

EDUCATION. Knowing that inequality exists, people must continue to adapt in order to survive or to change their circumstances. This is evident in the unprecedented, 90-percent of the American population age 25 and older with completed high school or higher levels of education in 2017, compared to 24-percent in 1940. Unlike decades ago, high school education is a prerequisite in contemporary occupations (Schmidt, 2018). Another indicator was the rise

in the suicide of 19 Indian students after receiving their examination results (Gupta, 2019). These statistics are indicative of the desire to be equal as persons with a higher degree in academia earned a higher median wage (Torpey, 2018). By 2020, 65 percent of all jobs in the economy will require higher education and training beyond high school (Carnevale, Smith, & Struhl, 2013). The data reinforces the contemporary need to seek higher education if a person is to gain employment or achieve the "American Dream." Furthermore, 9-out-of-10 jobs created in 2017 went to those with a college degree - offering premium wages for college-educated employees since the early 1980s (Goldstein, 2018). The data reinforces the contemporary need to seek higher education if a person is to gain employment.

This desire to be equal is not without consequence. Within a 15-day-span in April 2019, 19 Indian students committed suicide after the release of examination results (Gupta, 2019). In 2015, in the state of Bihar, parents were photographed scaling school buildings and hanging on window ledges to deliver cheat-sheets to 10th-grade students. This underscored the desire for parents and students to attain socioeconomic mobility through substantial academic achievement.
Cornell reported six suicides in the 2009-10 academic year; Tulane University lost four students to suicide in 2015, and the University of Pennsylvania lost six students to suicide in 13 months (Scelfo, 2015). This data underscored the pressure students endure in order to achieve socioeconomic mobility and stability.

MEDIA: CONTROLLING DESIRES AND REINFORCING INFERIORITY COMPLEX. In social life, the affluent and wealthy also create trends by aggressive marketing and advertising. Johnson (2015) reported US ad spending had reached $187.8 billion. The top 200 advertisers reached $187.8 billion in 2014 by marketers such as Proctor and Gamble Co., Amazon, Verizon, Samsung, and Walmart, to name a few. Aggressive advertisements of products and services, such as large televisions, fast cable and internet, cellphones, food, transportation, clothing, and luxury vacation packages, via billboards, trains, taxi cabs, bus stops, emails, internet sites, gaming apps, and on radio stations, reinforce excessive consumerism, spending, and the desire to be "like everyone else." Benson-Eluwa (as cited in Terkan, 2014) stated that successful advertising does not merely inform, demonstrate, attract, or entertain the consumer - it ultimately persuades the consumer to buy. The methodology utilized by marketers was to "lure consumers to patronize their brands" (p.241). Over 80-percent of Americans watch television daily – with 8- to 18-year-olds using some form of media 7.5 hours every day. Hobbs (as cited in Media, 2018) found that more than half of all 2001 weight-loss advertisements made false, unsubstantiated claims. This data underscored the

ability of media to be an influential factor in creating and reinforcing unrealistic body expectations, beginning at youth (Media, 2018). Furthermore, a study concluded that the perception towards a celebrity, credibility, physical attractiveness, and meaning transfer (how a celebrity changes the meaning of brand or product) could influence a potential buyer. Endorsed advertisements (celebrity branding) were more attractive to respondents than those non-endorsed. This is indicative of companies that utilize a celebrity's social status to control human desire and promote goods and services (Ahmed, Seedani, Ahuja, & Paryani, 2015).

The desire to be equal can be detrimental. Kim (2011) reported that a female in her twenties, was willing to sell her virginity to obtain the (then-new) iPhone 4. In the same article, the 17-year-old male was able to purchase an iPad and cellphone by selling one of his kidneys for $3,400. While these institutions did not directly cause injury or death, the culture of consumerism and materialism is present in their advertisements and celebrity-endorsed goods and services. Underscored is the unhealthy obsession with worldly goods and services that caused people to sell their virginity or their kidney, in order to obtain monetary funds to purchase the latest technological product on the market.

BODY IMAGE. According to Agliata and Tantleff-Dunn (2004), mass media was found to have an adverse effect on males' body image. An experiment exposed 158 male participants to television advertisements in a program, depicting either ideal male images or neutral images. The results concluded that participants who were exposed to ideal image advertisements were significantly more depressed and had higher levels of muscle dissatisfaction, compared to those who viewed only neutral advertisements. After obtaining examples of the most famous American action figures manufactured in the last 30 years, researchers found the physique of the male action figures for children had grown more muscular over time, "many contemporary figures far exceeded the muscularity of even the largest human bodybuilders" (Pope, Olivardia, Gruber, & Borowiecki, 1999) This data underscored the ability of toys to be an influential factor in creating and reinforcing unrealistic body expectations, beginning at youth..

In a separate survey conducted by the Girl Scouts of America (as cited in Martin, 2010), 59-percent of girls reported that they were dissatisfied with their body shape. 66-percent wanted to lose weight; only 65-percent correctly identified themselves as being either healthy weight or overweight, and 33-percent had a distorted image of their weight. Girls younger than 18 years of age were more affected by media stimuli using thin models than college-age and older women. Field et al. (as cited in Martin, 2010) reported that 69 percent of girls reading magazines expressed that the images influenced their idea of

the perfect body shape, and 47-percent reported wanting to reduce weight because of the images in the magazines. Clements (2013), the former editor of popular Australian Vogue magazine, underscored an unhealthy "thin-obsessed culture" in which female models committed to in order to stay a "flawless size 8." While dressing a model, she noticed scars and scabs on her knees, which prompted her to ask the model - she replied, "Oh yes. Because I am always so hungry, I faint a lot." Sometimes the model would be rendered unconscious more than once a day. Clements also recalled another model starved herself to two sizes smaller in order to be cast overseas. This unnatural portrayal of the body creates an unrealistic and/or idealistic expectation that can cause bodily harm, as evidenced in Clements' account.

SURGERY. Compiled data showed that 17.7 million cosmetic procedures, 1.8 million cosmetic surgical procedures, 15.9 million cosmetic minimally invasive procedures, and 5.8 million reconstructive procedures were performed in 2018 alone (American, 2018). $16.5 billion was spent on cosmetic procedures in the U.S. with breast augmentation (313,000), liposuction (258,000), nose reshaping (213,000), eyelid surgery (206,000), and tummy tuck (130,000) to be the Top-5 most popular cosmetic surgical procedures. This underscored the dissatisfaction people had with their bodies and the amount spent to alter their appearance (American, 2018). The International Society of Aesthetic Plastic Surgery (ISAP; 2017) estimated that there were 43,500 plastic surgeons worldwide, with an estimated total of 10,766,848 surgical procedures performed globally in 2017. Surgical breast procedures totaled 629,476 in the U.S., compared to surgical face and head procedures totaling 420,444, and surgical body and extremity procedures totaling 512,584, making breast procedures the most prevalent. In comparison, Brazil reported a total of 511,390 surgical face and head procedures, surpassing the other categories: breast (472,890) and body and extremities (481,965), making a face and head procedures the most prevalent. Note that surgical face and neck procedures in Japan (270,014), Mexico (212,464), Italy (126,690), Germany (110,190), Columbia (103,980), and Thailand (62,257) had the highest total for procedures compared to the other two categories. Despite the differences in what procedure and part of the body was altered, the underlying issue is that body-dissatisfaction caused by societal expectations, resulted in people seeking cosmetic procedures – as opposed to allowing for natural aging. The data revealed that self-dissatisfaction is on a global scale and not isolated to any one country.

3. The lack of resources (caused by beau monde) is responsible for all crimes and criminal behavior, and it is an irreparably broken cycle of society.

Classism. As stated earlier, the beau monde of society significantly impacts and controls one's desires and can influence a consumer's decision on whether to purchase a product (Ahmed, Seedani, Ahuja, & Paryani, 2015). Because institutions set trends, create social contracts, determine the normative behavior, and control the cost of products (medicine, education, healthcare, food, clothing, and others), it becomes problematic when individuals are unable to have similar access. For example, Agrawal (2016) reported class riots that occurred in people who were dissatisfied with affirmative action laws – banning India's caste system and implementing quota systems for the betterment of India's lower class. While many supported affirmative action and viewed it as a reversal to past wrongs, small groups saw the quotas as a threat to their advancements; "Why is it harder for us to get into universities, to get jobs?" they lamented (Agrawal, 2016).

Despite the passing of legislation, class-motivated killings still occur. The National Crime Records Bureau (as cited by Tripathi, 2018) reported at least 288 cases of honor-based violence from 2014-2016. Honor-killings can be traced back to India's caste system in the affluent justifying social stratification as necessary to law and order (What, 2019). In India's – more than 3,000-year-old – caste system, the upper class (Brahmins) consisted of religious figures and educators, followed by the Kshatriyas – who were warriors and rulers, followed by Vaishyas (farmers, traders, and merchants), the lower class – Shudras (laborers), and the Dalits (outcastes) who were street sweepers and latrine cleaners. The upper and lower castes were segregated by colonies, drank water from different sources, could not receive food or beverages from a lower class, and could not marry outside of one's caste. Social mobility was not possible. Bathini (2018) underscored peoples' desire to be equal and the influence of the beau monde in restricting class mobility.

On September 14, 2018, Pranay Perumalla was killed in front of his wife, Amrutha, by contracted killers hired by his wife's father. After the arrest of Mr. Rao and his culprits, Mr. Ranganath stated that the father admitted to the charges - the explanation was that Pranay was a Dalit (formerly untouchable) and that he did not come from wealth. Only recently, did the Indian Supreme Court mandate the federal government and/or state governments to provide refuge, a 24-hour helpline, and protective services for couples fleeing honor crimes (Tripathi, 2018). On March 28, 2018, the Supreme Court of India passed judgment that made honor-based violence a matter of criminal law, and as a violation of "adults' fundamental right to

exercise choice" as guaranteed by the Constitution (Tripathi, 2018). The Court also mandated the government to provide safe shelters for couples who have fled honor crimes, with protection remaining throughout the life of the investigation of an alleged crime. Furthermore, state governments are required to establish 24-hour refugee helplines to take and document alleged honor crimes and provide necessary assistance, advice, and protection, if requested. Despite the passing of such legislation, Bathini (2018) reported the continuation of honor crimes.

MENTAL HEALTH AND EARLY INTERVENTION. Johnson, Dedman, Williams, Popkin, and Handelsman (2008) explained why Virginia Tech shooter, Cho Seung-Hui, killed 32 people in a mass shooting. While his older sister, Sun-Kyung, graduated from Princeton University and was pursuing a career with the State Department, Cho failed to assimilate after arriving in the U.S. at the age of 8. Cho was a victim of bullying, was described as an introvert, received a temporary detention order for inappropriate correspondence with two female students, and had a history of mental illness, was not given adequate medical care (limited resources) or a correct diagnosis, was able to purchase firearms to commit the massacre legally. This is indicative of ill-trained health professionals, social culture of humiliating and ostracizing those who do not conform to societal expectations, and inadequate resources in treating and rehabilitating those who are mentally ill.

Cho had a history of mental illness and received psychiatric help at an off-campus facility after he threatened self-harm. However, he was evaluated and released when he was deemed no longer a threat (Warning, 2009). That same year, he voluntarily contacted the school's mental health center, but a post-shoot investigation revealed that records of any treatment he may have received there was missing. Also, Professor Roy discovered he had repeatedly sought medical help, "but was never really examined." This was a desperate cry for help that, if taken seriously, could have uncovered his severe mental illness(es) and prevented the shooting.

GANGS AND CRIMINALITY. Bauman (as cited in Hagedorn, 2008) underscored the wealth disparity between the beau monde and the general population (p.7). Three hundred fifty-eight of the world's wealthiest billionaires possess a combined income of 45 percent of the world's population. Castell (as cited in Hagedorn, 2008) found neoliberal, free-market policies, and the "retreat of the state," responsible for "social exclusion" and "income polarization." As Hagedorn explained, the increase in market influence has resulted in the withdrawal of social welfare provisions and the increase of "austerity, privatization, and militarization." Consequently, the

lack of regulations and control by legitimate forces of the government has resulted in ruthless control by illegitimate and violent entities, such as gangs.

SCENARIOS

SCENARIO ONE. A young 17-year-old, Claire, recently hung out with her high school girlfriends and spoke about a new, trendy, expensive handbag. When she finally saw it on TV being worn by a celebrity, she knew she had to have it. The next day, she went to her local Macy's store and tried on the handbag in the fitting room, along with her other clothes. Claire looked around before she put the bag into her backpack, left the fitting room, and headed out towards the entrance. As she crossed the threshold, the anti-theft device hidden inside the handbag triggered the alarm at the store entrance. Loss-prevention officers detained Claire, and the police were called. Due to an increase in in-store theft, the store chose to press charges. Claire was placed in a juvenile detention center for two months – entering her into the criminal justice system. How are beau monde responsible?

How did Claire and her friends come to know about the handbag? What motivated them to speak about it and Claire to steal it from the store? Why did Claire not choose to buy it? According to the Office of Juvenile Justice and Delinquency Prevention (OJJPD), law enforcement agencies made 728,280 arrests in 2018, of persons under 18 years of age (Office, 2018). Of those arrests, 131,500 were property crimes - including 22,250 for burglary and 92,630 for larceny-theft. Nine thousand three hundred twenty arrests were for stolen property (buying, receiving, possessing). As mentioned above, companies spent billions on advertising for goods and services (Johnson, 2015). Benson-Eluwa (as cited in Terkan, 2014) stated that successful advertising does not simply inform, demonstrate, attract, or entertain the consumer - it ultimately persuades the consumer to buy.

However, Claire, who was a high school student, may not have had the financial means to purchase the luxury handbag. However, her desire to own the bag was reinforced by a TV advertisement, it is the topic of discussion among her friends, and perhaps the desire to be famous or to "fit-in" overrode her morals. A study concluded that the perception towards a celebrity, credibility, physical attractiveness, and meaning transfer (how a celebrity changes the meaning of brand or product) can influence a potential buyer - endorsed advertisements were more attractive to respondents than those non-endorsed (Ahmed, Seedani, Ahuja, & Paryani, 2015). This bombardment of materialism and consumerism, by the affluent and wealthy, contributed to Claire's criminality.

SCENARIO TWO. In 2017, a video of a Chinese man in China, Wu Yongjing "the Extreme," surfaced on the internet, showing a recording of him falling to his death, after hanging from a 62-story building, performing chin-ups, and failing to pull himself back up onto the roof (Westcott & Wang, 2017). How are beau monde responsible?

The global phenomenon of scaling skyscrapers and performing dangerous stunts without ropes or safety harnesses is called roof topping (Westcott & Wang, 2017). Claire, another roof topper, blamed companies who sponsored people who were willing to make these kinds of videos. A signed contract meant the sponsor would be paid, to include travel and accommodations, and allow individuals to travel around the world to perform dangerous stunts, said Claire. Claire also acknowledged that the companies clearly state that they are not held liable in the event of injury or death; however, "the spread of social media made success or recognition more attainable, which is tempting for individuals" (Westcott & Wang, 2017). Yongjing's death is not an isolated incident.

In 2009, skier Shane McConkey, parachute Eli Thompson, and base jumper Ueli Gengenschatz, died while conducting stunts for the popular Austria-based energy drink – Red Bull (Höppner, 2013). In the stunt, McConkey was to jump off a 300-meter-high cliff, complete a double backward flip, detach his skis while in the air, and fly in a wingsuit, where he would finally deploy his parachute and land on the ground. However, McConkey fell to his death when he was unable to utilize his wingsuit or deploy his parachute. Videos of dangerous stunts are a marketing success, as it increased Red Bull's public exposure and the company's 2012 energy drink sales by 12 percent - an increase from the year prior (Höppner, 2013). The company's YouTube channel, as of 2019, had over 9.07 million subscribers (Red Bull, n.d.). Journalist, Helmar Büchel, noted the pressure McConkey felt, "in order to stay in business," by increasing the ante to his stunts and appearing as a thrill-seeker (Höppner, 2013).

The survivability of a company or a public figure depends on their ability to remain relevant. For example, YouTube requires channels to "have at least 1,000 subscribers and 4,000 valid public watch hours" in order to apply for YPP (YouTube Partnership Program) and to receive account monetization for uploaded videos (YouTube, 2019). Once approved, channels must retain more than 30,000 subscribers (Admob, 2019). As social media is now used as a platform for recognition, popularity, sponsorship, income, and empowerment, people will continue to be exploited by companies for some monetary payment. They will continue to conjure new ways to retain and increase viewership.

SCENARIO THREE. In March 2016, a Japanese woman, identified as FK, sent US$200,000 to a supposed U.S. Army captain stationed in Syria, who was her love interest. In reality, it was a scam facilitated by two Nigerian men in Los Angeles, who, with the help of contacts in their native country and other nations, preyed on and defrauded businesses and older women (Karimi, 2019). By utilizing bank and money-service accounts and facilitating a money-laundering network, the group garnered at least US$6 million (Karimi, 2019). How are beau monde responsible?

Although Nigeria is Africa's largest economy and the biggest oil producer in the continent, over half of the population lives in poverty; 60-percent of the urban population unable to afford the cheapest house, and 60-percent of the general population lives in absolute poverty (Mwai & Goodman, 2019). Almost 60 percent of the world's 1 billion impoverished people live in just five countries – Nigeria is one of them (The Millennium, 2015). The government's National Bureau of Statistics reported an unemployment rate of over 20 percent (Mwai & Goodman, 2019). In the same article, Nigerian economist, Bismarck Rewane, pointed out the wealth disparity – estimating that only 5 percent of the population controlled approximately 40-percent of the country's wealth. Newly constructed houses in the more affluent areas of Lagos remain vacant due to the inability of the majority to pay. While the economist acknowledged the existence of poverty-reduction policies, the reality is that they not supported or implemented by the government; "Vested interest is far in excess of national interest," said Rewane (Mwai & Goodman, 2019). The current socio-economic conditions reflect the government's inability to sustain a healthy economy and increase employment rates for the general population, while 5 percent (beau monde) control much of the wealth.

DISCUSSION

Our wants and desires are a result of successful marketing by corporations that encourage materialism, consumerism, and excessive spending, and is disseminated and reinforced via media. Recall a childhood memory where you wished for a toy you saw in a commercial or one that belonged to another child at the park. How about a time in your adult life where you wished you lived the lifestyle of a famous celebrity? Where do these feelings originate from, and why do we feel this way? What if due to survival, or the lack of education, parental supervision, or instilled morals, results in a person to commit crime? While penal sanctions are one reactive measure, how do we prevent offenders from becoming recidivists?

Based on the literature review, it is evident that we live in a society that encourages capitalism, consumerism, materialism, classism, and achieving an (over) idealistic lifestyle – we have been socially programmed to be this way. However, this lifestyle is not achievable by all, due to inequalities mentioned

above. While we cannot achieve equality for all because of varying human needs, we must look to provide equity – fair conditions that allow for socioeconomic mobility based on one's merit. Besides, we must find equitable healthcare so people can sustain a healthy life. By improving peoples' access to healthcare, we can prevent or cure illnesses. Health professionals can better identify disorders that can adversely affect human emotions, behaviors, cognition, among others, that can result in persons to be more susceptible to criminality.

While some advocate for socialism, it is a system that has historically failed. Imagine going to medical school, constantly being on-call and sacrificing time with family and friends and being responsible for the life (and death) of a patient, while earning a $250,000 annual income. Meanwhile, your neighbor, Dan, who never completed high school and works at a diner with stable hours, also earns the same as you. Would you still enjoy your occupation and lifestyle? Creativity and the incentive to do better or more would deplete. More importantly, socialism is a failed system, as each individual's needs are different. Globalization and capitalism have affected every part of the world, and due to political and financial interests, it will be impossible to eradicate – it is a necessary evil.

CONCLUSION

It is apparent that the purpose of these theories is not for Dr. Rajub Bhowmik to be judge, jury, and executioner, nor is he advocating for socialism – which has historically failed (Gregory, 2018). What is being advocated for is consciousness and discretion of jurors, judges, prosecutors, defense attorneys, employers, and ultimately the public, in underscoring the causation of crimes – not merely the crime itself or the penal sanctions that follow. As stated in the subcategories of the three theories, inequality can exist even before gestation – predisposing individuals to developmental issues that can influence their future behavior (Liu, Raine, Venables, and Mednick, 2015). The unequal distribution of resources, marketing ploys by the beau monde in controlling the desires and actions of the general population, societal norms, and the inclusivity of individuals affect the decisions people make to then adapt to their environment.

According to these theories, individual actions are based not on rational choice, but by circumstances they are in. Equality seeks to provide everyone the same amount of resources, while equity seeks to provide everyone with what they need. The universal inequality theory is an irreparable cycle; that is – inequality will always exist. However, Lufkin (2017) underscored that the issue was not with inequality, but with the lack of equity or fairness. An increase in social consciousness, utilization of discretion, investments in early intervention and rehabilitation, and more in-depth research and analysis of

social pathology, we can work towards increasing equity based on the needs of each person.

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