**Harrison Symposium 2022**

**Abstracts**

**Name:** Ishita Agarwal **Major:** Psychology, Biochemistry

**Title of paper:** Advanced evaluation and dissemination of research on Seeking Safety in Forensic Settings

Seeking Safety is a promising integrated treatment for individuals with comorbid posttraumatic stress disorder (PTSD) and substance use disorder (SUD). This review paper explores its potential to address the unique, unmet needs of women in prison with comorbid PTSD and SUD. Overall, the paper aims to highlight several critical gaps in the research that need to be filled before it can be implemented in a widespread manner. Most studies evaluating the efficacy of Seeking Safety for women in prison had small sample sizes and were underpowered in their statistical analyses. Studies also lacked appropriate control groups and had a high risk of sharing of treatment materials between conditions, or contamination. Some studies lacked random assignment due to the dynamic nature of lives in prison, which leads to a high risk of bias in assignment-to-condition. Most importantly, Seeking Safety lacks cultural adaptability. Finally, there is a lack of research on the efficacy of Seeking Safety in reducing the primary symptoms of SUD for women in prison. Future research should aim to conduct more randomized controlled trials with large sample sizes, and comparable control groups. Since participants are not blind to condition, researchers should educate participants on prevention of contamination across groups. Future research should also include a diverse sample and deliver the treatment in multiple languages to enhance cultural adaptability.

**Name:** Meralis Álvarez **Major:** GLST and SPAN

**Title of paper:** Spaces of Discourse: The Exhibition of the Feminine Body in Puerto Rico

Legitimized spaces of exhibition, used to view visual artworks are often considered to be a museum, gallery, stage, or movie theater. Rarely would an outer wall on a condemned building be considered a space of exhibition, or a space that encourages discussion on current national issues. Stages, museums, galleries, and movie theaters often serve as educational viewing spaces in which approved artworks would be showcased and seen by audiences, and occasionally a provocative work would be should and discussion encouraged. While traditional spaces of exhibition still exist, non-traditional spaces have been used on the island of Puerto Rico to install street artwork and murals that discuss issues regarding gender, femininity, sexuality, social justice movements, U.S – Puerto Rico relations, and national identity (among others). Puerto Rican street artists have transformed forgotten and seemingly insignificant spaces (walls, sidewalks, fences etc.) into a discursive space, on which representations of important figures, the collective feminine body of Puerto Rican women and how it is threatened and constructed can be visualized and discussed by onlookers. These illustrations appear on physical spaces that have become visible to many audiences while simultaneously being vulnerable to the elements of change. Using a vulnerable non-traditional exhibition space, the representations of femininity and the feminine body, are brought into public view to be discussed in informally in ways that are relevant to the local history and culture.

**Name:** Ursa Anderson **Major:** Art History

**Title of paper:** “Reweaving Knowledge: Situating the Body and the Home in Cecilia Vicuña’s *Quipu Womb*”

In my research paper, I analyze Chilean artist, poet, and activist Cecilia Vicuña’s 2017 work, *Quipu Womb (The Story of the Red Thread*, Athens) as it complicates Western conceptions of body, artistic production, and community. In conjunction with the themes, I address how Vicuña’s use of the female body re-conceptualizes global identities in a postcolonial world. Influenced by the experience of transience and fragmentation provoked by globalization, Cecilia Vicuña’s work is dedicated to remembering the past, honoring the present, and building new structures for the future. I argue that by unraveling and reweaving Western constructions of knowledge production in placing the body as the site of signification and subjectivity, *Quipu Womb* becomes a tool to resituate the home for displaced identities in the postcolonial world. By examining Vicuña’s work in this way, I aim not only to add to the increasing scholarship theorizing the womb in visual and conceptual analysis of contemporary artists, but to draw attention to the ways that rethinking our relationships to the body and constructs of knowledge can help to create community in a fragmented global world. I conclude that in using the form of the quipu, Vicuña revitalizes a pre-Columbian past, tying together those communities fragmented by colonial and global structures thereby holding the liberating potential to redefine home for those displaced in contemporary society. Utilizing both the Indigenous and female body as a means to refigure constructions of knowledge in the West, Vicuña reconstructs narratives of experience to include voices and bodies outside the canonized white male body. Further, she disturbs the grounding of the Western movement of Minimalism, centralizing the subjectivity of the viewer to create a dialogue that invites connection between object and audience. The *Quipu* directly implicates colonial fragmentation of the past, but in its contemporary context, it references the alienation of globalization and the state of transience lived by the people displaced by it today. Viewing *Quipu Womb* in this way provides a discourse for the future of displaced communities. While many have been alienated from their homelands, Vicuña invites a way to use the systems responsible to our own benefit, employing our newfound immediacy to one another to create connection. By recognizing these systems and their implications on the marginalized, a conversation is facilitated on how we can fix these systems through collectivity and provide home and security for those left behind.

**Name:** John Berg **Major:** English, Psychology

**Title of paper:** The Quarantine Craze: The Historical Context Surrounding Daniel Defoe’s Depiction of London in his *Journal of the Plague Year*

“This shutting up of houses was at first counted a very cruel and unchristian method, and the poor people so confined made bitter lamentations: complaints of the severity of it were also daily brought to my Lord Mayor, of houses causelessly (and some maliciously) shut up” (Defoe, p. 54).

When Defoe’s *Journal of the Plague Year* had been published in 1722, the Great Plague of Marseille had already consumed France for two years. The medical community still barely understood how the plague worked, let alone how to treat it. As such, physician continued as they had done prior and viewed the plague as an infection which was to be deemed evil in every regard (Lund, p. 48). So, in an effort to prevent the plague and its evil from spreading to England, strict quarantine laws were established to ensure the public’s safety. The government determined that the easiest and best way to deal such a malicious disease would be to contain the infected and keep them away from healthy populations. However, these laws were not without criticism. Oftentimes, they had the potential to be cruel and dehumanizing as they could be imposed upon the people seemingly at random. As seen through HF’s narration above, it’s clear that Defoe was also aware of the harm such strict quarantine laws could create. In this manner, it becomes important to understand the historical events surrounding Defoe’s life that influenced HF’s narration of London during the Plague of 1665.

While Nita’s paper explained the symptoms of the plague and HF’s descriptions of the disease itself, this paper will discuss historical developments that are theorized to have influenced Defoe’s depiction of London in *The Journal of the Plague Year* such as the Great Plague of Marseille, the Quarantine Acts of 1710 and 1721 imposed by the British, and the growing science surrounding the concept of immunization. I will argue that such historical developments influenced Defoe to create a narrative that simultaneously acted with nationalistic pride for Britain while criticizing the strict nature of the laws that the government imposed on its people.

**Name:** Alex Chand  **Major:**  English and Physics

**Title of paper:**      Wind, Rain, and Thunder: Black Reconstruction and the Creative Voice of Thomas Wiggins in *Olio*

When I was considering the constraints of autistic voices of color in text, I found myself gravitating toward a sequence of sonnets centered around “Blind Tom” Wiggins in *Olio* given the way it interweaves Wiggins’s voice with dominant historical narratives surrounding Reconstruction and bends these narratives to center Wiggins. I examine how “Blind Tom” Wiggins as a character is depicted and juxtaposed against other voices and bodies in Tyehimba Jess’s poetry collection, *Olio* by thinking about how lyricism, marked by the presence of multiple voices within a poem, syncopation, “interiority,” and as Jess Cotton contends, lyrical ahistoricism, in Black contemporary poetry, alongside DuBois’s concept of the Black Reconstruction, interact with Wiggins as a disabled voice and bodymind (Cotton 531). I also consider how Jess’s syncopated sonnets respond to Wiggins’s original compositions. How do the sonnets complicate how we read the historical Wiggins and Jess’s “Blind Tom” Wiggins alongside each other? And how does centralizing Wiggins’s voice in these syncopated sonnets engage with lyrical ahistoricism and an alternative history of Black Reconstruction? How do lyrical ahistoricism and Black Reconstruction work synergistically with disability poetics in Tyehimba Jess’s poems centered around “Blind Tom”Wiggins in *Olio* to form a new landscape at odds with dominant narratives, while preserving the tension between silence, image, and text we see with racialized autistic voices? I examine how these figurings of “Blind Tom” Wiggins in *Olio* present us with tension between silence, imagery, and text that encompasses a racialized and disabled other in a metaphorized neocolonial setting to form a new landscape.

**Name:** Naomi Curran **Major:** Psychology

**Title of paper:** Evaluating the Moderating Effect of Gender on Adolescents’ Internalizing Symptoms Throughout the First Wave of COVID-19

**Purpose:** In 2020, stress resulting from the COVID-19 pandemic began to pose challenges to mental health. This was especially true for already vulnerable groups, such as girls and transgender/gender diverse (TGD) adolescents, who experience a greater risk for depression and anxiety disorders than their peers. The present study investigated the moderating effect of gender on adolescents’ internalizing symptoms throughout the first wave of COVID-19. We hypothesized that the onset of the pandemic would increase TGD adolescents’ internalizing symptoms to a greater degree than their cisgender peers, and that it would increase adolescent girls’ internalizing symptoms more than boys’.

**Methods:** Data were collected cross-sectionally with 3 timepoints: pre-pandemic (Sep 2019 – Jan 2020) mid-first wave (Sep 2020 – Jan 2021), and post-first wave (Feb 2021 – May 2021). A community sample of Wisconsin adolescents (*N =* 5487; *Mage*= 14.7, SD =1.4; 80.07% White) completed surveys through a school-based screening program. Internalizing symptoms were measured with the Pediatric Symptom Checklist for Youth.

**Results:** Rates of internalizing symptoms were highest for TDG adolescents at all timepoints, followed by girls, who were significantly higher than boys. Gender moderated the effect of time on internalizing symptoms. Specifically, internalizing symptoms increased for girls, but not for boys or TGD adolescents.

**Conclusions:** These results suggest that during future widescale disasters, intervention efforts should focus on those with previous vulnerabilities to mental health struggles such as girls and TGD adolescents.

**Name:** Kira Davis **Major:** Philosophy & Psychology

**Title of paper:** Partially Impartial: Why Friendship Isn’t an Epistemic Issue

Sarah Stroud has contended that the biases we exhibit for our friends clash with epistemic requirements. The main line of argument for this idea is the way in which we tend to change our belief-forming practices when it comes to our friends. When a friend is accused of wrongdoing, we tend to construct alternative explanations for such behavior, give more weight to those alternatives, and arrive at different conclusions than we would for a stranger. I argue not only that impartiality is a weak solution to this issue, but contend that partiality in friendship isn't even an epistemic issue to begin with. We still engage in justified means to form beliefs about friends, even if those beliefs may differ from what we would afford a stranger. We also have epistemically justifiable reasons to treat our friends partially due to the value we place on friendship, leading us to act accordingly.

**Name:** Kim Phung Du **Major:** English Literature

**Title of paper:** The Printed Commodification of African American People in the Eighteenth, Nineteenth, and Twentieth Centuries

This paper was an archival research project that focused on how print was initially used to subjugate African American people and then was later reclaimed by to function as a marker of black liberation, personhood, and achievement. I analyzed a variety of newspapers and secondary sources to create this essay.

In the 18th and 19th centuries, newspapers and printers functioned as information brokers for the slave trade. Periodicals disseminated ads for enslaved people auctions and notices for the capture of runaway enslaved people. Some ads told readers to contact the printer to receive more information about the enslaved person being targeted. Print culture also shaped dominant ideologies about African American people for white readers. Black people were dehumanized with ad placements that equated them to products and services for sale. Racist iconography of black people with loincloths and spears criminalized them as violent and barbaric. Such ads would only describe the appearance and skills of the person, implying that only their usefulness in servitude mattered.

However, the 19th century also saw a reclamation and repurposing of print culture by African American writers and intellectuals. In 1835, Dr. James Norcom posted an ad for the capture of Harriet Jacobs, an enslaved woman that had run away from his estate. His ad followed the traditional dehumanizing conventions of the time. Many years later, Jacobs published her memoir *Incidents in the Life of a Slave Girl* in which she rewrote Norcom’s advertisement and transformed it into a medium that subverted established stereotypes and functions. In this new ad, Jacobs highlights her intelligence and worth as a human being. She exposes the mistreatment she endured under Norcom and asserts her status as an autonomous individual. Up to this point, print had been used to sell and capture African American people, but Jacobs used print to expose injustice and incite reformed attitudes and social change in her readers.

This transformation of print and print culture continued in the 20th century. *The Colored American Magazine* was the first American monthly publication that covered African American culture. It was written and published by a multitude of black authors and activists. These contributors published original works about their own cultures and histories, which subverted the established function of print as a slave trade business. The magazine also featured portraits of local African American women on their covers that dismantled negative stereotypes. These portraits were highly stylized and showed readers who African American people are without relying on racist iconography. The periodical was dedicated to celebrating black people’s accomplishments and their immense progress in a literary field that was used to oppress them. Today, the function of print differs immensely but we must never forget its historic oppression of marginalized peoples.

**Name:** Marion V. Hermitanio **Major:** Linguistics, Spanish

**Title of paper:** Deconstructing Speech Fluency: Fhythm and Music as tools for the Instruction of Spanish Suprasegmentals

English and Spanish have typologically different speech rhythms – while English is classified as stress-timed, Spanish is classified as syllable-timed (Hualde, 2005). Although this binary categorization of languages into different rhythm types has been contested and reanalyzed, there are salient phonetic patterns in either language that contribute to the contrasting perception of their rhythms. For example, vowels are reduced in unstressed syllables in English, while in Spanish, vowels are virtually never reduced. Spanish words are commonly resyllabified across word boundaries, which does not occur as often in English. Pronunciation instruction research has recently begun exploring the instruction of these suprasegmental elements of speech (ie. speech rhythm, stress patterns, and intonation) as opposed to only instructing segmentals (isolated consonantal and vocalic sounds). Research has also shown that both are crucial in training learners for speech fluency. Having established that English and Spanish have fundamental rhythmic differences, and that acquiring speech rhythm is a useful language skill, it is important to identify theoretical frameworks and resources which will support the teaching of speech rhythm in the Spanish classroom. The Articulatory Settings (AS) Theory has significant implications for suprasegmental acquisition – it proposes that every language is characterized by general positions of the speech organs that are shaped by the language’s sound system (Honikman, 1964). Suprasegmentals also require phonetic effort from the articulatory organs, so, this theory should be extended to predict that a language learner needs to retrain their speech organs to adjust to the suprasegmentals of their target language. Additionally, proper teaching tools are necessary to help L1 English speakers adapt to Spanish speech rhythm, and this project proposes that music may be a helpful resource for doing so. The current project asks: Would native L1 English and L2 Spanish speakers improve in speech fluency after a musical training that targets vowel reduction and resyllabification? Following past research, which has linked both rhythmic gestures and singing to improved stress placement and vocalic accuracy respectively, this project proposes a series of exercises with the aim of improving Spanish fluency in native English speakers.

**Name:** Jonathan Hogan **Major:** German Studies, International Relations

**Title of paper:** Subversion in *Die Taube auf dem Dach*:Ambiguous Endings and New Beginnings?

In the context of an East German state claiming to have achieved gender equality (Dölling), subversive feminist ideas in film were often required to assume unconventional forms to avoid censorship (Dölling). Nowhere is this phenomenon clearer than in the banned 1973 Film *Die Taube auf dem Dach* by Iris Gusner. Gusner’s film chronicles the career-driven Linda’s struggle to reconcile her emancipatory idealism with her desire to foster a meaningful life beyond her career. This struggle is thematized through a love-triangle which is resolved when Linda chooses the older, harder-working Hans over Daniel, a young idealist. Linda’s preference for Hans, who in many ways embodies the ideal socialist male, would seem to corroborate the state’s claim of realized gender equality; however, a close analysis of the disorienting conclusion of the film produces the potential for both a scathing critique of a hegemonic patriarchy, and a glorification of a god-like state. “Die Taube auf dem Dach” thus provides insight into often obfuscated feminist discourse in the GDR while making the case for a broader understanding of resistance in contexts of deep-seated systems of oppression, one which includes such seemingly benign practices as ambiguity.

**Name:** Nita Isom **Major:** English, Clarinet Performance

**Title of paper:** Misinformation Abounds: Medical Practices in *Defoe’s Journal of the Plague Year*

I’d first like to introduce our research group and the work we were able to collaboratively complete over the summer of 2021. During that time, we each spent around 10 hours each week reading and reviewing sources on Daniel Defoe’s *Journal of the Plague Year* and writing materials to accompany a student copy of the text. Our goals in writing and presenting what we researched may be different from other papers coming out of a typical class or independent study because our presentation of Defoe’s work is tailored to an academic audience with limited knowledge on *Journal of the Plague Year*. In this way, our presentation has the capability to captivate a wide audience.

Part of the reason Defoe’s *Plague Year* is becoming increasingly relevant is that a similar health crisis to the 1665 outbreak of bubonic plague in London is playing out now in real time. Even though our covid-affected Lawrence campus of 2022 seems vastly different from plague-infested London of 1665, the world that Daniel Defoe’s *Journal of the Plague Year* tours readers through is an eerily familiar one. Besides both worlds hosting sickness and crisis, in each, rumors circulate, making navigating these hardships even more difficult, especially when avoiding disease can be matter of life or death.

In this paper I will introduce Defoe’s world of plague to an audience with limited knowledge on the topic by looking at 1665 medical beliefs and practices. Specifically, I will cover theories of transmission, sanitation practices, and bubonic plague treatments. I will relate these historical practices to our knowledge of plague now, as well as the limitations on our knowledge of COVID-19 as we live through another health crisis. Understanding this will help students connect *Journal of the Plague Year* to their own experiences during COVID-19, making Defoe’s work infinitely more relevant. Once readers can connect to the text, Defoe’s descriptions of medical practices and beliefs serve as markers that guide readers through the horrific historical scenes of the book. They are something that can always be returned to in the confused plague city of 1665 London and in narrator H.F.’s often unorganized journalistic writing. They serve to organize the plague and its existence within the time and space of 1665 London.

In introducing this work to an audience unfamiliar with the topic, I hope to draw more connections between the world in *Journal of the Plague Year* and the COVID-19 pandemic in local Appleton. In examining how Defoe writes about medical practices from 1665, I hope to establish an organization of the text suitable to readers in 2022.

**Name:** Hannah Jones **Major:** Vocal Performance

**Title of paper:** Come Back Here

In my essay, “Come Back Here”, I explore the way in which music aides in the process of remembering and forgetting traumatic and violent experiences. I base the essay on a profound statement made by my colleague, Jack Murphy: “As memories become clearer...[they] can also turn into something else”. I discuss the limit of looking at music as an aid in the remembering process. To support this claim, I use various excerpts which include that of the film *Shoah* which depicts a Jewish Holocaust survivor, Mr. Srebnik, singing a song by Nazi soldiers and a clip of Jewish children in the Holocaust singing their final song which hails from the opera *Brundibár*. I also introduce Regina Spektor’s song “”Eet. (Note that “Eet” is also the button on the typewriter that allows you to write on top of the existing words.) If one does not have proper context for the excerpts, the unassuming/ unaware listener would make meaning of the music in a way that could completely disregard that true nature of the piece.

I proceed to discuss how memory is nonlinear. I build upon Anders Liljedahl’s idea: “In Afrofuturist music, meaning is communicated from in between the signifier and the signified and from in between the denotative and the figurative meaning of words, which makes Signifyin(g) one of the genre’s main modes of communication”. Negro Spirituals stems from the voices of African Captives in the United States. They would use these songs as a form of communication with other slaves to lead the way to freedom, empowerment, or a lamentation. By Liljedahl’s definition, I believe Negro Spirituals would be classified as Afrofuturistic even though they were created in the past. Memory is nonlinear. We, the African American community, still use song to reflect a past, current, or future memory. We have gone from “We Shall Overcome Someday” to “F\*\*\* the Police”. *Our* music is a variation of our ancestors’ songs elaborately ornamented by this generation’s outrage. *Our* songs are one in the same.

Finally, I consider music as a bridge and the memory being the destination using Charles Ives’ piece, “Washington’s Birthday”, which highlights a minstrel song, a racist artform, called “Zip Coon”. While Ives did not experience the “glory days” of the South, he engages in the prosthetic memory process, and with this he attempted to create a sound that embodied an Antebellum memory. I include the way in which my memory transformed into something else. I had been looking through the lens of the oppressed and not the oppressor. Ives was making music for the oppressor’s side and from the oppressor’s P.O.V. The incorporation of “Zip Coon” perfectly depicts the heart of this nation: Racist, Inhumane, and Greedy.

Both music and memory fill up space and time. Memory is a constant journey that moves in all directions. Music is a constant journey even when the “music” stops. It is all moving in an encompassing motion that helps us live life and make choices.

**Name:** Moeka Kamiya **Major:** Neuroscience/Psychology

**Title of paper:** Rumination and the Gut Microbiome: Effects of a Brief Mindfulness Intervention

The community of organisms, known collectively as the gut microbiota, that inhabits the digestive tract of an animal is known to have profound impacts on the host’s physiology. Recent work has found numerous relationships linking genetic markers that are indicative of certain groups of organisms within the microbiota to psychological health. In particular, the gut microbiota of individuals with depression show a different genetic composition to those without depression. Thus, the current study explored how rumination, a risk factor for depression, and gut microbiota composition is correlated. By investigating the relationship between gut microbiota composition and rumination, the current study sought to detect possible gut microbiota alterations present before depression develops, which has implications for prevention efforts for both gut and mental health. We also examined whether a brief mindfulness mobile application intervention, which has been shown to reduce rumination, can improve gut microbiota composition. Participants were 16 first-year students at Lawrence University. They engaged in a brief mindfulness mobile application intervention for 4 weeks. Rumination was assessed by a self-report questionnaire at pre-intervention and post-intervention. Participants' gut microbiota composition was analyzed from fecal samples collected before and after the mindfulness intervention. The pre-intervention rumination score showed no significant correlation with gut microbiota composition. The genus *Bifidobacterium,*a group of well-known beneficial bacteria,increased in individuals after the mindfulness intervention, and *Marvinbryantia,*a possible pathogenic genus of bacteria, decreased in individuals after the intervention. However, another well-known pathogenic genus of bacteria, *Alistipes,*increased in individuals after the intervention. In sum, the present study did not show a relationship between rumination and specific gut microbiota compositions. However, due to the small sample size, these results should not be considered conclusive. Additionally, the brief mindfulness intervention showed potential as a tool to improve gut microbiota composition, but a randomized controlled trial with a larger sample size is needed to further examine the efficacy of a brief mindfulness mobile application intervention on gut health. The present study is the first step forward to investigating the complex relationship between gut microbiota and psychological health as well as the potential of the brief mindfulness mobile application as a preventative tool for both mental and gut health.

**Name**: Tee Karki **Major**: Government

**Title of paper**: The Restoration of Justice: Penal Justice vs Restorative Justice

The paper tackles understanding restorative justice methods in the context of both Norway and Sweden (with reference to Finland) and compares that to the penal system methods of the United States. It does so to best understand how its implementation has worked in Norway and whether the United States would benefit from integrating it into its systems of prison and punishment. Once the research was conducted, it was found that the research gathered and the case studies explored, all in all, highlight that the usage of restorative justice and a full prison system allow for recidivism rates to be lowered and impact crime rates and the number of prisoners and prisons in a space. This actively lowers the costs associated with prisons and increases the ability to have prisoners better reintegrated into society post-prison. Penal justice negatively impacts rates of recidivism while also increasing the general cost of prisons through the issues of mass incarceration and poor quality of living and treatment. Through the exploration of penal vs restorative justice systems, systems of inequality between racial groups were exemplified and the notions of prison cycles being impossible to break free from were cemented. Furthermore, the labor inequality and injustice within the prison systems, through the villainization of the incarcerated by both the prison systems and general society, leads to a polarization between these groups and the community making the reintegration (essential to recidivism and lowering of crime rate/post-incarceration suicide rates) impossible. The paper explores general themes of inequality, bias, restorative circles, punishment reform, and the cost of prisons as a business both on the general wellbeing of prisoners and the general well-being of overall society. The research found that the implementation of restorative justice, as seen in both Finland and Norway, would be beneficial for the overall prison systems in the United States by lowering long term prison costs and lowering recidivism rates.

**Name**: Lauren Kelly **Major**: English and Linguistics with a minor in Spanish

**Title of paper**: “Gertrude Stein’s Experimental Writing in *A Long Gay Book*: Complicating Domestic Realism”

Gertrude Stein (1874-1946) was a queer modernist expat who juggled hosting her intellectual Parisian salons and proving her genius to her male audience. Though she considered herself married to Alice B. Toklas, many of the people in her circle—from Hemingway to Picasso—did not address the partnership. Both inside and outside the salon, Stein had a reputation for being difficult to read (at least for the careless reader), writing sentences like: “Some one, that one was one who was married to some one and he was one whose name was Claudel and he was married to one and she and he knew that thing knew that he was looking and loving” (Stein 18). She likely wrote like this for many reasons, but one such reason was to obscure her subject matter through experimental writing in order to discuss her queer experiences. For someone like Stein especially, 19th century writing was restrictive. Men, *not* women, were seen as geniuses, and women were left to write about their experiences inside the domestic sphere. However, for Stein to write about her relationship with a woman, she first had to dismantle 19th century domestic realism.

*A Long Gay Book*, written between 1909 and 1912—pivotal years in her relationship with Toklas—is a good example of Stein’s literary deception and defiance of the 19th century restrictions. Perhaps it also shows, over the three years, a growing willingness to publicly announce her relationship with Toklas. In this paper, I will attempt to answer this question: In *A Long Gay Book*, how does Stein rework 19th century domestic realism to create a literary space for representing her and Toklas’ queer relationship? I will argue that Stein manipulates 19th century domestic realism in *A Long Gay Book* by first conforming to it in a repetitive, hyper-realistic discussion of everyone and everything past the point of credulity, and then, shifting slowly into a domestic (yet still experimental) narrative of her life with Toklas in their queer relationship, creating her own 20th century domestic realism. The comfort of this 20th century domestic realism is echoed in the gradual easing of the anxious hyper-realism in the first part of the book into a more relaxed narrative in the second part. The most beautiful passage comes when Stein “dismiss[es] the visitor” (one of the male attendees of her salon) in order to “close the door again” and bask in Toklas’ presence: “a lovely love is cleaner when she is so clean, she is so clean, she is all mine” (Stein 77, 78).

Her changes in experimental writing and topic reflect a strategic shifting of the domestic realism style into normalizing a relationship that was non-normative within the heterosexual domestic sphere. I conclude that Stein could not initially start with depicting her queer relationship in *A Long Gay Book* because it would have simply been an alternative take on the male-female domestic relationship of the 19th century, so the order of the first and second parts of the book is purposeful.

**Name**: Lauren Kelly **Major**: English and Linguistics with a minor in Spanish

**Title of paper**: “Witnessing the Plague as Told Through Maps: Defoe’s Narrator as our Host Body in *Journal of the Plague Year*"

For the final presentation in this Defoe panel, this paper will focus on the textual level of *Journal of the Plague Year* and examine Defoe’s narrator, H.F. (likely Henry Foe, Defoe’s uncle). H.F. is a curious, realistic narrator who attempts to describe the spread of the bubonic plague as it travels through London, relying on weekly bills of mortality to map its passage. Though Defoe was a child when the 1665 plague struck, he did a lot of research to write the 1722 novel. For authenticity, he likely used public maps of the plague to verify his *Journal*. The byproduct is an intensely specific text. Using various plague maps (see Figure 1 below), I will analyze H.F. as a character and as a narration tool, and compare his account to various maps of the spread.

Diagram

Description automatically generated  
Figure 1: One such map I will include in my presentation. It depicts the pestilence in 1665 London along the River Thames.

As a narrator who, as we are told, is a person with real experiences, H.F. is a unique character-narrator in that his body moves us around London’s plague scenes. He is our host body, which allows some protection from the plague, despite being fully immersed in the fear and progression of pestilence. Whatever he happens to see with his eyes, he describes in detail, and whatever he hears, usually as rumor, is told to us with skepticism. This allows Defoe to control his audience’s impressions of the plague while retaining the realness of the text as events truly experienced by H.F. in some form. Even if Defoe himself refuses to believe the rumor, say, that nurses killed their patients, mentioning it acknowledges that H.F. followed the gossip of the time, verifying that he was really in London in 1665. Furthermore, as a narrator with a body, anecdotes flow naturally and explain how he could know all of these details about the plague: he may travel to Greenwich and see the docked boats just as easily as he can go at night to witness the dead-carts arriving at the pits for burial. These experiences are supplemented with anecdotes from the strangers he meets. Notably, the story of the two brothers and the joiner lasts 26 pages, providing readers with a detailed look into plague life in the countryside. This allows Defoe to encompass the multitude of decisions Londoners made in 1665, without claiming that H.F. experienced every single situation, which would not have been as believable.

I will conclude that H.F., as an obsessive and mobile narrator, is essential to *Journal of the Plague Year*. Without his movement around London or his attention to the (incorrect) bills of mortality, readers 300 years removed from memories of plague would not understand the fear of looming spread and the confusion that many Londoners felt back in 1665 (our current pandemic aside). H.F. authenticates Defoe’s *Journal* in such a unique way that maps and bills of mortality alone cannot.

**Name:** Angel Li **Major:** History, East Asian Studies

**Title of paper:** The Translation of Memory: Accounts of Female Sent-Down Youths’ Experiences of Sexuality in Chinese and English Memoirs

During the Cultural Revolution, approximately 17 million youths who grew up in urban areas of China were sent to the countryside as part of the Down the Countryside Movement, a program issued by the Chinese Communist Party that aimed at eliminating the “counterrevolutionary” tendencies of urban youths. My paper explores how memories of sexuality are presented in memoirs written by Chinese women who were sent down in the 1960s and 1970s. In the paper, I identify and analyze three different genres of memoirs: memoirs written in Chinese and intended for a Chinese audience, memoirs written in English and intended for a western audience, and finally, memoirs that have been published in both Chinese and English and that are intended for two different sets of audiences. I argue that while memoirs intended for a western audience are more explicit in their references to sexuality and emphasize ways in which women were sexually victimized during the Down to the Countryside Movement, memoirs written for Chinese readers often discuss sexuality referentially and tend to submerge personal memories of sexuality within larger narratives pertaining to the Cultural Revolution, such as narratives about the platonic camaraderie between young revolutionaries. Moreover, I point out that memoirs published in both Chinese and English are distinct in that they criticize the reductive nature of the previous two genres and instead argue for an understanding of individual memory not as an epitome of larger narratives but as the individual’s effort to construct their identities. Finally, I conclude that the differing presentation of memories in these three types of memoirs reveals that memory is malleable and is shaped both by the authors’ rewriting of personal experiences for a specific audience. By pointing out the malleable nature of memory, I also pose the following epistemological question: if individual memories are not contaminated versions of historical truth, what is their place in the study of history?

**Name:** May Li **Major:** History, Studio Art

**Title of paper:** Identity, Sentiment, and Resistance: Female Literati’s Ecofeminist Poetry from the Song Dynasty

In my paper, I focused on two women from Song dynasty China (960-1279) named Li Qingzhao and Zhu Shuzhen. I analyzed selections of their poetry to better understand their experiences in relation to their social class as female literati. Literacy and higher education, privileges of the literati class, gave Li and Zhu the opportunity to voice their inner thoughts from the private sphere, where women were mostly confined to during Imperial China. Through a beautiful language that explored the ties between the individual and the physical environment, Li and Zhu revealed themselves as women with an independent character and challenged Confucian conventions and ideals of women constructed by the Song society.

**Name:** Trinity Lopez **Major:** Philosophy

**Title of paper:** Agreement Between Accordances: Confronting Wittgenstein’s Skepticism

When reading *Philosophical Investigations*, I found Wittgenstein to endlessly suggest that an individual alters their community’s *meaning*, thus developing beyond such preexisting *meanings* into their own novel understanding. As of now, the most prolific interpretation of *Philosophical Investigations* is Kripke’s *Wittgenstein on Rules and Public Language*. I anticipated that Kripke’s interpretation would stay true to the distinction between a community’s *meaning* and an individual’s understanding, but did not find this to hold. This paper shows why.

(§I) introduces an initial clarifying component of Kripke’s *Wittgenstein on Rules and Public Language*. Then, (§I) outlines the paper’s development.

(§II) investigates Kripke’s picture of the world. (§II.A.) identifies two types of things – *physical* and *non-physical* – that serve as the world’s foundation. Utilizing these foundational things, (§II.B.) explains how an individual’s experiences of things cause them to become aware of *accordances* between those things. Then, (§II.C.) shows that individuals assess whether the *accordances* that they are aware of are the same *accordances* that others are aware of; two individuals *agree* when they are each aware that each other are aware of the same *accordance(s)*.

(§III) outlines Kripke’s *Wittgenstein on Rules and Private Language*. (§III.A.) introduces the *paradox* by utilizing two steps. The first step offers three of Kripke’s terms: ‘quaddition’, *meaning*, and *brute inclination*. Using these newly introduced words, the second step splits the *paradox* into two parts. The first part of the *paradox* claims that nothing determines whether an individual’s current *brute inclination* *accords* with their past *brute inclinations*. And the second, regardless of the first part’s claim, questions whether there is anything that determines what an individual’s current *brute inclination should* be. (§III.B.) gives Kripke’s response to the *paradox*: the first part is unanswerable, but the second part’s answer is *agreement*. In other words, an individual’s *meaning* – and, thus, *brute inclination* – is what their community would agree with. (§III.C.) expands upon the solution of *agreement* in order to create a logical formulation of Kripke’s private language argument.

(§IV) finds a common argument – expressed within the work of Simon Blackburn, Warren Goldfarb, Rush Rhees, and Cora Diamond – that counters Kripke’s interpretation. The counter is this: individuals often have *meaning* that differs from their community’s. Thus, *agreement* does not determine all instances of *meaning*. The community does not fully determine what an individual’s words will *mean*; instead, an individual manipulates *agreement* to discover the *meanings* that the individual privately endorses. I believe Wittgenstein would adopt this view of *meaning*. But this paper has only outlined a potential problem with Kripke’s interpretation; it has not revealed a cohesive relationship between Wittgenstein and Kripke’s works. Thus, an expansion of this paper is necessary to investigate the extent to which Kripke’s interpretation should be revised.

**Name:** Tyler Nanstad **Major:** Music Education

**Title of paper:** Resistance and Respect through Ewe Music

In the music of Ewe people, gender norms act upon the bodies of musicians in a multitude of ways, namely through assigned dancing roles and permissions of who can play what. Music from this tradition has been performed at Lawrence for 30 years, yet there hasn’t been a satisfying answer to what we do with this cultural baggage. In this paper, I set out to craft a pathway for cultural musicking outside of what we’d call our own that acknowledges the ways that our cultures do not align in a respectful manner, rather than sweeping said baggage under the rug. This begins with a personal discussion of how these gender roles have affected my own musicking in this tradition, followed by an assertion that Ewe tradition’s strict imperative toward change gives agency to make musical change in a way that frees us from chafing under a harmful gender ideology. What this means in this context is that I’ve been able to experiment with creative ways of making this experience more inclusive for my ensemble while remaining deeply aligned with tradition. With this assertion in mind, resistance and change become a powerful pathway for a freer and more wholistic connection to a culture’s beautiful music, rather than creating a faithless copy. What I found after this was that making music in this culture has created for me and my fellow musicians a more powerful place for exploration of a queer space between many acting bodies, rather than as an interaction between two genders.

**Name:** Evan Ney **Major:** English, Saxophone Performance

**Title of paper:** How to Hear the Plague: Generic Ambiguity and Mixed Modes of Analysis in *Journal of the Plague Year*

As part of the group presenting our work on Daniel Defoe’s 1722 text, *Journal of the Plague Year*, my paper considers the challenges of thinking and writing about a text so generically ambiguous, contextualizing its form with scholarly reactions to it throughout history alongside the text itself, and offering some tools which readers - particularly student readers - can use to parse the nuances of the work.

Even the title, in calling the work a journal, draws immediate attention to the text’s genre, and until the 1920’s, critics largely believed that it was a true historical account of the plague, as Defoe claimed it was, naming the author as “a Citizen who continued all the while in London”. This was justifiable for many years in no small part because many of the facts and details in the *Journal* are corroborated by independent sources. Samuel Pepys’ diary, for example, contains mortality statistics which are identical to those written in Defoe’s account. To be sure, its level of detail invites readers to take Defoe’s words at face value and encourages would-be historians to consider it an invaluable primary source.

But while it’s technically true that Defoe did live through the plague, it’s unlikely he was in London, and critically, he was only five years old at the time. Clearly, his true account is not the one contained in the book, and more importantly, the *Journal* contains novelistic elements which invite a more literary approach to analysis of it. Its use of mixed media, incorporating letters, first person narration and orality alongside prose, is uniquely novelistic, leaving readers with the question, how exactly is one to read this thing? The most compelling answers tend to involve a mix of literary analysis, which is evident in Lauren’s paper, historical context, like that contained in John’s paper, and some modern perspective such as that of Nita’s work. Hybrid texts require a hybrid, interdisciplinary approach- one which will highly benefit young readers.

Paula McDowell remarks that the *Journal’s* narrator, H.F., “wants more than anything else to make us hear the plague”. To do this requires readers to stretch their engagement with the text: what do Defoe’s descriptions of sound invite us to think about the soundscape of seventeenth century London? What does historical analysis of Defoe’s writing and other sources tell us about what that place was like? From our experience with COVID-19, what do epidemics sound and feel like? All these questions and more are useful and necessary to experience the full richness of Defoe’s monumental book and thinking critically about genre and how it changes our experience with a work is an endlessly rewarding scholarly venture- one which I explore in detail in my paper.

**Name:** Smailyn Nicasio **Major:** English

**Title of paper:** “Because she could not change herself in this respect”: Internalization, Individuality, and Identification in Nella Larsen’s *Passing*

*Passing* is a deceptively slim text that maneuvers its broad and pertinent rhetorical questions regarding the development of identity through the lens of a deeply personal and subjective crisis that has mystified readers since its publication. The magnitude of the fascination has extended to Nella Larsen as an authorial and historical figure and prompted the fervent critical tendency towards referencing her biography to substantiate their all-encompassing interpretations. The interminable critical effort to bind a definitive reading to Larsen’s intricately ambiguous narrative incorporating all that can be signified ironically parallels the text’s inciting conflict in which protagonist Irene Redfield presupposes the fallacy of determinate identity classification. Reacquainted with her enthralling former childhood acquittance Clare Kendry by chance entangles Irene in an unsolicited period of social enlightenment and self-reflection that collapses the illusion of essential nature and points to the restrictive expanse of social construction. In the reconstructed facsimile of the twentieth-century of an insular sociocultural landscape laden with representations of social factors and hegemonic mechanisms of power that constitutes social knowledge, Larsen prefigures the subjugation of a subjectivity inhabited by a mixed-race Black woman belonging to a specific class and cultural collective. Through the structural proliferation of systematic ideological representations constituting gender performativity, prejudiced racial norms, and compliant social behavior, Irene contends with the fear of displacement through fortifying performative social behavior that in actuality intensify the distinct feeling of subjugation. Central to this intense narrative tension then is her interiority modulating diametrical binaries of self-fulfillment or contingent performativity. In this way, Irene’s interiority determines her instinctual emotional responses and efforts to refute her growing disillusionment with social order and fixed categorization.

Identifying primarily as a Black woman within the circumscribed community of the Harlem Renaissance informs Irene’s perception of reasonable and logical behavior as an ideological guide to maintain satisfaction. Through Irene’s personhood and perspective, Larsen explores the degree of individual agency, emotional comfort, and social status one can retain from the constructed politics and essentiality of identity while meticulously detailing the tension originating from her interpretation and mannerisms in social interactions. Despite evident multidimensionality and an inclination for plurality, Irene maintains a rigid sense of social boundaries to ascertain a sense of control over representations of fluctuating social forces throughout the novella.

**Name:** Matthew Peters **Major:** Government and Philosophy

**Title of paper:** A Consequentialist Argument Against Important Aspects of America’s Legal System

The American legal system produces several unintuitive outcomes. In so far as sprawling state and federal criminal statues can be synthesized, an analysis reveals inappropriate levels of punishment that fail to make American society better off. An analysis of American pretrial systems produces much the same result, with individuals prevented from returning home and to their communities due to onerous release conditions even in cases where it is unclear that society is better off because of their restriction. Civil liability, as commonly composed within the American legal system, also seems an unsatisfactory mechanism because damages are allocated based on making plaintiffs whole without considering the implications for defendants or society as a whole. As we will see, consequentialist intuitions offer an apt method for evaluating the failing of important aspects of the current American legal system and considering what modifications ought to be made. I will argue that the systems of deterrence used within impactful portions of the American legal system are problematic because they lead to negative societal outcomes.

**Name:** Gabi Stokely **Major:** History

**Title of paper:** Josephine Butler: From Philanthropy to Political Activism

In 1869, the Parliament of the United Kingdom passed the third and final extension of the Contagious Diseases Acts. Under these acts, any woman who was accused by a plainclothes police officer of being a prostitute would be registered and subjected to regular invasive testing. If she was found to be carrying a venereal disease, she would be imprisoned in a lock hospital until she was treated. Shortly after the final extension of the acts, a repeal movement took shape and fought until the acts’ repeal in 1886. This movement was headed by feminist reformer Josephine Butler. This paper explores Butler’s life and the circumstances that led her to become a political activist. While Butler is most renowned for her political work, she was originally driven by a love of philanthropy and compassion for the working-class women affected by the acts. These philanthropic goals grew and blossomed into political activism and the successful repeal of the Contagious Diseases Acts.

**Name:** Isabella Thompson **Major:** Art History

**Title of paper:** The Holy Body: Divinity through Fluidity

It has been wildly accepted that Christ’s sex is male and that he has always been identified with the male gender, but what if this wasn’t true? What implications could this hold for the not just the little-known and discussed history of the LGBTQ+ community but also its relationship with Christianity? Throughout this paper I aim to look at ways in which Medieval people imagined Christ’s sex and gender in more fluid terms than simply male or female and I intend to do so through an analysis of illuminations, statues, frescos, traditions, and writings. I briefly borrow from other scholar’s work as well, to show the ways in which this concept has been thought about in the field already, but I also bring in my own observations and put them into conversation with these ideas at large to further add depth and complicate them. I analyze primary visual and written sources for the underlying gender non-normativity which Medieval Christians surround Christ with and discuss the ways in which this fluid understanding of the Messiah’s gender is important to Christ’s identity as holy in the Middle Ages. Christ’s assumed male body was thought to behave in ways in which a Medieval female body (that is a body with a uterus and vagina) was anticipated to. This happens through the inclusion of a vagina on Christ’s body, through which, the act of childbirth is allowed to take place, as well as the nourishment of Christ’s followers from his own frame. Thus, because Christ’s body is established as working like a mother’s he is hailed as a “Mother” which then creates a great disconnect between his understood male sex and gender and the female association of such a title. Christ is also likened to a female gendered and sexed figure who complicates his rigid inclusion only in only the masculine sphere. There is, sadly, a modern tendency to ignore the Middle Ages and to view them only as a dark time that existed between antiquity and the renaissance. However, doing so is a dangerous thing as we then miss out on deeply important and incredibly intriguing history. A history that has actually greatly impacted the societies we exist in today and the belief systems that we hold in place. Studying and thinking about the gender fluidity of Christ in the Middle Ages can actually help us start to identify the deep and often hidden relationship between humanity and queerness.

**Name:** Jessica Toncler **Major:** International Relations and Violin Performance

**Title of paper:** “Compulsory Freedom: The Effectiveness of the US Methods of Foreign-Imposed Regime Change.”

The United States (U.S.) uses foreign-imposed regime change (FIRC) in an effort to democratize foreign states, using hard power to coerce foreign governments to adopt a democratic regime. Many studies have hypothesized that democratic regimes score higher in human rights indicators, which is often the justification that is given by political leaders in the U.S. who choose to impose forceful democratization.

This paper investigates the U.S. FIRC between post-World War II to the present day. The study aims to compare the three most common intervention methods used by the U.S. to execute FIRC: economic means, covert operations, and military force. The study measures the overall effectiveness of the intervention by evaluating the adoption of democratic regimes and their longevity over time, as well as the absolute change in human rights scores. These indicators show if the U.S. succeeds in reaching the two main objectives they most frequently publicly quote to justify intervening in other states’ foreign affairs, creating long-lasting democratic regimes and increasing the overall human rights levels.

The results conclude that these three methods of intervention are virtually ineffective at increasing long-lasting democracies and improving human rights scores over time. The most significant result shows that covert operations in fact decrease these values over time. The State Department uses improving humanitarian conditions as their justification for intervening in other states, however, the results show that goal is unsuccessful. This leads me to believe that there are other motivations due to the fact that the U.S. continues to use these methods of intervention. Some of these motivations are likely economic and trade-related which would oftentimes directly benefit the U.S.

**Name:** Macy Veto **Major:** History & Film Studies

**Title of paper:** Bob & Bing Do Their Thing: White, Middle Class Masculinity in World War II America

By using Hollywood film industry fan magazines as my primary sources, I analyze the brand of masculinity that film actors Bob Hope and Bing Crosby promoted during America’s war years (1941-1945). I begin with setting the stage for my readers by explaining Hope and Crosby’s backgrounds, their relationship to one another, the star personas that Hollywood groomed for them, background on how the Hollywood film industry functioned in the 1940s as a multi-media empire, as well as that industry’s target audience. I also give brief overviews of race, class, and gender dynamics in 1930s America.

My main argument is that Hope and Crosby’s brand of white, middle-class masculinity offered an attractive alternative to the aggressive, rugged masculinity of cowboys, like John Wayne, gangsters, like James Cagney, or the physically fit soldier of World War II. Hope and Crosby’s type of masculinity allowed men to be more emotionally expressive, more fun-loving, and less physically aggressive, while promising the economic and social comfortability that the middle class could provide. It is also crucial to understand that although Hope and Crosby were white, they were most certainly not in the middle class at this point in their careers. They were two extremely wealthy individuals by the mid 1940s, but the humble and relatable middle class image that they projected was what really mattered. It was this image that had the power to shape cultural ideals and spark aspirations. It is significant that Hope and Crosby’s type of masculinity was culturally and societally acceptable, as it provided men who were not in the military, or who could not or did not want to live up to the rugged masculine standards, validation of their usefulness and contributions to family and country during wartime and beyond. I believe that this type of masculinity sets the stage for the white middle class that emerges and dominates American society in the immediate postwar years.

**Name:** Justus Wahl **Major:** Psychology

**Title of paper:** Mechanisms of Mentalization-based Treatment

Mentalization-based treatment (MBT) is a relatively new therapy for borderline personality disorder (BPD) that has shown promising results in research studies and randomized control trials. It is thought that the treatment exerts its effects by improving the client’s faculties for mentalization, the process of understanding mental states in others (e.g., emotions, wants, perspectives). Because individuals with BPD often struggle in this regard, MBT serves to target this core symptom of the disorder. However, the empirical evidence for this proposed mechanism is mixed. For example, outcome measures related to mentalization, such as elements of personality functioning like identity formation and self-control, have shown increases in some studies. However, the only research employing a direct measure of mentalization found null results. Furthermore, in a qualitative analysis studying client experiences of MBT, mentalization was not mentioned at all by participants. Instead, variables such as therapeutic alliance, supportive environment, and diverse treatment modalities were listed as essential aspects of the therapy.

If not mentalization, then what can be driving the therapeutic effects of MBT? It seems likely that an alternative mechanism is present. The current evidence suggests that common factors can explain MBT’s efficacy. These are elements of the therapeutic process that exist across treatments. One comparative analysis on manualized therapies for BPD, including MBT, assessed the extent to which common factors were present in each treatment’s design. This study showed that many of the core elements of therapy were shared between treatments. MBT happened to score exceptionally high on therapeutic alliance, emotional engagement, and different treatment formats. These results corroborate the qualitative data collected from clients, suggesting that these are salient aspects of MBT.

Overall, the clinical utility of mentalization is promising; however, that promise can only be realized if clinicians adapt the therapy to target an appropriate mechanism. A treatment working on faulty assumptions will not achieve the best possible outcomes for clients. Therefore, more research should be conducted to determine whether MBT can produce improvements in mentalization. Additionally, external replication is necessary as most of the existing literature is from the therapy’s developers. Finally, the influence of common factors must be explored to determine their effect on treatment outcomes. In doing so, MBT will further cement its place as an evidence-based therapy and a preeminent treatment for BPD.

**Name:** Ethan Wilmes **Major:** History

**Title of paper:** An Absence of Elephants in the Room: Religion, Philosophy, and Negative Numbers in Albert Girard’s *A New Discovery in Algebra*

While negative numbers are treated as an essential part of the study of contemporary mathematics, their inclusion in the mainstream of mathematical thought is a relatively recent development. The existence of negative numbers has been historically denied by European mathematicians, beginning with the Ancient Greek algebraist Diophantus, and reaching well into the Early Modern Period with rejections of negatives by René Descartes and Gottfried Leibniz.

"An Absence of Elephants in the Room” analyzes Albert Girard’s *Invention Nouvelle en l'Algèbre* (*A New Discovery in Algebra*), the first work to definitively state the fundamental theorem of algebra. The pamphlet, published in Amsterdam in 1619, holds traces of the pressures, boundaries, and connections of mathematics in Europe that forced Girard to qualify his embrace of the negative numbers necessary to express his mathematical findings.

The paper’s strength comes from its treatment of mathematical concepts as ideas instead of objects and situates them within greater historical trends and discourses. By emphasizing Girard’s positionality as a Protestant mathematician writing to a Catholic audience, the paper works to illuminate the connections between science and religion during the Early Modern Period. Additionally, a close reading of the specific language and structure used by Girard in his pamphlet reveals how mathematicians could maneuver around boundaries placed on their work to spread new knowledge without running the risk of being forced to recant by the Catholic Church.

The paper differs from traditional historical scholarship on mathematics by taking an externalist approach, acknowledging that math is molded by cultural and religious forces as well as previous mathematical discoveries. Additionally, it complicates the dichotomy of religion and science so prevalent in modern discourse. Most importantly, the work challenges the narrative of a great march towards truth often found in internalist histories of science, showing that even something as “objective” as mathematics comes from a long history of debate and uncertainty.

**Name:** Aine Yang (Yanyan) **Major:** Philosophy

**Title of paper:** What’s at Stake in Building Online Friendships? An Aristotelian Examination of Social Media.

My goal is to examine how social media has changed and redefined friendships through its influence on our lives and the way we interact with one another. To reach my goal, I first examine Aristotle’s definition of genuine friendship–– Virtuous Friendships or Friendships of the Good––to explain the key components of Aristotelian genuine friendships. Given that today’s digital world allows us many more ways of building social relationships, I then question whether it is possible to form and maintain genuine friendships primarily on social media, by examining Alexis Elder’s interpretation of an Aristotelian account of the Friendships of the Good. In the next section, I examine cancel culture, social media shaming, and social media algorithms to argue that social media platforms are not sufficient by themselves to allow for genuine friendships because of 1) the high self-presentation that allows a person to display the desired image, obfuscating the significance of true selves, and 2) a lack of intimacy for promoting mutual empathy in friendships. In the last section, I propose that we should use social media as a tool to reach out and make time for our friends in real life because we are, and we know ourselves through the people who we spend a large amount of time with.

**Name:** Caleb Yuan **Major:** Psychology & Creative Writing

**Title of paper:** The Impact of COVID-19 on College Students’ Achievement Motivation

In the past two years, the settings of learning have changed substantially in response to the ongoing COVID-19 pandemic. Many US colleges transitioned to distanced or hybrid learning for more than a year. As a result, many US college students spent their time learning via virtual platforms. However, there are not enough existing studies regarding the impact of COVID on college students; importantly, research examining influences on academic motivation are particularly lacking.

In this paper I first analyze concepts from self-determination theory (SDT) and mindset theory of achievement motivation. I hypothesize that satisfaction of the needs for autonomy, competence, and relatedness could help students to maintain intrinsic motivation and develop a growth mindset in academics. However, I predicted that students’ psychological needs were sometimes impeded by the isolation of distanced learning, contributing to the formation of a fixed mindset and diminished intrinsic motivation. Considering the decreased communication due to virtual platforms and the stay-at-home order during the pandemic, students may have found it difficult to sustain a growth mindset.

The existing pandemic research provided some insights, showing that US college students experienced academic difficulties including a decreased sense of belonging and lack of social interactions in online classes (Marler et al.,2021), inability to focus (Usher et al., 2021), increasing workload and ambiguity about course expectations (Tasso et al. 2021). College students also experienced COVID-19 related stressors such as health concerns and social isolation (Son et al., 2020). loss of employment, financial difficulties, and fear of exposure (Madrigal & Blevins, 2021).

To study the impact on achievement motivation more directly, I interviewed nine students from Lawrence University about their motivation during the pandemic, allowing me to further my analysis of the role of mindset and psychological needs for autonomy, competence, and relatedness. The data revealed several themes including: “difficulty in focusing,” “working just hard enough to get by,” “stress due to social isolation,” and “emotional unrest due to COVID-19.” These findings are consistent with existing evidence and support my hypothesis: under the virtual education setting during the Covid-19 pandemic, students found it difficult to fully engage in their education, and some no longer regarded school as a priority, potentially developing a fixed mindset and only studying for a passing grade or course completion.

I conclude that US college students’ academic achievement motivation was mainly thwarted as a result of a fixed mindset and unmet needs of autonomy, competence, and relatedness within a virtual education setting under the COVID-19 pandemic. Lastly, I recommend that future research use both quantitative approaches and qualitative interviews to study the relationship between academic factors, pandemic-related challenges, and academic achievement motivation among college students in different class years. Using both interviews and quantitative measures of motivation and achievement through longitudinal studies will help to identify resiliency factors that support students’ academic achievement motivation under stressors like the COVID-19 pandemic. The qualitative approach will also illuminate important individual variation due to intersectionality between individuals’ multiple identities and experiences.